

The theatre of Gods judgements: : Reuised and augmented. VWherein is represented the admirable justice of God against all notorious sinners, both great and small; but especially against the most eminent persons of the world, whose transcendent power breaketh thorow the barres of humane iustice; deduced by the order of the Commandements. Collected out of sacred, ecclesiasticall, and prophane histories. Now thirdly printed, and encreased with many more examples. / By the first author thereof, Tho. Beard, Doctor of Diuinitie, and preacher of the word of God in the towne of Huntington.

Contributors

Beard, Thomas, -1632.

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BEARD'S
THEATRE
OF GOD'S
JUDGEMENTS

3RD EDIT.

LONDON

1631







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Philip Blifs.

lated out of French by E. G. S. A. [i.e. Edward Grimston, Sergeant at Arms]. *With the rare alternative title: [The History of the Court of the Grand Seigneur, Emperor of the Turkes . . .]. 2nd part. The History of the Court of the King of China. Written in French by the Seigneur Michael Baudier of Languedoc. Translated by E. G. 2 parts in 1 vol. sm. 4to., original calf.*
 1635. Printed by William Stansby for Richard Meighen next to the middle Temple in Fleetstreet. £2 2s.
 60. BAYLY (Lewis). The Practice of Pietie; directing a Christian how to walke that he may please God. . . . Engraved title, 12mo., old calf (rebacked). Philip Chetwinde 1635 10s. 6d.

*from Roberts
Mansell
April 20
1928*

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London 1826

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7 Jan 1911

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An inquest was held last, by the coroner for this county, who died at Butler's Court. Died by the coroner is 71 years of age, a family of the bailiff, by which faithful, honest and he appeared as usual taking a glass and immediately

+ Jan 13. 1812

BUCKINGHAMSHIRE.

An inquest was taken at Beaconsfield on Saturday last, by Thomas Plaistowe, Esq. one of the coroners for this county, on the body of Mr. Joshua Wade, who died suddenly the preceding evening at Butler's Court, the seat of Mrs. Burke. Verdict — *Died by the visitation of God.* The deceased was 71 years of age; had been near forty years in the family of the late Right Hon. Edmund Burke, as bailiff, by whom he was much respected as a faithful, honest servant:—the day on which he died he appeared to be in perfect health, had dined as usual in the servants' hall, and while drinking a glass of ale, fell backwards, and expired immediately.

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Country News.

Salisbury, Jan. 15.—On Wednesday last, at the County Court, at Devizes, by virtue of a second writ issued for that purpose, a Jury was empannelled before Mr. Tinney, who presided for the Sheriff, to assess the damage in an action of trespass brought by Isaac Simkins against Henry Hunt, Esq. for destroying game upon the plaintiff's estate.—Mr. Casherd, Council for the plaintiff, opened the case, and the trespass was proved by Richard Mortimer. On the cross-examination, a question being proposed to the witness whether the plaintiff had

Oct. 21/1802.
 Saturday last, a girl of the name of Sophia Weaver, about six or seven years of age, who had gone into the fields at Downside, in the parish of Backwell, Somersetshire, to pick blackberries, was missed by her parents. A diligent search was made after her by several of the neighbours, until twelve o'clock at night, without effect. In the course of their search, they found a deep pit, covered over with brambles and long grass, from which, many years since, lead-ore had been extracted, and to which they were led by the barking of a dog belonging to the father of the child. The grass, it appeared, had recently been trampled upon; but the lateness of the evening deterred those who were in search of her from descending. In the morning, however, they returned, and two men were let down with ropes; when, to their great astonishment, the child was found in one of the lanes leading from the pit, standing upright and free from injury, excepting the little hurt she had received in being scratched with the brambles. The preservation of the child was still more remarkable also, in her having retired into the lane, as the men, in their descent, had rolled down several large fragments of the rock, which must otherwise have inevitably dashed her to pieces. She remained 14 hours in the pit. Its depth is upwards of 100 feet.

An Inquest was held yesterday at the Lord Wellington, in Compton-street, Tottenham-court-road, on the body of EDWARD EDWARDS, aged 36, who resided at No. 2, Thornhaugh-mews, Thornhaugh-street. Mr. AOKER, the landlord of the Southampton Arms, in Tottenham-court-road, deposed that on Tuesday night the deceased came into his house in a state of excessive intoxication, and took a seat in one of the boxes; he gave him no liquor, and at eleven o'clock ordered the house to be cleared for the purpose of shutting up; when on going up to the deceased, who was sitting with his head leaning on a table, he found him in a lifeless state, apparently suffocated; he sent for a surgeon, and Mr. BIRCHALL came and examined the deceased, and had him conveyed to his home. Mr. BIRCHALL, surgeon, deposed that he attended the deceased; his death was occasioned by drinking ardent spirits to excess. It inflamed his stomach to a surprising degree, and by three o'clock on Wednesday morning he was a corpse.—Verdict—"Died from excessive drinking."

Jan. 7. 1822.

Yesterday, about twelve o'clock, a merchant of the name of Levy, of Haydon-square, threw himself from the top of the Monument, and was dashed to pieces. He went to the person who has the charge of the Monument, and said he expected to meet three ladies there; the man requested he would come to the top; after waiting some time, he paid his money, and said he would go up, and requested he would lend the ladies to him. In a few minutes it was found that he had thrown himself from the top. Mr. Levy had been on 'Change about 11 o'clock, perfectly well, and had made appointments with several gentlemen to meet them in the afternoon. It is stated that his mother and sister died lunatic.

Jan. 19/1810.

FATAL INSTANCE OF OVEREXERTION.—A match of cricket was played on Friday last, near Totteridge, Herts, between two young men of the names of GREGG and CORDEROY, which was so well maintained, that 43 and 45 runs weremade in the first innings. —GREGG was caught out after making thirty-two runs in the second innings. CORDEROY went in, and made seven runs; he again hit the ball, and ran, but on arriving at the wicket he fell down and expired.

Star. Oct. 1808

*Dr Tho. Taylor is said to have been joint Compiler of this volume
See *Fraser's B H.* ii 2*

1st edit. in 1597 letterb. p 1287

All after p. 542 seems to be added in this Edition.

1216 Beard's Theatre of God's Judgments, 10s. 6d. *ib.* 1648

Sept 23. 1810.

The practice of bull-baiting has been revived at some of the annual feasts in the West-Riding of Yorkshire. At Miltholm, near Huddersfield, a large company assembled lately to enjoy this sport, when the enraged animal, breaking from his ring, made a furious run at a number of his persecutors, and selecting one from the rest, levelled him with the dust. On inquiry it turned out, that the bull had displayed more sagacity than usually falls to his race, for the person selected for his vengeance was his own master.

unhappily drowned. Dec. 17. 1809.
On Sunday evening last, as a waggon belonging to Mr. Hunt, of this city, carrier, was passing over Wheatley Bridge, which is now under repair, it was met by a coach, on which the waggoner very prudently stopped his team to let the coach pass, but by a smack of the coachman's whip, the waggon horses suddenly started aside, sprang forward, and there being no parapet wall, the shaft horse fell beside the bridge. The driver, with great presence of mind, and at the peril of his own life, instantly cut the harness, and extricated the horse from the shafts, or the whole team must have been precipitated into the river, together with the waggon, in which were three women passengers. Our readers will more readily conceive the dangerous situation and providential escape of the whole, when it is known that the waggon was saved by only half the breadth of a wheel, which, from its roughness, in being newly tired, it is supposed, prevented its slipping. It was two hours before the horse could be got out of the water, and it is with pleasure we add, that the animal is likely to do well.

William Green, a Weaver
top of the monument, and
pieces: The coroner's jury
dental Death.

Thomas Batesby, a blind
baker at Bromley in Kent.
cart, or ride about the
which he delivered with
and was shot in February
ing home on his master's
went in at his back, and
the wound was so far
abroad, when some indi
him strong liquors, an in
grew ensued.—It was th
this blind man, that he
where were many horses
catch any one that was

London
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to the
French
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June 1

1846 Ford's (Simon) Discourse concerning God's Judgment;
with the Narrative concerning the Man whose hands
and legs rotted off in Staffordshire *Lond.* 1678
1847 Gaffarel's Unheard of Cruelties ——— *ib.* 1650

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THE
THEATRE OF
GODS IVDGE-
MENTS:

Park

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3^d Edition.



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Printed by ADAM ISLIP, for *Michael Sparke*,
and are to be sould at the Blew Bible in Greene
Arbour. 1638. p. 555.

THE

THEATRUS

GODS IVDG

MENT 2

By the Rev. and Learned

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justice of God against all ungodly sinners, both

great and small, manifestly against the most eminent

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TO THE RIGHT WORSHIPFULL;
Master Maior, the Aldermen, and Bur-
gesles of the Towne of Hun-
tington.

WHom-to should I rather dedi-
cate this booke, than to you the
principall Members of this
Corporation, wherein I haue
liued thirty yeares compleat,
and haue painefully preached
the Word of God vnto you, and led my life with-
out scandall. But besides, there are diuers causes
that moued me to dedicate it vnto you: First, to
shew my thankfulness to all those that stood faith-
fully for me in the late busines of the Lecture, not-
withstanding the opposition of some malignant spi-
rits. Secondly, That I being now old, and readie to
lay down this earthly tabernacle, might leaue some
liuely monument behind me, that might preach vn-
to you when I am gon, that when ye read this booke
you may say, Behold, D. Beard being dead stil prea-
cheth vnto vs. Thirdly, because these Iudgements
related in the booke, much concerne the sins of this
towne, which being a thorow-faire (as all others
of that kind) is subiect to many disorders by the ba-

The Epistle Dedicatorie.

ser sort of people. Now as wee see, Murtherers hang vpon gibbets, to terrifie others from committing the like facts, so here are thousands, as it were hung vpon gibbets, to terrifie vs from these sins, and to bring vs to repentance. Gods quiver is full of venomed arrowes, and his Bow alwayes bent, and when he shooteth there is no way to escape. My last reason why I dedicate it to you, M. Maior, is because you were my scholler, and brought vp in my house, which must needs create in mee a greater loue and affection towards you. Now vnderstand, that the Iudgements contained in this booke do not concerne those that sinne out of weaknes and infirmity, but of malice and presumption: againe, that though they haue committed those sinnes, yet if they repent they shall be freed from the Iudgements: and lastly, that though they escape these temporall plagues, yet if they do not repent, they shall endure most horrible plagues in the world to come, which I beseech the Lord to deliuer you from. The Lord blesse and keepe you for euermore.

Your louing Pastor,

THO. BEARD.



The Preface.



A To auoid and eschew vice (according to the saying of the Poet) be a chiefe vertue, and as it were the first degree of wisdom; then it is a necessary point, to know what vice & vertue is, and to discern the euill and good which either of them bring forth, to the end to beware lest we dash our selues vnawares against vice instead of vertue, and be caught with the deceitfull baits thereof. For this cause the great and famous Philosopher, about to lay open the nature of moral vertues (according to that knowledge and light which nature afforded him) contented not himself with a simple narration of the properties, essence, & obiect of them, but opposed to euerie vertue on each side the contrarie and repugnant vice; to the end that at the sight of them, being so out of square, so hurtful, & pernicious, vertue it selfe might be more admirable, and in greater esteem. And for this cause also God himselfe, our soueraigne & perfect lawgiuer, that he might fashion & fit vs to the mould of true & solid vertue, vseth oftner negative prohibitions than affirmatiue commandments in his law; to the end aboue all things to distract & turne vs from euill; whereunto we are of our selues too

The Preface.

too much inclined. And as by this, meane sin is discovered and made knowne vnto vs, so is the punishment also of sin set before our eyes, by those threatnings and curses which are there denounced: to the end that whom the promises of life and saluation could not allure and perswade to doe well, them the feare of punishment (which followeth sin as a shadow doth the body) might bridle and restrain from giuing them ouer to impietic. Now then if the verie threatnings ought to serue for such good vse, shall not the execution and performance of them serue much more? to wit, when the tempest of Gods wrath is not only denounced, but also thrown down effectually vpon the heads of the mightie ones of the world, when they are disobedient and rebellious against God. And hereupon the Prophet saith, *That when Gods judgements are vpon earth, then the Inhabitants learne justice.* And doubtlesse it is most true, that euery one ought to reap profit to himselfe by such examples, as well them which are presented daily to their view by experience, as them which haue bin done in times past, and are by benefit of historie preserued from obliuion. And in this regard historie is accounted a verie necessarie and profitable thing, for that in recalling to minde the truth of things past, which otherwise would be buried in silence, it setteth before vs such effects (as warnings & admonitions touching good and euill) and layeth vertue and vice so naked before our eyes, with the punishments or rewards iustified or bestowed vpon the followers of each of them, that it may iustly be called an easie and profitable apprenticeship or schole for

The Preface.

for euery man to learne to get wisedome at another mans cost. Hence it is that Historie is termed of the antient Philosophers, *The record and register of Time, the light of Truth, and the mistresse and looking-glasse of mans life*: insomuch as vnder the person of another man it teacheth and instructeth all those that applie their minds vnto it, to gouerne & cary themselves vertuously and honestly in this life. Wherefore they deserue great praise and commendation, that haue taken paines to inrolle and put in writing the memorable acts and occurrents of their times, to communicate the same to their posteritie: for there the high and wonderfull workes of God doe most cleerely, and as it were to the view, present themselves, as his justice and prouidence: whereby albeit he guideth and directeth especially his own, to wit, those that in a speciall and singular manner worship and trust in him (as by the sacred histories, touching the state and gouernment of the antient and primitiue Church, it may appeare) yet he ceaceth not for all that to stretch the arme of his power ouer all, and to handle and rule the prophane and vnbeleeuing ones at his pleasure; for he hath a so-ueraigne empire and predominance ouer all the world. And vnto him belongeth the direction and principall conduct of humane matters, in such sort that nothing in the world commeth to passe by chance or aduenture, but onely and alwaies by the prescription of his will; according to the which he ordereth and disposeth by a strait and direct motion, as well the generall as the particular, and that after a strange and admirable order. And this a man
may

The Preface.

may perceiue, if he would but marke and consider the whole bodie, but especially the end and issue of things: wherein the great and meruailous vertues of God, as his bounty, justice, and power, doe most cleerly shine; when he exalteth and fauoreth some, and debaseth and frowneth vpon others, bleisseth and prospereth whom he please, and on the contrary, curseth and destroyeth whom he please, and that deserue it. It is hee also which erecteth principalities, and which maintaineth commonwealths, kingdoms, and empires, vntil by the sum and weight of their iniquities they sinke themselves into ruine and destruction. And herein is he glorified by the execution of his most just and righteous judgements, when the wicked, after the long abuse of his lenitie, benignitie, and patience, doe receiue the wages and reward of their iniquities. In this (I say once again) shineth out the wonderfull and incomprehensible wisdom of God, when by the due ordering of things so different and so many, he commeth still to one and the same marke which he once prescribed, to wit, the punishment of the world according to their demerits. And this same is most manifest and apparant euen in the histories of prophane Writers, albeit in their purpose it was neuer intended nor thought vpon, nor yet regarded almost of any that read the same; men contenting themselves for the most part with the simple recital of the story, therein to take pleasure and passe away time, without respecting any further matter: Notwithstanding the true and principall vse of their writings ought to be, diligently to marke the effects of Gods providence

The Preface.

dence and of his justice, whereby to learne to containe our selues within the bounds of modestie and the feare of God ; seeing that they which haue carried themselves any thing vprightly in equity, temperance, and other naturall vertues, haue beene in some sort spared ; and the rest (bearing the punishment of their iniquities) haue fallen into ruine and destruction.

This consideration ought to perswade euery man to turne from euill, and to follow that which is good, seeing that the Lord sheweth himselfe so incensed against all them which lead a wicked, damnable, and peruerse life. And this is the cause why I, hauing noted the great and horrible punishments wherewith the Lord in most righteous judgement hath scourged the world for sinne, according to that which is contained as well in sacred as prophane histories ; hauing gathered them together, and sorted them one after another in their seuerall roomes, according to the diuersitie of the offences, and order and course of time, which as neere as I could I endeauoured to follow, to the end to lay downe, as it were in one table, and vnder one aspect, the great and fearefull judgements of God vpon them that haue rebelled or repugned his holy will. And this I doe not with purpose to comprehend them all (for that were not onely difficult, but impossible) but to lay open the most notable and remarkeable ones that came to my knowledge ; to the end that the most wicked, dissolute, and disordered sinners, that with loose reines runne fiercely after their lust, if the manifest tokens of Gods seueritie presented before
their

The Preface.

their eyes do not touch them, yet the cloud and multitude of examples, through the sight of the inevitable anger and vengeance of God vpon euill liuers, might terrifie and somewhat curbe them. Perjurers, Idolaters, Blasphemers, and other such wicked and prophane wretches, with murderers, whoremongers, adulterers, rauishers, and tyrans, shall here see by the mischief that hath fallen vpon their likes, that which hangeth before their eyes, and is readie to lay hold of them also. For albeit for a time they sleepe in their sinnes and blindenesse, delighting in their pleasures, and taking sport in cruelties and euil deeds, yet they draw after them the line wherewith (being more ensnared than they were aware) they are taken and drawne to their finall destruction.

And this may teach and aduertise both those that are not yet obstinate in their sinnes, to bring themselves to some amendment; and those that feare God alreadie, to strengthen and encourage them in the pursuit and continuance in their good course. For if God shew himselfe so severe a reuenger of their sins that take pleasure in displeasing him, there is no doubt but on the contrary hee will shew himselfe bountifull, gracious, and liberall in rewarding all them according to his promise which seeke to please him, and conforme their liues vnto his wil. Great and small, yong and old, men and women, and all other, of what degree and condition soeuer, may here learne at other mens charges, how to gouerne themselves in dutie towards God, and betwixt themselves, by a holie and vnblameable life in mutuall peace and vnitie; and by shunning and eschewing

Caru

The Preface.

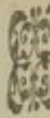
chewing sinne, against the which God (a most iust Iudge) poureth forth his vengeance, euen vpon the heads of them that are guiltie thereof. Beside, here is ample matter and argument to stop the mourhes of all Epicures and Atheists of our age, and to leaue them confounded in their errors, seeing that such and so many occurrents and punishments are manifest proofes, that there is a God aboue that guideth the sterne of the world, and that taketh care of humane matters, and that is iust in punishing the vnjust and malicious. Again, whereas so much euill, and so many sins haue reigned and swayed so long time, and do yet reigne and sway vpon the earth, we may behold the huge corruption and peruersitie of mankind, and the rotten fruits of that worme-eaten root, *Originall sin*: when we are not directed nor guided by the holy Spirit of God, but left vnto our owne nature. And hereby true faithfull Christians may take occasion so much the more to acknowledge the great mercie & singular fauor of God toward them, in that they being receiued to mercie, are renewed to a better conuersation of life than others. In brief, a man may here learne (if he be not altogether void of iudgement and vnderstanding) to haue sin in hatred and detestation, considering the wages and reward thereof; and how the justice of God pursueth it continually, euen to the extreamest execution, which is both sharpe and rigorous.

Touching the word *Iudgement*, I haue imitated the language of holy Scripture: wherein as the ordinances and Commandements of God are called
Iudge-

The Preface.

Iudgements, because in them is contained nothing but that which is just, right, and equall : so likewise the punishments inflicted by God vpon the despisers of his Commandements are called by the same name, as in *Exod. 6. 6. 2 Chronic. 20. 12. & 22. 8. Ezech. 5. 8. & 11. 9.* and elsewhere, because they also are as iust as the former, proceeding from none other fountaine saue the most righteous judgement of God ; whereof none can complaine but vnjustly.

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The
who

M

Tertull

Cyprian

Enstrib

Socrate

Socrate

Niceph

Suidas

Chrys

Luthe

Illyric

Herod

Thucy

Dion.

Diodo

Polyb

Herod

Procop

Jornan

Agath

Alian

Tit. L



The names of the Authours from
whom the most part of the examples contained
in this booke are collected.

M oses, and other sacred Writers.	Salustius.
Tertullian.	Suetonius.
Cyprian.	Corn. Tacitus.
Eusebius.	Amm. Marcellinus.
Socrates. Theodoret.	Iustinus.
Sozomenes.	Eutropius.
Nicephor. Rufinus.	Lampridius.
Suidas.	Spartianus.
Chrysostome.	Flavius Vopiscus.
Luther.	Cuspinianus.
Illyricus.	Orosius.
Herodotus.	Aimoinus.
Thucydides.	Gregor. Turonensis.
Dion. Halycarnassens.	Anton. Volsus.
Diodorus Siculus.	Paulus Diaconus.
Polybius. Plutarch.	Luitprandus.
Herodian. Dyon.	Olaus magnus Gothus.
Procopius.	Sabellicus.
Iornandes.	Anton. Panormitanus.
Agathius.	Aeneas Silvius.
Ælianus.	Rauisius.
Tit. Livius.	Hieronymus Marius.
	Alexander ab Alexandro.
	<u>Petrus</u>

<i>Petrus Premonstratensis.</i>	<i>Beza.</i>
<i>Mich. Ritus Neapolitanus.</i>	<i>Iosephus.</i>
<i>Fulgosius.</i>	<i>Manly Collectanea.</i>
<i>Fran. Picus Mirandula.</i>	<i>Stow Chronica.</i>
<i>Bembus.</i>	<i>Froyssard.</i>
<i>Antonius Bonfinus.</i>	<i>Enguerran de Monstrel.</i>
<i>Munsterus.</i>	<i>Philip de Comines.</i>
<i>Iohan. Wierus.</i>	<i>Nicholas Gilles.</i>
<i>Platina. Naclerus.</i>	<i>Guicciardine.</i>
<i>Vincentius.</i>	<i>Paulus Iovius.</i>
<i>Hugo Cluniacensis.</i>	<i>BenZoin Milanois.</i>
<i>Benno Baleus.</i>	<i>Iob. Fincelius.</i>
<i>Gagninus.</i>	<i>Centuria Magdeburg.</i>
<i>Paulus Amilius.</i>	<i>Abbas Vrispurgenfis.</i>
<i>Discipulus de Tempore.</i>	<i>Philippus Melancthon.</i>
<i>Aets and Monuments.</i>	<i>Sleidanus.</i>
<i>Carion. Chronicon.</i>	<i>Lanquet. Chronica.</i>

THE



THE FIRST BOOK,

OF THE WORTHY AND
memorable Histories of the great and maruelous
Iudgements of God sent vpon the World for their
misdeeds against the Commandements of the
first and second Table.

CHAP. I.

*Touching the Corruption and Perverfitie of this
World, how great it is.*



VEN as one that taketh pleasure to behold a pleasant and delightfom place, a piece of ground couered and painted with all manner of fine flowers, a garden decked, and as it were cloathed with exquisit plants and fruitfull trees, is much grieued so soon as he perceiueth all this beautie and pleasure suddenly to be withered and scortched by the violence of some outragious tempest: or if he be constrained to cast his eyes from them, vpon some other place by, all craggie and partched, full of briers and brambles. In like sort, a man cannot chuse but be sore grieued and discontent, when hee beholdeth on the one side the wholesome light of the Sunne, whereby the heauens do many wayes distill their

their fauours vpon this World, gloriously to aduance it selfe: on the other side hee perceiueth such an army of thicke clouds and palpable darknesse, from whence such a number of disorders and hurli-
 burlies do arise, that most strangely disfigure the face of the whole world: when that hee which ought to be gentle and peaceable, is become mischieuous and quarrellous: in stead of beeing true and single hearted, disloyall and deceitfull: in stead of beeing modest, well gouerned, and courteous, is proud, cruell, and dissolute: in stead of seruing of God, serueth his owne humours and affections: Which kinde of behauiour is too common and vsuall; for there is not any kinde of wickednesse which is not found in this ranke. Vngodlinesse vomiteth vp his furie together with iniustice, in those men of whome it is said, *There is none that vnderstandeth or seeketh after God: their throat is an open sepulchre, they vse deceit in their tongues, the payson of Aspes is vnder their lippes, they haue nothing in their mouthes but cursing and bitternesse, their feet are swift to shed bloud: destruction and misery is in their waies: and they haue not knowne the way of peace:* In summe, *the feare of God is not before their eyes.* From whence it commeth, that being not restrained by any bridle, like vntamed colts broke loose, they giue the full swinge to their bold and violent affections, running fiercely to all filchinesse and mischief: and beeing thus enraged, some of them, with horrible blasphemies (most villanously) speake and doe in despight of God, and denie him that created them, and sent them into the World: Others are not ashamed to bee open forswearers of themselues, violating and breaking euerie promise, without regard of faith or honestie. Others, as they are of cruell and bloudie natures, so they doe not cease to exercise these their natures by outrageous practises: to some of them whoredomes and adulteries are no more esteemed, than as sports and pastimes, whereof they boast and vant themselves: to another sort, coustenings, extortions, and robberies, are ordinarie exercises, whereof they make their best occupations. All which euils are so common and so vsuall at this time amongst men, that the World seemeth truely to bee nothing else but an ocean full of hidious monsters, or a thicke Forrest full of theeues and robbers, or some horrible wildernesse wherein the inhabitants of
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the earth, being sauage and vnnaturall, void of sence and reason, are transformed into brute beasts, some like Tygres or Lyons, others like Wolues or Foxes, others like Dogges and Swine: *Oh sinfull nation* (would the man of God say if he liued at this houre) *Isay 14.* *a people laden with iniquitie, a seed of the wicked, corrupt children, they haue forsaken the Lord, they haue prouoked the holy one of Israel to anger.* The noble and high minded are proud to disdain the lower, and readie alwaies to smite them; making their countenance pale with vices and oathes: the magistrate partiall and full of bribes, ouerthroweth equitie: the marchant couetous and desirous of gaine, remembreth not his integritie: nor the labourer his simplicitie. And so vertue in most men lyeth buried, pietie banished, justice oppressed, and honestie troden vnder foot: in such sort, that all things being as it were ouerthrown and turned vpside downe, men speake euill of good, and good of euill, accounting darknesse light, and light darkenesse, sower sweet, and sweet sower. And by such disorder it commeth to passe, that the most vertuous are despised, whilest naughtie-packes and vicious fellowes are esteemed and made much of.

CHAP. II.

What the cause is of the great ouerflow of Vice in this age.



IF we would consider from whence it is that this great disorder and corruption of manners doth arise, wee should finde especially that it is because the world euery day groweth worse & worse, according to the saying of our Sauior and Redeemer (Christ Iesus the sonne of God) That *in the later daies* *Mat. 24. 12.* *Iniquity shall be encreased.* And herein we shall perceiue even the just vengeance of God to light vpon the malice and vnthankfulnesse of men, to whom when he would draw neere, to doe good vnto by offering them the cleere light of his fauour, the more they strue to alienate and keepe themselves aloofe from him, and are so farre from being

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bettered thereby, that they shew themselves a great deale more malicious and obstinate than euer they did before: not vnlike to those who by nature being bleare eyed, and tender sighted, are rather dazzled and dimmed by the Sun beames, than any wayes enlightened: so men in stead of growing better, grow worse, and euery day add some increase to their wickednesse: to whom also many great men giue elbow-roome and permission to sinne, whilest iustice slumbe-
 reth, and the not punishing of misdeeds giueth them libertie and boldnesse to commit their wickednesse: so that some of these mightie ones shew themselves but little better than the other. A mischief to be lamented aboue the rest, drawing after it an horrible ouerflow of all euils, and like a violent streame spoyling euerie where as it goeth: when as they that ought to gouerne the sterne of the Commonwealth, let all go at randome, suffering themselves to be rocked asleepe with the false and deceitfull lullabie of efforminate pleasures and delights of the flesh; or at least letting themselves be carried headlong by the tempest of their owne strong and furious passions, into imminent danger of shipwrecks: when as their carefull watchfulnesse and modestie, accompanied with the traine of other good and commendable vertues, ought to serue them for sailscables, ankrs, masts, & skuttles, whereby to gouerne and direct the Vessel whose steerseman they are appointed, and those that are their charge, to whom they ought to giue a good example of life, and to be vnto them as it were a glasse of vertue: for they are set aloft as it were vpon a stage, to be gazed at of euery commer. Their faults and vices are like foule spots and scars in the face, which cannot by any meanes be hid. And therefore they ought to be careful to lead an honest and vertuous life, that thereby they might persuade and mouethe meaner sort of people to do the like: For it is a true saying of the Philosopher, *Like Prince, like People*; insomuch that euery one desireth to frame himselfe according to the humour of his superior, whose wil and manners serue simply for a law to do euill: to the which men vse by taking any occasion too hastily to giue themselves ouer with too much libertie: whereupon followeth an vnrecoerable ruine, no lesse than the fall of a great house, which for want of pillars and supporters that should vphold it, suddenly falleth to the ground; so this ship being depriued of her gouernor,

is set loose and layed open to the mercie of the waues, violence of windes, and rage of tempests, without any direction or gouernement: and so the bodie of man not hauing any more the light of his owne eyes, abideth in darkenesse all blinded, not able to do any thing that is right and good, but readie euery minute to fall into some pit. And this is the peruersitie and corruption of this world.

CHAP. III.

That Great men which will not abide to be admonished of their faults, cannot escape punishment by the hand of God.

IN this poore and miserable estate euery man rocketh himselfe asleepe, and flattereth his owne humor, euery man pursueth his accustomed course of life, with an obstinate minde to doe euill: yea many of those that haue power and authoritie ouer others, according as they are endued and perswaded with a foolish conceit of themselves, make themselves beleue, that for them euery thing is lawfull, and that they may do whatsoeuer they please; neuer imagining, that they shall giue vp an account of their actions, to receiue any chastisement or correction for them; euen as though there were no God at all that did behold them. And being thus abused by this vaine and fickle securitie, they swim in their sins, and plunge themselves ouer head and eares in all kind of sensualitie; giuing heartie welcome and entertainment to all that approue and applaud their manners, and that studie to feed and please their humor. As contrariwise none lesse welcome vnto them, than they that tell them of their faults, & contradict them neuer so little: for they cannot abide in any case to be reprov'd, whatsoeuer they do. And now adays euery base companion will forsooth storne and fume as soon, if he be reprov'd of a fault, as if he had receiued the greatest wrong in the world: so much is euery man pleased with himselfe, and puffed vp with his owne vices and foolish vanities. And what should a man do in this case? It is as hard to redresse these great mischiefs, as if we should go about to stop and hinder the course of a mightie streame

there where the banke or causay is broken downe: if it be not by applying extreme and desperate medicines, as to desperate diseases, which are as it were giuen ouer by the Physitian, and to the which a light purgation will doe no good. For as for admonitions and warnings, they are not a whit regarded: but they that giue them, are derided or laughed to scorne, or reuiled for their labors. What must we therefore do? it is necessarie that we assay by all means to bring these men (if it be possible) to some modestie and feare of God; which if it cannot be done by willing and gentle meanes, force and violence must be vsed to plucke them out of the fire of Gods wrath, to the end they be not consumed: if not at all, yet at least those that are not growne to that height of stubbornesse, and of whom there is yet left some hope of amendment. For euen as when a Captaine hath not preuailed by summoning a citie to yeeld vp it selfe, he by and by placeth his cannon against their walls, to put them in feare: In like sort must we bring forth against the proud and high minded men of this world, an armie of Gods terrible judgements throwne downe by his mightie and puissant hand vpon the wicked, more terrible and fearefull than all the roaring canons or double canons in the world, whereby the most proud are destroyed and consumed euen in this life, all their pride and power, how great soeuer it be, being not able to turne backe the vengeance of God from lighting vpon their heads, to their vtter destruction and confusion. And it is manifest by infinite examples. Now because that the nature of men is fleshly, and giuen to be touched with things that are presented before their faces, or hath beene done before time; it is a more forcible motiue to stir them vp, than that which as yet cannot be made manifest, but is to come. Therefore I purpose here to set downe the great and fearefull judgements wherewith God hath alreadie plagued many in this world, especially them of high degree: whose example wil serue for a glasse both for these that liue now, or shall liue hereafter. And to the end that the iustice of God may more cleerely appeare and shew it selfe in such strange euents; before we go any further, we will run ouer certaine necessarie points concerning this matter.

*How the Iustice of God is more evidently declared vpon the
mighty ones of this world, than vpon any
other, and the cause why.*



Seeing then that these men are more guiltie and culpable of sinne than any other, they deserue so much a more grieuous punishment, by how much their misdeeds are more grieuous: for doubtles *There is a God that iudgeth the earth,* Psal. 58. 11. (as the Psalmist saith) who as he is benigne and merciful towards those that feare and obey him,

so he will not suffer iniquitie to go vnpunished: *This is he* (saith the Prophet) *that executeth iustice, mercie, and iudgement vpon the earth:* for if it be the dutie of an earthly Prince, to exercise not only clemency & gentlenesse, but also sharpnesse and seuerity, thereby by punishing and chastising malefactors, to suppress all disorders in the commonwealth; then is it very necessary, that the justice of our great God, to whom all soueraign rule and authority belongeth, and who is the Iudge ouer all the world, should either manifest it selfe in this world, or in the world to come: and chiefly towards them which are in the highest places of account, who being more hardened & bold to sin, do as boldly exempt themselves from all corrections and punishments due vnto them, being altogether vnwilling to be subject to any order of justice or law whatsoever: and therefore by how much the more they cannot be punished by man, and that humane lawes can lay no hold vpon them; so much the rather God himselfe becommeth executioner of his owne Iustice vpon their pates: and in such sort, that euery man may perceiue his hand to be vpon them. Let any aduersitie or affliction light vpon a man of low degree, or which is poore and desolate, no man considereth of it rightly; but talking thereof, men cease not to impute the cause of this poore soules miserie, either to pouertie, or want of succor, or some other such like cause. Therefore if any

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such be in griefe, or by chance fallen into some pit and drowned, or robbed and killed in the way by theeues: straightway this is the saying of the world, That it commeth thus to passe, either because he was alone without companie, or destitute of helpe, or not well looked to and regarded: and thus they passe ouer the matter. But as concerning great men, when they are any way afflicted, no such pretences or excuses can be alledged; seeing they want neither Seruants to attend vpon them, nor any other meanes of helpe to succour them: therefore when these men are ouertaken and surprised with any great euill, which by no meanes they can eschew, and when their bold and wicked enterprises are pursued and concluded with strange and lamentable euent, in this we must acknowledge an especial hand of God, who can intangle & pull down the proudest and arrogantest He that liues, and those whom the world feareth to meddle withal. These proud gallants are they against whom God displaieth his banner of power more openly, than against meaner and baser persons: because these poore soules finde oftentimes to their paines, that they are punished without cause, and tormented and vexed by those tyrants, not hauing committed any offence at all, to deserue it: wheras (as *Philip Comine* saith) who dare be so bold as to controll or reprehend a King and his fauorits, or to make enquire of his misdeeds: or hauing made inquisition of them, who dare presume to enforme the Iudge thereof? Who dare stand vp to accuse them? who dare sit downe to iudge them? Nay who dare take knowledge of them? and lastly, Who dare assay to punish them? Seeing then in this case, that our worldly justice hath her hands bound behinde her from executing that which is right; it must needs be that the soueraigne Monarch of heauen and earth should mount vp into his Throne of Iudgement, and from thence giue his definitiue vchangeable sentence, to deliuer vp the most guilty and hainous sinners to those pains and torments which they haue deserued; and that after a strange and extraordinarie manner, which may serue for an example to all others.

CHAP.

CHAP. V.

*How all men, both by the Law of God and Nature,
are inexcusable in their sinnes.*



Now to the end that no man should pretend ignorance for an excuse, God hath bestowed vpon euerie one a certaine knowledge and judgement of good and euill, which being naturally engrauen in the tables of mans heart, is commonly called the Law of Nature: whereby euerie mans owne conscience giueth sufficient testimonie vnto it selfe, when in his most secret thoughts it either accuseth or excuseth him: for there is not a man liuing, which doth not know in his owne heart, that he doth an euill deed when hee wrongeth another, although hee had neuer beene instructed elsewhere in that point. So, although that in *Tarquinus superbus* time (*Cicero* saith) there was no written Law established in Rome, forbidding the rauishing and deflouring of wiues and virgins, yet the wicked sonne of this *Tarquine* was not therefore lesse guiltie of an hainous crime, when contrarie to the Law of Nature hee violently robbed *Lucrece* of her chastitie: for no man can be ignorant, that it is a most grievous crime to lay siege to the chastitie of a married woman, with such outrage: and so the whole people of Rome did esteeme of it, as a crime most wicked, strange, and intollerable, and worthie of grievous punishment. Euerie man knoweth thus much, that he ought not to do that to another, which he would not another should do to him: which sentencethe Emperor *Senecus* made alwaies to be spoken aloud, and declared by the sound of the trumpet, in the way of aduertisement, as often as punishment was taken vpon any offendor, as if it were a general Law pertaining to all men. This is that equitie and justice which ought to be ingrafted in our hearts, and whereof nature her selfe is the schoolemistresse: from this fountaine all humane and ciuill Lawes are deriued: if we had not rather say that they are deriued from that true spring of equitie, which is in the Law of God, which Law he hath giuen for a plaine and familiar manifestation of his will, concerning just, holy,
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and reasonable things, touching the seruice, honour, and glorie which is due vnto himselfe, and the mutual dutie, friendship, and good will, which men owe one to another: whereunto he exhorteth and enticeth euery one by faire and gracious promises, and forbiddeth the contrarie by great and terrible threatenings (so gentle and mercifull his he towards vs, and desirous of our good.) This is that Law which was published before the face of more than six hundred thousand persons, with the mightie and resounding noyse of Trumpet, with earthquake, fire, and sinoake, and with thunders and lightnings, to make men more attentive to heare; and more prepared to receiue it with all humilitie, feare, and reuerence, and also to put them in minde, that if they were disobedient and rebellious, he wanted no power and abilitie to punish them; for he hath lightening, thunder, and fire, prepared instruments to execute his just vengeance, which no creature vnder heauen is able to auoid, when by the obstinat transgression of wicked men he is prouoked to anger & indignation against them. This is that holy law which hath bin set forth by the Prophets; by the rule whereof, all their warnings, exhortings, and reprovings haue been squared. To this Law, the onely begotten sonne of God, our Sauour and Redeemer Iesus Christ, conformed his most holy doctrine; bringing men to the true vse & obseruation thereof, from which they had declined, and whereof he is the end, the scope, and perfect accomplishment: so that so far it is that a Christian man may be ignorant of it, and haue it in contempt, that none can be counted and reputed a true Christian, if he frame not his life by the rule thereof; if not fully, yet at least as far forth as he is able: otherwise, what a shame and reproch is it for men to cal themselues by the name of Gods children, Christians, and Catholiques, and yet to do euery thing clean contrarie to the will of God, to make no reckoning of his Law, to lead a dissolute and disordered life, and to be as euill, if not worse than the vilest miscreants and Infidels in the world? God willeth and requireth that he alone should be worshipped and prayed vnto; and yet the greater part of the world are Idolaters, and full of superstition, worship Images, stickes, and stones, and pray to creatures, in stead of the Creator. God forbiddeth vs to sweare by his name in vaine: and yet what is more rife than that? so that a man

can heare nothing else but oathes and blasphemies. Many for the least trifle in the world sticke not to sweare and forswear themselves. God forbiddeth theft, murder, adulterie, and false witness bearing, and yet nothing so common as backbitings, slanders, forgeries, false reports, whoredomes, couzenings, robberies, extortions, and all manner of enuies and enmities. God hath commanded, that we loue our neighbours as our selues; but we in stead of loue, hate, despise, and seeke to procure the hurt and dammage of one another, not regarding any thing but our owne peculiar profit and aduantage. Is not this a manifest and profest disobedience, and intollerable rebellion against our Maker? What child is there that is not bound to honour and reuerence his father? What seruant, that is not bound to obey his master, and to do all that he shal wil him? What subject, that is not tied in subjection to his Prince and soueraigne? Yet there is not one which wil not confesse, yea and sweare too with his mouth, That God is his Lord and Father. Which if it be true, what is then the cause that in stead of seruing and pleasing him, they do nothing else but displease and offend his Majestie? Is not this the way to prouoke his wrath, and stir vp his indignation against them? Is it any meruaile if he be incensed with anger, if he be armed with reuenge, and send abroad his cruel scourges vpon the earth, to strike and whip it withall? Is it any wonder, if he pile vp the wicked ones on heapes, and shoot out his reuengeful arrowes against them, and make them drunken with their owne bloud, and make his sword of Iustice as sharpe as a rasor, to punish those Rebels that haue rebelled against him? For *vengeance is mine* Deut. 32. 35. (saith he) *and belongeth onely vnto me.* Whosoeuer therefore he be that followeth the desires and concupiscence of his owne flesh, and this wicked world, and shall lead a life contrarie to the instruction and ordinance of the law of God, yea although he neuer heard thereof, yet is he guiltie thereof, and worthie to be accursed; for so much as his owne conscience ought to serue for a law vnto himself, by the which he is condemned in those euill actions which he committeth: euen as *Paul* saith, *All that haue sinned without the Law,* Rom. 2. 12. *shall likewise perish without the Law.*

How the greatest Monarchs in the world ought to be subiect to the Law of God, and consequently the Lawes of Man and Nature.



Very man confesseth this to be true, That by how much the more benefits and dignitie he hath receiued from another, by so much is he the more bounden and beholden to him: now it is so, that Kings & Princes are those vpon whom God hath bestowed more plentifully his gifts and graces, than vpon any other, whom he hath made as it were his Lieutenants in this world: for he hath extolled and placed them aboue others, and bedecked them with honour, giuing them power and authoritie to rule and raigne, by putting people in subjection to them: and therefore so much the more are they bound to re-acknowledge him againe, to the end to do him all honour and homage which is required at their hands. Therefore *Dauid* exhorteth them, *to serue the Lord euen with reuerence.* This then their high & superintendent estate is no priuiledge to exempt them from the subjection and obedience which they ow vnto God, whom they ought to reuerence aboue all things. *Ye Princes and high Lords* (saith the Prophet) *giue you vnto the Lord eternall glorie and strength: giue vnto him glorie due vnto his name: and cast your selues before him to do him reuerence.* If they ow so much honor vnto God as to their Soueraigne, then surely it must follow, that they ought to obey his voice, and feare to offend him; and so much the rather, because he is a great deale more strong and terrible than they, able to cause his horrible thunderbolts to tumble vpon their heads, they being not able once to withstand his puissance, but constrained very often to tremble thereat. In all that prescription & ordinance ordained and set down by God concerning the office of kings, there is no mention made of any liberty he giueth them to liue after their own lusts, and to do euery thing that seemeth good in their owne eyes: but he enjoineth them expresly, to haue alwaies with them the book of his Law,

Psal. 2. 11.

Psal. 29. 1.

Deut. 17. 15.

law, delighteth to read and meditate therein, and thereby to learne to feare and reuerence his name, by obseruing all the precepts that are contained in that booke. As for ciuile and natural Lawes, in-
 somuch as they are founded vpon equitie and right, (for otherwise they were no Lawes) therein they are agreeable to, and as it were dependents on the Law of God; as is well declared by *Cicero* in the first and second booke of his Lawes, for euen they also condemne theeuers, adulterers, murderers, parrieides, and such like. If then Princes be subject to the Law of God, (as I am about to shew) there is no doubt but that they are likewise subject to those Ciuile Lawes, by reason of the equitie and justice which therein is commended vnto vs. And if (as *Plato* saith) the Lawes ought to be
 Dial. 4 de
 Legib.
 aboute the Prince, not the Prince aboute the Lawes, it is then most manifest, that the Prince is tyed vnto the Lawes, euen in such sort, that without the same, the gouernment which he swayeth can neuer be lawfull and commendable. And if it be true, that the Magistrate is or ought to be a speaking Law, (as it is said) and ought to maintaine the authoritie and credit thereof, by the due and vpright administration of Iustice, (for if he did not this, he were a dumbe Law, and without life) how is it possible that he should make it of authoritie and force with others, if he despiseth and transgresseth it himselfe? *Dauid* did neuer assume so much to himselfe, as to desire to haue libertie to do what he listed in his Kingdome, but willingly submitted himselfe to that which his office and dutie required; making, euen then when he was installed and established King ouer the whole Land, a Couenant of peace with
 2 Sam. 5.
 the Princes and Deputies of the people: and we know, that in euerie Couenant and bargaine both parties are bound to each other, by a mutual bond to performe the conditions which they are agreed vpon. The like is vsed at the coronation of Christian Kings, whereas the people is bound and sworne to do their allegiance to their Kings; so the Kings are also solemnely sworne to maintaine and defend true Religion, the estate of Iustice, the peace and tranquillitie of their subjects, and the right and priuiledges (which are nothing but the Lawes) of the Realme: whereas *Dauid* was by the Prophet *Nathan* reprobued for the adulterie and murder which he had committed, hee neither vsed any excuse, nor alledged any

priueledge whereby hee was exempted from the rigour of the law to iustifie his fact, but freely confessed without any cloake, that hee had sinned. Whereby it appeareth of how small strength and authoritie their opinion and words be, which thinke or affirme that a Prince may dispence with the lawes at his pleasure: by this opinion was the mother in law of *Antonius Caracalla* seduced; who hauing by her lasciuious and filthie allurements enticed her sonne in law to lust, and loue her, and to desire her for his wife, perswaded him that he might bring his purpose to passe, and that it was lawfull enough for him if he would, though for other it was vnlawful, seeing that he was Emperor, and that it belongeth not to him to receiue, but to giue lawes: by which perswasion, that braue marriage was concluded and made vp, contrarieto the law of nature and nations, and to all honestie and vertue. So it was reported how *Cambyses* tooke his owne sister to wife, whom notwithstanding a little after he put to death: which thing beeing not vsuall then among the Persians, not daring to enterprise it (although hee was a most wicked man) without the aduise of the Magistrates and counsellors of his Realme: he called them together, and demanded whether it was lawfull for him to make such a marriage or no? to whom they answered freely, That there was no prescript law which did allow of it: yet (that they might sooth him vp, fearing to incurre his displeasure) they said further, that though there was no law to command it, yet such a mightie King as he, might doe what he pleased. In like maner the trencher Phylosopher *Anaxarchus*, after that he had told *Alexander* the Great with a loud voice, that he ought not to feare the penaltie of any law, nor the reproch nor blame of any man, because it belonged onely to his office to create lawes for all other to liue by, and to prescribe the limits of lawfull and lawlesse things; and that it became him, being a conquerour, to rule like a lord and a master, and not to obey any vaine conceit of law whatsoever; and that what thing soeuer the King did, the same was sacred, just, and lawfull, without exception: And by this meanes made his proceedings farre more dissolute and outrageous in many things than euer they were before. *Dion* in the Epitome of *Xiphiline* reporteth, how the Emperors were wont to vsurpe this priuiledge, to be exempted from all law, that they might not be tyed to

any

Herod lib. 3.

*For the record
of the law of the
Emperor.*

Plutarch.

any necessitie of doing or leauing vndone any thing, and how in no case they would endure to be subiect to any written ordinances: the which thing is manifest euen in the behauiour of the chiefest of them, as well in regard of their life and manners, as of the gouernment that they vsed in their Commonwealths. For first of all, *Augustus Caesar* hauing kept in his owne hand the office of the *Triumvir* ten yeares (as *Suetonius* testifieth) hee also vsurped the Tribunes office and authority, and that till his dying day: and likewise tooke vpon him the Censorship; namely, the office of correcting and gouerning manners and lawes, if neede required: whose successors (a man may truly say for the most part) trampled vnder their feet all sincere and sacred lawes, by their notorious intemperance, dissolutenesse, and cruelties. And yet for all this there wanted not a parasiticall Lawyer, who to please the Emperor his lord and master the better, and to vnderprop, and as it were seele ouer with a faire shew that tyrannicall gouernment vsed by other Emperours, foisted in this as a law amongst the rest, *Princeps legibus solutus est*, That the Prince was exempted from all law. As for that which they alledge out of *Aristotles* Politiques, it maketh no thing to set a colour vpon this counterfeit: (for saith *Aristotle*) If there bee any man that excelleth so in vertue aboue all others, that none is able to compare with him, that man is to be accounted as a God amongst men, to whome no law may be prescribed, because he is a law vnto himselfe: all which I grant to be true, if that which was presupposed could take place: for where no transgression is found, there no law is necessarie; according as *S. Paul* said, *The law was not giuen for the iust, but for the vniust and offenders*: but where is it possible to find such a Prince so excellent and so vertuous, that standeth not in need of some law to be ruled by?

Of the like force and strength is that which is written in the first booke of Institutions, tit. 2. the words are these: *The Princes pleasure serueth for a law, because the whole bodie of the people hath translated all their authoritie, power, and iurisdiction vnto him.* This is spoken of the Romane Emperours, but vpon the ground of so slender and silly reason, that vpon so weake a foundation it can neuer stand: for if it bee demaunded, whether this action

of

of the people, of giuing ouer their right and prerogatiue to their Prince, be willing or constrained, what answer will they make? If it be by constraint and feare (as it is indeed) who will not judge this vsurping of their libertie vtterly vnjust and tyrannical, when one man shall arrogate that to himselfe which pertaineth to many, yea to the whole body of the people? And admit that this reason was effectual, yet the glosse vpon the place sayeth verie notably, That the Princes pleasure may be held for a Law, so farre forth as that which pleaseth him be just and honest: giuing vs to know thus much thereby, That euery will and pleasure of a Prince may not indifferently be allowed for a Law, if it be in an vnjust and dishonest action, and contrarie to the rule of good manners. Moreover, it appeareth by the Customes of many antient People and Realmes, That Princes had neuer this licence giuen them, to do what they listed: for let them be neuer so mightie, yea as mightie as *Darius*, vnder whose raigne the Persian Monarchie was abolished; yet he must be content (according to the law of the Medes and Persians) not to be able to infringe that Law which was by the aduice of his Peeres and Priuie Councell enacted, and by his owne consent and authoritie established: no though for *Daniels* deliuerance sake, whom he loued, he greatly desired and tooke paines either to disannull, or at least to giue a fauourable interpretation of it.

Dan. 6. 8.

*Diod. lib. 2.
cap. 2.*

Such in old time was the custome of the Kings of *Ægypt*, not to follow their owne affections in any actions they went about, but to be directed by the aduice of their Lawes: for they had not so much outhoritie as to judge betwixt man and man, or to leuy subsidies and such like by their owne powers: neither to punish any man through choler, or any ouerweening conceit, but were alwayes tyed to obserue justice and equitie in all causes: neither did it grieue them so to do, being perswaded that whilest they obeyed their Lawes, nothing could betide them but good. The Lacedæmonian Kings were in such bondage to the Laws of their country, that the Ephori, which were set vpon none other end but to be a bridle to hold them backe from doing what they listed, had absolute authority to correct them when they had committed any fault:

Theucyd. lib. 1.

which

which subjection nothing displeased King *Theopompus*, as it is apparent by the answer he made his wife, that reprov'd him once in anger, saying, By his cowardise he would leaue a lesse kingdome to his children, than he had receiued of his Ancestors. Nay (saith he) a greater, forsomuch as more durable and permanent. *Plutarch* praising the vprightnesse of King *Alcarnenes*, who for feare to breake the Law, refused diuers Presents that were sent him; bursteth into this speech: O heart worthie of a King, that hath preferred the authoritie of the Law before his owne profit! Where are those fellowes now that crie, Kings pleasures ought to be obserued for Lawes, and that a Prince may make a Law, but is not subject to it himselfe? And this is that which *Plutarch* saith as concerning that matter, who liued vnder *Traian* the Emperour.

Cornelius Tacitus discovering the beginning and originall of the Romane Ciuile Law, saith, That *Seruius* the third King of Rome after *Romulus* and *Numa*, was the onely man that most established those Lawes, whereunto Kings themselues ought to yeeld and be obedient. And admit that the Emperours sway'd with great power and authoritie almost all the world, yet for all their fiercenesse and haughtinesse of minde, *Pliny* durst tell *Traian* very roundly, That an Emperour ought to vse to carrie himselfe with such good gouernment in his Empire, as if hee were sure to giue vp an account of all his actions: Thou must not (saith hee) desire more libertie to follow thine owne lust, than any one of vs doe: a Prince is not set ouer the Law, but the Law placed in authoritie aboue the Prince. This was the admonition of that heathen man. Likewise *Antoninus* and *Seuerus*, two mightie Emperours, although by reason of an opinion of their owne greatnesse and haughtinesse, wherewith they flattered themselues, bragged that they were not subject to any Law: yet they added this clause withall, That notwithstanding they would liue according to the direction of the Law. This (saith *Theodosius* and *Valentinian*, two no lesse mightie Emperours) is a voice becomming the Royall Majestie and greatnesse of a King, To confesse himselfe to liue vnder a Law: and in truth it is a thing of greater importance than the imperial dignitie it selfe,

Lib. 3. Annal.

Plut. de Rom. Fortun.

In Paneger.

Lib. 4. tit. 17.

to put soueragntie vnder the authority of law. Amongst many other good leasons and exhortations which *Lewis* that good King gaue vnto his sonne on his death bed, this was one worthie the remembring, how he commanded him to loue and feare God with all his strength, and to take heed of doing any thing that should bee contrarie to his law, whatsoeuer should befall him; and to provide that the good lawes and statutes of his kingdome might be obserued, and the priuiledges of his subjects maintained: to forbid Iudges to fauour him more than others, when any cause of his own came in tryall. Thereby giuing vs thus much to vnderstand, That euerie good King ought to submit himselfe in obedience vnder the hand of God, and vnder the rule of justice and equitie. Wherefore there is neither King nor Keisar that can or ought to exempt himselfe from the obseruance of sacred and vpright lawes; which if they resist or disannull, doubtlesse they are culpable of a most hainous crime, and especially of rebellion against the King of Kings.

CHAP. VII.

Of the punishment that seised vpon Pharao King of Egypt, for resisting God, and transgressing the first commandment, of the Law.



WE haue sufficiently declared in the premisses, that the mightiest potentates of this World are bound to range themselves vnder the obedience of Gods law: it remaineth now that wee produce examples of those punishments that haue fallen vpon the heads of the transgressours of the same, according to the manner of their transgression, of what sort soeuer: which that wee may the better describe, it behooueth vs to follow the order of the Commaundements, as the examples wee bring may bee fitly referred to any of them. And first wee are to vnderstand, that when God said, *Thou shalt haue none other Gods before mee*, he condemneth vnder these words

words the vanitie of men that haue forged to themselves a multitude of gods : hee forbiddeth all fallie Religion, and declareth, That hee would bee acknowledged to bee the sole and true God; and that wee should serue, worship, loue, feare, and obey him in and aboue all things: and whosoever it be that doth otherwise, either by hindering his worship, or afflicting those that worship him, the same man prouoketh his heauie wrath to bee throwne vpon him, to his vtter ruine and destruction. This is the indignation that lighted vpon *Pharao* King of *Ægypt*, as wee read in the booke of God: who being one of the most puissant Kings Exod. 3. of the earth in his age, God chose him for an object to shew his wonderfull power on, by the meanes of horrible plagues and scourges which hee cast vpon him, and by destroying him with ael his armies at the length, as his rebellion well deserued: For hee like a cruell Tyran continuing to oppresse the children of *Israel*, without giuing them any release or breathing time from their miserie, or libertie to serue God, although by *Moses* in the name and authoritie of God (who made himselfe well enough knowne vnto him, without the helpe of any written law) hee was many times instantly vrged and requested thereunto : so many iudgements and punishments assailed him one in the necke of the other; in such sort, that at length hee was ouertaken and ensnared therewith. First of all, the verie waters of *Ægypt* being conuerted into bloud, proclaimed warre against him : then the frogges which couered the face of the earth, climbed vp euen to his chamber and bed, and filling euerie corner of his land, sounded him an alarme : next a muster of lice and gnats, and such other troublesome and stinking creatures, summoned him to combate : an handfull of embers scattered in the ayre by *Moses*, were vnto him as the strokes of a stone or a shaft, which did wonderfully disfigure their bodies with boyles and most noysome scabbes : afterward the grasshoppers were put in battell array against him, together with the pestilence, hayle-stones, horrible thunders and lightnings, waisting and spoyling, and running vp and downe grieuously through his whole land.

After all these bitter blowes, the Tyrant being cut short, and being so besieged on euerie side with hideous and palpable darknesse, that hee could not tell which wayes to turne himselfe, yet would he not be brought to any reason, but continued obstinate and hardened against God, though all the elements, with heauen and earth, had taken armour together, and conspired his destruction. Therefore while hee remained in this wretched state, Gods Angell punished him in the person of his eldest sonne, which died suddenly in one night, together with all the first borne of Ægypt; wherewithall both hee and all his people being greatly moued and grieued, at length gaue the Israelites not onely leaue, but also hastened them to depart: but anon, as he saw them going, like a man bestraught hee ranne after them againe, and pursued them with a mightie armie, vntill God in the meane while opening a passage for his children ouerthwart the deepe Red sea, attended him in the mid way, where hee surprised and ensnared him; ouerthrew and violently ouerturned the wheelles of his Chariots, and put his whole Armie to a hurley burley: and that hee might vtterly destroy him, caused the sea from each side to returne to his Channell, which drowned and deuoured him and all his Armie. And this is one of the noblest and fearefullest judgements of God that can be mentioned, and therefore is verie often recounted in many places of the Scripture, as a thing most memorable aboue others. Neither ought wee to meruaile, if so notable a Historie as this is not set downe among the writings of prophane Authors: for that besides their Histories do not ordinarily stretch so far, as to record such antient acts, there is also no doubt but the successors of that Tyrant, and all the Ægyptians, sought all means possible to cancell and blot out the memorie of their so great and horrible ruine. And if by chance any Historiographer make mention of the departure of the Israelites out of Ægypt, it is done in such sort, that the truth is not only disguised, but wholly peruerbed by them, and in place thereof nothing but lies and falsehood foisted in.

Like

Like as *Pharaoh* by his vniust and outrageous persecuting the children of God, made himselfe so guiltie of Gods wrath, that he deserued to be vtterly destroyed, with the greatest part of his people: so also after their miraculous deliuerance, whosoer labored either to hurt, hinder, or resist them, did no lesse incurre Gods displeasure and fierce wrath against them, where-with they were consumed: whereof the ouerthrow and discomfiture of *Amalech* is a plaine example; who, admit all the great wonders which God had don for the Israelites in *Ægypt* and in the red sea, (whereof the brute being blowne into all corners of the earth, hee could not be ignorant;) yet was he so malicious and foolish hardie as to take vp armour against them, and to meet them to bid them battell: but he and his wicked compli-
 ces were by *Ioshuah* and his poore people (though vnwarliking and vnaquainted with such actions, lately crept out of bondage, wherein they had been onely exercised to make mortar and bricke, and not to handle weapons) discomfited and ouerthrowne: for the Lord of Hosts (who is the diuider of victories to whom he pleaseth) at the feruent prayers of his seruant *Moses*, fought for them, to the confusion of *Amalech* and all his traine: And therefore he commanded *Moses* to put this deed of his in writing, as a thing worthie to be remembered; who also erected an Altar in the same place, for a perpetual monument of so noble a victorie.

Exod. 17.

As *Amalech*, and for the like sinne, were *Arad* a King of the Canaanites, *Sehon* King of Amorites, and *Og* King of Basan, with their people and cities, destroyed and rased downe; so the Madianites enterprising to withstand the foresaid Israelites, by the wicked and pernicious counsell of *Balaam*, were subdued and put to the sword, euen fise Kings of them together, not one escaping saue the young Virgins which had neuer committed fornication with man.

Num. 2. 1.

Num. 31.

After that the Children of Israel had continued a season peaceably in the Land of Canaan which the Lord had bestowed vpon them, then did *Eglon* King of Moab rise vp, and subdued them by warre, and tyrannised ouer them eightene yeres.

Indg. 3.

And although it was Gods will that they should be thus chastised, because of their corruption, and iniquitie, neuertheles this Moabite (his Rod) he caused (in regard of his loue to his people) to be slaine by *Ahud* an Israelite, as he was taking his ease in his chamber. In like manner was his wrath stirred vp against *Iabin* King of Asor, who had oppressed Israel twentie yeares: whose armie though it was great and well appointed, was notwithstanding by *Baracs* handfull of men, vnder the conduct and rule of *Deborah* the Prophetesse, wonderously discomfited; in such sort, that of all the multitude there remained not one that felt not the edge of the sword, except *Sisera* their Captaine: who escaping from the battell by betaking him to his heeles, turned in by chance into the house of a woman called *Iabel*; who hating him, as he slept, with a hammer fastened a naile into his temples: and thus escaping from those whom he feared, hee was murdered by her whom hee trusted. And so this valiant Warriour, as he was overcome in battell by the conduct of a woman, so was he put to death by the hand of a woman.

Judg. 7.

That which happened to the Madianites in the time of *Gideon*, is admirable and verie strange: who being furnished with a mightie armie of souldiers, with the Amalekites and other their Allyes, to destroy Israel, were so scarred and scattered at the sound of the trumpets, and brightnesse of torches, of three hundred men at the most that were with *Gideon*, that through the maruellous astonishment they were in, they turned their blades into their owne bosomes, and murdered one another, till the greatest part of them were destroyed; and the residue being put to flight, and pursued by the men of Ephraim, two of their Kings, *Oreb* and *Zeb*, were taken and slaine.

Judg. 16.

A while after it came to passe, that the Princes of the Philistims, who had oppressed the people of God by the space of fortie yeares, being assembled together with all their people in the Temple of *Dagon* their god, even then when after their sacrifices, they thought to make themselues most sport and pastime with

with poore *Sampson*, whose eyes in mockery and contempt they had put out, were all together massacred by the fall of the house which *Sampson* by his strength pulled vpon their heads: which was the greatest ouerthrow that before times by his meanes they had receiued.

In the reign of *Saul* King of Israel, *Agag* King of Amalech, 1 Sam. 15. the posteritie of those that layd wait for Israel in the desert, as they came out of *Egypt*, were by *Saul* (following the commandement of the Lord) set vpon; who running vpon him and his people, made a great slaughter and butcherie of them, not sparing man, woman, nor childe, but the King onely, whom he tooke to mercie and led captiue, which he ought not to haue done. This Captaine being thus spared by one that was but little better than himselfe, could not so escape; for the Prophet *Samuel* became the executioner of Gods vengeance vpon him, since *Saul* refused it, and with his owne hand slew him, euen then when he thought he should liue.

A little while after, *Goliath* a gyant of the Philistims, who as 1 Sam. 17. well through the hugeness of his stature, and strength of body, as through the horrible crueltie which appeared in him, seemed in mans eyes inuincible, proudly and presumptuously defied the armie of the liuing God, offering and daring any one man of Israel to enter combat with him: This proud fellow was notwithstanding all his brags, by young and vnarmed *Dauid*, saue a little sticke and a few stones which he had in his hands, vanquished and trod vnder foot; for he gaue this great beast such a knocke with one of his stones on the forehead, that at the first blow he tumbled him groueling on the earth, and quickly leaping vpon him, caught hold of his huge sword, and therewithall cut off his monstrous head: which the Philistims perceiuing, turned their backes and fled, and were pursued and slaine by the Israelites.

1 King. 20.



2 King. 6.

2 King. 7.

2 King. 8.

2 Chron. 20.

IN the time of *Achab*, *Benhadad* K. of *Siria*, accompanied with 32 kings, came very proudly against *Israel*, as it were in despight of God to bid him battel: but it turned to his own shame and confusion, being first dishonorably put to flight by 230 seruants of the Princes of *Israel* (a small handfull to encounter so mighty an army:) and secondly, returning to seeke reuenge, found the losse of 100000 footmen at one clap, besides 27000 which escaping by flight, were crushed in pieces by the ruin of a wall in the citie *Aphec*. And so this braue gallant, that earst bragged, that the gold and siluer of *Israel*, yea their wiues and children were his, was now glad to fly for his life among the rest, and in his returne to hide himselfe, all dismaied, in a little chamber; and from thence (being aduised thereto by his seruants) to send to entreat *Achab* for his owne life, which a little before thought him sure of the liues of all *Israel*. Yet for all this, ere long he enterprised a new practise against the Prophet *Elizem*, and besieged also the city of *Samaria* so long, that certaine women (constrained by extreme famine) deuoured their children: but in the end he was compelled (through fearefull terrour which God sent into his armie by the noise of infinite Chariots and Horses which sounded in their eares, as if some puissant host of men of warre had been marching towards them) to forsake the siege and flee with all his forces, leauing behinde them their tents, horses, carriages, victuals, and munitions, to be a prey for them that pursued them not. And lastly, falling sicke, *Hazael* one of his owne seruants, that succeeded him in the kingdome, to the end he might dispatch him quickly, and without tumult, early in the morning tooke a thicke cloth dipt in water, and spreading it ouer his face, stifled him to death.

When the *Moabites* and *Ammonites* rose vp in arms against *Iehosaphat* king of *Iuda*, as soon as this good king humbled himselfe

selfe together with all his people before the face of God by fasting and prayer, forthwith God sent such a giddinesse of spirit amongst his enemies; that they killed one another: and the men of Iuda, without being troubled with fighting, gathered the spoile which they had scattered, and enriched themselues with cheir reliques.

Amon, promoted in honour and credit aboute all the Princes of the Court of King *Assuerus*, conceiued so deadly an hatred against the poore dispersed Iewes (being at that time the only Church of God) that maliciously he conspired, in one day to destroy and put to death the whole Nation, to the very women and infants: and in accomplishing this his purpose, hee mightily abused the authoritie of the King, whom he falsely enformed, That this nation would not be subject to his Ordinances and Lawes which his other people were subject vnto: and that therefore he ought not to permit and suffer them any longer. But God that carrieth alwayes a watchfull eye ouer his Church, and knoweth how to breake and dash all the enterprises of his enemies, brought all this wretches purposes to nought, by preserving miraculously those whom he would haue destroyed, & making him do reuerence to *Mordochens*, whom he especially sought to bring to infamie, and for whom he had of purpose provided a gibbet to hang him on, but was hanged thereon himselfe, with ten of his sonnes: beside, all those which had conspired with him against the Iewes, were vpon the same day which they had set downe for their massacre, by the Kings commandement slaine by the hands of them whom they had appointed to the slaughter.

Balthasar King of Babylon, as he was feasting among his Princes, commanded amidst his cups, the golden and siluer Vessels which *Nebuchadnezzar* had taken out of the temple of Ierusalem, to be brought, that both he, his princes, & his wiues and concubines, might drinke therein; exalting himselfe thus against the Lord of heauen, and boasting in his idols of earth: therefore God being stirred vp to wrath against him, appointed his destruction euen whilst he thus dranke and made merrie in the midst

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midst of his jolitie, and caused a strange and fearefull signe to appeare before his eyes, a bodylesse hand writing vpon the wall ouer against the candlesticke; the words of which writing portended the destruction of his kingdome, which presently ensued; for the very same night he was murdered, and the Scepter seised vpon by *Darius* King of the Medes.

1 Mach. 2 & 6.

*Epimanes.**Basel Christi. relig.
364.*

Antiochus, by surname *Epiphanes*, or *Excellent* (though by truer report of people, contemptuously entituled the Furious) King of Asia, being venomously enraged against the Iewes, began at the first maruelously to oppresse them, to rob and spoile their Temple, and to slaughter the people. About ten yeares after, deceiuing the poore people with faire and smooth words, couers of most vile and wretched treason, whilest they immagined no mischiefe, he set vpon them in such cruell sort, that the losse and desolation which they endured at that time was inestimable: for besides the destruction of Ierusalem their Citie, the slaughter of infinite multitudes of their people, and the captiuitie of women and infants; as if all these were not enough, there was yet another miserie to make vp the full summe, worse than all the rest: which was this; The cursed Tyran seeing his purpose not to take the full effect, commanded euery where, That all his subjects (I meane the Iewes) should forsake and abjure the Law of God, and be vnited into one Religion with the Infidels. By means of which Ediēt the Religion of God was defaced, the bookes of his Law rent and burned, and those with whome any such bookes were found, rigorously put to death: Which fearefull crueltie when the Iewes perceiued, it caused many of them to wax faint hearted, and to giue themselues ouer to wallow in the dirtie fashions of the vncircumcised Idolaters, and in their madnesse to subscribe to the vnjust lawes of the vile monster. Now after he had committed all these outrages, he was repulsed with dishonour from the citie of Elymais in Persia, which hee went about to spoile and rob, and forced to flie to Babylon; where after tydings of the ouerthrow of his two armies in Iudea, with grieve and despight he ended his dayes.

1 Macch. 6.

Antiochus the sonne of this wretched father succeeding him

as in his kingdome, so in wickednesse, perjurie, and disloyaltie; when, to the end to consult about his owne affaires, he concluded a peace with the Iewes, and by solemne oath as well of himselfe as his princes, confirmed the free exercise of their Religion: behold, suddenly he falsified his plighted and sworne faith, and vndid all that euer he had done: but it was not long ere hee also was ouertaken by the armie of *Demetrius*, and together with *Lysias* his Gouvernor, put to death.

A while after raigned *Alexander* his brother, who whilest he was encombred with the troubles of Cilicia, that reuolted from him, the King of Ægypt his father in law came traiterously to forestall him of his kingdome, tooke his wife, and gaue her to his deadliest enemy, and afterward gaue him battell, discomfited his forces, and droue him to flie into Arabia for safetie; where in stead of helpe, hee found an hatchet to chop off his head, which was sent for a Present to gratifie the King of Ægypt withall.

Not long after, *Antiochus* his sonne recouered the Scepter of his Father: but alas his raigne endured but a small space; for being yet but a yong child, he was slaine by *Tryphon* in the way as he led him to war against the Iewes. And thus perished the cursed race of *Antiochus*, which felt Gods wrath vpon it euen to the third generation.

Antiochus the sonne of *Demetrius* (of whom mention was made but a little before) after he had chased *Tryphon* from the Kingdome of Asia, which he vsurped, and broken the League which he had made with the Iewes, gaue himselfe wholly to worke them mischief. Therefore comming against Ierusalem, hee tooke it by force, commanding his souldiors to put all to death that were within the same: so that within three days there was such a massacre of yong and old, men, women, and children, that the number of the slaine arose to fourescore thousand carcases. After this, hauing executed many more villanies against this people, in so much as to make them renounce the law of God, putting them cruelly to death that did not obey his commandement, It came to passe, that this cruell Tyrant was
first

first of all put to flight by the inhabitants of Persepolis a Citie of Persia, for going about to rob their temple of their treasures: next endamaged by an ouerthrow of his armie in Iudæa: which he no sooner vnderstood, but he tooke counsell in his fury, how to be reuenged of Ierusalem, and belched forth bitter threats against it. But in the meane time the Lord stroke him with a sudden and incurable plague, and surprisid him with a horrible torment of his intrails. Howbeit for all this, he ceased not his malicious enterprife, but hasted forward his journey towards the Iewes with such eagrenesse, that in the way he fell out of his chariot, and bruised so his bodie, that it became putrified and so full of corruption, that verie vermine scawled out thereof, and the rotten flesh dropping piecemeale away, no man, no not himself being able to endure the stinch therof. Then was he constrained in the midst of his torments to confesse, that it was meet that he should submit himselfe vnto God, that he which is mortall, ought not to exalt himselfe so high, as to compare with the immortal God: and in this estate this reprobate ended his wicked dayes by a strange and most miserable kind of death.

CHAP. IX.

Of those that persecuted the Sonne of God and his Church.



If they who in the law injured and persecuted the Church of God, were punished according to their deserts, as wee haue alreadie heard; is it any meruaile then if the enemies and persecuters of our Lord and Sauour Christ Iesus, which labour by all meanes to discountenance and frustrate his Religion, and to oppresse his Church, do feele the heauie and feareful vengeance of God vpon them for their wickednesse and vnbeleefe? No verily, for he that honoureth *not the Sonne*, honoureth *not the Father which sent him*, and is guilty therefore before God, of impietic and prophanesse. From this hainous crime King *Herod* in

in no wise can be exempted, that caused all the Infants of Bethlehem of two yeares old and vnder, to be cruelly murdered, in hope thereby to put the true Messias and Sauior of the world to death. For which deed, accompanied with many other strange cruelties, as by killing the ordinarie Iudges of the house of *David*, and his owne wife and children, this Caitife was tormented with sundrie intollerable griefes, and at last deuoured by an horrible and most fearefull death. For (as *Iosephus* reporteth) his bodie was boyled, and his bowels gnawne in two by a soft and slow fire, fretting inwardly, without any outward appearance of heat: besides the rauinous and insatiable desire of eating, which so possessed him, that without chewing, his meat in whole lumpes descended into his bodie, deuouring it so fast as it could be throwne into his mouth, and neuer ceasing to farse his greedie throat with continuall sustenance: moreouer, his feet were so swolne and puffed vp with such a flegme, that a man might see thorow them; his priuie parts so rotten and full of vermine, and his breath so stinking, that few or none durst approach neere vnto him; yea his owne seruants forsooke him. Now lying in this wretched plight, when this wicked man saw no remedie could be found to alluage his griefe, he went about to kill himselfe, and being not able to performe it, he was constrained to endure all the pangs of a most horrible, lingering, and languishing death, and at last mad and miserable beltraught of sence and reason, to end his dayes.

Mat. 2.

This example belongeth also (in regard of cruelty) to the sixt commandment.

Lib. 2. ca. 11. 17. Booke of the Iewish antiquitie, ca 8.

As for *Herod* the Tetrarch, surnamed *Antipas* (who to please *Herodias*, had caused *Iohn Baptist* to be beheaded) when hee had likewise prepared snares for our Sauours feet, and being sent to him by *Pilate*, to quit himselfe and gratifie him withall, had jested and mocked at him his bellie full, behold his reproches and mockes (was he neuer so subtle) turned into his owne bosome: for first, after that his Armie had been discomfited by the souldiors of King *Aretas*, whose daughter (in regard of *Herodias* his brother *Philips* wife) hee had repudiated; a further shame and dishonour befell him, euen to be depriued of his Royal dignitie; and not onely to be brought into a low and base estate, but also be-

Luke 9. 7.

This example in regard of diuorce, belongeth to the 7. Commandment.

Lib. 2. ca. 29. *Ioseph.* of the Iewish Antiquitie, book 8. chap. 9.

ing robbed of his goods, to be banished into a far countrey, and there to make an end of the rest of his life. *b. 4k.*

Euseb.

Henry

Luke. c. 13.

Margin.

Specimen. p.
p. 43.

p. 43.

Enfeb.

Eutrop lib. 7.

~~... ..~~
~~... ..~~
~~... ..~~

As touching *Pilate* the gouernour of Iudea, hee did so excell in wickednesse and iniustice, that notwithstanding the restraint of his owne conscience, the law of ciuill equitie, and the aduertisement of his owne wife, yet he condemned Christ Iesus, the just and innocent, to the death of the crosse: albeit hee could not but know the power of his miracles, the renowne whereof was spread into all places. But ere long hauing beene constrained to erect the image of the Emperour *Caligula* in the Temple of Ierusalem, to be worshipped, he was sent for to make personall appearance at Rome, to answere to certaine accusations of crueltie which were by the Iewes objected against him: And in this journey being afflicted in conscience, with the number and weight of his misdeeds, like a desperat men to preuent the punishment which hee feared, willingly offered violence to his owne life, and killed himselfe.

Tertul.

Nicephor.

8 Commandement.

Calumniation
Lib. 2. cap. 44.

*Tacit. Annal.
lib. 5.*

The first Emperour that tooke in hand to persecute the Christians, was *Nero* the Tyran; picking a quarrell against them for setting the Citie on fire; which beeing himselfe guiltie of, hee charged them withall, as desirous to finde out any occasion to doe them hurt: wherefore vnder pretence of the same crime, discharging his owne guilt vpon their backs, he exposed them to the fury of the people, that tormented them verie sore, as if they had beene common burners and destroyers of Cities, and the deadliest enemies of mankinde: Heereupon the poore innocents were apprehended, and some of them, clad with skinnes, of wilde beasts, were torne in pieces by dogges; others crucified, or made bone-fires of on such heapes, that the flame arising from their bodies serued in stead of torches for the night. To conclude, such horrible crueltie was vsed towards them, that many of their verie enemies did pittie their miseries. But at last this wretch, the causer of all, seeing himselfe in danger to be murdered by one appointed for that purpose (a just reward for his horrible and vnjust dealing) hastened his death by killing himselfe, as it shall be shewed more at large in the second booke.

The

The author of the second persecution against the Christians was **Domitian**, who was so puffed up and swollen with pride, that he would needs ascribe vnto himselfe the name of God. Against this man rose vp his household seruants, who by his wiues consent slew him with daggers in his priue chamber: his bodie was buried without honour, his memorie cursed to posterity, and his ensignes and trophies throwne downe and defaced. 31

Suet.

Refer this also to the 24. chap of this booke.

Suet.

Eutrop.

Traian, who albeit in all things, and in the gouernment of the empire also, shewed himselfe a good and sage prince, yet did he dash and bruiſe himselfe against this stone with the rest, and was reckoned the third persecuter of the Church of Christ: for which cause he vnderwent also the cruell vengeance of God, and felt his heauie hand vpon him: for first he fell into a palsie, and when he had lost the vse of his sences (persuading himselfe that he was poisoned) got a dropsy also, & so died in great anguish. Dion.

Hadrian in the 9 yeare of his empire caused ten thousand Christians to be crucified in Armenia at one time; and after that ceased not to stir vp a very hot persecution against them in all places. But God persecuted him, and that to his destruction; first with an issue of blood, wherewith he was so weakned and disquieted, that oftentimes he would faine haue made away himselfe: next with a consumption of the lungs and lights, which he spate out of his mouth continually: and thirdly with an insatiable dropsie: so that seeing himselfe in this horrible torment, hee desired poison to hasten his death, or a knife to make quicke riddance: but when all those meanes were kept backe, he was inforced to endure still, and at last to die in great miserie. Mandat. 7.
Lib. 2. cap. 12.
Spart.

Whilest **Marcus Antonius**, surnamed *Verus*, swayd the empire, there were exceeding cruelties set abroad against the poore Christians every where, but especially at Lions and Vienna in Daulphin (as **Eusebius** in his Ecclesiasticall Historie recorderh:) wherefore he wanted not his punishment, for he died of an apoplexie, after hee had lien speechlesse three dayes. Euseb.
Spart.

After that **Seuerus** had proclaimed himselfe a profest enemy to Gods Church, his affaires began to decline, and he found himselfe pestered with diuers extremities, and set vpon with ma-

ny

ny wars: and at length assaulted with such an extreame paine throughout his whole bodie, that languishing and consuming, hee desired oft to poyson himselfe, and at last died in great distresse. *Vitellius Saturninus* one of his Lieutenants in those exploits, became blinde: another called *Claudius Herminianus* Gouvernor of Capadocia, who in hatred of his owne wife that was a Christian, had extremely afflicted many of the faithfull, was afterward himselfe afflicted with the pestilence, persecuted with vermine bred in his own bowels, and deuoured of them aliue in most miserable sort. Now lying in this miserie, he desired not to be knowne or spoken of by any, lest the Christians that were left vnmurthered, should reioice at his destruction, confessing also that those plagues did justly be-tide him for his cruelties sake.

*Oros. lib. 7.
cap. 14.*

*Euseb. booke 7.
chap. 1. Eccle-
siast. Hist.*

Pomponius.

*Euseb. lib. 7.
cap. 21.*

Decius, in hatred of *Philip* his predecessour, that had made some profession of Christianitie, wrought tooth and naile to destroy the Church of Christ, vsing all the cruelties and torments which his wit could deuise, against all those which before time had offered themselues to be persecuted for that cause. But his diuelish practises were cut short by meanes of the warre which hee waged against the Scythians: wherein, when he had reigned not full two yeares, his armie was discomfited, and he with his son cruelly killed. Others say, That to escape the hands of his Enemies, hee ranne into a whirlepit, and that his bodie was neuer found after.

Neither did the just hand of God plague the Emperour onely, but also as well the heathen Gentiles throughout all Prouinces and dominions of the Romane Empire. For immediatly after the death of this Tyrant, God sent such a plague and pestilence amongst them, lasting for the space of ten yeares together, that horrible it is to heare, and almost incredible to beleue. *Dionysius* writing to *Hierax* a Bishop of Ægypt, declareth the mortalitie of this plague to haue beene so great at Alexandria, where he was Bishop, that there was no house in the whole city free. And although the greatnesse of the plague touched also the Christians somewhat, yet it scourged the heathen Idolaters much more: beside that, the behauiour of the one and the other

was

was most diuers: for as the foresaid *Dyonisius* doth record, the Christians through brotherly loue and piety did not refuse one to visit and comfort another, and to minister to him what need required: notwithstanding it was to them great danger; for diuers there were, who in closing vp their eyes, in washing their bodies, and interring them in the ground, were next themselves which followed them to their graues. Yet all this stayed not them from doing their dutie, and shewing mercie one to another. Whereas the Gentiles contrarily being extremely visited by the hand of God, felt the plague, but considered not the striker; neither yet considered they their neighbour, but euery man shifting for himselfe, cared not for one another. Such as were infected, some they would cast out of the doores halfe dead, to be deuoured of dogs and beasts; some they let die within their houses, without all succour; some they suffered to lie vnburied, for that no man durst come neere them: and yet notwithstanding for all their voyding and shifting, the pestilence followed them whithersoever they went, and miserably consumed them. Insomuch that *Dyonisius* reporteth of his owne city Alexandria, That there was not left in the citie, of old and young, so many as there was wont to be old men from threescore yeares vpwards. This plague, though it spread it selfe ouer the whole world, yet especially it raged where the Edicts of the Emperour had beene against the Christians, whereby many places became vterly desolate.

Valerian, albeit in the beginning of his Empire hee shewed himselfe somewhat mild and gentle towards the professors of religion, yet afterwards he became their deadly enemy: but when he had terribly persecuted them in his dominions, it was not long ere he was taken prisoner in the Persian wars, being seuentie yeares old, and made a slaue to his conqueror all the rest of his life: And whose condition was so miserable, that *Sapor* King of Persia vsed his backe as a blocke or stirrop to mount vpon his horse. Yea he dealt so cruelly with the poore old man (as *Ensebins* testifieth) that to make vp the full number of his miseries, he caused him to be fleine aliue, and poudred with salt.

D

The

In the Sermon
of the congrega-
tion of saints
*Enseb. Hist Ec-
clesiast. Book 7.
Chap. 30.*

*See the life of
St. Valerian
in the lives of
the saints.*

Henric. de Er-
ford.

The like seueritie of Gods terrible judgement is also to bee noted in *Claudius* his President, and minister of his persecutions: for God gaue him vp to be possessed and vexed of the Diuell, in such sort, that biting off his owne tongue in many small peeces, hee so ended his daies.

Enseb. lib. 7.
cap. 13.

Neither did *Galienus* the sonne of *Valerian*, after the captiuitie of his father, vtterly escape the righteous hand of God: for beside the miserable captiuitie of his father, whom he could not restore, such strange portents, and such earthquakes did happen, also such tumults, commotions, and rebellions, did follow, that *Trebellio* doth reckon vp to the number of 30 together, which at sundrie places, all at one time, tooke vpon them to be Emperours of the Roman Monarchie: by the meanes whereof he was not able to succour his father, though hee would: notwithstanding the said *Galienus*, being, as is thought, terrified by the example of his father, did remoue, or at leastwise moderate the persecution stirred vp against Christians, as it may appeare by his Edict set forth in *Ensebius*.

Vepif.
Entrop.
Nicephor.

Aurelian being vpon point to trouble the quiet of the church, which it a while enioyed vnder the Emperor *Galien*; euen whilst hee was deuising new practises against it, a thunderbolt fell from heauen at his feet, which so amazed him, that his malicious and bloud thirstie minde was somewhat rebated and repressed from doing that which he pretended: vntill that returning to his old bent, and perseuering to pursue his purpose, when Gods thunder could not terrifie him, he stirred vp his owne seruants to cut his throat.

Ruffin.

Dioclesian went another way to worke, for hee did not set abroach all his practises at one push, but first allayed by subtile meanes to make those that were in his armie to renounce their faith; then by open proclamation commaunded, that their churches should bee rased and beaten downe, their Bibles burned and torne in pieces: that they that were Magistrates, or bore any publique office in the commonwealth, if they were Christians, should bee deposed: and that all bondmen that would forsake their possession, should bee enfranchised. When hee had thus

thus left no deuise vnpractised that might further to abolish and destroy the religion of Christ, and perceiuing that notwithstanding all his malice and cruell rage, it euerie day (through the wonderfull constancie of Martyres) encreased and grew euen against the haire; with verie spight and anger hee gaue vp the Empire. And lastly, when hee had beene tormented with diuers and strange diseases, and that his house had beene set on fire with lightening, and burned with fire from heauen, and he himselfe so scarred with thunder, that hee knew not where to hide him, hee fell mad and killed himselfe. There was joyned to this man in the gouernment of the Empire, one *Maximilian*, whose crueltie and tyrannie against the Christians was so outrageous also, that vpon a solemne festiuall day, when infinit numbers of them were assembled together at Nicomedia, in a Temple, to serue God, he sent a band of Atheists to inclose them, and burne the Temple and them together, as they indeed did: for there were consumed at that bone-fire (as *Nicephorus* writeth) *Euseb. hist. Eccl. 7. & 8. chap. 16. Nicephor. lib. 7. chap. 6.* twentie thousand persons. In like sort dealt he with a whole citie in Phrygia, which after he had long besieged, he caused to be burnt to cynders, with all the inhabitants therein. But the end of this wretch was like his life, euen miserable: for lying a while sicke of a grieuous disease, the verie vermine and such horrible stinke came forth of his bodie, that for shame and grieve hee hung himselfe.

Maximinus that raigned Emperor in the East, was constrained to interrupt and make cease his persecution which hee had begun, by meanes of a dangerfull and grieuous sicknesse, and to confirme a generall peace to all Christians in his dominions, by publique Edicts. *Nicephor. 7. 22. Dant. Christ. relig. p. 364.*

His sicknesse was thus: In the priue members of his bodie, there grew a sudden putrification, and after in the bottome of the same a botchie corrupt bile, with a fistula, consuming and eating vp his intrails, out of the which came swarming an innumerable multitude of lice, with such a pestiferous stinke, that no man could abide him; and so much the more, for that all the grossenesse of his bodie by abouandance of meat before hee

fell sicke, was turned into fat; which fat now putrified and stinking, was so vgsome and horrible, that none that came to him could abide the sight thereof: by reason whereof the Physitians which had him in cure, some of them not able to abide the intolerable stinke, were commanded to be slaine; other some because they could not heale him, being past hope, were also cruelly put to death. At length, being put in remembrance, that his disease was sent of God, he began to repent of the crueltie which he had shewed to the Christians, and forthwith commanded all persecution to cease.

Against the
Gentiles.

But (alas!) this peace was so brittle, that it lasted but six moneths; for euen then hee sought by all meanes possible againe to trouble and disquiet their rest, and sent forth a new Edi& quite contrarie to the former, importing their vtter destruction. And thus beeing nothing amended, but rather made worse by his sickenelle, it assailed him afresh, in such sort, that euery day growing in extremitie, as hee grew in crueltie, it at last brought him to his death, his carkasse being all rotten and full of corruption and wormes. Saint *Chrysostome* writeth of him, That the apple of his eye fell out before he died.

Maxentius and *Licinius*, the one Emperour of Italie, the other of the East, perceiuing how the Emperour *Constantine* that raigned in the West, was had in great reputation, for maintaining the cause of the Christians, began also to do the like: but by and by their malice and hypocrisie discouered it selfe, when they vndertooke to trouble and afflict those whom before they seemed to fauour. For which cause *Constantine* taking armes against them, destroyed them both one after another; for *Maxentius* thinking to saue himselfe vpon a bridge on Tyber, was deceiued by the breaking of the bridge, and so drenched and drowned in the water. *Licinius* was taken and put to death. And thus two Tyrans ended their dayes, for persecuting the Church of Christ.

Lanques Chro.

In the tenth yeare of the persecution of *Dyoclesian*, *Galerius* his chiefe minister and instrument in that practise, fell into a grie-

griuous sicknesse, hauing a sore risen in the nether part of his bellic, which consumed his priue members, from whence swarmed great plentie of wormes, engendered by the putrefaction. This disease could not be holpen by any Chirurgerie or Physicke: wherefore he confessed that it justly happened vnto him for his monstrous crueltie towards the Christians, and called in his proclamations which he had published against them. Howbeit notwithstanding he died miserably, and as some write slew himselfe.

CHAP. X.

More examples of Persecutors.



*S*aint *Bartholmew* one of the twelue Apostles, after he had preached Christ Iesus vnto the Indians, and deliuered them the Gospell written by Saint *Mathew*, and had conuer-
ted many vnto the Faith: albeit the miracles which hee wrought were strange and super-
naturall (for he restored many diseased per-
sons to their health, and cleansed King *Polemius* his daughter

from an vnchane spirit wherewith she was possessed) yet in re-
gard that he destroyed their Idol *Astaroth*, and bewraied the
subtilties of Satan, he was by *Astyages*, *Polemius* younger bro-
ther, at the instigation of the Idolatrous Priests, first cruelly bea-
ten with clubs, after fleyed, and last of all beheaded. But within
thirtie dayes after, both the wicked King, and the sacrilegious
Priests, were possessed with diuels, and brought to a wretched
and miserable death.

*Hieron. in
Catalogo.*

Aphraates that heauenly Phylosopher, going out of his
Cloyster towards the Temple, to feed the Flocke of Christ
with some wholesome food of sound Doctrine; and beeing
perceiued by the Emperour *Valens*, and demanded, whither
he went; he answered, To pray for him and his kingdome.
Yea but, said the Emperour, it were more conuenient for
thee

*Theod. Lib. 4.
Chap. 26.*

*Tripartit. Hist.
Lib. 8. chap. 4.
Nicephor. Lib.
11. Chap. 25.*

thee that professest thy selfe a Monke, to remaine at home in contemplation, than to stray abroad : True, answered this holy man, if Christs sheepe enjoyed peace : but as it becommeth an honest Matron to sit still within doores, neuerthelesse if her house were on fire, and the flame enuironed her, should shee not stirre to helpe to quench it ? And should I lie still, and see my Countrey set on fire by the persecution ? Whereat the Emperour being netled, threatened him with death ; and one of his Chamberlaines taunting him for his boldnesse, vsed him most currishly. But presently as he went to the Baths, to make them readie for the Emperour, the hand of God stroke him with an Apoplexie, that hee fell downe dead into the waters.

*Theodor. lib. 3.
chap. 7.*

Vnder the Empire of *Julian* the Apostate, all they that either conspired or practised the death of *Cyrellus* a Deacon of Helio-
polis, situate neere to Lybanus, came to a miserable end : for after that *Constantine* was deceased, by whose authoritie the holie Martyr had broken downe many of their Images and Idols, the abominable Idolaters did not onely murder him, but also deuoured his liuer with bread, as if it had beene the sweetest morsell of meat in the world. But the all-seeing eye of God saw their villanie, and his reuengefull rod bruised them in pieces : for their teeth wherewith they chewed that vnnaturall food fell all out of their heads ; and their tongues wherewith they tasted it, rotted and consumed to nothing : and lastly, their eyes which beheld it, failed them, and they became blinde. And thus were they all serued, not one excepted, bearing justly the markes of Gods wrath for so inhumane and vnnatural a deed.

*Euseb. lib. 8.
chap. 7.*

At Tyre a Citie of Phœnicia, vnder the raigne of *Dioclesian*, many Christians that stoutly professed and maintained the Faith and Religion of Christ Iesus, were after many tortures and destructions, exposed to wilde beasts to be deuoured, as Beares, Libards, wilde Boares, and Bulls : the sauage beasts, though made fierce and furious by fires and swords, yet (I know not by what secret instinct) refused once to touch them,

or to come neere them, but turned their teene vpon the Infidels that were without, and came to set them on vpon the Saints, and tore many of them in pieces in their steads. Howbeit although they escaped the jawes of wilde beasts, yet they escaped not the swords of them that were more sauage than any beasts: and though the bowels of Beares refused to entombe them, yet were they intombed in the floods, and crowned with the crowne of sacred martyrdome.

Processus and *Martianus*, Keeper of the prison wherein the Apostles *Peter* and *Paul* were inclosed at Rome, seeing the miracles which were wrought by their hands, beleeued in Christ, and together with seuen and fortie other prisoners were baptised. Which when *Paulinus* the Iudge perceiued, he enioyned them to lay aside their conscience, and offer sacrifice to Idols. But they, readier to obey God than man, could neither by threats nor violence be brought to it, but chose rather to be beaten with clubs, or consumed with fire, or scourged with Scorpions, as they were, than to yeeld to denie their Maker, by doing worship to diuelish and monstrous Idols. But that Iudge the procurer of their martyrdomes, shortly after became himselfe an object of Gods wrath; when his eye-sight failed him, and an euill spirit so possessed and tormented him, that in the extremitie of terrors and griefe, he breathed out ere long his last and miserable breath.

Nicephorus reporteth, How the Emperour *Traian* hauing caused five holy Virgins to be burned, for standing in the profession of the Truth, commanded certaine Vessels to be made of their ashes mingled with brasle, and dedicated them to the seruice of a publique Bath: but the Bath that before time instilled a wholesome and healthfull vapour into mens bodies, now became pernicious and fatall vnto them: for all that washed themselues therein, felt presently such a giddinesse in their braines, and such a dimnesse of sight, that they fell downe dead forthwith: The cause of which mischiefe being perceiued by *Traian*, he melted againe the Virgine-moulded Vessels, and erected five statues to the honour of them; so chea-

Vincentius lib.
10. cap. 36.
Petrus de Na-
salibus.

Lib 3. Cap. 23.

king as it were one superstition with another, to his owne eternal infamie and disgrace.

Agapitus a young man of fifteene yeares of age, beeing apprehended by the Inhabitants of Preneste, and grievously tormented, for refusing to offer sacrifice to their Idols; and when all would not serue to shake the foundation of his Faith, (which was builded vpon a Rocke) hee was condemned and executed to death: For, being first scourged with whips, then hanged vp by the feet; after hauing hot scaulding water poured vpon him, at last he was cast vnto wild beasts. With all which torments being not terrified, nor yet dispatched, finally had his head cut off. But behold, the Iudge called *Antiochus*, that pronounced the sentence, fell downe dead from his Throne before the face of the world, euen whilest the young man was in the midst of his torments; and by his example made knowne to all men, how odious such cruell persecutors are in the sight of Him that judgeth the Earth, and controlleth the mightie Princes and Potentates of the same.

In the Empire of *Iulian* the Apostate the Lord sent such horrible earthquakes vpon the world, that what for the fall of houses, and ruptures of fields, neither citie nor countrey was safe to abide in: besides, such an extreame drouth dried vp the moysture of the earth, that victuals were very geason and deere.

Lib. 4. Cap. 4. These plagues *Theodoret* auoucheth to haue fallen vpon the world for the impietic of *Iulian*, and the miserable persecution of Christians.

*Euseb. Lib. 7.
Cap. 21 & 22.*

The Emperour *Gallus* had good successe in his affaires whilest he abstained from shedding the bloud of the Christians; but as soone as he gaue himselfe ouer vnto that villanie, his prosperitie, Kingdome, and life diminished and decreased at once: for within two yeares he and his sonne *Volusianus*, in the war against *Emilian*, were both slain, through the defection of his souldiors, who in the point of necessitie forsooke him. Beside, the Lord in his time sent vpon the Provinces of Rome a general and contagious pestilence, which lasted

lasted whole ten yeares without intermission, to make satisfaction for the much innocent blood which was spilled amongst them.

Arnolphus the fourescor'th Emperour raged like a Tygre against all men, but especially against those that professed the Religion and name of Christ Iesus: for which cause the Lord stirred vp a woman the wife of *Guido*, to minister vnto him the dregs of his wrath in a poysoned cup; by means whereof such a rotnenelle possessed all his members, that lice and wormes issuing out continually, hee died most miserably in Orenge, a Citie of Bauarie, the twelfth yeare of his raigne.

*Philip Melan.
Chron. Lib. 4.
Sebast. Franz.
Chron. Pelon.*

Baiazet the Turke, to what a miserable and ludibrious end came hee, for his outrageous hatred against all Christendome, but especially against Constantinople, which he had brought to so low an ebbe, that they could scarce haue resisted him any longer, had not *Tamerlane* the Tartarian reuoked him from the liege, and bidden him leaue to assaile others, and looke vnto his owne? And indeed hee welcommed him him so kindly, that he soone tooke him prisoner, and binding him with chaines of gold, carried him vp and downe in a cage for a spectacle, vsing his backe for a footstool to get vpon his horse by. And thus God plagueth one Tyran by another, and all for the comfort of his chosen.

*Philip Melan.
Chron. lib. 5.*

*Campofulus
Lib. 9. Cap. 5.*

Genfericus King of the Vandales exercised cruell tyrannie against the Professors of the truth. So did *Honoricus* the second also: but both of them reaped their just deserts: for *Genfericus* died, being possessed with a Spirit; and *Honoricus* being so rotten and putrified, that one member dropped off after another. Some say that he gnawed off his owne flesh with his teeth.

*Philip Melan.
Chron. Lib. 3.*

*Greg. Taron.
Lib. 2. Cap. 3.*

Autharis the twelfth King of Lombardie forbad children to be baptised or instructed in the Christian Faith: seeking by that meanes to abolish and plucke downe the Kingdome of Christ: but hee raigned not long, for ere six yeares were compleat, he died with poyson at Pauia: And

*Paulus Diaconus,
Lib. 3. Cap. 18. de Gestis
Longobard.*

42 so he that thought to vndermine Christ Iesus, was vndermined himselfe most deseruedly, in the yeare of our Lord 593.

*Euagrius li. 5.
cap. 34.*

*Mandat. 9.
Calumniati-
on, Li. 2. ca. 44.*

When *Arcadius* the Emperor, through the persuation of certaine enuious fellowes and his wife *Endoxia*, had banished *Iohn Chrysostome* Bishop of Constantinople, into Bosphorus; the next night there arose such a terrible earthquake, that the Emperesse and the whole citie was sore affrighted therewith: so that the next morrow messengers after messengers were sent without ceasing, till they had brought him backe againe out of exile, and his accusers were all punished for their wrongfull accusation. Thus it pleased God to testifie the innocencie of his seruant, by terrifying his enemies.

Smaragdus an Exarch of Italie was transported by a Diuell, for tyrannising ouer Christians in the first yeare of the Empire of *Maxritius*.

*Paul. Diacon.
Lib. 3. Cap. 12.
de Gestis Lon-
gab. Cent. 6.
cap. 3.
Anton. Lib. 15.
cap. 15.*

Mamucha a Sarasen being equall to *Pharash* in persecuting the Church of God, God made him equall to him also in the manner of his destruction: for as he returned from the spoile of the Monasterie of Cassime and Messana, and the slaughter of many Christians, the Lord caused the sea to swallow vp his whole Armie, euen an hundred ships, so that few or none escaped.

*Paul. Diacon.
Li. 21.*

Another time, euen in the yeare 719, they were miraculously consumed with famine, sword, pestilence, water, and captivity, and all for their infestuous rancour and tyrannie towards Christians: for whom the famine spared, the sword deuoured; whom both these touched not, the pestilence ate vp; and they that escaped all three, yet perished in the waters; and ten Ships that escaped the waters, were taken by the Romans and the Syrians: surely an egregious signe of Gods heauie wrath and displeasure.

To conclude, there was neuer any that set themselues against the Church of God, but God set himselfe against them by some notable judgement: so that some were murdered by their Subjects, as *Bluso* King of the Vandales: others by their enemies,

as *Vdo* Prince of Sclauonia : some by their wiues, as *Cruco* another Sclauonian Prince : others discomfited in warre, as *Abbas* the King of Hungaria : some destroyed by their own horses, as *Lucius* the Emperor, who had first cast his owne daughter, because she was a Christian, amongst the same horses. And generally few persecutors escaped without some euident and markable destruction.

43

Helmold ca. 24.

Sclauon. Ep.

cap. 34.

Bonfinus.

CHAP. XI.

Of the Iewes that persecuted Christ.

Y how much the offence of the Iewes was more hainous, not only in despising and rejecting the Lord of glorie, whome God had sent amongst them for their saluation, but also in being so wicked as to put him to death; by so much the more hath God shewed his fearefull indignation vpon them : as at many other times, so especially by that great calamitie and desolation which they abid at their last destruction, begun by *Vespasian*, and perfected by *Titus* : which was so great and lamentable, as the like was never heard of vntill this day : for if the sacking and ouerthrow of Ierusalem, then when *Jeremie* the Prophet made his booke of Lamentations ouer it, was reputed more grieuous than the subuersion of Sodome, which perished suddenly, how much more then is this last destruction without all comparifon, by reason of those horrible and strange miseries, which were there both suddenly and in continuance of time committed ? Neither truly is there any Historie which containeth a description of so many miseries as this doth : as it may appeare by *Iosephus* record of it. For after that they had bin afflicted in diuers countries, and tossed vp and downe by the Deputies a long while, there were slaine at Caesarea in one day twentie thousand : At Alexandria another time fiftie thousand :

at

*Ioseph. of the
Warres of the
Iewes, Lib. 2.
cap. 19, 21, 22,
23.
Lib. 6. Cap. 16.
Lib. 7. Ca. 7, 8.
Lib. 6. Cap. 16.*

at Zabulon and Ioppe eight thousand and foure hundred, besides the burning of the two townes: at Damascus ten thousand that had their throats cut. As for Ierusalem, when it had a long time endured the brunt of the war both within and without, it was pinched with so fore a famine, that the dung of Oxen serued some for meat: others fed vpon the leather of old shooes and buckles; and diuers women were driuen to the extremitie to boyle and eat their owne children: Many thinking to saue their liues by flying to the enemy, were taken and slit in pieces, in hope to finde gold and siluer in their guts: in one night two thousand were thus pittiously dealt withall: and at last the whole citie was by force taken, and the holy Temple consumed by fire. And this in general was the miserable illue of that lamentable war: during which, fourescore and seuen-teene thousand Iewes were taken prisoners, and eleuen hundred thousand slaine; for within the Citie were enclosed from the beginning to the ending, all those that were attembled together from all quarters of the earth, to keepe the Passcouer, as their custome was. As touching the prisoners, some were carried to Rome in triumph; others were here and there massacred at their conquerors wils: some lot it was to be torne in pieces and deuoured of wilde beasts: others were constrained to march in troupes against their fellowes, and kill one another as if they had beene Enemies. All which euils came vpon them for the despight and furie which they vsed towards the Sonne of God and our Sauour: and that was the cause why he foreseeing this desolation, wept ouer Ierusalem, and sayd, *That it should be besieged on euery side, and rased to the ground, and that not one stone should be left vpon another, because it knew not the time of her visitation.* Likewise said he to the women that bewailed him as he was led to the Crosse, *That they should not weepe for him, but for themselues and their children,* because of the dayes of sorrow which were to come, wherein the barren and those that had no children, and the dugs that neuer suckled should be counted happie. So horrible and pittifull

was

was the destruction of this people, that God would not suffer any of his owne Children to be wrapped in their miseries, nor to perish with this peruerse and vnbeleeuing Nation: for (as *Eusebius* reporteth) they were a little before the arriuall of these mischiefes, aduertised from heauen by the especial prouidence of God, to forsake the Citie, and retyre into some farre Countrey where none of these euils might come neere them. The reliques of this wretched people that remained after this mightie tempest of Gods wrath, were disperfed and scattered throughout all nations vnder heauen, being subject to them with whom they sojourned, without King, Prince, Iudge, or Magistrate to leade and guide them, or to redreffe their wrongs, but were all together at the discretion and commandement of the Lords of those Countries wherein they made their abode: so that their condition and kind of life is at this day so vile and contemptible (as experience sheweth) that no Nation in the world is halfe so miserable: which is a manifest badge of Gods vengeance yet abiding vpon them.

And yet for all this, these disperfed Reliques ceased not to vomit out the foame of their malice against Christ, it being so deepe rooted an euill, and so inueterate, that time nor reason could reuoke them from it. And no maruel, seeing that God vseth to punish the greatest sinnes with other sinnes, as with the greatest punishment: so they hauing shut their eyes to the light when it shined among them, are now giuen ouer to a reprobate and hardened sence; otherwise it were not possible they should remaine so obstinate. And albeit (God be thanked) wee haue many conuerts of them, yet I dare say for the most part, they remaine in malicious blindnesse, barking against, and despighing both our Sauior himselte and all that professe his Name, although their punishments haue beene still according to their deserts: as by these examples following shall appeare.

This Example
belongeth also to the contempt of the Word;
Lib. 1. cap. 34.

The Iewes of Inmester, a Towne lying betwixt Calchis and Antioch, being vpon a time celebrating their accustomed

med playes and feasts, in the middest of their jollitie, as their vse is, they contumeliously reuiled not onely Christians, but euen Christ himselfe: for they got a Christian childe and hung him vpon a Crosse, and after many mocks and taunts, making themselves merrie at him, they whipt him to death. What greater villanie could there bee than this? Or wherein could these diuels incarnate shew foorth their malice more apparantly, than thus; not content once to haue crucified Christ the Sauour of the World, but by imitation to performe it againe; and as it were to make knowne, that if it were vndone, they would doe it; So also handled they a boy called *Simeon*, of two yeres and an halfe old, in the yere of our Lord 1476: and another in Fretulium fife yeares after that. But aboue all, they massacred a poore Carpenters sonne in Hungary in hatred of Christ, whom they falsly supposed to be a Carpenters son: for they cut in two all his veines, and suckt out his bloud with quils. And beeing apprehended and tortured, they confessed that they had done the like at Thirna foure yeres before; and that they could not be without Christian bloud, for therewithall they annointed their Priests. But at all these times they suffered just punishment; for being still taken, they were either hanged, burned, murdered, or put to some other cruell death, at the descretion of the Magistrates. Moreouer, they would at diuers times buy the holy Host of some Popish Priest, and thrust it through with their kniues, and vse it most despightfully. This did one *Eleazarus* in the yere of our Lord 1492, the 22 of October, but was burnt for his labor: and eight and thirrie at another time for the same villanie, by the Marquesse *Ioachinus*: for the caitiues would suffer themselves to be baptised for none other end, but more securely to exercise their villanies.

Casp. Hedius,
lib. 3. cap. 6.

Another Jew is recorded in the yere of our Lord 147 to haue stolne the picture of Christ out of a Church, and to haue thrust it through many times with his sword, whereout, when bloud miraculously issued, hee amazed, would haue burned it; but being taken in the manner, the Christians stoned him to death. The truth of which storie, though I will not stand to a-

uow,

now, yet I doubt not but it might bee true, considering that either the Diuell might by his cunning so foster and confirme their superstition: or rather that seeing Christ is the subject of their religion as well as of ours, though after a corrupt and sacrilegious forme, and that the Iew did not so much aime at their Religion, as at Christ the subject of it, the Lord might shew a miracle, not to establish their error, but to confound the Iewes impietie, especially in those young yeares of the Church.

In our English Chronicles are recorded many histories of the malicious practises of the Iews against Christians, in hatred of Christ Iesus our Sauior, whom they in contempt call our crucified God: and especially this diuelish practise was most frequent amongst them here in England, as in Germanie, France, *Nich. Trinit.* and other places where they were suffered to inhabite: namely, euerie yeare to steale some Christian mans childe from the parents, and on good Friday to crucifie him in despight of Christ and Christian religion. Thus they serued a childe at Lincolne named *Hugo*, of nine yeares of age, in the yeare 1255, in the *cestrens.* reigne of *Henrie* the third: and another at Norwich about the *Flores histor.* same time; hauing first circumcised him and detained him a whole yeare in custodie. In which two facts they were apprehended; and at Lincolne 32 of them put to death, and at Norwich twentie. But this was not all the punishment that they endured: as they proceeded and encreased in their malice against Christ and his Religion, so hee proceeded in vengeance and indignation against them: First therefore at the coronation of *Richard* the first, whereas some of them presumed to enter into the Court gate contrarie to the kings expresse commandement, a great tumult arising thereupon, a number of them were slaine, and their houses fired in the Citie of London, by the raging multitude: and from thence the example spred into all other Countries of the Land: for they following the example of the Londoners, hauocked, spoyled, killed, and fired as many Iewes as they could come by; vntill by the Kings Writs vnto the Sherifes of euery Countie the tumult was appeased, and some few of

of the principal authors and stirrers of this outrage punished. And it is to be noted, that this yeare the Iewes held for their Iubilie, but it turned to them a yeare of confusion. Neither were they thus massacred only by the Christians, but they became butchers of themselves also: For in the Citie of Yorke, when as they had obtained the occupying of a certaine Castle for their preservation, and afterward were not willing to restore it to the Christians againe, being readie to be vanquished, and offering much money for their lives, when as that would not be accepted, by the counsell of an old Iew among them, euery one with a sharpe razor cut anothers throat, whereby a thousand and five hundred of them were at that present destroyed. At North-Hampton a number of them were burnt, for enterprising to fire the city with wilde-fire, which they had prepared for that purpose; besides many grievous impositions and taxes which were layed vpon them. At last by King Edward the first they were vtterly banished this Realme of England, in the yeare 1291: for which deed the Commons gaue vnto the King a Fifteene. And about the same time also they were banished out of France for the like practises: and still the wrath of God ceaseth not to punish them in all places wheresoeuer they inhabit.

*Io. Fincel. li. 3.
de Miracul.*

But that their impietie may be yet more discouered, I will here set downe the confession of one of their owne Nation, a Jew of Ratisbone conuerted to the Faith, one verie skilfull in the Hebrew tongue. This man being asked many questions about their superstition and ceremonies, answered very fitly: and being demanded, Why they thirsted so after Christian mens blood? He sayd it was a mysterie onely knowne to the Rabbines and highest persons; but that this was their custome, hee knew, When any of them was readie to die, a Rabbine annointed him with this blood, vsing these or such like words: *If hee that was promised in the Law and Prophets hath truly appeared, and if this Iesus crucified be the verie Messias, then let the blood of this innocent man that died in his Faith, cleaſe thee from thy sinnes, and helpe thee to eternall life.* Nay, Epiphanius affirmeth,

meth, That the Iewes of Tyberias did more confidently affirme it than thus: for they would whisper into a dying mans eare, *Beleeue in Iesus of Nazareth whom our Princes crucified, for he shall come to iudge thee in the latter day*: All which declareth how impious they are to go against their owne conscience, and vpon how fickle ground all their Religion standeth.

CHAP. XII.

Of those that in our age haue persecuted the Gospell in the person of the Faithfull.



As the Religion of Christ hath beene hitherto cruelly crossed and besieged by the mightiest Captaines of this World, (as hath beene partly declared) so it hath not beene any better entertained by the Potentates of this age, that ceased not to disturbe the quiet, and pursue to death the liues of Gods children for their professions sake, and to bring them vtterly to ruine: to addresse all the engines and subtilties of their malicious and wicked Counsels, without leauing any one deuice vnthought of that their wit could imagine, or their power affoord; they joyned craft with force, and vile treason with horrible cruelty, thereby to suppress the truth, and quench that faire and cleere light which God, after long time of blindenesse and ignorance, had caused of his infinite mercie to shine vpon vs. Their fires were kindled euery where with the bones of Martyrs, whilest for the space of 40 yeares or thereabouts they neuer ceased to burn those that were followers of that way. Now when they saw that all their butcheries and burnings were not able to consume this holy seed, but that the more they went about to choke it, the more it grew vp and encreased, they tooke another course, and raised vp troubles and seditions in all quarters, as if by that meanes they should

Historie of
Martyrs first
booke.

should attaine the end of their purpose. Hell vomited vp all her Furies of warre, the whole earth was in a tumult, yong and old with tooth and naile were employed to root out the Church of Christ: but God stretching forth his arme against all their practises, shewed himselfe not onely a Conqueror, but also a most sharpe reuenger of all his aduersaries. This is most apparant in that which happened to *Thomas Arondel* an English man, Archbishop of Canterburie, an enemy and persecutor of the Truth of Christ: who hauing put to death diuers holy and vpright men, thinking that all he did was gaine, was rooted out at last himselfe, by a most strange and horrible death; for he that sought to stop the mouth of God in his Ministers, and to hinder the passage of the Gospell, had his owne tongue so swolne, that it stopped his owne mouth, that before his death he could neither swallow nor speake, and so through famine died in great dispaire.

elliricus.

Fælix Earle of Wartemberg, one of the Captaines of the Emperor *Charles* the fift, being at supper at Ausbourg with many of his companions, where threats were blowne out on euery side against the Faithfull, swore before them all, That before he died he would ride vp to his spurs in the bloud of the Lutherans. But it hapned in the samenight, that the hand of God so stroke him, that he was strangled and choked with his owne bloud: and so he rode not, but bathed himselfe, not vp to the spurs, but vp to the throat; not in the bloud of the Lutherans, but in his owne bloud, before he died.

Historie of
France.

In the raigne of *Francis de Valois* of late memorie, the first King of France of that name, those men that shewed themselves frowardest, sharpest, and most cruell in burning and murdering the holy Martyrs, were also forwardest examples of the vengeance of God prepared for all such as they are. For prootewhereof, the miserable end of *Iohn Roma* a Monke of the Order of the White Friars, may serue; who although in regard of his hood and habit ought not to be placed in the number of men of note, yet by reason of the notable example of
Gods

Gods vengeance vpon him, we may rightly place him in this ranke. This man therefore, at that time when the Christians of Cabrier and Merindol began to suffer persecution, hauing obtained a Commission from the Bishop of Prouence and the Embassador of Auignion, to make inquisition after and seise vpon the bodies of all them that were called Lutherans; ceased not to afflict them with the cruellest torments he could deuise: Among many of his tortures this was one, To cause their boots to be filled with boyling grease, and then fastening them ouerthwartwise ouer a bench, their legs hanging ouer a gentle fire, to seeth them to death. The French king aduertised of this his cruelty, sent out his letters Patents from the Parliament of Prouence, charging, That the said *Iohn de Roma* should be apprehended, imprisoned, and by processe of law condemned. Which newes when the Caitife heard, hee fled backe as fast as he could trot to Auignion, there purposing to recreate and delight himselfe with the excrements of his oppression and robberie which hee had wrung out of the purses of poore people: but see how contrarie to his hope it fell out, for first hee was robbed of his euill gotten goods, by his owne seruants; and presently vpon the same he fell sicke of so horrible and strange a disease, that no salue or medicine could be found to assuage his paine; and beside it was withall so loathsome, that a man could not endure his companie for the stinke and corruption which issued from him. For which cause the white Friers (his Cloysterers) conueyed him out of their Couent into the hospitall, where encreasing in vlcers and vermine, and being become now odious, not only to others, but to himselfe also, he would often crie, either to be deliuered from his noysomenesse, or to be slaine, being desirous, but not able to performe the deed vpon himselfe. And thus in horrible torments and fearefull dispaire hee most miserably died. Now being dead, there was none found that would giue Sepulture to his rotten carkasse, had not a Monke of the same Order dragged the carrion into a ditch, which he provided for the purpose.

E ij

The

Not many Months after, our Butcherly officer hath a son borne with his tongue hanging down vpon his Chin, like a Deer after long Chase; which never could be gathered up within the bounds of his lipps. O the diuine hand, full of Justice, full of Revenge!

Bishop Hall in his works printed 1628 Deceit. i. Epist. 5. p. 282 has the following
"one thing I may not omit without sinne overnight, a short but memorable story, which the Greekes of that Town [*Leodun*] (though of different Religion) reported to more care then ours, when y^e last Inquisition tyrannized in those parts, and helped to spend the Tag-golts of Ardenne; one of the rest, a confident Confessor, being led far to his stake, sing Psalmes along the way, in a heavenly courage and victorious Triumph: the cruel Officer enuying his last minneth, & grieving to see him merrier then his Tormentors, commanded him silence; He singeth, as desirous to improve his last breath to the best. The view of his approaching glory, bred his joy; his joy breaks forth into a chearful confession: The enraged Sheriff conues his tongue, drawn forth to the length, to be cut off near the rots. The poor Martyr dies in silence, rests in peace.

The Lord of Reuest, who a while supplied the place of the chiefe President in the Parliament of Prouence by whose means many of the Faithfull were put to death, after he was put beside his office, and returned home vnto his owne house, was attached with so grieuous a sicknesse, and such furious and mad fits withall, that his wife and neere allyance not daring to come neere him, he like a franticke bedlam, enraged and solitarily ended his life.

A Counsellor of the same Court called *Bellomont* was so hot and zealous in proceeding against the poore prisoners for the Word of God's sake, that to the end to packe them soone to the fire, he vsually departed not from the Iudgement Hall from morning to euening, but caused his meat and drinke to be brought for his meales, returning not home but onely at night to take his rest. But whilest he thus strongly and endeavourously employed himselfe about these affaires, there began a little sore to rise vpon his foot, which at the first being no bigger than if a waspe had stung the place, grew quickly so red and full of paine, and so encreased the first day by ranckeling ouer all his foot, and inflaming the same, that by the judgement of Physitians and Chirurgions, through the contagious fire that spred it selfe ouer his whole bodie, it seemed incurable, except by cutting off his foot, the other members of the bodie might be preserued: which he in no case willing to yeeld vnto, for all the medicines that were applied vnto it, found the second day his whole leg infected, and the third his whole thigh, and the fourth day his whole bodie, in so much that he died the same day, his dead bodie being all parched as if it had beene rosted by a fire. And thus hee that was so hot in burning poore Christians, was himselfe by a secret flame of Gods wrath, as by slow and soft fire, burned and consumed to death.

Historie of
Martyrs se-
cond book.

Lewes de Vaine, brother in law to *Menier* the President of the said Parliament of Prouence, with the brother and sonne of *Peter Durand*, chiefe butcher of the citie Ajax, the euening before their

their horrible crueltie was executed at Merindoll, fell at debate amongst themselves, and the morrow, as instruments of Gods iudgements slew one another.

The Iudge of the Citie Aix (one of that wretched crew) The same, drowned himselfe in his returne, as hee passed ouer the Riuer Durance.

As for the chiefe Iudge that was principall in that murderous action, touching the condemnation of those poore soules of Merindoll and Cabrieres, hee likewise suddenly died before hee saw the execution of that decree which himselfe had set downe. The same.

John Mesnier Lord of Oppede, another chiefe officer of the foresaid Parliament, that got the leading of that murdering armie against the poore Christians foresaid, committed such excessse of crueltie, that the most barbarous heathen in the World would haue yearned to doe. For which cause hee was also summoned to appeare personally at the Parliament of Paris, there to answer to those extortions, robberies, and oppressions, which were layed to his charge: and being conuicted and found guiltie thereof, was neuerthelessse released and set at libertie; and that which is more, restored to his former state. Howbeit, though hee escaped the hands of men, yet was hee ouertaken by the hand of God, who knew well enough the way how to entrap and abate his proud intents: for euen then when hee was in the heighth of worldly prosperitie, and busier than euer, in persecuting Christians, euen then was hee pulled downe by a flux of blood, which prouoking his priuie parts, engendered such a carnositie and thicknesse of flesh therein, and withall a restraint of vrine, that with horrible outcries and rauing speeches hee dyed; feeling a burning fire broyling his entrailes, from his nauell vpwards, and an extreame infection putryfying his lower parts, and beginning to feele in this life, both in bodie and soule, the rigour of eternall fire, prepared for the diuell and his angels. The same.

John Martin Trombant of Briqueras in Piemont, vaunting himselfe euerie foot in the hinderance of the Gospell, cut off a Ministers nose of Angrogne in his brauerie: but immediately after was himselfe assayled by a mad Wolfe, that gnawed off his nose as hee had done the Ministers, and caused him like a mad man to end his life: Which strange judgement was notoriously knowne to all the country thereabout: and beside, it was neuer heard that this Wolfe had euer harmed any man before. *Gaspard* of Renialme, one of the magistrates of the Citie of Anuers that adjudged to death certaine poore faithfull soules, receiued in the same place, ere hee remooued, a terrible sentence of Gods judgement against himselfe; for hee fell desperate immediately, and was faine to be led into his house halfe beside himselfe, where crying that he had condemned the innocent blood, he forthwith died.

CHAP. XIII.

Other examples of the same subiect.

Bout the same time there happened a verie strange judgement vpon an ancient Lawyer of Bourges, one *John Cranequin*, a man of ripe wit naturall, and a great practitioner in his profession, but verie ignorant in the law of God, and all good literature, and so enuiously bent against all those that knew more than himselfe, and that abstayned from the filthie pollutions of Poperie, that hee serued in stead of a Promotor, to informe *Ory* the Inquisitor, of them: but for his labour, the arme of God stroke him with a maruellous strange phrensie, that whatsoeuer his eyes beheld, seemed in his judgement to be crawling serpents: In such sort, that after he had in vaine experienced all kinde of medicines, yea and vsed the helpe of wicked forcerie

forcerie and conjuration, yet at length his sences were quite benumbed, and depriued him, and in that wretched and miserable estate he ended his life.

John Morin, a mightie enemy to the professors of Gods truth, one that laboured continually at Paris in apprehending and accusing the faithfull, insomuch that hee sent dayly multitudes that appealed from him to the high Court of the palace; died himselfe in most grievous and horrible torment. The Chauncellour of Prat, hee that in the Parliaments of Fraunce put vp the first bill against the faithfull, and gaue out the first Commissions to put them to death, dyed swearing and blaspheming the name of God, his stomacke being most strangely gnawne in pieces, and consumed with wormes.

The Chauncellour *Oliuer* being restored to his former estate, hauing first (against his conscience) renounced his Religion; so also now (the same conscience of his, checking and reclayming) hee spared not to shed much innocent blood, by condemning them to death. But such a fearefull judgement was denounced against him (by the verie mouthes of the guiltlesse condemned soules) that stroke him into such a feare and terror, that presently hee fell sicke, surprised with so extreame a melancholy, that sobbing forth sighes without intermission, and murmurings against God, he so afflicted his halfe dead bodie, like a man robbed and dispossessed of sence and reason, that with his vehement fits he would so shake the bed, as if a young man in the prime of his yeares with all his strength had assayed to doe it. And when a certaine Cardinall came to visit him in this extremitie, hee could not abide his sight, his paines encreasing thereby, but cryed out as soone as he perceiued him departed, That it was the Cardinall that brought them all to damnation. When he had beene thus a long time tormented, at last in extreame anguish and feare he died.

Referre this among Apostataes, Lib. 1. c. 18

Sir *Thomas More* L. Chancellour of England, a sworne enemy to the Gospell, and a profest persecutor, by fire and sword, of all the faithfull, as if thereby hee would grow famous and

Steidan lib. 9

get renowne, caused to bee erected a sumptuous Sepulchre, and thereby (to eternize the memorie of his prophane crueltie) to be engraueu the commendation of his worthie deeds: amongst which the principall was, That hee had persecuted with all his might the Lutherans; that is, the faithfull: but it fell out contrarie to his hope; for being accused, conuicted, and condemned of high treason, his head was taken from him, and his body found no other sepulchre to lie in but ~~the gibbet.~~

Cardinall *Crescentius*, the Popes Embassadour to the Council of Trent, in the yeare of our Lord 1552, beeing very busie in writing to his master the Pope, and hauing laboured all one night about his letters; behold as he raised himselfe in his chaire, to stir vp his wit and memorie, ouerdulled with watching; a huge blacke dogge with great flaming eyes, and long eares dangling to the ground, appeared vnto him: which coming into his chamber, and making right towards him, euen vnder the table where he sate, vanished out of his sight: whereat hee amazed, and a while sencelesse, recouering himselfe, called for a candle, and when he saw the dogge could not be found, hee fell presently sicke with a strong conceit, which neuer left him till his death; euer crying that they would driue away the black dog which seemed to climbe vp on his bed: and in that humour he died.

27. Booke of
his historic.

Albertus Pighius, a great enemy of the truth also (in so much that *Paulus Iouius* calleth him the Lutherans scourge) beeing at Boloigne at the coronation of the Emperour, vpon a scaffold, to behold the pompe and glorie of the solemnization, the scaffold bursting with the weight of the multitude, hee tumbled headlong amongst the guard that stood below, vpon the poynts of their Halbeards, piercing his bodie cleane through, the rest of his companie escaping without any great hurt: for though the number of them which fell with the scaffold was great, yet verie few found themselves hurt thereby, saue onely this honourable *Pighius*, that found his deaths wound, and lost his hearts blood, as hath been shewed.

Poncher, Archbishop of Tours pursuing the execution of the burning chamber, was himselfe surpris'd with a fire from God, which beginning at his heele, could neuer be quenched, till member after member being cut off, he died miserably.

57
2. Booke of
Martyrs.
The burning
chamber was
a Court in
France, which
adjudged the
Christians to
be burned.

An Augustine Frier named *Lambert*, doctor and Prior in the city of *Liege*, one of the troupe of cruell inquisitors for religion, whilest he was preaching one day with an open mouth against the faithfull, was cut short of a sudden in the midst of his sermon, being bereaued of sense and speech, insomuch that he was faine to be caried out of the pulpit to his cloister in a chaire, and a few daies after was drowned in a ditch.

In the yeare of our Lord 1527, there was one *George Hala Luther*, a Saxon, Minister of the Word and Sacraments, and a stout professour of the reformed Religion, who beeing for that cause sent for to appeare before the Archbishop of Mentz at *Aschaffsenburge*, was handled on this fashion: they tooke away his own horse, and set him vpon the Archbishops fooles horse, and so sent him backe homewards, conducted by one appointed for the purpose: who not suffering him to ride the common and beaten way, but leading him a new course thorough vn-
coth pathes, brought him into an ambush of theeues placed there by the Bishops appointment, who set vpon him and murdered him at once; but it is notoriously knowne, that not one of that wicked rabble came to a good end, but were consumed one after another.

In a citie of Scotland called *Fanum Ianus*, the chiefe mart towne of that Countrey, foure of the chiefe citifens were accused by a Monke before the Cardinall, for interrupting him in a Sermon, and by him condemned to be hanged like heritickes, when no other crime could be layed to their charge, saue that they desired the monke to tie himselfe to his text, and not to
roue vp and downe as he did, without any certain scope or application of matter. Now as they went to execution, their wiues fell downe at the Cardinals feet, beseeching and intreating pardon for their husbands liues: which he was so farre from granting, that hee accused them also of heresie: and especially
one

Historie of
Martyrs
part. 7.

one of them (whose name was *Helene*) for hee caused her young infant to be pulled out of her armes, and her to be put to death with her husband, for speaking certaine words against the *Vir-gine Marie*, which by no testimonies could be proued against her. Which doome the godly woman taking cheerefully, and desiring to hang by her husbands side, they would not doe her that last fauour, but drowned her in a riuer running by, that it might truly be said, that no jot of mercy or compassion remained in them. But ere long the cruell Cardinall found as little fauor at another butchers hands, that slew him in his chamber, when hee dreamed of nothing lesse, and in his Cardinals robes hanged him over the wall to the view of men. And thus God reuenged the death of those innocents, whose blouds neuer ceased crying for vengeance against their murtherer, vntill he had justly punished him in the same kind, and after the same fashion which hee had dealt with them.

Of this Cardinall, called *David Beton*, *Buchananus* reporteth many strange acts of crueltie, both in the Commonwealth of Scotland, in matters of State, as also in the Church, in questions of Religion: how hee suborned a false testament in the dead kings name, whereby he would haue created himselfe chiefe Governour of the whole Kingdome, had not his knauerie beene soone detected: and how hee set many together by the eares, of the chiefeest sort, not caring which of them soonest perished, so that they perished; glutting himselfe thus with bloud: But amongst all his cruelties, the least was not extended towards the professours of the Gospell, whom hee endeouored by all meanes possible, not to suppress onely, but euen vtterly to extinguish: Many hee put to death with fire, diuers he forced to reuolt with extreame torments; and many hee punished with banishment: among whome was *George Buchanan*, the reporter of this historie; who beeing taken and imprisoned, escaped through a window whilest his keepers slept, out of this Lyons jawes. Amongst the rest there was one *George Sephocard*, a most learned and sincere Preacher of the word of God, in whome his sauage crueltie was most imminent: This man abiding at one *John Cockburnes*

burnes house, a man of no small reckoning and account, about seven miles from Edenborough, was first sent for by the Cardinall, and after beeing not deliuered, hee together with the Vicegerent, beset all the passages that hee might not escape; so that *Cockburne* was constrained to deliuer him into their hands, vpon the assurance of Earle *Bothwell*, who promised to protect him from all injuries: Howbeit notwithstanding the Earles promise, and the countermaund of the Vicegerent, who refused to meddle with that innocent man, yea and gaue commandement, That no proceedings should be made against him; yet the bloudie tyran condemned him to be put to death, and also caused the condemnation to be executed: and that which doth more aggrauate his crueltie, hee caused a place to be prepared for him and his companie, hung with tapestrie and silke, verie sumptuously, that hee might be a joyfull spectator, and eye-witnesse of his torments. But marke how the just iudgement of God shewed it selfe euen in that place: for, as it is in the former storie, not long after, this vile butcher was murdered in his own house, by the conspiracy of *Normanus Leslie*, son to the Earle of Rothusia, who early in a morning surprised his porters, and all his seruants, in their sleep, and murdered him in his bed that had murdered so many Christians: and to stop the rage and furie of his friends, hung out his body for a spectacle vnto them in the same place where a little before he had with such triumph beheld the tortures of that guiltlesse Martyr. Insomuch that almost all did not only acknowledge the just view of Gods iudgement herein, but also remembred the last words of that constant Saint, who being readie to giue vp the ghost, vitered this speech in effect: *He that sitteth and beholdeth vs so proudly in that high place, shall within few daies as reprochfully lie, as now arrogantly he sitteth.*

A storie not much vnlike in manner of punishment, happened in the raigne of king *Henry* the eighth, to one Sir *Raph Ellerker*, Knight marshall in the towne of Calice, who when as *Adam Damlip*, otherwise called *George Bucker*, a sincere Preacher of the word of God, was condemned to be executed as a traitour

in

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numents page
1225.

in pretence, though indeed for nothing but defending the truth, against the dregges of poperie; would not suffer the innocent and godly man to declare either his faith, or the cause he died for: but said to the Executioner, Dispatch the knave, haue done: not permitting him to speake a word in his owne defence to cleare himself from the treason which was obiected, not pronounced against him: but this cruell tyrant swore hee would not away before hee saw the traitours heart out. Now this sayd Sir Rafe in a skirmish or road betweene the French and vs at Bulloine, was amongst other slaine, whose onely death sufficed not the enemies, but after that they had stripped him starke naked, they cut off his priuie members, and pulled the heart out of his bodie, and so left him a terrible example to all bloudie and mercilesse men: for no cause was knowne why they should vse him so rather than the rest: but that it is written, *Faciens iniustitias dominus, & indicia omnibus iniuria pressis.*

*Theatrum bi-
storicum.*

Refer this also
to hypocrisie,
Lib. 1. cap. 22.

Thomas Blauer, one of the priuie Counsellours of the King of Scots, was a sore persecutor of the faithfull in that land: for which cause, lying on his death bed, hee fell into despaire, and said, hee was damned, and a cast-away; and when the monkes came about him to comfort him, hee cryed out vpon them; saying, that their Masses and other trash would do him no good, for hee neuer beleeued them, but all that hee did was for loue of lucre, and not of religion, not respecting or be-leauing there was either a God or a Diuell, or a Hell, or a Hea-uen, and therefore hee was damned, there was no remedie. And in this miserable case, without any signe of repentance, hee died.

But let vs come to our homebred English stories, and consider the judgements of God vpon the persecutors of Christs Gospell in our owne Countrey. And first to begin with one Doctor *Whittington*, vnder the raigne of King *Henrie* the se-
seuenth, who by vertue of his office beeing Chancelour to the Bishop had condemned most cruelly to death a certaine godly woman in a towne called Chippingsadberrie for the professi-
on

on of the truth, which the Papists then called Heresie. This woman being adjudged to death by the wretched Chancellour, and the time come when shee should be brought to the place of her martyrdome, a great concourse of people both out of towne and countrey was gathered to behold her end: Among whom was also the foresaid Doctor there present, to see the execution performed. The godly woman and manly Martyre with great constancie gaue ouer her life to the fire, and refused no paines or torments to keepe her conscience cleere and vnreprouable against the day of the Lord. Now the Sacrifice being ended, as the people began to returne homeward, they were encountered by a mightie furious Bull, which had escaped from a Butcher that was about to kill him, (for at the same time as they were slaying this fillie Lambe at the Townes end, a Butcher was as busie within the Towne in slaying of this Bull. But belike not so skilfull in his art of killing of Beasts, as the Papists bee in murthering Christians, the Bull broke loose, as I sayd, and ranne violently through the throng of the people, without hurting either man or childe, till he came to the place where the Chauncellour was, against whome, as pricked forward with some supernatural instinct, hee ranne full butt, thrusting him at the first blow through the paunch, and after goaring him through and through, and so killed him immediately, trailing his guts with his hornes all the street ouer, to the great admiration and wonder of all that saw it.

Behold here a plaine demonstration of Gods mightie power and iudgement against a wretched persecutor of one of his poore flocke: wherein (albeit the carnal sence of man doth often impute to blinde chance that which properly pertaineth to the onely power and prouidence of God) yet none can be so dull and ignorant, but must needs confesse a plaine miracle of Gods almightie power, and a worke of his owne finger.

Stephens

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Acts and Mo-
numents, pag.
1788.

Stephen Gardiner also, who was one of the grand butchers in this land, what a miserable end came he vnto? euen the same day that *B. Ridley* and *M. Latimer* were burned at Oxford: he hearing newes thereof, rejoiced greatly, and being at dinner ate his meat merrily: but ere he had eaten many bits, the sudden stroke of Gods terrible hand fell vpon him, in such sort, that immediatly he was taken from the boord, and brought to his bed, where he continued fifteene dayes in intollerable anguish, by reason he could not expell his vrine; so that his body being miserably inflamed within (who had enflamed so many godly martyrs) was brought to a wretched end, with his tongue all blacke and swolne, hanging out of his mouth most horribly: a spectacle worthie to be beholden of all such bloudie burning persecutors.

Pag. 2114.

Bonner Bishop of London, another arch-butcher, though he liued long after this man, and died also in his bed; yet was it so prouided of God, that as he had been a persecutor of the light, and a childe of darkenesse, so his carkasse was tumbled into the earth in obscure darkenesse at midnight, contrarie to the order of all other Christians: and as he had been a most cruel murdherer, so was he buried among theeues and murdherers; a place by Gods judgement rightly appointed for him.

e. 99.

Morgan Bishop of *S. Davids* sitting vpon the condemnation of the blessed Martyr Bishop *Farrar*, whose roome he vnjustly vsurped, was not long after stricken by Gods hand after such a strange sort, that his meat would not go downe, but rise and picke vp againe, sometime at his mouth, sometime blowne out of his nose, most horrible to behold, and so continued vnto his death. Where note moreouer, that when Master *Leyson* (being then Sherife at Bishop *Farrars* burning) had fetcht away the cattell of the said Bishop, from his seruants house into his owne custodie, diuers of them would neuer eat meat, but lay bellowing and roaring, and so died. Adde vnto this Bishop *Morgan*, Iustice *Morgan* a Iudge that sat vpon the death of the *Ladie Iane*: this Iustice, not long after the execution of the said Ladie,

Ladie, fell mad, and being thus bereft of his wits, died, hauing
euer in his mouth, *Ladie Iane, Ladie Iane. Take away the L.*

Bishop *Thornton* Suffragan of Douer, another grand persecutor, comming vpon a Saturday from the Chapter-house at Canterburie, and there vpon the Sunday following looking vpon his men playing at bowles, fell suddenly into a palsie, and died shortly after. And being exhorted to remember God in his extremitie of sickenesse: So I do (said he) and my Lord Cardinall too, &c.

After him succeeded another Suffragan, ordained by the foresaid Cardinal, and equall to his predecessor in cruel persecuting of the Church; who enjoying his place but a short time, fel down a paire of staires in the Cardinals chamber at Greenwich, and broke his necke, and that presently (let it be noted) after he had receiued the Cardinals blessing.

The like sudden death hapned to Doctör *Dunning* the bloudie and wretched Chancellor of Norwich, who after he had most rigorously condemned and murdered a number of simple and faithfull seruants of God, was suddenly stricken with death euen as he was sitting in his chaire.

The like also fell vpon *Berry*, Commissarie in Norfolk, another bloudie persecutor; who toure dayes after *Queene Maries* death hauing made a great feast, whereat was present one of his concubines; as he was comming home from the Church, where he had ministred the Sacrament of Baptisme, fell downe suddenly to the ground with a heauie groane, and neuer stirred after, thus ending his miserable life without any shew of repentance.

So Doctör *Geffrey* Chancellor of Salisburie, another of the same stampe, was suddenly stricken with the mightie hand of God in the midst of his buildings, where he was constrained to yeeld vp his life, which had so little pittie of other mens liues before: and it is to be noted, that the day before he was thus stricken, he had appointed to call before him ninetic poore Christians, to examine them by inquisition, but the goodnesse of God and his tender prouidence preuented him.

Doctör

Doctor *Foxford*, Chancellor to Bishop *Stockesley*, died also suddenly. So did Iustice *Leland* the persecutor of one *Jefferrey Harst*.

Alexander the Keeper of Newgate, a cruell enemy to those that lay in that prison for Religion, died verie miserably, being so swollen, that he was more like a monster than a man, and so rotten within that no man could abide the smell of him. His son called *James*, after he had spent all his fathers substance riotously, fell downe suddenly in Newgate market, and there wretchedly died. *John Peter* sonne in law to the said *Alexander*, and no lesse cruell to the poore Christians, rotted away and so died.

Cox an earnest Protestant in King *Edwards* dayes, and in Queene *Maries* time a Papist, and a Promoter, going well and in health to bed (as it seemed) was dead before the morning.

All these almost, with many more which I could recite, died suddenly, being most cruell and horrible persecutors of the flocke of Christ. Many there were, which though they escaped sudden death, yet did not auoid a most miserable and wretched end. In the number whereof I may place first *Alexander* the Keeper of Newgate, together with his sonne in law *John Peter*, of whom mention was made before: Also Master *Woodroose* the Sherife of London, who vsed to reioice at the death of the poore Saints of Christ, and would not suffer Master *Rogers*, going to his martyrdom, to speake with his children: this man lay seuen or eight yeares bid-rid, hauing one halfe of his bodie all benumbed, and so continued till his dying day. Also one *Burton* the Baylife of Crowland in Lincolneshire, who hauing beene a Protestant in outward shew in King *Edwards* dayes, as soone as Queene *Mary* was quietly seated in the kingdom, became verie earnest in setting vp the Masse againe, and constrained the Curat by threats, to leaue the English Seruice, and say Masse. This blinde Bailife not long after, as he was riding with one of his neighbours, a Crow flying ouer his head, let her excrements fall vpon his face, the poysoned stinke and fauour whereof so annoyed his stomacke, that he neuer left vomiting vntill he came home, and there after certainte dayes, with

extreame paine of vomiting, crying and cursing the Crow, desperately he died without any token of repentance. Also one *Robert Bauldwine*, who being stricken with lightning, at the taking of *William Seaman*, pined away and died. *Robert Blomfield* also, Bailife to *Sir Iohn Ierningham*, after he had prosecuted one Master *Browne*, pined away both in his goods and bodie, by a consumption of both.

William Swallow the cruell tormentor of *George Egles*, was shortly after so plagued of God, that all the haire of his head, and nailes of his fingers and toes went off; his eyes were well neere closed vp, that he could scant see; his wife also was stricken with the falling sicknesse, with the which maladie she was neuer infected before.

Lastly (to omit many other) one *Twisford* is not to be forgotten; who in King *Henries* dayes was a busie doer in setting vp stakes for the burning of poore Martyrs: and seeing the stakes consume so fast, provided a big tree cutting off the top, and set it vp in Smithfield; saying, *I will haue a stake that shall hold*. But behold Gods hand; before euer that tree was consumed, the state of Religion turned, and he fell into a horrible disease, rotting aliue about the ground before he died.

Besides these, many there were that hanged themselves. As for example, one *Clarke* an open enemy to the Gospell in King *Edwards* dayes, hanged himselfe in the Tower. So did *Panier* the Towne-Clerke of London, another bitter enemy to the Gospell. So did the sonne of one *Lenar* a husbandman, that mockt and scorned at the holy Martyr Master *Latimer*, being dead; and that at the same houre, as neere as could be gathered, whilst his father was railing vpon the dead Martyr. So did *Henrie Smith* a Lawyer, who hauing bin a Protestant, became a Papist. Others drowned themselves, as namely *Richard Long* at Calice, in king *Henrie* the eights dayes. *Iohn Plankney* a Fellow of New Colledge in Oxford, in the yeare of our Lord 1566: And one *Lannington* a Fellow of the same Colledge, in a wel at Padua, or as some thinke, at Rome.

Others were stricken with madnesse: in which ranke place

first Iustice *Morgan*, of whom we made mention a little before : Then, a Sherifes seruant that railed vpon *Iames Abbes* a godly Martyr, as he was going to be burned : saying, That hee was an Heretique and a mad man : but as soone as the fire was put to the Martyr (such was the fearefull stroke of Gods iustice vpon him) he was there presently in the sight of all the people stricken with a frenzie, crying out aloud, that *Iames Abbes* was saued, but he was damned ; and so continued till his dying day. So likewise one *Williams* a Student in the inner Temple, in the midst of his railing against the Gospell of Christ and the professors thereof, fell starke mad.

Many other examples of the like kinde I could here adde, but he that desireth to read and know more thereof, let him haue recourse vnto the latter end of the Acts and Monuments of the English Church, where he shall finde a whole catalogue of such like examples.

The ouerthrow of many mightie ones in our age, serue for a looking-glasse to represent the high exploits of the wonderfull judgements which the King of Kings hath sent vpon those that haue in any place or countrey whatsoever, resisted and stroue against the Truth : whereof some after great victories, which by their singular dexteritie and worldly wisdom in the manning of their affaires, haue atchieued, by a peruerse and ouerthwart end, contrarie to their former prosperitie, haue darkened and obscured the renowne and glorie of all their braue deeds, their good report dying with their bodies, and their credit impaired and buried with them in their graues. Others in like manner hauing addrested all their forces, and layed their batterie, and placed all their pieces and canons against the walls of Sion, and thinking to blow it vp and consume it to ashes, haue made many breaches into the sides thereof, yea they haue so bent all their strength against it, and afflicted it with such outragious cruelty, and vnmercifull effusion of bloud, that it is pittifull and lamentable to remember : howbeit after all their policies and practises, their courage hath beene at length abated, and themselues taked one after another out of this world, with manifest markes of

of the just vengeance of God vpon them. For though it may seeme for a time that God sleepeth, and regardeth not the wrongs and oppressions of his seruants, yet he neuer faileth to carrie a watchfull eye vpon them, and in his fittest time to reuenge himselfe vpon their enemies.

C H A P. XIII.

A Hymne of the persecution of Gods Church, and the deliuerance of the same.

A Long the verdant fields all richly dy'd
 With Natures paintments, & with Flora's pride:
 Whose goodly bounds are linely Chrystal streames
 Begirt with bow'rs to keepe backe Phoebus beames;
 Euen when the quenchlesse torch, the Worlds great eye,
 Aduanc't his rayes oreshwartly from the skie,
 And by his power of heauenly influence
 Reuiu'd the seeds of Springs decay'd essence:
 Then many Flocks unite in peace and loue,
 Not seeking ought but natural behoue,
 Past quietly uncharg'd with other care,
 Sane of their feed within that pasture fare.
 These Flocks a Sheepeard had (of power and skill)
 To fold and feed, and saue them from all ill:
 By whose aduice they liu'd; whose wholesome voice
 They heard and fear'd with loue, and did rejoyce
 Therein with melodie of song and praise,
 And dance, to magnifie his Name alwaies.
 He is their Guide, they are his Flocke and Fold,
 Nor will they be by any else controld.
 Well knowing, that whom he takes care to feed,
 He will preserue and saue in time of need;

68 Thus liv'd this holy Flocke at hearts content,
Til cruel Beasts all set on raiſhment,
Broke off their peace, and ran upon with rage,
Themſelves, their Young, and all their heritage;
Slitting their throats, deuouring Lambes and all,
And diſſipating them that ſcap't their thrall.
Then did the jollie feaſt to faſt transforme,
(So ask't the furie of that ragefull ſtorme)
Their joyfull ſong was turn'd to mournfull cries,
And all their gladneſſe chang'd to welladyes.
Whereat Heav'n grieving, clad it ſelfe in blacke;
But Earth in vprore triumph't at their wracke.
What profits then the ſheephooke of their Guide?
Or that he lyes upon a beacons ſide,
With watchfull eye to circumscribe their traine,
And hath no more regard vnto their paine?
To ſaue them from ſuch dangers imminent
(Some ſay) as are ſo often incident.
'Tis not for that his arme wants ſtrength to breake
All proud attempts that men of might do make:
Or that he will abandon vnto death
His Owne, deere bought with exchange of his breath.
Nor muſt we thinke, that though they die they periſh;
Death dyes in them, and they in death reſouriſh:
And this lifes loſſe, a better life renues,
Which after death eternally enſues.
Though then their paſſions neuer ſeeme ſo great,
Yet neuer comfort wants to ſwage their heat:
Though ſtrength of torments be extreame, in durance,
Yet are they quencht by Hope's and Faith's aſſurance.
For thankefull Hope, if God be grounde in it,
Aſſures the heart, and paciſies the ſpirit.

To them that loue and reuerence his Name,
 Prosperitie betides, and want of shame.
 Thus can no Tyrann pull them from the hands
 Of mightie God, that for their safetie stands:
 Who euer sees, and euer can defend;
 Them whom he loues, he loues vnto the end:
 So that the more their furie ouerfloweth,
 The more each one his owne destruction soweth.
 And as they stroue with God in policie,
 So are they sooner brought to miserie.
 Like as the sauage Boare dislodg'd from den,
 And hotly chased by pursuit of men,
 Run's furiously on them that come him neere,
 And gores himselfe vpon the hunters speare:
 The gentle puissant Lambe, their Champion bold,
 So helpe's to conquer all that hurte his fold,
 That quickly they and all their Progenie
 Confounded is, and brought to miserie.
 This is of Iudah the couragious Lion,
 The conquering Captaine, and the Rocke of Sion;
 Whose fauour is as great to Iacobs Line,
 As is his fearefull frowne to Philistine.

CHAP. XV.

Of Apostata's and Backsliders, that through infirmitie and
 feare haue fallen away.



It is a kinde of Apostasie and Backsliding
 condemned by the first commaundement
 of the Law, when as he that hath been once
 enlightened by the Word of God in the
 knowledge of saluation, and nourished and
 instructed therein from the cradle, doth af-
 terward cast behinde his backe the grace

of Gods spirit, or disallow thereof, and exempt himselfe from the seruice of God, to serue Idols, or make any outward shew to do it: which kinde of sinne may be committed after two sorts; either through infirmitie and feare, or willingly and with deliberation: when not being pressed or constrained thereto by any outward meanes, a man doth cleerely and of himselfe abandon and forsake the true Religion, to march vnder the banner of Satan and Antichrist. And this is also of two sorts: either when a man doth simply forsake the profession of the Truth, to follow superstition and Idolatrie, without attempting any thing beside the meere denial of his Faith; or when after his revolt hee professeth not onely the contrarie Religion, but also endeauoureth himselfe by all meanes possible to aduance it, and to oppresse and lay siege to the doctrine of Gods Truth in those that maintaine the same. By this it appeareth that there are three kindes of Apostacie: one as it were enforced and compelled, the second voluntarie, the last both voluntarie and malicious: which though they be all verie hainous and offensive in the sight of God, yet the second and third sort are most dangerous, and of them also one more hurtfull and pernicious than the other, as wee shall perceiue by that which followeth. Now as all these kindes are different one from another, so I will refer the examples of each sort to his seuerall place, that the efficacie thereof may be the better perceiued. And first of those which haue fallen away through feare and infirmitie, and afterward in order of the rest. Although that they who by the conceit and feare of tortures presented before their eyes, or of speedie and cruell death threatened against them, do decline and slide backe from the profession of the Gospell, may pretend for excuse the weaknes & feeblenes of the flesh, yet doubtles they are found guilty before the throne of God, for preferring the loue of this transitory & temporary life before the zeale of his glory, and the honor which is due to his onely begotten Son, especially at that time when they are called out of purpose by their Martyrdome to witnes his sacred truth before men, & he desireth most to be glorified by their free & constant perseuerance therein: to the which

perse-

perseuerance they are exhorted by many faire promises of eternall life and happinesse: and from the contrarie terrified by threats of death and confusion, and vpon paine to be discarded from the presence of Christ before God, because they haue denied him here before men: which is the miserie of all miseries, and the greatest that can happen to any man; for what shall become of that man whom the Sonne of God doth not acknowledge? Now to proouethat God is indeed highly offended at this faint-hearted cowardlinesse, hee himselfe hath made knowne vnto vs, by the punishments which diuers times hee hath sent vpon the heads of such offenders. As in the time of the Emperour *Valerian* the eighth persecutor of the Church, vnder whose persecution albeit that many Champions bestirred themselves most valiantly in that combat of Faith; yet there wanted not some, whose hearts failing them, and who in stead of maintaining and standing for their cause to the death, as they ought to haue done, retyred and gaue vp themselves to the Enemy at first assault. Amongst the number of which doubtie souldiers, there was one that went vp into the Capitoll at Rome, in that place where *Iupiters* Temple in old time stood, *Cyprian* in his Sermons de *Lapsu multorum.* to abjure and recant Christ and his profession: which hee had no sooner done, but hee was presently stricke dumbe; and so was justly punished in that verie member wherewith he had offended.

A woman likewise hauing renounced her profession, and feeling in her selfe no remorse of conscience for her fall, went as shee was wont to do in the time of her rest and prosperitie, to the Bathes and Hot-houses to refresh her selfe, as if all had gone well with her: but shee was so seised vpon and possessed by an euill Spirit, that in stead of pleasure, which she sought for, shee fell to lamenting, and tormenting her owne flesh, and chopt in pieces with her daintie teeth her rebellious tongue, wherewith shee had spoken wicked words, and dishonoured God, and tasted meates offered to Idols: and so this poore wretch, whereas she should haue washed her selfe in teares of true repentance, and in the true bath of grace and mercie, be-

cause she had more care of cleansing her bodie from filth, than her soule from sin, became corrupt and filthie both bodie and soule, by the meanes of that vncleane spirit which God had giuen power to afflict her : and armed her own mouth, which had tasted, chewed, and swallowed that cursed food, furiously to rise against her selfe to destroy her : so that she became her owne murderer, for she suruiued not long, by reason that her bowels and entrails were choked vp to the throat with paine.

Cyprian.

Contempt of
Word and Sa-
crament,
Lib. 1. cap. 34.

Another woman well stricken in yeares, that in like manner had reuolted from the Truth, thrust her selfe notwithstanding into the assemblie of the Faithful, as they were receiuing the holy Sacrament. But that holy food which nourished the soules of them that beleued, turned to her bane ; for she found there in stead of a peace, a sword ; in stead of nourishment, deadly and mortall poyson : in such sort, that immediately after the receit of that holy Supper, she began to be meruailously troubled and vexed in soule, and felt the hand of God so heauie vpon her for her offence committed in denying her Saujour, to shun her persecution, that trembling and stamping she fel downe dead.

Cyprian.

Contempt of
Sacraments,
Lib. 1. cap. 34.

There was also in like manner a certaine man, that hauing renounced his faith, did notwithstanding present himselfe at the celebration of the holy Supper, presuming to come and eat at his Table, whom he had a little before denied ; but receiuing into his hand part of the Sacrament as well as the rest, and thinking to put it into his mouth, it was turned into ashes : whereupon he stood amased and confounded in himselfe, God manifesting in him, that he that reuoked his faith, and recoiled from Christ Iesus, Christ Iesus would recoile from him, and giue him ouer to death, by depriuing him of his grace, and spoiling him of the power of his quickening and sauing Spirit.

These are the fearefull examples of Gods Iudgements, which *S. Cyprian* reporteth to haue light vpon Backsliders in his time ; adding moreouer, that besides these, many were possessed with diuels, robbed of their wits, and enraged with furie and madnes, and all for this offence of Apostasie.

Amongst

Amongst all the examples of our age, of Gods seuerer Iustice vpon Apostates, the example of *Francis Spiera* an Italian Lawyer, a man of credit and authoritie in his Countrey, is most pittifull and lamentable: who hauing embraced the true Religion with meruailous zeale, and made open profession of the same, feared not freely to declare his opinion of euery point of Doctrine that came in question, and grew in knowledge euerie day more and more. But it was not long ere he was complained of to the Popes Embassadour: which when hee vnderstood, and saw the danger wherein he was like to fall, after hee had long debated and disputed the matter in his owne conscience, the counsell of the flesh and worldly wisdom preuailing, hee resolued at last to go to the Embassadour, to the entent to appease his wrath, and do whatsoeuer he should command. Thus comming to Venice, and ouer-ruled with immoderate feare, he confessed that he had done amisse, and craued pardon for the same, promising euer after to be an obedient Subject to the Popes Lawes: and that which is more, when it was enjoyned him, that at his returne home he should in his owne Countrey openly recant his former profession, hee refused not, but performed his recantation in due sort. But it chanced verie soone after, that this miserable man fell sicke of bodie and soule, and began to despaire of Gods mercie towards him. His Physician perceiuing his disposition, judged, that the cause of his bodie disease, was a vehement conceit and thought of minde; and therefore gaue aduice to minister counsell to his troubled minde verie carefully, that the cause being taken away, the effect also might surcease. To this end many learned men frequented him euery day, recalling into his minde, and laying open before him many expresse places of Scripture touching the greatnesse of Gods mercie. Which things he auouched to be true, but sayd, that those promises pertained not to him, because hee had renounced Christ Iesus, and forsworne the knowne truth, and that for this cause nothing was prepared for him but hell fire, which alreadie in soule he saw and felt: I would (said he) willingly, if

Sleiden li. 21.3

it

it were possible, loue God, but it is altogether impossible. I on-ly feare him without loue. These and such speeches vsed hee with a stedfast countenance; neither did his tongue at any time runne at randome, nor his answers fauour of indiscretion or want of memorie; but aduisedly warned all that stood by to take heed by his example, how to listen too much to worldly wisdom, especially when they should be called before men to professe the Religion of Christ. And lying in this extremitie, he refused all manner of sustenance, rebuking and being angrie with his sonnes that opened his mouth to make him swallow some food to sustaine him; saying, Since he had forsaken his Lord and Master, all his creatures ought to forsake him; I am afraid of every thing, there is not a creature that hath not conspired to worke my destruction: let me die, let me die, that I may go and feele that vnquenchable fire, which alreadie consumeth mee, and which I can by no meanes escape. And thus he died indeed, pined to death in despaire and horrible torment of conscience.

Centur. 3. ca. 12

Nichomachus a man that stoutly professed Christ Iesus in prosperitie, being brought to his trial at Troas, and put into torments, he denied him; and being deliuered by that means, consented to offer sacrifice vnto Idols. But as soone as he had finished his sacrifice, he was hoisted vp by the Spirit of darkenesse, whose darling now he was, and dashed against the earth: so that his teeth biting his profane tongue (wherewith he had denied his Saujour) in two, he died incontinently.

Theatrum hi-
storicum.

Tamernus a professor of the true Religion, was seduced by his brother to cleaue vnto Poperie, and to forsake his first loue: but for his defection from the truth, the Lord gaue him vp into a reprobate sence, so that falling into dispaire he hung himselfe.

Anno 1555.

Richard Denton a Blackesmith dwelling at Wels in Cambridge-shire, hauing beene a professor of the Gospell before time; when *William Woolsey* Martyr (whom the said *Denton* had first conuerted vnto the Truth) sent him certaine mony out of prison at Ely, with this commendations, That he maruelled he

tarri-

carried so long behinde him, seeing he was the first that deliue-
red him the booke of Scripture into his hand, and told him that
it was the truth: his answer was this, I confesse it is true, but alas
I cannot burne. But he that could not burne in the cause of
Christ, was afterward burned against his will; for in the yeare
1564 his house was set on fire, and whilest he went in to saue his
goods, he lost his life. *With 2 others that were in the same house.*

There was also one *Burton* Bailife of Crowland in Lincolne-
shire, who pretending an earnest friendship to the Gospel in king
Edwards time; after the Kings death began lustily to set vp the
Popish Masse againe, and would haue beaten the poore Curat, if
he had not settled himselfe thereto: but see how the Lords judge-
ment ouertooke him; as he came riding from Fennebanke one
day, a Crow flying ouer his head, let fall her excrements vpon
his face, so that it ran from the top of his nose down to his beard,
the poysoned sent and saueur whereof so annoyed his stomacke,
that he neuer ceased vomiting vntill he came home: and after
falling deadly sicke, would neuer receiue any meat, but vomited
still, and complained of that stinke, cursing the Crow that had
poysoned him: to be short, within few dayes he died desperately,
without any token of repentance of his former life.

Hither may we adde the examples of one *Henrie Smith* a
Lawyer of the middle Temple, and *Arnoldus Bomelius* a Stu-
dent of Louvaine; both which hauing professed the Truth a
while, and after being seduced by euill companie, the one of *Gil-
ford*, the other of Master *Tiseman*, *Smith* afterward hanged him-
selfe in his chamber in the Temple, in the yere of our Lord, 1569.
Bomelius murdered himselfe with his owne dagger. And thus
these two Apostata's felt the heauie scourge of Gods wrath, for
reuolting from the Truth which they once professed.

Of those that haue willingly fallen away.

1. King. II.

Hese kinde of Apostata's which we are now to speake of, are such as without any outward compulsion, threats, or likelihood of danger, forsake freely Gods true Religion, and giue themselves ouer to all Idolatrie: Against whome there is a Decree ordained in the thirteenth of *Deuteronomie*, by the Law-giuer of Heauen: which is this; *If the inhabitants of any Citie haue turned from the Lord, to follow after strange gods, let them be destroyed with the edge of their sword, and their Citie consumed with fire, that they may be utterly rased out and brought to nothing.* This was the sinne of *Salomon* King of Israel (a braue and mightie kingdome in his time) a man subject to none for power, nor fearing any for authoritie: yet for all this, so filthily recoyling from the Truth which he knew and had professed, that in stead of seruing the true God, hee became a setter vp of false Idols, and that of his owne free will and pleasure: he that had beene so wel brought vp and instructed from his childhood in true religion by his Schoolemaister the Prophet *Nathan*, into whose charge hee was committed; and so often and earnestly admonished by his father *David*, to obserue diligently the law of God, to direct his wayes thereby: and whom Cod vouchsafed this honour, to appeare twice vnto, and to enrich and adorne with such excellent wisdome, that the *Queene* of Saba hearing his report, came to Ierusalem to be his auditor: euen this *Salomon* in his old age, when hee should haue been most stedfast and constant, suffered himselfe to be seduced by the enticements of his strange wiues and concubines, to offer seruice vnto strange gods, & to forsake the God of heauen, to worship the idols of the Gentiles,

tiles. And as his renowne was great and famous before for building that sumptuous and beautifull Temple at Ierusalem; so was his obloquie and reproch the greater, for erecting Altars and Chappels for the Idols of his wiues and concubines, euen for euerie one of their Idols, to the intent to flatter and please their humours: it was therefore iust and equall, that the Lord (his wrath being prouoked against him) raised vp two strong enemies that wrought him and his people much scath. Yea moreouer, *Ieroboam* one of his owne seruants (whilest hee yet liued) was by the ordinance of God designed King ouer ten Tribes: and so God punished him for his Idolatrie and backsliding, leauing him but a small portion of the Kingdome to continue to his Successors: which, had it not beene for his father *Dauids* sake, had beene also taken away. It is true, That wee read not that he euer hindered the seruice of the Temple, or compelled or perswaded any man to worship an Idoll: yet he did enough to make him culpable before God of a grieuous sinne, in that he being the head and Soueraigne Magistrate of the people, committed such wickednesse and such Apostasie in Israel: beside, it is a meruailous strangething, that in all his Historie there is not so much as any token mentioned, or to be gathered, of his true repentance after this notable fall. And he that well weigheth the nature and qualitie of this sinne, shall perceiue that it somewhat resembleth that which is spoken of in the sixth Chapter to the Hebrewes, verse 4, 5, 6: for *Salomon* was not so ignorant and destitute of the knowledge of God, but rather had the treasure of wisdom in fulnesse and abundance, and was endowed with the gifts and graces of Gods Spirit, that hee was able to instruct others, and to discharge a Doctors place in the Church, as he also did both by word and writing. And although that the Sonne of God was not as then yet manifested in the flesh, yet the power and efficacie of his death being euerlasting, and from the beginning, whereof the Law with the ceremonies and sacrifices thereof, was as it were a Schoolemaister, could not be hidden from him. Therefore so
soone

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It is manifest,
that *Salomon*
did repent: first
because it is
said, that God
loued him. Se-
cōdly, because
he was a pen-
man of some
part of the
Scripture: and
thirdly, Be-
cause he was
a Type of
Christ.
2 Chron. 12.

soone as he addicted himselfe to his idolatrie, he forthwith abandoned the holy ordinances and sacrifices of Gods Law, and quitted himselfe of the promise of saluation therein contained; disannulling and making of none effect, as concerning himselfe, the grace of the Mediator, ordained from the beginning: so that his downfall was terrible and perillous. Yet there be that thinke that after all this he wrote the booke of *Ecclesiastes*, as a declaration of his repentance; whose opinion I purpose not to contradict.

Roboam his sonne succeeded him, as well in the likenesse of his sinne, as of his kingdome: for after that the Priests and Leuites forsaking the part of *Ieroboam* because of his idols, and leauing their houses and possessions to strangers, had made re-
paire to him, for feare of God, and loue of his holy seruice, and that he had disposed and put in order his publique affaires, for the ratifying and confirming of his kingdome; presently hee and all his people forsooke the law of God, and gaue themselues ouer to Idolatrie and other grieuous sinnes: wherefore the Lord also forsooke and gaue them ouer to the hands of *Casac* King of *Ægypt*, that raised vp a mightie power of men, euen a thousand and two hundred Chariots, threescore thousand horsemen, with an infinite multitude of footmen to make warre against him: so that all the strong cities and fortresses of Iudah, no nor Ierusalem it selfe, was strong enough to repulse him from sacking and taking them, and robbing the Temple of their treasures, and despoyling the Kings palaces of his riches, and carrying backe into *Ægypt* a rich prey of the best and beautifullest things that were therein. And this was the first shake that euer this Kingdome receiued since it was a Kingdome, whereby it began to waine and decline. Notwithstanding all this, yet the Lord had compassion and pittie of him and his people, and would not suffer his dignitie to be troden vnder foot and quite suppressed, but restored him once againe into an honorable estate, because when he was reprooued by *Se-mia* the Prophet, he humbled himselfe before the Lord, and his

his Princes also: which is a manifest signe, that his sinne was not an vniuersal Apostasie, whereby he was wholly turned aside from God and all hope of grace; but it was a particular reuolt, such as was that of his forefathers, the children of Israel, when they imagined that God would be present with them in the Idolatrous golden Calfe, and in that figure to worship him, so crosse and sencelesse were they: although yet *Roboams* sin seemeth to exceed theirs in greatnesse and guiltinesse.

The Iewes that in the time of *Ptolomey Philopater* abode in *Egypt*, and willingly renounced the law and seruice of God, in hope thereby better to provide for their worldly commodities, enioyed not long their ease and prosperitie: for the other Iewes which had courageously stucke to their profession, and had been miraculously deliuered from their enemies, being griued and chafed at their ercoyle, made their supplications to the King (whose heart God inclined to fauor their suit) that he would permit them to reuenge Gods quarrell vpon those Apostates as they had deserued: alledging, that it was hard for them to be true Subjects to the King, who for their bellies sake had rebelled against the commandements of God. The King seeing their request reasonable, and their reasons which they alledged likelie, not onely commended them, but gaue them full authoritie to destroy all those that could be found in any place of his dominion, without ony further enquire of the cause, or intelligence of the Kings authoritie: insomuch that they put to death all those that they knew to haue defiled themselues with filthie Idols, doing them before, all the shame they could deuise. So that at that time there were dispatched about three hundred persons: which when they had accomplished they reioiced greatly. *Machab. 7.*

M^r. Foxe makes mention of a Smith in Scotland, who was instructed to convert a young Man; the young Man being clapt into Prison for the Gospels sake, sent for the Smith and CHAP. asked him whether he w^od incourage him to stand for the truth, and to burn for Religion, he answered, his cause was good, and he sh^d do well to suffer for Religion; but for his part he w^od not bring his heart over to burn for Religion; but a little time after, his Shop and house was set on fire, and he was burned in the midst of it. p. 74.

C H A P. XVII.

Of the third and worst sort of Apostates, those that through malice forsake the Truth.



So be that they of whom we haue spoken in the two former Chapters, are in their reuoltings inexcusable (as indeed they are) then much more worthie condemnation are they, who not onely in a villanous contempt cast away the grace of Gods Spirit, and his holy worship; but also of a purposed malice set themselves against the same, yea and endeavour with all their power, vtterly to race and root it out, and in stead thereof to plant the lies, errors, and illusions of Satan by all meanes possible. Against this kind of Monsters sentence is pronounced in the thirteenth of *Deuteronomie*; to wit, That justice should be executed vpon them with all extremitie, and no mercie and compassion shewen vpon him, be he Prophet or what else, that goeth about to seduce others from the seruice of the Almighty, to follow false gods. This is the pitfall wherein *Ieroboam* the first King of Israel slipped by the peruersenesse of his owne conscience; who as he had by his rebellion against *Rehoboam* and the House of *Dauid*, vpreared a new kingdome; so by rebellion against God and his House (in hope by that meanes to retaine his vsurped state and people in subjection) vpreared also a new Religion: for distrusting the promises of God, which were made him by the Prophet *Abias* as touching the Realme of Israel, which he was already in possession of, and despising the good counsell of God, in respect of his owne inuentions, hee was so befotted and bleared with them, that just after the patterne of his Idolatrous forefathers, who by their *Egyptian*

rian trickes had prouoked the wrath of God against themselves, he set vp golden calues, and caused the people to worship them, keeping them so from going to Ierusalem to worship God: nor yet content with this, he also erected high places to set his Idols in; and hauing restrained the Priests and Leuites from the exercise of their charge, he ordained a new order of Priests to sacrifice and minister vnto his gods, and proclaimed a newer feast than that that was in Iuda; euen the seuenth day of the eighth moneth: wherein hee not onely exiled the pure and sincere seruice of God, but also peruered and turned vpside downe the Ecclesiastical discipline and policie of Gods Church, which by the Law had beene instituted. And that which is yet more, as he was offering incense on the Altar at Bethel, when the Prophet cryed out against the Altar, and exclaimed against that filthy Idolatrie, by denouncing the vengeance of God against it, and the maintainers thereof, he was so desperate and sencelesse, as to offer violence to him, and to command that he should be attached: but the power of Gods displeasure was vpon him by and by; for that hand which he had stretched out against the Prophet, dried vp, so that he could not draw it backe againe: and at the verie instant, for a more manifest declaration of the wrath of God, the Altar rent in pieces, and the ashes that were within were dispersed abroad. And although at the prayer of that holy man, his dried hand was restored to his former strength and soundnesse, yet returned not hee from his vnjust and disloyal dealing, but obstinately continued therein till his dying day. Wherefore also the fierce wrath of God hunted and pursued him continually: for first of all, he was robbed of his sonne *Abia*, dying through sicknesse: then he was set vpon by *Abia* King of Iuda, with an armie of foure hundred thousand men of war: and though his power was double in strength and number, arising to eight hundred thousand persons, yet was he and his vast armie quite discomfited: for he lost at that field fise hundred thousand of his men, beside certaine Cities which were yeilded to *Abia* in the pursuit of his victory:

1 King. 13.

Contempt of
Gods Word,
Lib. I. ca. 34.

1 King. 14.

2 Chron. 32

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82 his courage was so abated and impouderished euer after this, that he could neuer recouer strength to resist the King of Iudah any more: And so God reuenged at once the Apostacie both of the King and people of Israel, and last of all so stricke him after, that he died.

2 Chron. 21.

Ioram King of Iuda, although his father *Iosaphat* had instructed him from his childehood with holy and wholesome precepts, and set before his face the example of his owne zeale, in purging the Church of God from all Idolatrie and superstition, and maintaining the true and pure seruice of God; yet did he so foulely runne astray from his fathers steps, that allying himselfe by the marriage of *Athalia*, to the House of *Achab*, he became not only himselfe like vnto the Kings of Israel in their filthie idolatrie, but also drew his people after him, causing the Inhabitants of Ierusalem, and men of Iuda, to runne a whoring after his strange gods: for which cause *Elias* the Prophet most sharply reprocued him by Letters; the contents whereof in summe was this: That because he rebelled against the Lord God of his Fathers, therefore the people that were in his subjection should rebell against him. Presently the Arabians and Philistims rose vp against him, wasted his Countrey, robbed him of his treasures, tooke away his wiues, and put all his children to the sword, except little *Ochozias* his youngest sonne that was preserued: And after all these miseries, the Lord smote him with so outrageous and vncurable a disease in his bowels, that after two yeares torment he died thereof, his guts being fallen out of his bellie with anguish.

2 Chron. 22.

Ioas also King of the same Countrey, was one to whome God had beene many wayes beneficial from his infancie: for he was euen then miraculously preserued from the bloudie hand of *Athalia*, and after brought vp in the house of God, vnder the tuition of that good Priest *Iehoiada*: yet he was no sooner lifted vp into his roial dignitie, but by and by he and his people started aside, to the worship of stockes and stones, at that time

time when he had taken vpon him the repaire of the House of God. But all this came to passe after the decease of that good Priest his Tutor, whose good deeds towards him in sauing his life, and giuing him the Crowne, he most vnthankfully recompenced, by putting to death his sonne *Zacharias*; whom hee caused (for reprobuing and threatening his Idolatrie in a publique assemblie, incited thereto by the Spirit of God) to be stoned to death in the porch of the Temple. But seeing hee did so rebelliously set himselfe against the holy Spirit, as if hee would haue quite oppressed and extinguished the power thereof, by the death of this holy Prophet, by whom it spake; God hissed for an armie of Syrians, that gaue him battell, and conquered his souldiours, who in outward shew seemed much too strong for them. His Princes also that had seduced him, were destroyed, and himselfe vexed with grievous diseases; till at length his owne seruants conspired against him for the death of *Zacharias*, and slew him on his bed: yea and his memorie was so odious, that they could not afford him a burying place among the Sepulchres of their Kings.

Amazias the sonne of this wicked father, carried himselfe also at the first vprightly towards God in his seruice; but it lasted not long: for a while after, he was corrupted and turned aside from that good way which he had begun, to tread in the by-paths of his father *Ioas*: for after he had conquered the Idumæans, and slaine twentie thousand men of warre, and spoyled diuers of their Cities; in stead of rendring due thanks to God, who (without the aid of the Israelites) had giuen him that victorie, hee set vp the gods of the Edomites, which he had robbed them of, to be his gods, and worshipped and burned incense to them; so void of sence and reason was hee. And being rebuked by the Prophet, of his aduerse dealing, he was so farre from humbling and repenting himselfe thereof, that quite contrarie, hee proudly withstood and rejected the Prophets threatenings, menacing him with death if he ceased not. Thus by this means hauing aggrauated his sinne, and growing more and more

obstinate, God made him an instrument to hasten his owne destruction ; for being proud, and puffed vp with the ouerthrow which he gaue the Edomites, he defied the King of Israel, and prouoked him to battell also : but full euill to his ease ; for hee lost the day, and was carried prisoner to Ierusalem, where before his face (for more reproch) foure hundred cubits of the wall was broken downe, the Temple and palace ransackt of his Treasures, and his children carried for hostages to Samaria. And not long after, treason was deuised against him in Ierusalem, so that he fled to Lachish, and being pursued thither also, was there taken and put to death.

2 Chron. 28.

Likewise King *Ahaz* for making molten Images for *Baalim*, and walking in the Idolatrous wayes of the Kings of Israel, and burning his sonnes with fire, after the abomination of the heathen, in the vally of Ben-Hinnon, was forsaken of the Lord, and deliuered into the hands of the King of Syria, who carried him prisoner to Damascus : and not onely so, but was also subdued by *Pekah* King of Israel, in that great battell, wherein his owne sonne, with fourescore thousand men at armes, were slain ; yea and two hundred thousand of all sorts, men, women, and children, were taken prisoners : for all these chastisements did he not once reforme his life, but rather grew worse and worse. To make vp the number of his sinnes, he would needs sacrifice to the gods of Damascus also, thinking to finde succour at their hands : so that he vtterly defaced the true seruice of God at Ierusalem, broke in pieces the holy Vessels, lockt vp the Temple doores, and placed in their steads his abominable Idols, for the people to worship, and erected Altars in euery corner of the Citie to do sacrifice on. But as he rebelled on euery side against his God, so God raised vp enemies on euery side to disturbe him : the Edomites and Philistims assaulted him on one side, beat his people, tooke and ransackt his Cities : on the other side, the Assyrians whom he had hired with a great summe for his helpe, turned to his vndoing and vtter ouerthrow and confusion.

What

What shall we thinke of *Manasses*? who re-edified the high places and altars, which the zeale of *Ezechias* his father had 2.Chron. 33. defaced and throwne downe, and adored and worshipped the planets of Heauen, the Sunne, the Moone, and the Starres, prophaned the porch of Gods Temple with altars dedicated to strange gods, committing thereon all the abominations of the Gentiles; yea, and caused his sonnes to passe through the valley of Ben-Hinnon, and was an obseruer of times and seasons, and gaue himselfe ouer to Witchcraft, Charming, and Sorceries, and vsed the helpe of familiar spirits and Soothsayers: and that which is more, placed a carued Image in the house of God, flat against the second commaundement of the Law: So that hee did not onely goe astray and erre himselfe, in giuing ouer his minde to most wicked and damnable heresies, but also seduced the people by his pernicious example and authoritie to doe the like mischiefe. And that which is yet more, and worst of all, hee made no account nor reckoning of the admonitions of the Prophets, but the rather and the more hardened his heart, to runne out into all manner of crueltie and wickednesse, that his sinnes might haue their full measure. For the verie stones of the streets of Ierusalem were stained from one cornerto another with the guiltlesse and innocent blood of those, that either for dissuading him from, or not yeelding vnto his abominable and detestable idolatrie, were cruelly murdered: Amongst the number of which flaine innocents, many suppose that the Prophet *Esayas* (although he 2.King. 12. was of the blood royall) was with a strange manner of torment put to death. Wherefore the flame of Gods ire was kindled against him and his people: so that hee stirred vp the Assyrians against them; whose power and force they being not able to resist, were subdued, and the king himselfe taken and put in fetters, and bound in chaynes, carried captiue to Babylon: but beeing there in tribulation, hee humbled his soule, and prayed vnto the Lord his God; who for all his wicked, cruell, and abominable Apostasie was intreated of him, and receiued him to mercie; yea and brought him againe to

Rom. 5.

Rom. 9. 15.

Rom. 11. 33.

2 Chron. 33.

Idolatrie.

Lib. 1. ca. 26.

Jerusalem into his vn hoped for kingdom. Then was he no more vnthankfull to the Lord for his wonderfull deliuerance, but being touched with true repentance for his former life, abolished the strange gods, broke downe their Altars, and restored againe the true Religion of God, and gaue strait commandement to his people to do the like. Wherein it was the pleasure of the Highest, to leaue a notable memorial vnto all posteritie, of his great and infinite mercie towards poore and miserable sinners, to the end that no man (be his sinnes neuer so hainous) should at any time dispaire: for, *Where sinne aboundeth, there grace aboundeth much more.* Admit that this reuolt of *Manasses* was far greater and more outragious than was *Salomons*, yet his true repentance found the grace to be raised vp from that wofull downfall: for, *God hath mercie on whom he will haue mercie, and compassion on whom he will haue compassion.* O the profound riches of the wisdom and knowledge of God! How unspeakeable are his iudgements? and his wayes past finding out.

Amon the wicked sonne of this repentant father, committed also the like offence in seruing strange gods, but recanted not by like repentance; and therefore God gaue his owne seruants both will to conspire, and power to execute his destruction, after he had swayned the kingdome but two yeares.

CHAP. XVIII.

Of the third and worst sort of Apostata's.



Y how much the more God hath in these later dayes poured forth more plentifully his graces vpon the sonnes of men, by the manifestations of his Sonne Christ Iesus in the flesh, and sent forth a more cleere light by the preaching of his Gospell into the world than was before times; by so much the more culpable before God, and guiltie of eternal damnation are

are they, who being once enlightened and made partakers of those excellent graces, come afterwards either to despise or make light account of them, or go about to suppress the truth, and quench the spirit which instructed them therein. This is the sin against the holy Ghost, which is mentioned in the sixt and tenth chapter to the Hebrewes, and in the twelfth of *Luke*, and in another place, it is called a *Sinne vnto death*, because it is unpardonable, by reason that no excuse of ignorance can be pleaded, nor any plaister of true repentance applied vnto it. The Apostata's of the old Testament vnder the Law were not guiltie of this sin: for although there were many that willingly and maliciously reuolted and set themselues against the Prophets of God, making warre as it were with the holy Ghost; yet seeing they had no such cleere testimonies of Christ Iesus, and declaration of Gods Spirit as wee haue, their sinne cannot be properly said directly to be against the holy Ghost, and so neuer to be remitted: according to the description of this sinne in those passages of Scripture which were before recited: as it may manifestly appeare by the former example of King *Manasses*. The Apostle himselfe likewise doth auerre the truth hereof, when he saith, *If we sinne willingly after that we haue receiued the knowledge of the Truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement, and violent fire, which shall denoure the aduersaries. If any man despised Moses Law, he died without mercie, vnder two or three witnesses: of how much sorer punishment suppose yee shall he be worthie, which treadeth vnder foot the Sonne of God, and counteth the bloud of the new Testament as a prophane thing, whereby he was sanctified, and doth despight the Spirit of grace?* Here we may see that this sinne is proper to those only that liued vnder the Gospell, and haue tasted of the comfort and knowledge of Christ.

Indas Iscariot (that wicked and accursed Varlet) committed the deed, and feelles the scourge of this great sinne: for he (being a Disciple, nay an Apostle of Christ Iesus) mooued with couetousnesse, after he had deuised and concluded of the manner and

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complot of his treason with the enemies, sold his Lord and Master, the Sauior of the World, for thirtie pieces of siluer, and betrayed him into the hands of theeues and murtherers, who sought nothing but his destruction. After this vile traitour had performed this execrable purpose (by reason whereof hee is called *the sonne of perdition*) he could find no rest nor repose in his guiltie conscience, but was horribly troubled and tormented with remorse of his wickednesse, judging himselfe worthie of a thousand deaths, for betraying that innocent and guiltlesse blood. If hee looked vp, he saw the vengeance of God readie to fall vpon him and ensnare him: if he looked downe, he saw nothing but hell gaping to swallow him vp: the light of this world was odious to him, and his owne life displeased him, so that beeing plunged into the bottomelesse pit of despaire, he at last strangled himselfe, and burst in twaine in the midst, and all his bowels gushed out.

Math. 27.

Acts 1.

Suid.

There is a notable example of *Lucian*, who hauing professed Christianitie for a season vnder the Emperour *Traian*, fell away afterwards, and became so prophane and impious, as to make a mocke at religion and diuinitie; wherupon his surname was called *Atheist*. This wretch, as he barked out (like a foule mouthed dog) bitter taunts against the religion of Christ, seeking to rend and abolish it, so he was himselfe, in Gods vengeance, torn in pieces and deuoured of dogs.

Porphyrie also (a whelp of the same litter) after he had receiued the knowledge of the truth, for despight and anger that hee was reprobued of his faults by the Christians, set himselfe against them, and published books full of horrible blasphemies, to discredit and ouerthrow the Christian faith. But when he perceiued how fully and sufficiently he was confuted, and that hee was reputed an accursed and confounded wretch for his labor, in terrible despaire and anguish of soule he died.

Iulian the Emperour, surnamed the *Apostate*, cast himselfe headlong into the same gulfe: for hauing beene brought vp and instructed from his childe hood in the Christian faith, and
afterward

afterward a while a profest reader thereof to others in the Church, as soone as hee had obtayned the Empire, maliciously reuolted from his profession, and resisted with all his power, the Faith and Church of Christ, endeauouring by all meanes possible, either by force to rinate and destroy it, or by fine sleights and subtilties to vndermine it. And because his purpose was to doe what hurt hee could to Christains, therefore hee studied by all hee could to please, content, and vphold the contrarie partie, I meane the Painims: hee caused their temples first to bee opened, which *Constantine* his predecessour had caused to bee shut vp: hee tooke from the Christian Churches and their ministers those priuiledges, liberties, and commodities which the said *Constantine* had bestowed vpon them: and not content with this, hee confiscated the Church reuenues, and imposed great taxes and tributes vpon all that professed the name of Christians, and forbad them to haue any schooles of learning for their children. And yet more to vex and grieue them, hee translated many orders of the Church discipline and policie into Paganisme. After hee had thus by all meanes striuen to beat downe the Scepter of Christs kingdome, it turned quite contrarie to his expectation; for in stead thereof, the scepter of his own Kingdome was broken and brought to nought: at that time when making warre vpon the Persians, hee was wounded with an arrow, which pierced his armour, and diued so deepe into his side, that hee died thereof. When he vndertooke this voyage, hee was furnished with such brauerie both of apparell and all things else, as it might seeme it appertained to him and none else to ouerwhelme and ouersway the world; still belching out threats against poore Christians, whome hee had determined at his returne from Persia vterly to destroy, and leaue none a-lue, as was afterwards reported by one of his Counsell. The number of his souldiers was so innumerable, and his strength so impregnable, that he made no other reckoning, but to be lord of Persia in a very short space. But loe how the lord ouertureth the attempts of his enemies: This great armie (as *S. Chrysostome* reporteth against the Heathen) in which he put so much confi-

*Socrat.
Theod.
Sozom.*

*Atheisme,
lib. 1. cap. 25.*

*Socrat lib. 3.
hist. Ecclesiast.
cap. 20.*

confidence, seemed ere long to be rather a vast and weake multitude of women and infants, than an host of Warriours: for by euill and foolish conduct and gouernment, there rose so great a famine amongst them, that their horses which were provided for the battell, serued for their bellies, yea and for want of that too, many hundieds died for hunger and thirst. Euen when he skirmished, his owne side came to the worst, doing more scath to themselues, than to their enemies: and lastly, (leading them so vndiscreetly) they could not by any meanes escape, but were constrained after he was slaine, to entreat the Persians to suffer them to retyre; and so as many as could, escaped and fled away to saue their liues. And thus this braue army was thus miserably dismembred and discomfited, to the euerlasting shame of that wicked Apostate.

*In the 32^d year of
his age having enjoyed
the Empire only one
year and eight months.*

*Theodor. lib. 3.
Cap. 13.*

*Sozom. lib. 5.
Cap. 8.*

*Contempt of
the Word,
Lib. 1. Cap. 34.*

One of the Treasurers of this wicked Emperor (who to please his Master, forsooke also the Religion of Christ) being on a time mocking and deriding the ministrie of the holy Word, died miserably on a sudden, vomiting his owne bloud out of his mouth, and (as *Chrysostome* saith) his priue parts being rotten and putrified, and consumed with lice, for all that euer he could do to remedie the same.

It is recorded of *Trebellius* the first King of the Bulgarians, that being conuerted with his people to the faith of Christ, to the end to giue himselfe more quieter to the meditation and exercise of Religion, resigned ouer his kingdome to his eldest son: whom when he perceiued to renounce the Faith, and to follow strange gods, hee not onely depriued of all his Royal dignitie, but also caused his eyes to be put out, for a punishment of his Apostacie, and bestowed the kingdome vpon his other sonne: shewing thereby, that he that abandoneth the true light of saluation, is not worthie to enjoy the comfortable light of the world.

*Beda Eccl. hist.
lib. 3. Cap. 1.*

During the heptarchie of the Saxons here in England, there reigned in Northumberland two Kings; one called *Ostrich*, who was King of the Deirians, and the other *Eanfride* King of the Bernirians (for into those two Prouinces was that countrey anciently

ciently diuided.) These two Kings before they came to their Crownes, were by the preaching of *Paulinus* conuerted to the Faith of Christ, and baptised into the same faith; but as soone as God aduanced them to their kingly dignities, presently they expelled the King of Glorie out of their hearts, and renouncing Christ, betooke themselues againe to their filthie Idols. But they joyed not long in this their Apostacie, for within one yeare they were both slaine by *Cedwalla* King of the Brittaines, the one in battell, the other comming to sue for peace: And so they forsaking Christ in their prosperitie, were forsaken by him in their aduersitie, and giuen ouer to be a prey into the hands of their enemies. This yeare wherein these two Kings thus reuolted and were slaine, hath vpon it the marke of vengeance to this day: for by the common consent of all Chronicles, that the memorie of these Apostates might be vtterly defaced and blotted out, it was reckoned in the account of the next Kings raigne, to wit *Oswold* a holy and religious man; and so both the name of the Kings, and the time of their raigne, is, in detestation of the Apostacie, vtterly left out of our English Stories, as if they were vnworthie to haue a place amongst men, much more among Kings, that forsooke Christ of their owne accord, without any constraint or compulsion thereunto.

A Diuine at Louvaine, one *James Latonius*, who was well instructed at the first in the knowledge of the Truth: afterwards renouncing the same, endeauoured with all his power to impugne and oppresse it. This man being on a time mounted into a pulpit, to preach before the Emperour *Charles* the fifth, was at the verie instant so amased and astonished, that no man could perceiue what he said, and so made himselfe a laughing stocke to all that audience. Seeing himselfe thus disgraced, hee returned from Brussels to Louvaine, where he fell into such griefe and sorrow of minde, for the dishonour which hee had gotten, that it turned at length into despaire: and in his dayly Lectures these or like words oftentimes escaped him after that goodly Sermon, That he had impugned the truth of God: which when diuers of his owne Coat heard, they caused him to be shut vp fast in a house,

house, where in desperation hee died, telling euerie man hee was damned, and that he could not hope for saluation or remission of his sinnes, because that of meere malice he had resisted and made warre with God.

Cardinall *Poole* an Englishman, had also sometimes professed himselfe to be well seene in the sinceritie of the Gospell, yet contrarie to his conscience he sent into his countrey the trophies and Ensignes of Antichrist the Pope, which before had beene rased out and abolished the realme: but he died two or three daies after queene *Marie*, in horrible griefes, terrors, and fearefulnesse, without any shew of repentance.

Stephen Gardiner Bishop of Winchester, and afterward Chancellor of England, shewed in his young yeares some forwardnesse to withstand the Popish abuses and superstitions: but as soone as he was exalted to honor, he turned ouer a new leafe, and began freshly and furiously to afflict and to rend the poore and faithfull seruants of Christ, putting them to the cruellest deaths hee could deuise. And yet more to discouer his prophanes and rebellion, he wrot many bookes against the pure religion of God: and being thus swolne with venemous spight against the sonne of God, beside the extreame couetousnesse, whoredomes, and extortions which raigned in him, behold the Lord layed his hand of wrath vpon him, and stroke him with so strange a maladie, that before his death such horrible stinke issued from him, that none of his friends and seruants, no not himselfe, could endure the saueur thereof: his bellie was swolne like a taber, his eyes distracted and sunke into his head, his cheekes thin, and the appearance of his whole face verie terrible: his breath sauoured of a filthie and intollerable stinke, and all his members were rotten, with continuall griefes & swoonings: yet this vile wretch in the midst of all these torments ceased not to yell out continuall blasphemies, and infamous speeches, and so despighting and maugring God, died.

Peter Castell Bishop of Maston, hauing attained to great riches and renowne by the meanes of the Gospell, turned notwithstanding his backe to Christ, and mightily inueyed in his
ser-

sermons at Orleance against the profession of his Religion; seeking to make it knowne, that he had not onely abjured and denied it, but also that he was a profest aduersarie vnto it. This man sitting at a time in his chaire, fell into a strange disease, which no Physitian had euer scene, or could search out the cause of; for one halfe of his bodie was extreame hot, and burned like fire, the other extreame cold, and frozen like yce; and in this torment with horrible cries and gronings he ended his life.

A grey Frier called *Picard*, who once was not ashamed of the Gospell, afterwards set himselfe to preach against that which he had professed, and being in the pulpit at Orleance, after infinite blasphemies which he disgorged against the Truth, at last sayd, That he protested before God and the holy assembly, that hee would neuer preach more after that day, because he was an Apostate: which saying he by and by impudently and constantly denied, to the perill and damnation of his owne soule; thinking by his horrible curses and forswearings, to abuse the poore ignorant and superstitious people: but hee no sooner came into the field, but the puissant hand of God ouer-reached him, and stroke him speechlesse, so that he was carried thence halfe dead, and within short space died, altogether without any appearance of repentance.

Among many other Iudges which shewed themselues hot and rigorous in persecuting and proceeding against the faithfull prisoners of Valence in Daulphine, and other Romanes, at that season when two Ministers of the same citie suffered Martyrdome, one *Lanbespin* a Counsellor, and *Ponsenas* the Kings Attorney at the Parliament of Grenoble, both two hauing been professors in times past, were not the backwardest in that action: but God made them both strange examples of his wrath; for *Lanbespin* falling in loue with a young Maide, was so extreame-ly passionate therein, that he forewent his owne estate, and all bounds of ciuile honestie, to follow her vp and downe whither soeuer she went: and seeing his loue and labour despised and set at nought, he so pined away with verie thought, that making no reckoning of himselfe, such a multitude of lice so fed vpon him,

and

Persecution,
Lib. 1. cap. 15.

and tooke so good liking of their pasture, that by no meanes he could be clenfed of them; for they encreased & issued out of euery part of his bodie in such number, as maggots are wont to engender in a dead and rotten carrion. At length a little before his death seeing his owne miserie, and feeling Gods heauie vengeance vpon him, he began to dispaire of all mercie; and to the end to abridge his miserable days, he resolved to hungerstarue himselfe to death. Which purpose the lice furthered; for they stucke so thicke in his throat, as if they would haue choked him euery moment: neither could he suffer any sustenance to passe downe by reason of them. They that were eye-witnesses of this pittiful spectacle, were wonderously moued with compassion, and constrained him to eat whither he would or not. And that they might make him take cullises and other stewed broaths, because he refused and stroue against them, they bound his armes, and put gagges into his mouth, to keepe it open whilst others poured in the food. And in this wise being gagged, he died like a mad beast, with abundance of lice that went downe his throat: in so much that the verie Papists themselves stucke not to say, That as he caused the Ministers of Valence to haue gagges thrust into their mouthes, and so put to death, so likewise he himselfe died with a gagge in his mouth.

Persecution,
Lib. 1. cap. 15.

As touching *Ponsenas*, commonly called *Bourrel*, (a verie Butcher indeed of poore Christians) after he had sould his owne patrimonie, and his wiues and friends also, to the end to buy out his office, and had spent that which remained in house-keeping, hoping in short space to rake vp twice as much as he had scattered, fel suddenly into a strange and vnknowne disease, and shortly grew in dispaire of Gods succour and fauour towards him, by a strong remembrance of those of Valence, and the other Romanes which he had put to death, which would neuer depart out of his minde, but still presented themselves before him: so that as one bestraught of reason and sence, he denied his Maker, and called vpon his destroyer the Diuel, with most horrible and bitter cursings: which when his Clerke perceiued, he layed
out

out before him the mercies of God, out of all places of the Scripture, to comfort and restore his decayed sence. But in stead of returning to God by repentance and prayer, he continued obstinate, and answered his Clerke (whose name was *Stephen*) in this wise; *Stephen, Stephen*, thou art blacke : So I am and it please you (quoth he) but I am neither Turke nor Moore, nor Bohemian, but a Gascoigne of red haire. No, no, (answered he) not so, but thou art blacke; but it is with sinne. That is true (quoth he) but I hope in the bountifull mercie of God; that for the loue of Christ who died for me, my blacke finnes shall not be imputed to me. Then he redoubling his choler, cried mainly after his Clerke, calling him Lutheran, Huguenot, Villaine. At which noise his friends without rushed in to know what the matter was. But he commanded, that *Stephen* his Clerke should presently haue a paire of bolts clapt on his heeles, and to be burned for an Heretique. In brieft, his choler and rage boyled so furiously in him, that in short space he died a fearefull death, with horrible howling and outcries. His creditors scarce gaue them respite to draw his carkasse out of his bed, before they seised vpon all his goods, not leauing his poore wife and children so much as a bed of straw to lye in : so grieuous was the curse of God vpon his house.

Another great Prince hauing in former time vsed his authoritie and power to the aduancing of Gods Kingdome, afterwards being seduced by the allurements of the world renounced God, and tooke part with the enemies of his Church, to make warre against it; in which warre he was wounded to death, and is one notable example of Gods just vengeance, to all that shall in like manner fall away.



It is a matter necessarily appertaining to the first Commandement, That the puritie and sinceritie of the doctrine of Gods word be maintained, by the rule whereof he would haue vs both know him, and vnderstand the holy mysteries which are reuealed to vs therein: so also by the contrarie, whatsoeuer tendeth to the corrupting or fallifying of the same Word, rising from foolish and strange opinions of humane reason, the same transgresseth the limits of this commandement: of which sort is Heresie, an euill of it owne nature verie pernicious and contagious, and no lesse to be feared and shunned than the heat of persecution: and by meanes whereof the whole nation of Christendome hath beene heretofore tossed with many troubles, and the Church of God grievously vexed. But as Truth got euer the vpper hand, and preuailed against Falshood; so the broachers and vpholders of falshood came euer to the worse, and were confounded as well by the strength of Truth, as by the speciall judgements of God sent downe vpon the most part of them.

Act. 5. 36. 39.
Euseb. Ecclesi.
Hist. li. 2. c. 10.
Ioseph. Antiq.
lib. 18. cap. 1. &
lib. 20. cap. 2.

Thendas and *Iudas Galileus* were two that seduced the Iewes before Christ: for the first of them said he was a Prophet sent from God, and that he could diuide the waters of Iordan by his word, as *Ioshuah* the seruant of the Lord did. The other promised to deliuer them from the seruitude and the yoke of the Romans. And both of them by that means drew much people after them: so prone is the common multitude to follow nouelties, and to beleeue euery new fangle that is but yesterday set on broach. But they came both to a deserued destruction: for *Fa-*
866 the Gouvernour of Iurie ouertooke *Thendas*, and sending his trunkes

crunke to the graue, carried his head as a monument to Ierusalem. As for *Indas*, he perished also, and all his followers were dispersed, manifesting by their ends, that their workes were not of God, but of men, and therefore must needs come to naught.

After Christ, in the Apostles time there was one *Elimas* A. 13. Sorcerer, that mightily withstood the doctrine of *Paul* and *Barnabas*, before *Sergius Paulus* the Deputie, and sowed a contrarie heresie in his minde: but *Paul* full of the Holy-Ghost, set his eyes on him, and said, O full of all subtilty and mischiefe, the childe of the Diuell, and enemy of righteousness, wilt thou not cease to peruert the straight wayes of the Lord? Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blinde for a season. And immediately there fell vpon him a mist and darkenesse, and he went about to seeke some to leade him by the hand. And this recompence gained he for his erronious and heretical practise.

A while after him, vnder the Empire of *Adrian*, arose Euseb. lib. 4. cap. 6. Philip. M. Chron. there another called *Benchochab*, that professed himselfe to be the Messias, and to haue descended from heauen in the likeness of a Star, for the safetie and redemption of the people: by which fallacie he drew after him a world of seditious Disciples; but at length he and many of his credulous rout were slaine, and was called by the Iewes *Bencozba* (that is) the Son of a lye. And this was the goodly redemption which this Heretique brought vpon his owne head and many of his Fellowes.

It is reported of *Cerintus* an Heretique, that he denying Euseb. and going about to darken the doctrine of Christs euerlasting kingdome, was ouerwhelmed by the sudden fall of an hot-house which fell vpon him and his associates, as soone as *S. Iohn* was departed from it: for *Irenaeus* saith, That he heard *Polycarpus* often report, how *S. Iohn* being about to enter into the baths at Ephesus, when he perceiued *Cerintus* alreadie within, departed verie hastily; saying to those that bore him companie, that he feared that the house would fall vpon their

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heads,

98 heads, because of *Cerintus* the heretique, that was therein at that instant.

*Euseb.
Socrat.*

Manes, of whom the Maniches tooke their name and first original, forged in his foolish braine a fiction of two gods, and two beginners, and rejecting the old Testament; and the true God which is reuealed in the same, published a fift Gospell of his owne forgerie, yea and was so besotted with follie (as *Suidas* testifieth of him) that he reported himselfe to be the Holy-Ghost: when he had thus with his diuellish heresies and blasphemies infected the world, and was pursued by Gods just iudgement, at last for other wicked practises he had his skinn plucked ouer his eares aliue, and so died in miserie.

*Niceph. lib. 4.
cap. 22.
Centur. 2. ca. 8.*

Montanus that blasphemous caitife, of whom came the Montanists, or Pepuzian heretiques, of a towne in Phrygia called Pepuza, denied Christ our Sauour to be God, and said he was but a man onely like other men, without any participation of diuine essence: he called himselfe the Comforter and holie Spirit which was forepromised to come into the world; and his two wiues *Priscilla* and *Maximilla*, he named his Prophetesses, and their writings prophecies: howbeit all their cunning could not foretell nor preuent a wretched and desperat end which befell him; for he hung himselfe, after he had deluded the world a long season, and proued by his end, his life to haue been vile and damnable, according to the Prouerbe, *Qualis vita, finis ita*, A cursed life, and a cursed death.

*Socrat.
Theod.
Socrm.*

Of all Heretiques that euer troubled and afflicted Gods Church, the Arrians were the chiefe: the author and ringleader of which crue, as by his vainglorious pride and ambition he sought to extoll himselfe aboue the clouds, boasting and vaunting in his damnable error; so by the just vengeance of God he was abased lower than hell, and put in euerlasting shame and opprobrie: for he had long time as it were entered the list, and combated with Christ, and was condemned for an heretique by the Nicene Councell, and his books burned: and

and then afterwards making shew before *Constantine* the Emperour, with a solemne oath to recant his old errors, and approve the profession of faith, which the Council of Nice had set forth concerning Christs Diuinitie, whereunto also hee subscribed his name: but all that he did was in hypocrisie, to the end to renew and republish the more boldly his false and pernicious doctrine. But when hee thought himselfe neere to the attainment of his purpose, and braued it most with his supporters and companions, euen then the Lord stroke him with a sudden feare in the open street, and with such horrible pangs in his guts, and vehement desire of disburthening nature, that he was faine to come vnto the publique houses appointed for that purpose, taking them which were next at hand for a shift: but he neuer shifted from them againe; for his breath went out of his mouth, and his guts ran out of his fundament, and there lay he dead vpon his owne excrements.

As the Emperour *Constantine* was a great fauourer and supporter of this sect, and maintained it against, and in despite of true Christians, and by that meanes stirred vp schismes and dissentions throughout all Christendome: so the Lord to requite him, stirred vp one *Iulian*, whom he himselfe had promoted to honour, to rebell against him: whose practises as he went about to suppress, and was euen ready to encounter, a gricuous Apoplexie suddenly surcharged him so sore, that he died of it, before he could bring his purpose to passe.

The Emperour *Valence* was infected also with this poison, wherewith likewise hee infected the Gothes, who by his meanes were become the greater part Arrians and not Christians: but neither went he unpunished; for when hee marched forth to repress the rage of the furious Gothes who were spread ouer all Thracia, and had giuen them battell, he lost the day, and being shamefully put to flight, was pursued so fiercely, that hee was faine to hide himselfe in a little house, which being set on fire by the Gothes, he was burnt therein.

Nicephor.
Li. 14. ca. 36.

As for *Nestorius*, which would maintaine by his foolish and dangerous opinions, that the diuinitie of Christ was diuided from his humanitie, making as it were two Christs of one, and two persons of one, and so turned vpside downe the whole groundwork of our saluation, escaped no more the just vengeance of God than all other Heretiques did: for first, he was banished into a far countrey, and there tormented with a strange discase; the very wormes did gnaw in pieces his blasphemous tongue, and at length the earth opened her mouth, and swallowed him vp.

Concerning the Annabaptists, which rose vp about five hundred yeares since, it is evidently knowne how diuers ways God scourged and plagued many of them: some of them were destroyed by troupes and by thousands; others miserably executed and put to death in diuers places, as wel for their monstrous and damnable heresies, as for many mischiefes and outrages which they committed. By all which things God doth exhibit and set before our eyes, how deere and precious in his sight the purenesse of his holy Word, and the vnitie of his Church is; and how carefull and zealous euery one of vs ought to be in maintaining and vpholding the same: when as he reuengeth himselfe so sharply vpon all those that go about to peruert and corrupt the sinceritie thereof, or which be breeders of new sects and diuisions among his people.

Paul. Diac. in
Anast. Hist. Sa-
bel. lib. 5. ca. 4.
Blasphemie,
Lib. 1. cap. 31.
Atheisme,
Lib. 1. cap. 25.

Olympus (by office Bishop of Carthage, but by profession a fauourer and maintainer of the Arrian heresie) being vpon a time in a Bath washing himselfe, hee vttered with an impious mouth, blasphemous words against the holy Trinitie: but a threefold thunderbolt came from aboue, and stroke him dead in the same place; teaching him by his paine, and all other by experience, what it is to blaspheme the Lord of Heauen, or with polluted lips to mention his sacred Majestie. This happened in the yeare of our Lord God five hundred and ten.

Cyriel hath recorded vnto vs of his owne knowledge, a more wonderful and admirable wonder of God vpon an Heretique.

retique than all the rest, and such an one indeed, as the like (I dare say) was neuer heard of. The historie is this; After the decease of Saint *Hierome*, there stood vp one *Sabinianus* a peruerse and blasphemous fellow, that denied the distinction of persons in the Trinitie, and affirmed the Father, the Son, and the Holy Ghost, to be but one indistinct person: and to giue credit to his heresie, hee wrot a booke of such blasphemies, tending to the confirmation of the same, and fastened it vpon Saint *Hierome*, as being the Author of it. But *Siluanus* the Bishop of Nazaren mightily withstood and reproued him, for deprauing so worthie a man now dead; and offering his life for the truth, made this bargain with *Sabinianus*, That if Saint *Hierome* the next day did not by some miracle testifie the falsenesse of his cause, he would offer his throat to the hangman, and abide death: but if he did, that then hee should die. This was agreed vpon by each partie, and the day following, both of them accompanied with great expectation of the people, resorted vnto the Temple of Ierusalem to decide the controuersie. Now the day was past, and no miracle appeared, so that *Siluanus* was commanded to yeeld his necke to that punishment which himselfe was Author of: which as hee most willingly and confidently did, behold, an Image like to Saint *Hierome* in shew, appeared and stayed the hangmans hand, which was now readie to strike: and vanishing forthwith, another miracle succeeded; *Sabinianus* head fell from his shoulders, no man striking at it, and his carcasse remained vpon the ground dead and sencelesse. Whereat the people amased, prailing God, claue vnto *Siluanus*, and abjured *Sabinianus* heresie. Whence we may obserue the wonderfull wisdome of God, both in punishing his enemies, and trying his children whicher they will stand to his Truth or no: and learne thereby, neither rashly to measure and limit the purposes of God, nor yet timorously to despair of helpe in a good cause, though we see no meanes nor likelihood thereof.

Grimoald King of Lombardie was infected with the Ar-

rian heresie, for which cause the Lord punished him with vntimely death; for hauing beene let bloud, the eleuenth day after as he strove to draw a bow, he opened the vaine anew, and so bled to death.

*Casp. hed. lib. 3.
cap. 10. & 11.*

Cabades, king of Persia, when he saw his sonne *Phorsuasa* addicted to the Maniches, hee assembled as many as he could of that sect into one place, and there setting his souldiers on them, slew them till there was not one left.

*Platina sub.
Siricio. 7.*

Photinus a Gallogracian, for reuening the heresie of *Hebion*, and affirming Christ to be but an excellent man born naturally by *Mary*, after the manner of other men, excelling in justice and morall vertues; was by the Emperour *Valentinianus* justly banished.

*Nicephor. li. 27
cap. 31.*

The Emperour *Iustinian* fauouring the heresie of the *Athardocites*, when as he gaue out one Edict whereby *Anastasi* the Bishop, and all other that maintained the truth, should be banished; suddenly he was stricken with an inward and invisible plague, which tooke away his life, and forestalled his wicked and cruell determination from comming to the desired effect. In all which examples we may see how God doth not onely punish heretikes themselves, but also their fauourers and supporters, yea the verie places and cities wherein they liued and broached their blasphemies: as by the destruction of Antioch is seene, which beeing a verie linke of heretikes, was partly consumed with fire from heauen aboue, in the seuenth yeare of *Iustinus* the Emperour, and partly ouerthrowne with earthquakes below, wherein *Euphrasius* the Bishop, and many other were destroyed.

Zon. com. 3.

Raul. Diac. li. 5

*Contempt of
the word,
Lib. 1. cap. 34.*

Moreouer, besides those, there were vnder Pope *Innocent* the third, certaine Heretikes called *Albigenses*, or *Albani*, which beeing possessed with the same spirit of furie that the Maniches were, affirmed that there were two Gods; one good, and another euill: they denied the resurrection, despised the Sacraments, and said that the soules of men after their separation, passed either into hogs, oxen, serpents, or men, according to their merits: they would not spare to pollute the temples appointed

appointed for the seruice of God, with their excrements, and other filthie actions, and to defile the holy Bibles with vrine, in despight and contumely. This heresie like an euill weed, so grew and encreased, that the branches thereof spread ouer almost all Europe; a thousand cities were polluted therewith; so that it was high time to cut it short by violence and the sword, as it was: for they were oppressed with so huge a slaughter, that an hundred thousand of them were slaine, partly by war, partly by fire, at one time.

Gregorie of *Tours* hath recorded the life and death of an hereticall Monke of *Bourdeaux*, that by the helpe of Magicke wrought miracles, and tooke vpon him the name and title of *Christ*, saying hee could cure diseases, and restore those that were past help by physick, vnto their healths: he went attired with garments made of goats haire, and an hood, professing an austeritie of life abroad, whereas hee plaid the glutton at home: but at length his couenage was discovered, and he was banished the citie, as a man vnfit for ciuill societie.

In the yeare of our Lord God 1204, in the Empire of *Otto* the fourth, there was one *Almaricus* also that denied the presence of *Christ* in the Sacrament, and said, that God spake as well in prophane *Ouid*, as holy *Augustine*: hee scoffed at the doctrine of the resurrection, and esteemed heauen and hell but as an old wiues fable. Hee beeing dead, his disciples were brought forth into a large field neere *Paris*, and there in the presence of the French King, degraded and burnt: the dead carkasse of *Almaricus* being taken out of the Sepulchre and burnt amongst them, it fell out that whilest they were in burning, there arose so huge a tempest, that heauen and earth seemed to moue out of their places; wherein doubtlesse the soules of these wicked men felt by experience, that hell was no fable; but a thing, and such a thing as waited for all such rebels against God, as they were.

Atheisme.
Li. I. ca. 25.

Anastasius, Emperor of *Constantinople*, being corrupted with the heresie of *Eutiches*, published an Ediēt, wherein all men were commanded to worship God not vnder three per-

sons as a trinitie, but as a quaternitie, containing in it foure persons: and could not by any counsel be brought from that diuellish error, but repelled from him diuers Bishops with great reproach, which came to persuaade him to the contrary: for which cause not long after, a flash of lightening from heauen suddenly seised vpon him, and so he perished when hee had raigned twentie eight yeares.

Iustinus the second also, who after the death of *Iustinian* obtained the Imperial Crowne, was a man of exceeding pride and crueltie, contemning pouertie, and murdering the Nobilitie for the most part. In avarice his desire was so insatiate, that he caused yron chests to be prepared, wherein hee might locke vp that treasure which by vnjust exactions hee had extorted from the people. Notwithstanding all this, he prospered well enough vntill he fell into the heresie of *Pelagian*, soone after which, the Lord bereft him of his wits, and shortly after of his life also, when he had raigned eleuen yeares.

Mahomet, by birth an Arabian, and by profession one of the most monstrous Heretiques that euer liued, began his heresie in the yeare 625. His off-spring was but out of a base stocke; for being fatherlesse, one *Abdemonoples* a man of the house of *Ismael*, bought him for his slaue, and loued him greatly for his fauour and wit: for which cause he made him Ruler ouer his merchandise and other businesse. Now in the meane while one *Sergius* a Monke (flying for heresie into Arabia) instructed him in the heresie of *Nestorius*: a while after, his Master died without children, and left behinde him much riches, and his wife a widow of fiftie yeares of age, whom *Mahomet* married, and when shee died, was made heire of all her riches. So that now (what for his wealth and cunning in Magicke) he was had in high honor among the common people. Wherefore (by the counsel of *Sergius*) he called himselfe the great Prophet of God. And shortly after (when his fame was published) hee deuised a Law and kinde of Religion called Alcaron, wherein he borrowed something

thing almost of all the heresies that were before his time: with the Sabellians he denied the Trinitie: with the Manichees he said there was but two persons in the Deitie: he denied the equalitie of the Father with the Sonne, with *Eunomius*: and said with *Macedone*, that the holy Ghost was a creature; and approued the communitie of women with the Nicholaites: he borrowed of the Iewes circumcision; and of the Gentiles much superstition: and somewhat he tooke of the Christian veritie, besides many diuelish fantasies inuented of his owne braine: those that obeyed his Law, he called *Sarazins*. Now after hee had liued in those monstrous abuses fortie yeares, the Lord cut him off by the falling sicknesse, which hee had dissembled a long time, saying when hee was taken therewith, that the Angel *Gabriel* appeared vnto him, whose brightnesse he could not behold: but the Lord made that his destruction, which he imagined would be for his honour, and setting forth his Sect.

Infinite be the examples of the destruction and iudgement of priuat Heretiques in all ages, and therefore we wil content our selues with them that be most famous. In the yeare of our Lord 1561, and the third yeare of the raigne of Queene *Elizabeth*, there was in London one *William Geffery* that constantly auouched a companion of his called *John Moore* to be Christ our Sauour, and could not be reclaimed from this mad perswasion, vntill he was whipped from Southwarke to Bedlam, where the said *Moore* meeting him, was whipped also, vntill they both confessed Christ to be in heauen, and themselves to be sinfull and wicked men.

Stow Chron.

But most strange it is, how diuers sensible & wise men were deluded and carried beside themselves by the subtiltie of Satan, in the yeare 1591, and of the raigne of *Q. Elizabeth* 33. the memorie whereof is yet fresh in euery mans head and mouth, and therefore I will but briefly touch the same. *Edmund Coppinger* & *Henry Arthington*, two gentlemen, being associated with one *William Hacket*, sometimes a prophane and verie lewd person, but now conuerted in outward shew,

The same.

though

Hypocrisie in
regard of *Hac-*
ket Lib. I. c. 22.

though not in outward affection, were so seduced by his hypocriticall behaviour, and the diuels extraordinarie deuices, that from one point to another they came at last to thinke, that this *Hacket* was annointed to be the Iudge of the world: and therefore comming one day to *Hackets* lodging in London, he told them that hee had beene annointed of the holy Ghost: then *Coppinger* asked him what his pleasure was to be done: Goe your way (saith hee) and proclaime in the citie, that Christ Iesus is come with his fanne in his hand to iudge the earth: and if they will not beleue it, let them come and kill mee if they can. Then *Coppinger* answered, it should be done forthwith: and thereupon (like mad men) he and *Arthington* ran into the streets, and proclaimed their message aforesaid: and when by reason of the concourse of people they could not proceed any further, they got vp into two emptie carts in Cheape, crying, *Repent, repent, for Christ Iesus is come to iudge the world:* and then pulling a paper out of his bosome, he read out of it many things touching the office and calling of *Hacket*, how he represented Christ by partaking part of his glorified bodie, &c. Besides, they called themselues his Prophets, one of Iustice, another of Mercie. And thus these simple men were strangely deceiued by a miraculous illusion of Sathan, who no doubt by strange apparitions had brought them into this vaine conceit. But let vs obserue the end of it, it was thus: the whole citie being in amaze, tooke *Hacket*, the breeder of this deuise, and arraigning him before the Major and other Iustices, found him guiltie as well of this seditious practise, as of speaking traiterous words against the queen: wherefore he was shortly after hanged on a gibbet in Cheapside, counterfeiting to his last his old deuises, and at length uttering horrible blasphemies against the maiestie of God. As for his Prophets, *Coppinger* died the next day in Bridewel and *Arthington* was kept in prison, vpon hope of repentance.

CHAP. XX.

Of Hypocrites.



S God is a Spirit and truth, so he will
 be worshipped in truth of spirit and
 affection, and not in hypocrisie and
 dissimulation: for which cause hee
 commaundeth vs by the mouth of
Moses, in the sixt and tenth chap-
 ters of Deuteronomie, *To loue and*
honor him with al our heart, with all
our soule, and all our strength: which hypocrites are so farre
 from doing, that they haue nothing in them but a vaine shew
 of coyned religion, and so by that meanes breake the first
 commandement; thinking to bleare Gods eyes with their
 outward shewes and ceremonies, as if hee were like men, to
 see nothing but that which is without, and offereth it selfe
 to the view: but it is quite contrarie; for it is hee that descry- *1. Sam. 16*
 eth the heart, and searcheth out all the corners thereof, to see
 what truth and sinceritie is therein, and therefore hateth and
 detesteth all hypocrisie, and abhorreth all such seruice as is
 performed onely for fashion sake, or in regard of men: as ap-
 peareth by the reproofes and checks which the Prophet *Esay*
 denounceth against the hypocrites of his time: who made
 shew of honouring God, but it was but with their lips and
 vaine and friuolous ceremonies, not in truth of heart and af-
 fection: so our Sauour Christ thundered out his curses *Math. 23*
 against the Scribes and Pharises with the iudgements & ven-
 geance of God for their hypocrisie. With this sinne was *Ba- Num. 22*
laam that wicked Prophet, vpon whom God bestowed a cer-
 tain gift of prophecie, infected: for when king *Balac* sent for
 him to curse the Israelites, hee made as though he would not
 enterprise any thing contrarie to the will of God, as if hee had
 had him in great reuerence and estimation: neuerthelesse
 he-

2 Pet. 2. 16.

Num. 25.

Num. 3.

2 King. 5.

Avarice,

Lib. 2. cap. 35.

being allured and enticed by the golden Presents which were sent him, he despised Gods commandement, and discovered his owne secret impietie, and became an hired slaue and enemy to the people of God: but as hee was in journey towards him, there happened a strange and prodigious thing; an Angell met him by the way with a naked sword in his hand ready to hew him in pieces: whom when he himselfe beeing blinded with couetousnesse as with a vaile, could not perceiue, his asse saw and was afraid; and that which was more strange, the poore brute and dumbe beast speaking in a new language like a man, reprobued his masters madnesse. Whereat he being sore amased, and notwithstanding all the asses humbling before the Angell, yet pursued his unhappie journey, to his eternall shame and confusion, as one of an obstinate and hardened heart; for he was forced by the Spirit of God to blesse those whom he had purposed to curse: and yet further discovering his hypocricie and enuious disposition, he was the cause why the Israelites prouoked the wrath of God against themselves, through the pernicious and deceivable counsell which he gaue to the Madianites; for which cause he himselfe was in the end slaine.

In this range may we place *Geefie*, *Elizere* seruant, who being as it were the Disciple and profest follower both of his Masters life and doctrine, the true Prophet of God, by whom for the further assurance and confirmation of the grace and blessing of God, he had scene many notable and excellent miracles wrought; yet notwithstanding was not true of heart, but drawne aside by desire of lucre, that caused him secretly (vnwitting to his master) to run after *Naaman* the Syrian in his masters name, for the money and apparell which his Master had before refused: and supposing his knauerie to be so hidden that it could not come to light, God discovered and pulled off his visard, and punished as well the deed, as the manner of doing thereof, vpon him and his posteritie, with a perpetuall leprosie.

Saint

Saint *Luke* in the first chapter of the *Acts* doth at large describe the hypocrisie of *Ananias* and *Saphira*, who that they might seeme zealous to Godward, and charitable toward the Saints, hauing sould a certaine possession, vnder pretence of giuing the price thereof among the poore, retained couertly a certaine portion of it to their owne vse, being so impudent as to lye vnto the Holy-Ghost the President of the Church, and founder of all secrets: but being attached by the mouth of *Peter*, a iust and fearefull iudgement of God fel on them both, euen their sudden death at the Apostles feet, one after another.

Nicephorus telleth of one *Philip*, the first Emperour that vndertooke the name and profession of Christ: but by the report of other writers it proceeded not from any zeale of Religion, or feare of God, but onely to the intent to counterfeit a kinde of honestie, and couer his foule vices and cruelties vnder the cloke of Religion. But God quickly espied and punished his deepe hypocrisie; for before he had reigned full fve yeares, both hee and his sonne were slaine at *Verona* by his men of war. Let vs learne then this lesson, by these examples to carrie our selues in all purenesse, sinceritie, and good conscience before God; that our thoughts, words, and deeds beeing estranged from all hypocrisie, and dissimulation, may be agreeable and acceptable in his sight.

Moreouer, euen as hypocrisie can winde and insinuate herselfe into the pure and sincere seruice of God, as hath been declared; so doth she play her part with no lesse brauerie and ostentation in superstition and idolatrie: for the truth whereof (before I proceed further) I will set downe a historie not altogether vnworthie the reading and remembring. Two hundred yeares are not yet past, since there was in the raigne of *Charles* the seuenth, King of France, a certaine preaching Frier of Britaine, called Frier *Thomas*, who by his dissembling customes and brags, vnder pterence of a certaine reformation

*Enguerrand de
Monstr. Co.
Vol. 2.*

mation of manners, so mightily deceived the whole world, that euerie where he was reputed for an holie man. This Frier puffed vp with a greedie desire of vaine-glorie, vsed to goe from Towne to Towne, and from Countrey to Countrey, finding exceeding honourable entertainment in every place; which he tooke verie willingly: and that he might ride at the more ease, he got him a little young Mule, that would go verie softly; and in this sort appointed, he was accompanied with diuers of his owne Order, and many other Disciples that went for the most part on foot by him: the people flocked together from all quarters to see him; yea, and many were so besotted, as to forsake their fathers, mothers, wiues, and children, to attend vpon this holy man. Alwayes when hee came neere to any Citie, the Burgeses, and Gentlemen, and Clergie, with one consent came forth to meet him, doing him as much honour and reuerence (saith mine Author) as they would haue done to one of Christs Apostles if hee were aliue. Hee was verie well content, that verie honourable personages, as Knights and such others, being on foot, should hold his Mule by the bridle, to be in stead of pages and lacquies to lead him into the Townes. His enterance into euerie Citie was with great pompe and magnificence, and his lodging prouided at the richest and stateliest Burgeses house. Now that he might the better play his part, they prepared him in the best and conuenientest places in the Citie, a scaffold richly hung and garnished, vpon the which his custome was first to say Masse, then to begin his Sermon; wherein he ripped vp the vices of euerie estate, but reprooued especially the Clergies enormities, because of their concubines and whores which they maintained: wherein hee did say nothing but that which was good and lawfull: but in the same hee vsed no discretion, but joyned madnesse and sacriledge with his Monkish nature, in stirring vp little children to exclaime vpon women for their attyre, promising certaine dayes of pardon to them, as if hee had been a god: so
that

that Ladies and Gentlewomen were enforced to lay aside for a season their accustomed trinkets. Moreouer also, towards the end of his Sermons he commanded to be brought vnto him their Chesse-boards, Cards, Dice, Nine-pins, and such other trash, which he openly threw into the fire, to be burned before them all. And that he might giue more strength and credit to this his paltrierif-raffe, he caused the men and women to be diuided on each side, with a line drawne betwixt them, as in a Tennis court: and by this means he drew together sometimes twentie thousand persons; so readie and zealous is and euer hath been the world to follow after such hypocritical deceiuers, rather than the true preachers of Gods Word.

But let vs heare the issue of this holie hypocrite; it was thus: When he had in the forenamed sort trauersed as well France as Flanders; it tooke him in the head to passe the mountaines, and visit Rome; imagining that it was no hard matter to obtaine the Popelhip, seeing that in all places where he went, there was equall honour giuen vnto him: or if hee should faile of that hope, yet at least the Pope and his Cardinals would entertaine him honorably: but it happened farre short of his expectation: for Popes are not so prodigal of their honours, to doe any such reuerence to a poore sillie Monke, but are verie niggards and sparing thereof euen towards Kings; so farre are they from leauing their thrones of Majestie to any other: neither must we thinke that the Pope cared greatly for all those trickes and quiddities of Frier *Thomas*, seeing hee himselfe is the onely merchant of such trash. When he was arriued at Rome, Pope *Eugenius* seeing that he came not according to custome, to kisse his holinesse feet, sent for him twice, and vnderstanding that he refused to come, and that hee feigned himselfe to be euill at ease, sent his Treasurer, but not to impart to him any treasure, but to apprehend and attache him. The Frier now perceiuing that enquire was made for him, and that they were at his chamber doore, leapt out,

out at a window, thinking by that meanes to escape; but hee was quickly taken prisoner by the Treasurers seruants, waiting before the doore, and brought before the Consistorie of Cardinals: Law proceeded against him, by doome whereof, though no erroneous opinions could be prooued against him, he was adiudged to the stake to be burned for an Heretique: but it was sufficient to make him guiltie, because he defamed the Priests in his Sermons, and had spoken so broadly of their Gossips, and had been so bold to vsurpe the authoritie of giuing pardons, which the Popes claime for a priuiledge of their owne See; and besides, had made no more account of him that is a pettie god on earth, but had done all these things without his leaue and licence: it was an hard matter to be endured of the Bishops of Rome, that a silly Monke should so intermeddle with their affaires, and should derogate any whit from their supremacie, seeing that they quit themselves so wel with Kings and Emperors, and can at every sleight occasion make them stoupe: neither is it to be doubted, but that Pope *Eugenius* was verie jealous of the honour which Frier *Thomas* attained vnto in every place, and fearefull least his presence might disturbe his present estate. By this meanes God, who vseth all instruments for his owne purpose, and can direct every particular to the performing of his will, did punish and correct the hypocrisie of this Monke, that seemed to be holie and wise, being indeed nothing but foolish, stubborn, and ambitious.

Stow Chron.

Moreover, most notable was the hypocrisie of two counterfeited holy Maids, one of Kent in England, called *Elizabeth Barton*; the other of France, called *Ioane la Pucelle*: the former of which, by the procurement and information of one *Richard Master* Parson of Aldington, and *Edward Bocking* Doctor of Diuinitie, a Monke of Canterburie, and diuers others, counterfeited such manner of trances and distortions in her bodie, with the vttering of diuers counterfeited vertues and holie words, tending to the rebuke of sinne, and reproofing

uing such new opinions as there began to spread, that shee woon great credit amongst the people, and drew after her a multitude of fauourites : besides, shee would prophetic of things to come, as that shee should bee helped of her disease by none but the Image of our Ladie in Aldington; whither bee- ing brought, shee appeared to the people to bee suddenly relie- ued from her sickenisse : by meanes of which hypocriticall dissimulation shee was brought into maruellous estimation, not onely with the common people, but with diuers great men also, insomuch that a booke was put in print, touching her fained miracles and reuelations. Howbeit, not content to delude the people, shee began also to meddle with the King himselfe, *Henry* the eight; saying, That if hee proceeded to be diuorced from his wife *Queene Katherine*, hee should not re- maine King one moneth after, and in the reputation of God not one day : for which and many other trickes practised by her, she with her complices was arraigned of high treason, and af- ter confession of all her knauerie, drawne from the tower to Ti- borne, and there hanged; the holy maidens head being set vpon London bridge, and the others on certaine gates of the Citie.

The other named *la Pucella de Dieu*, maruellously delu- Stow Chron.
ded with her counterfeit hypocrisie, *Charles* the seuenth, King of France, and all the whole French Nation; in such sort, that so much credit was attributed vnto her, that shee was ho- noured as a Saint, and thought to bee sent of God to the ayd of the French King. By her meanes Orleance was woon from the English, and many other exploits atchieued, which (to bee short) I will referre the Reader vnto the French Chronicles, where they shall finde her admirable knauerie at large discovered. But touching her end, it was on this sort : as shee marched on horsebacke to the towne of Cham- paigne, to remooue the siege, wherewith it was girt by the Duke of Burgoine and other of the English Captaines, Sir *John Leupembrough*, a Burgonian Knight, tooke her aliue,
I and

and conueyed her to the citie of Roan, where she feigning her selfe with childe, when the contrarie was knowne, was condemned and burnt. And thus these two holie women, that in diuers kinde mocked the people of England and France by their hypocrisie, by the Iustice of God came to deserued destructions.

CHAP. XXI.

Of Coniurers, and Enchanters.

IF God by his first Commaundement hath enioyned euerie one of vs to loue, serue, and to cleaue vnto him alone in the conjunction and vnitie of a true faith and hope vnremoueable, there is no doubt but he forbiddeth on the other side that which is contrarie to this foresaid dutie, and herein especially that acursed familiarity which

diuers miserable wretches haue with that lying Spirit, the Father of error, by whose delusions and subtiltie they busie themselves in the studie of sorceries and Enchantments, whereupon it is forbidden the Israelites in the nineteenth of *Leuiticus*, to turne after familiar Spirits, or to seeke to Soothsayers to be defiled by them: and the more to withdraw men from this damnable crime, in the Chapter following there is a threat set downe against it in manner of a commandement, *That if either man or woman haue a spirit of deuination or soothsaying in them, they should die the death, they should stone them to death, their blood should be upon them*: so in the two and twentieth of *Exodus*, the Law of God saith, *Thou shalt not suffer a Witch to liue*: and *Moses* following the same steps, giueth an expresse charge in the eighteenth of *Deuteronomie*, against this sinne, saying, *Let none be found among thee that useth witchcraft, nor that regardeth*

Leuit. 19. 31.

20, 27.

Exod. 22. 18.

Deu. 18. 10, 11

doeth the Clouds or times, nor a Sorcerer, or a Charmer, or that counselleth with a Spirit, or a teller of Fortunes, or that asketh counsell at the dead: for all that do such things are abomination unto the Lord. And therefore this sinne, in the first of Samuel, verse 15. is reputed amongst the most hainous and enormous sinnes that can be: When they shall say unto you, (saith the Prophet) Enquire at them that hath a Spirit of divination, and at the Soothsayer, which whisper and murmur: answer, Should not a people enquire at their God? from the living to the dead? To the Law, and to the Testimonie? Wherefore it was a commendable thing, and worthie the imitation, when they that had received the Faith by Pauls preaching, having before used curious Arts, as Magicke and such like, beeing touched with the feare of God, brought their bookes and burned them before all men, although the price thereof amounted to fiftie thousand pieces of siluer, which by *Budeus* his supputation ariseth to five thousand French Crownes. The Counsels, as that of Carthage, and that other of Constantinople, kept the second time in the suburbs, vtterly condemned the practises of all Conjurers and Enchanters. The twelve Tables in Rome adiudged to punishments those that bewitched the standing corne. And for the Ciuil Law, this kinde is condemned both by the Law *Julia* and *Cornelia*. In like manner the wisest Emperors (those I meane that attained to the honour of Christianitie) ordained diuers Edicts and Prohibitions, vnder verie sharpe and grievous punishments, against all such villanie: as *Constantine* in the ninth booke of the *Cod. tit. 18.* enacted, That whosoever should attempt any action by Art Magicke, against the safetie of any person, or should bring in or stirre vp any man, to make him fall into any mischief or riotous demeanour, should suffer a grievous punishment: in the fifth Law hee forbiddeth every man to aske counsell at Witches, or to vse the helpe of Charmers and Sorcerers, vnder the paine of death. Let them (saith he in the sixt Law) be throwne to wilde beasts to be deuoured, that by conjuring

1 Sam. 15.
Isa. 8. 19, 20.

Acts 19, 19.

or the helpe of familiar Spirits goe about to kill either their enemies, or any other. Moreouer, in the seuenth law hee willeth, that not so much as his owne Courtiers and seruants, if they were found faultie in this crime, should bee spared, but seuerely punished: yet neuerthelesse, manie of this age giue themselues ouer to this filthie sinne, without either feare of God, or respect of law: some through a foolish and dangerous curiositie, others through the ouer-ruling of their owne vile and wicked affections, and a third sort, troubled with the terrours of an euill conscience, desire to know what shall befall and happen vnto them in the end.

Thus *Saul* the first King of *Israell* beeing troubled in himselfe, and terrified with the armie of the *Philistims* that came against him, would needs foreknow his owne fortune, and the issue of this doubtfull warre. Now whereas before whilest he performed the dutie of a good King, and obeyed the commandement of God, hee had cleansed his Realme of *Witches* and *Enchanters*; yet is he now so mad as to make them serue his owne turne, and to vse their counsels in his extremitie; adding this wickednesse to the number of his other great sinnes, that the measure thereof might be full: he went therefore to a *Witch* to seeke counsell, who caused a *Diuell* to appeare and speake vnto him in the shape of *Samuel*, and foretell him of (Gods just judgement vpon his wickednesse) his vtter and finall ruine and destruction.

*Buchan. rerum
Scot. lib. 4.*

An example not much vnlike vnto this in the euent, but most like in practise, wee finde recorded of *Natholius*, the one and thirtieth King of the *Scots*: who, after hee had vniustly vsurped the Crowne and Scepter, and enstalled himselfe by much bloudshed into the Throne of the Kingdome, by open intrusion, and no apparent shew of right, sought by the same meanes to confirme and establish the Kingdome vnto him: And therefore (as wickednesse is alwayes accompanied with suspicion and

and feare) he sent one of his trustiest friends to a Witch, to enquire of things to come, both what successe he should haue in his Kingdome, and also how long he should liue: the Witch answered, That hee should not liue long, but should shortly be murdered, not by his enemy, but by his familiar friend: when the Messenger vrged instantly of whome; shee answered, Of him: hee detesting her at first, and abhorring the thought of any such villanie, yet at length considering that it was not safe to disclose the Witches answer, and on the other side, that it could not be concealed, resolved for his most securitie, rather to kill the Tyran, with the fauour of many, than to saue him aliue with the hazard of his owne head. Therefore as soone as hee was returned home, being in secret alone with the King, to declare vnto him the Witches answer, he slew him suddenly, and gaue him his just desert, both for his horrible crueltie, and wicked forcerie. Let all them that make no conscience of running to Witches, either for their lost goods, or for recouerie of their owne or friends health, remember this example, either for their instruction to amend, or for their terror, if they continue that diuellish praetise.

Plutarch in the life of *Romulus* reporteth of one *Cleomedes*, a man in proportion of bodie, and cruel praetises, huge and gyant-like: who for that he was the cause of the death of many little children, and was pursued by the parents of those dead infants, who sought to be reuenged on him for that cruel part, hee hid himselfe in a coffer, closing the lid fast to him: but when the coffer was broken open, the Conjuror was not therein, neither aliue nor dead, but was transported by the malicious Spirit the Diuell, vnto a place of greater torment.

Antient Histories make mention of one *Piso*, a man of credit and authoritie among the Romans, whom the Emperour *Tiberius* gaue vnto his sonne *Germanicus* for an helper and counsellor in the manning of his affaires in Asia, so

well was he perswaded both of his sufficiencie, courage, and loyaltie towards him. It chanced a while after, that hee was suspected to haue bewitched to death the said *Germanicus*: the signes and markes of which suspition were, certaine dead mens bones digged out of the earth with diuers charmes and curses, and *Germanicus* name engrauen in tables of lead, and such like trash which Witches vse to murder men withall, were found with him. Whereupon *Tiberius* himselfe accused him of that crime; but would not haue the ordinarie Iudges to sit vpon it, but by special priuiledge committed the enquirie thereof vnto the Senate. *Piso*, when euery man thought he was preparing himselfe for his defence against the morrow, (like a wise man to preuent all mischieses) was found dead the day before, hauing his throat cut, and, as most likelyhood was, finding himself guilty of the fact, and too weake to ouerweigh the other side, forestalled the infamie of a most shamefull death, by killing himselfe; although there be that say, that the Emperour sent one of purpose to dispatch him in this manner.

Lib. 3. Cap. 4.
Of the Nor-
therne people.

Refer this also
to Lib. 1. Ca. 24.

Olaus Magnus telleth of one *Methotin*, a noble Magitian in old time, that by his delusions did so deceiue and blinde the poore ignorant people, that they accounted him not onely for some mightie man, but rather for some demie god; and in token of the honour and reuerence they bare him, they offered vp Sacrifices vnto him, which he refused not; but at last his knaueries and couzenages being layd open, they killed him whom before they so much esteemed: and because his dead car-kasse with filthie stinke infected the approchers, they digged it vp and broached it vpon the end of a stake, to be deuoured of wilde beasts.

Chap. 18, of
the foresayd
Booke.

Another called *Hollere* (as the same Authour witnesseth) played the like trickes in abusing the peoples mindes as strongly as the other did, insomuch that he was reputed also for a god: for he joyned with his craft, strength and power to make himselfe of greater authoritie in the world. When he listed to passe

passe over the sea, he vsed no other ship but a bone figured with
 certaine charmes, whereby he was transported, as if both sayles
 and winde had helped and driuen him forwards; yet his inchan-
 ted bone was not of power to saue him from being murthered of
 his enemies.

The same Author writeth, That in Denmarke there was one *Olaus Magnus*. *Otto* a great Rouer and Pyrat by sea, who vsed likewise to passe the seas without the helpe of ship or any other Vessel, and sunke and drowned all his enemies with the waues, which by his cunning he stirred vp: but at last his cunning practise was ouer-reached by one more expert in his art than himselfe, and as hee had serued others, so was he himselfe serued, euen swallowed vp of the waues.

There was a Coniurer at Saltzburg, that vaunted that he could gather together all the Serpents within halfe a mile round about into a ditch, and feed them and bring them vp there: and being about the experiment, behold, the old and grand Serpent came in the while, which whilst he thought by the force of his charmes to make to enter into the ditch among the rest, he set vpon and enclosed him round about like a girdle so strongly, that he drew him perforce into the ditch with him, where he miserably died. Marke here the wages of such wicked miscreants, that as they make it their occupation to abuse simple folke, they are themselves abused and coufened of the Diuell, who is a finer juggler than them all.

It was a verie lamentable spectacle that chaunced to the
Gouvernour of Mascon a Magician, whom the Diuell snatched
vp in dinner while, and hoisted aloft, carrying him three times
about the towne of Mascon in the presence of many behol-
ders, to whom he cried on this manner, Helpe, helpe, my friends;
so that the whole towne stood amased thereat, yea and the remem-
brance of this strange accident sticketh at this day fast in the
mindes of all the Inhabitants of this countrey: and they say,
that this wretch hauing giuen himselfe to the Diuell, prouided
store of holy bread (as they call it) which

I iiij

he

he alwayes carried about with him, thinking thereby to keepe himselfe from his clawes; but it serued him to small steed, as his end declared.

Vol. 2.

About the yeare 1437, *Charles* the seuenth being King of France, Sir *Gyles* of Britaine, Lord of Rais, and high Constable of France, was accused (by the report of *Enguerrand de Monstrelet*) for hauing murdered many infants and women great with childe, to the number of eight score or more, with whose bloud hee either writ or caused to be written bookes full of conjurations, hoping by that abhominable meanes to attaine to high matters: but it happened cleane crosse and contrarie to his expectation and practise; for being conuincd of those horrible crimes, (it being Gods will, that such grosse and palpable sinnes should not go unpunished) hee was adjudged to be hanged and burned to death, which was also accordingly executed at Nantes, by the authoritie of the Duke of Britaine. *capital.*

John Francis Picus of Mirand saith, That he conferred diuers times with many, who being inticed with a vaine hope of knowing things to come, were afterwards so grievously tormented by the Diuell (with whom they had made some bargaine) that they thought themselues thrice happie if they escaped with their liues. He saith moreouer, That there was in his time a certaine Conjurer that promised a too curious and no great wise Prince, to present vnto him vpon a stage the siege of Troy, and *Achilles* and *Hector* fighting together as they did when they were aliue; but he could not performe his promise for another sport and spectacle more hideous and ougly to his person; for he was taken away aliue by a Diuell, in such sort that he was neuer afterward heard of.

In our owne memorie the Earle of Aspremont and his brother Lord of Orne, were made famous and in euery mans mouth, for their strange and prodigious feats, wherein they were so vnreasonably dissolute and vainglorious, that sometime they made it their sport and pastime to breake downe
all.

all the windowes about the Castle Aspremont, where they kept (which lyeth in Lorraine two miles from S. Michael) and threw them piecemeale into a deepe Well to heare them crie plump: but this vaine excesse presaged a ruine and destruction to come, as well vpon their house, which at this present lyeth desolate and ruinous in many respects, as vpon themselves, that finished their dayes in miserie one after another; as we shall now vnderstand of the one the Lord of Orne: as for the Earle, how he died, shall more at large be declared elsewhere. Now it chanced, that as the Lord of Orne was of most wicked and cruel conditions, so he had an euill fauoured looke, answerable to his inclination and name, to be a Conjuror: the report that went of his crueltie was this; That vpon a time he put the Baker, (one of his seruants, whose wife hee vsed secretly to entertaine) into a tun, which he caused to be rowled from the top of a hill, into the bottome, bouncing sometimes as high as a pike, as the place gaue occasion; but by the great mercie of God, notwithstanding all this, this poore man saued his life. * Furthermore, it was a common report, that when any Gentlemen or Lords came to see him, they were entertained (as they thought) very honorably, being serued with all sort of most daintie faire and exquisit dishes, as if he had not spared to make them the best cheere that might be: but at their departure, they that thought themselves well refreshed, found their stomacke emptie and almost pined for want of food, hauing neither eaten nor drunke any thing saue in imagination onely: and it is to be thought, that their horses found no better fare than their masters. It happened one day, that a certaine Lord being departed from his house, one of his men hauing left something behinde, returned to the Castle, and entering suddenly into the hall where they dined but a little before, he espied a Munkie beating the Master of the house that had feasted them of late, verie sore. And there be others that say, that he hath been seen through the chinke of a doore lying on a table vpon his bellie all at length, and a Munky scourging him verie strangely; to whom he should say, Let me alone,

*Read the story of the
Baker in the next chapter.*

alone, let mee alone, wilt thou alwayes torment me thus? And thus hee continued a long time: but at length after hee had made away all his substance, hee was brought to such extremitie, that being destitute of maintenance, and forsaken of all men, hee was faine (for want of a better refuge) to betake himselfe to the Hospital of Paris, which was his last Mansion house, wherein he died. See here to how pitifull and miserable an end this man fell; that having been esteemed amongst the Mighties of this world, for making no more account of God, and for following the illusions of Sathan (the common Enemie of Mankinde) became so poore and wretched as to dye in an Hospital among Cripples and Beggars.

It is not long since there was in Lorraine a certaine man called *Coulen*, that was ouer much giuen to this cursed Art: amongst whose trickes this was one to be wondred at; that he would suffer harquebuses or pistols to be shot at him, & catch their bullets in his hand without receiuing any hurt: but vpon a certaine time one of his seruants being angrie with him, hot him such a knock with a pistol (notwithstanding all his great cunning) that he killed him therewith.

Moreouer, it is worthie to be obserued, That within these two hundred yeares hitherto, more Monkes and Priests haue been found giuen ouer to these abominations and diuellishnesses, than of all other degrees of people whatsoeuer, as it is declared in the second volume of *Enguerrand de Monstrelet* more at large: where hee maketh mention of a Monke that vsed to practise his sorceries in the top of a Tower of an Abbey, lying neere to Longin vpon Marne, where the Diuels presented themselues to be at his commandement: and this was in the raigne of *Charles* the sixt. In the same booke it is recorded, That in the raigne of *Charles* the seuenth, one Master *William Ediline* Doctor in Diuinitie, and Prior of Saint Germaine in Lay, hauing beene an Augustine Frier, gaue himselfe to the Diuell for his pleasure, euen to haue his will of a certaine woman: he was vpon a time in a place where a Synagogue

gogue of people were gathered together; where to the end that he might quickly be (as he himselfe confessed) hee tooke a broome and rode vpon it. Hee confessed also, that hee had done homage to that enemie of God, the Diuell; who appeared vnto him in the shape of a sheepe, and made him kisse his hinder parts, as he reported. For which causes he was placed vpon a scaffold, and openly made to weare a paper containing his owne faults, and afterwards allotted to liue prisoner all the rest of his life laden with yrons, in the Bishop of *Exrenx* his house, which was accordingly executed. This happened in the yeare 1453.

A sweet kisse
doubtlesse.

In the raigne of the same King, 1457, there was a certaine Curat of a Village neere to Soissons, who to reuenge himselfe of a Farmer that retained from him the tenths which were appointed to the Knights of the Rhodes, went to a Witch, of whom hee receiued in gift a fat toade in an earthen pot, which shee had a long while fed and brought vp, which shee commanded him to baptise; as he also did, and called it by the name of *Iohn*: albeit I tremble to recite so monstrous and vile a fact; yet that euery man might see how deadly besotted those sort of people are that giue themselues ouerto Satan, and with what power of error he ouerwhelmeth them, and beside, how full of malice this vncleane Spirit is, that as it were in despight of God, would prophane the holie Sacrament of Baptisme. This good holie Curat after he had consecrated the holy host, gaue it also to the toade to eat, and afterward restored it to the Witch againe, who killing the toade, and cutting it in pieces, with other such like forceries, caused a young Wench to carrie it secretly into the Farmers house, and to put it vnder the table as they were at dinner; whereupon immediatly the Farmer and his children that were at the table fell suddenly sicke, and three dayes after died: the Witch herselfe being detected, was burned, but the Curat suffered onely a little imprisonment in the Bishop of Paris house, and that not long, for what with friendship and mony he was soon deliuered. *Froissard*, who was Treasurer and Canon of Chymay, reporteth

Contempt of
Sacraments,
Lib. 1. 44. 34.

of

*audacious
in the
manner*

of another Curat in the Countrey of Beare (vnder Charles the seventh) that had a familiar Spirit which hee called *Orthon*: whose helpe he vsed to the disturbance of the Lord of Corasse, by causing a terrible noyse to be heard euery night by him and his seruants in his Castle, because the said Lord with-held his tithes from him, and conuerted them to his owne vse.

vicinus.

In the yeare 1530, at Nuremberg a certaine Priest studied Art Magicke, and being verie couetous of gold and siluer, the diuell (whom he serued) shewed him through a chrystal certaine treasures hidden in the citie: he by and by (greedy of this rich prey) went to that part of the citie where he supposed it to haue lien buried: and being arriued at the place, with a companion whom he brought to this prettie pastime, fell a searching and digging p a hollow pit, vntill he perceiued a coffer that lay in the bottome of the hole, with a great blacke dog lying by it: whither he was no sooner entered, but the earth fell downe and filled vp the hole, and smothered and crushed him to death. So this poore Priest was entrapped and rewarded by his Master no otherwise than hee deserued; but otherwise than he expected or looked for.

*Haucler. Vinc.
Ec.*

Howbeit they are not onely simple Priests and Friers that deale with these curled Arts, but euen Popes themselues. *Siluester* the second (as *Platina* and others report) was first a conjuring Frier, and gaue himselfe to the Diuell vpon condition he might bee Pope, as hee was indeed; and hauing obtained his purpose, as it seemed he began earnestly to desire to know the day wherein hee should die: which also his Schoolemaster the Diuell reuealed vnto him, but vnder such doubtfull tearmes, that hee dreamed in his foolish conceit, of immortalitie, and that he should neuer die. It chanced on a time as he was singing Masse at Rome in a Temple called Ierusalem, (which was the place assigned him to die in) and not Ierusalem in Palestina (as hee made himselfe falsely to beleue, he heard a great noyse of Diuels that came to fetch him away (note that this was done in Masse while) whereat hee beeing

*inimicus
inimicus
inimicus
me*

A note wor-
thie the no-
ting.

certi-

terrified and tormented, and seeing himselfe not able any way to escape, hee desired his people to rend his bodie in pieces after his death, and lay it vpon a charriot, and let horses draw it whither they would; which was accordingly performed: for as soone as hee was dead the peeces of his carkasse were carried out of the church of Laterane by the wicked spirit, who as he ruled him in life, so he was the chiefe in his death and funerals.

By like meanes came *Benedict* the ninth to the Popedom, for hee was a detestable Magitian: and in the ten yeres wherein hee was Pope hauing committed infinit villanies and mischiefes, was at last by his familiar friend the Diuell strangled to death in a forest, whither he went to applie himselfe the more quieter to his coniurings. *Benno Ballens.*

Gregorie the sixth, scholler to *Siluester*, as great a coniurer as his master, wrought much mischief in his time, but was at last banished Rome, and ended his life in miserie in Germanie. *Bal.*

John the two and twentieth, beeing of no better disposition than these wee haue spoken of, but following iudiciall astrologie, fed himselfe with a vaine hope of long life, whereof hee vaunted himselfe among his familiars, one day aboue the rest at Viterbum, in a chamber which hee had lately builded, saying, that hee should liue a great while, hee was assured of it: presently the floore brake suddenly in pieces, and hee was found seuen daies after crushed to pieces vnder the ruines thereof. All this notwithstanding, yet other Popes ceased not to suffer themselues to bee infected with this execrable poyson: as *Hildebrand*, who was called *Gregorie* the seuenth, and *Alexander* the sixth, of which kinde we shall see a whole legend in the next booke. Doe but marke these holy Fathers how abominable they were, to bee in such sort giuen ouer to Sathan. *505*

Cornelius Agrippa, a great Student in this cursed Art, and a man famous both by his owne workes and others report, for his Necromancie, went alwayes accompanied with an euill spi- *Iohannes in eligi- is virorum il- lustrum.*

spirit in the similitude of a blacke dog : but when his time of death drew neere, and hee was vrged to repentance, he tooke off the enchanted collar from the dogs necke, and sent him away with these termes ; *Get thee hence thou cursed beast, which hast viterly destroyed me* : Neither was the dog euer after scene : some say hee leapt into Araris, and neuer came out againe. *Agrippa* himselfe died at Lyons in a base and beggarly Inne.

Theat. hist.

Zerastres King of *Bactria* is notified to haue bin the Inuenter of Astrologie and Magicke. But the Diuell (whose ministrie he vsed) when he was too importunate with him, burned him to death.

Fulgos. li. 9. c. 1

Charles the seuenth of France, put *Egedius de Raxa*, Marshal of his Kingdome, to a cruel and filthie death, because he practised this Art, and in the same had murdered an hundred and twentie teeming women and young infants : hee caused him to be hanged vpon a forke by a hot fire, and roasted to death. ~~many other famous persons~~

Bladud the sonne of *Lud* King of Britaine, now called England, in the yeare of the World 3100, (hee that builded the citie of Bath, as our late Histories witnesse, and also made therein the Bathes) addicted himselfe so much to the diuelish Art of Necromancie, that hee wrought wonders thereby, inso-much that hee made himselfe wings, and attempted to flee like *Dedalus* : but the Diuell (as euer like a false knaue) forsooke him in his journey, so that hee fell downe and brake his necke.

In the yeare of our Lord 1578, one *Simon Penbrooke* dwelling in Saint *Georges* parish in London, being a figure setter, and vehemently suspected to be a Conjuror, by the commandement of the Iudge appeared in the parish church of Saint *Sauionr* at a Court holden there: where whilest hee was busie in entertaining a Proctor, and leaned his head vpon a pew a good space, the Proctor began to lift vp his head to see what he ailed, and found him departing out of this life, and straightwayes hee fell downe rattling in the throat, without
spea-

speaking any one word. This strange iudgement happened before many wirtelless, who searching him, found about him fve diuelish bookes of conjuration and most abhominable practises, with a picture in tin of a man hauing three dice in his hand, with this writing, *Chance dice fortunately*; and much other trash: so that euery one confessed it to be a just iudgement against Sorcerie, and a great example to cause others to feare the justice of God. Now let euery one learne by these examples to feare God, and to stand firme and steadfast to his holie Word, without turning from it on any side, so shall he be safe from such like miserable ends as these wicked Varlets come vnto.

*and the Char.
sees*

CHAP. XXII.

*Of those that through pride and vaine-glorie stroue to
vsurpe the honour due vnto God.*



Forgetfull and vnthankfull minde for the benefits which God bestoweth vpon vs, is a branch of the breach of this first Commaundement, as well as those which went before: And this is when wee ascribe not vnto God the glorie of his benefits, to giue him thanks for them, but thorough a foolish pride extoll our selues higher than we ought, presuming aboue measure and reason in our owne power, desire to place our selues in a higher degree than is meet. With this fond and foolish affection (I know not how) our first fathers were tickled and tainted from the beginning, to thinke to impaire the glorie of God: and they also were puffed vp with the blast of ambition, that I know not with what fond, foolish, rash, and proud conceit, went about after the
flood

Gen. 3.

floud to build a citie and tower of exceeding heighth, by that meanes to winne fame and reputation amongst men: In stead whereof they ought rather to haue prayesed God by remembring his gracious goodnesse in their miraculous deliuerance in their fathers persons, from that generall deluge and shipwreкке of the World: but forasmuch as with a proud and high stomacke they lifted vp themselves against God, to whome onely all glorie appertaineth, therefore God also see himselfe against them and against their ouer bold practises, interrupting all their determined presumptuous purposes, by such a confusion and alteration of tongues which hee sent amongst them, that one could not vnderstand another: so that with shame they were constrained to leaue their begun worke. And besides, in stead of that strong and sure habitation which they dreamed on, to maintaine and defend themselves by, against all enemies, and the fortresse and castle whereby they went about to keepe other in subiection to them, they were forced to forsake the place by the iust judgement of God, who scattered and dispersed them hither and thither, that hee might bring them to that estate and condition which they most of all feared, and stroue to shunne. And thus God resisteth the proud, and fauoureth the humble: loe here the punishment wherewith God punished their sinne, remaining still vpon them vntill this day, for a chastisement of their proud spirits.

With the staine of this sinne, most commonly, the mightiest Potentates of this world are defiled, who although both by word and writing auouch and confesse their power to bee by the grace of God, yet for the most part they are verie vnthankfull for the same, and so proud and high minded, that they shew themselves most obstinat and vngratefull of all men: for oftentimes they rob him of the honour and glorie which is peculiar vnto himselfe, and attribute it to themselves, in setting foorth their braue and sumptuous shewes and triumphs: this is the sinne whereof *Nabuchadnezzar* King of Babel was repro-

reproued; for God hauing bestowed vpon him a kingdome with such pompe and renowne, that he made whole nations to tremble before his face, and putting many people in subiection vnder him, he (in stead of giuing thanks for these great benefits) exalted himselfe, suffering his heart to swell, and his vnderstanding to wax hard with pride, not regarding the Lord who extolled him so high: and yet notwithstanding hee was constrained to confesse and acknowledge him for the true God, to haue an euertlasting kingdome, & an infinit power, as well by the forewarning of dreames which *Daniel* interpreted, as by the miraculous deliuerance of three young men out of the burning furnace: therefore as he walked one day in his royall palace at Babylon, and vaunted of his greatnesse, and magnificence, saying to himselfe, *Is not this great Babel, Dan. 4. which I haue built for the house of the kingdome, by the might of my power, and for the honour of my Maiestie?* Now whilst the word was yet in his mouth, as voyce was heard from heauen, saying, *O king, to thee it is spoken, Thy kingdome shall depart from thee:* and according to the renour of the voice hee was immediatly deposed from his royall seat, spoiled of al his glorie, driuen from the societie of men, depriued of sense, and made a companion for the bruit beasts, and wilde asses, eating grasse like oxen, euen so long, vntill his haire was grown stiffe like Eagles feathers, and his nailes like the clawes of birds. In which estate he continued the space of seuen yeares; euen he that a little before was so proud and arrogant, and he that had conquered so many kingdomes and nations, that triumphed ouer Iurie and Ierusalem, with the Kings thereof. This is a most excellent looking glasse for Kings to behold the ficklenesse and instabilitie of all their power and pompe, when it pleaseeth God to humble and bring them vnder: there is neither Scepter, crowne, stay, or strength of man, that is able to hinder and turne aside the hand of the Almighty, the king of kings, from abasing and weakening the most high and strong of this world, let them be neuer so braue and jolly, and bringing

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130 ing them vnto a low, contemptible, and brutish estate.

Chap. 28. 1,
2, 3, &c.

Besides this which we haue already touched, there is another kinde of pride and presumption most damnable and detestable of all: and it is when a man doth so much forget himselfe, as to seise and take vpon him that honour which appertaineth onely to God, ascribing to himselfe a certaine deitie. One would hardly thinke that there were any such in the world, so proud as to commit this sin, did not experience by certaine examples teach vs the contrarie: As first of all the King of Tyre, whose heart was so exalted with the multitude of riches, and the renowne and greatnesse of his house, that he doubted not to esteeme himselfe a god, and to desire maiestie and power correspondent thereunto. For which presumption God by the Prophet *Ezechiel* reprobued him, and threatened his destruction, which afterward came vpon him, when by the power of a strange and terrible nation, his goodly godhead was overcome and murdered, feeling indeed that hee was no god, as he supposed, but a man subject to death and miserie.

Acts 12.

King *Herod*, surnamed *Agrippa*, which put *James* the brother of *John* to death, and imprisoned *Peter*, with purpose to make him taste of the same cup, was puffed vp with no lesse sacrilegious pride; for being vpon a time seated in his throne of judgment, and arrayed in his royal robes, shewing forth his greatnes and magnificence in the presence of the Embassadors of Tyre and Sidon, that desired to continue in peace with him, as he spake vnto them, the people shouted and cried, That it was the voice of God, and not of man: which titles of honor he disclaimed not, and therefore the Angel of the Lord smote him suddenly, because he gaue not the glorie to God: so that he was eaten with wormes, and gaue vp the ghost. *Iosephus* reporteth the same storie more at large on this manner: Vpon the second day of the solemnization of the playes which *Herod* caused to be celebrated for the Emperors health, there being a great number of gentlemen and Lords present, that came from

Jewish Anti-
quities,
Lib. 19. cap. 7.

from all quarters to this feast; he came betime in the morning to the Theatre, clad in a garment all wouen with siluer of a maruellous workmanship; vpon which, as the Sun rising cast his beames, there glittered out such an excellent brighnesse, that thereby his pernicious flatterers took occasion to call him with a lowd voyce by the name of God: for the which sacrilegious speech, he not reproofing nor forbidding them, was presently taken with most grieuous and horrible dolours and gripes in his bowels, so that looking vpon the people he vttered these words: Behold here your goodly god, whom you but now so highly honored, ready to die with extreame pain. And so he died indeed most miserably, euen when hee was in the top of his honor and jollity, and as it were in the midst of his earthly Paradise, being beaten downe and swallowed vp with confusion and ignominie, not stricken with the edge of sword or speare (for that had been farre more honorable) but gnawen in pieces with lice and vermine.

Simon Magnus, otherwise called *Simon the Samaritane*, *Euseb. lib. 2. cap. 12.*
borne in a village called Gitton, after hee was cursed of *Philip. in Chron.*
Peter the Apostle, for offering to buy the gifts of the Spirit of God with money, went to Rome, and there putting in practise his magicall arts, and working miracles by the deuill, was reputed a god, and had an image erected in his honour, with this inscription, *To Simon the holy god*: Besides, all the Samaritanes, and diuers also of other nations accounted him no lesse, as appeared by the reuerence and honour which they did vnto him: insomuch, as they called his companion, or rather his whore *Helena* (for that was her profession in Tyre a city of Phenicia) The first moouer that distilled out of *Simons* bosome. Now he, to foster this foolish and ridiculous opinion of theirs, and to eternize his name, boasted that he would at a certaine time flie vp into heauen, which, as hee attempted to doe by the helpe of the deuill, *Peter the Apostle* commaunded the vnclane spirit to cast him downe againe, so that hee fell vpon the earth and was bruised to death, and proued himselfe thereby to bee no more

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than a mortall, wicked, and detestable wretch.

Qros.lib.3.

Iust.lib.11.

*Iust.lib.12.
Chrt.lib.8.*

Moreouer, elsewhere wee read of *Alexander* the Great, whose courage and magnanimitie was so exceeding great, that hee enterprised to goe out of Greece and set vpon all Asia, onely with an armie of two and thirtiethousand footmen, five hundred horse, and an hundred and fourescore ships: and in this appointment passing the seas, hee conquered in short space the greatest part of the World: for which cause he was represented to the Prophet *Daniel* in a vision, by the figure of a Leopard with wings on his backe, to notifie the great diligence and speedie expedition which he vsed in compassing so many sudden and great victories; with pride whereof hee was so soone infected, that hee would brooke no equall nor companion in his Empire; but as heauen had but one Sunne, so hee thought the earth ought to haue but one Monarch, which was himselfe: which minde of his he made knowne by his answer to King *Darius* demanding peace, and offering him the one halfe of his kingdome to be quiet; when hee refused to accord thereunto; saying, He scorned to be a partner in the halfe, and hoped to be full possessor of the whole. After his first victory had of *Darius*, & his entrance into *Aegypt* (which hee tooke without blowes, as also he did *Rhodes* and *Cilicia*) hee practised and suborned the Priests that ministred at the Oracle of *Hammon*, to make him be pronounced and entituled by the Oracle, The son of *Iupiter*: (which kinde of jugling and deceit was common at that time.) Hauing obtained this honour, forthwith he caused himselfe to bee worshipped as a god, according to the custome of the kings of Persia: neither wanted he flatterers about him that egged him forward, and soothed him vp in this proud humor: albeit that many of the better sort endeavored tooth and nayle to turne him from it. It hapned as he warred in India, he receiued so sore a wound, that with paine thereof he was constrained to say, Though he was the renowned son of *Iupiter*, yet he ceased not to feeble the infirmities of a weake and diseased bodie: finally, being returned to *Babylon*, where many Embassadors

of

of diuers far countries, as of Carthage, and other cities in Africa, Spaine, France, Sicilie, Sardinia, and certaine cities of Italic, were arriued to congratulate his good successe, for the great renowne which by his worthie deeds he had gotten; as he lay there taking his rest many dayes, and bathing himselfe in all kinde of pleasure, one day after a great feast, that lasted a whole day and a night, in a banquet after supper, being ready to returne home, he was poysoned; when before hee had drunke his whole draught, he gaue a deepe sigh suddenly, as if he had been thrust through with a dart, and was carried away in a swoone, vexed with such horrible torment, that had hee not been restrained, he would haue killed himselfe. And on this manner he that could not content himselfe with the condition of a man, but would needs climbe aboute the clouds, to go in equipage with God, drunke vp his owne death, leauing as suddenly all his worldly pompe, as he had suddenly gotten it: which vanished like smoke, none of his children being any whit the better for it.

There was in Syracusa a citie of Sicilia (which is now called Saragosse) a Physitian called *Menecrates*, whose folly and presumption was so great, that he accounted himselfe a god, and desired to be so reputed by others; insomuch that hee required no other wages and recompence of the patients which he tooke in hand, (as *Ælianus* witnesseth) but that they should only acknowledge him to be *Iupiter*, and call him so, and auow themselues to his seruice. Vpon a time *Denis* the tyrant, desirous to make some pastime with him, made a feast, and enuited him amongst others to be his guest: but because hee was a god, to do him honor answerable to his name, he placed him a table all alone, and set before him no dishes, but only a censer with frankincense, which was a proper and conuenient seruice for the gods. This honorable dutie pleased the Physitian very wel at the first, so that he snuffed vp the perfume most willingly: but when this poore god saw the other guests eating and drinking indeed, and himselfe not being able to be

fed with smoke, readie to starue with hunger, arose vp and went away all enraged in himselfe, and derided of others; hauing more need to purge his owne braines of their superfluous humor, than others from their sicknesses.

Caligula the first, Emperour, being become an ordinarie despiser and open mocker of all religion, it came presently in his braine to beleue (so drunken was he with a draught of his owne foolish conceit) that there was no other God but himselfe: therefore he caused men to worship him, and to kisse his hands or his feet in token of reuerence, (which honor afterwards the Popes tooke vpon them) yea and was so belotted, that he went about by certain engines of art to counterfeit thunder and lightnings: albeit in all this pride and arrogancie, or rather folly, there was none so timorous & fearefull as he, or that would sooner vpon lighter occasion be dismayed. One day as he was by mount *Ætna* in Sicilie, hearing by chance the violent cracking of the flames which all that season ascended out of the top of the hill, it strooke so sudden and horrible a feare into him, that hee neuer ceased flying all night till he came to *Phar* in *Messina*. Euery little thunder-clap put him in feare of death, for he would leap vp and down like a mad man when he heard it thunder; finding himself notable by all his godhead to defend himselfe from the power therof: but if there chanced greater cracks than ordinary, then would not his hot bed hold him, but needs must he run into the cold floore vnderneath the bed, to hide himselfe. Thus was he compelled against his wil to feare him whom willingly he would not deigne to acknowledge. And thus it falleth out with all wicked miserable Atheists, whose hearts imagin there is no God, and therefore haue so little assurance in themselves that there need no thunder and lightning to amaze them; for the shaking of euery leafe is sufficient to make them tremble. To conclude, this Atheist, voyd of all Religion and feare of God, and full of all prophanenesse, was according to his due desert, murdered by one of his seruants: of the which wil
fol.

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follow more at large in the next booke.

Domitian likewise was so blinded with pride, that he would be called a god, and worshipped: of whom also we wil speake in the second booke.

To these we may adde them also, that to the end to make themselves feared and reuerenced as gods, haue counterfeited the lightnings and thunders of heauen, as we read of one *Aladins* a Latine King that raigned before *Romulus*: who being a most wicked Tyrant, and a contemner of God, inuented a trick whereby to present to the eare and eye, the ratling and swift shine of both thunder and lightning; that by that means astonishing his subjects, he might be esteemed of them for a god: but it chanced that his house being set on fire by true lightning, and ouerthrowne with the violent strength of tempestuous raine, together with the ouerflowing of a pond that stood neere, he perished by fire and water, burnt and drowned and all at once.

Did not the king of *Elide* the like, and to the same end also, by the deuice of a charet drawne about with foure horses, wherein were certaine yron-workes, which with wrinching about gaue an horrible sound resembling thunder, and torches and squibs which he caused to be throwne about like lightnings, in such sort, that he oftentimes burnt the beholders: and in this manner he went vp and downe brauing it, especially ouer an yron bridge which he had of purpose built to passe and repasse ouer at his pleasure; vntill Gods long suffering could not endure any longer such outrageous and presumptuous madnesse, but sent a thunderbolt from heauen vpon his head, that all the world might see by his destruction, the exceeding follie and vaine pride which bewitched him in his lifetime: which historie the Poet in the person of *Sibilla*, setteth downe to this effect:

*I saw Salmon in cruell torments lie,
For counterfeiting thunder of the skie,
And Ioues cleere lightning: whilest with torches bright,*

K iij

Drawne

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Oros. lib. 7. ca. 7

*Dionys. Halic.
Lib. 1. Antiq.
Roman.*

Diod. lib. 4.

Aenead. 6.

Drawne with foure steeds, and brandished his light,
 He rode triumphantly through Elis streets,
 And made all Grecia wonder at his feats.
 Thinking to win the honour of a god,
 (Mad as he was) by scattrring fire abroad.
 With brazen engines, and with courses faining,
 A noyse like that which in the clouds is rainging,
 And no where else: but God from thickest skie,
 No torch, but such a thunderbolt let flie
 At him; that headlong whirld him from his Cel,
 And tumbled downe into the deepest Hel.

Agath. lib. 5.
 Bel. Gothis.

Thus this arrogant King was punished according to the qualitie of his offence, euen in the same kinde wherein he offended: which thing though it be found written in a Poet, yet ought not be rejected for an old wiues tale, seeing it is not incredible, that a king might make such pastimes and yron-crashing noyses, nor that he might be justly punished for the same: and the rather, because *Caligula* did the like, as wee haue heard before. And we read also, that one *Arthemisius* in the time of the Emperour *Iustinian*, counterfeited by certaine engines and deuices, in his owne house in Constantino-ple, such earthquakes, lightnings, and thunders, that would astonish a wise braine to heare or behold them on a sudden.

But aboue all others that by darkening the glory of God to encrease their own power, haue proudly exalted themselues against him, the Popes are the ringleaders, whose vnbrideled boldnesse hath bin so much the more impudent & pernicious, for that in terming themselues the seruants of the seruants of God, in word, in deed, take vnto them the authoritie and power of God himselfe: as of pardoning and absolving sins, creating laws & ordinances at their pleasure, in binding or vnbinding mens consciences; which things appertain to God only. Nay they haue bin so brasen faced, as to command angels and diuels, as *Clement* the fift did in one of his bulls: so impudent as to be carried like idols vpon their vassals shoulders, and weare

three

three crownes vpon their heads; so proud and arrogant, as to constraîne Kings and Emperors to kisse their feet, to make them their vassals, to vsurpe lordship and dominion ouer them and all their lands and possessions, and to dispossesse whom they like not, of kingdomes, and install in their roomes whom they please; and all this by the thunder of excommunication, whereby they make themselues feared and stood in awe of. By which dealings of theirs, they verifie in themselues that which the Scripture speaketh of Antichrist, which is the man of sin, the sonne of perdition, an aduersarie, and one that exalteth himselfe against all which is called God, or which is worshipped, till he be set as a god in the Temple of God, shewing himselfe that he is God. Wherefore also the heauie vengeance of God is manifest vpon them, by the great and horrible punishments they haue been tormented with: for some of them haue had their eyes pulled out, others haue dyed in prisons, a third sort haue been smothered to death, a fourth hath been killed with the sword, a fift hath died with hunger, a sixt been stoned, a seuenth poysoned, and yet there hath not wanted an eight sort, whom the diuell himselfe hath stifled.

2 Thes. 2, 3.

This it is to ouer-reach the clouds, and not content with earthly power, to vsurpe a supremacie and preheminence ouer Kings: such was the pride of Pope *Boniface* the eighth, when he sent an Embassage to *Philip* the Faire, King of France, to command him to take vpon him an expedition against the Sarazens beyond the sea, vpon paine of forfeiting his Kingdom into his hands; and when hauing his sword by his side he shamed not to say, that he alone, and none else, was Emperor and Lord of all the world: in demonstration whereof, he bestowed the Empire. vpon Duke *Albert*, together with the Crowne of France: and not content herewith, his insolencie was so importunat, that he charged *Philip* the Fair to acknowledge himselfe to be his subject in all causes, as well spirituall as temporal, and to leuie a subsidie for his holinesse out of his clergie, disabling his authoritie in bestowing Church liuings, which

Sabel. Encl. ad. 9. lib. 7. John le Maire de Besges. Nich. Gyles, of the Chronicles of France.

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which prerogative he challenged to his See: the conclusion of this Bull was in these words; *Aliud credentes fatuos reputamus* as much to say, as, *whosoever is of another mind than this, we esteem him a foole.* Whereunto the King answered in this wise, *Philipus Dei gratia Francorum Rex, Bonifacio se gerenti pro summo pontifice salutem modicam siue nullam. Sciat tua maxima fatuitas, in temporalibus nos alicui non subesse, ecclesiarum & prebendarum vacantium collationem ad nos iure regio pertinere: secus autem credentes fatuos reputamus deniantes.* In English thus: *Philip by the grace of God king of France, to Boniface bearing himselfe for Pope, little or no health. Be it known to thy exceeding great foolishnes, that we in temporal affairs are subiect to none, that the bestowing of benefices belongs to vs by our royal right: and if there be any that think otherwise, we hold them for erroneous fooles.* A memorable answer, well bebecoming a true royal and French heart. Immediately hee assembling together a national Councel of all the Barons and Prelats within his dominion, at Paris, wherein Boniface being pronounced an Heretique, a Symonist, and a Manslayer, it was agreed vpon by a joint consent, that the King should do no more obeysance, but reject as nothing worth, whatsoever he should impose. Wherefore the King to tame his proud and malicious nature, dispatched secretly 200 men at armes vnder the conduct of one captaine Noguard, towards Auian in Naples (whither his Holinesse was fled for feare of diuers whose houses and castles hee had caused to be rased downe) there to surprise him on a sudden: which stratagem they speedily performed, and carried him prisoner to Rome, where hee died most miserably. *Peter Mesie* a Spanish gentleman of Seuill, saith in many of his Lectures, that he died in prison enraged with famine. *Nicholas Gilles* in his first volume of French Chronicles reporteth, that he died in the castle Saint Angelo, through a flux of his bellie, which cast him into a frenzie, that he gnawed off his own hands, and that at the houre of his death there were heard horrible thunders, and tempests, and lightnings round about: this is he in whose honor this fine epitaph

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was made; *Intravit ut Vulpes, regnavit ut Leo, mortuus est ut Canis*: He entred like a Fox, raigned like a Lyon, and dyed like a dog. And this was he that on the first day of Lent giuing ashes to the Bishop of Genes, in stead of vsing the ordinarie forme of speech, which is, *Memento homo quod cinis es, & in cinerem conuerteris*, (Remember man that thou art ashes, and into ashes thou shalt returne) said in despight and mockerie, *Memento homo quia Gibellinus es, & cum Gibellinis in cinerem conuerteris*: Remember that thou art a Gibelline, and together with the Gibellines thou shalt be turned into ashes: and in stead of laying the ashes vpon his forehead, threw them into his eyes, and forthwith depriued him of his bishopricke, and would haue done worse, if it had bin in his power: mark what little account this holy father himselte made of these ceremonies: and therefore it is no maruell if others mock at them, seeing the Popes themselues make them but matters of pastime.

If it be so therefore, that no man ought to arrogate to himselfe any title of deitie, then consequently it is no lesse vnlawfull to giue that diuine honor to any other mortal creature: and therefore the people of Cæsarea faulted greatly, when blasphemously they called King *Herod* a god, as hath beene declared before. Likewise it was high and proud presumption in the Senat of Rome, not to receiue any god to their Commonwealth, without their owne foreapprobation and consent. As if that God could not maintaine his dignitie, nor stand without the good liking and assent of men; or as if that man could deifie whom he listeth, which is a most ridiculous and absurd thing. And thus the Romans in time of *Tiberius* consecrating to themselues a whole legion, euen thousands of false gods, would not admit of the true God, and his Son Christ, but rejected him aboue all others.

Among all the vanities of the Athenians, this was one worthe noting, how they ordained, that *Demetrius*, *Alexanders* succesor (for re-establishing their popular and antient libertie) with his father *Antigonius*, should be called Kings, and honored with the title of Sauiug gods, and to haue a Priest that should

should offer sacrifice vnto them : and moreouer caused their pictures to be drawn in the same banner where the pictures of *Iupiter* and *Minerua* (the protectors of their Citie) were drawn, in broidered worke: but this goodlie banner as it was carried about in procession, was rent in pieces by a tempestuous storme that arose suddenly. God thereby manifesting, how odious and displeasent both this new and old superstition was in his sight: besides that, do but consider the laudable vertues that so commended this new god *Demetrius*, to make them honour him in such sort; they were violence and cruelties, intemperance, with all inordinate lasciuiousnesse, villanies, and whoredoms: so that it was no maruell if they had made him a god, being vnworthie altogether of humane societie. This new found god hauing gotten a great victorie by sea, as he triumphed and braued it with ships after the same, was so shattered with a sudden tempest, that the greatest part of his nauie went to wrecke, and afterwards was vanquished by *Selenchus* in a battell, wherein his father *Antigonus* was slaine: and when he thought to retyre to Athens, they shut their gates vpon him, whom a little before they had canonized for a god: for which cause he raised war against them, and so wearied them with onsets on each side, and so inclosed them both by sea and land, that being brought to extreame famine and necessitie, they were compelled to entertaine him againe, and to behold the horrible outrages of their owne made god, to their grieve and confusion. But not long after, *Selenchus* once againe damped his courage, insomuch that hauing liued three yeares in a country of Syria, like a banished outlaw; for feare to be deliuered into his hands, and wearie of his owne life, he stuffed himselfe so with food, that hee burst in pieces. Therefore let euery man learne by these examples, not to translate the honour and maiestie of God to any creature, but to leaue it to him alone, who is jealous thereof, and will not (as the Prophet saith) giue his glorie vnto another.

CHAP. XXIII.

Of Epicures, and Atheists.



Stouthing voluptuous Epicures and cursed Atheists, that denie the providence of God, beleue not the immortallitie of the soule, thinke there is no such thing as life to come, and consequently impugne all diuinitie, liuing in this world like brute beasts and like dogs and swine, wallowing in all sensualitie; they doe also strike themselves against this commandement, by going about to wipe out and deface the knowledge of God, and if it were possible, to extinguish his verie essence; wherein they shew themselves more than mad and brutish, whereas notwithstanding all the euident testimonies of the vertue, bountie, wisdom, and eternall power of God, which they dayly see with their eyes, and feelee in themselves, doe neuerthelesse strue to quench his light of nature, which enlighreneth and persuadeth them and all Nations, of this, There is a God, by *whome we liue, moue, and haue our being*; who although in his essence is inuisible, yet maketh hee himselfe knowne, and as it were seene by his works and creatures, & mighty gouernment of the world, that he that would seeke after him, may (as one might say) handle and feelee him. Therefore they that would perswade themselves that this glorious heauen and massie earth wanted a guider and a gouernour, haue their vnderstanding blinded from sight of things manifest, and their hearts peruered from all shew of reason; for is there any substance of this world that hath no cause of his subsisting? Is there a day without a Sun? Are there fruits and no trees? Plants and no feedes? Can it raine without a cloud? Be a tempest without wind? Can a ship saile without a Pilot? Or a house be built without a Carpenter or builder?

Acts 17. 28.

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If then euery part of this world hath his particular cause of being and dependance, is it likely that the whole is without cause to bee to it a furnishing and gouernement? Say, you hogs and dogs, do you not belecue that which you see? or if your eyes be bored out that you cannot see, must you thinke there is no Sun nor light, because your eyes are in darkenesse and blindenesse? Can you behold all the secrets of nature? Is there nothing but a voice, a singing of birds, or an harmonious consort of musical instruments in the world? And yet who perceiueth these small things? Can you behold the winde? Can you see the sweet smel of fragrant flowers along the fields? Can you see the secrets of your owne bodies, your entrailes, your heart and your braine? And yet you cease not to belecue that there are such things, except you be heartlesse and brainelesse indeed: Why then doe you measure God by your owne sight, and doe not beleue there is a God, because he is inuisible, since that he manifesteth himselfe more apparently both to vnderstanding and sence, than either voyce, smell, or wind? Do not your owne oathes, blasphemies, and horrible curlings beare witnes against you, when you sweare by, despight and maugre him whom you denie to bee? Doth not euery thunderclap constraîne you to tremble at the blast of his voyce? If any calamity approach neere vnto or light vpon you, or if death bee threatned or set before your eyes, do you not then feelee, in spight of all your reason, that the seuerer judgement of God doth waken vp your dull and sleepeie conscience to come to his tryall? There was neuer yet any nation or people so barbarous, which by the perswasion and instinct of nature hath not alwayes beleued a certaine deitie, and to thinke otherwise is not onely a detestible thing, but also most absurd and so contrary to humane reason, that the very Paynims haue very little tollerated such horrible blasphemy. The Athenians are witnesses hereof, who banished *Protagoras* their city and countrey, because in the beginning of one of his bookes he called in question the deitie, and caused his bookes to bee burned openly. Neither shewed they any

Of the nature of the gods, lib. 1.

any lesse feueritie towards *Diagoras*, surnamed the Atheist: 143
when being (as some say) injuriously and falsely accused of *Diodor. 13.*

this crime, and for feare of punishment fled away, they proclaimed, that whosoever did kill him should haue a talent of siluer in recompence, which in value is as much as six hundred crownes, after the rate of five and thirtie shillings French to the crowne. How much more then is the state of Christendome at this day to be lamented, which we see in many places infected with such a contagious pestilence, that diuers men inuenomed with this deadly poyson, are so mischieuous and wretched, as to make roome for Atheisme, by forbidding and hindering by all meanes possible, the course of the Gospell: wherein they make knowne what they are, and what zeale they beare to the Religion and seruice of God, and with what affection they are led towards the good and safety of the commonwealth, and what hereafter is to be hoped of them: for where there is no knowledge nor feare of God, there also is no bridle nor bond to restraine and hold men backe from doing euill: whereupon they grow to that passe to be most insolent and prophane. This is the Diuinitie and goodly instruction that cometh beyond the mountaines, from that scientificall Vniuersitie and Colledge of the right reuerend Masters, and from the excellent holinesse of some of their Popes; whose manner of life is so dissolute, lasciuious, dishonest, and Sardanapal like, that thereby their Atheisme is evidently and notoriously knowne and talked of by euery one. *Vide lib. 1. c. 20. Lucian, Porphyry, Iulian, &c.*

Hereof Pope *Leo* the tenth, a Florentine by birth, may serue for an example: who as he was a verie effeminate person, giuen to all manner of delights and pleasure, hauing no other care but of himselfe; and his owne filthie carkasses ease; so had he no more taste at all, nor feeling of God and his holy Word, than a dog: he made the promises and threats contained in holy Scripture, and all else that we beleeue, matter to laugh at, and things friuolous and of no weight; mocking at the simplicity, the faith, and beleefe of Christians: for one day when

when Cardinall *Bembo* (who also shewed himselfe to bee none of the best Christians in the World, by his Venetian historie, where as oft as hee speaketh of God he vseth the plurall number, after the manner of Heathen Writers) alleadged a place out of the Gospell, his damnable impudencie was so great as to replie, That this fable of Christ had brought to him and such as hee, no little profit. Oh stinking and cursed throat to belch out such monstrous blasphemie! do not these speeches bewray a villanous and abhorrible Atheist, if euer any were? Is not this to declare himselfe openly to bee Antichrist? For hee is Antichrist which denieth Iesus to bee Christ, and which denieth *the Father and the Sonne*, according as Saint *Iohn* sayth. Albeit in the meane while this cursed caitife, that had as much religion as a dog, made shew to be the protector and defendor of the Catholicke faith, making warre with all his power against Christ Iesus in the person of his seruant *Luther*. Now after he had by his pardons and indulgences drawne out a world of money, and heaped vp great treasures by the maintenance of courtizans and whores, and had enriched his bastards, one day beeing at meat, he receiued newes of the ouerthrow of the French in *Lumbar-die*, whereat hee reioyced out of measure, and for that good tidings doubled his good cheare; suddenly he was constrayned to turne his copie from joy into sadnesse, from pleasure into griefe and gnashing of teeth, by a most bitter and vnlooked for death, which depriued him at once of all his pleasures, to make him drinke the cup of Gods fierce wrath, and to throw him downe headlong into euerlasting paines and torments which were provided for him. Pope *Leo* (saith Saint *Martin* of *Belay* in his second booke of memorable things) hearing of the great losse which the Frenchmen sustained at *Milan*, tooke so great joy thereat, that a catarrhe and an ague ensuing, killed him within three daies after; a happie man indeed to die with joy.

*Wale.
Seag.*

Pope *Inlins* the third was one of the same stampe, nothing inferior to the former in al manner of dissolute and infamous living.

living, and vile and cursed talke, making knowne by his impietie, that he had none other god but his bellie, and that hee was none of Christs fold, but one of Epicures crew; hee was such a glutton, and so passionate in his lusts, and so prophane a despiser of God and his Word, that once at supper being enraged, and blaspheming because they had not serued in a cold Peacocke which he commanded to be kept whole at dinner, though there were other hot on the table; a Cardinal that was present, desired him not to be so mooued for so small a trifle: What (quoth he) if it pleased God to be so angrie for eating of an apple, as to thrust *Adam* and *Eue* out of paradise, should not I which am his Vicar be angrie for a Peacocke, which is far more worth than any apple? See how this wicked wretch prophaned the holy Scripture, and like an Epicure and Atheist mocked God: but he died of the gout, after he had been long plagued with it, together with other diseases, leauing none other good name behinde him, saue the report of a most wicked and abominable man.

Philip Strozze, whom *Paulus Iouius* reporteth to haue bin commonly bruted to be an Atheist, was an Exile of Florence, and afterwards prisoner there in the time of *Cosimus Medius* the Prince of that Commonwealth, (against whom this *Philip* had enterprised to make war) and being in prison, he killed himselfe with the sword of a Spaniard his keeper, which by ouersight he had left behinde, setting the point against his throat, and falling downe vpon it: so may all Atheists perish and come to naught.

Francis Rabelais hauing suckt vp also this poison, vsed like a prophane villaine, to make all Religion a matter to laugh and mocke at: but God deprived him of his senses, that as he had led a brutish life, so he might die a brutish death; for he died mocking all those that talked of God, or made any mention of mercie in his eares.

How miserable was the end of *Periers* the author of that detestable booke entituled *Symbolum mundi*, wherein hee

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openly

openly mocked at God and his Religion, euen he fell finally into dispaire, and notwithstanding all that guarded him, killed himselfe.

Iodelle also a French tragical Poet, being an Epicure and an Atheist, made a very tragical and most pittifull end; for he died in great miserie and distresse, euen pined to death, after he had rioted out all his substance, and consumed his patrimonie. *Ligneroles* the Courtyer, to make himselfe seeme a man of seruice, made open profession of Atheisme; but his end and destruction came from thence whence he looked for credit and aduancement.

To bring the matter to an end, I will here set downe a notable and strange thing that chanced in the raigne of *Lewis* the ninth (as *Enguerran de Monstrelet* in his second volume of Histories recordeth it) vpon the fifteenth day of Iune in the yeare of our Lord God 1464, there happened a strange thing in the Palace at Paris: So it was, that there was a matter in law to be tried betwixt the Bishop of Angiers and a rich citisen, whom the Bishop charged to haue spoken before many witnesses, that he beleeued not that there was either God or Diuell, Heauen or Hell. Now whilest the Bishops Lawyer layed to his charge these things, the place began to tremble verie much wherein they were, and a stone fell downe from the roofe amongst them all, without hurting any; yet euerie man was sore afraid, and departed out of the house vntill the morrow; when the matter was begun againe to be pleaded, which was no sooner in hand, but the chamber began afresh to shake, and one of the summers came forth of his mortise-hole, falling downewards two foot, and there stayed: so that all that were within the hall looking to haue been slaine outright, ran out so violently, that some left behinde them their caps, others their hoods, others their slippers: summarily, glad was he that could get out first; neither durst they plead any more causes in that place vntill it were mended. Thus much reporteth *Enguerran*, without mention of any decision of

of that matter. Now forasmuch as nothing happeneth by chance, it is most likely that God by that accident would giue vs to vnderstand, both how monstrous and detestible all such speeches are, as also how men ought to feare and abhor them, seeing that the dumbe and sencelesse creatures, and wood, beames, planks, and stones, and the earth it selfe (by nature stedfast and fixed) are so far from enduring them, that they are moued withall.

There was a certaine blasphemous wretch, that on a time being with his companions in a common Inne, carowling and making merrie, asked them, if they thought a man was possessed with a soule or no? Whereunto when some replied, That the soules of men were immortal, and that some of them after release from the bodie liued in heauen, others in hell; (for so the Writings of the Prophets and Apostles instructed them) hee answered and swore, that hee thought it nothing so; but rather that there was no soule in man to suruiue the bodie, but that heauen and hell were meere fables, and inuentions of Priests to get gaine by; and for himselfe, he was readie to sell his soule to any that would buy it: then one of his companions tooke vp a cup of wine and said, Sell me thy soule for this cup of wine: Which he receiuing, bad him take his soule; and dranke vp the wine. Now Satan himselfe was there in a mans shape (as commonly hee is neuer farre from such meetings) and bought it againe of the other at the same price, and by and by bad him giue him his soule; the whole companie affirming it was meet hee should haue it, since hee had bought it, not perceiuing the Diuell: but presently hee laying hold of this soule-seller, carried him into the aire before them all, toward his owne habitation, to the great astonishment and amasement of the beholders; and from that day to this hee was neuer heard of, but tryed to his paine that men had soules, and that hell was no fable, according to his godlesse and prophane opinion.

Pherecides (by birth a Syrian, a tragical Poet and a Philosopher by profession) boasted impudently amongst his scholars, of his prosperitie, learning and wisdom; saying, that although he offered no sacrifices unto the gods, yet he led a more quiet and prosperous life than those that were addicted to Religion, and therefore he passed not for any such vanitie. But ere long his impietie was justly reuenged; for the Lord stricke him with such a strange disease, that out of his bodie issued such a stymie and filthie sweat, and engendred such a number of lice and wormes, that his bowels being consumed by them, he died most miserably.

Theatr. histor.

At Hambourg not long since there liued an impious wretch, that despised the preaching of the Gospell, and the Ministers thereof, accounting it as a vaine thing not worthie the beleeuing of any man: neither did he thus himselfe only; but also seduced many others, bringing them to all Atheisme and vngodlynesse. Wherefore the Lord justly recompenced him for his impietie: for he that before had no sence nor feeling of God in his conscience, being touched with the finger of the Almighty, grew to the contrarie, euen to too much feeling and knowledge of God, that hee fell into extreame dispaire, affirming now his sinnes to be past forgiuenesse, because hee had withdrawne others from the truth, as well as himselfe, whereas before he thought himselfe guiltie of no sinne; and that God was so just, that hee would not forgiue him, whereas before hee thought there was no God (so mightie is the operation of the Lord when hee pleaseth to touch the conscience of man) finally, continuing in this desperate case, he threw himselfe from the roofe of a house into a Well, and not finding water enough to drowne him, hee thrust his head into the bottome thereof, till he had made an end of his life.

Theatr. histor.

In the yeare of our Lord 1502 there liued one *Hermannus Biswicke*, a grand Atheist, and a notable instrument of Satan, who affirmed, that the world neuer had beginning, as
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foolish *Moses* dreamed: and that there was neither Angels, nor deuils, nor hell, nor future life, but that the soules of men perished with their bodies: besides, that Christ Iesus was nothing else but a seducer of the people; and that the faith of Christians, and whatsoever els is contained in holy writs, was meere vanitie. These articles full of impietie and blasphemie, he constantly auouched to the death; and for the same cause was together with his bookes burnt in Holland.

A certainerich man at *Holberstadium* abounding with all *Theatr. hister.* manner of earthly commodities, gaue himselfe so much to his pleasure, that he became besotted therewith: in such sort, that hee made no reckoning of religion, nor any good thing, but dared to say, that if he might lead such a life continually vpon earth, hee would not enuie heauen, nor desire any exchange. Notwithstanding ere long (contrarie to his expectation) the Lord cut him off by death, and so his desired pleasure came to an end: but after his death there appeared such diabolicall apparitions in his house, that no man daring to inhabit in it, it became desolate: for euerie day there appeared the Image of this Epicure sitting at a boord with a number of his ghests, drinking, carousing, & making good cheare; and his table furnished with delicacies, and attended on by many that ministred necessaries vnto them, beside with minstrels, trumpeters, and such like. In sum, whatsoever he delighted in his life time, was thereto be seene euery day. The Lord permitting Sathan to bleare mens eyes with such strange shewes, to the end that others might be terrified from such Epicurisme and impietie.

Not inferior to any of the former in Atheisme and impiety, & equal to al in maner of punishment, was one of our own nation, of fresh and late memorie, called *Marlin*, by profession *Marlowe, Christopher* a scholler, brought vp from his youth in the Vniuersitie of Cambridge, but by practise a Play-maker, and a Poet of scurrilitie, who by giuing too large a swing to his owne wit, and suffering his lust to haue the full reines, fell (not without just desert) to that outrage and extremitie, that hee denied God, and his sonne Christ, and not onely in word blasphemed the

Trinitie, but also (as it is credibly reported) wrote bookes against it, affirming our Saviour to be but a deceiuer, and *Moses* to be but a coniurer and seducer of the people, and the holy Bible to be but vaine and idle stories, and all religion but a deuice of policie. But see what a hooke the Lord put in the nostrils of this barking dogge: so it fell out, that as he purposed to stab one whom he ought a grudge vnto, with his dagger, the other party perceiuing, so auoyded the stroke, that withall catching hold of his wrest, hee stabbed his owne dagger into his owne head, in such sort, that notwithstanding all the meanes of surgerie that could be wrought, hee shortly after died thereof: the manner of his death being so terrible (for hee euen cursed and blasphemed to his last gaspe, and together with his breath an oath flew out of his mouth) that it was not only a manifest signe of Gods judgement, but also an horrible and fearefull terror to all that beheld him. But herein did the justice of God most notably appeare, in that hee compelled his owne hand which had written those blasphemies, to be the instrument to punish him, and that in his braine, which had deuised the same.

Another also of our owne nation is not to be overpassed, who for an Atheist and an Epicure might compare with any of the former, and for the judgement of God vpon him doth giue place to none. It was a gentleman of Barkshire, whose name I forbear to expresse, a man of great possessions. This man was an open contemner of God & all Religion, a profest Atheist, and a scorner of the Word of God and Sacraments; insomuch, as I haue heard reported of very credible persons, being a witnesse at the baptising of a childe, he would needs haue it called *Beelzebub*. Besides this, he was giuen ouer to all sensualitie of the flesh, keeping in his house continually notorious strumpets, and that openly without shame: his mouth was so accustomed to swearing, that he could scarce speake without an oath. This miserable man, or rather beast, hauing continued long in this damnable course of life, at last Gods heauie vengeance found him out: for vpon a certaine day riding

ding abroad a hunting with another companion, as they were discourſing of many vaine matters, it pleaſed Almighty God of a ſuddaine to ſtrike him with ſuddaine death: for falling ſuddenly to the crupper of his horſe backward, he was taken downe ſtarke dead, with his tongue hanging out of his mouth after a fearefull manner, and became a terrible example to all wicked Atheiſts, of Gods juſtice.

Hither I might adde the examples of others, who hauing beene in high places of fauour in former times, are fallen like *Lucifer* from their heauen, that is, their worldly felicitie, and liue like him in chaines of im priſonments. Theſe had wont (being in their brauery) to mocke at all religion, and to make themſelues merry with ſcoffing at the holy Scripture, but the Lord hath brought them downe, and plucked the feathers of their pride, to teach them to know there is a God, and that religion is no matter of policy, but Gods owne ordinance, to bring men to bleſſedneſſe; and let them be aſſured, if they repent not, the Lord will yet further execute his vengeance vpon them, and make them more manifeſt ſpectacles of his juſtice.

Many more moderne and home-bred examples I could adde; of ſome that were hanged, ſome that died deſperate, ſome that were deſtroyed of their ſences, hauing bin notorious Atheiſts and Epicures in their liues; but I hope theſe already named are ſufficient to proue, that the Lord of heauen obſerueth the wayes of men, and rewardeth euery man according to his workes, eſpecially ſuch as ſtrive to denie his eſſence, or his ſonne Chriſt. I would to God (and I pray it from my heart) that all Atheiſts in this realme, and in all the world beſide, would by the remembrance and conſideration of theſe examples either forſake their horrible impiety, or that they might in like manner come to deſtruction; and ſo that abominable ſinne which ſo flouriſheth amongſt men of greateſt name, might either be quite extinguished and rooted out, or at leaſt ſmothered and kept vnder, that it durſt not ſhew it head any more in the worldſeye.

Touching the transgressors of the second com-
mandement, by Idolatrie.



We haue hitherto seene how and in what sort they, that either by malice, or impietie, or Apostasie, or heresie, or otherwise haue transgressed the first commandement haue been punished: Let vs now consider the judgements that haue befallen Idolaters the breakers of the second commaundement.

But before wee proceed, we must know, that as it is required of vs by the first commaundement, to hold God for our true and onely God, to repose all our whole trust and confidence in him, and call vpon him, serue and worship him alone; so in the second the contrariety to this is forbidden; which is, to doe any manner of seruice, honour, and reuerence by deuotion to Idols, forasmuch as he is a Spirit (that is to say, of a spirituall nature and essence, which is infinit and incomprehensible) so loueth he a spirituall worship and serue, which is answerable to his nature, and not by Images or pictures, and such other outward and corruptible meanes, which hee hath in no wise commaunded: wherefore *Isaiah* the Pprophet reprouing the folly and vanity of Idolaters, saith, *To whom wil you liken God, or what similitude wil you set vp vnto him?* Therefore if it be not Gods will, that vnder pretence and colour of his owne name any image or picture should be adored (being a thing not onely inconuenient, but also absurd and vnseemely) much lesse can he abide to haue them worshipped vnder the name and title of any creature whatsoever. And for this cause gaue hee the second commandement, *Thou shalt not make to thy selfe any grauen Image, &c.* which prohibition the Israelites brake in the desert, when they set vp a golden calfe, and bowed themselves before it after the manner of the Paynims, giuing it the ho-

Iohn 4.

Chap. 40. 18.

honor which was onely due to God: whereby they incurred the indignation of Almighty God, who is strong and jealous of suffering any such slander to be done vnto his name: wherefore he caused three thousand of them to be stroken & wounded to death by the hand of the Leuites, at the commaundement of *Moses*, to make his anger against Idolatry more manifest, by causing them to be executioners of his reuenge, who were ordained for the ministrie of his church, and the seruice of the Altar and tabernacle. Howbeit for al this, the same people not long after, fell backe into the same sinne, and bowed themselues before strange gods, and through the allurements of the daughters of *Moab*, joyned themselues to *Belphegor*: Num. 25. for which cause the Lord being incensed, stroke them with so grieuous a Plague, that there died of them in one day about twentie and foure thousand persons.

Exod. 32.

Num. 25.

And albeit that after all this, beeing brought by him into the land of promise, he had forbidden and threatned them, for cleauing to the Idols of the nations whose land they possessed, yet were they so prone to Idolatrie, that notwithstanding all this, they fell to serue *Baal* and *Astaroth*: wherefore the fire of Gods wrath was enflamed against them, and he gaue them ouer to be a spoile and prey vnto their enemies on euery side, so that for many yeares, sometimes the Moabites oppressed them, otherwhiles the Madianites, and euer after the death of any of their Iudges and Rulers which God raised vp for their deliuerance, some grieuous punishment befell them: for then (being without law or gouernment) euery man did that which seemed good in his owne eies, and so turned aside from the right way.

Now albeit these examples may seeme to haue some affinitie, with Apostasie, yet because the ignorance and rudenesse of the people was rather the cause of their falling away from God, than any wilfull affection that reigned in them, therefore we placethem in this ranke, as well as they that haue bin alwaies brought vp and nuzled in Idolatrie.

One of this crew was *Ochozias* King of Iuda, sonne of ^{2. Chron. 22.}

Ioram,

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Ioram, who hauing before him an euill president of his wicked father, and a worse instruction and bringing vp of his mother *Athaliah*, who together with the house of *Achab* pricked him forward to euill, joyned himselfe to them and to their Idols, and for that cause was wrapped in the same punishment and destruction with *Ioram* the King of Israel, whom *Iehu* slew together with the Princes of Iuda, and many of his neere kinsmen.

2 King. 23.

And to be short, Idolatrie hath been the decay and ruine of the kingdome of Iuda, as at all other times, so especially vnder *Ioachas* sonne of *Iosias*, that raigned not about three moneths in Ierusalem, before he was taken and led captiue into *Aegypt* by the King thereof, and there died: from which time the whole land became tributarie to the King of *Aegypt*.

2 King. 24. 25.

And not long after, it was vtterly destroyed by the forces of *Nabuchadnezzar* King of Babel, that came against Ierusalem, and tooke it, and carried King *Ioachim* with his mother, his Princes, his seruants, and the treasures of the Temple, and his owne house, into Babylon; and finally tooke *Zedechias* that fled away, and before his eyes caused his sons to be slain; which as soone as he had beheld, commanded them also to be pulled out, and so binding him in chaines of yron, carried him prisoner to Babylon; putting all the Princes of Iudah to the sword, consuming with fire the Temple, with the Kings Palace, and all the goodly buildings of Ierusalem. And thus the whole kingdome (though by an especial prerogatiue, consecrated and ordained of God himselfe) ceased to be a Kingdome, and came to such an end, that it was neuer re-established by God: it is no maruell then if the like hapned to the kingdome of Israel, which was after a sort begun and confirmed by the filthy idolatry of *Ieroboams* calves, which as his successors maintained and fauoured more or lesse, so were they exposed to more or lesse plagues and incumbrances.

Vide li. 1. c. 19.

1 King. 15. 27.

Nadab, *Ieroboams* sonne, being nuzled and nurtured vp in Idoll worship, after the example of his father, receiued a condigne punishment for his iniquity: for *Baasa* the sonne of *Ahijah*

Ahijah put both him and all the off-spring of *Ieroboams* house to the sword, and reigned in his stead: who also being no whit better than those whom he had slaine, was punished in the person of *Ela* his sonne, whom *Zambri* also his seruante slew. And this againe vsurping the Crowne, enjoyed it but seuen dayes, at the end whereof (seeing himselfe in danger in the citie of *Tirza*, taken by *Amri*, whom the people had chosen for their king) went into the palace of the kings house and burned himselfe.

As for *Achab*, he multiplied Idolatrie in Israel, and committed more wickednesse than all his predecessors, wherefore the wrath of God was stretched out against him and his; for he himselfe was wounded to death in battel by the Syrians, his sonne *Ioram* slain by *Iehu*, and threescore and ten of his children put to death in Samaria by their gouernors and chiefe of the citie, sending their heads in baskets to *Iehu*.

Above all, a most notable and manifest example of Gods judgement was seene in the death of *Iezabel* his wife, that had been his spurre and prouoker to all mischief, when by her Eunuchs and most trustie seruants, at the commandement of *Iehu*, she was throwne downe out of a window, and trampled vnder the horse feet, and last of all deuoured of dogs. Moreover, the greatest number of the kings of Israel that succeeded him, were murdered one after another: so that the kingdom fell to such a low decline, that it became first tributarie to the King of Assyria, and afterward invaded and subuerted by him, and the inhabitants transported into his land, whence they neuer returned, but remained scattered here and there like vagabonds, and all for their abominable Idolatrie. Which ought to be a lesson to all people, Princes, and Kings, that seeing God spared not these two Realmes of Iuda and Israel, but destroyed and rooted them out from the earth, much lesse will he spare any other kingdom and Monarchie which continue by their Images and idol-worship, to stirre vp his indignation against them.

*Of many evils that haue come vpon Christen-
dome for Idolatrie.*



IF we consider and search out the cause of the ruine of the East Empire, and of so many famous and flourishing Churches as were before time in the greatest part of Europe, and namely in Greece, wee shall finde, that Idolatrie hath beene the cause of all: for euen as it got footing and increase in their dominions, so equally did the power of Saracens and Turkish tyranny take roote and foundation among them, and prospered so well, that the rest of the World trembled at the report thereof; God hauing raised and fortified them, as before time hee had done the Assyrians and Babylonians, as whips and scourges to chasten the people and Nations of the World that wickedly had abused his holy Gospell, & bearing the name of Christians, had become Idolaters: for no other name than this can be giuen them, that in deuotion do any manner of homage to Images & pictures, whatsoever may superficially bee alledged to the contrarie. For be it the Image either of Prophet, Apostle, or Christ Iesus himself, yet it is necessarie that the law of God stand whole and sound, which saith, *Thou shalt make thy selfe no grauen Image, nor any likeness of things either in heauen above, or in earth beneath thou shalt not bow down to them, nor worship them, &c.* Wherefore hee performed the part of a good Bishop, that finding a vaile spread in the entrance of a church dore, wherein the image of Christ or of some other Saint was pictured, rent it in pieces, with these words, *That it was against the authority of the sacred Scriptures to haue any Image of Christ set vp in the Church.* After the same maner, Serenus bishop of Marseilla, beat down & banished all images out of his churches, as occasions of Idolatry: & to shun them the more, it was ordained in the Elibertine counceel, that no image nor picture should be set

*Epiphan.
Iohn Bishop
of Ierusalem.*

vp in any Church : for which cause also the Emperour *Leo* 157
the third, by an open Ediēt commanded his subiects to cast *Paul Diacon.*
out of their temples all pictures and statues of Saints, Angels, *lib. 6. cap. 14.*
and whatsoeuer, to the intent that all occasions of Idolatrie
might be taken away : yea and he burned some, and punished
diuers otherwise, that in this regard were not pliant, but dis-
obedient to his commandement. After which time, when
Images were recalled into Greece and into Constantinople
(the chiefe citie and seat of the East Empire) it came to passe
by a great and dreadfull (yet just) judgment of God, that this
famous and renowned citie, in the worlds *ye* impregnable,
after long siege, and great and furious assaults, was at length ta-
ken by the Turks, who hauing woon the breach, and entered
with furie, droue the poore Emperour *Paleologus* (euen til then
fighting for the cities defence) to that extremitie, that in rety-
ring among the prease of his owne souldiers, he was thronged
and trampled to death ; and his slaine bodie being found, was
beheaded, and his head contemptuously carried about the Citi-
tie vpon a launce. Now after the massacre of many thousand
men, to make vp a compleat and absolute crueltie, they drew
the Empreſſe with her daughters and many other ladies and
gentlewomen to a banquet, where after many vile and horri-
ble wrongs and disgraces, they killed and tore them in pieces
in most monstrous maner. In all which, the execution of Gods
most just wrath for Idolatrie did most liuely appeare : which
sin, accompanied with many other execrable and vile vices,
must needs draw after it a grievous and terrible punishment,
to serue for example to others that were to come : neither was
it a thing by chance, or hap-hazzard, that the Christians
were made a mocking stocke to them in that wofull day,
when in their bloudie triumphs they caused a Crucifix to be
carried through the streets in contempt, and throwing durt
vpon it, cried in their Language, *This is the gallant god of*
Christians. And thus did God licence and permit these sa-
uage Turkes to commit euerie day grievous outrages, and to
make

make great waists and desolations in all Christendome, till that they grew so mightie, that it is to be feared lest the saying of *Lactantius* touching the returne of the Empire into Asia, be not verified and accomplished very shortly, if there be no amendment practised: for we see by wofull experience, that almost all the forces which Christian Princes haue mustered from all quarters, in pretence to resist their furie and rage, haue not onely been bootlesse and vnprofitable, but also that which is worse, giuen them further occasion by their bloudie victories, and wonderfull slaughter of so many millions of men, to make them more obstinate in their detestable Mahometisme and Turkish Religion than they were before: for they make their boasts thereof, and reare vp trophies of their cruelties, taking no more pittie of the vanquished, than a Butcher doth of a Sheepe allotted to the slaughter. Whereof we haue a pittifull example in the ouerthrow of the French Armie which *John* the sonne of *Philip* Duke of Bourgondie led against the Turke *Paxaite*, and by the trecherie and cowardise of the Hungarians, who in the time of battell turned their backes and fled, was overcome: in that this wicked and cruell Tygre expressely charged, That all the prisoners (in number many) should be murdered one after another: which was readily executed before his eyes; so that sauing the chiefe Captaines and certaine few Lords of the company, that were spared in respect of great ransomes, there escaped not one aliue.

Besides these generall calamities, the Lord hath particularly shewne forth his indignation against priuat persons and places for Idolatrie: as in *Spoletium* at one time there perished by an earthquake three hundred and fiftie, whilest they were offering sacrifice vnto their Idols. At Rome, vnder the Empire of *Alexander Senerus*, after that the left hand of the Image of *Iupiter* was miraculously melted, the Priests going about to pacifie the anger of their gods with Lectisterns and sacrifices, foure of them together with the Altar and

and Idoll were stricken in pieces with a thunderbolt, and suddenly such a horrible darkenelle ouerspread all the Citie, that most of the Inhabitants ran out into the fields all amazed. Moreouer, did not the Lord send lightening from heauen to inflame that notorious Temple of idolatrie, of Apollo, or rather the Diuell of Delphos, in the time of *Julian* the *Theodor. lib. 3. cap. 9. & 10.* wicked Apostate, whilst he was exercising tortures vpon one *Theodorus* a Christian, and did it not consume the image of *Apollo* to ashes? The famous and rich Temple of *Iupiter* at *Apamea*, how strangely did it come to ruine and destruction? For when the President and Tribunes (who had in charge to *Nicephorus lib. 12. ca. 27.* destroy it) thought it a thing almost vnpossible, by reason of the strength of the walls, and matter of it; *Marcellus* the Bishop vndertooke the labour, and found out a man that promised to shake and root vp the foundation of it by fire; but when he had put it in practise, a blacke diuell appeared and hindered the natural operation of the fire: which when *Marcellus* perceiued, he by earnest and zealous prayer droue away the Diuell, and so the fire rekindled and consumed it to nothing. In all which examples we may see the wonderfull indignation of God against Idoll-worshippers, when by such strange and extraordinarie meanes hee bringeth them to destruction. And this doubtlesse is no new course, for euen since the beginning of the world (if we consult Histories) we shall finde, that welnigh all the kingdomes, places, persons, and countries that haue been any wise infected with this sin, haue stil come to some ruine or other, and to some great overthrow, and their Idolatry suppressed by some notable and strange accident. Whereof *S. Hierome* may be a witnesse, who affirmeth, That when Iesus being a childe was carried into *Ægypt* for feare of *Herod*, all the Idols of *Ægypt* fel downe, and all their Oracles became mute; which the Prophet *Isaias* *Isay 19. 1.* foreseeing, saith, *Behold, the Lord rideth vpon a swift cloud, and shall come into Ægypt, and the Idols of Ægypt shall melt in the midst of her.* Besides, the general silence of the Diuell

well in all his Oracles throughout the world presently vpon Christs incarnation, is a thing knowne and confessed of all men. Notwithstanding all which, the holy Pope will still maintaine his Idolatrie, albeit the Lord hath made knowne manifest tokens of his indignation against it. As appeareth by that which happened in the yeare 1451, being the Popes Iubile, when such a concourte of people was made from all quarters of the world to honour that superstitious day: for the people being vpon *Adrians* bridge, were so thrust together, that two hundred men and three horses lost their liues, being trampled vpon and stifled to death: many fell into the water ouer the bridge, and so perished; of whom an hundred and thirty were buried at Saint *Celsus*. And these are the fruits of their Indulgencies, which are so much brought and sought for, and of their Iubilies, proceeding from the Bishop of Rome his impious and sacrilegious zeale. Now to eschew these and such like misfortunes, the true and only means is, an vnfeigned diuersion from all Idolatrie and superstition, and whatsoever else contrarieth the pure seruice of God, and a conuersion vnto him, to serue him in spirit and truth, as the Scripture exhorteth.

CHAP. XXVI.

Of those that at any time corrupted and mingled Gods Religion with humane inuentions, or went about to change or disquiet the discipline of the Church.



Now seeing that God hath set downe a certaine forme of doctrine and instruction, according to which he would haue vs to serue him, and established a kinde of discipline and policie to be obserued and maintained of euerie man inuiolably, it behooueth

hooueth therefore euery Christian to conforme himselfe vnto this order; and not to be guided by euery fickle imagination of his owne braine, or euery rash presumption that ariseth in himselfe, but onely by the direct rule of Gods Word, which onely we ought to follow. By meanes of neglecting which dutie, many vaine and pernicious ceremonies and strange superstitions haue been brought in and swayed mightily: by reason whereof great controuersies and disputations are taken vp at this day. Albeit indeed it be a thing manifest, that being not grounded and propped vpon the anchor of the Scriptures, they ought to be abolished, what braue outward shew in appearance soeuer they beare.

And that they that set abroach such things are not blamelesse and excusable before God, it appeareth by the punishment of *Nadab* and *Abihu*, who being ordained Priests of God, to sacrifice and offer onely those things which were commanded in the law, yet were so euill aduised as to offer strange incense & perfume vpon the Altar, receiued at the verie instant of the fact condigne punishment for their presumption: for suddenly this their strange fire inuaded them so fiercely and so piercingly, that they were soone burned and consumed therewith: and so they were not spared, albeit they were *Aarons* sons, euen his first born, and *Moses* nephewes, that by them all other might feare and take warning how to enterprise any thing in Gods seruice contrary to his expresse ordinance.

This moderation also ought to be obserued in the Church discipline, to wit, that euery man containe himselfe within the precincts of his vocation, and that none intrude themselves into any charge without being called of God therunto: whereof *Corah* greatly faulted, when being not content with the dignitie of a Leuites office which God had bestowed vpon him, he ambitiously aspired to the Priests office, and besides this stirred vp and drew to his faction *Dathan* and *Abiram*, and many others, to the number of two hundred and fiftie persons, against *Moses* and *Aaron*: but he drew withall the vengeance of God downe vpon himselfe and all that tooke

M

his

Of mingling mans inuention,&c. *The Theatre of*

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his part in most horrible and fearefull manner: for some of them, to wit, the two hundred and fiftie, who notwithstanding *Moses* reproofe, were so hardie and presumptuous as to present themselues the next morrow after the tumult, openly before the Tabernacle, to offer incense, as if they had been true Priests, were for their flame of ambition and pride, set on fire and consumed with the flame of Gods wrath: others, to wit *Dathan* and *Abiram*, for their audacious enterprise against God, in the person of his seruants *Moses* and *Aaron*, and their high mindednesse and rebellion, in not comming out of their tents at the commandment of *Moses*, were thrown downe into the lowest pit, the earth opening her mouth and swallowing them vp alieue with their tents and families, and all that belonged vnto them, to the fearefull amasement of the whole people that were beholders of this spectacle.

2 Chron. 26.

Oziab king of Iuda carried himself a long while vprightly and modestly in the seruice of God: but after God had giuen him many great victories ouer his enemies the Philistims, the Arabians, the Amorites, and that his renowne and feare was spread not only to his neighbors, but also to strange nations, by and by his heart was puffed vp with pride and selfe conceit, that he dared to enter the Temple of God, and burne incense vpon the Altar, which belonged only to the Priests office to do: and not obeying the strong resistance and countermand of the good priests that had charge of the temple, he was stricken with a leprosie, and hastily carried out & sequestred from the society of men all his life time. And so this proud king that foolishly tooke vpon him more than was lawfull and conuenient, was forced to recoile, and to be still, being humbled vnder so grieuous a scourge as neuer forsooke him til his death.

1 Sam. 6.

2 Chron. 13.

When the Ark of the Couenant was in bringing from *Abinadabs* house in Kyriathjarim, in a cart guided by *Uzza* and *Abio*, *Abinadabs* sonnes, it fell out by the way, that it being shaken by the oxen, (vnfit seruitors for such a worke) *Uzza* put forth his hand to hold it; but therein he went beyond his charge, and therefore was punished forthwith with present death,

death, for his inconsiderate rashnesse: for albeit he was both a Leuit, and thought no euill in his heart, yet in no respect was he licenced to touch the Arke, being a thing lawfull for the Priests only. Let therefore euery one be aduised by these examples, to follow that rule in seruing God, that is by him designed, in all simplicitie, modestie, and obedience, without altering or declining, or vndertaking any thing about or beside their calling.

CHAP. XXVII.

Of Perjurers.



He third Commandement (which is, *Thou shalt not take the Name of the Lord thy God in vaine*) is first and especially broken by Perjurie, when God is so lightly esteemed, nay so despised, that without any regard had to his Name, that is to say, to his greatness, majesty, power, diuine vertue, and feareful justice, (for these be his names) men by fraud and malice abuse their oathes, either in denying that which is true, or affirming that which is vntrue, or neglecting their promises made and vowed to others: for this is neither to haue respect vnto his presence who is euery where, nor reuerence to his majestie, who is God of heauen and earth, but rather to make him beare witnesse to our lye and fallshood; as if he approved it, or had no power to reuenge the injurie and dishonor done vnto him. And therefore against such, in threatening words he denounceth this judgment, that *He will not hold him guiltlesse that taketh his name in vaine*. Howbeit verie many ouer-boldly giue themselues ouer to this sinne, making little or no conscience to coulsen one another euen by forswearings: whereby they giue most cleere euidence against

themselves, that they have very little feare of God before their eyes, and are not guided by any other rule saue of their owne affections, by which they square out and build their oathes, and pull them downe againe at their pleasures, for let it bee a matter of vantage, and then they will keep them, but straightway if a contrary perswasion come in their braine, they will cancell them by and by: wherein they deale farre worse and more iniuriously with God, than with their knowne enemies: for hee that contrary to his sworne faith deceiueth his enemy, declareth that therein hee feareth him, but feareth not God; and careth for him, but contemneth God. It was therefore not without good reason that all antiquity euer marked them with the coat of infamie that forswore themselves. And thereupon it is that *Homer* so often taunteth the Troians by reason of their so vsuall perjuries. The *Ægyptians* had them in detestation as prophane persons, and repured it so capitall a crime, that whosoever was conuicted thereof was punished by death. The ancient *Romans* reuerenced nothing more than faith in publike affaires, for which cause they had in their citie a temple dedicated to it: wherein for a more strait bond they vsed solemnly to promise & swear to all the conditions of peace, truces, and bargaines, which they made, and to curse those which went about first to breake them: for greater solemnity and confirmation hereof, they were accustomed at those times to offer sacrifices to the image of Faith for more reuerence sake. Hence it was that *Attilius Regulus*, chiefe captaine of the *Romane* army against the *Carthaginians*, was so highly commended of all men, because when hee was overcome and taken prisoner, and sent to Rome, hee onely for his oathes sake which hee had sworne, returned againe to the enemy, albeit hee knew what grievous torments were provided for him at his returne. Others also that came with him, though they were intreated, and by their parents, wiues, and allies, instantly vrged not to returne to *Hannibals* campe, could in no wise be moved

inould thereunto: but because they had sworne to the enemy, if the Romans did not accord to those conditions which were offered, to come againe: they preferred the bond and reuerence of their promised faith, though accompanied with perpetuall captiuitie, before their priuat commodities, and neereſt linke of affection. But two of thoſe ten (for ſo many were they) falſified their oath, & whatſoeuer miſt they might caſt to darken and diſguiſe their perjurie with, yet were they condemned of all men for cowards, and faint-hearted traytours: inſomuch that the Cenſors alſo noted them with infamie for the faet; whereat they tooke ſuch grieſe and inward ſorrow, that being wearie of their liues, they ſlew themſelues. Now what can they pretend that profeſſe themſelues Chriſtians and Catholickes, to excuſe their perjuries, ſeeing that the verie Heathen crie out ſo loud and cleare, That an oath and faith is ſo ſacredly to be kept towards our enemies? This is one of the greateſt vertues and commendations which the Pſalmiſt attributeth to the faithfull man, and him that feareth God, and whom God auoucheth for his owne, *Not to falſifie his oath that hee ſwared, though it be to his damage.* The Gibeonites although they were ſo execrable a people, that for their great and horrible wickedneſſes and abominations they might bee well eſteemed for Heretikes, yet the princes of Iſrael, after they had ſworne and giuen their faith vnto them, would in no wiſe retract or goe againſt their oath, albeit therein they were abuſed and deceiued by them, for feare of incurring the wrath of God, that ſuffereth not a perjuror to go unpuniſhed. Vpon what ground or example of holy ſcripture then may that doctrine of the Councell of Conſtance be founded, the purport whereof is, That a man ought not to keepe his faith with Heretikes? I omit to ſpeake how theſe good Fathers (by Heretikes) meant thoſe men who fearing God, relied themſelues vpon his word, and reiected the fooliſh and ſuperſtitious inuentions of men. And vnder what colour can the Popes vſurpe this authoritie, to quit & diſcharge

Cic. offic. lib. 1

*Pſal. 15.
Ioh. 9.*

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Platina.

Enguerran de
Monstrelet.

1 Sam. 14.

Marc. 6.

2 Kings 17.

2 Chron. 36.

subjects of their oath wherewith they are bound to their superiors? yet this was the impious audacitie of Pope *Zacharia*, Pope *Boniface* the 8, and Pope *Benedict de la Lune*, who freed the Frenchmen from their duetie and obedience which they ought vnto their kings. In like maner disgorged *Gregory* the 7 his choler and spight against the Emperor *Henrie*, by forbidding his subjects to be his subjects, and to yeeld that obedience vnto him which subjects were bound to do.

Howbeit if an oath be made either against God, or to the damage and hurt of our neighbor (it being for that cause vnlawfull) it behooueth vs to know that we ought to reuoke it, lest we fall into the sin of *Saul* and *Herod*. Now what punishments God hath laied vpon perjurers, these examples that follow shall make knowne vnto vs. *Osee* the last king of Israel being made (by Gods just judgement for his sins) subject and tributarie to *Salmanazar* king of *Ashur*; without regard to the bond wherewith he was bound, and to his faith which he had plighted, conspired and entered league with the king of *Egypt*, against him: but hee, discovering their seditious and priuie conspiracies, assembled his forces, spoyled his countrey, and bad them warre on all sides, laying siege to the chiefe citie of his kingdome, after three yerestooke it, together with the forsworne king, whom he put in close prison, and kept verie straitly, leading him and his whole nation captiue into *Assyria*, to end their daies in miserie: of which euill, as of all others that happened in that war, the disloyaltie and treason of *Osee* was the next and chiefe cause.

Among the bedrol of sins which *Zedechias* the last king of *Juda* is noted withall in holy Scripture, perjurie is one of the count, for notwithstanding hee receiued his kingdome of *Nabuchadnezzar*, and had sworne fealtie to him, as to his soveraigne, yet brake he his oath in rebelling against him; which was the verie cause of his destruction: for *Nabuchadnezzar* to be reuenged on his disloyaltie, sent a puissant armie against *Ierusalem*, which tooke, spoyled, and burnt it, and ouertooke the

the perjuror in his flight, and first made him a beholder of the slaughter of his owne children, and then had his owne eies bored out, and was carried in chaines to Babylon, seruing for a spectacle to all posteritie, of Gods wondrous iudgements vpon periurors. And thus both the kingdomes of Israel and Iuda were for breach and falsifying their oath quite extinguished and rased out.

The greatest deceiuer and most treacherous person, one of them, that euer Greece saw, was *Lisander* the Lacedemonian, a busie-bodie, full of cunning, subtility, and craft, and one that performed the most of his acts of war, more by fraud and stratagems, than by any other meanes: this was he that said, That when the Lions skin (meaning Fortitude) would not serue, it was needfull then to sowe vnto it the Foxes case (meaning subtility) he made so little reckoning of forswearing himselfe, that hee would often say, That children were to be couened with trifles, as dice and cockles, and old men with oathes: but by his deceitfull tricks he was occasion of much euil, and diuers murders: but at last this fox making war against the Thebans, for that they had taken part with the Athenians against him, and giuen them succour and meanes for recouering their libertie, was taken in the trap, and slaine at the foot of their walls.

Metius Sufferius, Generall of the Albanes, procured the Fidenates to enter war against the Romanes, contrarie to his oath which he had sworn vnto them; and being called by the Romanes to their succour, & placed in an out wing to help if need were, whilest the rest were fighting, hee droue away the time in ordering his men, and ranging them into squadrons, to see which part should haue the best, that hee might joyne himselfe vnto that side. But *Tullus* the Romane king hauing obtained the victorie, and seeing the cowardise, subtility, and treason of this Albane, adjudged him to a most strange and vile death, answerable to his fact: for as hee had in his bodie a double heart swimming betweene two streames, and now readie to go this way, now that, so was his bodie dismembred

168 and torne in pieces by foure horses, drawing foure contrarie wayes: to serue for an example to all others to be more faithfull and true obseruers of their oathes than he was.

Lin. Decad. 3.
Lib. 1.

In old time the Africans and Carthaginians were generally noted for perfidie and falshood aboue other nations; the cause of which bruit was principally that old subtrill souldier *Annibal*, an old deceiuer, and a notorious perjurer, who by his crafts and coušenages which he wrought without religion or feare of God, raised vp that euill report. This subtile fox hauing made warre in Italie sixteene yeares, and all that while troubled and vexed the Romanes sore; after many victories, wastings of countries, ruines, and sackings of cities, and cruell bloudshed, was at length ouercome by *Scipio* in his own countrey; and perceiuing that his countriemen imputed the cause of their fall vnto him, and sought to make him odious to the Romanes, by laying to his charge the breach of that league which was betwixt them, he fled to *Antiochus* king of Syria, not so much for his owne safeties sake, as to continue his war against the Romans, which he knew *Antiochus* to be in hammering, because they came so neere vnto his frontiers: but he found his hope frustrate; for king *Antiochus*, for the small trust he affied in him, and the daily suspicion of his treacherie, would not commit any charge of his armie into his hand, although for valiantnesse and prowesse hee was second to none in that age. It came to passe therefore, that as soone as *Antiochus* was ouerthrowne of the Romanes, hee was constrained to flie to *Prusias* king of Bythinia, that tooke him into his protection: but being as treacherous as himselfe, he soone deuised a meanes to betray him to *Quintius*, the Generall of the Romane armie: which when *Annibal* vnderstood, and seeing that all the passages for euasion were closed vp, and that hee could not any way escape, hee poysoned himselfe and so miserably ended his trecherous life. And thus the deceit which he practised towards others, fell at length vpon his own pate, to his vtter destruction.

Albeit

Albeit that perjurers and forswearers were to the Ægyptians verie odious and abhominable (as we said before) yet among them there was one *Ptolome*, who to bereaue his sister *Arsinoë* of her kingdome, stained himselfe with this villanous spot, and thereby brought his purpose to passe; for pretending and protesting great affection and loue vnto her in the way of marriage (for such incestuous marriages were there through a peruerse and damnable custome not vnlawfull) and auowing the same by solemne oath before her embassadours, did notwithstanding soone make knowne the drift of his intent, which was to make himselfe King: for being arriued in shew to consummate the marriage, at his first approch he caused his nephewes (her sonnes which shee had by her former husband *Lisimachus*, and were come forth from their mother to giue him entertainment on the way) to be slain, yea, & lest they should escape his hands, hee pursued them euen to their mothers bosome, and there murdered them, and after (expelling her also from her kingdome) caught the crown & reigned Tyrant in her roome: all which mischiefes hee committed by reason of the faithlesse oath which he had taken: and although that in such a case no oath ought to be of force to confirme so vnlawfull an alliance (though it be pronounced and taken by the name and in the temple of their Idols) yet notwithstanding it beeing done with an euill conscience, and to an euil purpose, he that did it can be no lesse than a perjurer. But for this and other vices it came to passe, that ere long he was conquered by the Gaules, who taking him in battell, slew him and cut off his head, and hauing fastened it vpon a lance, carried it in signe of victory and triumph vp and down the hoast.

A most notable example of the punishment of perjurie and falschood in *Vladislaus* King of Hungarie and his armie destroyed by the Turks, is set downe in *Bonsinus* his Hungarian historie, after this manner. It fell out that the king of Hungarie had so well bestirred himselfe against the Turkes, that *A-murathes* was glad (vpon vnequal conditions, and euen to his

It is so called
by the French
men, but more
commonly, the
Strait of Ca-
stille.

owne hurt, and their good) to conclude a peace with him: wherein it was agreed, that certaine provinces should be restored to the Hungarians, which otherwise could not have beene recovered but by great losse of men. This league being made, and the articles thereof engrossed in both languages, with a solemne oath taken on both parties for the confirmation of the same; behold the Cardinall of Florence, Admirall of the nation which lay vpon the sea Hellespont (now called *S. Georges arme*, which diuideth Turkie from Greece) sendeth letters to the King of Hungarie to perswade him to disannuall and repeale this new concorded peace: This practise likewise did Cardinall *Iulian*, the Popes Legate in Hungarie, with might and maine help forward: which two good pillars of the Church, inspired with one and the same spirit, wrought together so effectually with the king, that at their instance he falsified his oath, broke the peace, and sent to Constantinople to denounce warre afresh; and forthwith whilest their Embassadors were retiring their garisons out of Misia, to bring them into their hands againe, and had sent fortie thousand crownes for the ransome of certaine great men which were prisoners, and had restored the Realme of Rascia and all their captiues, according to the tenor of the late league, not knowing of this new breach; in the meane while (I say) hee set forward his armie towards the Turks in all expedition. Now the Turks secure and misdoubting nothing, were set vpon vnawares by the king, yet putting themselves in defence, there grew a long and sharpe battell, till *Amurathes* perceiuing his side to decline, and almost ouercome, pulled out of his bosome the articles of the aforesaid peace, and lifting vp his eyes to heauen, vttered these speeches: O Iesus Christ, these are the leagues that thy Christians haue made and confirmed by swearing by thy name, and yet haue broken them againe: if thou beest a God as they say thou art, reuenge this iniurie which is offered both thee and mee, and punish those truce-breaking varlets. He had scarce ended these speeches, but the Christians battell and courage began to rebate, *Uladislaus* himselfe was slain by the

the Ianizaries, his horse being first hurt ; his whole armie was discomfited, and all his people put to the sword, sauing a few that fled : amongst whom was the right reuerend Embassador of the Pope, who as soone as he had thrust in others ouer the eares, withdrew himselfe (forsooth) farre enough from blowes or danger. Then followed a horrible butcherie of people, and a lamentable noyse of poore soules readieto bee slaughtered, for they spared none, but haled them miserably in pieces, and executed a iust and rigorous iudgement of God for that vile trecherie and perjurie which was committed.

CHAP. XXVIII.

More examples of the like subiect.



Vt let vs adde a few more examples of fresher memorie astouching this vngodlie perjurie: And first, not to ouerpasse King *Philip* of Macedonie, who neuer made reckoning of keeping his oathes, but swore and vnswore them at his pleasure, and for his commoditie: doubtlesse it was one of the chiefe causes why hee and his whole progenie came quickly to destruction (as testifieth *Pausanias*) for *In Arcadia* he himselfe being 46 yeares old, was slaine by one of his owne seruants; after which *Olympius* his wife made away two of his sonnes, *Anideus*, and another which he had by *Cleopatra Attalus* his neece, whome shee sod to death in a cauldron: his daughter *Thessalonicaes* children likewise all perished: and lastly, *Alexander* after all his great victories, in the midst of his pompe, was poysoned at Babylon.

Gregorie Tours maketh mention of a wicked varlet in *De confessoribus* France among the people called *Aucini*, that forswearing himselfe in an vnjust cause, had his tongue so presently tyed, that he could not speake but roare, and so continued, till by his earnest prayers and repentance the Lord restored to him the vse of that vnruely member.

There

There were in old time certaine people of Italie called *Aequi*, whereof the memorie remaineth onely at this day, for they were vtterly destroyed by *Q. Cincinnatus*. These hauing solemnly made a league of friendship with the Romanes, and sworne vnto it with one consent, afterward chose *Gracchus Cluilius* for their captaine, and vnder his conduct spoyled the fields and territories of the Romans, contrarie to their former league and oath. Whereupon the Romans sent *Q. Fabius, P. Volumnius*, and *A. Posthumius* embassadors to them, to complain of their wrongs, and demand satisfaction: but their captaine so little esteemed them, that hee bad them deliuer their message to an oake standing there by, whilest he attended on other businesse. Then one of the three turning himselfe towards the oake, spake on this maner: *Thou hallowed oake, and whatsoeuer else belongeth to the gods in this place, heare and beare witnes of this disloyall part, & fauor our iust complaints, that with the assistance of the gods we may be reuenged on this iniury.* This don, they returned home, & shortly after gathering a power of men, set vpon & ouercame that truce-breaking nation.

In the yere of Rome built 317, the Fidenates reuolted from the friendship and league of the Romanes, to *Toluminus* the king of the Veyans, & adding crueltie to treason, killed foure of their embassadors that came to know the cause of their defection: which disloyalty the Romanes not brooking, vnderooke war against them, & notwithstanding all their priuat & forrein strength, ouerthrew and slew them. In this battell it is said, that a Tribune of the souldiers seeing *Toluminus* brauely galloping vp and down, & encouraging his souldiers, and the Romanes trembling at his approch, said, Is this the breaker of leagues, and violater of the law of nations? If there be any holinesse on earth, my sword shall sacrifice him to the soules of our slain embassadors; and therewithall setting spurres to his horse, he vnhorst him, & fastening him to the earth with his speare, cut of his perfidious head: whereat his army dismaied, retired, and became a slaughter to the enemies.

Albertus Duke of Franconia hauing slaine *Conrade* the Earle of Lotharingia, brother to *Lewis* the fourth, then Em-
peror, and finding the Emperors wrath incensed against him
for the same, betooke himselfe to a strong castle at Bamberg;
from whence the Emperor neither by force nor policie could
remoue him for seuen yeares space, vntill *Atto* the Bishop of
Mentz by trecherie deliuered him into his hands. This *Atto*
vnder shew of friendship repaired to the castle, and gaue his
faith vnto the earle, that if he would come down to parle with
the Emperor, he should safely returne into his hold: the Earle
mistrusting no fraud, went out of the castle gates with the
Bishop towards the emperor; but *Atto* (as it were suddenly re-
membering himself, when indeed it was his deuised plot) desi-
reth to returne back and dine ere he went, because it was some-
what late: so they do, dine, and returne. Now the Earle was
no sooner come to the Emperor, but hee caused him to be pre-
sently put to death, notwithstanding he vrged the Bishops
promise and oath for his returne: for it was answered, that his
oath was quit by returning backe to dine, as he had promised.
And thus the Earle was wickedly betrayed, though justly pu-
nished. As for *Atto* the subtrill traitor, indeed hee possessed
himselfe by this meanes of the Earles lands; but withall,
the justice of God seised vpon him, for within a while after he
was stricken with a thunderbolt, and as some say, carried
into mount *Aetna*, with this noyse, *Sic peccato lues, atque ru-
endo rues.*

Melanct. Chr.

Lib. 4.

campofulgos.

Lib. 7. cap. 3.

Argiues

Argiues

Argiues

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Argiues

Cleomenes King of Lacedemonia making warre vpon the
Argiues, surprised them by this subiltie, he tooke truce with
them for seuen dayes, and the third night whilest they lay
secure, and vnwarie in their truce, he opprested them with
a great slaughter, saying, (to excuse his trecherie, though no
excuse could cleare him from the shame thereof) that the truce
which he made was for seuen dayes onely, without any menti-
on of nights: howbeit for all this, it prospered not so well
with him as he wished: for the *Argiue* women, their hus-
bands slaine, tooke armes like *Amalons*, *Talesilla* being
their

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their captainesse, and compassing the citie walls, repelled *Cleomenes*, halfe amased with the strangeness of the sight. After which he was banished into *Ægypt*, and there miserably and desperately slew himselfe. ¶

@bron. Carion.

The Roocke
is Christ.
1 Cor. 10.

The Pope of Rome with all his heard of Bishops, opposed himselfe against the Emperor *Henry* the fourth; for he banished him by excommunication from the society of the Catholike Church, discharged his subjects from the oath of fealty, and sent a crowne of gold to *Rodolph* king of *Sueuia*, to canonize him Emperor: the crowne had this inscription, *Petra dedit Petro, Petrus diadema Rodolpho*; that is, *The Roocke gaue vnto Peter, and Peter gaue vnto Rodolph the crown*: Notwithstanding *Rodolph* remembring his oath to the Emperour, and how vile a part it was to betray him whom he had sworne to obey and defend, at first refused the Popes offer: howbeit by the persuation of the Bishops sophistrie, he was induced to vndertake the name and title of *Cesar*, and to opugne the Emperor *Henry* by armes, euen by foure vnjust battels, in the last of which *Rodolph* being ouercome, lost his right hand, and was sore wounded otherwise: wherefore being readie to die, when one brought vnto him his hand that was cut off in the battell, he in detestation of the Popes villanie, burst forth into these termes, (many Bishops standing by) *Behold here the hand wherewith I swore fealtie to the Emperor, this will be an argument of my breach of faith before God, and of your traitorous impulsion thereunto.* And thus he deceased, justly punished euen by his owne confession for his perjurie. Howbeit for all this manifest example, the Pope and Bishops continued to persecute the poore Emperor, yea and to stir vp his owne sonnes, *Conrade* and *Henry*, to fight against him; so hardned are their hearts against all judgements.

2^d 2^d Feb. li. 6. c. 8.

Narcissus Bishop of *Ierusalem*, a man famous for his vertues, and sharpe in reproving and correcting vice, was accused by three wicked wretches, of vnchastity, and that falsly and maliciously; for to proue their accusation true, they bound it with oaths and curses on this wise; the first said, *If I ly, I pray*
God

God I may perish by fire: the second, *If I speake aught but* 175
truth, I pray God I may be consumed by some filthie and cruell Calumniation
disease: the third, If I accuse him falsely, I pray God I may be Lib. 2. Cap. 24.
deprived of my sight and become blinde. Thus, although the
honestie and chastitie of *Narcissus* was so well knowne to all
the faithfull, that they beleueed none of their oathes, yet the
good Bishop, partly moued with griefe of this false accusa-
tion, and partly with desire of quietnesse from worldly af-
fares, forsooke his bishopricke, and liued in a desert for many
yeares. But his forsworne accusers by their death witnessed
his innocencie, which by their words they impugned: for the
first, his house being set on fire extraordinarily, perished in
the flame, with all his familie and progenie: The second lan-
guished away with an irkesome disease that bespread his bodie
all ouer: The third seeing the woful ends of his companions,
confessed all their villanie, and lamenting his case and crime,
persisted so long weeping, till both his eyes were put out.
Thus God in his just iudgement sent vpon each of them their
wishes, and thereby cleered his seruant from shame and op-
probrie.

Burghard Archbishop of Magdeburg, though in regard *Chron. Ernesti,*
of his place and profession, he ought to haue giuen good ex- *Brotanff.*
ample of honestie in himselfe, and punish perjurie in others;
yet he thrice broke his promise and oath with his owne Citi-
zens, the Senat and people of Magdeburg: for first he besie-
ged them with a power of men, and though they redeemed
their libertie with a summe of money (he swearing not to be-
siege them any more) yet without respect of truth and credit
he returned afresh to the siege: but his perfidie was soone ta-
med; for they tooke him prisoner at that assault: howbeit he
so assuaged their angrie mindes, with his humble and lowlie
entreaties and counterfeit oathes, neuer to trouble them any
more, but to continue their stedfast friend, that they not one-
ly freed him from imprisonment, but restored him to all
his dignities with solemnitie: neuerthelesse the traiterous
Archbishop returning to his old vomit, got dispensation
for

for his oath from Pope *John* the xxij and began afresh to vex, molest, and murder them whom he had sworne to main-
taine: but it was the will of God that he should be once again
caught, and being enclosed in prison, whilest his friends
sought meanes to redeeme him, the gaoler beat him to death
with a dore barre, or as some say, with an yron rod taken out
of a window; and so at last, though long, his perjurie found
it desert.

Theatr. hister.

The small successe that the Emperor *Sigismund* had in all
his affaires, (after the violation of his faith giuen to *John Huss*
and *Hierome* of Prague at the Councell of Constance, whom
though with direct protestations and oathes he promised safe
conduct and returne, yet he adiudged to be burned) doth tes-
tifie the odiousnesse of his sin in the sight of God. But aboue
all, this one example is most worthie the marking, of a fellow
that hearing perjury condemned in a pulpit by a learned prea-
cher, and how it neuer escaped vnpunished; said in a braue-
rie, *I haue oft forsworne my selfe, and yet my right hand is not
a whit shorter than my left.* Which words he had scarce vtte-
red, when such an inflammation arose in that hand, that he was
constrained to go to the Chirurgion and cut it off, lest it
should infect his whole bodie; and so his right hand became
shorter than his left, in recompence of his perjurie, which he
lightly esteemed of.

About the yeare of our Lord 925, when King *Ethelstane*,
otherwise called *Adelstane*, reigned here in England, there
was one *Elfrede* a Nobleman, who with a faction of seditious
persons conspired against the King presently after the death
of his father, and at Winchester went about to put out his
eyes: but the King by the good prouidence of God escaped
that danger; and *Elfrede* being accused thereof, fled to Rome,
to the end to purge himselfe of the crime by oath before the
Pope: who being brought to the Church of *Saint Peter*, and
there swearing, or rather forswearing, himselfe to be cleere,
when indeed he was guiltie, behold the Lords hand vpon
him, suddenly as soone as his oath was pronounced, he fell
downe

downe in a strange sicknesse; and from thence being brought to the English house in Rome, within three dayes after departed this life. The Pope sent word hereof to King *Ethelstane*, with demand, Whither he would haue him buried among Christians or no: Who through the persuasions of his friends and kinsfolke, granted, that though he neither liued nor died like a Christian, yet he should haue Christian burial.

In the towne of Rutlinquen a certaine passenger came into an Inne, and gaue a budget to his host to be kept, in the which there was a great sum of money: but when he demanded it againe at his departure, the host denied it, and gaue him iniurious words, with many mocks and taunts. Whereupon the passenger calleth him in question before the Iudge, and because he wanted witnesses, desireth to haue him sworne: who without all scruple offered to swear and protest, That he neuer receiued or concealed any such budget of money from him; giuing himselfe to the Diuell if he swore falsely. The passenger seeing his forwardnesse to damne himselfe, demanded respite to consider of the matter, and going out, hee meets with two men, who enquire the cause of his comming thither; and being informed by him, offer their helpe vnto him in his cause: thereupon they returne before the Iudge, and these two vnknowne persons iustifie that the budget was deliuered vnto the host, and that he had hidden it in such a place: whereat the host being astonished, by his countenance and gesture discovered his guiltinesse: the Iudge thereupon resolved to send him to prison, but the two vnknowne witnesses (who were indeed two fiends of hell) began to say, you shall not need, for we are sent to punish his wickednesse; and so saying, they hoisted him vp into the ayre, where hee vanished with them, and was neuer after found.

In the yeere of our Lord 1055, *Goodwine* Earle of Kent sitting at the table with King *Edward* of England, it happened that one of the cupbearers stumbled, and yet fell not: whereat *Goodwine* laughing, said, That if one brother had not holpen

N

another

Job. le Gaff.
1 vol. of his
Tablet alke.

Stow. Chron.

another (meaning his legs) all the wine had been spilt: with which words the King calling to minde his brothers death, which was slain by *Goodwine*; answered, So should my brother *Alphred* haue holpen me had not *Goodwine* been: then *Goodwine* fearing the Kings new kindled displeasure, excused himself with many words, and at last eating a morsel of bread, wished it might choke him if he were not guiltles of *Alphred's* bloud. But he swore falsly, as the judgement of God declared, for he was forthwith choaked in the presence of the King, ere he remoued one foot from that place; though there be some say he recovered life againe.

Stow. Chron.

Long time after this, in the raigne of *Queene Elizabeth*, there was in the citie of London, one *Anne Aueries* widow, who forswore her selfe for a little money that she should haue paid for six pounds of tow at a shop in Woodstreet: for which cause being suddenly surprised with the iustice of God, she fell down speechlesse forthwith, and cast vp at her mouth in great aboundance, and with horrible stinke, that matter which by natures course should haue been voided downewards, and so died, to the terrour of all perjured and forsworne wretches. There are in histories many more examples to be found of this hurtfull and pernicious sin, exercised by one nation towards another, and one man towards another, in most prophane and villanous sort, neither shaming to be accounted forsworne, nor consequently fearing to displease God and his majestie. But forasmuch as when we come to speake of murtherers in the next booke, we shal haue occasion to speake of them more, or of such like, I will referre the handling thereof vnto that place: only this, let euery man learn by that which hath been spoken, to be sound and fraudles, and to keep his faith and promise towards all men, if for no other cause, yet for feare of God, who leaueth not this sin vnpunished, nor holdeth them guiltlesse that thus taketh his name in vaine.

*The plough Curre shall shortly enter
the man himselfe shall his house to ruin
Heerod.*

CHAP.

Of Blasphemers.



Stouching Blasphemie, it was a most grievous and enormous sin, and contrary to this third Commandement, when a man is so wretched and miserable, as to pronounce presumptuous speeches against God, whereby his name is slandered and euil spoken of: which sin cannot chuse but be

sharply and seuerely punished; for if so be that God holdeth not him guiltles that doth but take his name in vaine, must he not needs abhor him that blasphemeth his Name? See how meritoriously that wicked and peruerse wretch that blasphemed and murdered (as it were) the name of God among the people of Israel in the desert, was punished: he was taken, put in prison, and condemned, and speedily stoned to death by the whole multitude: & vpon that occasion (as euill maners begat euermore good lawes) the Lord instituted a perpetual law and decree, that euery one that should blaspheme and curse God, of what estate or degree soeuer, should be stoned to death, in tokē of detestation: which sentence, if it might now adaies stand in force, there would not raigne so many miserable blasphemers & deniers of God as the world is now filled & infected with. It was also ordained by a new law of *Iustinian*, That blasphemies should be seuerely punished by the judges & magistrates of Commonweales: but such is the corruption and miserie of this age, that those men that ought to correct others for such speeches, are oftentimes worst themselues: and there are that thinke, that they cannot be sufficiently feared and awed of men, except by horrible bannings & swearings they despight and maugre God: nay it is further come to that passe, that in some places, to swear and ban be the marks and ensignes of a Catholike, & they are best welcome that can blaspheme most.

Leuit. 24.

God. lib. 3.
tit. 43.

Of Blasphemers.

The Theatre of

180
Nich. Gil. vol. 1.
Of French
Chronicles.
* Lord of
Ienville.

How much then is that good King *S. Lewis* of France to bee commended, who especially discharged all his subjects from swearing and blaspheming within his realme, insomuch that when he hearing a * nobleman blaspheme God most cruelly, hee caused him to be laid hold on, and his lips to bee slit with an hot yron, saying, he must be content to endure that punishment, seeing hee purposed to banish oathes out of his kingdom. Now we call blasphemie (according to the Scripture phrase) euery word that derogateth either from the bountie, mercy, iustice, eternitie, and soueraigne power of God. Of this sort was that blasphemous speech of one of King *Iorams* princes, who at the time of the great famine in Samaria, when it was besieged by the Syrians, hearing *Elizeus* the Prophet say, that the next morrow there should bee plenty of victuals, and good cheape, rejected this promise of God made by his Prophet, saying, that it was impossible; as if God were either a lyar, or not able to performe what he would: for this cause this vnbeleeuing blasphemer receiued the same day a deserued punishment for his blasphemie, for hee was troden to death in the gate of the City vnder the feete of the multitude that went out into the Syrians campe, forsaken and left desolate by them, through a feare which the Lord sent among them.

a King. 7.

a King. 19.

Sennacherib King of Assyria, after hee had obtained many victories, and subdued much people vnder him, and also layd siege to Ierusalem, became so proud and arrogant, as by his seruants mouth to reuile and blaspheme the liuing God, speaking no otherwise of him than of some strange idoll, and one that had no power to helpe and deliuer those that trusted in him; for which blasphemies hee soone after felt a just vengeance of God vpon himselfe and his people: for although in mans eyes hee seemed to bee without the reach of danger (seeing hee was not assayled but did assaile, and was guarded with so mighty an armie, that assured him to make him lord of Ierusalem in short space) yet the Lord ouerthrew his power, and destroyed of his men in one night by the hand of his

his Angell 185 thousand men, so that he was faine to raise his siege, and returne into his owne kingdome, where finally he was slaine by his owne sonnes, as he was worshipping on his knees in the temple of his god.

In the time of the Machabees, those men that were in the strong hold called Cazara, fighting against the Iewes, trusting to the strength of the place wherein they were, vttered forth most infamous speeches against God: but ere long, their blasphemous mouthes were encountered by a condigne punishment: for the first day of the siege, *Machabeus* put fire to the towne, and consumed the place (with the blasphemers in it) to ashes.

Holofernes, when *Achior* aduanced the glorie of the God of Israel, replied on this fashion: *Since thou hast prophesied vnto vs, that Israel shall bee defended by their God, thou shalt proue that there is no God but Nabuchadonosor, when the sword of mine armie shall passe through thy sides, and thou shalt fall among their slaine*: but for this blasphemy the Lord cut him short, and preuented his cruell purpose by sudden death, and that by the hand of a woman, to his further shame.

Nay, this sin is so odious in the sight of God, that he punisheth euen them that giue occasion thereof vnto others, yea though they be his dearest children, as it appeareth by the words of the Prophet *Nathan* vnto king *David*: *Because of this deed (saith he) of murdering Vriah, and defiling Bathshabe, thou hast made the enemies of the Lord to blaspheme, the childe that is borne vnto thee shall surely die.*

In the Empire of *Iulian* the Apostata there were diuers great men that for the Emperours sake forsooke Christ and abjured his religion: amongst whom, was one *Iulian*, vncke to the Emperor, and Gouvernour of the East; another *Felix* the Emperours Treasurer: the first of which two, after hee had spoyled all Christian Churches and temples, pissed against the table whereon the holy sacraments were vsed to be administered, in contempt, and strucke *Enzoins* on the eare for reprouing him for it: the other beholding the holy vessels that

2. Machab. 10.

Iudeth 6.7.

2. Kings 12.

Theodor. lib. 3.
cap. 11. & 12.
Contempt of
holy things.
Lib. 1. cap. 3. 4.

belonged to the Church, said, See what precious vessels *Maries* sonne is serued withall. After which blasphemie, the Lord plagued them most strangely: for *Julian* fell into so strange a disease, that his entrails being rotten, he voided his excrements at his mouth, because when they passed naturally, hee abused them to the dishonour of God. *Felix* vomited bloud so excessively night and day at his blasphemous mouth, that he died forthwith.

Theatr. histor.

About the same time there liued a famous sophister and Epicure called *Libanius*; who being at Antioch, demanded blasphemously of a learned and godly schoolemaster, What the Carpenters sonne did, and how hee occupied himselfe? Marry (quoth the schoolemaster, full of the spirit of God) the Creator of this world (whom thou disdainfully callest the carpenters sonne) is making a coffin for thee, to carrie thee to thy graue: whereat the sophister jeasting, departed, and within few daies dying, was buried in a coffin, according to the prophesie of that holy man.

*Vide li. 1. ca. 21
Heres.
Philip Chron.
Ab. Ursberg.*

The Emperor *Heraclius* sending Embassadours to *Cosroë* the King of Persia to entreat of peace, returned with this answer, That he would neuer cease to trouble them with warre, till he had constrained them to forsake their crucified Christ, and to worship the Sunne. But ere long hee bore the punishment of his blasphemie: for what with a domesticall calamitie, and a forrein ouerthrow by the hand of *Heraclius*, he came to a most wofull destruction.

*Fincelius de
Miraculis, li. 2.*

Michael that blasphemous Rabbine, that was accounted of the Iewes as their Prince and Messias, as hee was on a time banquetting with his companions, amongst other things this was chiefest sauce for their meat, to blaspheme Christ and his mother *Marie*, insomuch as he boasted of a victorie already gotten ouer the Christians God. But marke the issue: as hee descended downe the stayers, his foot slipping, hee tumbled headlong and broke his necke; wherein his late victorie proued a discomfiture and ouerthrow, to his eternall shame and confusion.

Three souldiers (amongst the Tyrigetes, a people of Sarmatia) passing through a Wood, there arose a tempest of thunder and lightening, which though commonly it maketh the greatest Atheists to tremble, yet one of them to shew his contempt of God and his judgements, burst forth into blasphemie and despightings of God. But the Lord soone tamed his rebellious tongue: for he caused the winde to blow vp by the root a huge tree, that fell vpon him and crushed him to pieces, the other escaping to testifie to the World of his destruction.

At a village called Benauides in Spaine, two young men beeing together in a fiede, there arose of a sudden a terrible tempest, with such violence of weather and winde, and withall so impetuous a whirlwind, that it amased those that beheld it. The two young men seeing the furie thereof comming a-maine towards them, to auoid the danger ran away as fast as they possibly might: but make what haste they could, it over-tooke them: who fearing lest the same should swing them vp into the ayre, fell flatlong downe vpon the earth; where the whirlwinde whisking round about them a prettie while, and then passing forth, the one of them arose so altered and in such an agony, that he was scarcely able to stand on his feet: the other lying still and not stirring, some others a farre off, that stood vnder a hedge, went to see how he did, and found him to be starke dead, not without marks vpon him of wonderfull admiration: for all his bones were so crushed, that the pipes and joynts of his legges and armes were as easie to bee turned the one way as the other, as though his whole bodie had been made of molle; and besides, his tongue was pulled out by the roots, which could not by any meanes be found, though they sought for it most diligently. And this was the miserable end of this wretched man, who was noted to be a great outragious swearer and blasphemer of Gods holy name; the Lord therefore chose him out, to make him an example to the World of his justice.

*Antonio de
Torquemada.*

No lesse notable is the example of a young girle, named *Denis Benifield*, of twelue yeres of age: who going to schoole amongst other girles, when they fell to reason among themselves after their childish discretion about God, one among the rest said that he was a good old father: What, hee? (said the foresaid *Denis*) hee is an old doting foole: which beeing told to her mistresse, shee purposed to correct her the next day for it: but it chanced that the next day her mother sent her to London to the market, the wench greatly entreating her mother that she might not goe, so that she escaped her mistresses correction. But the Lord in vengeance met with her: for as shee returned homeward, suddenly she was stricken dead, all the one side of her beeing blacke; and buried at Hackney the same night. A terrible example (no doubt) both to old and yong, what it is for children to blaspheme the Lord and God, and what it is for parents to suffer their young ones to grow vp in blindnesse, without nurturing them in the feare of God, and reuerence of his Majestie, and therefore worthie to bee remembered of all.

Paul Diacon.
in the historie
of *Anastatius*.
Sabel. Anead.
3. lib. 2.
Anton. Panor.
of the acts of
Alphonfus.
Aneas Silvius
of the Acts of
Alphonfus.

In the yeare 510 an Arrian Bishop called *Olimpius* beeing at Carthage in the bathes, reproched and blasphemed the holy and sacred Trinitie, and that openly: but lighting fell down from heauen vpon him three times, and he was burnt and consumed therewith. There was also in the time of *Alphonfus* King of Arragon and Sicilie, in an Isle towards Africa, a certaine hermit called *Antonius*, a monstrous and prophane hypocrite, that had so wicked a heart to deuise, and so filthie a throat to belch out vile and injurious speeches against Christ Iesus and the Virgin *Mary* his mother; but hee was stricken with a most grieuous disease, euen to be eaten and gnawne in pieces of wormes vntill he died.

CHAP. XXX.

Of those that by cursing and denying God giue themselves to the Diuell.



AS concerning those that are addicted to much cursing, and as if their throats were Hell it selfe, to despightings and reuiling a gainst God (that is blessed for euer) and are so madde as to renounce him, and giue themselves to the diuell: truly they worthily deserue to be forsaken of God, and giuen ouer to the diuell indeed, to goe with him into euerlasting perdition: which hath been visibly experienced in our time vpon certaine wretched persons, which haue beene carried away by that wicked spirit to whom they gaue themselves.

There was vpon a time in Germanie, a certaine naughtie-
 packe of a most wicked life, and so euill brought vp, that at
 euerie word he spake almost, the deuill was at the one end; if
 walking hee chanced to tread awrie, or to stumble, presently
 the Diuell was in his mouth: whereof albeit hee was many
 times reprooued by his neighbours, and exhorted to correct
 and amend so vile and detestable a vice, yet all was in vaine:
 continuing therefore this euill and damnable custome, it hap-
 pened, that as hee was vpon a time passing ouer a bridge, hee
 fell down, and in his fall gaue these speeches, Hoist vp with an
 hundred diuels: which he had no sooner spoken, but the di-
 uel whom he called for so oft, was at his elbow to strangle him,
 and carrie him away with him.

A certaine souldier trauellling through Marchia, a countrey
 of Almaine, and finding himselfe euill at ease in his journey,
 abode in an Inne till hee might recouer his health, and com-
 mitted

*Luther vpon
 the 15 Chap. of
 the 1 Epist. to
 the Corinth.*

*wierus 3 book
 chap. 17. of the
 delusion of spi-
 rits.*

mitted to the hostesses custodie certaine money which hee had about him. Nowa while after being recouered of his sicknesse, hee required his money againe; but shee hauing consulted with her husband, denied the receit, and therefore the returne thereof; and accused him of wrong, in demanding that which she neuer receiued: The souldier on the other side fretted amaine, and accused her of couenage: Which stirre when the goodman of the house vnderstood (though priuie to all before) yet dessembling, tooke his wiues part, and thrust the souldier out of doores: who being throughly chafed with that indignitie, drew his sword, and ran at the doore with the point therof: whereat the host began to crie, Theeues, theeues, saying that he would haue entered his house by force: so that the poore souldier was taken and cast in prison, and by proccesse of law readie to bee condemned to death: but the verie day wherein this hard sentence was to be pronounced and executed, the diuell entered into the prison, and told the souldier that he was condemned to die; howbeit neuerthelesse if hee would giue himselfe bodie and soule vnto him, he would promise to deliuer him out of their hands: the prisoner answering, said, That hee had rather die being innocent, and without cause, than to be deliuered by that meanes: againe the diuell replied, and propounded vnto him the great danger wherein he was, yea and vsed all cunning meanes possible to persuade him: but seeing that he lost his labour, he at length left his suit, and promised him both helpe, and reuenge vpon his enemies, and that for nothing: aduising him moreouer when hee came to iudgement, to plead not guiltie, and to declare his innocencie and their wrong, and to intreat the Iudge to grant him one in a blew cap that stood by to be his aduocate: (now this one in a blew cap was the Diuel himselfe) the souldier accepting his offer, being called to the barre, and indicted there of Felonie, presently desired to haue his Attorney, who was there present to plead his cause: then began the fine and craftie Doctor of the lawes to plead, and defend his client verie

cun-

cunningly, affirming him to be falsly accused, and consequently vnjustly condemned, and that his host did withhold his mony and had offered him violence; and to proue his assertion he reckoned vp euery circumstance in the action, yea the verie place where they had hidden the mony. The host on the other side stood in deniall very impudently, wishing the diuell might take him if he had it: then the subtil lawyer in the blew cap, looking for no other vantage, left pleading, and fell to lay hold of the host, and carrying him out of the Sessions house, hoisted him into the ayre so high, that he was neuer after seen nor heard of. And thus was the souldier deliuered from the execution of the law most strangely, to the astonishment of all the beholders, that were eye witnesses of that which happened to the forsworne and cursing host.

In the yere of our Lord 1551, at Megalopole neere Voildstat, it happened in the time of the celebration of the feast of Pentecost, the people beeing set on drinking and carousing, that a woman in the companie commonly named the diuell in her oathes; till that hee beeing so often called on, came of a sudden, and carried her through the gate aloft into the ayre before them all, who ran out altonished to see whither hee would transport her, and found her a while hanging in the ayre without the towne, and then falling downe vpon the ground dead. *John Wierus.*

About the same time there liued in a Citie of Sauoy one that was both a monstrous swearer, and also otherwise very vicious, who put many good men to much fruitlesse paines, that in regard of their charge employed themselues often to admonish and reprove his wicked behauiour, to the end hee might amend it: but all in vaine, they might as wel cast stones against the winde; for he would not so much as listen to their words, much lesse reforme his maners. Now it fell out that the pestilence being in the citie, he was infected with it, and therefore withdrew himselfe apart with his wife and another kinswoman into a garden which hee had: neither yet in this extremitie

extremities did the ministers forsake him, but ceased not continually to exhort him to repentance, and to lay before his eyes his faults and offences, to the end to bring him into the right way. But he was so farre from being touched or moued with these godly admonitions, that he stroue rather to harden himself more and more in his sins. Therefore one day hastening forward his owne mishap, as he was swearing and denying God, and giuing himselfe to the diuel, and calling for him with vehemencie, behold euen the diuel indeed snatched him vp suddenly, and heaued him into the aire, his wife and kinswoman looking on, and seeing him flie ouer their heads. Being thus swiftly transported, his cap tumbled from his head, and was found at Rosae; but himselfe no man could euer after set eye on. The magistrate aduertised hereof, came to the place where hee was taken, to bee better enformed of the truth, taking the witnesse of the two women touching that which they had seene. Heere may wee see the strange and terrible euent of Gods iust vengeance vpon such vile caitifes; which doubtlesse are made manifest to strike a feare and terrour into the heart of euerie swearer and denier of God (the World beeing but too full at this day of such wretches) that are so inspired with Sathan, that they cannot speak but they must name him, euen him that is both an enemy to God and man, and like a roaring lion runneth and roueth too and fro to deuoure them: not seeking any thing but mans destruction. And yet when any pain assaileth them, or any trouble disquieteth their minds, or any danger threatneth to oppresse their bodies, desperately they call vpon him for aid, when indeed it were more needfull to commend themselves to God, and to pray for his grace and assistance, hauing both a commandement so to doe, and a promise adioyned, that he will helpe vs in our necessities, if we come vnto him by true and heartie prayer. It is not therefore without just cause, that God hath propounded and layed open in this corrupt age, a Theatre of his Iudgements, that euerie man might be warned thereby.

CHAP. XXXI.

More examples of Gods Iudgements vpon cursers.



Vt before we goe to the next commaundement we will adjoyne a few more examples of this diuellish cursing. *Martin Luther* hath left registred vnto vs a notable example showne vpon a Popish priest that was once a professor of the sincere religion, and fel away voluntari-

Ex Col. Lutheri.

ly vnto Papisme; whereof *Adam Budissina* was the reporter: This man thundered out most bitter curses against *Luther* in the pulpit, at a towne called *Ruthnerwald*, and amongst the rest, wished, that if *Luthers* doctrine were true, a thunderbolt might strike him to death. Now three dayes after there arose a mightie tempest, with thunder and lightening: whereat the cursed Priest, bearing in himselfe a guiltie conscience, for that he had vnruly and maliciously spoken, ran hastily into the Church, and there fell to his prayers before the Altar most deuotely; but the vengeance of God found him out and his hypocrisie, so that he was stroken dead with the lightening, and albeit they recouered life in him againe, yet as they led him homewards through the Church-yard, another flash so set vpon him, that he was burnt from the crowne of the head to the soule of the foot, as blacke as a shoo, so that he died with a manifest marke of Gods vengeance vpon him.

Theodorus Beza reporteth vnto vs two notable histories *Homil. 26. in hist. passionis.* of his owne knowledge, of the seueritie of Gods judgement vpon a curser and a perjuror; the tenor whereof is this, I knew (said he) in France a man of good parts, well instructed in Religion, and a master of a Familie, who in his anger cursing, and bidding the Diuell take one of his children, had presently his wish; for the childe was possessed immediatly with a Spirit: from which though by the feruent and continuall prayers

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prayers of the Church he was at length released, yet ere he had fully recovered his health he died. The like we read to haue happened to a woman, whom her husband in anger deuoted with bitter curses to the Diuell; for Sathan assaulted her presently, and robbed her of her wits, so that she could neuer be recovered.

*Discipulus de
Tempore Ser-
mon. 116.*

Perjurie,

Lib. 1. cap. 29.

Another example (saith he) happened not far hence, euen in this country, vpon a perjuror that forswore himselfe to the end to deceiue and prejudice another thereby: but he had no sooner made an end of his false oath, but a grieuous Apoplexy assailed him, so that without speaking of any one word he dyed within few dayes.

*Job. Fincelins,
lib. 3. de Mirac.*

In the yere of our Lord 1557, the day before good fryday, at Forchenum a city in the Bishopricke of Bamburg, there was a certaine crooked Priest both in body and minde, through age and euill conditions, that could not go but vpon crutches, yet would needs be lifted into the pulpit to make a Sermon: his text was out of the 11 chap. of the first Epistle to the Corinthians, touching the Lords Supper; wherout taking occasion to defend the Papistical errors and the Masse, hee vsed these or such like blasphemous speeches. O *Paul, Paul*, if thy doctrine touching the receiuing of the Sacrament in both kinds be true, and if it be a wicked thing to receiue it otherwise, then would the diuel might take me: and (turning to the people) if the Popes doctrine concerning this point be not true, then am I the diuels bondslaue, neither do I fear to pawn my soule vpon it. These & many other blasphemous words he vsed, till the Diuell came indeed, transformed into the shape of a tall man, blacke and terrible, sending before him such a fearefull noyse, and such a wind, that the people supposed that the Church would haue fallen on their heads: but he not able to hurt the rest, tooke away the old Priest, being his deuoted bondslaue, and carried him so far that he was neuer heard of. The bishop of Rugenastines brother hardly escaped his hands: for he came back to fetch him; but he defending himself with his sword, wounded his owne bodie, and very narrowly escaped

ped with his life. Beside, after this there were many visions
seene about the citie, as armies of men readie to enter and sur-
prise them, so that well was he that could hide himselfe in a
corner. At another time after, the like noyse was heard in the
Church whilst they were baptising an infant; & all this for the
abominable cursing and blasphemy of the prophane Priest.

In the yeare of our Lord 1556, at S. Gallus in Heluetia, a *Iob. Fincelius,*
certaine man that earned his liuing by making cleane rough *de Mirac. li. 2.*
and soule linnen against the Sun, entering a tauerne, tasted so
much the grape, that his wits were drowned, and his tongue
so inspired; that he vomited out terrible curses against him-
selfe and others: amongst the rest he wished, if euer hee went
into the fields to his old occupation, that the diuell might
come and breake his necke: but when sleepe had conquered
drinke, and sobrietie restored his senses, he went again to his
trade, remembring indeed his late words, but regarding them
not: howbeit the Diuell to shew his double diligence, atten-
ded on him at his appointed houre in the likenesse of a big
swarthie man, and asked him if hee remembred his promise
and vow which he had made the day before, and if it were not
lawfull for him to breake his necke: and withall stroke the
poore man, trembling with feare, ouer the shoulders, that his
feet and his hands presently dried vp, so that he lay there not
able to stir, till by helpe of men he was carried home; the Lord
not giuing the Diuell so much power ouer him as hee wished
himselfe; but yet permitting him to plague him on this sort,
for his amendment, and our example.

Henry Earle of Schwartzburg through a corrupt custome *Albert Kirant,*
vsed commonly to wish he might be drowned in a priue: and *Chron. Saxon.*
as he wished, so it hapned vnto him, for he was so serued, and *lib. 6.*
murdered at S. Peters Monasterie in Erford, in the yeare of
our Lord, 1148.

The like befell a young Courtier at Mansfield, whose cu- *cyriac. Span-*
stome was in any earnest asseueration, to say, The Diuell take *genb. in Ele-*
mee if it be not so: the Diuell indeed tooke him whilst hee *gantys vete-*
slept, and threw him out of a high window; where albeit by *ris Adami.*
the

the good providence of God he caught no great hurt, yet hee learnt by experience to bridle his tongue from all such cursed speeches, this being but a taste of Gods wrath that is to fall vpon such wretches as he.

Theatr. histor.

At Oster a village in the duchy of Megalopole, there chanced a most strange and fearefull example vpon a woman that gaue her selfe to the Diuell both bodie and soule, and vsed most horrible cursings and oathes, both against her selfe and others: which detestible manner of behauiour, as at many other times, so especially she shewed at a marriage in the foresaid village vpon *S. Iohn Baptists* day, the whole people exhorting her to leaue off that monstrous villanie: but shee nothing bettered, continued her course, til all the company were set at dinner, and verie merrie. Then lo, the Diuell hauing got full possession of her, came in person, and transported her into the aire before them all, with most horrible outcries and roarings, and in that sort carried her round about the towne, that the Inhabitants were readie to die with feare, and by and by tore her in foure pieces, leauing in foure seuerall highways a quarter, that all that came by might be witnesses of her punishment. And then returning to the marriage, threw her bowels vpon the table before the Major of the towne, with these words, *Behold, these dishes of meat belong to thee, whom she like destruction awaiteth, if thou dost not amend thy wicked life.* The reporters of this historie were, *Iohn Herman* the Minister of the said towne, with the Major himselfe and the whole Inhabitants, being desirous to haue it knowne to the world for example sake.

Luther.

In *Luthers* conferences there is mention made of this storie following: Diuers noblemen were strining together at a horse race, & in their course cried, The diuel take the last. Now the last was a horse that broke loose, whom the Diuel hoisted vp into the aire and tooke clean away. Which teacheth vs, not to call for the Diuel, for he is readie alwayes about vs vncalled and vnlooked for, yea many legions of them compasse vs about euen in our best actions to disturbe and peruert vs.

A cer-

A certaine man not far from Gorlitz provided a sumptuous supper, and inuited many guests vnto it: who at the time appointed refusing to come, he in anger cried, Then let all the Diuels in hell come. Neither was his wish friuolous; for a number of those hellish fiends came forthwith, whom he not discerning from men, came to welcome and entertaine: but as he tooke them by the hands, and perceiued in stead of fingers, claws, all dismaied heran out of the dores with his wife, and left none in the house but a young infant, with a foole sitting by the fire, whom the Diuels had no power to hurt, neither any man els, saue the goodly supper, which they made away withall, and so departed.

It is notoriously knowne in Oundlea towne in Northamptonshire, amongst all that were acquainted with the partie, namely one *Hacket*, of whom more hath spoken before, how he vsed in his earnest talke to curse himselfe on this manner; *If it be not true, then let a visible confusion come vpon me.* Now he wanted not his wish, for he came to a visible confusion indeed, as hath been declared more at large in the twentieth chapter of this booke. At Witeberg, before *Martin Luther* and diuers other learned men, a woman whose daughter was possessed with a spirit, confessed, That by her curse that plague was fallen vpon her: for being angrie at a time, she bad the Diuell take her, and she had no sooner spoken the word, but he took her indeed, and possessed her in most strange sort.

No whit lesse strange and horrible is that which happened at Neoburg in Germanie, to a son that was cursed of his mother in her anger, with this curse, she prayd God she might neuer see him returne aliue; for the same day the yong man bathing himselfe in the water, was drowned, and neuer returned to his mother aliue, according to her vngodly wish.

The like iudgement of God we read of to haue been executed vpon another sonne that was banned and cursed by his mother, in the citie of Astorga. The mother in her rage cursed one of her sonnes with detestible maledictions, betaking him to the Diuels of hell, and wishing that they would

Iob. Fincelius.

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19th. Iob. p. 106.

Theatr. hister.

Antonio de Torquemed.

fetch him out of her presence, with many other horrible execrations: This was about ten a clocke at night, the same being very darke and obscure; the boy at last through feare went out into a little court behind the house, from the which he was suddenly hoisted vp into the aire, by men in shew of grim countenance, great stature, and loathsome and horrible gesture, but indeed cruell fiends of hell, and that with such swiftnesse (as he himselfe after confessed) that it was not possible, to his seeming, for any bird in the world to fly so fast: and lighting downe amongst certaine mountaines of bushes and briers, was trailed through the thickest of them, and so all torne and rent, not only in his cloaths, but also in his hands and face and almost his whole bodie. At last the boy remembering God, and beseeching him of helpe and assistance, the cruell fiends brought him backe againe through the aire, and put him in at a little window into a chamber in his fathers house, where after much search and grieve for him, hee was found in this pittifull plight, and almost beside himself. And thus though they had not power to depriue him of his life, as they had done the former, yet the Lord suffered them to afflict the parents in the sonne, for the good of both parents and son if they belonged vnto the Lord.

Theatr. hist.
Let not the strangenes of this example discredit the truth thereof, seeing we read how *Lot's* wife was turned into a pillar of salt, *Gen. 19.* & *Corah* with his Companie swallowed of the earth, *Numer. 16.* which are stranger than this.

But aboue all, this is most strange which hapned in a town of Misina, in the yeare of our Lord God 1552, the eleuenth of September; where a cholericke father seeing his sonne slacke about his businesse, wished he might neuer stirre from that place: for it was no sooner said, but done, his son sticke fast in the place, neither by any meanes possible could be remoued, no not so much as to sit or bend his body, till by the praier of the Faithfull his paines were somewhat mitigated, though not remitted: three yeares he continued standing, with a post at his backe for his ease, and foure yeares sitting, at the end whereof he died; nothing weakened in his vnderstanding, but professing the faith, and not doubting of his saluation in Christ Iesus. When he was demanded at any time how he did; he answered most vsually, That he was fastened

of God, and that it was not in man but in Gods mercy for him to be released. 195

John Peter sonne in law to *Alexander* that cruel Keeper of Newgate being a most horrible swearer and blasphemer, vsed commonly to say, If it be not true, I pray God I may rot ere I die: and not in vaine, for he rotted away indeed, and so dyed in miserie. Acts and Monuments, pag. 2101.

Hither we may adde a notable example of a certaine yong gallant that was a monstrous swearer, who riding in the companie of diuers gentlemen, began to sweare and most horribly blaspheme the name of God: vnto whom one in the companie with gentile words said, he should one day answer for that: the Yonker taking snuffe thereat, Why (said he) takest thou thought for me? Take thought for thy winding sheet. Well (quoth the other) amend, for death giueth no warning, as soone commeth a lambes skin to the market, as an old sheeps. Gods wounds (said he) care not thou for me: raging still on this manner worse and worse, till at length passing on their journey, they came riding ouer a great bridge, vpon which this gentleman swearer spurred his horse in such sort, that he sprang cleane ouer with the man on his backe, who as hee was going, cried, Horse and man and all to the Diuell. This terrible story Bishop *Ridley* preached and vttered at *Pauls* crosse: and one *Haines* a Minister of Cornwall (the reprehender of this man) was the reporter of it to Master *Fox*, out of whom I haue drawne it. Let vs refraine then (wretches that we are) our diuelish tongues, and leaue off to prouoke the wrath of God any longer against vs: let vs forbear all wicked and cursed speeches, and acquaint our selues as well in word as in deed, to praise and glorifie God. Acts and Monuments, pag. 2105.

Punishments for the contempt of the Word and Sacraments; and abuse of holy things.

Now it is another kind of taking the Name of God in vaine, to despise his Word and Sacraments: for like as among earthly princes, it is accounted a crime no lesse than treason, either to abuse their pictures, to counterfeit or depraue their seales, to rent, pollute, or corrupt their letters patents, or to vse vnreuerently their messengers, or any thing that commeth from them: So with the Prince of heauen it is a sin of high degree, either to abuse his Word prophanely, which is the letters patents of our saluation; or handle the Sacraments vnreuerently, which are the seales of his mercie; or to despise his Ministers, which are his messengers vnto vs. And this he maketh knowne vnto vs not only by Edicts and Commandments, but also by examples of his vengeance on the heads of the offenders in this case. For the former, looke what *Paul* saith, That for the vnworthy receiuing of the Sacraments, many were weake and sick among the Corinthians, and many slept. How much more then for the abusing and contemning the Sacraments? And the Prophet *David*, That for casting the Word of God behinde them, they should haue nothing to do with his Couenant. How much more then for prophaning and deriding his Word? And *Moses*, when the people murmured against him and *Aaron*, saith, That their murmurings were not against them, which were but Ministers, but against the Lord. How much more then is the Lord enraged, when they are scoffed at, derided, and set at naught? Hence it is that the Lord denounceth a Wo to him that addeth or taketh away from the Word; and calleth them dogs that abuse such precious pearles.

1 Cor. 11. 29.
30.
Psal. 50. 16, 17.
Exod. 16. 8.
Deut. 4. 2.
& 12. 13.
Apoc. 22. 18.
Prouerb. 30. 6.

But let vs come to the examples wherein the grieuousnes of this

this sin will y more open than by any words can be exprest.

First, to begin with the house of Israel, which were the sole select people of the Lord, whom he had chosen out of all other nations of the world, to be his owne peculiar flocke, and his chiefe treasure, aboue all other people of the earth, and a kingdome of Priests, and a holy Nation; when as they contemned and despised his Word spoken vnto them by his prophets, and cast his law behinde their backe, he gaue them ouer into the hands of their enemies, and of *Ammi* made them *Lo-ammi*; that is, of his people, made them not his people: and of *Ruhama*, *Loruhama*; that is, of such as had found mercie and fauour at Gods hand, a nation that should obtain no mercie nor fauour, as the Prophet *Hosea* speaketh.

Hosea 1. 6, 7.

This we see plainly verified first in the ten tribes, which vnder *Ieroboam* fell away from the Scepter of Iuda: for after that the Lord had sundry times scourged them by many particular punishments, as the famine, sword, and pestilence, for their idolatry and rebellion to his law; at the last in the ninth yere of the raigñ of *Hoshea* king of Israel, he brought vpon them a final and general destruction, and deliuered them into the hands of the king of Asshur, who caried them away captiue into Assiria, and placed them in Hala and in Habor, by the riuer of Gofan, and in the cities of the Medes; and in stead of them seated the men of Babel, of Cuthah, Aua, Hamath, and Sepharuaim, in the cities of Samaria. Thus were they vtterly rooted vp, and spued out of the land of their inheritance, and their portion giuen vnto strangers, as was threatned to them by the mouth of

Moses the seruant of the Lord; and the cause of all this is set down by the holy Ghost, *2 King. 17. 13.* to be, for that though the Lord had testified to them by all his prophets and seers, saying, *Turne from your euill wayes, and keepe my commandments and my statutes, according to all the Law which I commanded your fathers: neuerthelesse they would not obey, but hardned their necks:* & then it followeth in the 18 verse, *Therefore the Lord was exceeding wrath with Israel, and put them out of his sight, and none was left but the Tribe of Iuda onely.*

Deu. 28.

2 King. 17. 13.

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Now though the kingdome of Iuda continued in good estate long after the desolation of the ten tribes, (for this happened in the raigne of *Abaz* king of Iuda; yet afterward in the raigne of *Zedekiah*, the great and famous citie Ierusalem was taken by *Nabuchadnezzar* the king of Babel, and vtterly ruined and defaced: the glorious and stately temple of the Lord, built by *Salomon*, the wonder of the world, was burnt down to ashes, together with all the houses of Ierusalem, & all other great houses in the land: all the rich vessels and furniture of the temple, of gold, siluer, and brasle, were carried to Babel by *Nabuzaradan* the chiefe steward. The King himselfe was bound in chaines, and after he had seen his own sons slain before his eyes, had his owne eyes put out, that he might neuer more take comfort of the light. The priests and all the greatest and richest of the people were carried away in captiuitie, and only the poore were left behinde to dresse the vines and til the land. Now what was the cause of this lamentable destruction of this holy City, of the Temple and Sanctuary of the Lord, and of his owne people: it is set downe by the holy-Ghost in expresse word, 2 Chro. 36. 15, 16. That, *When the Lord sent vnto them by his Messengers, rising early, and sending, because he had compassion on them, and on his habitation, they mocked the Messengers of God, despised his words, and misused his Prophets: and therefore the wrath of the Lord arose against his people, and there was no remedie.* Behold here the grieuous judgement of the Lord vpon such as contemned his Word, and despised his Prophets.

2 Chron. 36.
15, 16.

Thus was the first city and temple destroyed: and did the second fare any better? no verily, but far worse: for as their sin was greater, in that the former Iewes contemned only the Word spoken by the Prophets which were but seruants, these despised the Word spoken by the Son himselfe, which is the Lord of life; so their punishment was also the greater: for as Heb. 10. 28, 29. the Apostle saith, *If they which despised Moses Law died without mercy, how much sorer punishment are they worthy of, which tread vnder foot the Sonne of God, and count the blood of*

of the Testament as an unholy thing, and neglect so great salua- 199
tion, which first began to be preached by the Lord himselfe, and Heb. 2. 3.
afterward was confirmed by them which heard him. Therefore
the destruction of the second city and temple by *Titus* and
Vespasian Emperors of Rome, was far more lamentable than
that of the former: yea, so terrible and fearefull was the judge-
ment of God vpon that nation at this time, that neuer the like
calamitie & miserie was heard or read of: there at the siege of
Ierusalem the famin was so great within the walls, and the
sword so terrible without, that within they were constrained
to eat not only leather and old shoo's, but horse-dung, yea
their owne excrements, and some to deuour their owne chil-
dren: and as many as issued out were crucified by the Ro-
mans, as they had crucified the Sauior of the world, till they
had no more wood to naile them on. So that it was most true
which our Sauior foreprophefied, That *such should be the tri-* Math. 24. 21.
bulation of that time, as was not from the beginning of the
world, nor should be againe to the end. At this destruction pe-
rished eleuen hundred thousand Iewes, as Historians report;
besides them which *Vespasian* slew in subduing the countrey
of Galilee: ouer and besides them also which were sould and
sent into *Ægypt* and other prouinces, to vile slauerie, to the
number of seuentene thousand: two thousand were brought
with *Titus* in triumph; of which, part he gaue to be deuoured
of wilde beasts, and part otherwise most cruelly were slaine.
By whose case all nations may take example, what it is to re-
ject the visitation of Gods veritie being sent vnto them, and
much more to persecute them which be sent of God for their
saluation. And here is diligently to be obserued the great equi-
tie of this judgment: they refused Christ to be their King, and
chose rather to be subject vnto *Cesar*; now they are by the said
(their owne) *Cesar* destroyed, when as Christs subjects the
same time escaped the danger.

The like example of Gods wrathfull punishment is to be
noted no lesse in the Romans also themselues, for despising

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Tertul. Apol.
cap. 5.

Christ and his Gospel: for when *Tiberius Nero* the Emperor hauing receiued by letters from *Pontius Pilat*, a true report of the doings of Christ Iesus, of his miracles, resurrection, and ascension into heauen, & how he was receiued as God of many good men, was himselfe moued with beleefe of the same, and did confer thereof with the whole Senat of Rome, to haue Christ adored as God. But they not agreeing thereunto, refused him, because that contrary to the law of the Romans, he was consecrated (said they) for a God before the Senat of Rome had decreed and approued him. Thus the vaine Senat which were contented with the Emperor to raign ouer them, were not contented with the meeke King of glory, the Sonne of God, to be their King; yea they contemned also the preaching of the two blessed Apostles *Peter* and *Paul*, who were also most cruelly put to death in the later end of *Domitian Nero* his raigne, and the yeare of Christ 69, for the testimonie and faith of Christ. And therefore after much like sort to the Jews were they scourged & entrapped by the same way which they did prefer: for as they preferred the Emperor, and rejected Christ, so did God stirre vp their owne Emperours against them, in such sort, that both the Senators themselves were all deuoured, and the whole citie most horribly afflicted the space almost of three hundred yeares together. Neither were they only thus scourged by their Emperours, but also by ciuil wars, whereof three were fought in two yeares at Rome after *Nero's* death: as likewise by other casualties: for in *Suetonius* is testified, fise thousand were hurt and slain by fall of a Theatre.

Sueton.
Tacitus.

How heauie and fearefull the judgement of God hath been towards those seuen famous churches of Asia, to the which the holy Ghost writeth his seuen Epistles, *Reuel. 2 & 3*. histories sufficiently testifie, and experience sheweth: for whereas in the Apostles time, and long after in the dayes of persecution, no Churches in the world more flourished: after, when they began to make light account of the word of God, and to fall away from the truth to errors, from godlines to impieties, the

Lord.

Lord also made light account of them, and remoued his Candlestick, that is the ministerie of his Gospel, from amongst them, and made them a prey vnto their enemies: and so they which before were subjects to Christ, are now slaues to *Mahomet*; and there where the true God was worshipped, is now a filthy Idol adored; and instead of the Gospel of Christ, is the Turks Alcoran; in stead of the seuen stars and seuen candlesticks, are seuen thousand priests of *Mahomet*, and worshippers of him: and thus for the contempt of the Gospell of Christ, is the Church of Christians made a cage of Diuels.

Venerable *Bede* in his Ecclesiastical historie of England reporteth, That about the yeare of our Lord 420, after that the Brittons had been long afflicted by the Irish, Picts, and Scots, and that the Lord had giuen them rest from all their enemies, and had blessed them with such great plenty of corn, & fruits of the earth, as had not been before heard of, they fell into all manner of sins and vices, and in stead of shewing themselves thankfull to the Lord for his great mercies, prouoked his indignation more fiercely against them: for as he saith, together with plenty grew ryot, and this was accompanied with a train of many other foule enormities, especially the hatred of the truth, and contempt of the word of God, and that not only in the Laytie and ignorant people, but euen also in the Clergie and Shepherds of the people: for which cause the Lord first sent among them such a contagious plague, that the liuing were scarce sufficient to bury the dead: and when by this punishment they were not reclaimed, then by their own counsels and procurement the Lord brought vpon them a fierce and mighty nation, euen the Saxons of Germany; who albeit they came at first as helpers and succorers of them against their enemies, yet ere long proued their sorest foes themselves, and after much bloudshed draue them almost quite out of their Kingdome, confining them into a haven, nooke, and corner of the same, where they remaine till this day: and all this came vpon them (saith that reuerend Authour) for their ingratitude for Gods mercies, and contempt of the Word of God.

Againe,

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Againe, we reade a little before this, how that God stirred
Acts and Mo- *Gildas* a godly learned man, to preach to the old Brittons,
numents, pag. and to exhort them to repentance and amendment of life, and
 32. to forewarne them of plagues to come, if they repented not:
 but what auailed it? *Gildas* was laughed to scorne and taken
 for a false Prophet; the Brittons, with whorish faces and vn-
 repentant hearts, went forward in their sinnes; and what fol-
 lowed? God to punish their contempt of his Word and Mi-
 nisters, sent in their enemies on euery side, and destroying
 them, gaue their land to other nations.

Acts and Mo-
numents, pag.
 32.

Againe, not many yeares past, Almighty God seeing ido-
 latry, superstition, hypocrisie, and wicked liuing vsed in this
 land, raised vp that godly learned man *John Wickliffe* to
 preach vnto our fathers repentance, and to exhort them to for-
 sake their idolatrie and superstition: but his exhortations
 were not regarded, he with his sermons was despised, his
 bookes and himselfe after his death, were burnt: What ensu-
 ed? A most grieuous and heauie vengeance: they slew their
 lawfull King, and set vp three other on a row, vnder whome
 all the noble bloud was slaine vp, and halfe the Commons
 destroyed; what by war in France, and ciuile discord among
 themselues, the cities and townes were decayed, and the land
 brought halfe to a wilderness. O, extreme plagues of Gods
 iust vengeance!

But these examples be general ouer whole nations: now let
 vs descend to particular judgments vpon priuat persons, for
 contemning, scorning, or despising the Word of God, the ho-
 lie Sacraments, and the Ministers of the same.

Nich. Heming.

Hemingius a learned Diuine, in his exposition vpon the
 first chapter of *S. Iohns* Gospell reporteth, That about the
 yere 1550 there was a certaine lewd companion in Denmark,
 who had long made profession to mocke at all Religion, and
 at deuout persons: This fellow entering into a Church where
 there was a sermon made by the Minister of the place, began
 contrary to all those that were present, to behaue himselfe
 most

most prophanely, and to shew by lewd countenances and gestures, his dislike and contempt of that holy exercise: to whom the preacher (being instant vpon his businesse in hand) spake not a word, but only sighing, praied vnto God, that this mocker might be suppressed: who seeing that the Preacher would not contest against him, but contemned his vnworthy behavior, goeth out of the Church, but yet not out of the reach of Gods vengeance: for presently as he passed out, a tyle fel from the house vpon his head, and slew him vpon the place: a just iudgement vpon so prophane a wretch. From whence all Scorners and deriders of godly sermons, and the preachers of the same, may take example for their amendment, if they haue any grace in them.

Christopher Turke a Counsellor of Estate to a great Nobleman in Germany, going one day to horse, and mocking at a certaine godly Nobleman who was then prisoner in his enemies hands, vttered these or such like speeches; See what is become of these gallants, that sung so much one with another, *When any one doth wrong vs, God is our succor and defence*: but he had scarce ended his words, when as a sudden griefe tooke him, so that he was forced to alight from his horse, and to be carried to bed; where instead of singing, he dyed in dispaire, drawing forth his tongue as blacke as a cole, and hanging out of his mouth. This happened the ninth of June, 1547.

The contempt of the Sacrament of baptisme was most notably punished in a certaine Curate of Misnia in Thuring: whose custome was whensoever hee had baptised any women children, in contempt of the foeminine sex, and without any regard to the holie Sacrament, to say, That they should not carry them backe to the house, but cast them into the Riuer. This prophane Curate looking one day ouer the bridge of Elbe (which is a large and a deepe Riuer) how the boats did passe; no man touching him, nor his braine any way altered, but by a secret iudgement of God, fell

Mart. Lydius, Celebrat. dext. excelsa.

Georg. le feure, lib. 3. Annal. Misnia.

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204 fell ouer the bridge into the water, and was presently drowned: that he which so impiously wished drowning to other, and that at the Sacrament of Baptisme, was drowned himself. This happened in the yeare 1505.

Acts and Monuments, pag. 1730.

The contemptuous and irreuerent handling of the Word of God in the pulpit, together with open hatred of the Gospel, was most famously reuenged in one *Nightingale* the Parson of Gondal besides Canturbury, in the raig of *Queen Mary, Anno 1555*. This wretched Parson vpon Shroue Sunday (which was the third day of the moneth of March) making a Sermon to his parishioners, entered beside his text, into an impertinent discourse of the Articles lately set forth by the Popes authoritie, in commendation thereof, and to the disgrace of the Gospell: saying moreouer thus vnto the people, My masters and neighbours, rejoyce and be merrie, for the prodigal sonne is come home: for I know that the most part of you are as I am, I know your hearts well enough, and I shall tell you what happened to me this weeke past: I was before my Lord Cardinal, and he hath made me as cleane from sin as I was at the Font-stone; and he hath also appointed me to notify vnto you the Bull of the Popes pardon; and so reading the same vnto them, he thanked God that euer he liued to see that day: adding moreouer, that he beleeued, that by the vertue of that Bull he was as cleane from sin as that night that he was borne: which words he had no sooner vttered, but the Lord to shew that he lyed, stroke him with sudden death, and so he fel down out of the pulpit, neuer stirring hand nor foot, nor speaking word, but there lay, an amazement and astonishment to all the people.

Videli. i. e. 14.
Example of
the Jewes.

Denterius an Arrian Bishop being at Bizantium, as he was about to baptise one *Barbas* after his blasphemous maner, saying, I baptise thee in the name of the Father, through the Son, in the holy Ghost, (which forme of words is contrary to the prescript rule of Christ, that bad his disciples to baptise all nations, In the Name of the Father, the Son, and the holy Ghost) the

Gods Iudgements. the Word and Sacraments.

the watter suddenly vanished, so that hee could not then be baptised: wherefore *Barbas* all amased, fled to a Church of purer Religion, and there was entertained into the Church by baptisme. *Socrates* in his Ecclesiastical Historie reporteth the like accident to haue happened to a Jew, who had beene oftentimes baptised, and came to *Paulus* a Nouatian Bishop, to receiue the Sacrament againe; but the water as before vanished; and his villanie being detected, he was banished the Church.

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Urbanus Formensis and *Felix Iducensis*, two Donatists by profession, rushing into *Thipasa* a city of Mauritania, commanded the Eucharist to be throwne among the dogs; but the dogs growing mad thereby, set vpon their owne Masters, and rent them with their teeth, as being guiltie of despising the body of Christ. Certainly a notable judgement to condemne the wicked behaviour of those miscreants, who were so prophane, as not only to refuse the Sacrament themselves, but also to cast it to their dogs, as if it were the vilest and contemptiblest thing in the world.

*Socrat. lib. 7.
cap. 17.*

*Opiat. Meltuit.
Lib. 2. contra
Parenianum.
Cent. 4. cap. 6.*

*Vide lib. 13.
cap. 17.*

Theopompus a Phylosopher being about to insert certaine things out of the writings of *Moses*, into his prophane works, and so to abuse the sacred Word of God, was stricken with a frenzie; and being warned of the cause thereof in a dreame, by prayers made vnto God, recovered his senses againe. This storie is recorded by *Iosephus*. As also another of *Theodectes* a Poet, that mingled his Tragedies with the holy Scripture, and was therefore stricken with blindenesse, vntill he had recanted his impietie.

*Ioseph. Antig.
Lib. 12. cap. 2.*

In a towne of Germanie called *Itzsch*, there dwelt a certaine husbandman that was a monstrous despiser and profaner of the Word of God and his Sacraments: he vpon a time amidst his cups, railed with most bitter termes vpon a Minister of Gods Word; after which, going presently into the fields to ouerlooke his sheepe, he neuer returned aliue, but was found there dead, with his body all scortched and burnt as blacke as a cole: the Lord hauing giuen him ouer into the hands

*Luther in
Coloquijs.*

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206 hands of the Diuel, to be thus vsed for his vile prophanenesse and abusing his holy things. This *D. Iustus Ionas* in *Luthers* Conferences reporteth to be most true.

Philip. Melan. In the yeare of our Lord 1553, a certaine Coblers seruant being brought vp among the professors of the reformed Religion, and hauing receiued the Sacrament in both kinds, after liuing vnder Poperie, receiued it after their fashion in one kinde; but when he returned to his old Master, and was admonished by him to go again to the Communion as hee was woont, then his sleepe conscience awaked, and he fell into most horrible dispaire, crying that he was the Diuels bondslauie, and therewithall threw himselfe headlong out of the window, so that with the fall his bowels gushed out of his mouth, and he died most miserably.

Saxoniæ lib. 2. cap. 31. When the great persecution of the Christians was in Persia vnder king *Sapor*, in the yeare of our Lord 347, there was one *Miles* an holy Bishop, and constant Martyr; who preaching, exhorting, and suffering all manner of torments for the truth of the Gospel, could not conuert one soule of the whole city whereof he was Bishop, to the faith: wherefore in hatred and detestation of it he forewent it cleane: but after his departure the Lord made them worthily rue their contempt of his Word; for he sent the spirit of diuision betwixt King *Sapor* and them, so that he came with an army of men and three hundred Elephants against it, and quickly subuerted it, that the verie apparance and memorial of a city was quite defaced and rooted out. For certainly this is a sure position, where Gods word is generally despised, and not regarded nor profited by, there some notable destruction approacheth.

Philip. Melanct. in Collethaneis Manlij. In a certaine place there was acted a tragedie of the death and passion of Christ in shew, but in deed of themselves: for he that played Christs part, hanging vpon the Crosse, was wounded to death by him that should haue thrust his sword into a bladder full of bloud tyed to his side; who with his fall slew another that played one of the womens part that lamented vnder the Crosse: his brother that was first slaine seeing this,

this, slew the murtherer, and was himselfe by order of justice hanged therefore: so that this tragedie was concluded with foure true, not counterfeit deaths, and that by the diuine providence of God, who can endure nothing lesse than such prophane and ridiculous handling of so serious and heauenly matters. In the Vniuersity of Oxford the history of Christ was also played, and cruelly punished, and that not many yeares since: for he that bore the person of Christ, the Lord stricke him with such a giddinesse of spirit and brain, that he became mad forthwith, crying when he was in his best humor, That God had laid this iudgement vpon him for playing Christ. Three other Actors in the same play were hanged for robbing, as by credible report is affirmed.

Most lamentable was the iudgement of God vpon *Iohn Apowel* (sometimes a seruing-man) for mocking and jeasting at the Word of God: This *Iohn Apowel* hearing one *William Malden* reading certaine English prayers, mocked him after euery word, with contrary gauds and flouting termes; in somuch that at last he was terribly afraid, so that his hair stood vpright on his head, and the next day was found besides his wits, crying night and day without ceasing, *The diuel, the diuel, O the diuel of hel, now the diuel of hel, there he goeth*: for it seemed to him, as the other read, *Lord haue mercy vpon vs*, at the end of the prayer, that the diuell appeared vnto him, and by the permission of God depriued him of his vnderstanding. This is a terrible example for all those that be mockers at the Word of God, to warne them (if they do not repent) lest the vengeance of God fall vpon them in like manner. Thus we see how seuerely the Lord punisheth all despisers and prophaners of his holy things, and thereby ought to learn to carrie a most dutifull regard and reuerence to them, as also to note them for none of Gods flocke, whosoever they be that deride or contemne any part of Religion, or the Ministers of the same.

Acts and Monuments, pag. 1103.

Of those that prophane the Sabbath day.

IN the fourth and last commandment of the first Table it is said, *Remember to keepe holy the Sabbath day:* by which words it is ordained and enjoyned vs to seperate one day of seuen from all bodily and seruile labor, not to idlenesse and loosnes, but to the worship of God, which is spiritual and wholsome. Which holy ordinance when one of the children of Israel in contempt broke, as they were in the wilderness, by gathering sticks vpon the Sabbath, he was brought before *Moses* and *Aaron*, and the whole congregation, and by them put in prison vntill such time as they knew the Lords determination concerning him: knowing well, That he was guiltie of a most grieuous crime. And at length by the Lords owne sentence to his seruant *Moses*, condemned to be stoned to death without the host, as was speedily executed. Wherein the Lord made knowne vnto them, both how vnpleasant and odious the prophanation of his Sabbath was in his sight, and how seriously and carefully euery one ought to obserue and keepe the same. Now albeit that this strict obseruation of the Sabbath was partly ceremoniall vnder the Law, and that in Christ Iesus we haue an accomplishment, as of all other, so also of this ceremonie, (He being the true Sabbath, and assured repose of our soules) yet seeing we still stand in need of some time for the instruction and exercise of our Faith, it is necessarie that we should haue at least one day in a weeke to occupie our selues in and about those holy and godly exercises, which are required at our hands; and what day fitter

Num. 15.

fitter for that purpose than Sunday ? which was also ordained in the Apostles time for the same end, and called by them *Dies Dominicus*, that is, the day of our Lord : because vpon that day hee rose from the dead, to wit, the morrow after the Iewe Sabbath, beeing the first day of the weeke : to which Sabbath it by common consent of the Church succeeded, to the end that a difference might be put betwixt Christians and Iewes. Therefore it ought now religiously to be obserued, as it is also commaunded in the Ciuile law, with expresse prohibition not to abuse this day of holierest, in vnholie sports and pastimes of euill example. Neuerthelesse in stead heereof wee vse the euill employance, abuse, and disorder of it for the most part : for beside the false worship and plentifull superstitions which reigne in so manie places, all manner of disorder and dissolutenesse is in request, and beareth sway in these daies : this is the day for tripling houses and tauernes to be fullest fraught with ruffians and ribalds, and for villanous and dishonest speech, with lecherous and baudie songs to be most rife : this is the day when gourmandise and drunkennesse shew themselves most frolicke, and oathes and blasphemies flie thickest and fastest : this is the day when dicing, dauncing, whoring, and such noysome and dishonest demeanours, muster their bands and keepe ranke together ; from whence foame out enuies, hatreds, displeasures, quarrels, debates, bloudsheddings, and murders, as daily experience testifieth. All which things are euident signes of Gods heauie displeasure vpon the people wherethese abuses are permitted, and no difference made of that day wherein God would bee serued, but is contrarily most dishonored by the ouerflow of wicked examples.

And that it is a thing odious and condemned of God, these examples following will declare. *Gregorie Turonensis* reporteth, That a husbandman, who vpon the Lords day went to plow his field, as he cleansed his plow-share with an yron, the yron stucke so fast into his hand, that for two yeares hee could

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not

Of those that prophane

The Theatre of

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Discipulus de
tempore,
ser. 117.

Theat. histor.

Tom. admirant
vint. diu.

The. Conspirat.
lib. 2. de lap.

Job Fincel. li. 3.
de Miraculis.

Gen. 12. cap. 6.

not be deliuered from it, but carried it about continually to his exceeding great paine and shame. Another prophane fellow, without any regard of God or his seruice, made no conscience to conuey his corne out of the field on the Lords day in Sermon time; but he was wel rewarded for his godlesse couetousnesse: for the same corne which with so much care hee gathered together, was consumed with fire from heauen, with the barne and all the graine that was in it.

A certaine Nobleman vsed euery Lords day to goe a hunting in the Sermon while; which impietie the Lord punished with this judgement: he caused his wife to bring forth a child with a head like a dog, that seeing he preferred his dogges before the seruice of God, he might haue one of his owne getting to make much of.

At Kimstat a towne in France, there liued in the yeare of our Lord 1559 a certaine couetous woman, who was so eager vpon the world; and greedy of gaine, that shee would neither frequent the Church to heare the word of God her selfe, nor suffer any of her family to doe it, but continually abode laboring and toyling about drying and pilling flax, and doing other domesticall businesses: neither would shee be reclaymed by her neighbours, who admonished and dehorted her from such vntimely workes. One Sabbath day as they were thus busily occupied, fire seemed to issue among the flax, without doing any hurt: the next Sabbath day it tooke fire indeed, but was quickly extinct: for all this she continued obstinat in her prophanenesse euen the third Sabbath, when the flax again taking fire, could not be quenched till it had burnt her and two of her children to death; for though they were recovered out of the fire aliue, yet the next day they all three died. And that which was most to be wondred at, a young infant in the cradle was taken out of the midst of the flame without any hurt. Thus God vseth to exercise his judgements vpon the contemners of his commandements.

The Centuriators of Magdeburge, entreating of the manners

ners of Christians, made report out of another historie, that a certaine husbandman (in Parochia Gemilacensi) grinding corne vpon the Lords day, the meale began to burne, *Anno Dom. 1126*, which though it might seeme to be a thing meere casuall, yet they set it downe as a iudgement of God vpon him for breaking the Sabbath. As also of that which they speake in the same place of one of the kings of Denmarke, who when as hee (contrarie to the admonition of the Priests, who desired him to deferre it) would needs vpon the day of Pentecost make warre with his enemy, died in the battell. But that may be better knowne to vs all, which is written in the second Booke of Machabees, of *Nicanor* the Iewes enemy, who would needs set vpon them on the Sabbath, from which when other the Iewes that were compelled to be with him, could no way dissuade him, he was slaine in the battell, and most miserably but deservedly handled, euen the parts of his bodie shamefully dismembred, as in that Historie you may read more at large.

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Ecclesiast. hist. Cent. 12. ibid.

Therefore in the Councell at Paris every one labouring to persuaide vnto a more religious keeping of the Sabbath day, when they had justly complayned, that (as manie other things) so also the obseruation of the Sabbath was greatly decayed through the abuse of Christian libertie; in that men too much followed the delights of the world, and their owne worldly pleasures, both wicked and dangerous: They further adde, *Multi namque nostrum visu, multi etiam quorundam relatu didicimus, &c.* For many of vs haue beene eyewitnesses, many haue intelligence of it by the relation of others that some men vpon this day beeing about their husbandrie, haue beene stricken with thunder, some haue beene maimed and made lame, some haue had their bodies (euen bones and all) burnt in a moment with visible fire, and haue consumed to ashes, and many other iudgements of God haue beene, and are dayly; Whereby it is declared, that God is offended with the dishonour of so high a day.

Concil. Paris. lib. 1. cap. 50.

And our time hath not wanted examples in this kinde, who-
soever hath obserued them, when sometimes in the faires vp-
on this day the wares haue swum in the streets; sometimes
the scaffolds at playes haue falne down, to the hurting and en-
dangering of many; sometime one thing, sometime another
haue fallen out, to the great damage and hurt of many that
haue made no conscience of this day; yea, often to the en-
dangering of their liues: and that which is most strange
within these late yeares, a whole towne hath bene twice
burnt for the breach of the Sabbath by the inhabitants, as
all men judged: The iust report thereof I passe ouer heere
to set downe, vntill such time as I shall bee better instru-
cted.

Famous and memorable also is that example which hap-
pened at London in the yeare 1583 at Paris garden, where,
vpon the Sabbath day, were gathered together (as accusto-
mably they vsed) great multitudes of prophane people to
behold the sport of Beare-baiting, without respect of the
Lords day, or any exercise of Religion required therein:
which prophane impietie, the Lord that he might chasten in
some sort, and shew his dislike thereof, he caused the scaffolds
suddenly to breake, and the beholders to tumble headlong
downe; so that to the number of eight persons, men and wo-
men, were slaine therewith, besides many others which
were sore hurt and bruised, to the shortening of their dayes.
The like example happened at a Towne in Bedfordshire,
called Risley, in the yeare 1607: Where the floore of a
chamber, wherein a number were gathered together to
see a play on the Sabbath day, fell downe, by meanes
whereof many were sore hurt, and some killed. Surely,
a friendly warning to such as more delight themselues
with the crueltie of beastes, and vaine sports, than with
the workes of mercie and Religion, the fruits of a true faith,
which ought to bee the Sabbath dayes exercise. And thus
much for the examples of the first Table, whereof if some
seeme

seeme to exceed credit, by reason of the strangenesse of them,
yet let vs know, that nothing is impossible to God; and that
hee doth often worke miracles to controll the obstinat impie-
tie and rebellion of mortall men against his commaunde-
ments. Besides, there is not one example here mentioned, but
it hath a credible or probable Author for the auoucher of it.
Let vs now out of all this that hath beene spoken, gather vp
this wholesome lesſon, to loue God with all our heart and af-
fection, to the end wee may worship him, inuocate his holy
name, and repose all the confidence of our saluation
vpon him alone through Christ Iesus, seeking
by pleasing and obeying his will, to set
forth his glorie, and render him
due thanks for all his
benefits.

FINIS.

P iij

THE



THE SECOND BOOKE:

CHAP. I.

*Of rebellious and stubborne Children to-
wards their Parents.*

We haue seene in the former Booke, what punishments they haue incurred, that either maliciously or otherwise haue transgressed and broken the commandements of the first Table: Now it followeth to discouer the chastisements which God hath sent vpon the transgressors of the second Table. And first concerning the first Commandement thereof, which is, *Honour thy father and mother, that thy dayes may be prolonged in the land which the Lord thy God hath giuen thee.* Cham one of old Noah's sons, was guiltie of the breach of this commandement; who in stead of performing that reuerence to his father which he ought, (and that presently after the deluge, which being yet fresh in memorie, might haue taught him to walke in the feare of God) came so short of his dutie, that when he saw his nakednesse, he did not hide it, but mocked & jeasted at it: for which cause he was cursed both of his father, & of God, in the person of his yongest son Chanaan and made a seruant to the seruants of his brethren: which curse was fulfilled in his posteritie the Canaanites, who being forsaken

Gen. 9.

Num. 33.
Deut. 7.

taken of God, were rooted vp and spued out of their land, be-
cause of their sinnes and abominations. 215

Maruellous strange was the malice of *Absolon*, to rebell ^{2 Sam. 15.}
so furiously against his father *David*, as to wage warre a-
gainst him: which he did with all his strongest endeauours,
without sparing any thing that might further his procee-
dings: insomuch that he grew to that outrage and madnesse,
through the wicked and pernicious counsell of *Achitophel*,
that he shamed not villanously to commit incest with his fa-
thers concubines, and pollute his bed euen before the eyes of ^{2 Sam. 16.}
the multitude: by which meanes beeing become altogether
odious and abominable, he shortly after lost the battell: ^{2 Sam. 18}
wherein though himselfe receiued no hurt nor wound, yet
was he not therefore quit; but being pursued by Gods just
iudgement, fell vnwittingly into the snare which he had de-
serued: for as he rode along the forrest, to saue himselfe from
his fathers armie; his moyle carrying him vnder a thicke oke,
left him hanging by the haire vpon a bough betwixt heauen
and earth, vtill being found by *Ioab*, he was wounded to
death with many blowes. Whereby euery man may plainly
see that God wanteth no meanes to punish sinners when it
pleaseth him; but maketh the dumbe and sencelesse creatures
the instruments of his vengeance: for hee that had escaped
the brunt and danger of the battaile, (and yet not hauing
therefore escaped the hand of God) was by a bruit beast
brought vnder a sencelesse tree, which God had appointed
to catch hold of him as an executioner of his just iudgement:
which if we consider, is as strange and wonderfull an acci-
dent as may possible happen; and yet such an one as God
himselfe prouided, to punish this wicked, proud, and rebelli-
ous wretch withall: for seeing his outrage and villanie was so
great as to rebell against his father, and so good and kinde a
father towards him as he was, it was most just, that he should
endure so vile a punishment. Beside, heerein God would
doubles lay open to the eyes of all the world, a fearefull spe-
ctacle of his iudgements against wicked and disobedient chil-

den, thereby to terrifie the most impudent and malicious wretches that liue, from this horrible sinne. And for the same cause it was his pleasure that that wicked and false *Achitophel* should fall into extreame ignomie and confusion for forsaking *Dauid*, and setting forward with counsell and preience yong *Absolon* against his father; tor which cause with despair he hung himselfe. Now by this example it is easie to perceiue, how vnpleasant this sinne is in Gods sight, and how much he would haue euery man to hate and detest it, seeing that Nature herselfe teacheth and instructeth vs so far, as to yeeld duty and obedience vnto those that begat, nourished, and brought vs vp.

Notwithstanding all this, yet is the world full of ill aduised and il nurtured youth, that are little lesse disobedient vnto their parents than *Absolon* was, as *Adramalech* and *Sara-2. King. 19. 37.* *far*, that slew their father *Sennacherib* as hee was worshipping in the Temple of *Nisroth* his god: but whereas they looked for the soueraignie, they lost the benefit of subiection, & were banished into Armenia, their brother *Esarhaddon* raiging in their stead.

Greg. of Tours
fourth booke.

Gregorie of Tours maketh mention of one *Crannius* the sonne of *Clotarins* King of Fraunce, who hauing conspired trecherously, and rayted warre against his father, together with the earle of Brittain his supporter, were both vanquished and put to flight; but the Earle was slaine in the pursuit: The Prince himselfe also (thinking to escape by sea, where lay prouided certaine shippes readie to receiue him) was in the mid way ouertaken, together with his wife and children, whome hee purposed to make partakers of his fortune, and were altogether (by the expresse commaundement of his father) shut vp in a little house, and there burned together. In this wise did *Clotarins* reuenge the trecherie and rebellion of his sonne after a more seuer, cruell, and fierce manner than King *Dauid* did, who would haue saued his sonne *Absolons* life, notwithstanding all his wickednesse, and malicious and furious rebellion: but this man contrariwise beeing bereft

bereft of all fatherly affection, would vse no compassion towards his sonne, but commanded so cruell an execution to be performed not onely vpon him, but vpon his daughter in law also, and their children, perchance altogether innocent and guiltlesse of that crime. A verie rare and strange example, seeing it is commonly seene, that grandfathers vse more to cherish and cocker their childrens children than their owne. Therefore we must thinke, that it was the prouidence of God to leaue behind a notable example of his most iust and righteous seueritie against disobedient and rebellious children, to the end to amale and scare all others from enterprising the like.

Philip Comineus hath recorded the treacherous tragedie of a most wicked and cruell son called *Adolphus* (for the World waxeth euerie day worse than other) that came in an euening suddenly to take his father the Duke of *Gilderland* prisoner, euen as he was going to bed, and would not giue him so much libertie as to pull on his hose (for he was bare legged) but carried him away in all hast, making him march on foot without breeches fve long *Almaine* miles, in a most cold weather: and then clapt him vp in the bottome of a deep tower, where there was no light saue by a little window, and there kept him close prisoner six months together. After which cruell fact he himselfe was taken prisoner in like manner, and carried bound to *Namur*, where hee lay a long time, vntill the *Gaunts* repriued him forth, and led him with them against *Tournay*, where he was slaine: in the while of his imprisonment, his father yeelding vnto nature, disinherited him of all his goods, for his vile ingratitude and vnnaturall cruelty, and left the succession of his dukedome to the Duke of *Bourgondie*.

In the yeare of our Lord 1461, in a village called *Iuchi*, neere to *Cambray*, there dwelt a certaine man (or rather a beast) that in a great rage threw his owne mother out of his doores thrice in one day, and the third time told her in furie, That hee had rather see his house on fire, and burnt to coles, than that shee should abide there but one day longer. It happened

Philip Comineus in the reign of *Lewis* the twelfth chap. 63.

Engherr. de Monstr. vol 2.

pened that the very same day, according to his cursed speech, his house was indeed fired, but how or whence no man could iudge: and the fire was so fierce, that it consumed to ashes not onely that house, but also twelue other houses adioyning: which was an euident figure of Gods iust judgement in punishing so vile and vnnatural a deed by fire, seeing he deserued at the least to lose his house for banishing her out of it, that had borne him in her belly, and nourished him with the milke of her paps.

*Alex. ab Alex.
general. dier.
Lib. 4. cap. 14.*

In this place I may fitly insert two memorable examples of the same subject, gathered by an author of credit and fame sufficient, to this effect. It is not long (saith he) since a friend of mine, a man of a great spirit, and worthy to be belceued, recounted to me a very strange accident which, he said, hapned to himselfe, and proued his saying by the testimonie of many witnesses: which was this: That being vpon a time at Naples at a kinsmans and familiars house of his, he heard by night the voice of a man crying in the street for aid, which caused him to rise and light a candle, and run out to see what the matter was: being come out of the doores, he perceiued a cruell and ougly shaped diuell, struiuing with all his force to catch and get into his clouches a yong man, that stroue on the other side to defend himselfe, and for feare raised that outcry which he had before heard: the yong man seeing him, ran to him forthwith, and catching fast hold by his cloathes, and pittifully crying to God, would in no case let go his hold vntill his cruel enemy forooke him: and being brought into the house all dismaied and beside himselfe, would not let go his hold vntill he came to his sences againe out of that exceeding feare. The cause of which assault was, he had led all his time a most wicked life, and had been a contemner of God, and a Rebelle against his parents, vsing vile railing and bitter speeches against them, in such sort, that in stead of blessing, they had layd a curse vpon him. And this is the first example.

Concerning the second, I wil also set downe the Authors owne words, as followeth. Of all the strange things (saith he) that

that ever I heard report of, that which happened not long since at Rome is most worthy to be remembred, of a certaine yong man of Gabia, borne of a base and poore family, but endued with a terrible and furious nature, and addicted to a loose and disordinate life. This gallant picking a quarrel with his owne father, in his anger reuiled him with most grosse and reprochfull tearmes: In which mad fits, as one wholly giuen ouer to the Diuell, he purposely departed to Rome to practise some naughtie deuice against his father: but his ghostly father the Diuell met him in the way, vnder the shape of a cruell and ougly fellow with a thicke bushie beard, and haire hanging disorderly, and cloathes all rent and tattered, who as they walked together, enquired of him why he was so sad: He answered, that there had passed some bitter speeches betwixt his father and him, and now he deuised to worke him some mischiefe. The Diuell by and by like a craftie knaue soothed him vp and said, That he also vpon the like occasion went about the same practise, and desired that they might pursue both their voyage and enterprize together: it was soone agreed vpon betwixt them, being like to like, as the prouerbe goeth. Therefore being arriued at Rome, and lodged at the same Inne, one bed did serue them both; where whilest the yong man securely and soundly slept, the old malicious knaue watching his opportunitie, caught him by the throat to strangle him: whereat the poore wretch awoke, and cried for help to God, so that the wicked spirit was constrained to forsake him without performing his purpose, and to flee out at the chamber with such force and violence, that the house roofe crackt, and the tyles clattered downe abundantly. The host of the house being awaked with the noyse, cryed out to know what the matter was, & running into the chamber where this noyse was, with a candle in his hand, found the poore young man all alone betwixt dead and aliue, of whome (recovered) he learnt out the whole rruth, as hath been told: but hee after this terrible accident repented him of his wicked life, and was

was touched with the sence of his grieuous sinne so ^{greatly}, that euer after he led a more circumspect and honest life. Thus much we finde written in that Author.

*Philip. Melanc
lib. 4. Chron.*

Henry the fifth inspired with the furies of the Pope of Rome, made warre vpon his father Henry the fourth, vexing him with cruell and often battels, and not ceasing till hee had spoiled him of his Empire, and till the Bishop of Mentz had proudly and insolently taken from him his Imperiall ornaments euen in his presence: but the Lord in recompence of his vnnaturall dealing, made him and his army a prey vnto his enemies the Saxons, and to flie before them, stirring vp also the Pope of Rome to be as grieuous a scourge vnto him, as he had beene before time to his father. Now as the ambition of a kingdome was the cause of this mans ingratitude, so in the example following, pride and disdaine ruled, and therefore he is so much the more to be condemned, by how much a kingdom is a stronger cord to draw men to vice, than a mans owne affection.

In Collectan.

There was (saith *Manlius*) an old man crooked with age, distressed with pouertie, and almost pined with hunger, that had a son rich, strong, and fat, of whom he intreated no gold or siluer, or possession, but food and sustenance for his bellic, and clothes for his backe, but could not obtain it at his hands: for his proud heart, exalted with prosperitie, thought it a shame and discredit to his house, to be borne of so poore and base parentage, and therefore not onely denied him reliefe, but also disclaimed him from beeing his father, and chased him away with bitter and crabbed reproaches. The poore old man thus cruelly handled, let teares fall as witnesse of his griefe, and departed comfortlesse from his Tygre-minded sonne. But the Lord that gathereth vp the tears of the innocent, looked down from heauen in justice, and sent a furie into the senses and vnderstanding of this monstrous son, that as he was void of nature and compassion, so hee might be void of reason and discretion for euer after.

Ano:

Gods Judgements. Of disobedient Children;

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Another not so cruell and disdainfull as the former, yet cruell and disdainfull enough to plucke downe vengeance vpon his head, would not see his father beg indeed, nor yet abjure him as the other did; but yet vndertaking to keepe him, vsed him more like a slaue than a father: for what should bee too deare for him that giues vs life? yet euery good thing was too deare for this poore father. Vpon a time a daintie morsell of meat was vpon the boord to be eaten, which as soone as hee came in hee conueied away, and foisted in courser victuals in the roome. But marke what his dainties turned to: when the seruant went to fetch it againe, hee found in stead of meat snakes, and of sauce serpents, to the great terrour of his conscience: but that which is more, one of the serpents leaped in his face, and catching hold by his lip, hung there till his dying day, so that hee could neuer feed himselfe, but hee must feed the serpent withall. And this badge carried hee about as a cognisance of an vnkinde and vngratefull sonne.

Manlius in cellan.

Fides fit apud authorem.

Moreouer this is another judgement of God, that commonly as children deale with their parents, so doe their children deale with them: and this in the law of proportion is most just, and in the order of punishing most vsuall: for the prooffe whereof as experience daily teacheth, so one example or two I will subjoyne. It is reported how a certaine vnkind and peruerse sonne beat his aged father vpon a time, and drew him by the haire of his head to the threshold: who when hee was old was likewise beaten of his sonne, and drawne also by the haire of the head not to the threshold, but out of doores into the durt; and how hee should say he was rightly serued, if he had left him at the threshold, as he left his father, and not dragged him into the streets, which hee did not to his. Thus did his owne mouth beare record of his impiety, and his own conscience condemne him before God and men.

Theat. hist.

Another old man being perswaded by his sonne (that had married a young wife) with faire and sugred promises of kindnes

Guiliel. Lugd.

nesses and contentments, to surrender his goods and lands vnto him, yeelded to his request, and found for a space all things to his desire: but when his often coughing annoyed his yong and dainty wife, he first remoued his lodging from a faire high chamber to a base vnder roome, and after shewed him many other vnkinde and vnchildly parts: and lastly when the old man asked for cloathes, he bought foure elnes of cloathes, two whereof he bestowed vpon him, and reserued the other two for himselfe. Now his young sonne, marking this niggardise of his father towards his grandfather, hid the two elles of cloath, and being asked why he hid them (whether by ingeniousnesse of wit, or instinct of God) he answered, To the end to reserue them for his father, against he was old, to be a couering for him. Which answer touched his father so neere, that euer after hee shewed himselfe more louing and obsequious to his father than hee did before. Two great faults, but soone and happily amended. Would it might be an example to all children, if not to mitigate them, yet at least to learne them to feare how to deale roughly and crookedly with their parents, seeing that God punisheth sin with sin, and sinners in their owne kinde, and measureth the same measure to euery man which they haue measured vnto others. The like wee read of another that prouided a trough for his old decrepit vmannerly father to eat his meat in: who beeing demanded of his son also to what vse that trough should serue, answered for his graundfather: What (quoth the childe) and must wee haue the like for you when you are old? Which words so abashed him, that he threw it away forthwith.

At Millan there was an obstinat and vngodlie sonne, that when hee was admonished by his mother of some fault which hee had committed, made a wrie mouth, and pointed his fingers at her in scorne and derision. Whereat his mother being angry, wished that hee might make such a mouth vpon the gallowes. Neither was it a vaine wish, for within few daies hee was taken with a theft, and condemned by law to bee hanged;

ged; and beeing vpon the ladder, was perceiued to wryth his mouth in griefe, after the same fashion which he had done before to his mother in derision.

Henrie the second of that name, King of England, sonne of *Stow Chron.*

Geffrey Plantagenet and *Maud* the Empreſſe, after hee had raigned twentie yeares, was content to admit his young sonne *Henrie* (married to *Margaret* the French kings daughter) into participation of his Crowne: but he like an vnnaturall son to requite his fathers loue, sought to dispoſſeſſe him of the whole; for by inciting the king of France and certaine other Nobles, hee tooke armes, and raised deadly warre against his owne naturall father: betwixt whome diuers strong battels beeing foughten, as well in England by the Deputies and friends of both parties, as also in Normandie, Poytou, Guian, and Britaine; the victorie alwayes enclined to the father, so that the rebellious sonne with his allies were constrained to bend to his fathers will, and to desire peace, which hee gently graunted, and forgaue his offence. Howbeit the Lord for his disobedience did not so lightly pardon him, but because his hastie minde could not tarry for the Crowne till his fathers death, therefore the Lord cut him short of it altogether, causing him to die sixe yeares before his father, beeing yet but young, and like to liue long.

Lothair king of Soissons in France, committed the rule of *Languet chron.* the Prouince of Guian to his eldest son *Cramiris*, who when (contrarieto the minde of his father) he oppressed the people with exactions, and was reclaimed home, he like an vngratious and impious son, fled to his vncke *Childebert*, and prouoked him to war vpon his owne father, wherein hee himselfe was by the iust vengeance of God taken, and burned with his wife and children to death.

Furthermore it is not (doubtlesse) but to a verie good end enacted in the law of God, That hee which curseth his father or mother should die the death, and that rebellious children and

and such as bee incorrigible, should at the instance and pursuit of their owne parents, by order of law bee stoned to death.

As children by all these examples ought not onely to learn to feare to displease and reuile their parents, but also to feare & reuerence them, lest that by disobedience they kindle the fire of Gods wrath against them: so likewise on the other side parents are here aduertised to haue great care in bringing vp and instructing their children in the feare of God, and obedience to his wil; lest for want of instruction and correction on their part, they themselues incurre a punishment of their carelesse negligence in the person of their children. And this is proued by experience of the men of Bethel, of whose children two and fortie were torne in pieces by Beares, for that they had been so euill taught as to mocke the holy Prophet *Elizem*, in calling him bald-pate.

2. King. 2.

1. Sam. 1. 2.

Contempt of
holy things.
Lib. 1. cap. 34.

Heli likewise the high priest was culpable of this fault, for hauing two wicked and peruersesonnes, whome no feare of God could restraine, beeing discontent with that honorable portion of the sacrifices allotted them by God, like famished and insatiable wretches fell to share out more than was their due, and by force to rauene all that which by faire means they could not get: and that which is worse, to pollute the holy Tabernacle of God with their filthie whoredomes, in such sort, that the Religion of God grew in disgrace through their prophane dealings. And albeit that it may seeme that their father did his dutie in some sort, when he admonished and reprooued them, yet it is manifest by the reprehension of the man of God, that he did no part of that at all, or if he did, yet it was in so carelesse, loose, and cold manner, vsing more lenitie than hee ought, or lesse seueritie than was necessarie, that God turned their destructions (when they were slaine at the ouerthrow of Israel by the Philistims) to be his punishment: for vnderstanding the dolefull newes of his sonnes death, and the Arkes taking, at once, he fell backwards from his stoole, and

and burst his necke, being old and heauie, euen fourescore and eighteene yeares of age, not able either to helpe or stay himselfe.

Dauid also was not free from this offence, for hee so much 2.King.1.6. cockered some of his children, that they prooued the greatest plagues and scourges vnto him, especially *Absolon* and *Adonijah*: for the one openly rebelled against him, and almost droue him out of his kingdome; the other vsurped the title and honour of the Kingdome before his fathers death: of this it is recorded, That *Dauid* so cockered and pampered him, that hee would neuer displease him from his youth. But see how hee was punished in them for this too great lenitie; both of them came to an vntimely death, and proued not onely the workers of their owne destruction, but also great crosses to their father.

Ludowicus Vines saith, That in his time a certaine wo- Lib.2.cap.10. man in Flanders did so much pamper and cocker vp two of de institut. her sonnes, euen against her husbands will, that she would not Christ. fam. suffer them to want money, or any thing which might furnish their riotous life, both in drinking, banquetting, and dicing; yea shee would steale from her husband to minister vnto them: but as soone as her husband was dead, shee was justly plagued in them both, for they fell from rioting to robbing, (which two vices are commonly linked together) and for the same one of them was executed by the sword, and the other by the halter, shee her selfe looking on as a witnesse of their destructions, whereof her conscience told her that her indulgence was the chiefeest cause. Hither may wee referre that common and vulgar storie, and I suppose verie true, which is almost in euery chilles mouth, of him that going to the gallowes, desired to speake with his mother in her eare ere hee dyed; and when shee came vnto him, in stead of speaking, bit off her eare with his teeth, exclaiming vpon her as the causer of his death, because she did not chastise him in his youth for his faults, but by her flatteries established him in vice, which brought

cyriac. Spang.

Q

Rob. Fincelius,
lib. de Myrac.

Berct. 257.
Guth. 357

about 30 miles from
Hanover where at the
mouth of a cave stands
a monument to which even
memories the loss of
130 children who were
there swallowed up.

brought him to this wofull end : and herein shee was doubly punished, both in her sonnes destruction, and her owne infamie, whereof shee carried about her a continuall marke. This ought to be warning to all parents, to looke better to the education of their children, and to root out of them in time all euill and corrupt manners ; lest of small sprigs they grow to branches, and of qualities to habits, and so either be hardly done off, or at least depraue the whole bodie and bring it to destruction : but aboue all to keep them from idlenesse and vaine pleasures, the discommoditie and mischiefe whereof this present example will declare. At a towne called Hannuel in Saxonie, the Diuell transforming himselfe into the shape of a man, exercised many jugling trickes and prettie pastimes, to delight young men and maids withall ; and indeed to draw after him daily great companies : one day they followed him out of the citie gates, vnto a hill adjoyning, where he played a jugling tricke indeed with them, for he carried them all away with him, so that they were neuer after heard of. This historie is recorded in the Annales of the aforementioned Citie, and auouched to be most true; being a notable and fearefull admonition to all parents, to set their children to learning and instruction, and to withdraw them from all such vaine and foolish pastimes.

CHAP. II.

Of those that rebell against their Superiours.

Now as it is a thing required by law & reason, that children beare that honour and reuerence to their naturall parents which is commanded; so it is necessarie by the same respect, that all subjects performe that dutie of honour and obedience to their Lords, Princes, and Kings, which is not derogatorie to the

the glorie of God: and the rather, because they are as it were their fathers, in supplying that ductie towards their subjects which fathers owe their children: as namely in maintaining their peace and tranquillitie in earthly things, and keeping them vnder the discipline of Gods Church; to which two ends they were ordained. For this cause the Scripture biddeth euerie man to be subject to the higher powers; not so much to auoid the punishment which might befall the contrary, as because it is agreeable to the will of God. And in another place, *To honor the King;* and, *To giue vnto Cesar that which is Cæsars, as vnto God that which is Gods.* So also in *Moses* law we are forbidden to detract from, or speake euill of the Magistrat, or to curse the Ruler of the people.

Rom. 13.

1. Pet. 2.

Math. 22.

Exod. 22.

Yet for all this the children of Israel were not afraid many times to commit this sin, but then especially when they charged *Moses* with conspiring the murder of those Rebels that (vnder *Corah*, *Dathan*, and *Abiram*, captaines of that enterprise) set themselues against him and *Aaron*; whom not he, but God for their pride and stubbornesse, had rooted out and destroyed: and thus they backebited and slandered *Moses*, and mutined against him, being their soueraigne Magistrate and conductor, that so meekly and justly had brought them out of Ægypt, euen by the speciall commission of Almighty God. But the furie of Gods displeasure was so stirred vp against them for this their fact, that they were scourged with a most grievous plague, whereof died about foure thousand and seuen hundred persons.

Numb. 16.

In the time of king *Dauids* flight from *Absolon*, who pursued him to bereaue him of his kingdome, there was one *Seimei* a Ieminite, that in his wicked and peruerse humour, in stead of seruice done vnto his Soueraigne, especially in that extremitie, not onely presented not himselfe vnto him as a subject, but as a railer cursed him with most reproachfull tearmes, as of murderer, and wicked man, and also threw stones at him and his followers, in most despightfull manner: for which his malicious and rebellious act, though whilest *Dauid* liued

2. Sam. 16.

Mandat. 3.

Cursers,

lib. 1. cap. 33.

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he was not once called in question : yet was he not exempted from punishment therefore ; for in the end his wickednesse fell vpon his owne head, and destruction ouertooke him by desert of another fault, at the commandement of *Salomon*.

1.King.2.

2.Sam.20.

The punishment of *Shiba* the sonne of *Bichri* tarried not all so long, who hauing also with a proud and audacious heart stirred vp the greatest part of *Israel* to rebell against *Dauid*, then when he thought to haue been most at quiet, enioyed not long his disloyal enterprise; for being speedily pursued by *Dauid's* seruants, and besieged in the citie *Abel*, his head was cut off by the citisens, and throwne ouer the wall, as a just reward for his rebellious act.

Eiu.lib.5.

But let vs passe ouer these sacred histories, and come to prophane, yet probable, and more neere examples. When *Camillus* besieged the *Phalisch*, a people in *Hitruria*, neere to mount *Floscon*, a Schoolemaster of the citie, who had the rule ouer the chiefe mens sonnes, both touching instruction and gouernance, led them out of the city gates one day in shew to walke, but indeed to betray them into *Camillus* hands: which vnfaithfull dealing *Camillus* did not onely mislike, but detest and refuse, thinking it an vn honest part by such sinister meanes to bring euen his enemies in subjection : and therefore reprobuing the trustlesse scholemaster, and binding his hands behinde his backe, he gaue euery one of his schollers a rod, with commandement to whip him backe vnto the parents, whome hee had pretended so to deceiue. A most noble act in *Camillus* (would we could find the like among Christians) and a most deserued punishment of the Schoolemaster, (would not traitour might be serued better.) Neither might that worthie Roman repent his deed, for the *Phalisch* in admiration and loue of this notable justice, freely yeelded themselves and their citie to him, which otherwise in long time, and without great effusion of bloud he could not haue archieued.

Lin.lib.1.

Did *Tarpeia* the daughter of *Sp. Tarpeius* speed any better, when she betrayed the tower whereof her father was the overseer, to *Tatius* king of the *Sabines*, who at that season besieged

ged Rome, vpon condition of a summe of gold, or as other writers say, of all that the souldiers wore on their left hands? No verily, for the Sabines (as soone as they had obtained their purpose) ouerwhelmed her with her left hand gifts; to wit, their shields, and not their rings and bracelets, which shee hoped: to the end to leaue an example to the posteritie, how no promise nor oath ought to be of force to traitors, to keep them from punishment.

Neither did these noble young men of Rome, amongst *Tit. Liv.* whome were the Consull *Brutus* sonnes, come to any better issue, when they conspired to receiue king *Tarquinius* into the citie by night, who by the vertue and valour of their father was worthily expulsed: for their secret and wicked counsell being bewrayed to the Consuls *Iunius* and *Pub. Valerius*, by *Vindicio* a bondslaue, they were apprehended, hauing letters about them written to *Tarquinius* to the same effect: and being condemned, were first shamefully scourged with rods, and after executed to death.

Pausanias king of Sparta hauing conspired with the Per- *Thutyd. lib. i.* sians against his owne countrey, and as it were offered violence to his owne bowels, fled into the Sanctuarie of *Pallas* for reliefe, when hee saw the Ephori to goe about to call him in question for his treason. Now whereas it was irreligious to take him from thence by violence, they agreed to shut him vp there continually, and so to pine him to death. Which when his mother vnderstood, shee was the first person that brought a stone to stop vp the doores, to hinder him from getting forth: and therein shewed a notable example of godlie crueltie to her childe, and cruell pietie to her countrey: approving that saying of *Aristippus*, who beeing demaunded why he neglected his sonne beeing borne of his bodie? answered, Doe we not cast from vs lice and flegme which are also bred of our bodies? Insinuating, That they which haue nothing to commend them to their parents but generation, are not to be esteemed as children; much lesse they that degenerate.

When *Brennus* Captaine of the Gaules, brother to *Belinus*, and sonne to *Moluntius* King of Brittain, besieged Ephesus, a diuellish woman inticed with the jewels which *Brennus* wore about him, betrayed the citie into his hands. But *Brennus* detecting this abhominable couetousnesse, when he entred the city so loaded her with gold, that hee couered and oppressed her therewith.

Trasim. Apoph.
lib. 6.

In likemanner *Heradamon* deliuered vp to the Emperour *Aurelian* his owne natiue citie Tiana, in hope to saue his owne life by betraying his countrey. But it fell out quite contrarie to his expectation; for though *Cesar* had sworne not to leaue a dog aliue within the wals, because they shut their gates against him, and also his souldiers were instant and vrgent vpon his promise, yet hee spared the citie, and destroyed the traitor, and quit himselfe of his promise, by hanging vp euery dog in the citie, contrarie to his owne intent, and his armies expectation; yet agreeable to his words, and most correspondent to equitie and true fortitude.

In the yeare of our Lord 1270, the Bishop of Colonea practising to spoile the citie of her priuiledges, and reduce it vnder his own iurisdiction: *Hermanus Grinn*, Consul, and chiefe Magistrat, withstood his power and authoritie with all his force, so that he could not bring his purpose about. Wherefore two Canons belonging to the Bishop, sought to vndermine this their enemy by policie, and to take him out of the way: for which end they inuited him in verie kind manner to dinner, but when he was come they brought him into a young Lyons denne (which they kept in honour of the Bishop) and vnawares shut the doores vpon him, bidding him shift for himselfe, thinking that it was impossible for him to escape out aliue. But the Consull perceiuing in what great danger hee was, wrapped his cloake about his left arme, and thrusting it into the mouth of the hungrie Lion, killed him with his right hand, and so by the wonderfull prouidence of God, escaped without hurt. But the two traiterous Canons hee caught right soone, and hung them at their Cathedrall Church gate, to their owne

owne confusion, and terror of all traitours.

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It was a noble saying, and worthie the marking, of *Augustus Caesar* to *Ramitalches* king of Thracia, who hauing forsaken *Anthonie*, to take part with *Augustus*, boasted verie insolently of his deserts towards him: then *Caesar* dissembling his follie, dranke to another king, and said, I loue treason, but I cannot commend nor trust a traitour. The same also in effect *Philip* of Macedonie and *Iulius Caesar* were wont to say, That they loued a traitour at the first, but when hee had finished his treason, they hated him more than any other: signifying, that traitours deserued no retribution of thanks, seeing their office was accepted for a time, yet they themselues could neuer be counted lesse than naughtie and disloyall persons: for no honest man euer betrayed his countrey or his friend: and what greater punishment can there be than this? But for manifest prooffe heereof let this one example serue in stead of many, namely, of *Theodoricke* king of Francia, and *Irminfride* king of Thuringia, who being profest foes, and hauing fought many cruell battels, at length the later was conquered of the former, by the luckie assistance of the Saxons. This *Irminfride* thus subdued, sued for pardon and release at the conquerours hand, but hee was so farre from pittying his estate, that hee corrupted one *Iringus* a Nobleman, and *Irminfride's* subiect, to murder his master, which he performed kneeling before *Theodoricke*, running him through with his sword at his backe: which traiterous deed, as soone as it was finished, *Theodoricke*, though the setter of it, yet he could not abide the actour, but bad him be packing, for who could put trust in him that had betrayed his owne master. At which words *Iringus* (mad with anger and rage) ran at *Theodoricke* also, with purpose to haue slaine him too; but his hand missing the marke, returned his sword into his owne bowels, so that hee fell downe dead vpon his masters carkasse. What more notable and wonderfull judgement could happen? surely it is an example worthy to be written in golden letters, and to bee read and remembred of euery one, to teach men alle-
giance

ance and obedience to their princes and superiors, lest more sudden destruction than this fall vpon them.

Tit. Linius

After the death of *Ieronimus* king of Siracusa, *Andronodorus* and *Themistius*, prouoked by their wiues descending of the blood royall, affected an vsurpation of the crowne, and wrought much hurt to the commonwealth: but their practises beeing discouered, the Pretors (by the consent of the Seniors) slew them both in the market place, as rotten members of their common bodie, and therefore fit to bee cut off. And when they vnderstood, how their wiues *Damarata* and *Harmonia* were breeders and incensers of this mischiefe, they sent to kill them also: yea and *Heractia*, *Harmonia* her sister, guiltlesse and witlesse of the crime (for no other cause, but because shee was sister vnto her) was pluckt from the Altar, and slaine in the tumult, with two of her daughters that were virgins. And thus is treason plagued not onely in traitors themselues; but also in those that are linked vnto them in friendship and affinitie.

Cic. offic. lib. 3.

The glorie and reputation of *Fabritius* the Romane is eternised by that noble act of his, in sending bound to *Pyrrhus* a traitor that offered to poyson him. For albeit that *Pyrrhus* was a sworne enemy to the Roman Empire, and also made war vpon it, yet would not *Fabritius* treacherously seeke his destruction, but sent back that traitor vnto him, to be punished at his discretion.

What notable treasons did *Hadrian* the fourth, Pope of Rome, practise against the Emperor *Frederick Barbarossa*, yet all was still frustrate; for the Lord protected the Emperour, and punished the traitour with a sudden and strange death; for he was choaked with a flie which went downe his throat and stopped his breath, and could by no meanes bee pulled out till it made an end of him. Besides, many others that went about the same practise, were brought to notable destructions: as that counterfeite foole whome the Italians set on to murder *Fredericke* in his chamber, which had been performed, had he not leaped out of a window into a riuer, and

and so saued his life : for the foole being taken , was throwne headlong out of the same window and broke his necke. As also an Arabian Doctor, a grand poysoner, who going about to infect with poyson his bridle, his saddle, his spurres, and stirrops, that as soone as hee should but touch them, hee might be poysoned, was discovered and hanged for his labour.

In the yeare of our Lord 1364, when as the Emperour *Charles* the fourth, and *Philip* Duke of Austria, were ready to joyne battell in the field, *Charles* distrusting his owne power, vndermined his foe by subtiltie on this fashion : hee sent for three of Duke *Philips* captaines priuily, and perswaded them with promises of rewards to worke some means to terrifie the Duke, and dissuade him from that battell : which they performed with all diligence ; for they told the Duke, that they had stolne into the Emperors tents by night, and viewed his power, which they found to exceede his by three parts, and therefore counselled him not to trie the hazard of the battell, but to saue his souldiers liues by flight, which if they tarried, they were sure to loose. Where-withall the Duke mistrusting no fraud, sore affrighted, tooke the next occasion of flight, and returned home with dishonour. Now when these three traitours came to the Emperour for their compacted rewards, hee caused them to bee payed in counterfeit money, not equiualing the summe of their bargaine by the twentieth part : which although at first they discerned not, yet afterwards finding how they were cousened, they returned to require their due, and complaine of their wrong. But the Emperour looking sternely vpon them, answered, That counterfeit money was good enough for their counterfeit seruice, and that if they tarried long, they should haue a due reward of their treason.

Ladislaus Lerezin, Gouvernour of Alba Iulia in Hungarie, vnder *Maximilian* the Emperour, in the yeare 1566 : the Citie

Leuenclauins
Annales of
Turkie.

Citie beeing besieged, and in some danger of losing, albeit hee was aduertised, That whithin two dayes he should receiue some reliefe, yet yeelded the Citie traiterously into the hands of the Turkes vpon composition. The cruell Turkes forgetting their faith and all humanitie, massacred all the souldiers within the Citie, and sent *Ladislaus* the traitour bound hand and foot to *Selym* the great Turke: where he was accused for his cruell slaying of some Turkish prisoners, and deliuered to his accusers to be vsed at their pleasure; who (a just reward of his former treason) put him into a great Pipe sticke full of long nayles, and then rolled him downe from a high mountaine, so as the nayles ran through him, and ended his life in horrible torment. Besides, his sonne that was also partaker of this treason, died miserably without meanes, and abandoned of all men, in great pouertie and extremitie.

*Camerarius
Historicall me-
ditat. cap. 7.*

When as the Citie of Rhodes was besieged by the Turke, there was in it a certaine traiterous Nobleman, who vpon promise to haue one of *Solymans* daughters giuen him in mariage, did many seruices to the Turke in secret, to the prejudice of the Citie. The Island and towne beeing woon, he presented himselfe to *Solyman*, expecting the performance of his promise: but hee in recompence of his treason caused him to be slayed aliue; saying, That it was not lawfull for a Christian to marrie a Turkish wife, except hee put off his old skinne: being thus slayed, they layed him vpon a bed all couered with salt, and so poudered him, that in short space he died in vnspeakable torments.

CHAP. III.

More examples of the same subject.

When *Manuel* the Emperour of Constantinople lay about Antioch with an armie prepared against the Turke, one of his chiefeſt officers, namely, his Chancellour, put in practiſe this notable piece of treaſon againſt him: hee waged three deſperate yong men with an infinite ſumme of money to kill him on a day appointed, and then with a band of ſouldiers determined to poſſeſſe himſelfe of the Crowne, and of the Citie, and to ſlay all that any way croſſed his purpoſe. But the treaſon beeing diſcouered ſecretly to the Empreſſe, ſhee acquainted her Lord with it, who tooke the three traitours, and put them all to cruell deaths: and as for the Chancellour, hee firſt bored out his eyes, and plucking his tongue through his throat, tormented him to death with a rigorous and moſt miſerable puniſhment.

*Otto Friſing.
genſis de reb.
Freder. prin.
lib. 1. cap. 47.*

When the Turke beſieged *Alba Græca*, certaine ſouldiers conſpired to betray the Citie into his hands, for he had promiſed them larger rewards ſo to doe; howbeit it ſucceeded not with them, for they were detected and apprehended by *Paulus Kyniſius* Gouvernour of Hungarie, who conſtrained them to eat one anothers fleſh, ſeething euerie day one to feed the other withall, but hee that was laſt was faine to deuour his owne bodie.

*Bonfinus, lib. 3.
Decad. 5.*

Scribonianus a captaine of the Romanes in Dalmatia, rebelled againſt the Emperour *Claudius*, and named himſelfe emperor in the armie; but his rebellion was miraculoſly puniſhed, for though the whole armie fauored him verie much, yet they could

Lanquet. chron.

could not by any meanes spread their banners, or remoue their standers out of their places as long as hee was called by the name of Emperor, with which miracle being moued, they turned their loues into hatred, and their liking into loathing, so that whom lately they saluted as Emperor, him now they murdered as a traitor.

Langues.

To rehearse all the English traitors that haue conspired against their Kings from the Conquest vnto this day, it is a thing vnnecessarie, and almost impossible. Howbeit, that their destructions may appeare more euidently, and the curse of God vpon traitors be made more manifest, I will briefly reckon vp a catalogue of the chiefest of them. In the yere 1275 *Lewline* Prince of Wales rebelled against King *Edward* the first, and after much adoe, was taken by Sir *Roger Mortimer*, and his head set vpon the Tower of London. In like sort was *David Lewline's* brother serued. *Ries* and *Madok* escaped no better measure in stirring the Welchmen vp to rebellion. No more did the Scots, who hauing of their owne accord committed the gouernment of their kingdome to king *Edward*, after the death of *Alexander* (who broke his neck by a fall from an horse, and left no issue male) and sworne fealtie vnto him; yet dispensed with their oath by the Popes commission, and Frenchmens incitement, and rebelled diuers times against King *Edward*: for he ouercame them sundry times, and made slaughter of their men, slaying at one time 32000, and taking diuers of their Nobles prisoners. In like manner they rebelled against King *Edward* the third, who made three voyages into that land in the space of foure yeares, and at euerie time ouercame and discomfited them, insomuch that well neere all the nobilitie of Scotland, with infinite number of the common people were slaine. Thus they rebelled in *Henry* the sixths time, and also *Henry* the eights, and diuers other kings reignes, euer when our English forces were busied about forreine warres, inuading the land on the other side most traitorously.

Langues.
Stow.

In

In the reigne of King *Henrie* the fourth there rebelled at one time against him *Sir Iohn Holland*, D. of Excester, with *Languet*.
the Dukes of Aumarle, Surrey, Salisburie, and Gloucester:
and at another time *Sir Thomas Percie* Earle of Worcester,
and *Henrie Percie* sonne to the Earle of Northumberland:
at another, *Sir Richard Scroope* Archbishop of Yorke, and di-
uers others of the house of the Lord *Monbray*: at another
time *Sir Henrie Percie* the father, Earle of Norththumberland,
and the Lord *Bardolph*: and lastly, *Ryce ap Dee* and *Owen
Glendour*, two Welchmen: all which were either slaine, as
Sir Henry Percie the younger; or beheaded, as the rest of these
noble Rebels; or starued to death, as *Owen Glendour* was
in the mountaines of Wales, after hee had deuoured his owne
flesh.

In the reigne of *Henry* the fifth, *Sir Richard* Earle of Cam-
bridge, *Sir Richard Scroope* Treasurer of England, and *Sir
Thomas Gray* were beheaded for treason.

No lesse was the perfidious and vngratefull treacherie of
Humfrey Banister an Englishman towards the Duke of Buc-
kingham his Lord and master, whome the said Duke had ten-
derly brought vp, and exalted to great promotion. For when
as the Duke beeing driuen into extremitie, by reason of the se-
paration of his armie which he had mustered together against
King *Richard* the vsurper, fled to the same *Banister* as his tru-
stiest friend, to be kept in secret vntill he could find opportu-
nitie to escape; this false traitour, vpon hope of a thousand
pounds which was promised to him that could bring foorth
the Duke, betrayed him into the hands of *Iohn Mitton* Shi-
rife of Shropshire, who conueied him to the citie of Salisbu-
rie, where King *Richard* kept his houshold; where he was
soone after put to death. But as for vngratefull *Banister*, the
vengeance of God pursued him to his vtter ignominie: for
presently after, his eldest sonne became mad and dyed in a
bores stie: his eldest daughter was suddenly stricken with a
foule leprie: his second sonne maruellously deformed of his
lims, and lame: his youngest sonne drowned in a puddle:
and

and he himselfe in his old age arraigned and found guiltie of a murther, and by his Clergie saued : And as for his thousand pounds, King *Richard* gaue him not a farthing ; saying, That he which would be vnttrue to so good a master, must needs be false to all other.

To passe ouer the time of the residue of the Kings, wherein many examples of treasons and punishments vpon them are extant, and to come neerer vnto our owne age, let vs consider the wonderfull prouidence of God in discovering the notorious treasons which haue bene so often pretended, and so many, against our late Soueraigne Queene *Elizabeth*, and protecting her so fatherly from the dint of them all. First therefore, to begin with the chiefe, the Earles of Northumberland and Westmerland, in the eleuenth yeare of her reigne began a rebellion in the North, pretending their purpose to be sometimes to defend the Queenes person and gouernment from the inuasion of strangers, and sometimes for conscience sake to seeke reformation of Religion : vnder colour whereof they got together an armie of men, to the number of six thousand souldiers ; against whome marched the Earle of Suffex, Lieutenant of the North, and the Earle of Warwicke, sent by the Queene to his ayde : Whose approach stricke such a terrour into their hearts, that the two Earles, with diuers of the arch Rebels, fled by night into Scotland, leauing the rest of their companie a prey vnto their enemies, whereof threescore and six, or thereabout, were hanged at Durham. As for the Earles, one of them (to wit) of Northumberland, was after taken in Scotland, and beheaded at Yorke. Westmerland fled into another Countrey, and left his house and familie destroyed and vndone by his folly.

A while after this, what befell to *John Throgmorton*, *Thomas Brooke*, *George Redman*, and diuers other Gentlemen at Norwich, who pretended a rebellion vnder the color of suppressing strangers, were they not discovered by one of their owne conspiracie *Thomas Ket*, and executed at Norwich for their paines ?

paines? The same end came *Francis Throgmorton* to, whose trecheries as they were abominable, and touching the Queens owne person, so they were disclosed not without the especiall providence of God.

But aboue all, that vile and vngratefull traitor *William Parry*, vpon whom the Queene had poured plentifully her liberalitie, deserueth to be had in euerlasting remembrance to his shame; whose treasons being discouered, he payed the tribute of his life in recompence thereof. What shall I say of the Earle of Arundell, and a second Earle of Northumberland? Did not the iustice of God appeare in both their ends, when being attainted for treason, the one slew himselfe in prison, and the other died by course of nature in prison also? Notorious was the conspiracie of those arch-traitours, *Ballard*, *Babington*, *Sauadge*, and *Tylney*, &c. yet the Lord brought them downe, and made them spectacles to the World of his iustice. Euen so that notorious villaine Doctor *Lopez* (the Queenes Physitian) who a long time had not onely beene an intelligencer to the Pope and King of Spaine of our English Counsells, but also had poysoned many Noblemen, and went about also to poyson the Queene her selfe, was hee not surprised in his treacherie, and brought to sudden destruction? In summe, the Lord preserued her Maiestie not onely from these, but many other secret and priue foes, and that most miraculously, and contrarie to all reason, and spread his wings ouer her, euermore to defend her from all her enemies, and in despite of them all brought her, beeing full of yeares, in peace to her graue: All these treasons had their breeding and beginning from that filthie sinke of Romish superstition, from whence the poyson was conueyed into the hearts of these traitorous wretches, by the meanes of those common firebrands of the Christian World, the wicked Iesuites, whose chiefe art is Treason, and whose profession is equiuocation, and practise, to stir vp rebellion; and therefore as long as they breath in the world let vs looke for no better fruits from such trees.

And

And hath the reigne of our now Soueraigne King *James* beene free from these Sinons? Hee hath as yet swayed the Scepter of this Kingdome not fully nine yeres, and how many treasons haue beene complotted and practised against his Majestie and the State, and how miraculously hath the Lord preserved him euermore, euen as the apple of his eye, and the signet on his right hand. To omit the treason of *Raleigh* and *Cobham*, and that also of *Watson* and *Clerke*, that late and last diuellish and damnable practise of blowing vp the Parliament house with gunpowder, together with the King, Prince, and all the Nobles and chiefe Pillars of the Land, is neuer to be omitted nor forgotten, but to bee remembred as long as the Sunne and Moone endureth, to the shame of their religion, and the professours thereof: neuer Nation so barbarous, that euer practised the like: neuer any religion so odious, that maintained the like: but such are the fruits of their so much aduanced religion, such the clusters of their grapes: Howbeit the Lord preuented their malice, and turned it vpon their owne pates, not onely by a Diuine and miraculous discouerie of their treason (the verie night before it should haue beene effected) but also by bringing the chiefe plotters thereof vnto confusion; some by the ordinarie proceeding of justice, and some by slaughter in resistance: and that which is not to bee ouerpast, some of the principall of them beeing together in a chamber, were so scorched by their owne powder, which was in drying, that they were driuen to confesse the heauie judgement of God to be vpon them. I pray God such may euer be the end of all traitors, and that the religion which bringeth forth such horrible fruits may not onely bee suspected but abhorred of all.

Moreouer, there is yet another kind of treason, and another ranke of traitors as pernicious as any of the former, and as odious before God and man. Such are they which either vpon priuate quarrels, or receiued injuries, or hope of gaine, or any other sillie respect, forsake their countries, and take part with the enemies to fight against it: or they that in time of necessitie
refuse

refuse to fight, or dare not fight in defence of it: the former sort are called fugitiues, and the latter cowards. As touching the first, they haue beene alwayes in detestation in well gouerned Policies, and also euermore seuerely punished. The Æginates punished them with the losse of their right hand thumbes, to the end they might no more handle a speare or a sword, but an oare: the Mitylenians with losse of their liues: the inhabitants of Samos marked them in the face with the picture of an Owle: and the Romanes punished them after diuers fashions. *Fabius Maximus* caused all those that had fled from the Roman succour to the enemy to lose their hands. *Africanus* the former, though gentle and mild by nature, yet in this respect he borrowed from forreine cruelty: *Valerius Maximus* for hauing conquered Carthage, and got into his power all those Romane Rebels that tooke part against his countrey, he hung the Romans as traitors to their countrey, and mitigated the punishment of the Latines, as but perfidious confederates. *Africanus* the later, when hee had subdued the Punicke Nation, hee threw all fugitiues amongst wilde beasts to be deuoured.

Lucius Paulus after the conquest of the King of Persia, committed these fellowes to the mercie of Elephants. Generally there is no Nation vnder the Sunne which holdeth them not in execration: and therefore our English fugitiues, who vnder cloke of Religion not onely abandon their countrey, their kindred, and their Prince, but also conspire the vndoing, and swear the destruction of them, are they not worthie to be handled like traitours, and to haue their quarters spectacles of perfidie? The bridge and gates of London beare witnesse of the wofull ends that these runnagates come vnto.

As touching cowards (I meane such as preferring their liues or libertie, or any other by-respects, before their countries welfare, and either dare not or will not stand stoutly in defence of it in time of warre and danger) they deserue no

R

lesse

lesse punishment than the former, seeing that as they are open oppugners, so these are close vnderminers of the good thereof. And therefore the Romanes did sharply chasten them in their gouernement, as may appeare by diuerse examples of the same: as first they were noted with this ignomie, neuer to eat their meat but standing; and hereunto they were sworne: Nay, they were in such hatefull account amongst them, that when *Annibal* offered the Senate 8000 captiues to bee redeemed, they refused his offer; saying, That they were not worthie to be redeemed, that had rather be taken basely than die honestly and valiantly: The same Senate dealt more fauourably with the captiues which king *Pyrrhus* tooke, for they redeemed them, but with this disgrace, degrading them from their honors and places, vntill by a double spoile they had woon their reputation againe. *L. Calpurnius Piso* handled *Titius* the captaine of his horsemen in Sicilia (one who being ouercharged with enemies, deliuered his weapons vnto them) on this manner, hee caused him to goe barefooted before the armie, wearing a garment without seames, he forbad him societie with any saue such as were noted with the same fault, and from a General ouer horsemen he debased him to a common souldier. How did the same Senat correct the cowardise of *Caius Vatiennis* (who to the end to priuiledge himselfe from the Italicke warre, cut off all the fingers of his left hand:) euen they proscribed his goods, and cast him into perpetuall prison, that that life which hee refused to hazard in defence of his countrey, hee might consume in bondage and fetters.

lib. 2. cap. 2.

Eulgosius sayth, That among the Germanes it was so vn-honourable a part to lose but a shield in the warre, that who-soeuer had happened to do so, was suspended both from the place of common councill, and from the temples of Religion; insomuch, that many (as he reporteth) killed themselues to auoid the shame. The people called *Daci* punished cowards on this sort: they suffered them not to sleepe but with their

their heads to the beds feet ward ; and besides, by the law they made them slaues and subjects to their owne wiues. What viler disgrace could there be than this ? And yet the Lacedemonians plagued them more shamefully : for with them it was a discredit to marry in the stocke of a coward ; any man might strike them lawfully ; and in their attire they went with their clothes rent, and their beards halfe shauen. Thus are all kind of traitors continually punished of the Lord by one meanes or other ; and therefore let vs learne to shun treason as one of the vilest and detestablest things in the world.

Phi. Agesilaus.

CHAP. IIII.

Of such as haue murthered their Rulers or Princes.



*N*imri, Captaine of halfe the chariots of *Elah*, King of Israel, conspired against his Lord, as hee was in *Tirza* drinking till hee was drunke in the house of *Arze* his Steward, and came vpon him suddenly, and smote him till hee died, and possessed the Kingdome in his roome.

All this whole chapter, in regard of murther, belögeth to the 6 commandment.
1. King. 16.

Howbeit, herein hee was the Lords rod to punish the house of *Baasha*, yet when the punishment was past, the Lord threw the rod into the fire, for he enjoyed the Crowne but seuen dayes : for all Israel, detesting his fact, made *Omri* King ouer them, who besieged him in *Tirza*, and droue him into that extremitie, that hee went into the palace of the Kings house, and burnt himselfe and the house with fire.

Iozachar the sonne of *Shimeah*, and *Iezabed* the sonne of *Shomer*, came to no better end for murthering *Iehoash* King of Iuda: for *Amaziah* his sonne after the kingdome was confirmed

2. King. 13. 24.

2. King. 14. 5.

2. King. 15.

firmed vnto him, caused them both to be put to death: but their children he slew not, according to that which is written in the Booke of the law; *The fathers shal not be put to death for the children, nor the children for the fathers, but euery man shall beare his owne sinne.*

Neither did *Shallum*, that slew *Zacharia* King of Israel, prosper any better; for he reigned but one month in Samaria, when *Menahim* the sonne of *Gadi* rebelled against him, and slew him as he had done his master.

Amon, the sonne of *Manasseh*, was slaine by his owne seruants, but the Lord stirred vp the people of the Land to reuenge his death, and to kil all them that had conspired against their King.

But to let passe the holy histories of the sacred Scripture, wherein euer after any treason, the Holy Ghost presently setteth downe the punishment of traitours, as it were of purpose to signifie how the Lord hateth all such Rebels that rose vp against his owne ordinance, let vs consider a little the consequents of these in prophane, yet credible authors, and applie them vnto our purpose.

Ælian. lib. 7.

Archelaus King of Macedonia had a mignon called *Cratenas*, whome hee loued most entirely; but he againe requited him not with loue but with hatred, and stretched all his wits to install himselfe in his kingdome, by deposing and murdering him: which though hee accomplished, yet his deserts were cut short by the vengeance of God: for hee continued not many dayes in his royaltie, but he was serued with the same sauce that hee had made *Archelaus* before him to taste of; euen betraied and murdered, as he well deserued.

Lodonicus Sfortia to the end to inuest himselfe with the dukedome of Millain, spared not to shed the innocent bloud of his two Nephewes, the sonnes of *Galeachus*, together with their tutors, and one *Francis Calaber*, a worthie and excellent man; but the Lord so disposed of his purposes, that he (in stead of

of obtaining the kingdome) was taken prisoner by the King of France, so that neither he nor any of his off-spring injoyed that which he so much affected.

When *Numerianus* was to succeed *Carus* his father in the Empire, *Arrius Axer* his father in-law, to the end to translate the Empire vnto himselfe, entered a conspiracie, and slew his sonne in law, that nothing mistrusted his disloyaltie: but the Pretorian army vnderstanding the matter, discharged *Arrius*, and elected *Dioclesian* in his roome, who laying hold vpon his competitour, laied an action of treason to his charge, and put him to death in the sight of the multitude.

Theodericke and *Fredericke* conspired against their owne brother *Thurismund* King of the Visigothes, to the intent to succeed him in his Kingdome: And albeit that nature reclaymed them from the act, yet they slew him without all compassion. But after thirteene yeres reigne the same *Theodericke* was requited by his other brethren with the same measure that hee before mete to his brother *Thurismund*. And so though vengeance slept a while, yet at length it wakened.

Elia Antoninus Gordianus, Emperour of Rome, though so excellent a young prince, that he deserued to be called the Loue and Jewell of the World, yet was he slaine by one promoted by himselfe to high honor, called *Philip Arabs*, when he was but two and twentie yeres old: after whose decease this *Philip* got himselfe elected Emperour by the Band, and confirmed by the Senat. All which notwithstanding, after fve yeres *Decius* rebelled, and his own souldiers conspired against him, so that both he at Verona, and his sonne at Rome, were slaine by them about one time.

After the death of *Constantine* the Great, his three sonnes diuiding the Empire betwixt them, succeeded their father. *Constantine* the eldest had for his share Spaine, France, the Alpes, and England; *Constance* the second held Italie, Africa Græcia, and Illyricum; *Constantine* the younger was King

and Emperour of the East. But ambition suffered them not to enjoy quietly these their possessions: for when the eldest being more proud and seditious than the other, not content with his allotted portion, made warre vpon his brother *Constance* his Prouinces, and strove to enter Italie, hee was slaine in a battell by *Aquileia*, when hee was but five and twentie yeares old; by which meanes, all the prouinces which were his, fell to *Constance*, and therewithall such a drowfinesse and Epicurisme for want of a stirrer vp after his brothers death, that he fell into the gout, and neglected the gouernement of the Empire: Wherefore in Auspurge and in Rhetia they created a new Emperour, one *Magnentius*, whose life beforetime *Constance* had saued from the souldiers, and therefore his treacherie was the greater. This *Magnentius* deprived and slew *Constance*, but was ouercome by *Constantine* the third brother in Illyricum, yet in such sort, that the conqueror could not greatly brag, for he lost an infinit companie of his men, and yet missed of his chiefe purpose, the taking of *Magnentius*, for he escaped to Lyons, and there massacring all that he mistrusted, at last growing (I suppose) in suspition with his owne heart, slew himselfe also: and so his traitorous, ingratefull, and ambitious murder was reuenged with his owne hands.

Notable in-
gratitude pun-
ished.

*Ritius lib. i.
regib. Hispan.*

Victorius betrayed *Lusyba* king of Spaine, and succeeded in his place; seuen yeares after, another traitour slew him, and succeeded also in his place. *Mauritius* the Emperour was murdered by *Phocas*, together with his wife and five of his children, he seating himselfe Emperour in his roome: Howbeit, traitors and murderers can neuer come to happie ends: for as he had slaine *Mauritius*; so *Priscus*, *Heracianus*, and *Phorius* three of his chiefe captaines, conspiring against him, with three seuerall armies gaue him such an alarme at once at his owne doores, that they soone quailed his courage, and after much mangling of his bodie, cut him shorter by the head and the kingdome at one blow.

In the time of *Edward* the second and *Edward* the third in 247
 England, one Sir *Roger Mortimer* committed many villanous outrages in shedding much bloud, and at last King *Edward* himselfe, lying at Barkley castle, to the end that he might (as it was supposed) enjoy *Isabel* his wife, with whom he had very suspicious familiaritie. After this, he vnjustly accused *Edmund* Earle of Kent of treason, and caused him to bee put to death therefor: and lastly, he conspired against King *Edward* the third, as it was suspected, for which cause he was worthily and deseruedly beheaded. Lanquet.

Among this ranke of murderers of Kings wee may fitly place also *Richard* the third, vsurper of the Crowne of England, and diuers others which he vsed as instruments to bring his detestable purpose to effect: as namely Sir *James Tirrel* Knight, a man for natures gifts worthie to haue serued a much better Prince than this *Richard*, if hee had well serued God, and beene endued with as much truth and honestie as he had strength and wit: also *Miles Forest*, and *Iohn Dighton* two villaines fleshed in murders. But to come to the fact, it was on this sort: When *Richard* the vsurper had enioyned *Robert Brackenburie* to this piece of seruice of murdering the young King *Edward* the fifth, his Nephew, in the Tower, with his brother the Duke of Yorke, and saw it refused by him: hee committed the charge of the murder to Sir *James Tirrel*, who hasting to the Tower, by the Kings Commission receiued the keyes into his owne hands, and by the helpe of those two butchers, *Dighton* and *Forest*, smothered the two Princes in their bed, and buried them at the staires feet: which being done, Sir *James* rode back to king *Richard*, who gaue him great thanks, and as some say, made him knight for his labour. All which things on euerie part well pondered, it appeareth, that God neuer gaue the world a notabler example, both of the vnconstancie of worldly weale, and also of the wretched end which ensueth such despightfull crueltie: for first, to begin with the ministers, *Miles Forest* rotted away

peccemeale at Saint Martins, Sir *James Tirrel* died at the Tower hill beheaded for treason, King *Richard* himselfe (as it is declared elsewhere) was slaine in the fiede, hacked and hewed of his enemies, carried on horsebacke dead, his haire in despight torne and tugged like a dogge: besides, the inward torments of his guiltie conscience were more than all the rest: for it is most certainly reported, That after this abhominable deed done hee neuer had quiet in his mind: when hee went abroad, his eye whirled about, his bodie was pruinily fenced, his hand euer vpon his dagger, his countenance and manner like one alwaies readie to strike, his sleepe short and vnquiet, full of fearefull dreames, insomuch that he would often suddenly start vp and leape out of his bed, and runne about his chamber, his restlesse conscience was so continually tossed and tumbled with the tedious impression of that abhominable murther.

CHAP. V.

Of such as rebelled against their Superiors, because of Subsidies and Taxes imposed vpon them.



As it is not lawfull for children to rebell against their parents, though they be cruell and vnnaturall, so also it is as vnlawfull for subjects to withstand their Princes and Governours, though they be somewhat grieuous and burthensome vnto them: which wee affirme, not to the end that it should be licensed to them to exercise all manner of rigour and vnmeasurable oppression vpon their subjects (as shall bee declared heereafter more at large) but we entreat onely heere of their duties which are in subjection

to the power of other men, whose authority they ought in no wise to resist, vnlesse they oppose themselves against the ordinance of God. Therefore this position is true by the word of God, That no subject ought by force to shake off the yoke of subjection and obedience due vnto his Prince, or exempt himselfe from any tax or contribution which by publike authoritie is imposed: *Giue* (saith the Apostle) *tribute to whom tribute belongeth, custome to whom custome pertaineth, feare to whom feare is due, and honor to whom honor is owing.* And generally in all actions wherein the commodities of this life (though with some oppression and grievance) and not the religion and seruice of God, nor the conscience about the same is called into question, we ought with all patience to endure whatsoeuer burden or charge is laid vpon vs, without moouing any troubles, or shewing any discontentments for the same: for they that haue otherwise behaued themselves, these examples following will shew how well they haue beene ap-
 paid for their misdemeanors.

In the yeare of our Lord 1304, after that *Guy* Earle of *Nich. Gil. vol. 2.* Flanders hauing rebelled against *Philip* the Faire his Soueraigne, was by strength of armes reduced into subiection, and constrained to deliuer himselfe and his two sonnes prisoners into his hands, the Flemings made an insurrection against the kings part, because of a certain tax which he had set vpon their ships that arriued at certaine hauens: and vpon this occasion great warre, diuers battels, and sundrie ouerthrowes on each side grew, but so, that at last the king remained conqueror, and the Flemings (for a reward of their rebellion) lost in the last battell six and thirty thousand men that were slain, beside a great number that were taken prisoners.

Two yeares after this Flemish stirre, there arose a great commotion and hurlieburle of the rascall and basest sort of people at Paris, because of the alteration of their coines: who being not satisfied with the pillage and spoilage of their houses, whome they supposed to be either causes of the said alteration, or by counsell or other meanes any furtheres there-
 unto,

vnto, came in great troupes before the kings palace at his lodging in the temple, with such an hideous noise & outrage, that all that day after, neither the king nor any of his officers durst once stirre ouer the threshold: nay they grew to that overflow of pride and insolencie, that the victuals which were provided for the kings diet, & carried to him, were by them shamefully thrown vnder feet in the dirt, and trampled vpon in despite and disdaine. But three or foure daies after this tumult was appeased, many of them for their paines were hanged before their owne doores, and in the citie gates, to the number of eight and twentie persons.

In the raigne of *Charles* the sixt, the Parisians (by reason of a certaine taxe which hee minded to lay vpon them) banded themselues and conspired together against him: they determined once (saith *Froissard*) to haue beaten downe Loure and S. Vincents castle, and all the houses of defence about Paris, that they might not be offensue to them. But the king (though yong in yeres) handled them so ripely and handsomely, that hauing taken away from them their armor, the citie gates and chaines of the streets, and locked vp their weapons in S. Vincents castle, he dealt with them as pleased him. And thus their pride being quashed, many of them were executed and put to death: As also for the like rebellion were at Troyes, Orlean, Chalon, Sens, and Rhemes.

About the same time the Flandrians, and especially the inhabitants of Gaunt wrought much trouble against *Lewis* the Earle of Flanders, for diuers taxes and tributes which he had laied vpon them, which they in no respect would yeeld vnto. The matter came to be decided by blowes, and much bloud was shed, and many losses endured on both sides, as a meanes appointed of God to chastise as wel the one as the other. The Gaunts beeing no more in number than fise or six thousand men, ouerthrew the Earls armie, consisting offortie thousand, and in pursuit of their victorie tooke Bruges, whither the Earle was gone for safety, and lying in a poore womans house was constrained (in the habit of a beggar) to flie the Citie.

And

Gods Iudgements. because of Subsidies and Taxes.

And thus he fared till king *Charles* the sixth sent an armie of 251
men to his succor (for hee was his subiect) by whose support Cap. 181.
he ouercame those Rebels in a battell foughten at Rose Bec, to
the number of fortie thousand: and the bodie of their chiefe-
taine *Philip Arteuil*, slaine in the throng, hee caused to bee
hanged on a tree. And this was the end of that cruell Trage- Nic. Gil. vol. 2.
die, the countrey beeing brought againe into the obedience
of their old Lord.

A while before this, whilest king *John* was held prisoner in Froiss. vol. 1.
England, there arose a great commotion of the common peo- cap. 132.
ple in France, against the nobilitie and gentrie of the realme,
that oppressed them: this tumult began but with an hundred
men that were gathered together in the countrey of Beauvoi-
sin, but that small handfull grew right quickly to an armefull,
euen to nine thousand, that ranged and robbed throughout all
Brie, along by the riuer Marne to Laonoise, and all about
Soissons, armed with great bats shod with iron: an headlesse
crue without Gouvernor, fully purposing to bring to ruine the
whole nobility. In this disorder they wrought much mischief,
broke vp many houses and castles, murdered many Lords; so
that diuers Ladies and knights, as the Duchesses of Norman-
die, Orleance, were faine to flie for safegard to Meaux: whither
when these Rebels would needs pursue them, they were there
ouerthrowne, killed, and hanged by troupes.

In the yeare of our Lord 1525, there were certain husband- Steid. Lib. 4.
men of Souabe that began to stand in resistance against the
Earle of Lupsfen, by reason of certaine burdens which they
complained themselues to bee ouerlaid with by him: their
neighbors seeing this, enterprised the like against their lords:
And so vpon this small beginning (by a certaine contagion)
there grew vp a most dangerous and fearefull commotion,
that spread it selfe almost ouer all Almaine: the sedition thus
increasing in all quarters, and the swaines beeing now full
fortie thousand strong, making their owne libertie and the
Gospels a cloke to couer their treason and rebellion, and a pre-
tence of their yndertaking armes (to the wonderfull grieve-
of

of all that feared God) did not onely fight with the Romane Catholickes, but with all other without respect, as wel in Souabe as in Franconia: they destroyed the greater part of the Nobilitie, sacked and burnt many castles and fortresses, to the number of two hundred, and put to death the Earle of Helfest, in making him passe through their pikes. But at length their strength was broken, they discomfited and torne in pieces with a most horrible massacre of more than eigh- teene thousand of them. During this sedition there were slain on each side fiftie thousand men. The captaine of the Souabi- an swaines called *Gesmer* hauing betaken himselfe to flight, got ouer the mountaines of Padua, where by treason hee was made away.

In the yeare of our Lord 1517, in the Marquesdome of the Vandales, the like insurrection and rebellion was of the com- minaltie, especially the baser sort, against the Nobilitie, Spiri- tuall, and Temporall, by whom they were oppressed with in- tollerable exactions: their armie was numbred to stand of ninetie thousand men all clowns and husbandmen, that con- spired together to redresse and reforme their owne griuan- ces, without any respect of ciuile Magistrate, or feare of Al- mighty God. This rascalitie of swaines raged and tyranized euere where, burning and beating downe the castles and hou- ses of Noblemen, and making their ruines euen with the ground: Nay, they handled the Noblemen themselues, as ma- ny as they could attaine vnto, not contumeliously onely, but rigorously and cruelly, for they tormented them to death, and carried their heads vpon speares, in token of victorie. Thus they swayed a while vncontrolled, for the Emperour *Maxi- milian* winked at their riots, as being acquainted with what injuries they had beene overcharged: but when hee percei- ued that the rude multitude did not limit their furie within reason, but let it runne too lauish to the damnifying as well the innocent as the guiltie, he made out a certaine small troupe of mercinarie souldiers, together with a band of horsemen, to suppress them, who coming to a citie were presently so en- uironed

vironed with such a multitude of these swaines that like locusts ouerspread the earth, that they thought it impossible to escape with their liues; wherefore feare and extremitie made them to rush out to battell with them. But see how the Lord prospereth a good cause, for all their weake number in comparison of their enemies, yet such a feare possessed their enemies hearts, that they fled like troupes of sheepe, and were slaine like dogges before them: insomuch, that they that escaped the sword, were either hanged by flockes on trees, or roasted on spits by fires, or otherwise tormented to death. And this end befell that wicked rebellious rout, which wrought such mischief in that countrey, with their monstrous villanies, that the traces and steppes thereof remaine at this day to be seene.

In the yeare of our Lord 1381, *Richard* the second being king, the Commons of England (and especially of Kent and Essex) by meanes of a tax that was set vpon them, suddenly rebelled, and assembled together on Blackheath, to the number of 60000 or more: which rebellious rout had none but base and ignoble fellows for their captains; as *Wat Tyler*, *Jack Straw*, *Tom Miller*, but yet they caused much trouble and disquietnesse in the realm, and chiefly about the city of London, where they committed much villanie, in destroying manie goodly places, as the Sauoy, and others; and beeing in Smithfield, vsed themselues very proudly and vnreuerently towards the king: but by the manhood and wisdom of *William Walworth*, Major of London (who arrested their chiefe captain in the midst of them) that rude companie was discomfited, and the ring leaders of them worthily punished. Stow. Chron.

In like manner in the raigne of *Henry* the seuenth, a great commotion was stirred vp in England by the commons of the North, by reason of a certaine tax which was leuied of the tenth peny of all mens lands & goods within the land; in the which the Earle of Northumberland was slaine: but their rash attempt was soone broken, and *Chamberlaine* their captain, with diuers others hanged at Yorke, for the same. Howbeit Stow. Chron.

beit their example scared not the Cornishmen from rebelling vpon the like occasion of a taxe, vnder the conduct of the Lord Audley, vntill by wofull experience they felt the same scourge: for the king met them vpon blacke heath, and discomfiting their troupes, tooke their captaines and ringleaders, and put them to most worthie and sharpe death.

Thus we may see the vnhappy issue of all such seditious reuoltings, and thereby gather how vnpleasant they are in the sight of God. Let all people therefore learne by these experiences to submit themselues in the feare of God to the higher powers, whether they be Lords, Kings, Princes, or any other that are set ouer them.

CHAP. VI.

Of Murderers.



Exod. 21.

Gen. 9.

Exod. 21.

Touching Murder, which is (by the second commandment of thesecond table) forbidden in these words *Thou shalt not kil:* the Lord denounceth this judgment vpon it, That he which striketh a man that he dieth, shal die the death. And this is correspondent to that edict which he gaue to Noah presently after the vniuersall floud, to suppress that generall crueltie which had taken root from the beginning in Cain & his posteritie, being careful for mans life; saying, *That he will require the bloud of man, at the hands of either man or beast that killeth him:* adding moreouer, *That whosoener sheddeth mans bloud, by man also his bloud shall be shed, seeing that God created him after his own image:* which hee would not haue to be basely accounted of, but deare & precious vnto vs. If then the bruit and vnreasonable creatures are not exempted from the sentence of death pronounced in the law, if they chance to kil a man: how much more punishable then is man, endued with wil & reason, when maliciously & aduisedly hee taketh

keth away the life of his neighbor? But the hainousnesse and
 greatnesse of this sinne is most liuely exprest by that ordi-
 nance of God set downe in the 21. of Deuteronomie, where Deut. 21.
 it is enjoyned, That if a man be found slaine in the field, and
 it be not knowne who it was that slew him, then the Elders
 and Iudges of the next towne assembling together, should of-
 fer vp an expiatorie sacrifice by the hands of the Priests, to
 demaund pardon for that cruell murder, that the guilt of
 innocent blood might not be imputed vnto them. And if by
 ouersight or negligence without any malice, hatred, or pre-
 tence, one killed another, yet was hee not exempted from all
 punishment, but suffered to flie to the Citie of refuge, to bee Num. 35.
 kept, and as it were inclosed vntill his innocencie were made
 manifest, or at the least vntill the death of the high Priest.
 From this (it may seeme) arose the custome of Painims in the
 like case; which was, that if a man vnwillingly had commit-
 ted murder, he did presently auoid the countrey, and go vnto
 some man of power and authoritie of a strange nation, & pre-
 sent himselfe at his gate, sitting with his face couered, humbly
 intreating pardon and reconciliation for his murder: and for
 one whole yeare he might not returne into his owne country.
 On this manner was the son of a certaine king of Phrygia en- Herod. lib. 2.
 tertained in king *Cresus* court, who vnadvisedly had slaine his
 owne brother. Whereby it is manifest, how odious and exe-
 crable in all ages, and all places, and all people, this homicide
 and murder hath beene: insomuch that men did shunne their
 verie meeting and companie, and abandon them out of their
 temples and publike assemblies, as people excommunicate and
 prophane. And yet for all this, mankind (for the most part)
 like sauage beasts hath by the instigation of that wicked spi-
 rit (who was a murderer from the beginning) beene too too
 addicted to this kinde of crueltie, not being afraid to offer vi-
 olence to nature, and shed innocent blood. Such was the fran-
 tike and peruerse crueltie of the second man *Cain*, when with-
 out any occasion, but onely through enuie, he slew his bro- Gen. 4.
 ther *Abel*, and that traiterously: which deed, albeit it was
 done

done in secret and without the view of men, yet it could not shun the piercing eye of God, who reprov'd him for it, saying, *That the blood of Abel cried for vengeance from the earth.* And although this cursed and wicked murderer receiv'd not immediatly a condigne punishment answerable to his crime, (God to the end to spare mans blood, vsing vnderferued fauor towards him) yet escap'd he not scotfree, for hee was pursu'd with a continual torment and sting of conscience, together with such an incessant feare, that hee became a vagabond and a runnagate vpon the earth: and seeing himselfe brought into so miserable an estate, hee fell to complaining that the punishment was greater than he was able to beare. Thus God permitted this wretch to draw out his life in such anguish, that for a greater punishment he might pine away the rest of his daies without comfort. A man may find in this world many such brother-murdering *Cains*, who for no occasion sticke not to cut their throats, whome (for the bond of common nature wherein all men are linked together as branches to one root) they ought to acknowledge for their brethren and friends: vpon whome the heauie hand of God hath not beene more slacke to punish either by one meanes or other, than it was vpon their eldest brother *Cain*. But seeing the number of them is so great, and it is not so conuenient to heape vp here so huge a multitude together, it shall suffice onely to recount the most famous and notablest of them, as of those that haue beene men of note & reputation of the world, or that through an ambitious desire of raigning, haue by armes sought to atchieue their purposes: for these for the most part are the greatest murderers and butchers of all, that through their wicked affections, worldly pompe, or desire of reuenge, haue no remorse of making the blood of men runne like riuers vpon the earth, making no more account of the life of a man, than of a flie or a worme.

Judg. 2

Such an one was *Abimelech* one of the sonnes of *Gedeon*, who to the end to vsurpe the regiment of the people, (which his father before him refused) got together a rout of rescal and

vile

vile fellowes, by whose aid comming to his fathers house, he flew seuentie of his brethren, euen all except *Ioathan* the youngest, that stole away and hid himselfe. After which massacre, hee reigned in iolitic three yeares, and at the end thereof was cut short by God, together with the *Sichemites* his prouokers and maintainers, who were also guiltie of all the innocent blood which hee had shed: for God sent the spirit of diuision betwixt them, so that the *Sichemites* began to despise him, and rebel against him; but they had the worst end of the staffe, and were ouercome by him: who pursuing the victorie, took their citie by force, and put them all to the edge of the sword. And after he had thus destroyed their citie, put fire also to the castle, wherein hee consumed neere about a thousand persons of men and women, that were retired thither to saue their liues. And thus God brought vpon them the mischief which they had consented and put their hands vnto: for as they had lent him aid and furtherance to the shedding of his brethrens blood, so was their own blood with their wiues and childrens shed by him: yet this tyrannot content therewith, made war also with the inhabitants of *Tebez*, and tooke their citie, and would haue forced the tower also, wherein the citisens had inclosed themselues; but as hee approched to the wall, a woman threw downe a piece of a millstone vpon his head, wherewith finding himselfe hurt to death, he commanded one of his soldiers to kill him outright. And thus this wicked murderer that had shed the blood of many men, yea of his owne brethren, had his braines knockt out by a woman, and died a most desperat death.

The bloudie treacherie of *Baana* and *Rechab*, chiefe captaines of *Ishbosheth*, *Sauls* sonne, in conspiring against and murdering their master whilest he slept, abode not long unpunished; for hauing cut off his head, they presented it for a present to king *Dauid*, hoping to gratifie the king, and to receiue some recompence for their paines. But *Dauid* being of an vpright and true kingly heart, could not endure such vile treacherie, though against the person of his enemy; but

2. Sam. 4.

Treason, lib. 2.
cap. 3. & 4.

entertained them as most vile traitors and master-murderers, commanding first their hands and feet to be cut off, which they had especially imployed as instruments about that villanie, and afterwards caused them to be slaine, and then hanged for an example to all others that should attempt the like.

Treason, lib. 2.
cap. 3.

2. Sam. 20.

1. King. 2.

For the like cause was *Joab* (Generall of king *Dauids* host) for killing *Abner* traiterously (who forsaking *Ishbosheth*, had yeelded himselfe to the King) cursed of *David*, with all his house, with a most grievous and terrible curse. And yet notwithstanding a while after he came againe to that passe, as to murder *Amasa* one of *Dauids* chiefe captains, making shew to salute and embrace him. For which cruell deed, albeit that in *Dauids* time hee receiued no punishment, yet it ouertooke him at last, and the same kind of crueltie which he had so traiterously and villanously committed towards others, fell vpon his owne head, being himselfe also killed as hee had killed others: which happened in king *Solomons* raigne, who executing the charge and commandement of his father, put to death this murderer in the tabernacle of God, and by the Altar, whither he was fled as to a place priuiledged for safetie.

CHAP. VII.

A suite of examples like vnto the former.

Herod. lib. 1.



Leauing the Scripture, we find in other writers notable examples of this subject: As first of *Astrages* king of the Medes, who so much swarued from humanitie, that he gaue in strait charge that young *Cyrus* his owne daughters sonne, now readie to be borne, should be made away by some sinister practise, to auoid by that meanes the danger which by a dreame was signified vnto him. Notwithstanding the yong infant finding friends to preserue him aliue, and growing

ing vp by meanes of the Peeres fauor (to whome his grandfa-
ther by his cruell dealings, was become odious) obtained the
Crowne out of his hands, and dispossessing him, seated him-
selfe in his roome.

This *Cyrus* was that mightie and awfull king of Persia,
whom God vsed as an instrument for the deliuerie of his peo-
ple out of the captiuitie of Babylon, as he foretold by the Pro-
phet *Isaiah*: who yet (following kind) made cruell war in ma-
ny places for the space of thirtie yeares: and therefore it was
necessarie that he should taste some fruits of his insatiable and
bloud-thirstie desire, as hee indeed did: for after many great
victories and conquests ouer diuers countries atchieued, go- *Oros. lib. 2.*
ing about to assaile Scythia also, hee and his armie together
were surpris'd, overcome, and slaine, to the number of two
hundred thousand persons: and for his shame receiued this
disgrace at a womans hand, who triumphing in her victorie,
threw his head into a sacke full of bloud, with these tearmes,
*Now glut thy selfe with bloud which thou hast thirsted after so
long time.*

Cambyfes, *Cyrus* son, was also so bloody and cruell a man, *Herod. lib. 3.*
that one day hee shot a noblemans sonne to the heart, with an
arrow, for being admonished by his father of his drunkennes,
to which hee was verie much giuen, which he did in indigna-
tion, and to shew that he was not yet so drunken but he knew
how to draw his bow. Hee caused his owne brother to bee
murdered priuily, for feare hee should raigne after him; and
slew his sister for reprobuing him for that deed. In his voyage
to *Æthiopia*, when his armie was brought into so great pe-
nurie of victuals, that they were glad to feed vpon horse flesh,
hee was so cruell and barbarous, that after their horses were
spent he caused them to eat one another: But at his returne
from *Ægypt*, the *Susians* his chiefe citisens welcommed him
home with rebellion: and at last, as he was riding, it so chan-
ced, that his sword fell out of the scabberd, and himselfe vpon
the point of it, so that it pierced him through, and so hee
dyed.

Diodor. lib. 11. After that *Xerxes* by his ouerbold enterprife had disturbed the greatest part of the world, passed the sea, and trauerfed many countries, to the end to assaile Greece with innumerable forces, he was ouercome both by sea and by land, and compelled priuily to retire into his countrey with shame and discredit: where he had not long beene, but *Artabanus* the captaine of his guard killed him in his pallace by night: who also after that and many other mischiefes committed by him, was himselfe cruelly murdered.

In fine.

The thirtie Gouvernours which the Lacedemonians set ouer the Athenians by compulsion, were such cruell tyrans, oppressors, and bloudsuckers of the people, that they made away a great part of them, vntill they were chased away themselves violently: and then beeing secretly dogged and pursued, were all killed one after another.

Pyrrhus king of Epire that raigned not long after *Alexander* the great, was naturally disposed to such a quicknes and heat of courage, that he could neuer be quiet but when he was either doing some mischiefe to another, or when another was doing some vnto him: euer deuising some new practise of molestation for pastimes sake. This his wilde and dangerous disposition began first to shew it selfe in the death of *Neoptolemus*, who was conjoined king with him, whom hauing bidden to supper in his lodging vnder pretence of sacrifice to his gods, he deceitfully slew: preuenting by that meanes *Neoptolemus* pretended purpose of poysoning him when occasion should serue. After this he conquered Macedonia by armes, and came into Italie to make war with the Romans, in the behalfe of the Tarentines, and gaue them battell in the field, and slew fifteen thousand of them in one day: he tooke their camp, reuoked many cities from their alliance, and spoyled much of their countrey euen to the walls of Rome: and all this in a trice without breathing. Again by Ascolie he encountred them the second time, where there was a great ouerthrow of each side of fiftene thousand men: but the Romanes had the worst, and tooke their heeles. When hee was intreated by the

the Sicilian embassadors to lend them aid to expulse the Carthaginians out of their Isle, hee yeelded presently and chased them out. Being recalled by the Tarentines into Italy for their succour, he was conquered by the Romans after he had made war vpon them six yeres. At his returne to Epire he re-entred by violence Macedonia, tooke many places, ouercame the army of king *Antigonus* that resisted him, and had al the whole realme rendred into his hand. Being intreated by *Cleominus* to make war vpon Sparta, to the end to re-install him in his kingdome which he was depriued of: forthwith he mustered his forces, besieged the citie, and spoyled and wasted all the whole countrey. Afterwards there being a sedition raised in the citie of Argos betweene two of the chiefeft citisens, one of the which sent vnto him for aid, he (what issue soeuer was like to ensue, whither victorie or vanquishment) could not abide in peace from disquieting others and himselfe, but must needs goe to take part in that sedition; but to his cost, euen to his destruction. For first in his way he found an euill-fauoured welcome by an ambush placed of purpose to interrupt his journey, amongst whom he lost his sonne: which mishap nothing dismaied him, nor abated any whit of his purpose or courage from pursuing this journey to Argos, though the citisens themselues intreated him to retire, and though hee had no businesse there saue onely to looke ouer the towne: beeing arriued by night, and finding a gate left open for him to enter by, by the meanes of him that had sent for him to his aid, hee put his souldiers in, and possessed himselfe of the towne incontinently. But the citie being aided by *Antigonus* and the king of Sparta, charged and pressed him so sore, that he sought meanes to retire out of the same, but could not. At which time beeing about to strike a yong man of the citie that had done him some hurt, his mother beeing aloft vpon the roofe of an house, perceiuing his intent, threw downe a tile with both her hands, vpon his head, and hit him such a knocke vpon the necke through default of his armour, that it so bruised his joynts, that he fell into a sudden swoond, and lost his sight, his

raines falling out of his hand, and he himselfe tumbling from his saddle vpon the ground, which when some of the soldiers perceiued, they drew him out of the gate, and there, to make an end of the tragedie, cut off his head.

Plutarch.

The crueltie of the Ephori was maruellous strange, when being vnwilling onco to heare the equalitie of lands and possessions to be named, which *Agis* their king, for the good of the common-wealth (according to the antient custome and ordinance of *Licurgus*) sought to restore: they rose vp against him and cast him in prison, and there without any processe or forme of law strangled him to death, with his mother and grandfather. But it cost them verie deere: for *Cleomenes* who was joynt king with *Agis*, albeit he had consented to the weaning of that web himselfe, to the end he might raigne alone; yet ceased he not to prosecute reuenge vpon them, which hee did not onely by his daily and vsuall practises openly, but also priuily; for taking them once at aduantage, being at supper all together, he caused his men to kill them suddenly as they sat. And thus was the good king *Agis* reuenged. But this last murderer, which was sullied & polluted with so much bloud, he went not long vnpunished for his misdeeds: for soone after, *Antigonus* King of Macedonia gaue him a great overthrow in a battell, wherein hee lost Sparta his chiefe citie, and fled into *Ægypt* for succour: where after small abode, vpon an accusation laid against him, he was cast into prison, and though he escaped out with his company by cunning & craft, yet as he walked vp and downe Alexandria in armor, in hope that through his seditious practises the citisens would take his part, and helpe to restore him to his libertie; when he perceiued it was nothing so, but that euery man forsooke him, & that there was no hope left of recouerie, he commaunded his men to kill one another, as they did: In which desperat furie and rage he himselfe was slaine, & his bodie being found, was commanded by king *Ptolemie* to be hanged on a gibbet, and his mother, wiues, & children that came with him into *Ægypt*, to be put to death. And this was the tragical end of *Cleomenes* king of Sparta.

Alexan.

Alexander the tyrant of *Pheres* neuer ceased to make & spy out all occasions of war against the people of *Thessaly*, to the end to bring them generally in subiection vnder his dominion: he was a most bloudy and cruell minded man, hauing neither regard of reason or justice in any action. In his cruelty he buried some aliue, others he clothed in beares & boares skins, and then set dogs at their tails to rend them in pieces; others he vsed in way of pastime to strike through with darts and arrowes. And one day as the inhabitants of a certaine citie were assembled together in counsell, hee caused his gard to inclose them vp suddenly, and to kil them all euen to the very infants. Hee slew also his owne vnkle, and crowned the speare wherewith he did that deed with garlands of flowers, and sacrificed vnto him being dead, as to a god. Now albeit this cruel Tygre was garded continually with troupes of soldiers that kept night and day watch about his bodie wheresoeuer he lay, and with a most ougly and terrible dog, vnacquainted with any sauing himselfe, his wife, and one seruant, that gaue him his meat, tied to his chamber doore, yet could he not escape the euill chance which by his wiues meanes fell vpon him: for shee taking away the staires of his chamber, let in three of her owne brethren prouided to murder him, as they did: for finding him asleep, one tooke him fast by the heeles, the other by the haire, wringing his head behind him, & the third thrust him thorow with his sword, she al this while giuing them light to dispatch their businesse. The citisens of *Pheres* when they had drawne his carkasse about their streets, and trampled vpon it their bellies full, threw it to the dogs to be deuoured; so odious was his verie remembrance among them.

Ingurth, sonne to *Manastabal* brother to *Micipsa* king of *Salust*. *Numidia*, by birth a bastard, for he was borne of a concubine, yet by nature and disposition so valiant & full of courage, that he was not onely beloued of all men, but also so decerely esteemed of by *Micipsa*, that hee adopted him joynt heire with his sons *Adhorbal* and *Hiempsal*, to his crowne, kindly admonishing him in way of intreatie to continue the vnion of loue

and concord without breach betweene them, which hee promised to performe. But *Micipsa* was no sooner deceased, but he by and by not content with a portion of the kingdom, ambitiously sought for the whole. For which cause hee found meanes first to dispatch *Hiempsal* out of his way by the hands of the gard, who in his lodging by night cut his throat, and then by battell having vanquished *Adherbal* his brother, obtained the sole regiment without controlment. Besides he corrupted so by bribes the Senators of Rome that had soueraigne authoritie in and ouer his kingdome, that in stead of punishment which his murder cried for, he was by the decree of the Senate allotted to the one halfe of the kingdome. Whereupon being growne yet more presumptuous, hee made excursions and riots vpon *Adherbals* territories, and did him therby much iniurie: and from thence falling to open war, put him to flight, and pursued him to a citie, where he besieged him so long, till he was constrained to yeeld himselfe. And then hauing gotten him within his power, put him to the cruellest death hee could deuise: which villanous deed gaue iust cause to the Romanes, of that war which they vndertooke against him, wherein he was discomfited: and seeing himselfe vtterly lost, fled to his son in law *Bochus*, king of Mauritania, to seeke supplie of succour, who receiuing him into safegard, proued a false guard vnto him, and deliuered him into the hands of his enemies, and so was he carried in triumph to Rome by *Marinus* fast bound; and being come to Rome, cast into perpetuall prison, where first his gowne was torne off his backe by violence, next a ring of gold pluckt off his eare, lap & all; and lastly, himselfe stark naked thrown into a deep ditch, where combating with famine six daies, the seuenth miserably ended his wretched life, according to the merits of his misdeeds. *Orsinus*, saith he, was strangled in prison.

Oras.
Sabel.
Treason,
lib. 2. cap. 3.

Metbridates king of Parthia put to death the king of Capadocia, to get his kingdome, and after vnder pretence of parlying with one of his sonnes, slew him also: for which cause the Romanes tooke vp the quarrell, and made warre vpon him,

him, by meanes whereof much losse and incontinence grew vnto him as well by sea as by land. After his first overthrow, where one of his sisters was taken prisoner, and when he saw himselfe in so desperate a case, that no hope of helpe was left, he slew two other of his sisters, with two of his wiues, hauing before this war giuen his fourth sister (who also was his wife) a dram of poyson to make vp the tragedie. Afterward being vanquished in the night by *Pompey* the Roman, and put to flight with onely three of his companie, as hee went about to gather a new supplie of forces, behold tydings was brought him of the reuolt of manie of his Prouinces and countries, and of the deliuering vp of therest of his daughters into *Pompeyes* hand, and of the treason of his yong sonne *Pharnax*, the gallantest of his sonnes, and whom hee purposed to make his succellor, who had joyned himselfe to his enemy, which troubled and astonished him more than all the rest: so that his courage being quite dashed, & all hope of bettering his estate extinguished, his other two daughters he poysoned with his own hands, and sought to practise the same experiment vpon himselfe, but that his body was too strong for the poison, and killed the operation thereof by strength of nature: but that which poyson could not effect, his owne sword performed.

Though *Pompey* the great was neuer any of the most notorious offenders in Rome, yet did this staine of crueltie, ambition and desire of rule, cleaue vnto him: for first he joyning himselfe to *Silla*, dealt most cruelly & vnnaturally with *Carbo*, whom after familiar conference, in shew of friendship, hee caused suddenly to be slain, without shew of mercie. And with *Quintius Valerius*, a wise and well lettered man, with whome walking but two or three turnes, he committed to a cruell and vnexpected slaughter. He executed seuerer punishment vpon the enemies of *Silla*, especially those that were most of note & reputation, and vnmercifully put *Brutus* to death, that had rendered himselfe vnto his mercie. It was he that deuised that new combat of prisoners and wilde beasts, to make the people sport withall; a most inhumane and bloudie pastime, to see

Plutarch.

see humane and manly bodies torne and dismembred by brute and sencelesse creatures: which if we will beleecue *Plutarch*, was the onely cause of his destruction. Now after so manie braue and gallant victories, so many magnificent triumphs; as the taking of King *Hiarbas*, the ouerthrow of *Domicius*, the conquest of Africa, the pacifying of Spaine, and the ouerwelding of the commotions that were therein, the clearing of the sea coasts from Pyrates, the victorie ouer *Me-
thridates*, the subduing of the Arabians, the reducing of Syria into a Prouince, the conquest of Iudea, Pontus, Armenia, Capadocia, and Paphlagonia: I say after all these worthie deeds of armes and mightie victories, hee was shamefully ouercome by *Iulius Caesar* in that ciuile warre, wherein it was generally thought that he had vndertaken the better cause in maintaining the authoritie of the Senat, and defending the libertie of the people, as he pretended to doe: beeing thus put to flight, and making towards *Ægypt*, in hope the King (for that before time he had beene his tutor) would protect and furnish him, that he might recouer himselfe againe, hee found himselfe so farre deceiued of his expectation, that in stead thereof the Kings people cut him short of his purpose, and of his head both at once, sending it for a token to *Caesar*, to gratifie him withall. Neuerthelesse, for all this, his murderers and betrayers, as the yong King, and all others that were causers of his death were iustly punished for their crueltie, by the hands of him whom they thought to gratifie: for as *Cleopatra* the Kings sister threw her selfe down at *Caesars* feet to entreat her portion of the kingdome, and hee beeing willing also to shew her that fauour, was by that means gotten into the kings palace, forthwith the murderers of *Pompey* beset the palace, and went about to bring him into the same snare that they had caught *Pompey* in. But *Caesar* after that he had sustained their greatest brunt, frustrated their purposes, and recouered his forces into his hands, assayled them with such valour and prowesse on all sides, that in short space he ouercame this wicked and traiterous nation. Amongst the slain, the dead bodie
of

of this young and euill aduised King was found, ouerborne with durt. *Theodorus* the kings schoolemafter (by whose instigation and aduise both *Pompey* was slaine, and this warre vndertaken) being escaped and fled towards Asia for his safetie, found euen there sufficient instruments both to abridge his journey and shorten his life. As for the rest of that murdering fellowship, they ended their liues some here, some there, in (that merciles element) the sea, & by (that boisterous element) the wind, which though sencelesse, yet could not suffer them to escape vnpunished.

Although that *Julius Caesar* (concerning whom more occasion of speech wil be giuen hereafter) did tyrannously vsurp the key of the Romane Common-wealth, and intruded himselfe into the Empire against the lawes, customes, and authoritie of the people and Senat, yet was it accounted a most traitterous and cruell part to massacre and kill him in the Senat, as he sat in his seat misdoubting no mishap, as the sequel of their feuerall ends which were actors in this tragedie did declare: for the vengeance of God was so manifestly displayed vpon them, that not one of the conspirators escaped, but was pursued by sea and land so eagerly, til there was not one left of that wicked crue whom reuenge had not ouertaken. *Cassius* being discomfited in the battell of Philippos, supposing that *Brutus* had beene also in the same case, vsed the same sword against himselfe (a maruellous thing) wherewith before he had smitten *Caesar*. *Brutus* also a few daies after, when a fearefull vision had appeared twice vnto him by night, vnderstanding thereby that his time of life was but short, though hee had the better of his enemies the day before, yet threw himselfe desperately into the greatest danger of the battell, for his speedier dispatch; but ~~hee was referred to a more shamefull end,~~ for seeing his men slaine before him, hee retyred hastily apart from view of men, and setting his sword to his breast, threw himselfe vpon it, piercing him through the bodie, and so ended his life. And thus was *Caesars* death reuenged by *Octavius* and *Anthony* who remained conquerors after all that

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Flor. lib. 4.

Plutarch.

Treason, lib. 2.

cap. 3. & 4.

Plutarch.

Eutrop.

blou.

bloudie crew was brought to nought: betwixt whom also ere long burst out a most cruell diuision, which grew vnto a furious and cruell battell by sea, wherein *Anthony* was ouercome, and sent flying into *Ægypt*, and there taught his own hands to be his murtherers. And such was the end of his life, who had beene an actor in that pernicious office of the Triumvirship, and a causer of the deaths of many men. And forasmuch as *Cleopatra* was the first motiue and setter on of *Anthony* to this warre, it was good reason that she should partake some of that punishment which they both deserued, as she did: for being surpris'd by her enemies, to the intent she might not be carried in triumph to Rome, shee caused an aspe to bite her to death. Marke here the pittifull Tragedies that following one another in the necke, were so linkt together, that drawing and holding each other, they drew with them a world of miseries to a most wofull end: a most transparent and cleere glasse, wherein the visages of Gods heauy judgements vpon all murtherers are apparantly deciphered.

C H A P. VIII.

Other examples like vnto the former.

Procopius,



After that the Empire of Rome, declining after the death of *Theodosius*, was almost at the last cast, readie to yeeld vp the ghost, and that *Theodorick* king of the Gothes had vsurped the dominion of Italy vnder the Emperor *Zeno*, he put to death two great personages, Senators & chiefe citifens of Rome, to wit, *Simmachus* and *Boetius*, only for secret surmise which he had, without probabilitie, that they two should weaue some slie web for his destruction. After which cruell deed, as he was one day at supper, a fishes head of great bignesse beeing serued into the table, purposing to be verie merrie,

merrie, suddenly the vengeance of God assailed, amased, 262
oppressed, and pursued him so freshly, that without intermis-
sion or breathing it sent his bodie a sencelesse trunke into the
graue in a most strange and maruellous manner: for he was
conceited (as himselfe reported) that the fishes head was the
head of *Stammachus*, whome hee had but lately slaine, which
grinned vpon him, & seemed to face him with an ouerthwart
threatning and angrie eye: wherewith he was so scarred, that
forthwith he rose from the table, and was possessed with such
an exceeding trembling and ycie chilnesse that ran through
all his joints, that he was constrained to take his chamber and
goe to bed, where soone after with grieve and fretting and dis-
pleasure he died. He committed also another most cruell and
traiterous part vpon *Odoacer*, whome intiting to a banquet,
hee deceitfully welcommed with a messe of swords in stead
of other victuals, to kill him withall, that hee might sway
the Empire alone both of the Gothes and Romanes without
checke.

It was not without cause that *Attila* was called the scourge *Iornand. Greg.*
of God: for with an armie of five hundred thousand men hee *de Tours.*
wasted and spoiled all fields, cities, and villages, that he pas-
sed by, putting all to fire and sword, without shewing mer-
cie to any: on this manner he went spoiling through France,
and there at one time gaue battell to the vnited forces of the
Romans, Viecegothes, Frenchmen, Sarmatians, Burgundians,
Saxons, and Almaines: after that, he entred Italie, tooke by
way of force Aquilea, sacked and destroyed Milan, with
manie other cities, and in a word spoiled all the countrey: in
fine, being returned beyond Almaine, hauing married a wife
of excellent beautie, though he was well wiued before, hee di-
ed on his marriage night suddenly in his bed: for hauing well
carowed the day before, hee fell into so dead a sleepe, that ly-
ing vpon his backe without respect, the bloud which was of-
ten woont to issue at his nostrils, finding those conduits stop-
ped by his vpriight lying, descended into his throat, and stop-
ped.

ped his winde. And so that bloudie tyran that had shed the bloud of so many people, was himselfe by the effusion of his owne bloud murdered and stifled to death.

Ithilbald king of Gothia at the instigation of his wife put to death very vnadvisedly one of the chiefe peeres of his realme: after which murder, as hee sat banquetting one day with his princes, enuironed with his gard and other attendants, hauing his hand in the dish, and the meat between his fingers, one suddenly reached him such a blow with a sword, that it cut off his head, so that it almost tumbled vpon the table, to the great astonishment of all that were present.

Greg. of Tours,
lib. 3. hist.

Referre this
properly to
lib. 2. cap. 11.

Sigismund king of Burgundy suffered himselfe to be carried away with such an extreame passion of choler, prouoked by a false and malicious accusation of his second wife, that he caused one of his sonnes which he had by his former wife to be strangled in his bed, because he was induced to thinke that hee went about to make himselfe king: which deed beeing blowne abroad, *Clodomire* sonne to *Clodonee* and *Clorild* king of France, and cousin german to *Sigismund*, came with an armie for to reuenge this cruell and vnnaturall part; his mother setting forward and inciting him thereunto, in regard of the injurie which *Sigismunds* father had done to her father and mother, one of whom he slew, and drowned the other. As they were readie to joyne battell, *Sigismunds* souldiers forsooke him, so that hee was taken and presently put to death, and his sonnes which hee had by his second wife were taken also, and carried captiue to Orleance, and there drowned in a Well. Thus was the execrable murder of *Sigismund* and his wife punished in their owne children. As for *Cleodemire*, though he went conqueror from this battell, yet was hee encountered with another disastrous misfortune: for as he marched forward with his forces to fight with *Sigismunds* brother, he was by him overcome and slaine; and for a further disgrace, his dismembred head fastened on the top of a pike was carried about to the enterview of all men. Hee left behinde him

him three young sonnes, whom his owne brethren and their vncles *Clotaire* and *Childebert*, notwithstanding their young and tender yeres, tooke from their grandmother *Clotilde*s custodie, that brought them vp, as if they would install them into some part of their fathers kingdome; but most wickedly and cruelly, to the end to possesse their goods, lands, and seigniories, bereft them all of their liues, saue one that saued himselfe in a Monasterie. In this strange and monstrous act *Clotaire* shewed himselfe more than barbarous, when hee would not take pitie vpon the youngest of the two, being but seuen yeares old, who hearing his brother (of the age of tenne yeres) crying pittifully at his slaughter, threw himselfe at his vnkle *Childebert*s feet with teares, desiring him to saue his life: wherewith *Childebert* beeing greatly affected, entreated his brother with weeping eies to haue pittie vpon him, and spare the life of this poore infant: but all his warnings and entreaties could not hinder the sauage beast from performing this cruell murther vpon this poore childe, as hee had done vpon the other.

The Emperour *Phocas* attained by this bloudie meanes *Nicephor*. the imperiall dignitie, euen by the slaughter of his lord and master *Mauricius*, whome as hee fled in disguised attire for feare of a treason pretended against him, he being before-time the Lieutenant Generall of his armie, pursued so maliciously and hotly, that he ouertooke him in his flight, and for his further griefe, first put all his children seuerally to death before his face, that euerie one of them might be a seuerall death vnto him before he died, and then slew him also. This murderer was hee that first exalted to so high a point the popish horne, when at the request of *Boniface* hee ordained, That the Bishop of Rome should haue preheminance and authoritie ouer all other Bishops: which hee did to the end that the staine and blame of his most execrable murder might be either quite blotted out, or at least winked at. Vnder his regencie the forces of the Empire grew wonderously into

Phocas the Confusion
headed the mutinies
and was by them pro-
claimed Emperor. Ag-
ainst a few years hee had

The Emperour loosing
the favour of his Army
Phocas the Confusion
headed the mutinies
and was by them pro-
claimed Emperor. Ag-
ainst a few years hee had

he unjustly slew his Lord and Master after he had by him de-
a patrician and general of the African Troops got himselfe declared Emperour in
and making himselfe Master of Constantinople hee deposed Phocas at once of life and
Empire with one woman's death.

decay: France, Spaine, Almaine, and Lumbardie, reuolted from the Empire: and at last himselfe being pursued by his son in law *Priscus* with the Senatours, was taken, and hauing his hands and feet cut off, was together with the whole race of his off-spring put to a most cruell death, because of his cruell and tyrannous life.

Among all the strange examples of Gods judgements that euer were declared in this world, that one that befell a King of Poland, called *Popiel*, for his murders, is for the strangeness thereof most worthie to be had in memorie: hee reigned in the yeare of our Lord 1346. This man amongst other of his particular kinds of cursings and swearing, whereof hee was no niggard, vsed ordinarily this oath, *If it be not true, would rats might deuoure me*; prophesying thereby his owne destruction; for hee was deuoured euen by the same meanes which hee so often wished for, as the sequels of his historie will declare. The father of this *Popiel* feeling himselfe neere death, resigned the gouernement of his kingdome to two of his brethren, men exceedingly reuerenced of all men for the valour and vertue which appeared in them. He being deceased, and *Popiel* being growne vp to ripe and lawfull yeres, when he saw himselfe in full libertie, without all bridle of gouernement to doe what hee listed, hee began to giue the full swinge to his lawlesse and vnruelie desires, in such sort, that within few dayes he became so shamelesse, that there was no kind of vice which appeared not in his behauiour, euen to the working of the death of his owne vnclles, for all their faithfull dealing towards him, which hee by poison brought to passe. Which being done, hee caused himselfe forthwith to be crowned with garlands of flowers, and to be perfumed with precious ointments: and to the end the better to solemnise his entrie to the crowne, commanded a sumptuous and pompous banquet to be prepared, whereunto all the Princes and Lords of his kingdome were inuited. Now as they were about to giue the onset vpon the delicate cheere, behold an

armie

*Manus. Cosmog.
Mandat. 3.
Cursing, lib. I.
cap. 32.*

*Baker's Chron.
p. 31. 477.*

armie of rats sallying out of the dead and putrified bodies of his vncles, set vpon him, his wife, & children, amid their dainties to gnaw them with their sharpeteeth, insomuch that his gard with all their weapons and strength were not able to chase them away, but being wearie with resisting their daily and mightie assaults, gaue ouer the battell: wherefore counsell was giuen to make great coale fires round about them, that the rats by that meanes might bee kept off, not knowing that no policie or power of man was able to withstand the vchangeable decree of God; for, for all their huge forces they ceased not to run through the midst of them, & to assault with their teeth this cruell murderer. Then they gaue him counsell to put himselfe, his wife, and children into a boat, and thrust it into the middest of a lake, thinking that by reason of the waters the rats would not approach vnto them: but alas in vaine; for they swum through the waters amaine, and gnawing the boat, made such chinkes into the sides thereof, that the water began to run in: which beeing perceiued of the boatmen, amased them sore, and made them make post hast vnto the shoare, where hee was no sooner arriued, but a fresh muster of rats vniting their forces with the former, encountered him so sore, that they did him more scath than all the rest. Whereupon all his guard, and others that were there present for his defence, perceiuing it to be a iudgement of Gods vengeance vpon him, abandoned and forooke him at once: who seeing himselfe destitute of succour, and forsaken on all sides, flew into a high tower in Chousuitze, whither also they pursued him, and climbing euen vp to the highest roome where hee was, first eat vp his wife and children (shee beeing guiltie of his vncles death) and lastly gnawed and deuoured him to the verie bones.

After the same sort was an Archbishop of Mentz, called *Hatto*, punished in the yere 940, vnder the reigne of the Emperour *Otho* the great, for the extreme crueltie which hee vsed towards certaine poore beggers, whome in time of famine

T

he

*Munster Cos.
mographie.*

*Mandat .8.
Avarice and
vnmereiful-
nesse.*

he assembled together into a great barne, not to relieue their wants, as hee might and ought, but to rid their liues, as hee ought not, but did: for he set on fire the barne wherein they were, & consumed them all aliue, comparing them to rats and mice that deuoured good corne, but serued to no other good vse. But God that had regard and respect vnto those poore wretches, tooke their cause into his hand, to quit this proud Prelate with just reuenge for his outrage committed against them; sending towards him an armie of rats and mice to lay siege against him with the engines of their teeth on all sides: which when this cursed wretch perceiued, hee remooued into a tower that standeth in the middest of Rhine, not farre from Bing, whither hee presumed this hoste of rats could not pursue him; but hee was deceived: for they swum ouer Rhine thicke and threefold, and got into his tower with such strange furie, that in verie short space they had consumed him to nothing; in memoriall whereof, this tower was euer after called the tower of rats. And this was the tragedie of that bloudie arch-butcher, that compared poore Christian soules to brutish and base creatures, and therefore became himselfe a prey vnto them, as *Popiel* King of Poland did before him: in whose strange examples the beames of Gods justice shine forth after an extraordinarie and wonderfull manner, to the terrour and feare of all men; when by the means of small creatures he made roome for his vengeance, to make entrance vpon these execrable creature-murderers, notwithstanding all mans deuises and impediments of nature: for the natieue operation of the elements was restrained from hindering the passage of them, armed and inspired with an inuincible and supernaturall courage, to feare neither fire, water, nor weapon, till they had finished his command that sent them. And thus in old time did frogs, flyes, grasshoppers, and lice, make warre with *Pharaoh*, at the command of him that hath all the world at his becke.

After this Archbishop, in the same ranke of murderers wee finde

finde registred many Popes, of all whom the most notorious and remarkable are these two, *Innocent* the fourth, and *Boniface* the eighth, who deserued rather to be called *Nocents* and *Malefaces* than *Innocents* and *Boniface*, for their wicked and peruerie liues: for as touching the first of them, from the time that he was first installed in the Papacie, hee alwaies bent his hornes against the Emperor *Fredericke*, and fought with him with an armie not of men, but of excommunications and cursings; as their manner is: and seeing that all his thundering Bulls and Canons could not preuaile so farre as hee desired, he presently sought to bring to passe that by treason which by force he could not: for he so enchanted certaine of his household seruants with foule bribes and faire words, that when by reason of his short draught, the poyson which hee ministred could not hurt him, hee got them to strangle him to death. *Hieron. Marius*

Moreouer, he was chiefe sower of that warre betwixt *Henry*, Lantgraue of Thuring, whome hee created King of the Romanes, and *Conrade*, *Frederickes* sonne, wherein hee reaped a crop of discomfitures and ouerthrowes: after which, hee was found slaine in his bed, his bodie being full of blacke markes, as if he had beene beaten to death with cudgels.

Concerning *Boniface*, after hee had by subtile and craftie meanes made his predecessor dismisse himselfe of his Papacie, and enthronised himselfe therein, he put him to death in prison, and afterward made war vpon the Gibilines, and committed much crueltie; wherefore also he died mad, as we heard before. But touching Popes and their punishments, we shall see more in the 44th chapter following, whither the examples of them are referred, that exceeding in all kind of wickednesse, cannot be rightly placed in the treatise of any particular commandement.

Other memorable examples of the same subject.

*Eugueran de
Monstr. Vol. 1.*



If wee descend from antiquities to histories of later and fresher memorie, wee shall finde many things worthie report and credit: as that which happened in the yere 1405 betwixt two Gentlemen of Henault; the one of which accused the other for killing a neere kinsman of his, which the other vtterly and stedfastly denied: whereon Duke *William*, Countie of Henault, offered them the combat in the citie of *Quesney* to decide the controuersie, when as by law it could not be ended: whereunto they beeing come, and hauing broken their speares in two, and encountered valiantly with their swords, at length hee that was charged with and indeed guilty of the murder, was ouercome of the other, and made to confesse with his mouth in open audience the truth of the fact: Wherefore the Countie adiudged him in the same place to bee beheaded; which was speedily executed, and the conquerour honourably conducted to his lodging. Now albeit this manner of deciding controuersies bee not approved of God, yet wee must not thinke it happened at all adventures, but rather that the issue thereof came of the Lord of Hosts, that by this meanes gaue place to the execution of his most high and soueraigne justice, by manifesting the murderer, and bringing him to that punishment which hee deserved.

*Deus est qui in rebus
hominum prouidet
et in rebus humanis
iustitiam suam
manifestat. In hoc
casu, Deus per
victoriam Ducis
Henrici, iustitiam
suam manifestauit.*

*Eugueran de
Monstr. Vol. 1.*

About this verie time there was a most cruell and outrageous riot practised and performed vpon *Lewis* Duke of *Orleance*, brother to *Charles* the sixth, by the complot and deuise of *John* Duke of *Burgundie*, who (as hee was naturally haughtie and ambitious) went about to vsurpe the gouernment.

ment of the realme of France, for that the king by reason of weakenesse of his braine was not able to mannage the affaires thereof, so that great trouble and vnciuill warres were growne vp by that occasion in euerie corner of the realme. As therefore hee affected and gaped after the rule, so hee thought no meanes dishonest to attaine vnto it, and therefore his first enterprize was to take out of the way the Kings brother, who stood betwixt him and home. Hauing therefore provided fit champions for his purpose, hee found opportunitie one night to cause him to come out of his lodging late by counterfeit tokens from the king, as if he had sent for him about some matters of importance: and being in the way to *S. Pauls* hostle, where the kings lodging was in Paris, the poore Prince suspecting nothing, was suddenly set vpon with eighteen roisters at once, with such furie and violence, that in verie short space they left him dead vpon the pauement, by the gate *Barbet*, his braines lying scattered about the street. After this detestable and odious act committed and detected, the cruell Burgundian was so farre from shaming, that hee vanted and boasted at it, as if he had atchieued the most valorous and honourable exploit in the World (so farre did his impudencie outstretch the bond of reason.) Neuerthelesse, to cast some counterfeit colour vpon this rough practise, hee vsed the conscience and fidelitie of three famous Diuines of Paris, who openly in publicke assemblies approued of this murder, saying, That he had greatly offended, if he had left it vndone. About this deuice hee employed especially *M. Iohn Petit*, a Sorbonist Doctour, whose rashnesse and brasen-facednesse was so great, as in the council-house of the King, stoutly to auerre, That that which was done in the death of the Duke of Orleance was a vertuous and commendable action, and the author of it to bee void of fault, and therefore ought to be void of punishment. The preface which this braue Orator vsed, was, That hee was bounden in duetie to the Duke of Burgundie, in regard of a goodly pension which hee had receiued at his hands, and for that cause hee had prepared his poore tongue

in token of gratitude to defend his cause. Hee might better haue said thus, That seeing his tongue was poore and miserable, and hee himselfe a sencelesse creature, therefore he ought not to allow or defend so obstinately such a detestable and traiterous murder committed vpon a Duke of Orleance, and the same the Kings brother, in such vile sort; and that if he should doe otherwise, he should approue of that which God and man apparantly condemned, yea the verie Turkes and greatest Paynims vnder heauen; and that hee should iustifie the wicked, and condemne the innocent, which is an abomination before God; and should put darkenesse in stead of light, and call that which is euill, good: (for which the Prophet *Esay* in his fifth chapter denounceth the judgements of God against false prophets) and should follow the steps of *Balaam*, which let out his tongue to hire for the wages of iniquitie: but none of these supposes came once into his minde. But to returne to our Historie: The Duke of Burgundie hauing the tongues of these braue Doctors at his commandement, and the Parisians who bore themselves partially in this quarrell (generally fauourers of his side) came to Paris in armes, to iustifie himselfe, as hee pretended, and stricke such a dreadfull awe of himselfe into all mens mindes, that notwithstanding all the earnest pursuit of the Duchesse, the widow of Orleance, for justice, he escaped vnpunished, vntill God (by other meanes) tooke vengeance vpon him: which happened after a while, after that those his complices of Paris (being become lords and rulers of the citie) had committed many horrible and cruell murders, as of the Constable and Chancellor, two head officers of the realm, whose bodies fast bound together, they drew naked through the streets from place to place in most despightful manner: for the Daulphin escaping their hands by night, and safegard in his castle, after that hee heard of the seisure of the citie, found means to assemble certain forces, and marched to Montreaultayon with 20000 men, of purpose to be reuenged on the Duke for all his braue and riotous demeanors: hither, vnder colour of parling and deuising

new meanes to pacifie these old ciuill troubles, hee enticed the Duke, and beeing come, at his verie first arriual, as hee was bowing his knee in reuerence to him, hee caused him to bee slaine. And on this manner was the Duke of Orleance death quitted, and the euill and crueltie shewed towards him, returned vpon the murderers owne necke; for as he slew him treacherously and cowardly, so was he also treacherously and cowardly slaine, and justly requited with the same measure that he before had measured to another: notwithstanding herein the Daulphin was not free from a grieuous crime of disloyaltie and truth-breach, in working his death without shame of either faith-breach or perjurie, and that in his owne presence, whome hee had so often with protestation of assurance and safetie, requested to come vnto him. Neither did he escape unpunished for it; for after his fathers decease hee was in danger of losing the Crowne, and all for this cause: for *Philip* Duke of Burgundie taking his fathers reuenge into his hands, by his cunning deuices wrought means to displace him from the succession of the kingdome, by according a marriage betwixt the King of England and his sister, to whom he in fauor agreed to giue his kingdome in reuersion after his owne decease. Now as soone as the King of England was seised vpon the gouernement of France, the Daulphin was presently summoned to the marble Table, to giue answer for the death of the old Duke: whither, when he made none appearance, they presently banished him the realme, and pronounced him to be vnworthie to be succeder to the noble Crowne: which truely was a verie grieuous chastisement, and such an one as brought with it a heape of many mischiefes & discomfitures, which happened in the warre betwixt England and him, for the recouerie of his kingdome.

Treason, lib. 2
cap. 3.

Peter, sonne to *Alphonfus* King of Castille, was a most bloudie and cruell Tyrant: for first he put to death his owne wife, the daughter of *Peter* Duke of Burbon, and sister to the Queene of France: next hee slew the mother of his bastard brother *Henrie*, together with many Lords and Barons of the

realme, for which hee was hated not onely of all his subjects, but also of his neighbor and adjoyning countries: which hatred moued the aforesaid *Henrie* to aspire vnto the Crowne; which, what with the Popes auouch, who legitimated him, and the helpe of certaine French forces, and the support of the Nobilitie of Castille, he soone atchieued. *Peter* thus abandoned, put his safest gard in his heeles, and fled to Bordeaux, towards the Prince of Wales, of whome hee receiued such good entertainment, that with his aid hee soone re-entred his lost dominions, and by maine battell chased his bastard brother out of the confines thereof: but being re-installed, whilest his cruelties ceased not to multiply on euerie side, behold *Henrie* (with a new supply out of France) began to assaile him afresh, and put him once againe to his shifts: but all that he could doe, could not shift him out of *Henries* hands, who pursued him so hotly, that with his owne hands hee soone rid him out of all troubles, and afterwards peaceably enjoyed the kingdome of Castille.

But aboue all the horrible murders and massacres that euer were heard or read of in this last age of the World, that bloudie massacre in France, vnder thereigne of *Charles* the ninth, is most famous, or rather infamous; wherein the noble Admirall, with many of the nobilitie and gentrie, which were Protestants, were most traiterously and cruelly murdered in their chambers and beds in Paris, the foure & twentieth of August, in the night: in this massacre were butchered in Paris that verie night ten thousand Protestants, and in all France, (for other cities followed the example of Paris) thirtie, or as some say, forty thousand. I will not stand to relate the particular circumstances and manner thereof, it being at large described by diuers writers both in French and English: only to our purpose, let vs consider the judgements and vengeance of Almighty God vpon the chiefe practisers and plotters thereof; which were these: *Charles* the ninth then King, by whose commission and commandement this massacre was vnderaken; his brother and succellour the Duke of Anjou; the

Queene

The *Popes* *auouch*
Henrie *to* *aspire*
as *he* *was* *legitimated*
by *the* *Popes* *auouch*
and *the* *helpe* *of* *certaine*
French *forces* *and* *the* *support*
of *the* *Nobilitie* *of* *Castille*
he *soone* *atchieued*
Peter *thus* *abandoned*
put *his* *safest* *gard* *in* *his* *heelles*
and *fled* *to* *Bordeaux*
towards *the* *Prince* *of* *Wales*
of *whome* *hee* *receiued* *such* *good* *entertainment*
that *with* *his* *aid* *hee* *soone* *re-entred* *his* *lost* *dominions*
and *by* *maine* *battell* *chased* *his* *bastard* *brother* *out* *of* *the* *confines* *thereof*
but *being* *re-installed*
whilest *his* *cruelties* *ceased* *not* *to* *multiply* *on* *euerie* *side*
behold *Henrie* *(with* *a* *new* *supply* *out* *of* *France)* *began* *to* *assaile* *him* *afresh*
and *put* *him* *once* *again* *to* *his* *shifts*
but *all* *that* *he* *could* *doe*
could *not* *shift* *him* *out* *of* *Henries* *hands*
who *pursued* *him* *so* *hotly*
that *with* *his* *owne* *hands* *hee* *soone* *rid* *him* *out* *of* *all* *troubles*
and *afterwards* *peaceably* *enjoyed* *the* *kingdome* *of* *Castille*

But *aboue* *all* *the* *horrible* *murders* *and* *massacres* *that* *euer* *were* *heard* *or* *read* *of* *in* *this* *last* *age* *of* *the* *World*
that *bloudie* *massacre* *in* *France*
vnder *thereigne* *of* *Charles* *the* *ninth*
is *most* *famous*
or *rather* *infamous*
wherein *the* *noble* *Admirall*
with *many* *of* *the* *nobilitie* *and* *gentrie*
which *were* *Protestants*
were *most* *traiterously* *and* *cruelly* *murdered* *in* *their* *chambers* *and* *beds* *in* *Paris*
the *foure* *&* *twentieth* *of* *August*
in *the* *night*
in *this* *massacre* *were* *butchered* *in* *Paris* *that* *verie* *night* *ten* *thousand* *Protestants*
and *in* *all* *France*
(for *other* *cities* *followed* *the* *example* *of* *Paris)* *thirtie*
or *as* *some* *say*
forty *thousand*
I *will* *not* *stand* *to* *relate* *the* *particular* *circumstances* *and* *manner* *thereof*
it *being* *at* *large* *described* *by* *diuers* *writers* *both* *in* *French* *and* *English*
only *to* *our* *purpose*
let *vs* *consider* *the* *judgements* *and* *vengeance* *of* *Almighty* *God* *vpon* *the* *chiefe* *practisers* *and* *plotters* *thereof*
which *were* *these*
Charles *the* *ninth* *then* *King*
by *whose* *commission* *and* *commandement* *this* *massacre* *was* *vnderaken*
his *brother* *and* *succellour* *the* *Duke* *of* *Anjou*
the

Queene

Queene mother, his bastard brother, and the Duke of Guise, yea the whole towne of Paris; and generally all France was guilty thereof. Now obserue Gods just reuenge: *Charles* himselfe had the thred of his life cut off by the immediat hand of God, by a long and lingring sicknesse, and that before he was come to the full age of 24 yeres: in his sicknesse bloud issued in great abundance out of many places of his body, insomuch that sometimes he fell and wallowed in his owne bloud: that as hee had delight to shed the bloud of so many innocents, so hee might now at the latter end of his dayes bee glutted with bloud. And surely by this meanes the Lord did put him in minde of his former bloudie murders, to draw him to repentance, if it were possible. The Duke of Anjou, who succeeded this *Charles* in the Crowne of France, and was called *Henry* the third, was murdered by a young Iacobine Monke, called *Erier Iaques Clement*, at the instigation of the duke de Maine and others of the league, and that (wherein appeareth manifestly the hand of God) in the selfe same chamber at S. Cloues wherein the Councell for the great massacre had beene taken and plotted, as it is constantly affirmed. The Duke of Guise, in the yeare 1588, the 23 of December, was murdered by the kings owne appointment, being sent for into the kings chamber out of the councel chamber, where attended him 45 with rapiers and poniards readie prepared to receiue him. The Q. mother soone after the slaughter of the Duke of Guise, tooke the matter so to heart, that shee went to bed, and dyed the first of Ianuarie after. Touching all the rest that were chiefe actors in the tragedie, few or none escaped the apparant vengeance of God: and as for Paris and the whole realm of France, they also felt the seuerer scourge of Gods justice, partly by ciuile wars and bloudshed, and partly by famine and other plagues; so that the Lord hath plainly made knowne to the world, how precious in the sight of his most Holy Majestie, is the death of innocents, and how impossible it is for cruell murderers to escape vnpunished.

Of diuers other Murderers, and their
seuerall punishments.*maximinus
seuerus*

Maximinus from a shepheard in Thracia, grew to be an Emperour in Rome by these degrees: his exceeding strength and swiftnesse in running commended him so to *Seuerus* then Emperour, that hee made him of his gard; from that he arose to be a Tribune, & at last to be Emperour: which place he was no sooner in possession of, but immoderat crueltie (all this while buried) began to shew it selfe: for hee made hauocke of all the Nobilitie, and put to death those that he suspected to be acquainted with his estate: insomuch as some called him *Cyclops*, some *Busiris*, others *Anteus*, for his crueltie. Wherefore the Senate of Rome seeing his indignitie, proclaimed him an enemy to their commonwealth, and made it lawfull for any man to procure his death: Which beeing knowne, his souldiers lying at the siege of Aquileia, moued with hatred, entred his tent at noone day, and slew him and his sonne together.

Iustinian the younger (no lesse hatefull to his subjects for his crueltie than *Maximinus*) was deposed from the empire by conspiracie, and hauing his nostrils slit, exiled to *Chersona*, *Leontius* succeeding in his place. Howbeit ere long he recovered his Crowne and Scepter, and returned to *Constantinople*, exercising more crueltie at his returne, than euer he had done before: for he not only put to death *Leontius* & *Tiberius*, but also al that any way fauored their parts. It is said of him, that he neuer blew his mangled nose, but he caused one of the to be executed to death. At last he was slaine by *Philippicus*,

to verifie the word of the Lord, That hee which striketh with the sword shall perish with the sword.

Albonius king of Lumbardie, drinking vpon a time to his wife *Rosmund* in a cup made of her fathers skull (whom he in battell had slaine) so displeased her therewith, that shee (attributing more to naturall affection than vnitie of marriage) decreed with her selfe to hazard life and kingdome, to be reuenged vpon this grievous injurie; wherefore she thus practised: A knight called *Hemichild* was enamoured with one of her maids; him shee brought into a secret darke place by policie, in shew to enjoy his loue, but indeed to be at her command; for shee supplied his lous place: and then discovering her selfe, put it to his choice, either to kill her husband, or to be accused by her of this villanie. *Hemichild* chose the former, and indeed murdered his Lord in his bed; and after the deed done fled with her to Rauenna. But marke how the Lord requited this murder, euen most strangely; for they both which had beene linkt together in the fact, were linkt together also in the punishment; and as they had beene joynt instruments of anothers destruction, so he made them mutuall instruments of their own: for *Rosmund* thinking to poison him too, made him drinke halfe her medicine; but he feeling the poison in his veines, staied in the mid way, and made her sup vp the other halfe for her part: so they died both together.

The Electors of the Empire disagreecing in suffrages, *Adolphus* Duke of Nassawia, and *Albertus* Duke of Austria, tooke vpon them the regiment and managing of the State: whereupon grew grievous wars in all Germanie, and dissention between the two State-men, so that *Adolphus* was slaine by the Duke of Austria in battell by the citie of Spire: whose death was thus notably reuenged. All that tooke part against him, or that were accessarie to the murder, perished most strangely; *Albert* Earle of Hagerloch was slaine, *Otto* of Ochsensteme was hanged, the Bishop of Mentz died suddenly of an apoplexie, in his cellar, the Bishop of Strasbrough was butchered.

Munst. Cosm.
Philip. Melan.
lib. 5.

chered by a Butcher: the Earle of Leimingen died of a frensie, the Duke of Austria himselfe was slaine by his nephew *Iohn*, from whom he had taken the gouernment of Suetia, because of his vnthriftnesse: generally they all came to destruction, so grieuous is the cry of innocent blood, against those that are guiltie thereof.

Treason, lib. 2.
cap. 3.

Chron. Pol. lib.
2. cap. 10.

Treason, lib. 2.
cap. 3.

After the death of *Woldimirus* king of Rhythenia, his son *Berissus* succeeded in the kingdome, who though he was a vertuous and religious Prince, yet could not his vertue or religion priuiledge him from the malice of his brother *Snadopolcus* who gaping and itching for the Crown, slew his brother this good prince as he was sleeping in his chamber, together with his Esquire that attended vpon him: and not content herewith, but adding murder to murder, he assaulted another of his brethren by the same impietic, and brought him to the same end. Whereupon the last brother *Iorislaus* (to bee reuenged on this villanie) set vpon him with an army of men, & killing his complices, droue him to fly to *Crachus* king of Polonia for succour: who furnishing him with a new armie, sent him backe against his brother, in which battel (his successe being equall to the former) hee lost his men, and himselfe escaping the sword, died in his flight to Polonia, and was buried in a base and ignoble sepulchre, fit enough for so base and ignoble a wretch. And that we may see how hatefull and vngodly a thing it is to be either a protector or a sauer of any murderer, marke the judgement of God that fell vpon this king of Polonia, though not in his owne person, yet in his posteritie, for he being dead, his eldest son and heire *Crachus* was murdered by his yonger brother *Lechus*, as they were hunting, so disguised and torn, that euery man imputed his death not to *Lechus* (whose eyes dropt crocadiles teares) but to some sauage and cruell beast: howbeit ere long (his trechery being discovered, and disseised of his kingdome) hee died with extreame griefe and horroure of conscience. And thus we see that *Crachus* his kingdome came to desolation for maintaining a murderer.

Iohn

John the high Priest of Ierusalem, son and successor to *Iudas*, had a brother termed *Iesus*, to whom *Bagoses* the lieutenant of *Artaxerxes* army promised the Priesthood, meaning indeed to depose *John*, and install him in his roome: vpon which occasion this *Iesus* growing insolent, spared not to reuile his brother, and that in the temple, with immodest & opprobrious speeches, so that his anger being prouoked, he slew him in his rage; a most impious part for the high Priest to pollute the holy temple with blood, and that of his owne brother, & so impious, that the Lord in justice could not chuse but punish the whole nation for it most severely. For this cause *Bagoses* imposed a tribute vpon them, euen a most grievous tribute, that for euerie lambe they offered vpon the altar, they should pay fiftie groats to the king of Persia, besides the profanation of their temple with the vncircumcised Persians, who entred into it at their pleasures, & so polluted the Sanctuary and holy things of God: this punishment continued vpon them seuen yeares, and all for this one murder.

Ioseph. antiq. Iudaic. li. ii. c. 7

Profanation
of holy things,
Lib. 1. cap. 34.

Gerhardus Earle of Holsatia, after hee had conquered the Danes in many and sundrie battels, was traiterously slaine in the citie Kanderhusen, by one *Nicolaus Iacobus*, a rich Baron: so that whom the open enemy feared in the field, him the priuie subtile foe murdered in his chamber. But the traitor and murderer, albeit he fled to the castle Schaldenburg, and got a band of souldiers to defend himselfe, yet he was surpris'd by the Earles sonnes, who tormenting him as became a traitor to be tormented, at last rent his bodie into foure quarters, and so his murder and treason was condignely punished.

Treason, *lib. 2. cap. 3.*

Above all, the execution of Gods vengeance is most notably manifested in the punishment and detection of one *Parthenius* an homicide, treasurer to *Theodobert* king of France: who hauing traiterously slaine an especiall friend of his called *Ausanius*, with his wife *Papianilla*, when no man suspected or accused him thereof, hee detected and accused himselfe after this strange manner: As hee slept in his bed, suddenly hee roared out most pittifully, crying for helpe, or else hee peri-

Greg. of Tours, lib. 1. cap. 36.

This example
belongeth also
to the 11. chap.

peri-

perished: and being demanded what he ailed, he halfe asleepe answered, That his friend *Ausanius* and his wife, whome hee had slaine long agoe, summoned him to judgement before God: vpon which confession hee was apprehended, and after due examination stoned to death. Thus though all witnesses faile, yet a murderers owne conscience will bewray him.

*Casp. Hed. li. 6.
cap. 17.*

Pepin and *Martellus* his sonne, kings of France, enjoying prosperitie and ease, fell into diuers monstrous sins: as to forsake their wiues and follow whores: which filthinesse when the Bishop of Tungria reprooued, *Dodo* the harlots brother murdered him for his labor: but he was presently taken with the vengeance of God, euen a lousie and most filthie disease, with the grieve and stinke whereof beeing mooued, he threw himselfe into the riuer of Mosa, and there was drowned.

*Martian.
Scotus.*

How manifest and euident was the vengeance of God vpon the murderers of *Theodorick* Bishop of Treuerse: *Conrade* the authour of it died suddenly: the souldier that helped to throw him downe from the rocke, was choaked as hee was at supper: two other seruants that laid to their hands to this murder, slew themselues most desperatly.

*Hermanus con-
tastus.*

*Casp. Hed. li. 6.
cap. 10.*

About the yere of our Lord 700, *Geilian* the wife of *Gosbert* prince of Wurtiburg, being reprobued by *Kilianus* for incest (for shee married her husbands brother) wrought such meanes, that both hee and his brethren were deprived of their liues: but the Lord gaue her vp to Satan in vengeance, so that she was presently possessed with him, and so continued til her dying day.

A certaine woman of Millaine in Italie hung a yong boy, and after deuoured him in stead of meat, when as shee wanted none other victuals: and when shee was examined about the crime, shee confessed that a spirit perswaded her to doe it, telling her, that after it shee should attaine vnto whatsoeuer shee desired: for which murder shee was tormented to death by a lingring and gricuous punishment. This *Arlunus* reporteth to haue happened in his time. And surely howsoeuer openly the Diuell sheweth not himselfe, yet he is the moouer and persuader

suader of all murders, and commonly the Doctor. For he delighteth in mens blouds and their destruction, as in nothing more.

A gentleman of Chaleur in Fossignie, being in the Duke of Sauoyes armie, in September the yeare of our Lord 1589, and grieuing to behold the cruelties which were exercised vpon the poore inhabitants of that countrey, resolved to depart from the said armie: now because there was no safer nor neerer way for him, than to crosse the lake to Bonne, he entreated one of his acquaintance, named *Iohn Villaine*, to procure him means of safe passage ouer the lake: who for that purpose procured two watermen to transport him, with his horse, apparel, and other things: being vpon the lake, the watermen, whereof the chieftest was called *Martin Bourrie*, fell vpon him and cut his throat: *Iohn Villaine* vnderstanding hereof, complained to the magistrates; but they being foretalled with a present from the murderer, of the gentlemans horse, which was of great value, made no inquisition into the matter, but said, that he was an enemy which was dispatched: and so the murderers were justified; but God would not leaue it so vnpunished: for about the fifteenth of Iulie 1591, this *Bourrie* going with diuers others to shoot for a wager, as hee was charging the harquebuse which he had robbed the gentleman of when he murdered him, it suddenly discharged of it selfe, and shot the murderer through the heart, so that he fell downe starke dead, and neuer stirred nor spake word.

In the first troubles of France, a Gentleman of the troups which besieged Moulins in Bourbonnois, was taken with sicknesse, in such sort that hee could not follow his companie when they dislodged; and lying at a Bakers house which professed much friendship and kindnesse to him, hee put such confidence in him, that he shewed him all the money that he had: but so farre was this wretch from either conscience or common honestie, that as soone as it was night hee most wickedly murdered him. Now marke how God reuenged it: it happened not long after, that the murderer being in sentinell,

Historie of
France, Charles
the ninth.

The same hi-
storie.

nell, one of his owne fellowes vnawares shot him through the arme with a harquebuse, whereof he languished the space of three moneths, and then died starke mad.

The towne of Bourges being yeelded by Monsieur *D'ynoy*, during the first troubles in France, the inhabitants were inhibited from talking together, either within or without the towne, or from beeing about two together at a time: vnder colour of which decree many were most cruelly murdered: And a principall actor herein was one *Garget* captaine of the Bourbonne quarter, who made a common practise of killing innocent men, vnder that pretence. But shortly after, the Lord that heareth the crie of innocent blood met with him: for he was stricken with a burning feuer, and ran vp and down blaspheming the name of God, calling vpon the Diuell, and crying out if any would go along with him to hell, he would pay his charges; and so died in desperate and franticke manner.

The same hi-
storie.

Peter Martin, one of the Queries of the King of France his stable, and Post-master at a place called Lynges, in the way towards Poyctou, vpon a sleight accusation, without all iust forme of lawfull procelle, was condemned by a Lord to be drowned: The Lord commanded one of his Faulkners to execute this sentence vpon him, vpon paine to bee drowned himselfe: whereupon hee performed his masters command: But God deferred not the reuenge thereof long; for within three daies after, this Faulkner and a Lackey falling out about the dead mans apparell, went into the field and slew one another. Thus hee that was but the instrument of that murder was iustly punished: how much more is it likely that the author escaped not scot free, except the Lord gaue him a heart truly to repent.

It hath beene obserued in the historie of France, since the yeare of our Lord 1560, that of a thousand murderers which remained vnpunished in regard of men, not tenne of them escaped the hands of God, but came to most wretched ends.

In the yeare of our Lord 1546 *Iohn Diazius*, a Spaniard by birth, liuing a student and Professor in Paris, came first to Geneva, and then to Strasbrough, and there by the grace of Gods spirit saw his Sorbonicall errors, and renounced them, betaking himselfe to the profession of the purer religion, and the companie and acquaintance of godly men: amongst whome was *Bucer* that excellent man, who sent him also to Nurnburge, to ouersee the printing of a booke which hee was to publish. Whilest *Diazius* liued at this Nurnburge (a citie *Sleid.lib. 17.* situat vpon the riuer Dimow) his brother, a lawyer, and judge laterall to the Inquisition, by name *Alphonsus*, came thither, and by all meanes possible endeouored to dissuade him from his religion, and to reduce him againe to Poperie. But the good man persisted in the truth notwithstanding all his persuasions and threats: wherefore the subtile fox tooke another course, and faining himselfe to be conuerted also to his religion, exhorted him to goe with him into Italie, where he might do much good; or at the least to Angust: but by the counsell of *Bucer* and his friends he was kept backe, otherwise willing to follow his brother. Wherefore *Alphonsus* departed, and exhorted him to constancie and perseuerance, giuing him also fouerteene crownes to defray his charges. Now the wolfe had not beene three daies absent, when hee hired a rakehell and common butcher, and with him flew againe to Nurnburge in post hast: and comming to his brothers lodging, deliuered him a letter, which whilest he read, the villain his confederat cleft his head in pieces with an axe, leauing him dead vpon the floore, and so fled with all expedition. Howbeit they were apprehended, yet quit by the Popes justice (so holy and sacred are the fruits of his Holinesse) though not by the justice of God, for within a while after hee hung himselfe vpon his mules necke at Trent.

Duke *Abrogastes* slew *Valentinian* the Emperour of the West, and aduanced *Engenius* to the crowne of the Empire: but a while after, the same sword which had slain his lord and

Languet. Chron. master was by his owne hands turned into his owne bowels. *Mempricius* the sonne of *Madan*, the fourth King of England, then called Brittain after *Brute*, had a brother called *Manlius*, betwixt whome was great strife for the soueraigne dominion: but to rid himselfe of all his trouble at once, he slew his brother *Manlius* by treason, and after continued his raigne in tyrannie and all vnlawfull lusts, the space of twentie yeres: but although vengeance all this while winked, yet it slept not, for at the end of this space, as he was hunting, he was deuoured of wilde beasts.

In the yeare of our Lord God 745 one *Sigebert* was authorised king of the Saxons in Brittain, a cruell and tyrannous Prince towards his subiects, and one that changed the ancient Lawes and customes of his Realme after his owne pleasure: and because a certaine Nobleman somewhat sharply aduertised him of his euill conditions, hee maliciously caused him to be put to death. But see how the Lord reuenged this murder, hee caused his Nobles to depriue him of his kingly authoritie, and at last as a desolate and forlorne person, wandring alone in a wood, to bee slaine of a swineheard, whose master hee (beeing king) had wrongfully put to death.

Acts and Monuments.

About the yeare of our Lord 793 *Ethelbert* king of the East Angles, a learned and right godly prince, came to the court of *Offa* the king of Mercia, perswaded by the counsell of his nobles, to sue for the marriage of his daughter, well accompanied like a prince with a great traine of men about him: whereupon *Offa's* Queene conceiuing a false suspicion of that which was neuer minded, That *Ethelbert* vnder the pretence of this marriage, was come to worke some violence against her husband, and the kingdome of Mercia, so perswaded with king *Offa* and certaine of his Councell that night, that the next day following *Offa* caused him to be trained into his palace alone from his companie, by one called *Gymbertin*, who tooke him and bound him, and after strooke off his

his head, which forthwith hee presented to the King and Queene. Thus was the innocent King wrongfully murdered, but not without a just reuenge on Gods hand: for the aforesaid Queene, worker of this villanie, liued not three monethes after, and in her death was so tormented, that shee bit and rent her tongue in pieces with her teeth, which was the instrument to set abroad that murtherous practise. *Offa* himselfe vnderstanding at length the innocencie of the king, and the hainous crueltie of his fact, gaue the tenth part of his goods to the Church, bestowed vpon the Church of Hereford, in remembrance of this *Ethelbert*, great lands, builded the Abbey of *S. Albons*, with certaine other Monasteries beside, and afterward went to Rome for his penance, where hee gaue to the Church of *S. Peter*, a penie through euery house in his dominion, which was commonly called Rome-shot, or Peter-pence, and there at length was transformed from a king to a monke. Thus God punished not onely him and his wife, but the whole land, for this vile murder.

One principall cause of the conquest of this land by the Normans, was a vile and horrible murder committed by one *Goodwin*, an Earle in England, vpon certaine Normans that came ouer with *Alfred* and *Edward*, to visit their mother *Emma*, that had beene married to King *Canutus*. This matter thus fell out: When these two came from Normandie to England, to visit their mother, as I haue said, Earle *Goodwin* hauing a daughter called *Godith*, whome hee thought to marrie to *Edward*, and aduance him to the kingdom, to bring his purpose to passe vsed this practise, that is, to persuaade King *Hardeknout* and the Lords, not to suffer those Normans to bee within the Realme, for jeopardie, but rather to punish them for example: by which meanes hee got authoritie to order the matter himselfe: Wherefore hee met them on Guild downe, and there wretchedly murdered, or rather martyred the most part of the

Normans, killing nine, and leauing the tenth aliue throughout the whole companie; and then tything againe the said tyth, he slewe euerie tenth knight, and that by cruell torment, as winding their guts out of their bodie, after a most sauage manner: among the rest he put out the eyes of the elder of the two brethren, *Alfred*, and sent him to an Abbey at *Elie*; where being fed with bread and water, hee ere long ended his life. Now albeit hee obtained his purpose heereby; and married his daughter to *Edward*, who was after King, called *Edward* the Confessor, yet did not Gods justice sleepe to punish this horrible murder: for hee himselfe died not long after suddenly, hauing forsworne himselfe, and the Normanes with *William* their Duke ere long came into this Island, to reuenge this murder, as also to claime a right of inheritance bequeathed vnto him by *Edward* his Nephew: and how hee succeeded, and what miserie hee brought this whole Nation vnto, who knoweth not. But heere is the justice of God: As the Normans comming with a naturall English Prince, were most cruelly and barbarously murdered of Englishmen; so afterwards the Englishmen were slaine and conquered, by the Normans comming with a forreine King, being none of their naturall country.

In the yeare of our Lord sixe hundred threescore and eightene, *Childerich* King of France caused a Nobleman of his Realme, called *Bolyde*, to bee bound to a stake, and there beaten to death, without the pretence of any just crime or accusation against him: For which crueltie his Lords and Commons, beeing grievously offended, conspired together, and slew him and his wife as they were hunting.

In the raigne of *Edward* the second and *Edward* the third, Sir *Roger Mortimer* committed many villanous outrages, in shedding much humane bloud: but he was also justly recompenced

compenced in the end; first he murthered King *Edward* the second, lying in Barkeley Castle, to the end he might, as it was supposed, enjoy *Isabel* his wife, with whom he had very suspicious familiaritie. Secondly, he caused *Edward* 3. to conclude a dishonorable peace with the Scots, by restoring them all their antient writings, charters, and patents, whereby the Kings of Scotland had bound themselues to be feudaries to the Kings of England. Thirdly, he accused *Edmund* Earle of Kent, vnclie to King *Edward*, of treason, and caused him vnjustly to be put to death. And lastly he conspired against the King to worke his destruction; for which and diuers other things that were laid to his charge he was worthily and justly beheaded.

In the reigne of *Henrie* the sixt, *Humfrey* the good duke of Gloucester, and faithfull protectour of the King, by the meanes of certaine malicious persons, to wit, the Queene, the Cardinall of Winchester, and especially the Marquesse of Suffolke, (as it was supposed) was arrested, cast into hold, and strangled to death in the Abbey of Bury: For which cause the Lords hand of iudgement was vpon them all: for the Marquesse was not onely banished the land for the space of five yeares, but also banished out of his life for euer; for as hee sailed towards France, hee was met withall by a Ship of Warre, and there presently beheaded, and the dead corps cast vp at Douer; that England wherein he had committed the crime, might be a witnesse of his punishment. The Queene, that thought by this meanes to preferue her husband in honour, and her selfe in estate, thereby both lost her husband and her state: her husband lost his realme; and the Realme lost Anjou, Normandie, with all other places beyond the sea, Calice onely excepted. As for the Cardinall, who was the principall artificer of all this mischief, he liued not long after; and being on his death bed, murmured and grudged against God, asking wherefore hee should die, hauing so much wealth and riches? and say-

ing, That if the whole Realme would saue his life, hee was able either by policie to get it, or by riches to buy it: but death would not be bribed; for all his abundant treasure he died miserably, more like a Heathen than a Christian, without any shew of repentance. And thus was the good Dukes death reuenged vpon the principall procurers thereof.

In the Tragedy
As the murder of a gentleman in Kent, called master *Arden* of Feuerham, was most execrable, so the wonderfull discouerie thereof was exceeding rare. This *Arden* being somewhat aged, had to wife a young woman, no lesse faire than dishonest, who being in loue with one *Mosbie* more than her husband, did not onely abuse his bed, but also conspired his death with this her companion: for together they hired a notorious ruffian, one *Blacke Will*, to strangle him to death with a towell as hee was playing a game at tables: which though secretly done, yet by her owne guiltie conscience, and some tokens of blood which appeared in the house, was soone discouered and confessed. Wherefore she her selfe was burnt at Canterburie: *Michael*, master *Ardens* man, was hanged in chaines at Feuerham: *Mosbie* and his sister were hanged in Smithfield: *Greene* another partner in this bloody action was hanged in chaines in the high way against Feuerham: And *Blacke Will* the Ruffian, after his first escape, was apprehended and burnt on a scaffold at Flushing in Zeeland. And thus all the murderres had their deserued dues in this life, and what they endured in the life to come (except they obtained mercie by true repentance) is easie to judge.

CHAP.

CHAP. XI.

Of the admirable discouerie of Murders.



S the Lord hath shewed himselfe a most just Iudge, in punishing most seuerely this horrible sinne of shedding mans bloud, so hath he alwaies declared his detestation therof, and his will to haue it punished by those who are in his stead vpon the earth, and haue the sword of vengeance committed vnto them: by his miraculous and supernaturall detecting of such murderers from time to time, who haue carried their villanies so closely, as the eye of man could not espy them: plainly shewing thereby, that the bloud of the slaine crieth to the Lord for vengeance from the earth, as *Abels* did Gen. 4. vpon *Cain*: and that God will haue that law stand true and firme, which he made almost before all other lawes: *He that Gen. sheddeth mans bloud, by man shall his bloud be shed.* If I should commit to writing all the examples of this kinde, which either are recorded in Authours, or which dayly experience doth offer vnto vs, it would require rather a full Booke than a short Chapter for that subiect: And therefore I will be content with some fewe, and those for truth most credible, and yet for strangenesse most incredible.

And to begin with our owne countrey: About the yeare of our Lord 867, a certaine Nobleman of the Danes, of the kings stock, called *Lothebrocns*, father to *Inguar* and *Hubba*, entring vpon a certaine time with his hawke into a cockboat alone, by chance through tempest was driuen with his hawke to the coast of Northfolke in England, named *Rodham*: where beeing found, and detained, hee was presented to king

V. iiii

Edmund

*Ex historia
Iornalens.*

Edmund, that raigned ouer the East-Angles in Northfolke and Suffolke at that time. The King (as hee was a iust and good man) vnderstanding his parentage, and seeing his cause, entertained him in his Court accordingly; and euery day more and more perceiuing his actiuitie, and great dexterity in hunting and hawking, bare speciall fauour vnto him: inso-much that the Kings Faulconer bearing priuie malice against him, for this cause, secretly as they were hunting together in a wood, did murther him, and threw him in a bush. *Lothebroke* being thus murthered, and shortly missed in the Kings house, no tydings could be heard of him, vntill it pleased God to reueale the murther by his dog: which continuing in the wood with the corps of his Master, at sundrie times came to the Court, and fauned on the King: so that the King suspecting some such matter, at length followed the trace of the hound, and was brought to the place where *Lothebroke* lay. Whereupon inquisition being made, at length by some circumstances of words, and other suspicions, it was knowne that hee was murthered by *Berike* the Kings Faulconer: who for his punishment hee was set into the same boat of *Lothebroke* alone, and so committed to the mercie of the sea: but the sea more mercifull to him than he was to *Lothebroke*, caried him directly to the coast of Denmarke, from whence *Lothebroke* came; as it were there to be punished for his murther. Heere the boat of *Lothebroke* being well knowne, hands were layd vpon him, and by torments he was enquired into: but hee to saue himselfe, vttered an vntruth of King *Edmund*; saying, That the King had put him to death in Northfolke. Whereupon reuenge was deuised, and to that end an armie of men prepared and sent ouer: which was the first occasion of the Danes arriuall in this land. Thus was this murther wonderfully discouered by meanes of a dog.

Plutarch. Solertia anima.

Plutarch in his book *De solertia animalium*, reporteth the like storie of a souldier of King *Pyrrhus*, who being slain, his dog discouered the murtherers: for when as the dog could by no meanes be brought from the dead bodie, but fauning vp-

on the King, as it were desiring helpe at his hand; the King commanded all his Armie to passe by in good order by two and two, till at length the murtherers came; and then the Dog flew vpon them so fiercely, as if hee would haue torne them in pieces; and turning to the King, ranne againe vpon the murtherers. Whereupon being apprehended and examined, they soone confessed the fact, and receiued condigne punishment for their desert. *Plutarch* ascribeth this to the secret of Natures instinct: but wee must rather attribute both this and all such like, to the mightie finger of God, who to terrifie men from shedding humane blood, doth stirre vp the dumbe creatures to be reuealers of their bloudie sinne.

The like storie the same Authour reporteth of the mur-^{The same;}ther of the Poet *Hesiod*, who beeing slaine by the sonnes of *Ganyetor*, the murther, though secret, and the Murtherers, though vnknowne to all the world saue to God and their owne conscience, were discouered and brought to punishment by the means of a Dog which belonged to him that was murthered.

The like also wee reade of two French Merchants, which ^{Blondus.}trauailing together through a certaine Wood, one of them rose against the other for the desire of his mony, and so slew him, and buried him: but the Dog of the murthered Merchant would not depart from the place, but filled the Woods with howlings and cries. The murtherer went forward on his journey, and the Inhabitants neere the sayd Wood, found out the murthered corps, and also the Dog, whom they tooke vp and nourished till the Faire was done, and the Merchants returned; at which time they watched the High-ways, hauing the Dog with them: who sceing the murtherer, instantly made force at him without all prouocation, as a man would doe at his mortall enemy: which thing caused the people to apprehend him; who being examined, confessed the fact, and receiued condigne punishment for so foule a deed.

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The same Author reporteth yet a more memorable and strange storie of another murder discouered also by the meanes of a dogge, which I may not omit. There was (sayth hee) a certaine maid neere Paris, who was beloued of two young men; the one of whome as hee was going to visite his loue, happened to bee murdered by the way, and buried: now his dogge which hee had with him would not depart from the graue of his master: at the last the young man beeing missed by his father and brethren, was diligently sought for; but not finding him, at last they found his dogge lying vpon his graue, that howled pittifully as soone as hee saw his masters brother: the graue was opened, and the wounded corpes found, which was brought away, and committed to other buriall, vntill the murderer should be descryed: Afterward, in procelle of time, the dogge in the presence of the dead mans brethren espied the murderer, and presently assaulted him with great fiercenesse: Whereupon hee was apprehended, and examined, and when by no meanes nor policie hee would confesse, the magistrate adjudged, That the young man and the dogge should combare together: The dogge was couered with a drie sod skinne in stead of armour, and the murderer with a speare, and on his bodie a thinne linnen cloth; and so they both came forth to fight: but behold the hand of vengeance: the man offering at the dogge with his speare, the dogge leaped presently at his face, and caught him fast by the throat, and ouerthrew him: whereat the wretch amased, cryed out to the beholders, Take pittie on mee, and pull off the dogge from my throat, and I will confesse all: the which beeing done, hee declared the cause and manner of the whole murder, and for the same was deseruedly put to death.

All these murders were discouered by dogges, the Lord vsing them as instruments to reueale his justice and vengeance vpon this bloudie sinne, but these following by other meanes: The murder of the Poet *Ibycus* was detected by
Cranes;

Cranes; as you may see in the 36 chapter of this booke more at large set forth. *p. 445.* 299

Luther recites such another story as that of *Ibycus*, of a certaine Almaine, who in traueiling fell among theecues, which being about to cut histhroat, the poore man espied a flight of Crowes, and said, *O Crowes I take you for witnessses and remengers of my death.* About two or three daies after, these murdering theecues drinking in an Inne, a companie of Crows came and lighted on the top of the house: whereupon the theecues began to laugh and say one to another, Looke yonder are they which must reuenge his death, whom we dispatched the other day. The Tapster ouerhearing them, told it to the magiltrat; who presently caused them to be apprehended, and vpon their disagreeing in speeches and contrarie answers, vrged them so far, that they confessed the truth, and receiued their deserued punishment.

There was one *Bessus* (as *Plutarch* reporteth) who hauing killed his father, was brought both to knowledge and punishment by the meanes of Swallowes: for his guiltie conscience perswaded him, that the Swallowes in their chattering language did say to one another, That *Bessus* had killed his father: whereupon not able to conceale his owne guiltinesse, he bewraied his horrible fact: and was worthily for the same put to death. *Plutarch.*

But of all the examples that either reading or experience can affoord, none in my opinion is either more admirable, or a more clearer testimonie of Gods prouidence and justice, than that which happened about a Lucquois merchant, who comming out of England to Roan in France, and from thence making towards Paris, was in the way, on a mountaine neere to Argentueil, murdered by a Frenchman his seruant, and his bodie throwne amongst the Vines. *Pasquier, Recherches, lib. 5. cap. 20.* Now as this fact was a doing, a blinde man ranne by, being led by his dogge; who hearing one groane, asked who is was? Whereunto the murderer answered, that it was a sicke man going to ease himselfe. The blind man thus deluded,

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deluded, went his way, and the Seruant with his Masters money, and with papers of histakes vp at Paris a good summe of money, and sets vp a shop at Roane. Now this merchant being expected at Luca a whole yeare together, whither hee had sent word he would shortly repaire; when he came not, a messenger was dispatched to seeke him out; and after much enquirie at London and Roan, and elsewhere, he learnt at last in an Inne, that a Lucquois merchant about six moneths before had lodged there, and was gone to Paris: where also not hearing any tydings of him, he suspected that hee was murdered, and made his complaint to the Court of Parliament at Roan: Which embracing this businesse (being directed by Gods prouidence) made enquirie vp and downe the Towne, Whether there were any that within seuen or eight moneths had set vp a new shop; and finding one, caused him to be arrested for a supposed and pretended debt: but in the end examined him vpon this murther, and layed it to his charge: heerewith the prisoner, solicited partly by the remorse of his conscience, and partly by hope of freeing himselfe by a bribe, confessed the fact in priuate to the Iustice: but as soone as he perceiued that hee went about to call in witness to his confession, he denied it againe: in briebe, the new Merchant is committed to prison, and he sueth the Iustice for Forgerie and False imprisonment: the Iustice can by no meanes cleere himselfe, but onely by the assurance which all men had of his honestie. The matter hangs thus in suspence, till at length the dead carkasse of the Lucquois was heard of, and the blinde man also came to light who heard the noyse of the murther: to make short, this blinde man was brought to confront the prisoner; and twenty men were caused to speake one after another, and still the blinde man was demaunded, whether he knew their voyces: at last when the prisoner had spoken, hee knew his voice, and said, That that was the man that answered him on the mountaine. This course being oftentimes re-iterated, the blinde man hit alwayes on the right, and neuer missed. Whereupon the Court condemned him to death,

death, and before he died he confessed the fact, to the great glorie of Gods justice, and the amasement and astonishment of all men.

At Paris, in the yeare of our Lord 1551, a certaine young woman was brayned by a man with a hammer, neere vnto S. Opportunes Church, as she was going to midnight Masse, and all her rings and jewels taken from her: This hammer was stolne from a poore Smith there by the same euening; who therefore beeing suspected of the murder, was cruelly handled, and put to extraordinarie torture, by reason of the vehement presumptions made against him; in such sort, that he was quite lamed and depriued of the meanes to get his liuing; whereby beeing reduced into extreame pouertie, he ended his life in great miserie. All this while the murderer remained vnknowne almost for the space of twentie yeares, and the memorie of the murder seemed to bee buried with the poore woman in her graue: now marke the justice of God, who hath promised, that nothing shall be so hid but shall bee brought to light. It happened, that one *Iohn Flaming*, Sergeant of the Subsidies at Paris, beeing vpon occasion of businesse at S. Leups, a village by Montmorencie, chanced among other talke at supper to say, how hee had left his wife at home sicke, and no bodie with her but a little boy: there was an old man then present, named *Monstier*, and a sonne in law of his, who immediatly vpon this speech went away that night, with each of them a basket of cherries and a greene goose, and came about ten of the clocke the next morning to *Flamings* house, where they intended to murder both the woman and the boy, and to possesse themselves of all the goods that they could conueniently carrie away: but the Lord preuented them of their purpose: for being let in at the dores by the boy, pretending that they came from the husband with those remembrances to his wife, they presently slew the boy, thinking also to surprise the woman; but she hearing the cry of the boy, lockt fast her chamber dore, and cried for helpe out at her window, whereupon the neighbors running to the house

tooke

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*canon lawe
de homicidio
de homicidio*

*Pasquier,
Roccheres,
lib. 5. cap. 20.*

rooke these two villaines, one hidden in the funnell of the chimney, and the other in a Well in the cellar, with nothing but his nose aboue water. Now these two wretches beeing thus apprehended, arraigned, and condemned, beeing on the scaffold at the place of execution, the old man desired to speake with the Smithes widow, whose husband was suspected for the first murder: of whom when she came, he asked forgiuenesse; saying, that it was he which had killed the young woman by *S. Opportunes Church*. Thus the Lord discovered both the innocencie of the Smith, and the guiltinesse of this vile murderer, and that twentie yeares after the fact was committed.

Not long since the like discouerie of a murderer was made heere in England in Leicestershire, not farre from Lutterworth, almost twentie yeares after the fact committed, The murder was committed by a Miller vpon one in his Mill, whome he buried in the ground hard by: This Miller removed vnto another countrey, and there dwelt a long space, vntill at last guided by Gods Almightye providence, to the manifestation of his justice, hee returned vnto that place to visit some of his friends. Now in the meane time whilest hee was there, the Miller that now possessed the former Mill, had occasion to dig deepe into the ground, where he found the carcasle of a dead man, presently it was suspected that some had beene murdered, and was there buried: whereupon the Lord put it into their hearts to remember, how about twentie yeres before a certaine neighbour of theirs was suddenly missed, and could neuer be heard of, insomuch that all supposed him to haue beene dead in some strange countrey: this carcasle they suspected to be his, and bethinking themselves who was then Miller of that Mill, behold he was there readie in the towne, not hauing beene there for many yeares before. This man was suspected, and thereupon examined, and without much adoe confessed the fact, and receiued deserued punishment. Who seeth not heere manifest traces and footsteps of Gods providence? First in reducing the murderer to that place

place at that time : secondly in stirring vp the Miller to digge at the same time also : thirdly, in putting into the hearts of the people the missing of such a man, whose memorie was almost forgotten : and lastly, in causing the murderer to confesse his deed, when as no prooffe nor witnesse could bee brought against him : but heere is the justice of God against all such, *Vengeance will not suffer the murderer* Acts 28.4. to line.

Henric Ranzonius, Lieutenant for the King of Denmarke *Ranzonius*, in the Duchie of Holsace, makes relation in a letter of his, of an ordinarie meanes of finding out murderers, practised in the kingdome of Denmarke by king *Christiernus* the second, and permitted ouer all his Kingdome; the occasion whereof (he sayth) was this: Certaine Gentlemen beeing on an euening together in a stoue, fell out among themselues, and from words grew to blowes (the candles being put out) insomuch that one of them was stabbed with a ponyard. Now the deed doer was vnknowne by reason of the number; although the Gentleman accused a Pursuant of the Kings for it, who was one of them in the stoue. The King to find out the homicide, caused them all to come together in the stoue, and standing round about the dead corpes, hee commanded that they should one after another lay their right hand on the slaine gentlemans naked breasts, swearing they had not killed him : the gentlemen did so, and no signe appeared to witnesse against them; the Pursuant onely remained, who condemned before in his owne conscience, went first of all and kissed the dead mans feet, but as soone as hee layed his hand on his breast, the bloud gushed forth in great abundance, both out of his wound and nostrils, so that vrged by this euident accusation, he confessed the murder, and by the kings owne sentence was incontinently beheaded : whereupon (as I sayd before) arose that practise which is now ordinarie in many places of finding out vnknown murders; which by the admirable power of God are for the most part reuealed, either by the bleeding of the corpes, or the opening of the eye,

or some other extraordinarie signe, as daily experience doth
reach.

The same author reporteth another example farre more strange, in the same letter written to *David Chytrews*, which happened at Itzehow in Denmarke. A traeller was murdered by the high way side, and because the murderer could not be found out, the magistrates of Itzehow caused the bodie to be taken vp, and one of the hands to be cut off, which was carried into the prison of the towne, and hung vp by a string in one of the chambers: about ten yeares after, the murderer comming vpon some occasion into the prison, the hand which had beene a long time drie began to drop bloud on the table that stood vnderneath it: which the gaoler beholding, stayed the fellow, and aduertised the magistrates of it; who examining him, the murderer giuing glorie to God, confessed his fact, and submitted himselfe to the rigour of the law, which was inflicted on him as hee well deserved.

Phi. Lonicer.
Theat. hist.
Fides sit apud
authorem.
Though
strange, yet
not incredible,
since God can
as well turne
Calues heads
into mens, as a
rod into a ser-
pent, or water
into bloud.

At Winsheime in Germanie a certaine theefe after manie robberies and murders committed by him vpon travellers and women with childe, went to the shambles before Easter, and bought three Calues heads, which when he put into a wallet, they seemed to the standers by to be mens heads: whereupon being attached and searched by the officers, and hee examined how hee came by them, answered and prooued by witnesses, that hee bought Calues heads, and how they were transformed he knew not: whereupon the Senat amazed, not supposing this miracle to arise of naught, cast the partie into prison, and tortured him to make him confesse what villanie hee had committed; who confessed indeed at last his horrible murders, and was worthily punished for the same, and then the heads recovered their old shapes. When I read this storie, I was halfe afraid to set it downe, least I should seeme to insert fables into this serious Treatise of Gods Iudgements: but seeing the Lord doth often worke miraculously for the disclosing of this foule sinne,

last his horri
the same, an
When I read
least I shoul
Treatise of C
often worke

sinne, I thought that it would not seeme altogether incredible.

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Another murderer at Tubing betrayed his murder by his owne sighes, which were so deepe and incessant, in griefe not of his fact, but of his small bootie, that beeing but asked the question, hee confesse d the crime, and vnderwent worthy punishment.

Another murderer in Spaine was discouered by the trembling of his heart; for when many were suspected of the murder, and all renounced it, the judge caused all their breasts to be opened, and him in whom he saw most trembling of brest, he condemned, who also could not denie the fact, but presently confessed the same.

At Isenacum a certain yong man being in loue with a maid, and not hauing wherewith to maintaine her, vsed this vnlawfull meanes to accomplish his desire; vpon a night he slew his host, and throwing his bodie into a cellar, tooke away all his money, and then hasted away; but the terror of his owne conscience and the judgement of God so besotted him, that hee could not stirre a foot vntill he was apprehended. At the same time *Martin Luther* and *Philip Melancthon* abode at Isenacum, and were eye-witnesses of this miraculous judgement, who also so dealt with this murderer, that in most humble and penitent confession of his sinnes, and comfort of soule, hee ended his life.

By all these examples we see, how hard it is for a murderer to escape without his reward: when the justice of man is either too blinde, that it cannot search out the truth, or too blunt, that it doth not strike with seueritie the man appointed vnto death, then the justice of God riseth vp, and with his owne arme hee discouereth and punisheth the murderer; yea, rather than hee shall goe vnpunished, sencelesse creatures and his owne heart and tongue riseth to giue sentence against him. I doubt not but daily experience in all places affoordeth many more examples to this purpose,

X

and

and especially the experience of our Iudges in criminall causes, who haue continuall occasion of vnderstanding such matters in their circuits: but these shall suffice for our present purpose. ~~see also cap. 10. p. 564.~~

*aduersus christianos
secundum
deum*

CHAP. XII.

Of such as haue murdered themselves.



When the Law sayth, *Thou shalt not kill*, it not onely condemneth the killing of others, but much more of our selues: for charitie springeth from a mans selfe; and therefore if they bee guiltie of murder that spill the blood of others, much more guiltie are they before God, that shed their owne blood: and if nature bindeth vs to preserue the life of all men as much as lyeth in our power, then much more are we bound to preserue our owne liues, so long as God shall giue vs leaue. We are here set in this life as souldiers in a station, without the licence of our Captaine wee must not depart: our soule is married to the bodie by the appointment of God, none must presume to put asunder those whome God hath coupled: and our life is committed to vs as a thing in trust, wee must not redeliuer it, nor part with it, vntill hee require it againe at our hands that gaue it into our hands. Saint *Augustine* in his first Booke *De Cinitate Dei*, doth most strongly euince and proue, That for no cause voluntarie death is to be vndertaken: neither to auoid temporall troubles, least wee fall into eternall; nor for feare to bee polluted with the sinnes of others, lest by auoiding other mens sinnes, wee encrease our owne; nor yet for our owne sinnes that are past, for the which wee haue more

*Aug. de ciuit.
lib. 1. cap. 26.*

more need of life that wee might repent of them: nor lastly, for the hope of a better life, because they which are guiltie of their owne death, a better life is not prepared for them. These be the words of *Augustine*: wherein hee alledgeth foure causes, by which men are mooued to this vn-naturall act; and concludeth, that for none of them, nor for any other cause whatsoever, a man ought to lay violent and bloody hands vpon himselfe; yea, concludeth peremptorily, that a better life after death doth not receiue such, to wit, that wilfully and desperately murder themselves, and die without repentance, as commonly they doe. But here it is to be obserued, that many which seeme to make away themselves, are murdered and made away by the Diuell, and not by themselves: for otherwise it were not possible that they should perish so strangely as they doe: as when some haue beene hanged with their knees almost touching the ground; others vpon a weake twigge, not strong enough to beare the weight of the tenth part of their bodie: others beene drowned in a puddle of water: which plainly sheweth, that the Diuell, either as the principall actor, or at least as a helper, was the procurer of their murders, and not alwayes themselves: And therefore I must needs say with *Luther*, That both charitie and conscience inhibites resolutely to iudge all such to be damned that seeme to haue made hauocke of their owne liues; for the mercie of God is incomprehensible, and why may he not saue the soules of them, whose bodies hee gaue leaue to the Diuell to torment, yea to destroy? Besides, wee read of many holy women, who in the time of persecution cast themselves into the deep stream to preserue their chastitie from the violence of the wicked persecutours; and yet were reputed in the Church for holy Martyrs. *S. Augustines* judgement is worthy to be learned and imitated of all concerning this matter, who thus defineth the case: *Of these* (saith hee) *I dare auouch nothing rashly: it may be the Church of God was perswaded by diuine authority*

to receiue them into the number of Martyrs; or it may bee they did this act, not being deceived, after the manner of men, but being commanded of God, not erring, but obeying; as also wee are to judge of Sampson: now when God biddeth, and without all doubt makes knowne his will, who can call this obedience a crime? who can accuse a duetie of pietie? But a little after he giueth a caueat, *Ne diuina iussio ullo nutet incerto*; that is, that wee be sure God bids; for oftentimes the diuell translates himselfe into an Angell of light, and wil feine a message from God, which proceedeth from his owne malice. All this is to be conceiued onely touching that extraordinary case of those holie women that drowned themselues, and yet were held for Martyrs in the Church of God: as for others that shall wilfully and wofully shed their owne blouds, and rob themselues of that precious jewell of life which God hath giuen them to keepe, no doubt but as they commit a horrible and haynous crime, so they incurre a horrible and fearefull judgement: yea the verie act it selfe is both a crime and a judgement; a crime deseruing a further judgement, euen eternall damnation in hell fire; and a judgement and punishment of some notable sinnes committed by them before, and of an vngodly and wicked life vnrepented of. The drift therefore and purpose of these examples following is this, to shew how the Lord punisheth oftentimes in men an vngodly life with voluntarie and wilfull murder of themselues, and this wilfull murder of themselues with eternall damnation after this life ended, as a just recompence of their deserts; and all to teach vs repentance, the onely meanes to preuent both these.

1. Sam. 31. 4.

The first we read of in holie Scripture that cruelly murdered himselfe with his owne hands, was King *Saul*; who, as it is recorded of him, was a most wicked man and a Tyrant: for being chosen from among all the people of Israel to bee king by the Lords owne appointment, and aduanced as it were from the plough to the Scepter, he like a most vngrate-

vngratefull wretch kicked against his aduancer, and rebelled against his God that had done so great things for him: yea, he not onely contemned his lawes, and cast his commandments behinde his backe, but also proued a most cruell Tyrant, and shed much innocent bloud: among the rest of his cruelties, this was the chiefe; vpon the false accusation of *Doeg* the Edomite hee caused fourescore and fve persons, that were Priests, and wore a linnen Ephod, to be slaine at one time, and Nob the Citie of the Priests to be smote with the edge of the sword, both man and woman, child and suckling, Oxe and Assle: yea, so wicked was hee, that when the Lord would not answer him neither by Prophets, nor by dreames, nor by any other meanes, hee went to aske counsell of the diuel, at the mouth of the witch of Endor: for all which his abhominable wickednesse, the Lord gaue him ouer at last to so desperat a minde, that rather than he would fall into the hands of his enemies, hee fell vpon his owne sword, and murdered himselfe.

1. Sam. 22.

18, 19.

1. Sam. 28. 15.

Zimri also, the King of Israel, is set forth by the holy Ghost to bee a wicked man, and a traytor: for hee conspired against his master *Ela*, the sonne of *Baasha* King of Israel, and slew him as hee was drinking in *Tirza*, and proclaimed himselfe King in his roome: but the armie hearing thereof, made *Omri*, the Captaine of the hoste, King: who comming to besiege *Tirza*, wherein *Zimri* was, *Zimri* seeing that the Citie was taken, went into the palace of the Kings house, and there, together with the house burnt himselfe, rather than hee would fall into the hands of hisemie: Now the holie Ghost setteth it downe in plaine words, that the Lord sent this iudgement vpon him for his sinnes which hee had sinned, in doing that which was euill in the sight of the Lord, and walking in the way of *Ieroboam*, who made Israel to sinne.

1. King. 16.

10, 18, 19.

Achitophel, that great Counsellor of State to King *Dauid*, of whom it is said, that the counsell which he counselled

2. Sam. 17. 20.

310 was like the Oracle of God, when hee saw that the counsell which hee gaue was not followed, but despised, hee sadled his Asse, and arose and went home into his own citie, and put his household in order, and hanged himselfe: And that this was Gods iust vengeance vpon him for his former wickednesse, it may appeare both by his conspiracy with *Absolom* against his
 2. Sam. 16. liege lord king *Dauid*, and also that wicked counsel which he
 21, 22. gaue vnto him, of going in vnto his fathers concubines in the sight of the people.

In the second Booke of the Machabees is recorded a notable storie of one *Raxis* an Elder of Ierusalem, who is there set
 2. Machab. 24. forth to be a man of verie good report, constant in religion, a
 37, 38. father of the Iewes, and a louer of the citie: yet notwithstanding, this man rather than he would fall into the hands of *Nicanor* his enemy, murdered himselfe after a most fearefull and sauage manner: for first hee fell vpon his sword, and when as for haste that stroke dispatched him not, he ran boldly or rather furiously to the wall, and cast himselfe downe headlong; after which yet breathing, hee got vp on a steepe rocke, and rending out his bowels with his owne hands, threw them amongst the people, calling vpon the Lord of life, that hee would restore them again vnto him. The author of that booke commendeth this fact for a valiant and noble deed; but surely we are taught out of the booke of God by Gods spirit, that it was a most bloudie, barbarous, and irreligious act: for rather should a man endure all the reproches and torments of an enemy, than embrace his owne hands in his owne blood; and therefore if hee were not extraordinarily stirred vp hereunto by the spirit of God, this must needs bee a just punishment of some former sinne wherein hee lay without repentance, and a forerunner of an eternall punishment after this life.

Let vs joyne *Indas* and *Pilate* together, the one being the betrayer of his Lord and Master Iesus Christ our Saviour, the other the condemner of him, and that against his

his conscience: as they both agreed in one malicious practise against the life of Christ, so they disagreed not in offering violence to their owne liues: for *Indas* hanged himselfe, and his bowels gushed out, and *Pilat* being banished to Vienna, and oppressed with the torment of conscience, and feare of punishment for his misdeeds, to preuent all killed himselfe, and so became a notable spectacle of Gods justice, and Christs innocencie.

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Acts 1.

Enseb.

The Iewes, as they are recorded in Scripture to bee a stiffe-necked and stubborne Nation, aboue all the Nations vnder the Sunne, so none were euer more hardie and daring in this bloudie practise of selfe-murther than they were; which may bee thought a portion of Gods iust judgement vpon them for their sinnes: three examples of greatest note I will propound, which I thinke can hardly be matched.

When the Citie of Ierusalem was taken by *Herod* and *So-* *Iosephus de*
fins, there was a certaine Iew that had hidden himselfe in a *bell. Iud.*
denne with his wife and seuen children; to whom *Herod* of- *lib. I. ca. 12, 13.*
fered both life and libertie, if he would come forth: but the stiffe-hearted wretch had rather die than bee captiue to the Romanes: therefore refusing *Herods* offer, hee first threw downe his children headlong from a high rocke, and burst their neckes, next hee sent his wife after them, and lastly tumbled himselfe vpon their carkasses to make vp the tragedie: a horrible spectacle of a proud and desperate mind.

The second example is nothing inferior to the former. Af- *Iosephus.*
ter the siege and sacking of Iotapata by the Romanes, fortie *Fulgos.*
Iews (among whom was *Iosephus* the writer of this story) ha- *lib. 3. cap. 2.*
uing hid themselves in a caue, by mutuall consent killed one another, rather than they would fall into the hands of the Romanes: *Iosephus* onely, with one other, by his persuation, by great art & industry, after the other were slain, proceeded not in that bloudie enterprise, but yeelded themselves to the mercie of the enemies, & so escaped with their liues. This fearefull

obstinacy may well be imputed to the justice of God vpon them, as for their other finnes, so especially for crucifying the Lord of life, whose blood they imprecated might fall on them and on their children.

*Fulgos. lib. 9.
cap. 2.*

The third example surpasseth both the former both in crueltie and obstinacie: *Eleazer* the Jew after the taking of *Ierusalem* fled into the tower of *Messada* with nine hundred followers; being besieged there by *Sabinus Flavius*, a Roman Captaine, when hee saw that the walls were almost beaten downe, and that there was no hope of escaping, hee perswaded his companions by a pithie and vehement Oracion, and drew them to this resolution, that tenne should bee chosen by lot, which should kill all the rest, together with their wiues and children, and that afterward they themselues should kill each other. The former part of this Tragedie beeing performed, the suruiuing tenne first set on fire the Tower, that no prey might come vnto the enemy (the vituals only preserued, to the end it might be knowne, that not hunger but desperate valour drew them to this bloudie massacre:) then according to their appoyntment, by mutuall wounds they dispatched one another: and of so great a number not one remained, besides one woman with her five children, who hearing the horriblenesse of their determination, hid her selfe in a caue in the ground, and so escaped with the life of her selfe and her children, and became a reporter of this whole storie.

Lin. lib. 26.

The like storie is recorded by *Linie* touching the *Campaignians*; who beeing besieged by the *Romanes*, and constrained to yeeld vp their City vnto them vpon composition, *Vibius*, a chiefe nobleman of the Citie, with seuen and twenty other Senatours, that they might not fall into their enemies hands, after they had glutted themselues with wine and good cheere, dranke all of them poyson, and so bewayling the state of their countrey, and embracing each other, and taking their last farewell, died ere the enemies were receiued into the citie.

Bushes

Buthes, otherwise called *Eges* by *Herodotus*, Gouvernor of Thracia, being besieged in the citie *Eion*, by *Cymon* the Athenian capitaine, to the end that the enemy might receiue no benefit nor great glorie by his victorie, first caused the city to be fired, and then by one consent they all killed themselves. So likewise did *Ariarathes* king of *Capadocia*, when he was besieged by *Perdicca*. *Cato Vricensys*, rather than he would fall into the hands of *Julius Caesar*, his enemy, after his victorie ouer *Pompey*, fel vpon his own sword, and slew himselfe; hauing first read *Plato's* booke of the immortality of the soule. So likewise did *Marcus Antonius*, after that he was overcome by *Augustus*. And *Cleopatra* the Egyptian Queene, when as by her allurements shee could not intice *Augustus* to her lust, as she had done *Anthony*, but perceiued that she was reserved for triumph, escaping out of prison, and placing her selfe in her sumptuous sepulchre, neere to the body of her dead paramour, set an Aspe to her left arme, by the venome wherof she died as it were in a sleepe. Thus the Lord doth infatuate the mindes of wicked and vngodly persons and such as haue no true knowledge nor feare of the true God in their hearts, making them instruments of his vengeance, and executioners of his wrath vpon themselves.

Hannibal the sonne of *Amithar*, after many victories and much bloudshed of the Romans, at last being overcome, and doubting of the faith of *Prusia* the king of *Bythinia*, to whom he was fled for succour, poisoned himselfe with poison which he alwaies carried in a ring to that purpose.

At the destruction of *Carthage*, when as *Asdrubal* the chiefe captaine submitted himselfe to the mercy of *Scipio*, his wife cursing and railing on him for his base minde, threw her children into the midst of a fire, and there ended her dayes: and *Asdrubal* himselfe not long after followed her by a voluntarie and violent death.

When *Cinna* besieged the city of *Rome*, two brothers chanced to incounter together in single fight, one of *Cinna's* army, the other of the contrarie: and the one hauing slaine the other,

after

Philip. Melan.
Chron. 2.

after that the conquerour perceiued that it was his brother whom he had slaine, he slew himselfe also, to make satisfaction for his brothers blood: and so they were both buried in one graue.

Norbanus a Consull of Rome flying from *Scylla*, slew himselfe at Rhodes, rather than hee would fall into his enemies hands: and so did likewise *Marius* the sonne, at Præneste.

Of the murderers of *Julius Caesar* almost all became also murderers of themselves: *Cassius* stabd himselfe with the same dagger wherewith he had stabd *Caesar*: *Brutus* the night before his overthrow at Philippi, saw in his chamber a vision of a great fearefull man; and hee demanding who he was, and what hee would, hee answered, I am (O *Brutus*) thy euill spirit, and to morrow thou shalt see mee at Philippi: To whom *Brutus* with a bold courage answered, I will therefore see thee there. The next day *Brutus* beeing conquered by *Augustus* and *Anthonie*, at Philippi, fell vpon his own sword and slew himselfe.

Methridates that bloody and mighty king of Pontus beeing overcome of *Lucullus* and *Pompey*, and set vpon by his owne sonne, went about to make away himselfe by poison; which when it tooke not effect, by reason of his daily taking of Antidotes, hee forced a French souldier of his to lay violent hands vpon him; and so he became a wilfull spiller of his owne blood, that had caused the blood of so many thousands to be spilt. His two wiues *Monica* and *Veronica*, hearing of the miserable end of the King, made likewise themselves away; for the one hanged herselfe, but when the weight of her bodie broke the cord, shee committed her selfe to *Bochis* the Eunuch to bee slaine: the other receiued poyson, which when it wrought not so speedily as shee desired, *Bochis* also was made an instrument to dispatch her.

Linie

Most famous and notorious is the storie of *Lucretia*, who beeing rauished by *Tarquinius* the younger, and impatient of that injurie and disgrace, slew her selfe openly, and gaue cause by her death of the change of the Roman State,

from

from the government of Kings to Consuls.

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Sophronia another Roman woman, but a Christian, when *Enseb.*
as shee could by no meanes escape the lust of *Decius* the Em-
peror, daily assaulting her chastitie, tooke a sword, and by her
husbands consent slew her selfe; ~~and so to prevent the sin, she~~
~~committed another sin worse than that she feared.~~

Portia the daughter of *Cato*, and wife of *Brutus*, hearing of
the death of her husband at *Philippi*, sought for a knife to kil
her selfe; which being denied vnto her, she eat burning coals,
and so ended her life by a strange kinde of death.

Wee read of many wanton and lewd Poets that haue thus
made an end of themselves: who as for the most they are *Epi-*
cures and *Atheists*, soeeldome come to a good end: *Labiennus*
the railing Poet (who for that cause was called *Rabiennus*) vn-
derstanding that his bookes were adjudged to be burned by a
publike decree, would not suruiue his own writings, and ther-
fore killed himselfe. *Lucretius* the *Atheist* taking a loue poti-
on to incite his lust, was by the the force thereof deprived of his
sences, and so deprived himselfe also of life in his rage. *Empe-*
docles the vainglorious Poet, affecting the name of a god, and
of immortalitie, threw himselfe headlong into mount *Aetna*,
and so perished. *Siluius Italicus* being taken with an incurable
disease, chose rather to be his owne murderer, than to endure
the torment of his sicknes. *Cornelius Gallus* an amatorious Po-
et, hauing robbed the citie *Thebes*, ouer which he was set to
be gouernor by *Augustus Caesar*, and fearing to bee called to
account, preuented the punishment of humane justice, by exe-
cuting the justice of God vpon himselfe with his owne hands.

*alibi cana pueri
hincq; lepore*

*Ammianus
Marcellinus*

Of those that persecuted the Church of Christ, very many
were giuen ouer by God to be perlecutors of themselves, and
spoilors of their own liues: as *Nero* for example, the first Em- *Suet.*
perour that tooke in hand to persecute Christians, hee seeing
himselfe in danger to be murdered by one appointed for that
purpose, to preuent the malice of the murderer, murdered
himselfe. *Magnentius* another tyran, and enemie to Christs
Church, being overcome by *Constantius*, brother to *Constans*,
whom

whom he had slaine, fled to Lions, and there became his owne butcher: whose death as soone as his brother *Decentius* vnderstood, he also hanged himselfe.

Galerius the Emperour, after he had tormented the Christians by all cruell means, and left no way vnattempted whereby he might drive them out of his kingdom, fell into a grievous disease, through the torment whereof, not being able to endure any longer, hee thrust a sword into his owne bowels, and so miserably ended his dayes.

And to come neerer to our owne age, in king *Edward* the sixths dayes one *Clerke* an open enemy to the Gospel, hanged himselfe in the Tower: so did *Pauier* Towne-clerke of London: so did the sonne of one *Lenar* a husbandman, that mocked and scorned at the holy Martyr master *Latimer*: so likewise did *Henrie Smith* a Lawyer, another open aduersarie to Gods truth.

Richard Long, another enemy to Gods truth, drowned himselfe at Calice, in king *Henry* the eights daies. *John Blankney*, a Fellow of New Colledge in Oxford, did the like in the yere 1566: and likewise one *Hanington*, a Fellow of the same Colledge, in a well at Padua; or, as some thinke, at Rome. Of these you may read more in the first booke.

Hither I might adde many examples of moderne experience, as namely of a couetous wretch in the Isle of Elie, who being cast in a suit of law, through impatience of griefe, came home and hanged himselfe: of another that had beene a great dealer in worldly matters, and an vndoer of a family or two of good credit and reuenue, by vsurie, and taking forfeiture of bonds, and that by his own flattering perswasion: being himselfe arrested at Huntington for debt, rather than hee would satisfie it, though he was able enough, cut his owne throat, after a most fearefull and horrible manner: another beeing a man of note and good possessions, threw himselfe down headlong from the top of a Church. Many such like examples I could adjoyne, with their names and places of abode, but I forbear, least by reporting Gods judgements vpon the dead,

dead, I should offend some that are aliue.

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These therefore alreadye proposed may be a sufficient taste of this kind of iudgement, inflicted by God vpon wicked persons: and also may serue for a caueat and warning to all men, to take heed how they offer violence to their owne liues, seeing it is not onely a punishment of sinne past, but a fearefull sinne it selfe, and a forerunner and causer of punishment to come, euen of eternall punishment, except the Lord extraordinarily and miraculously shew mercie, which none ought to presume of.

CHAP. XIII.

Of Paricides, or Parent murderers.



All effusion of humane blood bee both horrible to behold, and repugnant to nature, then is the murdering of parents especially detestable, when a man is so possessed with the diuel, or transported with a hellish furie, that he listeth vp his hand against his owne naturall father or mother, to put them to death: this is so monstrous and inormous an impietie, that the greatest Barbarians euer haue had it in detestation: wherefore it is also expressly commanded in the law of God, That whosoever smiteth his father or mother in what sort soeuer, though not to death, yet hee shall die the death. If the disobedience, vnreuerence, and contempt of children towards their parents, are by the just iudgements of God most rigorously punished (as hath bene declared before in the first commandement of the second Table) how much more then when violence is offered, and aboue al, when murder is committed. Thus the Ægyptians punished this sinne: they put the committants vpon a stacke of thornes, and burnt them aliue, hauing beaten their bodies before hand with

Exod. 21.

Diodor. Sic.

with sharpe reeds made of purpose. *Solon* being demaunded why hee appointed no punishment in his lawes for Paricides; answered, that there was no necessitie, thinking that the wide world could not afford so wicked a wretch. It is said, that *Romulus* for the same cause ordained no punishment in his commonwealth for that crime, but called euery murderer a Paricide; the one being in his opinion a thing execrable, & the other impossible. And in truth there was not for 600 yeares space (according to *Plutarchs* report) found in Rome any one that had committed this execrable fact. The first Paricide that Rome saw, was *Lucius Ostinus*, after the first Punicke war; although other writers affirme, that *M. Malliolus* was the first, and *Lucius* the second: howsoeuer it was, they both vnderwent the punishment of the law *Pompeia*, which enacted, That such offenders should be thrust into a sacke of leather, and an ape, a cocke, a viper, and a dog, put in to accompanie them, and then to be throwne into the water, to the end that these beasts beeing enraged and animated one against another, might wreke their teene vpon them, and so depriue them of life after a strange fashion, beeing debarred of the vse of the aire, water, and earth, as vnworthie to participate the verie elements with their deathes, much lesse with their liues: which kind of punishment was after practised and confirmed by the constitution of *Constantine* the Great. And albeit the regard of the punishment seemed terrible, and the offence it selfe much more monstrous, yet since that time there haue been many so peruerse and exceeding wicked, as to throw themselues headlong into that desperat gulfe.

Greg. of Tours,
lib. 2.

As *Cleodorick* sonne of *Sigebert* king of Austria, who being tickled with an vnstiable lust of raigne through the deceivable perswasions of *Cleodorus* king of France, slew his father *Sigebert* as he lay asleepe in his tent in a forrest at noone time of the day; who being wearie with walking, laid himselfe down there to take his rest: but for all that, the wicked wretch was so far from attaining his purpose, that it fell out cleane contrarie to his expectation: for after his fathers death, as he

was

was viewing his treasures, and ransacking his coffers, one of *Cleodorus* factors strooke him suddenly, and murdered him, and so *Cleodorus* seised both vpon the crowne and treasures.

After the death of *Hercanus*, *Aristobulus* succeeded in the *Ioseph. antiq.* gouernment of Iudea, which whilest he stroue to reduce into a kingdome, and to weare a crowne, contrarie to the custome of his predecessors, his mother and other brethren contending with him about the same, he cast in prison, and took *Antigonus* his next brother to bee his associate: but ere long (a good gratefull sonne) hee famished her to death with hunger that had fed him to life with her teares, euen his naturall mother: And after perswaded with false accusations, caused his late best beloued *Antigonus* to bee slaine by an ambush that lay by Strato's tower, because in the time of his sicknesse hee entered the Temple with pompe. But the Lord called for quittance for the two bloodsheds immediatly after the execution of them: for his brothers blood was scarce washed off the ground, ere in the extremitie of his sicknesse hee was carried into the same place, and there vomiting vp blood at his mouth and nostrils, to bee mingled with his brothers, he fel down starke dead, not without horrible tokens of trembling and despaire.

Nero that vnnaturall Tyran surpassed all that liued, as *Corn. Tacit. lib. 14.* in all other vices, so in this; for hee attempted thrise by poyson to make away his mother *Agrippina*: and when that could not preuaile, by reason of her vsuall Antidotes and preseruatiues, he assayed diuers other meanes: as first a deuise, whereby shee should bee crushed to death as she slept, *Sueton. cap. 32.* a loosened beame that should fall vpon her; and secondly by shipwrecke: both which when shee escaped, the one by discouerie, and the other by swimming, he sent *Anicetus* the Centurion to slaughter her with the sword: who with his companions breaking vp the gate of the citie where she lay, rushed into her chamber, and there murdered her. It is written of her, that when shee saw there was no remedie but death, shee presented her belly vnto the murderer, and

and desired him to kill her in that part which had most deserved it, by bringing into the world so vile a monster: and of him, that hee came to view the dead carcasle of his mother, and handled the members thereof, commending this, and discommending that, as his fancie led him, and in the meane time being thirstie, to call for drinke: so farre was he from all humanitie and touch of nature: but he that spared not to embroe his hands in her bloud that bred him, was constrained ere long to offer violence to his owne life, which was most decre vnto him.

*Munst. Cosmog.
lib. 3.*

Henrie the sonne of *Nicolotus* Duke of Herulia, had two wicked, cruell, and vnkind sonnes, by the younger of whom, with the consent of the elder, hee was traiterously murdered, because he had married a third wife: for which cause *Nicolotus*, their cousin german, pursued them both with a just reuenge; for hee depriued them of their kingdome, and droue them into exile, where they soone after perished.

*Philip. Melan.
Chron. lib. 5.
Munst. Cosmog.
lib. 4.*

Selymus the tenth Emperour of the Turkes was so vnnaturall a childe, that he feared not to dispossesse his father *Baiazet* of the crowne by treason; and next to bereaue him of his life by poyson. And not satisfied therewith, euen to murder his two brethren, and to destroy the whole stocke of his owne bloud. But when hee had raigned eight yeares, vengeance found him out, and being at his backe, so corrupted and purrified his reines, that the contagion spread it selfe ouer all his bodie: so that hee died a beast-like and irksome death, and that in the same place where hee had before oppressed his father *Baiazet* with an armie, to wit at Chiurle a citie of Thracia, in the yeare of our Lord 1520 in the moneth of September.

*Cass. Hedian.
lib. 6. cap. 29.*

Charles the younger, by surname called *Crassus* sonne to *Lodonick* the third, was possessed and tormented with a diuell in the presence of his father, and the Peeres of the Realme; which he openly confessed to haue justly happened vnto him, because he had pretended in his minde to haue conspired his fathers death and deposition: what then are they to expect, that

that doe not pretend but performe this monstrous enterprife?

A certaine degenerat and cruell sonne longing and gaping after the inheritance of his father, which nothing but his life kept him from, wrought this meanes to accomplish his desire: he accused his father of a most filthie vnnamable crime, euen of committing filthinesse with a cow; knowing that if he were conuicted thereof, the law would cut off his life: and herein he wrought a double villanie, in going about not onely to take away his life (which by the law of nature he ought to haue preserved) but also his good name, without respecting that the staine of a father redoundeth to his posteritie, and that children commonly doe not onely iinherit the possessions, but also imitate the conditions of their parents: but all these supposes laied aside, together with all feare of God, hee indicted him before the Magistrate, of incest, and that vpon his owne knowledge: insomuch that they brought the poore innocent man to the racke, to the end to make him confesse the crime; which albeit amidst his tortures he did, as soone as he was out he denied againe: howbeit his extorted confession stood for euidence, and hee was condemned to be burned with fire, as was speedily executed, & constantly endured by him, exclaiming still vpon the false accusation of his sonne, and his owne vnspotted innocencie; as, by the issue that followed, most cleerely appeared; for his sonne not long after fell into a reprobate minde, and hanged himselfe: and the iudge that condemned him, with the witnesses that bare record of his forced confession, within one moneth died all, after a most wretched and miserable sort. And thus it pleased God both to reuenge his death, and also to quit his reputation and innocencie, from ignominie and discredit in this world.

Theat. hist.

*Mandat. 8.
Calumniation
lib. 2. cap.*

Manfred Prince of Tarentum, bastard sonne to *Fredericke* the second, smothered his father to death with a pillow, because (as some say) he would not bestow the kingdom of Naples vpon him: and not content herewith, hee poisoned also the heires of *Fredericke*, to the end he might attaine vnto the Crowne, as *Conrade* his elder brother, and his Nephew the

*Philip. Melan.
Chron. lib. 4.
No better fruit
to be expected
of any bastard
imp.*

sonne of *Henrie* the heire, which *Henrie* died in prison; and now only *Conradinus* remained betwixt him & the kingdom, whom though hee assaied to send after his father, yet was his intention frustrate, for the Pope thundered out his curses against him, and instigated *Charles* Duke of Angiers to make warre against him: wherein bastard and vnnaturall *Manfred* was discomfited and slaine, and cut short of his purpose, for which he had committed so many tragedies.

Luther.

Martin Luther was wont to report of his own experience this wonderfull historie of a Locksmith, a yong man, riotous and vicious, who to find fuel for his luxurie, was so bewitched that hee feared not to slay his owne father and mother with a hammer, to the end to gaine their money and possessions: after which cruell deed, hee presently went to a shoemaker and bought him new shooes, leauing his old behinde him, by the prouidence of God to be his accusers: for after an houre or two the slaine bodies beeing found by the Magistrate, and inquisition made for the murderer, no maner of suspicion being had of him, hee seeming to take such grieve thereat. But the Lord that knoweth the secrets of the heart discovered his hypocrisie, and made his own shooes which he had left with the Shoemaker rise vp to beare witnesse against him: for the blood which ran from his fathers wounds besprinkled them so, that thereof grew the suspicion, and from thence the examination, and verie soone the confession, and last of all his worthie and lawfull execution. From hence we may learne for a generall truth, that murder, neuer so secret, will euer by one meanes or other be discovered; the Lord will not suffer it to goe vnpunished, so abominable it is in his sight.

*Cass. Hed. 4.
part. Chron.*

Another sonne at *Bosil*, in the yere of our Lord God, 1560, bought a quantity of poison of an Apothecary, and ministred it to none but to his own father, accounting him worthiest of so great a benefit: which when it had effected his wish vpon him, the crime being detected, in stead of possessing his goods which he aimed at, he possessed a vile and shamefull death; for he was drawne through the streets, burnt with hot yrons, and

tormented nine houres in a wheele, till his life forsooke him.

As it is repugnant to nature for children to deale thus cruelly with their parents, so it is more against nature for parents to murder their children: insomuch as naturall affection is of greater force in the descent than in the ascent, & the loue that parents beare their children, is greater than that which children redound to their parents; because the childe proceedeth from the father, and not the father from the childe, as part of his fathers essence, and not the father of his: Can a man then hate his owne flesh, or be a rooter out of that which himselfe planted? It is rare, yet sometimes it commeth to passe. Howbeit as the offence is in a high degree, so it is alwaies punished by some notable and high iudgement: as by these examples that follow shall appeare.

The antient Ammonites had an Idoll called *Moloch* to the which they offered their children in sacrifice: this Idoll, (as the Iewes write) was of a great stature, and hollow within, hauing seuen chambers in his hollownesse, whereof one was to receiue meat, another turtle doves, the third a sheepe, the fourth a ram, the fifth a calfe, the sixth an ox, and the seuenth a child: his hands were alwaies extended to receiue gifts; and when a childe was offered, they were made fire hot to burne it to death: none must offer the childe but the father: and to drowne the cries of it, the Chemarims (for so were the Priests of that Idoll called) made a noise with bells, cymbals & horns: thus is it written that king *Achab* offered his son, yea and many of the children of Israel beside, as the Prophet *David* affirmeth: *They offered* (saith hee) *their sonnes and daughters to Diuels, and shed innocent blood, euen the blood of their children, whome they offered vnto the Idols of Canaan, and their land was defiled with blood*: this is the horrible crime. Now marke the iudgement touching the Canaanites: the land spued them out for their abominations, *Achab* with his posteritie was accursed, himselfe being slaine by his enemies, and the crowne taken from his posteritie, not one being left of his offspring to pis against the wal: according to the saying of *Elias*:

Psa. 106. 37. 38.

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Verse. 40.

as for the Iewes, the Prophet *David* in the same place declareth their punishment, when he saith, *That the wrath of the Lord was kindled, and he abhorred his inheritance, and gaue them into the hands of the heathen, that they that hated them were lords ouer them.*

Iob. Fincelius,
lib. 1. de Mirac.

In the yeare of our Lord 1551, in a towne of Hassia called Weidenhasten, the twentieth day of Nouember, a cruell mother inspired with Satan, shut vp all her doores, and began to murder her foure children on this manner: shee snatcht vp a sharpeaxe, and first set vpon her eldest son, being but eight yeares old, searching him out with a candle behinde a hogshhead, where hee hid himselfe, and presently (notwithstanding his pittiful praiers and complaints) claue his head in two pieces, and chopped off both his armes: Next shee killed her daughter of fīue yeares old, after the same manner: another little boy of three yeares of age (seeing his mothers madnes) hid himselfe (poore infant) behind the gate, whom as soon as the Tygre espied, shee drew out by the haire of the head into the floore, and there cut off his head: the yongest lay crying in the cradle but halfe a yeare old, him shee (without all compassion) pluckt out and murdered in like sort. These murders being finished, the Diuell incarnate (for certaine no womanly nature was left in her) to take punishment of her selfe for the same, cut her owne throat; and albeit shee suruiued nine dayes, and confessing her fault, dyed with teares and repentance, yet wee see how it pleased God to arme her owne hands against her selfe, as the fittest executioners of his vengeance.

Theatr. histor.

The like tragicall accident we read to haue happened at Cutzenborff, a citie in Sillesia, in the yeare 1536, to a woman and her three children; who hauing slaine them all in her husbands absence, killed her selfe in like manner also to make vp the tragedie.

Concerning stepmothers, it is a world to read how many horrible murders they haue vsually practised vpon their children in law, to the end to bring the inheritance to their owne brood,

brood, or at least to reuenge some iniury supposed to be done vnto them: of which, one or two examples I will subiect as a tast out of many hundred, leauing the residue to the iudgement and reading of the Learned.

Constantius, the sonne of *Heraclius*, hauing raigned Em- Zonaras tom. 3.
peror but one yeare, was poysoned by his stepmother *Mari-
tina*, to the end to install her owne sonne *Heraclen* in the
Crowne: but for this cruell part becomming odious to the
Senat, they so much hated to haue her or her sonne raigne ouer
them, that in stead thereof they cut off her tongue and his nose,
and so banished them the citie.

Fausta the wife of *Constantine* the great fell in loue with Zonaras 30.
Constantine her sonne in law, begotten vpon a Concubine: Annal. Sex.
whom when she could not persuade vnto her lust, she accused Aut.
vnto the Emperour, as a solicitor of her chastitie; for which
cause hee was condemned to die: but after the truth was
knowne, *Constantine* put her into a hot bath, and suffered her
not to come forth, vntill the heate had choaked her, reuenging
vpon her head her sonnes death, and her owne vnchastitie.

CHAP. XIII.

Of Subiect Murtherers.



Seeing then they that take away their neigh-
bours liues doe not escape vnpunished,
(as by the former examples it appeareth)
it must needs follow, that if they to whom
the sword of iustice is committed of God,
to repress wrongs, and chastise vices, doe
giue ouer themselues to cruelties, and to
kill and slay those whom they ought in dutie to protect and
defend, must receiue a greater measure of punishment, accord-
ing to the measure and qualitie of their offence. Such an
one was *Saul* the first King of *Israel*; who albeit he ought to

1 Sam. 22.

haue been sufficiently instructed out of the law of God in his dutie in this behalfe: yet was he so cruell and bloudie minded, as contrarie to all Iustice, to put to death *Abimelech* the high Priest, with fourescore and five other Priests of the family of his father, only for receiuing *Dauid* into his house: a finall, or rather no offence. And yet not satisfied herewith, he vomited out his rage also against the whole citie of the Priests, and put to the mercilesse sword both man, woman, and child, without sparing any. He slew many of the Gibeonites, who though they were reliques of the Amorites that first inhabited that land, yet because they were receiued into league of amitie by a solempne oath, and permitted of long continuance to dwell amongst them, should not haue been awarded as enemies, nor handled after so cruell a fashion. Thus therefore he tyrantizing and playing the butcher amongst his own subjects (for which cause his house was called the house of slaughter) & practising many other foule enormities, he was at the last overcome of the Philistims, and sore wounded: which when hee saw, fearing to fall aliue into his enemies hands, and not finding any of his owne men that would lay their hands vpon him, desperately slew himselfe. The same day three of his sons, and they that followed him of his owne household, were all slaine. The Philistims the next day finding his dead body dispoiled among the carkasses, beheaded it, and carried the head in triumph to the Temple of their god, and hung vp the trunk in disgrace in one of their cities, to be seen, lookt vpon, and pointed at. And yet for all this was not the fire of Gods wrath quenched: for in king *Dauids* time there arose a famine that lasted three yeres, the cause thereof was declared by God to be the murder which *Saul* committed vpon the Gibeonites: wherefore *Dauid* deliuered *Sauls* seuen sons into the Gibeonites hands that were left, who put them to the most shamefull death that is, euen to hanging.

2 Sam. 21.

1 King. 21.

Amongst all the sinnes of king *Achab* and *Iezabel*, which were many and great, the murder of *Naboth* standeth in the fore front; for though hee had committed no such crime as might

might any way deserue death, yet by the subtil and wicked deuise of *Iezabel*, foolish and credulous consent of *Achab*, and false accusation of the two suborned witnesses, he was cruelly stoned to death: but his innocent blood was punished first in *Achab*, who not long after the war which hee made with the king of Syria, receiued so deadly a wound, that he died thereof, the dogs licking vp his blood in the same place where *Naboths* blood was licked, according to the foretelling of *Elias* 2. King. 9. the Prophet. And secondly of *Iezabel*, whom her own seruants at the commandement of *Iehu* (whom God had made executor of his wrath) threw headlong out of an high window vnto the ground, so that the wals were died with her blood, and the horses trampled her vnder their feet, & dogs deuoured her flesh, till of all her daintie bodie there remained nothing sauing onely her skull, feet, and palme of her hands.

Ioram son of *Iehosaphat* king of Iudah, being after his fathers death possessed of the crowne and scepter of Iudah, by and by exalted himselfe in tyranny, and put to death six of his owne brethren, all younger than himselfe, with many princes of the realme: for which cause God stirred vp the Edomites to rebell, the Philistims and Arabians to make war against him, who foraged his countrey, sacked and spoiled his cities, and tooke prisoners his wiues and children, the yongest onely excepted, who afterwards also was murdered, when he had reigned king but a smal space. And lastly, as in doing to death his owne brethren, he committed cruelty against his own bowels, so the Lord stroke him with such an incurable disease in his bowels, and so perpetuall (for it continued two yeres) that his verie entrails issued out with torment, and so he died in horrible miserie.

Albeit that in the former booke wee haue already touched the pride and arrogancie of King *Alexander* the Great, yet wee cannot pretermitt to speake of him in this place, his example seruing so fit for the present subiect; for although as touching the rest of his life hee was verie well gouerned

in his priuate actions, as a Monarch of his reputation might be, yet in his declining age (I meane not in yeres, but to deathward) he grew exceeding cruell, not onely towards strangers, as the Colseis, whom he destroyed to the sucking babe, but also to his household and familiar friends: Insomuch that being become odious to most, fewest loued him, and diuers wrought all meanes possible to make him away, but one especially, whose sonne in law and other neere friends he had put to death, neuer ceased vntill hee both ministred a deadly draught vnto himselfe, whereby he depriued him of his wicked life, and a fatal stroke to his wiues and children after his death, to the accomplishment of his full reuenge.

Iustine.

Orose.

Phalaris, the Tyran of Agrigentum, made himselfe famous to posteritie by no other meanes than horrible cruelties, exercised vpon his subiects, inuventing euery day new kinds of tortures to scourge and afflict the poore soules withall. In his dominion there was one *Perillus* an artificer of his craft, one expert in his occupation, who to flatter and currie fauour with him, deuised a new torment, a brasen bull of such a strange workmanship, that the voyce of those that were roasted therein, resembled rather the roaring of a bull, than the cry of men. The tyran was well pleased with the inuention, but he would needs haue the inuentor make first triall of his owne worke, as he well deserued, before any other should take tast thereof. But what was the end of this tyran? The people not able any longer to endure his monstrous and vnnaturall cruelties, ran vpon him with one consent, with such violence, that they soone brought him to destruction: and as some say, put him into the brasen bull (which he provided to roast others) to be roasted therein himself: deseruing it as well for approving the deuise, as *Perillus* did for deuising it.

Cic. Off. 2.

*Enguerran de
Monstr. Vol. 1.*

Edward the second of that name, king of England, at the request and desire of *Hugh Spencer* his darling, made war vpon his subiects, and put to death diuers of the peeres and lords of the realme, without either right or forme of law, insomuch

much that queen *Esabell* his wife fled to France with her yong Sonne, for feare of his vnbrideled furie, and after a while finding opportunitie and meanes to returne againe, garded with certaine small forces which she had in those countreyes gathered together, she found the whole people discontented with the Kings demeanours, and readie to assist her against him: so shee besieged him with their succour, and tooke him prisoner, and put him into the Tower of London to be kept, till order might be taken for his deposition; so that shortly after by the Estates (beeing assembled together) hee was generally and joyntly reputed and pronounced vnworthy to be King, for his exceeding cruelties sake which hee had committed vpon many of his worthie Subjects; and so deposing him, they crowned his yong sonne *Edward* (the third of his name) King in his roome, he yet liuing and beholding the same.

John Maria Duke of Millan may be put into this ranke of *Paul. Iouinus* Murderers: for his custome was diuers times when any Citizen offended him, yea and sometimes without offence too, to throw them amongst cruell mastiues to bee torne in pieces and deuoured. But as hee continued and delighted in this vnnaturall kinde of murther, the people one day incensed and stirred vp against him, ranne vpon him with such rage and violence, that they quickly depriued him of life. And hee was so well beloued, that no man either would or durst bestow a Sepulchre vpon his dead bones, but suffered his bodie to lie in the open streets vncovered, saue that a certaine harlot threw a few roses vpon his wounds, and so couered him.

Alphonfus the second, King of Naples, *Ferdinands* sonne, *Sabell.* was in tyrannie towards his subjects nothing inferiour to his *Guiccard. li. x.* father: for whether of them imprisoned and put to death *Philip. de Com.* more of the Nobilitie and Barons of the Realme it is hard *Bemb. Histor.* to say; but sure it is, that both were too outragious in all *Vent. lib. 2.* manner of crueltie: for which, so soone as *Charles* the eight, King.

King of France departing from Rome, made towards Naples, the hatred which the people bore him secretly, with the odious remembrance of his fathers crueltie, began openly to shew it selfe by the fruits, for they did not nor could not dissemble the great desire that euerie one had of the approach of the Frenchmen: which when *Alphonfus* perceiued, and seeing his affaires and estate brought vnto so narrow a pinch, he also cowardly cast away all courage to resist, and hope to recouer so huge a tempest: and hee that for a long time had made warre his trade and profession, and had yet all his forces and armies complete and in readinesse, making himselfe bankrupt of all that honour and reputation, which by long experience and deeds of armes hee had gotten, resolved to abandon his kingdome, and to resigne the title and authoritie thereof to his sonne *Ferdinand*, thinking by that meanes to assuage the heat of their hatred, and that so young and innocent a King, who in his owne person had neuer offended them, might be accepted and beloued of them, and so their affection toward the French rebated and cooled. But this deuise seemed to no more purpose than a salve applyed to a sore out of season, when it was growne incurable, or a prop set to a house that is alreadye false. Therefore he tormented with the sting of his owne conscience, and finding in his minde no repose by day, nor rest by night, but a continuall summons and aduertisement by fearefull dreames, that the Noblemen which hee had put to death cryed to the people for reuenge against him, was surpris'd with so terrible terror, that forthwith, without making acquainted with his departure either his brother or his owne sonne, he fled to Sicilie, supposing in his journey, that the Frenchmen were still at his backe, and starting at euerie little noise, as if hee feared all the elements had conspired his destruction. *Philip Cominens*, that was an eye-witnesse of this journey, reporteth, That euerie night hee would crie, that hee heard the Frenchmen, and that the verie trees and stones ecchoed France

France into his cares : And on this manner was his flight to Sicilie. King *Charles* in the meane while hauing by force and bloudshed to terrifie the rest, taken two passages that were before him, the whole realme without any great resistance yeelded it selfe vnto his mercie, albeit that the young King had done what hee could to withstand him. But at length seeing the Neapolitanes readie to rebell, and himselfe in danger to be taken prisoner, hee fled from the castle of Naples, and with a small companie got certaine brigandines, wherein hee sayled to the Island *Ischia*, thirtie miles from Naples : saying at his departure this Verse out of the Psalmes. *How vaine are the watchmen and guards of that citie which is not garded and watched by the Lord?* which he oftentimes repeated, and so long as Naples was in his view. And thus was crueltie punished both in *Ferdinand* the father, and *Alphonse* the sonne.

Artaxerxes Ochus the eight King of the Persians began *Herodot.* his reigne with thus many murders : he slew two of his owne brethren first ; secondly, *Enageras* King of Cyprus, his partner and associate in the kingdome ; thirdly, hee tooke *Gidon* traiterously, and was the cause of fortie thousand mens deaths that were slaine and burned therein ; beside manie other priuate murders and outrages which hee committed : for which cause the Lord in his iustice rained downe vengeance vpon his head : for *Bagoas* one of his princes ministred such a fallall cup to his stomacke, that it mortified his senses, and deprived him of his vnmmercifull soule and life, and not onely vpon his head, but vpon his kingdome and his son *Arfame* also, for hee was also poysoned by the same *Bagoas*, and his kingdome translated to *Darius* Prince of Armenia ; whom when the same *Bagoas* went about to make taste of the same cup which his predecessours did, hee was taken in his owne snare ; for *Darius* vnderstanding his pretence, made him drink vp his owne poison which he prouided for him : & thus murder was reuenged with murder, & poison with poison, according

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Exod. 22. 24.

Stow.

Ælianus.

Michael. Rit.
lib. 1. de re-
gibus Franc.
lib. 2. cap. 46.

to the Decree of the Almighty, who saith, *Eye for eye, tooth for tooth, &c.*

In the year of the World 3659, *Morindus* a most cruell and bloudie minded Prince raigned here in England, who for his cruelties sake came to an unhappie and bloudie end: for out of the Irish seas came forth a Monster which destroyed much people: whereof hee hearing, would of his valiant courage needs fight with it, and was deuoured of it: so that it may truly here be said, that one Monster deuoured another.

There was (as *Ælianus* reporteth) a cruell and pernicious Tyrant, who to the end to preuent all practises of conspiracie and treason (as Tyrants are euery naturally and vpon desert timorous) that might be deuised against him, enacted this Law among his Subjects, That no man should conferre with another, either priuately or publicquely, vpon paine of death: and so indeed hee abrogated all ciuile societie: (For speech as it was the beginning and birth of fellowship, so it is the verie joint and glew thereof) but what cared hee for societie, that respected nothing but his owne safetie? hee was so farre from regarding the common good, that when his Subjects, not daring to speake, signified their mindes by signes, he prohibited that also: and that which is yet more, when not daring to speake, nor yet make signes, they fell to weeping and lamenting their miserie, hee came with a band of men euen to restraîne their teares too: but the multitudes rage being iustly incensed, they gaue him such a desperate welcome, that neither hee nor his followers returned one of them aliue. And thus his abominable crueltie came to an end, together with his life; and that by those means (which is to be obserued) by which hee thought to preserve and maintaine them both.

Childericus, who in the year 697 succeeded in the Kingdome of France *Theodoricke* (that for his negligence and sluggish government was deposed, and made of a King,

a Frier) exercised barbarous and inhumane crueltie vpon his subjects: for hee spared neither noble or ignoble, but mixtly sent them to their graues, without respect of cause or justice. One of the noble sort hee caused to be fastened to a stake, and beaten with clubbes, not to death, but to chastisement: which monstrous crueltie so incensed the peoples minde against him, that there wanted no hands to take part with this club-beaten man against the Tyran his enemy. Wherefore they layed wait for him as hee came one day from hunting, and murdered him, together with his wife great with childe, no man either willing or daring to defend him.

Tymocrates the King, or rather Tyran of the Cyrenians, wil giue place to none in this commendation of crueltie: For hee afflicted his subjects with many and monstrous calamities, insomuch that hee spared not the priests of his gods, which commonly were in reuerent regard among the Heathen; As the bloudie death of *Menalippus* (*Apollo's* priest) did witnesse, whome to the end to marrie his faire and beautifull wife *Aretaphila*, hee cruelly put to death: howbeit, it prospered not with him as hee desired: for the good woman not contented with this sacrilegious contract, sought rather meanes to reuenge her first husbands death, than to please this new letchers humour: Wherefore shee assayed by poyson to effect her wish; and when that preuailed not, she gaue a young daughter shee had to *Leander*, the Tyrans brother, to wife, who loued her exceedingly; but with this condition, that hee should by some practise or other worke the death and destruction of his brother: which indeed hee performed; for hee so bribed one of the groomes of the Tyrans Chamber, that by his helpe hee soone rid wicked *Tymocrates* out of the way by a speedie and deserued death. But to abridge these long discourses, let vs looke into all times and ages, and to the histories of all Countries and Nations, and we shall find, that Tyrans haue euer come to one destruction or other. *Diomedes* the Thracian king fed his horses with mans flesh as with

Plut. in Diome

prouen.

*Phil. Melanct.
lib. 3.
Valemar.*

prouender, but was made at last prouender for his owne horses himselfe by *Hercules*. *Calippus* the Athenian, that slew *Dian* his familiar friend, and deposed *Dionisius* the Tyrant, and committed many other murders amongst the people, was first banished *Rheginum*, and then liuing in extreame necessitie, slaine by *Leptines* and *Polyserchon*. *Clephes* the second King of the Lumbards, for his sauage crueltie towards his subjects was slaughtered by one of his friends. *Damasippus* that massacred so many citisens of Rome, was cut off by *Scylla*.

Sabel. li. 8. c. 3.

Ecelinus that played the Tyrant at Taurisum, guerding boyes, deflowring mayds, mayming Matrons of their dugs, cutting children out of their mothers bellies, and killing 1200 Parauians at once that were his friends, was cut short in a battell. In a word, if we read and consult histories of all Countries and times, wee shall finde seldome or neuer any notorious Tyrant and oppressour of his subjects that came to any good end, but euer some notable judgement or other fell vpon them.

CHAP. XV.

Of those that are both cruell and disloyall.



Ow if it bee a thing so vnworthy and euill becomming a prince, as nothing more, to bee stayned with the note of crueltie, how much more dishonourable is it, when with crueltie, disloyaltie, and falschood is coupled? and when hee is not ashamed nor onely to play the tyrant, but also the traitour, dissembler, and hypocrite; to the end hee may more freely poure out the fume of his rage against those that put confidence in him. This is one of the foulest and vilest

least blots that can bee, wherewith the honour and reputation of a man is not onely stayned, but blasted and blotted out, not euer to bee recovered: for what perswasion can one haue of such? Or who is so fond as to put affiance in them?

This was one of the notorious vices of king *Saul*, when maligning the prosperitie of *Dauid*, he cunningly promoted him to be Generall of his army, and married him to one of his daughters, to this end, that by exposing him to the hazards and perils of war, he might bring him to speedy destruction; seeking besides other vnlawfull meanes to put him to death by: but what was the end of this vnjust murderer, we haue declared in the former chapter.

But about all that by treason and deceit made way vnto their crueltie, the Emperour *Antonius*, surnamed *Caracalla*, was the chiefe: who to reuenge himselfe more at full vpon the citisens of Alexandria in *Ægypt*, feyned as if hee would come see their Citie, built by *Alexander*, and receiue an Oracle from their god: Which when hee approched neere vnto, the Alexandrians prepared to entertaine him most honourably: and beeing entered, he went first to visite their Temples where to cast more colours vpon his treacherie, hee offered many sacrifices, and in the meane while perceiuing the people gathered together from all quarters to bid him welcome, finding opportunitie fitting his wicked and traiterous enterprise, hee gaue commandement, that all the young men of the Citie should assemble together in one place; saying, That hee would acquaint them to range themselues in battell after the manner of the Macedonians, in honour of King *Alexander*. But whilest they thus assembled together in mirth and brauerie, he making as though he would bring them in array by going vp and downe amongst them, and holding them in talke, his armie enclosed them on all sides: then withdrawing himselfe with his guard, hee gaue the

the watch-word, that they should rush vpon them; which was performed with such outrage, that the poore credulous people beeing surprised at vnawares, were all most cruelly massacred. There might you see the most horrible, barbarous, and incredible butcherie of men that euer was heard of: for besides those that were actors in this bloudie tragedie, there were others that drew the slaine bodies into great ditches, and verie often haled in them that were scarce dead, yea and sometimes that were altogether aliue; which was the cause that diuers souldiers perished at the sametime when those that hauing some strength of life left, beeing haled to the ditch, held so fast by the halers, that diuers times both fell in together. The bloud that was shed at this massacre was so much, that the mouth of the Riuer Nilus, and the sea shore were dyed with the streames thereof, that ranne downe by smaller riuers into those plaine places. Furthermore, beeing desirous to obtaine a victorie ouer the Parthians, that hee might get himselfe fame and reputation thereby, hee passed not at what rate he bought it: He sent therefore Embassadors with Letters and Presents to the King of Parthia, to demaund his daughter in marriage, though hee neuer intended any such thing, and being nonfuted at the first with a deniall, yet pursued hee his counterfeit purpose with much earnestnesse, and with solemne Oath protested his singular good affection and loue that hee bore vnto her; so that in the end the match was condiscended vnto by all parties, whereof the Parthian people were not a little glad, in hope of so durable a peace, which by this marriage was like to be established betwixt them. The king therefore with all his subiects beeing readie to entertaine this new bridegroom, went out with one consent to meet him in the mid way: their encounter was in a faire plaine, where the Parthians hauing sent backe their horses, beeing vnarmed, and prepared, uot for a day of battell, but of marriage and disport, gaue him the most honourable welcome they

they could: but the wicked varlet finding opportunitie so fit, set his armed souldiers vpon the naked multitude, and hewed in pieces the most part of them; and had not the King with a few followers bestirred him well, hee had beene serued with the like sauce. After which worthie exploit and bloudie stratageme he tooke his voyage backward, burning and spoyling the townes and villages as hee went, till hee arriued at Charam, a Citie in Melopotamia; where making his abode a while, hee had a fancie to walke one day into the fields, and going apart from his companie to vnburden nature, attended vpon by one onely seruant, as hee was putting downe his breeches, another of his companie ranne in and stricke him through with his dagger. Thus God blessed the World, by taking out of it this wicked Tyran, who by treason and treacherie had spilt so much innocent blood.

Treason, lib. 2.
cap. 3.

Seturus Galba, another bird of the same feather, exercised no lesse perfidious crueltie vpon the people of three Cities in Lusitania: for hee assembled them together, in colour of prouiding for their common affaires; but when hee had gotten them into his hands vnarmed and weaponlesse, he tooke nine thousand of the flower of their youth, and partly committed them to the sword, and partly sold them for bondslaues.

The disloyall and treacherous dealing of *Stilico* towards the Gothes, how deare it cost him and all Italie beside, histories doe sufficiently testifie: for it fell out, that the Gothes (vnder the conduct of *Allaricus*) entered Italie with a puissant and fearefull armie, to know the cause why the Emperour *Honorius* withheld the pension which (by vertue of a league, and in recompence of their aid to the Empire in time of warre) was due vnto them: Which by riper judgement and deliberation of the Councell was quieted; and to preserue their countrey from so imminent a tempest, offer was made vnto them of the Spaniards and French-

Iernand.
Paul. Emil.

Treason,
lib. 2. cap. 3.

men, if they could recover them out of the hands of the Vandales, which vsurped ouer them; so that incontinently they should take their journey ouer the Alpes towards them, and depart their coasts. Which offer and gift the Gothes accepting, did accordingly fulfill the condition, and passed away, without committing any riot or any damage in their passages. But as they were vpon mount Cinis, making towards France, behold *Stilico*, *Honorius* his father in law (a man of a stirring, stubborne, and rash spirit) pursueth and chargeth them with battell vnawares, and dreaming of nothing lesse: whereat they, being at the instant amased, quickly gathered their spirits together, and putting themselues in defence, fought it out with such courage and eagrenesse, that the traitors armie was wholly discomfited, and he himselfe with one of his sonnes, slaine. The Gothes hauing gotten this victorie, broke off their voyage to France, and turned their course backe againe to Italie, with purpose to destroy and spoile: and so they did; for they laied waste all the countrey of Piemont and Lumbardie, and elsewhere, and besieged Rome it selfe: so that from that time Italie neuer ceased to be scourged and tormented with the Gothes for the space of eightene yeares. Moreouer, whoso-euer else haue beene found to follow the steps of these truce, peace, and promise-breakers (void of truth and regard of reputation) alwaies vnderwent worthy punishment for their vnworthie acts, and fell headlong into confusion and ignominie, making themselues subjects worthie to be curst and detested of all men.

CHAP.

CHAP. XVI.

Of Queenes that were Murtherers.

IF these and such like cruelties as wee haue spoken before, bee strange and monstrous for men, what shal wethen say of wicked and bloudie women, who (contrarie to the nature of their sex) addiect themselves to all violence & bloudshedding, as cursed *Iezabel* Queene of Israel did; of whom sufficient hath been spoken before.

Athaliah, *Achabs* daughter, and wife to *Ioram* King of Iu. 2.King.11. da, was a bird of the same feather: for she was possessed with such a spirit of furie and rage, that after the death of her sonne *Ochafias* (that died without issue) she put to death al the bloud royall, to wit, the posteritie of *Nathan*, *Salomons* brother, to whom by right of succession the inheritance of the crown appertained, to the end that she might install her selfe into the kingly diadem: after this cruell butcherie of all the royall male children, except *Ioas*, who (by Gods prouidence) was preserved aliue, she vsurped the Crowne and Scepter of Iuda full seuen yeares; at the end of which date, *Ioas* was exalted to the Crowne, and she not onely deposed, but slain by the hands of her guard that attended vpon her.

Semiramis the Queene of Assyria was a woman of an ambitious spirit, who through her thirst of reigning counterfeited her sex, and attired her selfe like a man to get more authoritie and reuerence to her selfe. She was the destruction of many thousand people, by the vnjust war which she stirred vp; besides that, she was a notorious strumpet, & withall a murderer of those that satisfied her lust; for stil as they came from her bed, some lay priuily in watch to kill them, lest they should bewray her villanie: it is reported, that shee was so shamelesse,

that she solicited her owne sonne to commit incest with her; who in detestation of her filthinesse and cruelty raised a power against her, and conquering her in one great battell, caused her most deseruedly to be put to death.

Aimon.

Nic. Gil. vol. I.

Brunchild (whom histories call *Brunhault*) a Queene of France by marriage, but a Spaniard by birth, was a woman that bred much mischief in her age, and that wrought many horrible and death-deseruing crimes: for partly with her subtil deuises, and partly with her owne hands, shee murdered tenne Kings of France one after another: shee caused her husband to slay his owne brother: shee procured the death of her nephew *Meroneus*, whome against all equitie and honestie shee had secondly espoused for her husband; for he being hated of his father for that vile incest, and perceiuing himselfe in danger of taking, made one of his owne seruants thrust him through. After shee had committed these and many other foule facts, shee went about also to defraud *Cletairius* the son of *Chilpericke*, of the right of the Crowne, which pertained vnto him, and to thrust in another in his roome: Whereupon arose great warre, in the which as shee dealt more boldly and manfully than the condition of her sex would beare, so she receiued the due wages of her braue and vertuous deeds: for she was taken prisoner, with three of her nephewes, whose throats shee saw cut before her face, and after her selfe was set vpon a camell, and led through the hoste three dayes together, euerie man reuiling, mocking, reproching, and despighting her; and at last by the award and judgement of the Princes and Captaines of the army she was adjudged to be tyed by the haire of her head, one arme and one foot to the taile of a wild and vntamed horse, and so to be left to his mercie to be drawn miserably to her destruction: which was no sooner executed, but her miserable carkasse (the instrument of so many mischiefes) was with mens feet spurned, bruised, trampled, and wounded after a most strange fashion: and this was the wofull end of miserable *Brunchild*.

Edil.

Edilburga, the daughter of *Offa* King of Mercia, in England, who was married to *Brigthricus* King of the West Saxons, was a woman so passing all the bounds of humanitie, and so giuen to crueltie and other beastly conditions, that she first poysoned diuers of the Nobles of the kingdome: and then hauing praetised this wickednesse vpon them, she at length poysoned also the king her husband: for which cause flying ouer into France vnto *Charles* the great for feare of punishment among her owne people, when by reason of her beautie it was offered vnto her, that she should marrie either with the King himselfe or with his sonne; because she chose the sonne before the father, married neither the one nor yet the other, but was thrust into a Monasterie, where shee not forgetting her old trade, playing the harlot with a Monke, was expelled from thence, and ended her life in great penurie and miserie.

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Malmsbury

About the same time that this *Edilburga* was thus working her feats in England, *Irene*, another most idolatrous and cruell minded woman, being Empreffe of the Greekes, was as busie for her part at Constantinople. This wicked woman, through the means of Pope *Adrian*, tooke vp the bodie of *Constantine* Emperour of Constantinople, her owne husbands father; and when she had burned the same, shee caused the ashes to be cast into the sea, because hee disanulled Images. Afterward reigning with her sonne *Constantine* the sixth, sonne to *Leo* the fourth, and being at dissention with him for dilallowing the worshipping of Images, caused him to be taken and layed in prison: who afterward, through power of friends, beeing restored to his Empire againe, at last shee caused the same her owne sonne to be cast in prison, and his eyes to be put out so cruelly, that within short space hee died. After this, the said Empreffe as it were triumphing in her crueltie and idolatrie, caused a Councell to be held at Nice, where it was decreed, That Images should againe be restored to the Church: but this Councell was after repealed by another Councell holden at Franckford by *Charles* the great: and at length this wicked woman was deposed by *Nicephorus* (who raigned after) and

Assand Monuments

was expulsed the Empire, and after the example of *Edilburga* aboue mentioned (beeing condignely punished for her wickednesse) ended her life in much penurie and miserie.

Alexius Emperour of the Greekes dying, left behinde him a wicked and cruell woman, his late wife now widow. This widow beeing exhorted by the Peeres of the Empire to a second marriage, and to that end choice being offered vnto her of all the nobilitie, to chuse whom she should best affect, notwithstanding refused all: for she was so linked in familiaritie with one of her owne household called *Grifo* (who afterward when he came to be Emperour called himselfe *Emanuel*) that for his loue shee refused all other matches: With this *Grifo* this wicked woman entereth a secret and bloudie practise: she consulted with him, that he should bring into the Court a number of his seruants secretly armed; which comming in at diuers times, and by diuers wayes, to auoid suspition, shee disposed in the house in secret places, to be readie at her call to execute her bloudie dsignment. This being thus plotted, she called together the Peeres of the Empire, and demaunded of them, if they were content that shee should chuse to her husband whome shee pleased, and that they would acknowledge him for their Emperour whom she should chuse; when as the Noblemen hereunto consented, supposing that shee would haue chosen one fitting for her estate, she presently saluted this *Grifo*, her old adulterous companion, for her husband and Emperour, and commanded them all to sweare fealtie vnto him: which when as they all vtterly refused and disdained, the wicked woman forthwith called in the bloudie troupe prepared for that purpose, and caused them all to be murdered, not one escaping aliue. Thus to satisfie her wicked lust, shee spared not to spill the blood of the most part of her Nobilitie after a most sauage and cruel manner: and indeed she enjoyed her desire, but behold the issue of it: from this time forward the race of *Constantine* ceased to sit in the Imperiall throne, and no doubt but Gods vengeance also fell vpon her and her wicked husband.

In the yeare of our Lord 700 *Gracus* the famous King of Poland beeing deceased, the Crowne and Gouvernment descended vpon his onely daughter *Venda*, by full consent of the whole realme. This *Venda* being of a proud and stately nature, refused to be joyned in marriage with any; saying, That shee had rather to be a Prince her selfe, and gouerned by her owne power, than the wife of the greatest Prince in the world. Among many that were suitors vnto her, there was one *Ritigerus*, a noble and mightie Prince of the Theutons; whose suit beeing not onely denied, but scornfully rejected, and hee notwithstanding greatly enflamed with her loue, went about to enforce her by strength to his will: but she as valiant as he, raised a great power to withstand his violence: when the matter was readie to come to deciding by blowes, *Ritigerus* his armie perceiuing the resolution of Queene *Venda*, and the danger and losse which was like to arise to them, and that vpon so sleight an occasion, refused to fight: so that *Ritigerus* being thus forsaken, for griefe and shame slew himselfe; and Queene *Venda* returning to *Cracouia*, and there sacrificing to her gods for her good successe; at last, lest her successfull gouernment should be stained with some disastrous misfortune, and so her pride abated, to preuent this feare, desperatly threw her selfe from a high bridge into the riuer *Vistula*, and there ended her glorious and proud daies with a shameful and ignominious death.

Let euerie one both great and small learne by these examples to containe themselves within the limits of humanity, and not to be so ready and prompt to the shedding of humane blood, knowing nothing to be more true than this, That hee that smiteth with the sword, shall perish with the sword.

*Of such, as without necessitie, vpon euerie light
cause, moue warre.*



cic. Off. lib. 1.

AS in Surgerie, so in a commonwealth wee must account warre as a last refuge, and as it were a desperat medicine, which without verie vrgent necessitie, when all other meanes of maintaining our estate against the assaults of the enemy faile, ought not to be taken in hand: and indeed the chiefe scope and marke that all those that lawfully vnder- take war, ought to propound to themselves, should be nothing els, but the good and quiet of the commonwealth, with the peace and repose of euery member thereof. And therefore so oft as any reasonable offers and conditions of peace are propounded, they ought to be accepted, to the end to auoid the masse of euils (as ruines, bloudsheds, robberies) which alwaies accompanie war as necessarie attendants: for whosoever doth not so, but vpon euerie light occasion runneth to armes, and to trie the hazard of battell, they manifest their owne foolishh and pernicious rashnesse, and their smal conscience in shedding humane bloud.

3. Chron. 35.

Amongst the good kings of Iuda, *Iosias* for pietie & zeale in the seruice of God, was most renowned: for hee purged the realme from all dross of Idolatrie, repaired the decayed Temple, and restored it to the first glorie; and yet for all this for committing this one crime, he lost his life: for as *Necho* King of Ægypt was passing with an armie towards the King of Babylon in Charcamis, beside Euphrates, to bid him battell, hee would needs encounter him by the way, and interrupt his journie by vnproouoked warre; yea, though *Necho* had by embassage assured him not to meddle with him, but intreated onely

onely free passage at his hand: yet would not *Iofias* in any wise listen (so opinionative and selfe-willed was he) but gaue him battell in the field, without any just cause, saue his owne pleasure, which turned to his paine: for hee caught so many wounds at that skirmish, that shortly after hee died of them, to the great grieve of the whole people, and the Prophet *Ieremy*, also that lamented his death.

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King *Iohn* of France (for refusing reasonable conditions of peace at the English mens hands) was ouerthrowne by them two miles from Poytiers, with a great ouerthrow: for the Englishmen in regard of their owne small number, and the huge multitude of the French to encounter with them, timorously offered vp a surrender of all that they had either conquered, taken, or spoiled, since their comming from Bourdeaux, and so to be sworn not to beare armes against him for seuen yeres, so that they might quietly depart. But the king, that crowed before the conquest, assying too much in the multitude of his forces, stopt his eares to all conditions, not willing to heare of any thing but war, war, euen thinking to hew them in pieces, without one escaping: but it fel out otherwise, for the English men intrenching themselves in a place of aduanrage, and hard of acceffe, inclosed with thicke hedges and brambles, disturbed and ouerthrew with their archers, at the first onser, the French horsemen, and wounded most of their men and horses with multitude of arrowes: it tarried not long ere the footmen also were put to flight on the other side, and the whole armie of threescore thousand men, by bare eight thousand English, discomfited: diuers great Lords were found slaine in the field, and diuers others with the king himscife carried prisoners into England: which was a great shake to the whole realme, and the occasion of many tumults and disorders that ensued afterwards.

*Froiss. vol. 1.
Nic. Gil. 2.*

Moreouer, as it is a rash part to hazard the doubtfull euent of battell indiscreetly, and without cause, so it is a point of no lesse follie to thrust ones selfe voluntarily into any action of war without charge, not being particularly called and bound there.

thereunto, or hauing a bodie vn sufficient and vnfit for the same. And this was also one of the warlike points of discipline which the antient Romans vsed; That none should presume to fight for his countrey, before he had been admitted by some captaine by a solemne oath.

*Froiss. vol. 1.
Cap. 130.*

Of all the histories that I euer read, I know none more strange in matter of warre, than this which I now goe about to recite, of *Henry* of Luxenbourg, Emperor of Germany, who when hee heard that his son *Charles* king of Bohemia was in the French armie, and that *Philip* of Valois, king of France, was readie to giue battell to the English, albeit hee was blinde, and consequently vnfit for warre, yet would needs take part with the French: And therefore commaunded his men at armes to guide him into the place where the field was to bee fought, that he might strike one blow. They as foolish as himselfe, not willing to crosse his minde, and fearing to lose him in the prease, tied him fast to the raines of their bridles, beeing by this meanes so coupled together, as if they meant all to perish together if need were, as indeed they did, for they were ouercome in batell, and the next day found all dead, horse and men fast bound together. This accident befell at Crecie neere Abreuile, in which journey the French king sustained an inestimable damage, for hee lost fifteene of his chiefeest princes, fourescore ensignes, twelue hundred knights, and about thirty thousand men.

Theatr. Histor.

In the yeare 1455, the Hungarians without any just cause or pretence, made war vpon the Emperor *Otto*, onely moued with a desire of bringing vnder their subiection the Germane powers; and the rather at this time, because they supposed the Emperours strength of war to be weakened, and his power of men lessened, by those continuall troubles and wars which he had been daily occupied in: notwithstanding *Otto*, as by his former deeds of armes, he deserued the syname of Great, so in this exploit especially, for hee conscribed eight legions of men out of Franconia, Bauaria, and Bohemia, and with that small valiant handfull, ouerturned and destroyed the huge vnchristened

christened multitude of his enemies: for albeit the Bohemians being placed in the reeward, were as suddenly and vnexpectedly assaulted by the enemy, that craftily passed ouer the riuer Lycus to set vpon them behinde, as unhappily put to flight with the losse of the carriages and victuals, which they were set to protect; yet *Otto* with his other legions reauing the battell, and encouraging his souldiers, gaue the enemy such an encounter and repulse, that he put them to flight and slew them with a miserable slaughter: three of their kings he tooke prisoners, and few of that vast armie escaped with their liues. On the Emperours side died many worthie men, among whom *Conrade* the Emperors son in law, and *Burghard* duke of Sueuia were two, beside many other. In this successiue battell it is to be noted aboue the rest, how religiously the Emperour both began and finished it: the day before the fight hee enjoyned a fast in his army, and directed his praiers to the Almighty, relying more vpon the presence of Gods helpe, than his own power: after the conquest gotten, he caused solempne thanks to be giuen in all churches to God, for the great deliuerance. I would our moderne Generals and Captaines would learne by this example to follow his footsteps, & not to make their praiers quassings, and their thanksgiuing carousings, as they vse to doe, euen as it were purposely to tempt the Lord, and to stir vp his wrath against them.

Penda king of middle England, making warre vpon *Anna Lang.* *Chron.* king of East Angles, slew him in open field: with which victory beeing puffed vp by pride, hee sent defiance to *Osway* king of Northumberland also: who hearing of his approach proffered him great gifts, & faire conditions of peace, which when *Penda* obstinately refused, he was slaine in battell with thirtie of his most noble captaines, although he had thrise the number of people which *Osway* had. And thus the heathen and bloudie Pagan ended his crueltie, and paid deere for his too much forwardnesse in warre.

CHAP XVIII.

*Of such as please themselves overmuch in
seeing cruelties.*



He Romanes were so accustomed by long vse of war to behold fightings and bloudshed, that in time of peace also they would make themselves sports and pastimes therewith : for they would compell poore captiues and bondslaues either to kil one another by mutuall blowes, or to enter combat with sauage and cruell beasts, to be torne in pieces by them. The first (according to *Seneca*) that deuised and put in practise this vnkindly combat of beasts and malefactors, was *Pompey*, who prouided an armie of eightene Elephants to fight with men, and thought it a notable and commendable spectacle to put men to death after this new & strange fashion. Oh how mens minds are blinded with ouer much prosperitie ! He esteemed himselfe at that time to be higher in dignitie than all other, when he thus threw to wild beasts people of farre countries, and in the presence of the people caused so much bloud to be shed: but not long after himselfe was betraied by the trecherie of the Alexandrians, and slaine by a bondslaue (a just quittance for murdering so many of that condition :) thus much of *Seneca*. Now it is manifest that this was an ordinarie pastime among the Romans, albeit it is strange, that any pastime or pleasure could arise by seeing poore creatures interchangeably strike one another to death, & humane bloud to run like water along the streets.

It was not then without cause, but by a speciall will of God to reuenge cruelty, that the bondslaues (conducted by *Spartacus* the Fencer) rebelled against their masters in Rome, after they had broken through the guards of *Lentulus* his house, and

Seneca.

Flor.

*Plut. in
Craso.*

and issuing out of Capua, gathered together about ten thousand fighting men, and encamped themselves in mount Vesuvius; where being besieged by *Clodius Glaber*, they sallied so rudely and boisterously vpon him, that the victorie and spoile of their enemies tents remained on their sides: after this they ran ouer all the land, foraged the countrey, and destroyed many villages and townes, but especially these foure, Nola, Nocera, Terreneux, and Metaponte, were by them sacked and spoiled with a strange and bloudie ouerthrow: after all which, hauing encountred two Consuls, they ouercame *Lentulus* on mount Appennine, and discomfited *Gaius Cassius* neere Modene: all which victories and luckie proceedings did so embolden and puffed vp the courage of Captaine *Fencer*, that he determined to giue an alarme to Rome, and to lay siege vnto it: but the Romanes preparing and directing all their forces to withstand their practises, gaue him and his crue so sore a repulse, that from Rome they were faine to flie to the vttermost borders of Italie, and there seeing themselves pent in on all sides, and driuen to deepe extremitie, they gaue so desperat an onset vpon their enemies, that both their captaine and they were all slaine. And thus the Romanes made jollie pastime with their Fencers and bondslaues, and more (I thinke at this time) than they either looked or wished for: for foure hundred of them being taken by the bondmen, were enforced to shew them pastime at the same game whereat they had oftentimes made themselves merrie at their costs; and to kill one another, as they had before time caused them to doe.

How curious and desirous the people of Rome was wont to bee of beholding these bloudie and mischieuous games, *Cornelius Tacitus* in the fourth booke of his *Annales* declareth at large: where hee reporteth, That in the Citie of the Fidenates (in the twelfth yeare of the raigne of *Tiberius*) the people being gathered together to behold the Fencers prizes were fiftie thousand of them hurt and maimed at one time, by the Amphitheatre that fell vpon them: a cruell pastime indeed.

Oros. li. 5. c. 24.

*Corn. Tacit.
Anna. lib. 4.*

deed, and a strange accident, not comming by aduenture (as some suppose) but by the iust vengeance of God, to suppress such pernicious and vnciuill sports. The same storie is registred by *Paulus Orosius* in his seuenth booke, with this adiection, That at that time were slaine more than twentie thousand persons.

*Senec lib. 1
de benefic.*

I cannot passe ouer in silence two notable and memorable histories of two Lions, recorded by two famous Authors, *Seneca* the one, and *Aulus Gellius* the other. The first of whome reporteth, That he saw on the Theatre a Lion, who seeing a slaue that sometimes had beene his keeper, throwne among the beasts to bee deuoured, acknowledged him, and defended him from their teeth, and would not suffer any of them to doe him hurt. The second bringeth the testimonie of one

*Aul. Gel. Noft.
Attic. ll. 5. c. 14.*

Appianus, that affirmeth himselfe to haue scene at Rome a Lion, who for old acquaintance sake which hee had with a condemned seruant, fawned vpon him, and cleared him in like manner from the furie of the other beasts. The historie was this:

A certaine bondslaue too roughly handled by his master, forsooke him, and fled away, and in his flight retiring into a desert, and not knowing how to bestow himselfe, tooke vp a caue for his lodging, where hee had not long abode, but a mightie Lyon came halting to his denne, with a sore and bloudie legge: the poore slaue all forgone at this strange and ougly sight, looked euerie minute to bee deuoured, but the Lyon in another mood came fawningly and softly towards him, as if he would complaine vnto him of his grieve: whereat (somewhat heartened) hee bethought himselfe to applie some medicine to his wound, and to binde vp the sore as well as hee could; which hee had no sooner done, but the Lyon made out for his prey, and ere long returning, brought home to his host and Chirurgian certaine gobbets of raw flesh, which hee halfe roasting vpon a rocke by the Sunne beames, made his daily sustenance, for the time of his abode there: notwithstanding at length wearied with this old and sauage

life,

life, and hating to abide long in that estate, he forsooke the desert, and putt himselfe againe to aduventure: now it chanced that he was taken by his old master, and carried from Ægypt to Rome, to the end to be an actor in those beastly tragedies; but by chance his old patient the Lyon (taken also since his departure, beeing readie amongst other beasts to play his part) knew him by and by, and ranne vnto him, fawning and making much of him: the people wondring at this strange accident, after enquirie made of the cause thereof, gaue him the Lyon, and caused him to lead him in a string through the citie for a miracle: for indeed both this and the former deserue no other name. Thus God reprobeth the sauage inhumanity of men, by the example of the wilde and furious beasts at whose teeth poore seruants found more fauour than at their masters hands.

The Emperor *Constantine* weighing the indignity of these and such like pastimes, and knowing how far they ought to be banished from the societie of men, by a publike Edict abolisshed all such bloudie and monstrous spectacles. In like manner these monomaches and single combates performed in places inclosed for the purpose, wherein one at the least, if not both, must of necessity die, ought to be abrogated in a Christian policie, as by the Laterane councell it was well enacted, with this penaltie, That whosoever should in that manner be slaine, his bodie should be depriued of Ecclesiasticall buriall: and truely most commonly it cometh to passe, that they that presume most vpon their own prowesse and strength, and are most forward in offering combat, either loose their liues, or gaine discredit, which is more grieuous than death.

*Of such as exercise too much vigor
and severitie.*

Furthermore we must vnderstand, that God doth not onely forbid murder and bloudshed, but also all tyrannie and oppression; therein providing for the weake against the strong, the poore against the rich, and bondslaves against their masters: to the end that none might be trode vnder foot, and oppressed of others, vnder paine of his indignation. Insomuch therefore as the Romans vsed such rigour towards their seruants, it came to passe by a just iudgement of God, that they beeing Lords ouer all the world, were three sundrie times driuen by their seruants into great extremitie. As first in Rome within the walls, at the same time when they also were troubled with the seditious factions of their Tribunes. Secondly in Sicily, where they horribly laid waste the whole countrey: the cause of which commotion was, because the Romans had chained a multitude of slaves together, and in that order sent them to manure and till the ground: for a certaine Sirian first assembled two thousand men of them that came next hand, then breaking vp the prisons, multiplied his army to forty thousand, and with them pulled downe castles, rased vp townes, and destroyed euerie where. The third vndertaken by a sheepeheard, who hauing killed his master, set at libertie all the bondmen, and prepared an armie of them, wherewith he spoiled cities, towns, and castles, and discomfited the armies of *Sernilius* and *Lucullus*, who were Pretors at that time: but at last they were destroyed

ed and rooted out by little and little : and this good seruice got the Romanes at their seruants hands.

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As euerie nation hath his proper vertue and vice ascribed to it, so the Spaniards for their part are noted famous for crueltie towards their subjects and vassals, insomuch that (as experience in many witnesseth) they are intollerable in that kinde: for which cause they haue borne the marks of Gods iustice, for their rigorous & barbarous handling of the poore West Indians, whom they haue brought to that extremitie by putting them to such excessiue trauels in digging their mines of gold (as namely in the Island Hispagnola) that the most part by sighes and teares wish by death to end their miseries: many (first killing their children) haue desperatly hung themselves on high trees; some haue throwne themselves headlong from steepe mountaines, and others cast themselves into the sea to be rid of their troubles: but the tyrans haue neuer escaped scot-free, but came alwayes to some miserable end or other: for some of them were destroied by the inhabitants, others slew one another with their owne hands, prouoked by insatiable auarice: some haue beene drowned in the sea, and others starued in the Desart; in fine, few escaped vnpunished.

Benzon. Milan.
of the new
world.

Bombadilla, one of the Gouvernours of Hispagnola, after hee had swayed there a while, and enriched himselfe by the sweat and charge of the enhabitants, was called home againe into Spaine: whetherward (according to the commandement receiued) as hee embarked himselfe, shipping with him so much treasure as in value mounted to more than an hundred and fiftie thousand Duckats, beside many pieces and graines of gold, which hee carried to the Spanish Queene for a Present, wherof one weighed three thousand Duckats, there arose such a horrible and outragious tempest in the broad sea, and beat so violently against his shippes, that foure and twentie vessels were shiuered in pieces, and drowned at that blow: there perished *Bombadilla* himselfe with most of his Captaines, and more than five hundred Spaniards, that thought

Aa

to

The same Author.

to returne full rich into the country, and became with all their treasures a prey vnto the fishes.

In the yeare of our Lord 1541, the eighth day of September, there chanced in the citie Guatimala (which lyeth in the way from Nicaragua Westward) a strange and admirable judgement. After the death of *Aluvarado*, who subdued this prouince, and founded the Citie; and was but a little before slaine in fight, it rained so strangely and vehemently all this whole day and night, that of a sudden so huge a deluge and floud of waters ouerflowed the earth, streaming from the bottome of the mountaines into the lower grounds, with such violence, that stones of incredible bignesse were carried with it; which tumbling strongly downewards, bruised and burst in pieces whatsoeuer was in their way. In the meane while there was heard in the aire fearfull cries and voyces, and a blacke cow was scene running vp and downe in the midst of the water, that did much hurt. The first house that was overthrowne by this tempest, was dead *Aluvarado's*, wherein his widow (a very proud woman, that held the gouernment of the whole prouince in her hand, and had before despited God for her husbands death) was slaine with all her houshold, and in a moment the citie was either drowned or subuerted: there perished in this tempest of men and women sixscore persons; but they that at the beginning of the floud fled, saved their liues. The morrow after the waters were surceased, one might see the poore Spaniards lie along the fields, some maimed in their bodies, other with broken armes or legs, or otherwise miserably wounded. And thus did God reuenge the monstrous Spanish cruelties exercised vpon those poore people, whome instead of inticing by faire and gentle means to the knowledge of the true God and his Son Christ, they terrified by extraordinarie tyranny (for such is the Spanish nature) making them thinke that Christians were the cruellest and most wicked men of the earth.

Roach. Curtius
in his Annales
of Silesia.

In the yeare of our Lord 1514 happened the horrible sedition and butcherie of the Croysadoes in Hungarie: The

sto-

storie is this: There was a generall discontent amongst the people, against the King and chieft of the Realme, because they went not about to conquer those places againe from the Turke which hee held in Hungarie. Thereupon the Popes Legate published pardons for all those that would crosse themselves to goe warre against the Turke. Whereupon suddenly there gathered together a wonderfull companie of theeues and robbers, from euerie corner of Hungarie, who together with great multitudes of the common people that were oppressed by the insolencie of the Nobilitie (creating themselves a Generall) committed a most horrible spoyle almost ouer all Hungarie; murdering all the Gentlemen and Bishops they could meet withall: the richest and those which were noblest descended, they empailed aliue. This cruell rage continuing, at last the King ray- sed forces against them, and ere long they were defeated in a set battell, by *Iohn* the sonne of *Vayuod Stephen*, who hauing cut the most of them in pieces, tooke their Leaders, and put them to death by such strange torments as I haue horror to remember: For the Generall of this seditious troupe, called *George*, hee caused to bee stript naked, and a Crowne of hot burning yron to bee set vpon his head; then some of his veines to be opened, and made *Lucatius* his brother to drinke the bloud which issued out of them. After that the chieft of the peasants, who had beene kept three dayes without meat, were brought forth, and forced to fall vpon the bodie of *George* (yet breathing) with their teeth, and euerie one to teare away and eat a peece of it. Thus hee beeing torne in pieces, his bowels were pulled out, and cut into morsels, whereof some being boyled, and the rest roasted, the prisoners were constrained to feed on them: which done, all that remained were put to most horrible and languishing deathes. An example of greater crueltie can hardly be found since the world was a world, and therefore no maruell if the Lord hath punished the king and realme of Hun-

garie, for such strange cruelties, by suffering the cruell Turks to make spoile of them. Cruell chastisements are prepared for them that be cruell and inhumane.

During the Peasants warre in Germanie, in the yere 1525, a certaine gentleman not content to haue massacred a great number euen of those which had humbly craued pardon of him, vsed in all companie to glorie of his exploits, and to tel what murders and thefts hee had committed. But some moneths after hee fell sicke, and languished many daies of an extreme paine in the reines of his backe; through the torment whereof he fell into despaire, and ceased not to curse and deny his Creator, who is blessed for euer, vntill that both speech and life fayled him. Neither did the seueritie of Gods iustice here stay, but shewed it selfe on his posteritie also; for his eldest sonne seeking to exalt the prowesse and valour of his father, vaunted much of his fathers exploits in an open assembly at a banquet; wherewithall a countrey man being moued, stabbed him to the heart with his dagger; and some few daies after the plague falls among the residue of his family, and consumeth all that remained.

C H A P. XX.

Of *Adulterres.*

It followeth by the order of our subject now to touch the transgressions of the third commandment of the second Table; which is, *Thou shalt not commit Adulterie*: In which words, as also in many other texts of Scripture, Adulterie is forbidden, and grievous threatnings denounced against all those that defile their bodies with filthie and vn-
pure

pure actions, estrange themselves from God, and conjoyne themselves to whores and ribauds.

This sin did the Israelites commit with the woman of Madian, by meanes whereof they were to follow strange gods, and to fall into Gods heauie displeasure, who by a cruell plague destroyed 24000 of them for the same sin. And forasmuch as the Madianites (through the wicked and pernicious counsell of *Balaam*) did lay this snare for them, and were so villanous and shamelesse, as to prostitute and bee bauds to their owne wiues; therefore they were by the expresse commandement of God discomfited, their kings and false prophets, with all their men and women, except onely their vnpolluted virgins that had known no man, slaine: and all their cities and dwellings burned and consumed to ashes. As euerie one ought to haue regard and care to their honestie, so maides especially, whose whole credit and reputation hangeth thereupon; for they that make no account thereof, but suffer themselves to be polluted with any filchinesse, draw vpon them not onely most vile infamie, but also many great miseries: as is proued by the daughter of *Hippomenes* prince of Athens, who beeing a whore, her father shut vp in a stable with a wilde horse, giuing him no prouender, nor other meat to eat, that the horse (naturally furious enough, but more enraged by famine) might teare her in pieces, and with her carkasse refresh his hunger, as hee did. *Pontus Aufidian* vnderstanding that his daughter had bin betrayed and sold into a lechers hands by a slaue of his that was her schoolemaster; put them both to death. In like maner serued *Pub. Attilius, Falisquo* his daughter, that fell into the same infamie. *Vines* reporteth, that in our fathers daies, two brothers of Arragon perceiuing their sister (whom they euer esteemed for honest) to be with childe, (hiding their displeasure vntill her deliuary was past) came in suddenly, and stabbed her into the bellie with their daggers, till they killed her, in the presence of a sage matron that was witnesse to their deed. The same author saith, That when hee was a young man, there were three in the same countrey, that

Lud. Vines.

Punishment of Adulterie. *The Theatre of*

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conspired the death of a companion of theirs, that went about to commit this villany, & as they conspired so they performed it, strangling him to death with a napkin, as hee was going to his filthinesse. As for Adulterers, examples are infinite both of their wicked liues and miserable ends. In which number many of them may be scored, that making profession of a single life, and vndertaking the vow of chastitie, shew themselves notwithstanding monstrous knaues and ribaids, as many of the Popes themselves haue done. As we read of *Petr. pramonst.* *Iohn* the eleuenth, bastard son to *Lando* his predecessor, who by means of his Adulteries with *Theodora* then gouernesse of Rome, came by degrees to the Papacie; so he passed the blessed time of his holie Popeship with this vertuous dame, to whom he serued instead of a common horse to satisfie her insatiable and disordinate lust: but the good and holie father was at last taken and cast in prison, and there smothered to death with a pillow. *Benedict* the eleuenth, dining on a time with an Abbess, his familiar, was poysoned with certain figs that hee eat. *Clement* the fifth was reported to be a common baud and a protectour of whores; hee went apart into Auignon, and there staied of purpose to doe nothing but whore-hunt: hee died in great torment of the bloudie flux, plurisie, and grieve of the stomacke.

Rol.

In our English Chronicles we read of Sir *Roger Mortimer* Earle of March, in the time of *Edward* the third, who hauing secret familiaritie with *Isabel*, *Edward* the seconds wife, was not onely the cause to stirre her vp to make warre against her husband, but also when he was vanquished by her, and deposed from his Crowne, his young sonne beeing installed in his throne, caused him most cruelly to bee put to death, by thrusting a hot spit into his bodie, at his fundament. He also procured the Earle of Kent, the Kings vnckle, to bee arraigned and beheaded at Winchester, for that hee withstood the Queenes and his dealings, and would not suffer them to doe what they listed. All these mischiefes sprung out from the filthy root of Adulterie. But the just judgement of God nor

Per

permitting such odious crimes to be unpunished nor vndetected, it so fell forth at the length, that *Isabel* the old Queene was discovered to be with child by the said *Mortimer*: whereof complaint being made to the King, as also of the killing of King *Edward* his father, and conspiring and procuring the death of the Earle of Kent the Kings vncke, hee was arraigned and indicted, and by verdict found guiltie, and suffered death accordingly like a traitor, his head being exalted vpon London bridge, for a spectacle for all murderers and adulterers to behold, that they might see and feare the heauy vengeance of God.

CHAP. XXI.

Of Rapes.



Now if Adulterie, which with liking and consent of parties is committed, bee condemned, how much more grievous and hainous is the offence and more guiltie the offendor, when with violence the chastitie of any is assailed, and enforced? This was the sinne wherewith *Sichem* the sonne of *Geni Hemor* the Leuite is marked in holy

Scripture; for he rauished *Dina*, *Iacobs* daughter, for which cause *Simeon* and *Leui* her brethren reuenged the injury done vnto their sister, vpon the head of not onely him and his father, but all the males that were in the citie, by putting them to the sword.

It was a custome amongst the Spartans and Messenians during the time of peace betwixt them, to send yearely to one another certaine of their daughters, to celebrate certaine feasts and sacrifices that were amongst them: Now in continuance of time it chanced that fittie of the Lacedemonian

Virgins beeing come to those solemne feasts, were pursued by the Messenian gallants, to haue their pleasures of them: but they joyntly making resistance, and fighting for their honesties, stroue so long, not one yeelding themselues a prey into their hands, till they all dyed: wherupon arose so long and miserable a war, that all the countrey of Messena was destroyed thereby.

Aristocles a Tyrant of Orchomenusa Citie of Arcadia, fell enamoured with a maide of Stymphalis: who seeing her father by him slaine, because he seemed to stand in his purposes light, fled to the temple of Diana to take Sanctuarie, neither could once be pluckt from the image of the goddesse, vntill her life was taken from her: but her death so incensed the Arcadians, that they fell to armes and sharpely reuenged her cruell injurie.

Titus Livius.

Appius a Roman, a man of power and authoritie in the citie, enflamed with the loue of a virgine, whose father hight *Virginus*, would needs make her his seruant, to the end to abuse her the more freely, and whilst he indeuored with all his power and policie to accomplish his immoderat lust, her father slew her with his owne hands, more willing to prostitute her to death, than to so foule an opprobrie and disgrace: but euerie man prouoked and stirred vp with the wofulnesse of the euent, with one consent pursued, apprehended, and imprisoned the foul lecher; who fearing the award of a most shamefull death, killed himselfe to preuent a further mischiefe.

Nic. Gil. vol. 1.

In the yere of our Lord 1271, vnder the reigne of the Emperour *Rodolph*, the Scicilians netled and enraged with the horrible whoredomes, adulteries and rapes, which the garrisons that had the gouernment ouer them committed, not able to endure any longer their insolent & outragious demeanor, entred a secret and common conspiracy vpon a time appointed for the purpose, which was on Easter Sunday, at the shutting in of the euening, to set vpon them with one accord, and to murder so many as they could: as they did, for at that instant they massacred so many throughout the whole Island, that

that of all the great multitude there suruiued not one to beare tidings, or bewaile the dead.

At Naples it chanced in the Kings palace, as young King *Bemb. lib. 3.*
Fredericke, Ferdinands sonne, entered the priuie chamber of *bist. Venet.*
the Queene his mother, to salute her and the other Ladies of the Court, that the Prince of Bissenio waiting in the outward chamber for his returne, was slaine by one of his owne seruants, that suddenly gaue him with his sword three deadly strokes in the presence of many beholders; which deed hee confessed that he had watched three yeares to performe, in regard of an injury done vnto his sister, & in her to him, whom he rauished against her will.

The Spaniards that first tooke the Isle Hispaniola, were *Beuron. Milan.*
for their whoredomes and Rapes, which they committed *of the new-*
vpon the wiues and virgines, all murdered by the enha- *found Land.*
bitants.

The inhabitants of the Prouince Cumana, when they *The same Au-*
saw the beastly outrage of the Spanish nation, that lay along *thor.*
their coasts to fish for pearle, in forcing and rauishing (with-
out difference) their women young and old, set vpon them
vpon a Sunday morning with all their force, and slew all that
euer they found by the Sea coasts Westward, till there remain-
ed not one aliue: and the furie of the rude vnciuill people
was so great, that they spared not the Monkes in their Cloy-
sters, but cut their throats as they were mumbling their Mas-
ses; burnt vp the Spanish houses, both religious and priuat,
burst in pieces their bells, drew about their Images, hurld
downe their crucifixes and cast them in disgrace and con-
tempt ouerthwart their streets to be troden vpon: nay, they
destroyed whatsoeuer belonged vnto them, to their very dogs
and hennes, and their owne countrymen that serued them in
any seruice, whither religious or other, they spared not, they
beat the earth, and cursed it with bitter curses, because it
had vpholden such wicked and wretched caitifes. Now the
report of this massacre was so fearefull and terrible, that the
Spaniards which were in Cubagna doubted much of their
lives.

lives also; and truly not without great cause: for if the Indians of the Continent had beene furnished and provided with sufficient store of barks, they had passed even into that island, and had served them with the same sauce which their fellows were served with; for they wanted not will, but abilitie to do it. And these are the goodly fruites of their Adulteries and Rapes, which the Spanish nation hath reaped in their new-found land.

Phil. Melanct.
lib. 2. 9th. 10th.

deu. 22. 28.
Exod. 22. 27.
Leuit. 24. 17.

Pausan. lib. 2.

The great calamitie and ouerthrow which the Lacedemonians indured at Leuctria, wherein their chiefe strength and powers were weakened and consumed, was a manifest punishment of their inordinate lust committed vpon two virgines, whome after they had rauished, in that verie place they cut in pieces and threw them into a pit: and when their father came to complaine him of the villany, they made so light account of his words, that in stead of redresse he found nothing but reproch and derision, so that with grieve he slew himselfe vpon his daughters sepulchre: but how grievously the Lord reuenged this iniurie, histories doe sufficiently testifie, and that Leuctrian calamitie doth beare witness.

Brias a Grecian captaine beeing receiued into a citizens house as a guest, forced his wife by violence to his lust: but when hee was a sleepe, to reuenge her wrong, shee put out both his eyes; and afterward complayned to the citizens also, who deprived him of his office, and cast him out of their Citie.

Macrinus the Emperour punished two souldiers that rauished their hostesse on this manner: he shut them vp in an oxes bowels with their heads out, and so partly with famishment, and partly with wormes and rotnenness, they consumed to death.

Iohan Magnus.

Rodericus King of the Gothes in Spaine forced an Earles daugher to his lust; for which cause her father brought against him an army of Saracens and Moores, and not onely slew him with his sonne, but also quite extinguished the Gothicke kingdome in Spaine: in this warre, and vpon this occasion

seuen

seuen hundred thousand men perished, as histories record, and so a kingdome came to ruine by the peruerse lust of one lecher, *Anno 714.*

At the sacking and destruction of Thebes by King *Alexander*, a Thracian captaine which was in the Macedonian armie tooke a noble Matron prisoner, called *Tymoclea*, whome when by no persuation of promises he could intice to his lust, hee constrained by force to yeeld vnto it: but this noble minded woman inuented a most wittie and subtile shift both to rid her selfe out of his hands, and to reuenge his injurie: shee told him, that she knew where a rich treasure lay hid in a deep pit; whither when with greedinesse of the gold hee hastened, and standing vpon the brinke, pried and peered into the bottom of it, shee thrust him with both her hands into the hole, and tumbled stones after him, that he might neuer find means to come forth: for which fact shee was brought before *Alexander* to haue justice; who demanding her what she was, shee answered, that *Theagenes*, who led the Thebane armie against the Macedonians, was her brother. *Alexander* perceiuing the maruellous constancie of the woman, and knowing the cause of her accusation to bee vnjust, manumitted and set her free with her whole family.

Plut. in vita Alexand. Sabel. lib. 5. cap. 6.

When *Cn. Manlius* hauing conquered the Gallo-Grecians, pitched his armie against the *Tectosages* (people of *Narbonia* towards the *Pyrene* mountaines) amongst other prisoners, a very faire woman, wife to *Orgiagous Regulus*, was in the custodie of a Centurion, that was both lustfull and couetous: This lecher tempted her first with faire persuations, and seeing her vnwilling, compelled her with violence to yeeld her bodie, as a slave to fortune, so to infamy and dishonour: after which act, somewhat to mitigate the wrong, he gaue her promise of release and freedome, vpon condition of a certaine summe of money; and to that purpose sent her seruant that was captiue with her to her friends to puruey the same: which hee bringing, the Centurion alone, with the wronged ladie met him at a place appointed, and whilest hee weighed the money,

Liu lib 3. 26.

money, by her counsell was murdered of her seruants: so shee escaping, carried to her husband both his money, and threw at his feet the villaines head that had spoyled her of her chastitie.

Chronica Hungarie.

Andreas king of Hungarie hauing vndertaken the voiage into Syria for the recouerie of the holy land, together with many other Kings and Princes, committed the charge of his kingdome and family to one *Bannebanus*, a wise and faithfull man, who discharged his office as faithfully as hee tooke it willingly vpon him. Now the Queene had a brother called *Gertrude*, that came to visit and comfort his sister in her husband absence, and by that meanes sojourned with her a long time, euen so long, till he fel deadly in loue with *Bannebanus* ladie, a faire ond vertuous wotman, and one that was thought worthie to keepe companie with the Queene continually: to whom when he had vnfolded his suit, and receiued such steadfast repulse, that he was without all hope of obtaining his desire, he began to droupe and pine, vntill the Queene his sister perceiuing his disease, found this peruerse remedie for the cure thereof; shee would often giue him opportunitie of discourse, by withdrawing her selfe from them being alone, and many times leaue them in secret and dangerous places, of purpose that hee might haue his will of her, but she would neuer consent vnto his lust; and therefore at last, when he saw no remedie, he constrained her by force, & made her subject to his will against her will: which vile disgracefull indignity when she had suffered, she returned home sad and melancholie, and when her husband would haue embraced her, shee fled from him, asking him if he would imbrace a whore, and related vnto him her whole abuse, desiring him either to rid her from shame by death, or to reuenge her wrong, and make knowne vnto the world the injurie done vnto her. There needed no more spurs to pricke him forward for reuenge: he posteth to the court, and vpraiding the Queene with her vngrateful and abhominable treacherie, runneth her through with his sword & taking her hart in his hand, proclaimeth openly, that it was

not

not a deed of inconsideration, but of judgement, in recompence of the losse of his wiues chastitie: forthwith hee flyeth towards the King his Lord, that now was at Constantinople, and declaring to him his fact, and shewing to him his sword besmeared with his wiues blood, submitteth himselfe to his sentence, either of death in rigor, or pardon in compassion: but the good King enquiring the truth of the cause, though grieved with the death of his wife, yet acquit him of the crime, and held him in as much honour and esteeme as euer hee did; condemning also his wife as worthie of that which shee had endured, for her vnwomanlike and traiterous part. A notable example of Iustice in him, and of punishment in her, that forgetting the law of womanhood and modestie, made her selfe a baud vnto her brothers lust: whose memorie as it shall bee odious and execrable, so his iustice deserueth to be engraue in marble with characters of gold.

Equal to this king in punishing a Rape, was *Otho* the first: *Albert. Crantz lib. 3.* for as he passed through Italie with an armie, a certaine woman cast herselfe downe at his feet for iustice against a villain that had spoiled her of her chastitie; who deferring the execution of the law till his returne, because his haste was great, the woman asked, who should then put him in minde thereof? he answered, This church which thou seest shall be a witnesse betwixt mee and thee, that I will then reuenge thy wrong. Now when he had made an end of his warfare, in his returne, as he beheld the church, he called to minde the woman, and caused her to be fetcht; who falling downe before him, desired now pardon for him whom before she had accused, seeing hee had now taken her to wife, and redeemed his injurie with sufficient satisfaction: not so I swear (quoth *Otho*) your compacting shall not infringe, or collude the sacred law, but he shall die for his former fault, and so he caused him to be put to death. A notable example for them, that after they haue committed filchinesse with a maid, thinke it no sin, but competent amends, if they take her in mariage whom they abused before in fornication.

No.

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Theatr. hist.

Nothing inferior to these in punishing this sinne, was *Gonzaga* Duke of Ferrara, as by this historie following may appeare. In the yeare 1547 a citisen of *Comun* was cast into prison vpon an accusation of murder, whom to deliuer from the judgement of death, his wife wrought all meanes possible: therefore comming to the captaine that held him prisoner, she sued to him for her husbands life; who vpon condition of her yeelding to his lust and payment of 200 Ducats, promised safe deliuerance for him; the poore woman seeing that nothing could redeeme her husbands life, but losse and shipwracke of her owne honestie, told her husband: who willed her to yeeld to the captaines desire, and not to pretermitt so good an occasion; wherefore she consented: but after the pleasure past, the traiterous and wicked captaine put her husband to death notwithstanding: which injury when she complained to *Gonzaga* Duke of Ferrara, he caused the captaine first to restore backe her 200 ducats, with an addition of 700 crownes, and secondly to marry her to his wife; and lastly, when he hoped to enjoy her body, to be hanged for his trecherie. O noble justice, and comparable to the worthiest deeds of antiquitie, and deseruing to be held in perpetuall remembrance!

Theatr. hist.

As these before mentioned excelled in punishing this sin, so this fellow following excelled in committing it, and in being punished for it; his name is *Novellus Cararius*, Lord of *Paue*, a man of note and credit in the World for his greatnes, but of infamy and discredit for his wickednesse. This man after many cruell murders and bloudie practises, which hee exercised in euery place where he came, fell at last into this notorious and abhominable crime; for lying at *Vincentia*, hee fel in loue with a yong maid of excellent beauty, but more excellent honestie, an honest citisens daughter, whome hee commanded her parents to send vnto him, that hee might haue his pleasure of her: but when they regarding their credit, and she her chastitie, more than the Tyrans commaund, refused to come, he tooke her violently out of their house, and constrained her bodie to his lust; and after, to adde cruelty to villanie,

chopt

chopt her into small pieces, and sent them to her parents in a basket for a Present: wherewith her poore father astonished; carried it to the Senat, who sent it to Venice, desiring them to consider the fact, and to reuenge the crueltie. The Venerians vndertaking their defence, made warre vpon the Tyran, and besieging him in his owne city, tooke him at last prisoner, and hanged him with his two sonnes, *Francis* and *William*.

Diocles, son of *Pisistratus*, Tyran of Athens, for rauishing a maid was slaine by her brother; whose death when *Hippias* his brother vndertooke to reuenge, and caused the maidens brother to be racked, that he might discouer the other conspirators, he named all the Tyrans friends (which by commaundement beeing put to death) the Tyran asked, whether there were any more? None but onely thy selfe (quoth he) whom I would wish next to bee hanged; whereby it was perceiued how abundantly hee had reuenged his sisters chastitie: by whose notable stomacke all the Athenians beeing put in remembrance of their libertie, expelled their Tyran *Hippias* out of their citie:

Mundus, a young Gentleman of Rome, rauished the chaste Matron *Paulina* in this fashion: when he perceiued her resolution not to yeeld vnto his lust, he perswaded the priests of *Isis* to say, that they were warned by an Oracle, how that *Anubius* the god of *Egypt*, desired the company of the said *Paulina*: to whom the chaste Matron gaue light credence, both because she thought the priests would not lie, and also because it was accounted a great renowne to haue to do with a god: and thus by this meanes was *Paulina* abused by *Mundus* in the Temple of *Isis*, vnder the name of *Anubius*. Which thing being after disclosed by *Mundus* himselfe, he was thus justly reuenged; the priests were put to death, the temple beaten down to the ground, the Image of *Isis* throwne into *Tiber*, and the young man banished.

A principall occasion of the Danes first arriuall heere in England (which after conquered the whole land, and exercised among the inhabitants most horrible cruelties & outrages) was

Lanquer.

Lanq. chron.

*Ex historia
Iornalensi.*

was a rape committed by one *Osbright* a deputy King, vnder the king of the West Saxons in the North part. This *Osbright* vpon a time journeying by the way, turned into the house of one of his Nobles called *Bruer*, who hauing a wife of great beautie (he being from home) the King after dinner (allured with her excellent beautie) tooke her to a secret chamber, where he forcibly, contrarie to her will, rauished her: whereupon shee being greatly dismaied and vexed, made her mone to her husband at his returne, of this violence and iniurie receiued. The nobleman forthwith studying reuenge, first went to the King, and resigned to his hands all such seruices and possessions which he held of him, and then took shipping and sailed into Denmarke, where he had great friends, and had his bringing vp: there making his mone to *Codrinus* the king, desired his aid in reuenging of the great villanie of *Osbright* against him and his wife. *Codrinus* glad to entertaine any occasion of quarrell against this land, presently leuied an armie, and preparing all things for the same, sendeth forth *Inguar* and *Hubba*, two brethren, with a mighty army of Danes into England; who first arriuing at Holderness, burnt vp the countrey, and killed without mercie both men, women, and children: then marching towards Yorke, encountered with wicked *Osbright* himselfe, where he, with the most part of his armie was slaine and discomfited: a iust reward for his villanous act; as also one chiefe cause of the conquest of the whole land by the Danes.

Languet.

In the yeare of our Lord 955, *Edwine* succeeding his vncler *Eldred*, was king of England: this man was so impudent, that in the very day of his coronation he suddenly withdrew himselfe from his lords, and in sight of certaine persons rauished his owne kinswoman, the wife of a nobleman of his realme, and afterward slew her husband, that hee might haue vnlawfull vse of her beautie: for which act hee became so odious to his subjects and nobles, that they joyntly rose against him, and depriued him of his Crowne, when he had reigned foure yeares.

CHAP:

CHAP. XXII.

Other examples of Gods Iudgements vpon
Adulterers.



Mongst all other things this is especially to be noted, how God (for a greater punishment of the disordinate lust of men) stricke them with a new (yet filthie and stinking) kinde of disease called the French Peckes; though indeed the Spaniards were the first that were infected therewith, *Paul. Iouins?*

by the heat which they caught among the women of the new *Bembus.* found lands, and sowed the seeds thereof first in Spaine, and from thence sprinkled Italy therewith, where the French men *Guicciardine?* caught it, when *Charles* the eighth their King went against Naples. From whence the contagion spread it selfe throughout diuers places of Europe. Barbarie was so ouergrowne with it, that in all their cities the tenth part escaped not vntouched, nay almost not a family but was infected. From thence it ranne to Ægypt, Syria, and to the graund Caire; and it may neere hand truly be said, that there was not a corner of the habitable world, where this not onely new and strange (for it was neuer heard of in antient ages) but terrible and hideous scourge of Gods wrath stretched not it selfe. They that were spotted with it, and had it rooted in their bodies, led a languishing life, full of aches and torments, & carried in their visages filthie marks of vncleane behavior, as vltcers, boyles, and such like, that greatly disfigured them. And herein we see the words of *S. Paul* verified, That an Adulterer sinneth against his owne bodie. Now for so much as the world is so brutishly carried into this sinne, as to none more,

1 Cor. 6. 18.

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Sabell.

the Lord therefore hath declared his anger against it in diuers sorts, so that diuers times he hath punished it in the very act, or not long after, by a strange death. Of which, *Alcibiades*, one of the great capitaines of Athens, may stand for an example; who beeing polluted with many great and odious vices, and much giuen to his pleasures, and subject to all vncleannesse, ended his life in the middest thereof: for as hee was in companie of a Phrygian strumpet (hauing flowne thither to the King of Persia for shelter) was notwithstanding set vpon by certaine guards, which the King (induced by his enemies) sent to stay him; but they though in number many, through the conceiued opinion of his notable valour, durst not apprehend him at hand, but set fire to the house, standing themselues in armes round about it, to receiue him if need were: He seeing the fire, leaped through the middest of it, and so long defended himselfe amongst them all, till strength fayled in himselfe, and blowes encreasing vpon him, constrained him to giue vp his life amongst them.

Plin lib. 7.

Plinie telleth of *Cornelius Gallus* and *Q. Elerius*, two Romane knights, that dyed in the verie action of filchinnesse.

Holinshead.

In the Irish historie wee finde recorded a notable judgement of God vpon a notorious and cruell lecher, one *Turgesnis*, a Norwegian, who hauing twice inuaded Ireland, reigned there as King for the space of thirtie yeares. This Tyrant not onely cried hauocke and spoyle vpon the whole Countrey, abusing his victorie verie insolently, but also spared not to abuse virgines and women at his pleasure, to the satisfying of his filthie lust. *Omalaghilen* King of Meath was in some trust with the Tyrant: his onely daughter *Turgesnis* craued for his concubine; but hee hauing a readie wit, and watching his opportunitie, seemed not onely not to deny his daughter, but to offer him the choice of many other his neeces and cousins, endowed (as hee set them forth) with such

such singular beautie, as they seemed rather Angels than mortall creatures. The Tyrant as it were ravished, and doting in loue with those peerlesse peeces, could indure no delay, but must needs possesse himselfe of their bodies, and that verie speedily: to which *Omalaghilen* condescending, attyred his daughter in princelike apparell, and with her sixteene proper young men, beautifull and amiable to behold, in like array, and so being sent vnto the King, were presented vnto him in his priue chamber, hauing none about him but a few dissolute youthfull persons: whereupon those disguised young stripplings drew forth from vnder their long womanish garments their skenes, and valiantly bestirring themselues, first stabbed their weapons points through the bodie of the Tyrant, and then serued all those youthes about him with the like sauee, they making small or no resistance. And thus the abhominable locher, together with his rabble of filthie Pandars, receiued the due reward of their ougly filthinesse; and by this meanes the Irish nation was freed from the slauerie of a cruell Tyrant.

Theodebert, the eldest sonne of *Glotharius*, dyed amidst his whores, to whome hee was (though married) too too much addicted. The like befell one *Bertrane Ferrier* at *Barceloue* in Spaine, according to the report of *Pontanus*. In like manner there was one *Giacher Geneue* of Saluces, a man that had both wife and children of his owne, of good yeares, well learned, and of good esteeme amongst his neighbour citisens, that secretly haunted the companie of a young woman; with whome being coupled one euening in his studie, he suddenly dyed: his wife and children seeing his long tarriance, when time required to goe to bed, called him and knocked at his doore verie hard, but when no answer was made, they broke open the doores that were locked on the inner side, and found him (to their great grieve and dismay) lying vpon the woman starke dead, and her dead also.

Claudius of Ailes, Counsellor of the Parliament of Paris, (a man very euill affected towards the professors of the Gospell) committed villany with one of his waiting maids, in the very middest whereof he was taken with an Apoplexy, which immediately after made an end of him.

Not long since, here in our owne Countrey, a Noblemans seruant of good credit and place with his master, hauing familiaritie with another mans wife, as hee was about to commit villanie with her in a chamber, he fell downe starke dead with his hose about his heeles: which being heard (by reason of the noyse his fall made) of those which were in the lower room, they all ran vp hastily, and easily perceiued both the villanie which hee went about, and the horrible judgement of God vpon him for the same. This happened in Northhamptonshire, as it was testified by verie godly, honest, and sufficient witnesses.

Another in Hertfordshire about Barkway, hauing the companie of a harlot in a Wood, was also surpris'd by the judgement of God, and stricke dead as it seemed in the verie committall of that filthie act: his name I conceale, as also of the former, that none might thinke themselues disgraced thereby, but all learne to feare the wrath of God, and tremble at his judgements.

Wee read also of a Chirurgeon, who disdainig his honest wife, had abandoned himselfe to a strumpet; and going on a time to horsebacke, and asked by his wife whither hee went, he answered scornefully, To the Stewes, going indeed presently to his Adulteresse. After a while hee returneth to horse, and offering to manage his round, the horse leaps and bounds extraordinarily, and casts this wretched man out of the saddle, in such sort, as one of his feet hung in the bridle. The horse being hot, ran so furiously vpon the stones, as he beat out his braines, and neuer stayed vntill he came before the Stues, where this miserable man remained dead vpon the place.

The Spaniards in the West Indies going to seeke gold
neere vnto the gulfe of Vruba, their captaine, called *Horeda*,
carried away the daughter of the Cacique or lord of the place
prisoner, and abused her as his concubine: the Cacique soon
after came to the captaine, making shew that hee came to re-
deeme his daughter, but being come into his presence, hee re-
proched him with injurious words, and shot a poisoned arrow
at him, with an intent to kill him; but he wounded him one-
ly in the thigh: whereupon the Spaniards rushing in sudden-
ly with their swords drawne, slew the Cacique, his wife, and
all his companie. But this villanous captaine escaped not the
arrow of Gods wrath: for he was driuen to retire out of that
countrey into Hispaniola, where he died of his wound with-
in few daies after in extreame paines: all his companie being
embarked to Spaine-ward, were driuen backe by the winde,
and after infinite toyles, some of them were slaine by the In-
dians, and the rest died miserably of diuers diseases: and this
was the fruit of that Adulterie.

*Benzo.
Gomara.
Hist. Ind.
lib. 2. cap. 57.*

In the yeare 1533, a certaine religious man in the towne
of Clauenne in the Grisons countrey being enamoured with
a certaine beautifull maide, assayed by all meanes to corrupt
her chastitie, and to allure her to his will: but when by no
meanes hee could obtaine his desire, he counterfected certaine
apparitions and reuelations, abusing the sacred name of God,
and of the Virgin *Mary*, and so seduced this poore maid to
his lust: but his imposture being discouered, he was commit-
ted to prison, and notwithstanding his Order, was publikely
beheaded, and his bodie burnt.

*Stumpsin.
lib. 10. hist.
of Suisse.*

*Shewing, that Stues ought not to be suffered
among Christians.*

BY this which hath beene spoken it appeareth manifestly, how infamous a thing is it among Christians to priuledge and allow publike places for adulteries, albeit it is a common thing in the greatest cities of Europe; yea, and in the verie bowels of Christendome, where no such villanie should be tolerated. There is nothing that can cast any colour of excuse vpon it, seeing it is expressely contrarie to Gods edict in many places: as first, *Thou shalt not commit Adultery*: and in the 19 of *Leu. 29. Thou shalt not pollute thy daughter in prostituting her to be a whore, lest the land be defiled with whoredom, and filled with wickednesse*: and in *Deut. 23. 17. Let there be no whore of the daughters of Israel, neither a whore keeper of the sonnes of Israel*. This is the decree of God, and the rule which he had giuen vs to square our affections by, and it admitteth no dispensation. But some doe object, that those things are tolerated to auoid greater mischieses: as though the Lord were not well aduised when hee gaue forth those commandments, or that mortall men had more discretion than the immortal God. This truely is nothing else but to reject and disannull that which *S. Paul* requireth as a dutie of all Christians; namely, That fornication and all vncleannesse should not once be named amongst vs, neither filthines, foolish talking, or jesting, which are things not comely; forsomuch as no whoremonger nor vncleane person can haue any inheritance in the kingdome of God. *Plato* the Philosopher, though a Panim, & ignorant of the knowledge of the true God, forbade expressely in his commonwealch Poets and Painters to represent or set to

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Ephes. 5.

Dial. 3.

the view any vncleane and lasciuious counterfeit, whereby 375
 good manners might be any waies depraued. *Aristotle* fol- *Lib. 7. cap. 17.*
 lowing his masters steps, ordained in his Politiques, That all
 filthie communication should bee banished out of his Citie.
 How farre were they then from giuing leaue and libertie for
 filthie and stinking brothel-houses to bee erected and main-
 tained? In this therefore the verie Heathen are a shame and
 reproch to those that call themselves Christians and Catho-
 liques. Besides, the goodly reason which they alledge for
 their vpholding of their Stues is so farre from the truth, that
 the contrarie is euer truer; namely, that by their odious and
 dishonest libertie more euill ariseth to the World than other-
 wise would, insomuch as it setteth open a wide dore to all dis-
 solutenesse and whoredomes, and an occasion of lecherie and
 vncleannesse euen to those that otherwise would abstayne
 from all such filthy actions. How many yong folke are there,
 as well men as women, that by this meanes giue themselves o-
 uer to loosenesse, and vndoe themselves vtterly? How many
 murders are, haue beene, and still will be committed thereby?
 What a disorder, confusion, and ignominie of nature is it,
 for a father to lye with her with whom his sonne had beene
 but a little before? Or the son to come after the father? and
 such like: but by the just iudgement of God it commeth
 to passe, that that which is thought to bee enclosed within
 the precincts of certaine appointed places, spreadeth it selfe
 at large so farre, that oftentimes whole streets and cities are
 poysoned; yea, euen their houses, who in regard of their
 place either in the law or policie, ought to stop the streame
 of such vices: nay, which is more maruell, they that with
 open mouth vaunt themselves to bee Gods Lieutenants on
 earth, Christs Vicars, and successors to his Apostles, are so fil-
 thie and abominable, as to suffer publike bauds and whores
 to be vnder their noses vncontrouled; and which is more, to
 enrich their treasures by their traffique. *Cornelius Agrippa*
 sayth, That of all the he-bauds of his time, Pope *Sextus* was
 most infamous: for hee builded a most glorious and stately

That Stues ought not to be *The Theatre of*

376 Stues (if any state or glorie can abide in so bad a place) as well for common Adulterie, as vnnaturall Sodomie, to be exercised in. He vsed (as *Heliogabrus* was wont to do) to maintaine heards of whores, with whom he participated his friends and seruants as they stood in need, and by Adulteries reared yere-ly great reuenues into his purse. *Balem* saith, That at this day euerie whore in Rome payes tribute to the Pope, a Iulle; which amounted then to twenty thousand ducats by the yere at least; but now the number is so encreased, that it ariseth to fortie thousand. I thinke there is none ignorant, how Pope *Paul* the third had by computation fise and fortie thousand whores and courtizans, that payed him a monethly tribute for their whoredomes: and thus also this holy Father was a protector and vpholder of the Stues, and deserued by his villanous behauior (for he was one of the lewdest Adulterers of that time) to beare the name of the master and creator of these filthie places: and herein both hee and the rest of that crue haue shewed themselues enemies to God, and true Antichristes indeed, and haue not onely imitated, but farre surpassed shamelesse and wicked *Caligula* in all filthie and monstrous dealings. Thou shalt not (sayth *Moses*) bring the hire of a whore into the house of the Lord thy God for any vow: by what title then can these honest men exact so great a rent from their whorish tenants, seeing it is by the law of God a thing so abhominable? Truly it can no otherwise be but a kinde of art of bauderie, as may bee gathered out of the law which is in *F. de ritu nupt. L. palem. Qui habet mancipia, &c.* The meaning whereof is, That he which for gaine prostituteth his slaues to the lust of men, and draweth thereby commoditie to himselfe, is a baud: Hee is also stayned with infamie by the law *Athleras*, that partaketh the gaine or wages of a whore. How much more then is that law of *Iustinian* to bee commended, which commaundeth all whores to bee banished out of the confines of Cities and Commonwealths? It was also a worthie and memorable act of *Theodisius*, when hee rooted the Stues out of Rome; and of

Deut. 23.

Secrat. lib. 5.
cap. 18.
Ecclesiast. hist.

of Saint *Lewis* king of France, that pulled downe the Stues at Paris, and chased away, as neere as hee could, all loose and whorish women from his dominions. The antient Romanes permitted no women to become an open whore, before shee had made a formall declaration of her intent before the *Ædiles*; thinking by this meanes to quench their hot lust, because they would be ashamed to make such an open confession. And by a decree of the Sanate it was enacted, That no woman comming of a gentle stocke should bee suffered to giue her selfe over to this trade, it being a staine and blot to true nobilitie.

Lib. de pud.

CHAP. XXIII.

Of Whoredomes committed under colour of Marriage.



Being that oftentimes it falleth out, that those which in shew seeme most honest, thinke it a thing lawful to conuerse together as man and wife by some secret and priuat contract, without making account of the publike celebration of marriage as necessarie, but for some worldly respects,

according as their foolish and disordinat affections mispersuadeth them, to dispence therewith: It shall not bee impertinent as we goe, to giue warning how vnlawfull all such conuersation is, and how contrarie to good manners, and to the laudable customes of all ciuile and well gouerned people. For it is so farre from deseruing the name of Mariage, that on the other side it can be nothing but plaine whoredome and fornication: the which name and title *Tertullian* giueth to all secret and priuy meetings which haue not bin allowed of, received,

corr. Taciti

ceiued, and blessed by the Church of God. Againe, besides the euill example which is exhibited, there is this mischiefe moreouer, that the children of such a bed cannot bee esteemed legitimate, yea God himselfe accurseth such lawlesse familiaritie, as the mischiefes that arise therefrom doe declare, whereof this one example which wee alledge shall serue for sufficient proofe.

In the raigne of *Lewis* the ninth, king of France, and *Iulius* the second, Pope of Rome, there was a gentleman of Naples called *Antonio Bologne*, that had been gouernor of *Fredericke* of Arragons house, when he was king of Naples, and had the same office vnder the duchesse of Malfi after she was widow; with whome in protract of time hee grew to haue such secret and priuie acquaintance (albeit shee was a princeesse and hee her seruant) that hee enjoyed her as his owne wife. And thus they conuersed secretly together vnder the colour of marriage accorded betwixt them, the space of certaine yeares, vntill she bore vnto him three children: by which meanes their priuate dealings which they so much desired to smother and keepe close, burst out and bewrayed it selfe. The matter being come to her brothers eares, they tooke it so to the heart, that they could not rest vntill they had reuenged the vile injurie and dishonour which they pretended to haue beene done to them and their whole house, equally by them both. Therefore when they had chased them first from Ancona, whither in hope of quietnesse they had fled out of Naples, they draue them also out of Tuscan: who seeing themselves so hotly pursued on euerie side, resolved to make towards Venice, thinking there to finde some safetie: But in the midway shee was overtaken and brought backe to Naples, where in short space she miserably ended her life: for her brothers guard strangled her to death, together with her chambermaid, who had serued in stead of a bawd to them; and her poore infants which she had by the said *Bologne*. But he by the goodnesse of his horse escaping, tooke his flight to Milan, where hee sojourned quietly

ly a long while, vntill at the instant pursuit of one of her brothers, the Cardinall of Arragon, hee was slaine in the open streets, when he least mistrusted any present danger. And this was a true Cardinall like exploit indeed, representing that mildnesse, mercifulnesse, and good nature which is so required of euery Christian, in traiterously murdering a man so many yeares after the first rancour was conceiued, that might well in halfe that space haue been digested, in fostering hatred so long in his cruell heart, and waging ruffians and murderers to commit so monstrous an act: wherein albeit the Cardinals crueltie was most famous, as also in putting to death the poore infants, yet Gods justice bare the sway, that vsed him as an instrument to punish those who vnder the vaile of secret marriage thought it lawfull for them to commit any villanie. And thus God busieth sometime the most wicked about his will, and maketh the rage and furie of the diuell himselfe serue for meanes to bring to passe his fearefull iudgements.

C H A P. XXV.

Of vnlawfull Mariages, and their issues.



NOW to redresse all such euils as haue before beene mentioned, and to auoid all inconueniences in this case, God of his bountifull mercie hath ordained marriage as a remedie to be applyed to all such as haue not the gift of continencie, least they should fall into fornication: which notwithstanding many shamelesse creatures that blush not at their owne filthinesse, but rather reioice therein, make no account of. Such are they that making marriage one of the Sacraments of the Church, doe neuerthelesse despise as a vile and prophane thing; albeit that the

Lib. 4.

Lib. 3.

Judg. 21.

the Apostle saith, That marriage is honorable among al men, and the bed vndefiled; but whoremongers and Adulterers God will judge. But they haue it not in that estimation, seeing by authoritie they are deprived of the vse thereof, and not of Adulterie. That which is honest and laudable is forbidden, and that which is sinful and vnlawful, allowed of. This (saith *Sleiden*) is the custome of the German Bishops, for money to suffer their Priestes to keepe harlots, not exacting any other punishment, sauing their purses, to priuiledge their knaueries. But these raines of libertie were let more loose in certaine villages of the Cantons of Switzers, where it was not only winked at, but also commaunded, That euery new Priest should haue his priuat whore for his owne tooth; that he might not intermeddle with other mens. Neither was it without reason that *Iohn le Maire* said, how vnder the shew and color of chastitie, Priestes whoredomes did overflow, being men abandoned to all dissolute and riotous liuing. Now then it were far better to marry than to burne; yet in such sort to marrie, that all giddinesse and inconsideration set aside, euery one should match himselfe according to his degree and age, with great respect and good aduisement had vnto them both, to the end to auoid those mischiefes and enormities which oftentimes happen, when either by an ouer hardy, foolish, and rash presumption, a man would nestle himselfe in an higher nest than his estate and calling requireth, or by a sensual and fleshly lust passing the bounds of reason, goeth about to constraîne and interrupt the law of nature. The chiefeſt thing that is required in marriage, is the consent of parties, as well of themselves that are to be joyned together, as of each of their parents; the contrary whereof is constraint, where either party is forced: as it hapned to those two hundred maids which the Beniamites tooke by force and violence to be their wiues.

This was a reproach to *Romulus* the first King of Rome, when hee rauished the Sabine virgins that came to see their sports, which was cause of great war betwixt them. Moreouer besides the mutuall joynt of loue which ought to be betwixt

man

man and wife, it is necessarie that they that marrie do marry in the Lord, to serue him in greater puritie, and with lesse disturbance; which cannot be if a Christian marrie an Infidell, for the great difficulties and hinderances that vsually spring from such a root. Therefore it was straitly forbidden the people of God to contract mariages with Idolaters; yea and the holy Patriarchs before any such law was giuen, had carefully great regard (in the mariages of their children) to this thing, as the example of *Abraham* doth sufficiently declare. Therefore they that haue any manner of gouernment and authority ouer vnmarried folkes, whether they be fathers, mothers, kinsmen, or Tutors, ought to haue especiall care and regard thereof. Yea, Christian Princes and Lords, or Rulers of commonwealths, should not in this respect be so supine and negligent in the performance of their offices, as once to permit and suffer this amongst them which is so directly contrarie to the Word of God; but rather by especiall charge forbid it, to the end that both their Lawes might be conformable, and in euerie respect agreeable to the holy Ordinance of God; and that the way might be stopped to those mischiefes which were likely to arise from such euill concluded mariages. For what reason is it that a young maid baptised and brought vp in the Church of Christ, should be giuen in marriage to a worshipper of Images and Idols; and sent to such a countrie where the worship of God is not so much as once thought vpon? Is not this to plucke a soule out of the house of God, and thrust it into the house of the Diuell? out of heauen, into hell? than which, what greater apostasie or falling from God can there be? whereof all they are guiltie, that either make vp such mariages; or giue their good will or consent to them, or do not hinder the cause and proceedings of them, if any manner of way they can. Now that this confusion and mixture of Religion in mariages is vnpleasant and noysome to God, it manifestly appeareth by the sixt chapter of *Genesis*, where it is said, that because the sonnes of God (to wit those whome God had seperated for himselfe from the beginning of the world

Exod. 34. 16.

Deut. 7. 1.

to be his peculiar ones.) were so euill aduised, as to be allured with the beauties of the daughters of men, (to wit, of those which were not chosen of God to be his people; and to marry with them, corrupting themselues by this contagious acquaintance of prophane people, with whom they should haue had nothing to do) that therefore God was incensed against them, and resolved simply to reuenge the wickednesse of each partie without respect. Beside, the monstrous fruits of those prophane marriages, doe sufficiently declare their odiousnesse in Gods sight: for from them arose gyants of strength and stature, exceeding the proportion of men, who by their hugenes did much wrong and violence in the world, and gained fearefull and terrible names to themselues: but God (prouoked by their oppressions) drowned their tyrannies in the flood, and made an end of the world for their sakes.

Iudg. 3.

In the time of the Iudges in Israel, the Israelites were chastised by the hand of God for this same fault; for they tooke to wiues the daughters of the vncircumcised, & gaue them their daughters also. In like sort framed they themselues by this meanes to their corrupt manners and superstitions, and to the seruice of their Idolatrous gods: but the Lord of heaven rayned downe anger vpon their heads, and made them subject to a stranger, the king of Mesopotamia, whom they serued the space of eight yeares.

I. King. 11.

Looke what hapned to king *Solomon* for giuing his heart to strange women that were not of the household of Gods people: he that before was replenished with such admirable wisdom, that he was the wonder of the world, was in his old age deprived thereof, and besotted with a kind of dulnesse of vnderstanding, and led aside from the true knowledge of God to serue Idols, and to build them altars and chappels for their worship; and all this to please forsooth his wiues humours, whose acquaintance was the chiefe cause of his miserie and Apostasie.

CHAP.

CHAP. XXIV.

Touching incestuous Mariages.



Now as it is vnlawfull to contract marriages with parties of contrarie religion, so it is as vnlawfull to marry those that are neere vnto vs by any decree of kindred or affinity, as it is inhibited not onely by the law of God, but also by ciuill and politique constitutions: where unto all nations haue euer by the sole instinct of nature agreed and accorded, except the Ægyptians and Persians, whose abominations were so great, as to take their owne sisters and mothers to bee their wiues. *Cambyses* king of Media and Persia, married his owne sister, but it was not long ere he put her to death: a just prooffe of an vnjust and accursed marriage. Many others there were in protract of time, that in their insatiable lusts shewed themselves no lesse vnstaied and vnbridled in their lawlesse affections than hee: One of which was *Antigonus* king of Iudea, sonne of *Herodes*, surnamed Great, who blushed not to marrie his sister, the late wife of his deceased brother *Alexander*, by whom shee had borne two children: but for this and diuers other his good deeds, hee lost not onely his goods (which were confiscated) but was himselfe also banished out of his country into a forreine place, from Iudea to Vienna, in France.

*Ioseph. antiq.
lib. 17. cap. 15.*

Herod also the Tetrarch was so impudent and shamelesse, The same,
that he tooke from his brother *Philip* his wife *Herodias*, and *lib. 18. cap. 3.*
espoused her vnto himselfe: which shamelesse and incestuous deed *Iohn Baptist* reprobuing in him, told him plainly how vnlawfull it was for him to possesse his brothers wife: but the punishment that befell him for this, and many other his sins, wee haue heard in the former booke, and need not here to bee repeated.

Anton.

Anton. Caracalla tooke to wife his mother in law, allured thereunto by her faire enticements: whose wretched and miserable end hath alreadie beene touched in the former booke.

The Emperour *Heraclius*, after the decease of his first wife, married his owne neecethe daughter of his brother: which turned mightily to his vndoing; for besides that, that vnder his raigne, and as it were by his occasion, the Saracens entered the borders of Christendome, and spoyled and destroyed his dominions vnder his nose, to his foule and vtter disgrace, hee was ouer and aboue smitten corporally with so grievous and irkesome a disease of dropsie, that hee dyed thereof.

Thus many men runneryot, by assuming to themselves too much libertie, and breake the bounds of ciuile honestie required in all Contracts, and too audaciously set themselves against the commandement of God, which ought to bee of such authoritie with all men, that none (bee they neuer so great) should dare to derogate one jot from them, vnlesse they meant wholly to oppose themselves as profest enemies to God himselfe, and to turne all the good order of things into confusion. All which notwithstanding, some of the Romish Popes haue presumed to encroch vpon Gods right, and to disanull by their foolish decrees the lawes of the Almighty: As *Alexander* the sixth did, who by his Bull approoued the incestuous mariage of *Ferdinand* King of Naples with his owne Aunt his father *Alphonsus* sister by the fathers side: which otherwise (saith Cardinall *Bembus*) had been against all law and equitie, and in no case to be tollerated and borne withall.

Stejd. lib. 9.

Henrie the seventh, King of England, after the death of his eldest sonne *Arthur*, caused (by the speciall dispensation of Pope *Inlinus*) his next sonne named *Henrie*, to take to wife his brothers widow called *Katherine*, daughter to *Ferdinando* king of Spain, for the desire he had to haue this Spanish affinitie continued: who succeeding his father in the crowne,

after

after continuance of time, began to aduise himselfe, and to consult whether this marriage with his brothers wife might be lawfull or no; and found it by conference both of holy and prophane lawes vtterly vnlawfull: whereupon hee sent certaine Bishops to the Queen to giue her to know, That the Popes dispensation was altogether vnjust, and of none effect to priuiledge such an act: to whome shee answered, That it was too late to call in question the Popes Bull which so long time they had allowed of. The two Cardinals that were in Commission from the Pope to decide the controuersie, and to award judgement vpon the matter, were once vpon point to conclude the decree which the king desired, had not the Pope impeached their determination in regard of the Emperour *Charles*, nephew to the said Queene, whome he was loath to displease: wherefore the king seeing himselfe frustrate of his purpose in this behalfe, sent into diuers Countries to know the judgement of all the learned Diuines concerning the matter in controuersie, who (especially those that dwelt not farre off) seemed to allow and approoue the diuorce: Thereupon hee resolved (reiecting his old wife) to take him to a new, and to marrie (as he did) *Anne* of Bullaine one of the Queenes maids of honour, a woman of most rare and excellent beautie. Now as touching his first marriage with his brothers wife, how vnfortunat it was in it owne nature, and how vnjustly dispensed withall by the Pope, wee shall anon see, by those heauie, sorrowfull, and troublesome euent and issues which immediatly followed in the necke thereof.

And first and foremost of the euill fare of the Cardinall of Yorke, with whome the king beeing highly displeased for that at his instance and request, the Pope had opposed himselfe to this marriage, requited him (and not vnderstandedly) on this manner: first he deposed him from the office of the Chancellorship: secondly, depriued him of two of his three bishopricks which he held: and lastly, sent him packing

Ce. xx. 10

to his owne house, as one whome he neuer purposed more to see: yet afterward beeing aduertised of certaine insolent and threatening speeches which he vsed against him, he sent again for him: but he not daring to refuse to come at his call, died in the way with meere griefe and despight. The Pope gaue his definitiue sentence against this act, and fauored the cause of the diuorced Ladie: but what gained hee by it, saue onely that the king, offended with him, rejected him & all his trumperie, retaining his yearely tribute leuied out of this realme, and conuerted it to another vse: and this was the recompence of his goodly dispensation with an incestuous marriage: wherein although, to speake truly and properly, he lost nothing of his owne, yet it was a deepe checke and no shallow losse to him and his successors, to be depriued of so goodly a reuenue, and so great authoritie in this realme, as he then was.

CHAP. XXVII.

Of Adulterie.

Seeing that mariage is so holy an institution and ordinance of God, as it hath beene shewed to be; it followeth by good right that the corruption thereof, namely Adulterie, whereby the bond of mariage is dissolved, should be forbidden: for the woman that is polluted therewith, despiseth her owne husband, yea and for the most part hateth him, and foisteth in strange seed (euen his enemies brats) in stead of his owne, not onely to be fathered, but also to be brought vp and maintained by him, and in time to be made inheritors of his possessions: which thing beeing once knowne, must needs stirre vp coles to set anger on fire, and set abroach much mischief: and albeit that the poore infants are innocent and guiltlesse of the crime, yet doth the punishment and ignomie

nie thereof redound to them, because they cannot be reputed as legitimate, but are euen marked with the blacke coale of bastardie whilest they liue: so grieuous is the guilt of this sinne, and vneasiē to bee remooued. For this cause the very Heathen not onely reprobued adulterie euermore, but also by authoritie of law prohibited it, and allotted to death the offenders therein.

Abimelech king of the Philistims, a man without circumcision, and therefore without the couenant, knowing by the light of nature (for he knew not the law of God) how sacred and inuiolable the knot of marriage ought to be, expressely forbad all his people from doing any injurie to *Isaac* in regard of his wife, and from touching her dishonestly vpon paine of death. Out of the same fountain sprang the words of queene *Hecuba* in *Euripides*, speaking to *Menelaus* touching *Helen*, when she admonished him to enact this law, That euery woman which should betray her husbands credit, and her owne chastitie to another man, should die the death.

In old time the *Ægyptians* vsed to punish adultery on this sort; the man with a thousand jerkes with a reed, and the woman with cutting off her nose; but hee that forced a free woman to his lust, had his priue members cut off. By the law of *Julia*, adulterers were without difference adjudged to death, insomuch that *Julius Antonius*, a man of great parentage and reputation among the Romans, whose sonne was nephew to *Augustus* sister (as *Cornelius Tacitus* reporteth) was for this crime executed to death. *Aurelianus* the Emperour did so hate and detest this vice, that to the end to scare and terrifie his souldiers from the like offence, hee punished a souldier which had committed adulterie with his hostesse in most seuerer manner, euen by causing him to be tyed by both his feet to two trees bent downe to the earth with force, which being let goe, returning to their course, rent him cruelly in pieces, the one halfe of his bodie hanging on the one tree, and the other on the other. Yea and at this day amongst the verie *Turkes* and *Tartarians*, this sinne is sharply punished. So that

Gen. 26.

Lib. 4. Annal.

Of Adulterie.

The Theatre of

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Leuit. 20. 10.

Deut. 22. 22.

Gen. 38.

Num. 5.

Rape, 6. 2. 19.

we ought not wonder that the Lord should ordaine death for the Adulterer. If a man (saith the law) lie with another mans wife, if (I say) hee commit adulterie with his neighbors wife, the adulterer and the Adulteresse shall die the death. And in another place, If a man be found lying with a woman married to a man, they shall die both twaine; to wit, the man that lay with the wife, and the wife; that thou mayest put away euil from Israel. Yea, and before *Moses* time also, it was a custome to burne the Adulterers with fire, as it appeareth by the sentence of *Iuda* (one of the twelue Patriarches) vpon *Thamar* his daughter in law, because he supposed her to haue plained the whore. Beside all this, to the end this sin might not bee shuffled vp and kept close, there was a meanes giuen, whereby if a man did but suspect his wife for this sin, though she could by no witnes or prooffe be conuincied, her wickednesse notwithstanding most strangely and extraordinarily might be discouered. And it was this: The woman publickly at her husbands suit called in question before the Priest, who was to giue judgement of her after diuers ceremonies and circumstances performed, and bitter curses pronounced by him, her bellie would burst, and her thigh would rot, if shee were guiltie, and she should be a curse amongst the people for her sinne; but if she was free, no euill would come vnto her. Thus it pleased God to make knowne, that the filthinesse of those that are polluted with this sinne, should not bee hid. This may more cleerely appeare by the example of the Leuites wife, of whome it is spoken in the 19, 20, and 21 Chapters of *Iudges*, who hauing forsaken her husband to play the whore, certaine moneths after hee had againe receiued her to be his wife, shee was giuen ouer against her will to the villanous and monstrous lusts of the most wicked and peruerse Gibeonites, that so abused her for the space of a whole night together, that in the morning shee was found dead vpon the threshold: which thing turned to a great destruction and ouerthrow in Israel; for the Leuite, when hee arose, and found his wife newly dead at the dore of his lodging,

ging, he cut and dismembred her bodie into twelue pieces, and sent them into all the countries of Israell, to euerie tribe one, to giue them to vnderstand, how vile and monstrous an injurie was done vnto him: whereupon the whole nation assembling and consulting together, when they saw how the Beniamites (in whose tribe this monstrous villanie was committed) make no reckoning of seeing punishment executed vpon those execrable wretches, they tooke armes against them, and made warre vpon them; wherein though at the first conflict they lost to the number of fortie thousand men, yet afterward they discomfited and ouerthrew the Beniamites, and slew of them 25000, rasing and burning downe the city Gibeā (where the sinne was committed) with all the rest of the cities of that tribe, in such sort that there remained aliue but six hundred persons, that saued their liues by flying into the desert, and there hid themselues foure moneths, vntill such time as the Israelites taking pittie of them, lest they should vtterly be brought to nought, gaue them to wife (to the end to repeople them againe) foure hundred virgins of the inhabitants of Iabes Gilead, reserued out of that slaughter of those people, wherein man, woman, and child, were put to the sword, for not comming forth to take part with their brethren in that late warre. And forasmuch as yet there remained two hundred of them vnprovided for, the Antients of Israel gaue them libertie to take by force two hundred of the daughters of their people: which could not be but great injurie and vexation vnto their parents, to bee thus robbed of their daughters, & to see them married at all aduentures, without their consent or liking. These were the mischiefes which issued and sprang from that vile and abhominable adulterie of the wicked Gibeonites with the Leuites wife, whose first voluntarie sinne was in like manner also most justly punished by this second rape: and this is no new practise of our most just God, to punish one sinne by another, and sinners in the same kinde wherein they haue offended.

One sinne punished with another.

When king *David*, after he had overcome the most part of his enemies, and made them tributaries vnto him, and injoyed some rest in his kingdom, whilst his men of war pursuing their victorie, destroyed the Ammonites, and were in besieging *Rabba* their chiefe citie, hee was so enflamed with the beautie of *Bathshabe*, *Uriahs* wife, that he caused her to bee conueyed to him to lie with her: to which sin hee combined another more grieuous; to wit, when he saw her with childe by him (to the end to couer his adulterie) hee caused her husband to be slaine at the siege, by putting him in the vantgard of the battell at the assault; and then thinking himselfe cocksure, married *Bathshabe*. But all this while, as it was but vaine allurements, no solid joy that fed his mind, and his sleepe was but of sin, not of safety, wherein he slumbred: so the Lord awakened him right soone by afflictions and crosses, to make him feelee the burden of the sinne which hee had committed: first therefore the child (the fruit of this adultery) was stricken with sicknesse and died: next his daughter *Thamar*, *Absoloms* sister, was rauished by *Ammon* one of his own sonnes: thirdly *Ammon* for his incest was slaine by *Absolom*: & fourthly *Absolom* (ambitiously aspiring after the kingdome, and conspiring against him) raysed war vpon him, and defiled his concubines, and came to a wofull destruction. All which things (being grieuous crosses to king *David*) were inflicted by the iust hand of God, to chastise and correct him for his good, not to destroy him in his wickednesse: neither did it want the effect in him, for he was so far from swelling and hardening himselfe in his sinne, that contrariwise hee cast downe and humbled himselfe, and craued pardon and forgiuenesse at the hand of God with all his heart, and true repentance: not like to such as grow obstinat in their sinnes and wickednesse, and make themselues beleeue all things are lawfull for them, although they be neuer so vile and dishonest. This therefore that wee haue spoken concerning *David*, is not to place him among the number of lewd and wicked liuers, but to shew by his

his chastisements (being a man after Gods owne heart) how odious and displeasing this sinne of Adulterie is to the Lord, and what punishment all others are to expect that wallow therein, since he spared not him whom he so much loued and fauoured.

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CHAP. XXVIII.

Other examples like vnto the former.



He historie of the rauishment of *Helene*, registred by so many worthy and excellent Authors, and the great euils that pursued the same, is not to be counted altogether an idle fable, or an inuention of pleasure, seeing that it is sure, that vpon that occasion great and huge warre arose betweene the Græcians and the Tro-

*Herodot. lib. 2.**Thucyd.*

janes; during the which the whole countrey was hauocked, many cities and townes destroyed, much bloud shed, and thousands of men discomfited; among whom the rauisher and adulterer himselfe (to wit *Paris*, the chiefe moouer of all those miserable tragedies) escaped not the edge of the sword; no nor that famous citie Troy (which entertained and maintained the adulterers within her walls) went unpunished, but at last was taken and destroyed by fire and sword. In which sacking, old and gray headed king *Priam*, with all the remnant of his halfe slaine sonnes, were together murdered, his wife and daughters were taken prisoners, and exposed to the mercie of their enemies: his whole kingdome was entirely spoyled, and his house quite defaced, and welnigh all the Trojane Nobility extinguished: and as touching the whore, *Helene* herselfe (whose disloyaltie gaue consent to the wicked enterprise of forsaking her husbands house, and following a stranger) she was not exempt from punishment:

392 for as some writers affirme, she was slainē at the sacke: but according to others, she was at that time spared, and entertained againe by *Menelaus* her husband; but after his death, she was banished in her old age, and constrained for her last refuge (being both destitute of reliefe and succour, and forsaken of kinsfolks and friends) to flie to Rhodes, where at length (contrarie to her hope) she was put to a shamefull death, euen hanging on a tree, which she long time before deserued.

Tit. Livius.

Rape, li. 2. c. 19.

The injury and dishonor done to *Lucrece*, the wife of *Collatinus*, by *Sextus Tarquinius*, sonne to *Superbus* the last king of Rome, was cause of much trouble and disquietnesse in the citie and elsewhere: for first she (not able to endure the great injurie and indignitie which was done vnto her, pushed forward with anger and despite) slew her selfe in the presence of her husband and kinsfolke, notwithstanding all their desires and willingnesse to cleere her from all blame: with whose death the Romans were so stirred and prouoked against *Sextus* the sonne, and *Tarquinius* the father, that they rebelled forthwith, and when he should enter the city, shut the gates against him, neither would receiue or acknowledge him euer after for their king. Whereupon ensued warre abroad, and alteration of the state at home; for after that time Rome endured no more king to beare rule ouer them, but in their roome created two Consuls to be their gouernors; which kind of gouernment continued to *Iulius Cæsars* time. Thus was *Tarquinius* the father shamefully deposed from his crowne, for the adultery, or rather, rape of his sonne; and *Tarquinius* the son slainē by the Sabians, for the robberies and murders which by his fathers aduice he committed against them; and he himselfe not long after in the war which by the Tuscan succours hee renued against Rome to recouer his lost estate, was discomfited with them, and slainē in the midst of the rout.

Plutarch.

In the Emperor *Valentinianus* time, the first of that name many women of great account and parentage, were for committing adulterie put to death, as testifieth *Ammianus Marcellinus*.

When

When Europe, after the horrible wasting and great ruines which it suffered by the furious inuasion of *Attila*, began *Lib. 28.* to take a little breath and finde some ease, behold a new trouble, more hurtfull and pernicious than the former, came vpon it, by meanes of the filthie lecherie and lust of the Emperour *Valentinianus*, the third of that name, who by reason of *Procop.* his euill bringing vp, and gouernement vnder his mother *Placidia*, beeing too much subject to his owne voluptuousnesse, and tyed to his owne desires, dishonoured the wife of *Petronius Maximus*, a Senatour of Rome, by forcing her to his pleasure; an act indeed that cost him his life, and many more beside, and that drew after it the finall destruction of the Romane Empire, and the horrible besacking and desolation of the Citie of Rome: For the Emperour being thus taken and set on fire with the loue of this woman, through the excellent beautie wherewith shee was endued, endeauored first to entice her to his lust by faire allurements; and seeing that the bulwarke of her vertuous chastitie would not by this meanes bee shaken, but that all his pursute was still in vaine, he tryed a new course, and attempted to get her by deceit and policie; which to bring about, one day setting himselfe to play with her husband *Maximus*, he won of him his ring, which hee no sooner had, but secretly hee sent it to his wife in her husbands name, with this commaundement, That by that token shee should come presently to the Court, to doe her dutie to the Empreisse *Eudoxia*: shee, seeing her husbands ring, doubted nothing but came forthwith, as shee was commaunded; where, whilest shee was entertayned by certaine suborned women, whome the Emperour had set on, hee himselfe commeth in place, and discloseth vnto her his whole loue, which he said hee could no longer repress, but must needs satisfie, if not by faire meanes, at least by force and compulsion, and so he constrained her to his lust. Her husband aduertised hereof, intended to reuenge this iniurie vpon the Emperour with his owne hand: but seeing he could.

Rape,
lib. 2. cap. 19.

could not execute his purpose whilest *Actius*, the Captaine Generall of *Valentinianus* armie liued (a man greatly reuerenced and feared for his mightie and famous exploits, atchieued in the warres against the Burgundians, Gothes, and *Attila*) he found meanes by suggesting a false accusation of treason against him (which made him to be hated and suspected of the Emperour) to worke his death. After that *Actius* was thus traiterously and vnworthily slaine, the grieffe of infinite numbers of people for him, in regard of his great vertues and good seruice which hee had done to the Commonwealth, gaue *Maximus* fit occasion to practise the Emperours destruction, and that by this meanes: He set on two of *Actius* most faithfull followers, partly by laying before them the vnworthie death of their master, and partly by presents and rewards, to kill the Emperour; which they performed as he was sitting on his seat of judgement in the sight of the whole multitude; among whom there was not one found that would oppose himselfe to *Maximus* in his defence, saue one of his Eunuchs, who stepping betwixt to saue his life, lost his owne: and the amazement of the whole Citie with this sudden accident was so great, that *Maximus* hauing reuenged himselfe thus vpon the Emperour, without much ado not onely seised vpon the empire, but also vpon the Empresse *Endoxia*, and that against her will, to be his wife (for his owne died but a little before:) Now the Empresse, not able to endure so vile an indignitie (being about measure passionat with grieffe and desire of reuenge) conspired his destruction on this manner: She sent secretly into Africa to sollicite and request most instantly *Genfericus* King of the Vandales, by prayers mingled with presents, to come to deliuer her and the Citie of Rome from the cruell tyrannie of *Maximus*, and to reuenge the thrice vnjust murder of her husband *Valentinian*; adding moreouer, that he was bound to doe no lesse, in consideration of the league of friendship which by oath was confirmed betwixt them. *Genfericus* well pleased

pleased with these newes, layd hold vpon the offred occasion, which long time hee had more wished than hoped for, and forthwith (being alreadie tickled with hope of a great and inestimable bootie) rigged his ships and made readie his armie by sea, lanching forth with three hundred thousand men, Vandales and Moores, and with this huge fleet made straight for Rome. *Maximus* mean while mistrusting no such matter, especially from those parts, was sore affrighted at the sudden brute of their comming; and not yet vnderstanding the full effect of the matter, perceiuing the whole citie to bee in dismay, and that not onely the common people but also the nobilitie had for feare forsaken their houses, & fled to the mountains or forrests for safety: he I say destitute of succour, tooke himselfe also to his heels, as his surest refuge; but all could not serue to rid him from the iust vengeance of God prepared for him, for the murders which he had bin cause of: for certaine Senatours of Rome, his priuate and secret foes, finding him alone in the way of his flight, and remembring their old quarrels, fel vpon him suddenly and felled him down with stones, and after mangled him in pieces, and threw his bodie into Tiber. Three dayes after arriued *Gensericus* with all his forces, and entering Rome, found it naked of all defence, and left to his owne will and discretion: where (albeit hee professed himselfe to be a Christian) yet hee shewed more pride and crueltie, and lesse pittie than either *Attila* or *Allaricus*, two heathen Kings: For hauing giuen his souldiers the pillage of the Citie, they not onely spoyled all priuate houses, but also the Temples and Monasteries in most cruell and riotous manner. All the best and beautifullest things of the city they rooke away, and carried a huge multitude of people prisoners to Affrica, amongst the which was *Eudoxia* the Emperesse (with her two daughters *Eudocia* and *Placidia*) who was the cause of all this calamitie; but her trecherie saued not her selfe nor them from thraldome. And thus was Rome sacked and destroyed more than euer it was before; insomuch,

*Mandat. 6.
lib. 2. cap. 8.*

*Treason,
lib. 2. cap. 2.*

that

that the Roman Empire could neuer after recouer it selfe, but decayed euerie day, and grew worse and worse. These were the calamities which the adulterie of *Valentinian* brought vpon him selfe and many others, to his owne destruction, and the vtter ruine of the whole Empire.

*Paulus Emil.
Nic. Gil.*

Childericke King of France, sonne to *Meronee*, for laying siege to the chastitie of many great ladies of his realme, the Princes and Barons conspired against him, and droue him to flye for his life.

Paulus Emil.

Eleonor the wife to king *Lewis* of France (he that first cut through the sea furrowes towards *Ierusalem*, against the *Turkes* and *Sarasens*) would needs couragiously follow her husband in that long and dangerous voyage: but how? Marrie, whilest hee trauailed night and day in perill of his life, she lay at *Antioch* bathing her selfe in all delights, and and that more licentiously than the reputation or durie of a married woman required: wherefore beeing had in suspicion, and euill reported of for her lewd behauiour, it was thought meet that shee should be diuorced from the king vnder pretence of consanguinitie, to the end she should not altogether be defamed.

*Fulgos.
lib. 6. cap. 1.*

The faire daughters of *Philip* the faire King of France escaped not at so good a rate: for the King as soone as he smelt out the haunt of their vnchastitie, caused them to be apprehended and imprisoned presently: howbeit one of them (namely, the Countesse of *Poictiers*) her innocencie being knowne, was set at libertie, and the other two (to wit, the Queene of *Nauarre*, and the wife of *Iohn de le March*) being found guiltie by prooffe, were adjudged to perpetuall imprisonment: and the Adulterers (two brethren of the countrey of *Anjou*) with whome these ladies had often lyen, were first cruelly flaine and after hanged.

*Froiss. vol. 1.
cap. 12.*

Charles, sonne of the aforesaid *Philip* the faire, had to wife the daughter of the Earle of *Artois*, that also offended in the like case, and in recompence receiued this dishonor and ignominie

minie to be diuorced, and put in prison, and to see him married to another before her face.

In the reigne of *Charles* the sixth there befel a notable and memorable accident, which was this: one *Iaques le Gris*, of the Countrey of *Alanson* beeing enamoured with a Ladie no lesse faire than honorable, the wife of the Lord of *Carouge*, came vpon a day when hee knew her husband to be from home, to her house; and fayning as if he had some secret message to vnfold vnto her on her husbands behalfe (for their familiaritie was so great) entred with her all alone into a most secret chamber, where as soone as he had gotten her, hee locked the doore, and throwing himselfe vpon her, forced her vnto his lust, and afterward saued himselfe by speedie flight. Her husband at his returne vnderstanding the iniurie and wrong which was done him by this vile miscreant, sought first to reuenge himselfe by justice, and therefore put his cause to be heard by the Parliament of *Paris*; where beeing debated, it could not well bee decided, because hee wanted witnesses to conuince the crime, except his owne wiues words, which could not bee accepted: so that the Court, to the end that there might some end be made of their quarrell, ordayned a combate betwixt them; which was forthwith performed: for the two duellists entering the lists, fell presently to strokes, and that so eagerly, that in short space the quarrell was decided: the Lord of *Carouge*, husband of the wronged Ladie, remained conquerour, after hee had slaine his enimie that had wronged him so wickedly and disloyally: the vanquished was forthwith deliuered to the hangman of *Paris*, who dragged him to mount *Falcon*, and there hanged him. Now albeit this forme and custome of deciding controuersies hath no ground nor warrant either from humane or diuine Law (God hauing ordained onely an Oath to end doubts, where proofes and witnesses fayle) yet doublesse the Lord vsed this as an instrument to bring the treacherous and cruell Adulterer to the de-

Frois. Vol. 32.

cap. 45.

Rape,

lib. 2. cap. 19.

deserved punishment and shame, which by deniall hee thought to escape.

*Fulgos.
lib. 6. cap. 1.*

A certaine Seneschall of Normandie perceiuing the vicious and suspitious behauour of his wife with the Steward of his house, watched them so narrowly, that hee tooke them in bed together; hee slew the Adulterer first, and after his wife: for not all her pittifull cryings for mercie, with innumerable teares for this one fault, and holding vp in her armes the children which she had borne vnto him, no nor her house and parentage, beeing sister to *Lewis* the eleuenth then King, could not withhold him from killing her with her companion: Howbeit, King *Lewis* neuer made shew of anger, or offence for her death.

Lang. Chron.

Messelina, the wife of *Claudius* the Emperor, was a woman of so notable incontinencie, that she would contend with the common harlots in filthy pleasure: at last she fell in loue with a faire young Gentleman called *Silius*, and to obtaine more comodiously her desire, shee caused his wife *Sillana* to bee diuorced; and notwithstanding shee was wife to the Emperour then liuing, yet she openly married him; for which cause, after great complaint made to the Emperor by the Nobles, shee was worthily put to death.

*Paul. Iouius,
Tom. 2. lib. 38.
Steid. lib. 10.*

Abusahed king of Fez was with six of his children murdered at once by his Secreatarie for his wiues sake whom hee had abused. And it is not long sithence the two cities Dalmendine and Delmedine were taken from the king of Fez, and brought vnder the Portugals dominion, onely for the rauishment of a woman, whom the Gouvernour violently tooke from her husband to abuse, and was slain for his labour.

CHAP.

Other examples like vnto the former.



*M*arie of Arragon, wife to *Otho* the third, was so vnchast and lasciuious a woman, and withall barren (for they commonly goe together) that shee could neuer satisfe her vnsatiable lust: she carried about with her continually a young lecher in womans cloathes to attend vpon her person, with whome shee daily com-

*Munfi. Cosmog.
lib. 3.
Casp. Hed.
Hist. Ecclesiast.*

mitted filthinesse: who beeing suspected, was in the presence of many, vntyred, and found to be a man; for which villanie hee was burnt to death. Howbeit the Empreffe, though pardoned for her fault, returned to her old vomit, and continued her wanton traffique with more than either desired or loued her companie: at last she fell in loue with the Countie of Mutina, a gallant man in personage, and too honest to bee allured with her state, though hee was often solicited by her: wherefore like a tygre shee accused him to the Emperour (for extreame loue conuerts to extreame hatred, if it be crossed) of offering to rauish her against her will; for which cause the Emperour *Otho* caused him to lose his head: but his wife beeing priuie to the innocencie of her husband, trauersed his cause, and required iustice, that though his life was lost, yet his reputation might bee preserved: and to prooue his innocencie, shee miraculously handled yron red with heat without anie hurt; which when the Emperour saw, searching out the cause verie narrowly hee found out his wiues villanie, and for her paines caused her to bee burned at a stake; but on the Earles wife hee bestowed

stowed great rewards, euen foure castles in recompence of her husband, though no reward could counteruaile that so great a losse.

*chron. Philip.
Melanct. lib. 8.*

Rodoaldus the eighth King of Lumbardie beeing taken in Adulterie euen in the fact, by the husband of the Adulteresse, was slaine without delay. *Anno 659.* In like sort, *Iohn Malatesta* slew his wife and the Adulterer together, when hee tooke them amidst their embracements. So did one *Lodowicke*, steward of Normandie, kill his wife *Carlotta* and her louer *Iohn Lauernus*, as they were in bed together.

*Cass. Hed.
part. 4.*

Hedion in his Chronicle telleth of a Doctour of the Law that loued his Proctors wife, with whome as he acquainted himselfe ouer familiarly and vnhoneestly, both at her owne house, when her husband was absent, and at a bath in an old womans house hard by, the Proctor watched their haunt so neere, that he caught them naked together in the bath, and so curried the lecherous Doctour with a curry-combe, that he scraped out his eyes, and cut off his priuie members; so that within three dayes after hee dyed: his wife he spared, because she was with childe, otherwise she should haue tasted the same sauce.

Another storie like vnto this he telleth of a Popish Priest, that neuer left to lay siegeto the chastity of an honest Matron, till shee condescending to his desire, brought him into the snare, and caused her husband to geld him. I would to God that all that dishonour their profession by filthie actions might be serued after the same manner, that there might bee fewer bastards and bauds and common strumpets than there are now adaies, and that since the feare of God is extinguished in their soules, the feare and certaintie of sudden judgements might restraine them.

Wolffius Schrenk reported to *Martin Luther*, how in Vairland foure murders were committed vpon the occasion of one Adulterie; for whilst the Adulteresse strumpet was ban-

banquetting with her louers, her husband came in with a hunting speare in his hand, and stricke him through that sat next vnto her, and then her also; other two in the mean while leapt downe the stayres with feare and haste, broke their arms and shortly after dyed.

A certaine Cardinall committed dayly Adulteric with a mans wife, that winked and as it were subscribed vnto it: wherefore her brother taking this dishonor to his house in euill part, watched when the lecher had promised to come, but vpon occasion came not, and in the darke slew his sister and her husband, supposing it to haue beene the Cardinall: but when he perceiued his error, he fled the countrey for feare of the Law: Howbeit, before his departure hee wrought such means, that whom he missed in his purpose of the sword, him hee murdered by poyson. This iudgement is not onely for Adulterers, but for Wittals also, that yeeld their consents to the dishonouring of their owne wiues; a monstrous kind of creatures, and degenerate not only from the law of humanitie, but of nature also.

Martin Luther hath left recorded in his writings manie examples of iudgements on this sinne, but especially vpon Clergie men, whose profession as it requireth a more strict kinde of conuersation, so their sinnes and iudgements were more notorious, both in their own natures, and in the eye and opinion of the world, some of which as it is not amisse to insert in this place, so it is not vnnecessary to belecue them, proceeding from the mouth of so worthie a witnesse.

There was (saith he) a man of great authoritie and learning, that forsaking his secular life, betooke himselfe into the Colledge of Priests (whether of deuotion, or of hope of libertie to sinne, let them iudge that read this historie) this new adopted Priest fell in loue with a Mafons wife, whom he so wooed, that hee got his pleasure of her; and what fitter time but when Masse was singing did hee daily chuse for the performing of his villanie. In this haunthe persisted a long season, till the Mason finding him in bed with his wife, did not summon him

*Luther in Epist. consolat. ad
Lucum Cranch.*

to law nor penance, but took a shorter course & cut his throat.

Another Nobleman in Thuringa being taken in adultery, was murdered after this strange fashion by the Adulteresses husband; he bound him hand and foot and cast him into prison; and to quench his lust, seeing that *Ceres*, that is, gluttonie, is the fewel of *Venus*, that is, lust, denied him all manner of sustenance, and the more to augment his paine, set hot dishes of meate before him, that the smell and sight thereof might more prouoke his appetite, and the want thereof torment him more. In this torture the wretched lecher abode so long, vntil he gnawed off the flesh from his owne shoulders, & the eleuenth day of his imprisonment ended his life. His punishment was most horrible, and too too seuerer in respect of the inflictor, yet most iust in respect of God, whose custome his to proportion his judgments to the qualitie of the sinne that is committed. *Luther* affirmeth this to haue hapned in his childehood, and that both the parties were knowne vnto him by name, which for honour and charities sake he would not disclose.

Luther.
Mandat. I.
Atheisme,
Lib. 1. cap. 25.

There was another nobleman that so delighted in lust, and was so inordinate in his desires, that he shamed not to say, that if his life of pleasure, and passing from harlot to harlot might endure euer, hee would not care for heauen or life eternall. What cursed madnesse and impiety is this? a man to be so forgetfull of his Maker and himselfe, that he preferred his whores before his Sauour, and his filthy pleasure before the grace of God: Doth it not deserue to be punished with Scorpions? Yes verily, as it was indeed; for the polluted wretch dyed amongst his strumpets, being stricken with a sudden stroke of Gods vengeance.

In the yeare 1505, a certaine Bishop well seene in all learning and eloquence, and especially skilfull in languages, was notwithstanding so filthie in his conuersation, that he shamed not to defile his body and name with many adulteries: but at length he was slaine by a Cobler, whose wife he had often corrupted, being taken in bed with her, and so receiued a due reward of his filthinesse.

In the yeare of Lord 778, *Kenulphus* King of the West-Saxons in Britain, as he vsually haunted the company of a certaine harlot which he kept at Merton, was slaine by one *Clito* the kinsman of *Sigebert* that was late King. *Lanquet. Chr.*

Sergus a King of Scotland was so foule a drunkard and glutton, and so outrageously giuen to harlots, that he neglected his own wife, and droue her to such penury, that shee was faine to serue other noble-women for her living; wherefore she murdered him in his bed, and after slew her selfe also. The same.

Arichbertus eldest sonne vnto *Lotharius* King of France, died euen as he was embracing his whores.

In summe to conclude this matter, our English Chronicles report, that in the yeare of our Lord 349, there was so great a plentie of corne and fruit in Britaine, that the like had not bin scene many yeres before: but this was the cause of much idlenesse, gluttonie, lecherie, and other vices in the land: (For vsually ease and prosperity are the nurses of all enormities:) but the Lord requited this their riotous and incontinent life with so great a pestilence and mortalitie, that the liuing scantly sufficed to burie the dead.

Petrarch maketh mention of a certaine Cardinall, that though he was seuentie yeares old, yet euery night would haue a fresh whore, and to this end had certaine bauds purveyours and providers of his trash: but he died a miserable and wretched death. And *Martin Luther* reported, that a bishop being a common frequenter of the stues in *Hidelberg*, came to this miserable end; the bords of the chamber whither he vsed to enter were loosened, that as soone as he came in he slipped through and broke his necke. *Petrarch.*

But aboueall, that which wee finde written in the second booke of *Fincelius* is most strange and wonderfull, of a priest in *Albenthewer*, a towne neere adioyning to *Gaunt* in *Flanders*, that perswaded a young maid to reiect and disobey all her parents godly admonitions, & to become his concubine: when she obiected how vile a sinne it was, and how contrarie to the Law of God, hee told her, that by the authoritie of the

Iob. Fincel. Lib. 2.

Pope, he could dispence with any wickednesse, were it neuer so great, and further alledged the discommodities of mariage, and the pleasure that would arise from that kinde of life: in fine, hee conquered her vertuous purpose, and made her yeeld vnto his filthie lust. But when they had thus pampered their desires together a while, in came the Diuell, and would needs conclude the play: for as they were banquetting with many such like companions, hee tooke her away from the Priests side, and notwithstanding her pittiful crying and all their exorcising and conjuring, carried her quite away, telling the Priest that verie shortly he would fetch him also, for he was his owne darling.

Relinshed.

I may not heere passe ouer in silence an Irish historie, famous both for notorious villanie, and excellent in justice; wherein wee may see by the adulterie of one filthie Frier occasion giuen not onely of much bloudshed, but of the ruine of a famous citie, called Rosse, scituate in Leinster. This city being first an vnwalled towne, was (to preuent the sudden inuasion of the Irish) compassed about with a large and strong wall, by the aduice and charges of one *Rose*, a chaste widow and bountifull Gentlewoman: This *Rose* had issue three sonnes, who being bolstered out by their mothers wealth and their owne traffique, made diuerse prosperous voyages into farre countries: but as one of the three chapmen was employed in his traffique abroad, so the pretty poppet his wife began to play the harlot at home, and that with none but with a fat religious cloysterer of the towne: they wallowed so long in this stinking puddle, that suspicion began to creep into mens braines, and from suspicion the matter was so apparent, that it grew to plaine prooffe: her vnfortunate husband was no sooner come home, but notice hereof was blowne in his eares, so that with griefe and anger hee grew (for such is the nature of jealousy) almost starkemad; and not onely he but the whole towne tooke themselves as extreamely wronged by this shamefull fact: whereupon diuers of them conspiring together, agreed (as beeing a deed of charitie) to grub away such

wilde

wilde shrubs from the towne, and so flocking together in the dead of the night to the Abbey wherein this Frier was cloystered (the monument of which Abbey is yet to bee seene at Rolfe on the South side) they vnder-sparrd the gates, and breaking open the dores, stabbed the Adulterer, with the rest of the Couent, through with their weapons; where they left them goaring in their bloud, and gasping vp their ghosts in their couches: a cruell act, I must needs confesse, in the executioners; who being carried away with priuat reuenge, had no measure in their crueltie; but yet a just vengeance vpon the executed, that harboured and maintained so wretched a person: but secret and deep are the iudgements of God, who punisheth one sinne with another, and maketh one wicked man a rod to plague another, and after casteth the rod also into the fire: for so did he here; stirring vp the rest of the clergie to be a meanes to punish this crueltie: for when as these three brethren not long after sped themselues into some far country to continue their trade, the religious men being informed of their returne homeward, euery night did not misse to set a lantorne on the top of a high rocke (which was vsed to be set vpon the Hulk tower, a notable marke for Pilots, in directing them which way to sterne their ships, and to eschew the danger of the rocks, which are there very plentifull) and so by this practise these three passengers bearing sayle with a good wind, made right vpon the lanterne, supposing it had beene the Hulke tower, and so ere they were aware their ship was dasht vpon the rockes, and all the passengers ouerwhirled in the sea. And thus was Adulterie punished with crueltie, and crueltie with treason: but see the end; vpon this there grew so great quarrels and discontentments betweene the townesmen and the religious, the one cursing the other, that the estate of that flourishing towne was turned vpside downe, and from abundance of prosperitie quite exchanged to extreame penurie.

More examples of the same argument.

I Cannot passe ouer in silence a history truly tragicall, touching the death of many men, who by reason of an Adulterie slew one another in most strange and cruell manner, & indeed so strangely, that (as farre as I euer read or knew) there was neuer the like particular deed heard of, wherein God more euidently poured forth the streame of his displeasure, turning the courage and valor of each part into rage and furie, to the end that by their owne means he might be reuenged on them. In the Dukedome of Spaleto, which is the way from Ancona to Rome (of the antient Latines called Vmbria) there were three brethren, who kept in their possession three Cities of the said Dukedome, namely Faligno, Nocera, and Treuio: the eldest of whom, whose surname was *Nicholas*, as he passed from one towne to the other, being at Nocera, lodged diuers times in the castle in the keepers and captains house, whome hee had there substituted to defend the place with an ordinarie band of souldiers. Now as he made his abode there a few dayes, hee grew to cast a more lasciuious eye vpon the captains wife than was meet, and from looking fell to lusting after her; in such sort, that in short space hee got verie priuie and familiar acquaintance with her, and oftentimes secret and suspicious meetings: which being perceiued by her husband, he after watched so narrowly their haunts, that once hee spied them together without beeing scene of them: neuerthelesse, disgelting and swallowing vp this sorrow with silence, and without giuing forth any tokens thereof, hee consulted in himselfe to reuenge the iniurie by the death

death and rasing out, not onely of the Adulterer, but also of the whole race and fraternitie. Now when he had hampered this enterprise, and layed forth the plot thereof in his head, hee dispatched presently a messenger to the three Gentlemen brethren, to innite them against the next day to the hunting of the fairest wilde Bore that was this many a day seene in the Forrests of Nocera. Seignior *Nicholas* failed not to come at the time appointed, accompanied with Duke *Camerino*, who desired to be one of this jolly crue: they supped in the towne, but lodged in the castle, where beeing at rest, about midnight the captaine rushed into his chamber with the greatest part of his guard, and there handled Seignior *Nicholas* on this manner; he first cut off his priuie members, as beeing principall in the offence, then thrust him through on both sides with a speare, next pluckt out his heart, and lastly tore the rest of his bodie into a thousand pieces. As for the Duke *Camerino*, he shut him vp in a deepe and darked dungeon with all the strangers of his retinue. At day breake another of the brethren called *Cesar*, that lay that night in the towne, was sent for to come and speake with his brother, and as soone as hee was entered into the court of the castle, seuen or eight of the guard bound him and his followers, and carried him into the chamber where his dead brother lay chopt as small as flesh to the pot, and there murdered him also. *Conrade* the third brother, beeing by reason of a marriage absent from this feast, when hee receiued the report of these pittifull newes, gathered together a band of men from all quarters, and with them (assisted with the friends and allies of the Duke *Camerino* then prisoner) layed siege to the castle, they battered the walls, made a breach, and gaue the assault of enterance, and were manfully resisted fise houres long, till the defendants, beeing but thirtie or fortiemen at the most, not able to stand any longer in defence, were forced to retyre and lay open way of enterance to the enemy: then began a most horrible butcherie of men; for *Conrade*, hauing woon the fort, first hewed them in pieces that

stood in resistance, then finding the captains father, flew him, and cast him piece-meale to the dogges; some he tyed to the tayles of wilde horses, to be drawne ouer hedges, ditches, thornes, and briers; others hee pinched with hot yrons, and so burnt them to death: which when the captaine from the top of the dungeon where he had saued himselfe, beheld, he tooke his wife whom he held there prisoner, and binding her hand and foot, threw her headlong from the top of the tower vpon the pauement: which the souldiers perceiuing, put fire to the tower, so that he was constrained through heat and sinoake (himselfe, his brother, and his little childe) to fall downe the same way which he had taught his wife a little before to goe, and so all three broke their neckes: their carcasses were cast out to be meat for Wolues, as vnworthy of humane sepulture. And this was the catastrophe of that wofull tragedie, where by the occasion of one Adulterie (so heauie is the curse of God vpon that sinne) a number of men came to their ends.

In the histories of our time we finde recorded a fearfull storie of many murders springing from one Adulterie, together with the hand of God vpon the Adulterers themselues; the storie is this: an Aduocate of Grasse in Prouence, called *Tolonio*, that hauing the managing of the affaires of the Seignior of Chabrye, and by that means familiar accesse to him and his Ladie, by this familiaritie allured the Lady, who was then fortie yeres old, and had foure children, to his filthie lust: and beeing plunged into this gulfe, Sathan did thrust them headlong into others: for first they practised and performed the massacre of her husband, walking in his Warren, by two murderers suborned to that end: and secondly, when her eldest sonne seemed to dislike her wicked behauiour with the Aduocate, they also wrought his death, by loosing certaine boords in a gallerie, where hee vsed ordinarily to walke, so that as soone as hee set his foot on these disioynted boords, hee fell downe headlong, and had his braines beaten out. And thirdly when her younger sonne shewed his

dis-

discontent to their brutish conuersation, yet nothing misdoubted them to bee guiltie of the former parricides, these wicked wretches resolved to preuent him also, least he should interrupt their resolved filthinesse. Wherefore they hired a murderer to make him away; who watching his opportunitie, thrust him headlong downe a steepe rocke, so that he was at the bottome sooner slaine than he felt the murderer. After all this, these two miserable wretches, finding that they were obserued by all men, and noted, did practise to marrie together: but there was one betwixt them, namely the Aduocates wife; wherefore they conspired her death to make vp the melle, and indeed the villanous leacher, her husband, lying one night by her, strangled her with a napkin; and then cryed out with a loud voice for help, pretending that a catarre had suffocated her in her sleepe. But for all his cunning, the father of his wife mistrusted her death to be violent, and caused him to be strictly examined vpon the same; who presently by silence bewrayed his guiltie conscience, and after without torture confessed both his fact, & all the murders before mentioned: for which hee was condemned to be quartered alieue in the market place of Grasse, where hee dwelled, and where his murders were committed. As for that cruell Lady his associat, because she could not be found, being fled the country, she was condemned by contempt, and executed in picture. But though shee escaped the hand of iustice among men, yet the hand of God pursued her: for flying to Genoa, she was first robbed by a seruant of all she had, and after being constrained to serue an old widow, and to teach her daughters, being tormented with the sting of her owne conscience, within short space died in great miserie.

In the time of Pope *Stephen* the eighth, there was a varlet Priest that was Chaplaine in the house of a Marquesse of Italie, who although he was verie mishapen and euill fauoured, yet was entertained of the Ladie Marquesse his mistresse to her bed, and made her paramour: vpon a night as he was going to lye with her according to his woont (his Lord being from

*Luth. prandi.
lib. 3. cap. 15.*

from home) behold a dog barked so fiercely, leaping and biting at him, that all the seruants of the house beeing awaked ran thitherward, & finding this gallant in the snare, took him and for all his bauld crowne stripped him naked, and cut off cleane his priue and adulterous parts: and thus was this lecherous Priest serued.

*Luth. prand.
lib. 6. cap. 6.*

Pope *Iohn* the thirteenth, a man as of wicked conuersation in all things, so especially abhominable in whoredomes and adulterie, which good conditions whilest he pursued, he was one day taken tardie in the plaine fields, whither he went to disport himselfe; for he was found in the act of adulterie, and slaine forthwith: and these are the godly fruits of those single life-louers, to whom the vse of marriage is counted vnlawful, and therefore forbidden, but Adulterie not once prohibited nor disallowed.

C H A P. XXXI.

Of such as are diuorced without cause.

Y these and such like judgements, it pleaseth God to make knowne vnto men how much hee desireth to haue the estate of marriage maintained and preserved in the integritie, and how much euerie one ought to take heed how to depraue or corrupt the same: now then to proceed. If it be a sinne to take away, rauish, or intice to folly another mans wife, shall we not thinke it an equall sinne for a husband to forsake his wife, and cast her off to take another, she hauing not disannulled and cancelled the bond of marriage by adulterie? Yes verily; for as concerning the permission of diuorce to the Israelites vnder the law, our Sauior himselfe expoundeth the meaning and intent thereof in the Gospell, to be nothing else but a tolleration for the hardnesse and
stub.

Math. 19.

stubbornnesse of their hearts, and not a constitution from the beginning; vpon which occasion speaking of marriage, and declaring the right and strength of the same; he saith, That whosoever putteth away his wife, except it be for adulterie, and marrieth another, committeth adultery; and he that marrieth her that is put away, committeth adultery also. All which notwithstanding the great men of this world let loose themselves to this sinne too licentiously, as it appeareth by many examples: as of *Antiochus Theos*, sonne of *Antiochus Soter*, king of Syria, who to the end to go with *Ptolomie Philadelphus*, king of *Ægypt*, and marrie his daughter *Bernice*, cast off his wife *Laodicea*, that had borne him children, and tooke *Bernice* to bee his wife: but ere long hee rejected her also, and betrayed her to her enemies (namely his sonne *Callinicus*) who slew her with one of her sonnes, and all that belonged vnto her: and then he tooke againe his old wife, for which cause *Ptolomie Evergetes* (son to *Philadelphus*) renewed warre vpon him.

Herod the Tetrarch was so bewitched with the loue of *Herodias* his brother *Philips* wife, that, to the end hee might enjoy her, hee disclaimed his lawfull wife, and sent her home to her father king *Aretas*; who being touched & netled with this indignitie and disgrace, sought to reuenge himselfe by armes: and indeed made so hot warre vpon him, and charged his armie so furiously, that it was discomfited by him: after which shamefull losse, he was by the Emperor *Caligulas* commandement banished to *Lions*, there to end the residue of his daies. *p. 29.*

*Ioseph. of the
Iewish antiqui
tic, li. 18. c. 7. 9.*

Among the Romans *Marcus Antonius* was noted for the most dissolute and impudent in this case of diuorce, for albeit that in the beginning of his triumuirship he forsooke his first wife to marry *Octanius* his sister, yet he proceeded further, not content herewith, but must needs forsake her also, to be with *Cleopatra* the queen of *Ægypt*, from whence sprung out many great euils, which at length fel vpon his own head, to his final ruin & destruction: for when he saw himselfe in such straits, that

Plutarch.

that no meanes could be found to resist *Octavius*, he sheathed with his owne hands his sword into his bowels, when all his seruants being requested, refused to performe the same; and being thus wounded, he fell vpon a little bed, intreating those that were present to make an end of his daies; but they all fled and left him in the chamber ~~crying and commouring himselfe,~~ vntill such time that he was conueied to the monument wherein *Cleopatra* was enclosed, that he might die there. *Cleopatra* seeing this pittifull spectacle, all amased let downe chains and cords from the high window, and with the helpe of her two maids drew him vp into the monument, vniting their forces, and doing what they could to get his poore carkasse, though by a shamefull and vndecent manner, for the gate was locked and might not be opened; and it was a lamentable sight to see his poore bodie all besmeared with bloud, and breathing now his last blast (for he died as soone as he came to the top) to be drawne vp on that cruell fashion. As for *Cleopatra*, who by her flattering allurements rauished the heart of this miserable man, and was cause of his second diuorce, shee played her true part also in this wofull tragedy, and as shee partaked of the sin, so shee did of the punishment: For after shee saw her selfe past hope of helpe, and her sweet-heart dead, she beat her own breasts, and tormented her selfe so much with sorrow, that her bosome was bruised, and halfe murdered with her blows, and her bodie in many places exulcerate with inflammations: shee puld off her haire, rent her face with her nailes, and altogether infrensied with griefe, melancholie, and distresse, was found fresh dead, with her two maids lying at her feet: and this was the miserable end of those two, who for enjoying of a few foolish and cursed pleasures together, receiued in exchange infinit torments and vexations; and at length, vnhappy deaths together in one and the same place: verifiying the old pro- uerbe, For one pleasure a thousand dolours.

Philip. de Com.

Charls the eight, king of France, after he had bin long time married to the daughter of the king of the Romanes, sister to the Archduke of Austria, was so euill aduised as to returne her
home

home againe vpon no other occasion but to marrie the Duchesse of Britain, the sole heire to her fathers dukedom: wherein he doubly injured his father in law the Roman king; for he did not only reject his daughter, but also depriued him of his wife the Duchesse of Britaine, whom by his substitute (according to the maner of great princes) he had first espoused.

Bembus in his Venetian historie handling this story, somewhat mollifieth the fault, when he saith that the Roman kings daughter was neuer touched by king *Charles* in the way of marriage all the while shee was there, by reason of her vnripe & ouer yong yeres. After a while, after this new married king had giuen a hot alarme to all Italie, and conquered the realm of Naples; as the Venetians were deliberating to take the matter in hand of themselues, and to resist him, *Maximilian* the Roman king solicited them in the same, and thrust them forward, as well that hee might confederat himselfe with the duke of Milan, as that he might reuenge the injurie touching his repelled daughter: so that by this means the French king was sore troubled at his returne, hauing to withstand him all the Venetian forces, with the most part of the Potentates of Italie: notwithstanding he broke through them all, after he had put the Venetians to the worst: but being returned after this victorious and triumphant voyage, it happened that one day as he led the Queen to the castle of Amboise, to see some sport at tenise, he stroke his forehead against the vpper dore post of the gallerie, as he went in, that he fell presently to the ground speechlesse, and died incontinently in the place, from whence (though the filthiest and slutishest place about the castle) they remoued not his bodie, but layed it on a bed of straw to the view of the world from two of the clocke in the afternoone til eleuen at midnight, and this good successe followed at last his so much desired diuorce.

*Bembus.**Phil. de Comis**sur seuil.*

CHAP. XXVII.

*Of those that either cause or authorise
vnlawfull diuorcements.*

Mat. 19.



Iudg. 15.

1 Sam. 25.

Frois. Vol. 1.

Lthoughe the commandement of our Sauior Christ to be verie plain and manifest, That man should not seperate those whome God hath ioyned together, yet there are some so voyd of vnderstanding and iudgment, that they make no conscience to dissolue those that by the bond of mariage are vnited: Of which number was *Sampsons* father in Law, who tooke his daughter, first giuen in mariage to *Sampson*, and gaue her to another; without any other reason saue that he suspected that *Sampson* loued her not. But what got he by it? Marriethis; the Philistims prouoked against him, consumed him and his daughter with fire, because that by the meanes of his iniurie *Sampson* had burned their corne, their vineyards, and their oliue trees.

After the same sort dealt King *Saul* with *Dauid*, when hee gaue him his daughter *Michol* to wife, and afterward in despite and hatred of him tooke her away againe, and bestowed her vpon another: wherein, as in many other things, hee shewed himselfe a wicked and prophane man, and was worthily punished therefore, as hath been before declared.

Hugh Spencer, one of King *Edward* of Englands chiefeft fauourits, insomuch that his eare and heart was at his pleasure, was he that first perswaded the King to forsake and repudiate the *Queene* his wife (daughter to *Philip* the Faire, King of France) vpon no other occasion, but only to satisfie his owne appetite, and the better to follow his delights: And thus by this meanes she was chased out of England, and driuen to retyre to King *Charles* her brother; where hoping to finde rest and refuge, she was deceiued: for what by the crafts and pra-
ctises

Etises of the English, and what by the Popes authoritie (who thrust himselfe into this action, as his custome is) she was constrained to dislodge her selfe, and to change her country very speedily: wherefore from thence she went to craue succor of the Countie of Henault, who furnished her with certaine forces, and sent her towards England: where being arriued, and finding the people generally at her command, and readie to do her seruice, she set vpon her enemy *Hugh Spencer*, tooke him prisoner, and put him to a shamefull death, as he well deserved: for he was also the causer of the deaths of many of the Nobles of the realme: therefore he was drawne through the streets of Hereford vpon a hurdle, and after his priuie members, his heart, and head, were cut off, his foure quarters were exalted in foure seuerall places, to the view of the world.

Now if these be found guiltie, that either directly make, or indirectly procure diuorcements, shall we excuse them that allow and authorise the same, without lawfull and iust occasion? No verily, no though they be Popes that take it vpon them: as we reade Pope *Alexander* the sixt did, who for the aduancement of his haughtie desires, to gratifie and flatter *Lewis* the twelfth, King of France, sent him by his sonne a dispensation to put away his wife, daughter to King *Lewis* the eleuenth, because she was barren and counterfeit, and to re-contract *Anne* of Bretaine, the widow of *Charles* the eight lately deceased. But herein, though barrenesse of the former was pretended, yet the duchie of the later was aimed at, which before this time he could neuer attaine vnto. But of what force and vertue this dispensation by right was, or at least ought to be, it is easie to perceiue, seeing it is not onely contrary to the words of the Gospell, *Mat. 19.* but also to their owne decrees, *secund. part. quest. 7. Hi qui matrimonium*: wherein is imported, that mariage ought not to be infringed for any default or imperfection, no not of nature. But Popes may maime and clip both the word of God and all other writings, and do whatsoeuer themselves liketh, be it good or bad.

Guicciar. li. 4.

Of Incestuous persons.



Lthough incest be a wicked and abominable sin, and forbidden both by the Law of God and man, in so much that the verie heathen held it in detestation, yet are there some so inordinately vicious and dissolute, that they blush not once to pollute themselves with this filthines, *Reuben*

Gen. 35.

the Patriarch was one of this vile crue, that shamed not to defile himselfe with *Bilha* his fathers concubine; but he was cursed for his labour: for whereas by right of eldership and birth he ought to haue had a certaine prerogatiue and authoritie ouer his brethren, his excellencie shed it selfelike water, and hee was surpassed by his brethren both in encrease of progenie and renowne. *Ammon*, one of king *Dauids* sonnes was so strongly enchanted with the loue of his sister *Thamar*, that to the end to fulfil his lust, he traiterously forced her to his will: but *Absolom* her naturall brother (hunting for opportunitie of reuenge for this indignitie towards his sister) inuited him two yeares after to a banquet with his other brethren, and after the same, caused his men to murder him for a farewell.

Gen. 49.

2. Sam. 13.

Rape,
lib. 2. cap. 21.

2. Sam. 16.

The same *Absolom* that slew *Ammon* for incest with his sister, committed himselfe incest with his fathers concubines, moued thereto by the wicked counsell of *Achitophel*, that aduised him to that infamous deed of defiling his fathers bed: but it was the forerunner of his ouerthrow, as we haue already heard.

Suet. Lamprid.

Diuers of the Romane Emperours were so villanous and wretched, as to make no bones of this sinne with their owne sisters, as *Caligula*, *Antonius*, and *Commodus*: and some with their

their mothers, as *Nero*, so much was he giuen ouer and transported to all licentiousnesse.

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Oros. lib. 7. ca. 4.

Plutarch telleth vs of one *Cyanippus*, that being overcome with wine, deflowered his owne daughter *Cyane*; but hee was slaine of her for his labour. Neither doe I thinke it so vnnatural a part for her to kill her father, as in him to commit incest with his owne daughter: for the Oracle lessened, or rather approued her fault, when it abhorred and chastened his crime: for when *Syracusa* was grievously infected with the pestilence, it was pronounced by the Oracle, That the plague should continue till the wicked person was sacrificed: which darke speech when no man knew, *Cyane* haled her father by the head to the Altar; telling them, that he was that wicked person pointed at by the Oracle, and there sacrificed him with her owne hands, killing her selfe also with the same knife, that her innocencie might bee witnessed euen by her blood. Thus it pleased God euen among the idolatrous heathen, to execute justice and iudgement vpon the earth, though by the meanes of the diuell himselfe, who is the author of all such villanie.

Valeria Thusculana was in loue with her owne father, and vnder colour of another maid got to lie with him: which as soon as he vnderstood, he slew himselfe in detestation of his owne ignorant abomination and wickednesse: nay so monstrous and horrible is this sinne euen in the sight of man, that *Nausimenes* (a woman of Athens) taking her owne soune and daughter together, was so amased and griued therewith, that shee neuer spake word after that time, but remained dumbe all the rest of her life time: as for the incestors themselves, they liued not, but became murderers of their owne liues.

Plutarch.

Valerius.

Papirius a Roman, got with child his owne sister *Canusfa*: which when their father vnderstood, hee sent each of them a sword, wherewith they slew themselves.

But aboue all, the vengeance of God is most apparent in the punishment of *Heraclius* the Emperour, who to his noto-

Zodac. lib. 3.

E e

rious

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Paul. Diac.
lib. 18.

rious wickednesses, heresies, persecutions, and paganisme, he added this villanie, to defile carnally his owne sister; so to his notorious punishments (the Sarasins sword, dropsie, and the ruine of the Empire) the Lord added this infamous and cruell judgement, that he could not giue passage to his vrine, but it would flie into his face, had not a pentise been applied to his bellie to beat it downward. And this last plague was proper to his last sinne; wherein the very member which hee had abused, sought reuenge of him that abused it; for that hee had confounded nature, and most wickedly sinned against his owne flesh.

Agathias.

Agathias writing of the manners of the Persians, reporteth, That certaine Philosophers comming out of Ægypt into Greece, where they had scene all manner of vnnatural mixtures, found the carkasse of a man without sepulchre; which when in charitie they buried, the next day it was found vnburied againe: and as they went about to burie it the second time, a spirit appeared vnto them, and forbad them to do it; saying, that it was vnworthie that honour, seeing that when it liued he had committed incest with his owne mother. A notable storie, shewing that the verie earth abhorreth this monstrous confusion of nature; the truth whereof let it lye vpon the Authors credit.

Herodot. lib. 9.

Most abhominable was the incest of *Artaxerxes* King of Persia; for first he tooke to himselfe *Aspasia* his brother *Cyrus* concubine, hauing ouercome him in war; and afterward gaue the same *Aspasia* to his owne son *Darius* to wife; from whom, after carnall knowledge, he tooke her againe, committing incest vpon incest, and that most vnnaturally: but marke how the Lord punished all this; first *Darius* his eldest son was put to death for treason; then *Othus* (succeeding in the inheritance) slew *Arsame* another of his brethren; and albeit *Artaxerxes* himselfe died without note of judgment, yet his seed after him was punished for his offence; for so miserable a calamitie pursued them all, that in the second generation not one was left to sit vpon his throne.

Now.

Now to teach vs how execrable and monstrous this kinde of sinne is, and how much to be abhorred of all men, the example of a poore bruit beast may stand in stead of a lesſon for vs; it being so worthie of remembrance, that I thought meet to make rehearſall of it in this place. It is reported by *Varro Varro*. a learned and graue Writer (whom Saint *Augustine* often commendeth in his booke *de Cinitate Dei*) of a certain horse *Lib. 2. de Re- rustica, cap. 7.* which by no means could be brought to couer a mare that was his damme, vntill by hiding her head they beguiled his senses: but after when he perceiued their guile, and knew his damme being vncouered, he ran so furiously vpon the keeper with his teeth, that incontinently he tore him in pieces. Truly a miraculous thing, and no doubt diuinely caused, to reprove the enormous and too vnruely lusts of men.

CHAP. XXXIIII.

Of Effeminate persons, Sodomites, and other such like Monsters.



Sardanapalus King of Assyria was so lasciuious and effeminate, that to the end to set forth his beautie, hee shamed not to paint his face with ointments, and to attyre his bodie with the habits and Ornaments of women, and on that manner to sit and lie continually among whores, and with them to commit all manner of filthinesse and villanie: wherefore being thought vnworthie to beare rule ouer men, first *Arbaces* his lieutenant rebelled; then the Medes and Babylonians reuolted, and jointly made war vpon him, till they vanquished and put him to flight: and in his flight he returned to a tower in his palace, which (mooued with griefe and dispaire) he set on fire, and was consumed therein.

Frog. lib. 1.

Cic. Lib. 5.

Tusc. quest.

Such like was the impudent lasciuiousnesse of two vnwor-

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Lamprid.

the Emperours, *Commodus* and *Heliogabalus*, who laying aside all Imperial grauity, shewed themselues oftentimes publicly in womans attire; an act as in nature monstrous, so verie dishonest and ignominious: but like as these cursed monsters ran too much out of frame in their vnbridled lusts and affections, so there wanted not many that hastened and emboldened themselues to conspire their destruction, as vnworthie in their judgements to enjoy the benefit of this light: wherefore to one of them poison was ministred, and when that would take no effect, strangling came in the roome thereof, and brought him to his end: the other was slain in a jakes where hee hid himselfe, and his bodie (drawne like carrion through the streets) found no better sepulchre than the dunghill.

Gen. 19.

Touching those abhominable wretches of Sodome and Gomorrah which gaue themselues ouer with all violence, and without all shame and measure, to their infamous lusts, polluting their bodies with vnnaturall sinnes, God sent vpon them an vnnaturall raine, not of water, but of fire and brimstone, to burne and consume them, that were so hot and feruent in their cursed vices: so that they were quite rooted and raked out of the earth, and their Cities and habitations destroyed, yea and the verie soile that bore them, made desolate and fruitlesse; and all this by fire, whose smoke ascended like the smoke of a furnace: yea and in signe of a further curse for to bee a witnesse and a marke of this terrible judgement, the earth and face of that countrey continueth still parched and withered: and (as *Iosephus* saith) whereas before it was a most plentiful and fertile soyle, and as it were an earthly paradise, bedecked with fine gallant cities; now it lyeth desart, vnhabitable, and barren, yeelding fruit in shew, but such as being touched, turneth to cinders. In a word, the wrath of God is so notoriously and fearefully manifested therein, that when the holy Ghost would strike a terrour into the most wicked, hee threateneth them with this like punishment, saying:

The

• The Lord will raine vpon each wicked one,
Fire, snares, and brimstone, for their portion.

Howbeit this maketh not but that still there are too many such monsters in the World, so mightily is it corrupted and depraued: neither is it any maruel, seeing that diuers bishops of Rome, that take vpon them to be Christs vicars, and Peters successours, are infected with this filthie contagion: As namely, Pope *Iulius* the third, whose custome was to promote none to Ecclesiasticall liuings saue onely his buggerers: Amongst whom was one *Innocent*, whom this holy father (contrarie to the Suffrages of the whole Colledge) would needs make Cardinal: nay, the vnsatiable and monstrous lust of this beastly and stinking goat was so extraordinary, that he could not abstain from many Cardinals themselves. *Iohn de la Casa*, a Florentine by birth, and by office Archbishop of Benevento, and Deane of his Apostaticall chamber, was his Legat and Intelligencer in all the Venetian Seignories: a man equall, or rather worse than himselfe; and such a one, as whose memory ought to be accursed of all posterity, for that detestable book which hee composed in commendation and prayse of Sodomie; and was so shamelesse, nay rather possessed with some diuellish and vncleane spirit, as to divulgate it to the view of the world. Here you may see (poore soules) the holinesse of those whome you so much reuerence, and vpon whome you build your beleefe and religion: you see their braue and excellent vertues, and of what esteeme their lawes and ordinances ought to be amongst you. Now touching the end that this holy father made, it is declared in the former booke among the ranke of Atheists, where we placed him. And albeit that he and such like villains please their owne humors with their abominations, and approue and cleere themselves therein, yet are they rewarded by death, not onely by the law of God, *Leuit. 20.* but also by the law of *Iulia*.

When *Charlemaigne* reined in France, there happened a
E e iij most

Of Effeminate persons, &c. *The Theatre of*

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Nic. Gil. vol. 1.

most notable judgement of God vpon the Monkes of *Saint Martin* in *Tours*, for their disordinate lusts: they were men whose food was too much and daintie, whose ease was too easie, and whose pleasures were too immoderat, being altogether addicted to pastimes and merriments: in their apparell they went clad in silke like great lords; and (as *Nichol. Gill.* in his first volume of *French Chronicles* saith) their shoes were gilt ouer with gold, so great was the superfluity of their riches and pride: in summe, their whole life was luxurious and infamous: for which cause there came forth a destroying Angel from the Lord (by the report of *Eudes* the Abbot of *Clugnie*) and slew them all in one night, as the first borne of *Ægypt* were slaine, saue one onely person that was preserued, as *Lot* in *Sodome* was preserued. This strange accident moued *Charlemaigne* to appoint a brotherhood of *Canons* to be in their room (though little better, and as little profitable to their commonwealth as the former.

Leuit. 18.

Exod. 22.

Leuit. 20.

Deut. 27.

It is not for nothing that the law of God forbiddeth to lye with a beast, and denounceth death against them that commit this foule sin: for there haue been such monsters in the world at sometimes, as wee read in *Calius* and *Volaterranus*, of one *Crathes* a shepherd, that accompanied carnally with a shee goat; but the bucke finding him sleeping, offended and prouoked with this strange action, ran at him so furiously with his hornes, that he left him dead vpon the ground. God that opened an asses mouth to reprove the madnesse of the false Prophet *Balaam*, and sent Lions to kill the strange inhabitants of *Samaria*, employed also this bucke about his seruice in executing just vengeance vpon a wicked varler.

CHAP.

CHAP. XXXV.

*Of the wonderfull euill that ariseth from
this greedinesse of lust.*

IT is to very good reason, that the
Scripture forbiddeth vs to abstayne ^{1.Ioh.}
from the lust of the flesh and the eies,
which is of the world and the corrup-
tion of mans own nature; for so much
as by it we are drawne and inticed to
euil, it being as it were a corrupt root
which sendeth forth most bitter,
sowre, and rotten fruit: and this happeneth not onely when ^{Iam.}
the goods and riches of the world are in quest, but also when
a man hunteth after dishonest and vnchaste delights: this con-
cupiscence is it that bringeth forth whoredomes, adulteries,
and many other such sins, whereout spring forth oftentimes
floods of mischiefs, and that diuers times by the selfewill and
inordinat desire of priuat and particular persons: what did the
lawlesse lust of *Putiphars* wife bring vpon *Ioseph*? was not his ^{Gen.39.}
life indangered, and his body kept in close prison, where hee
cooled his feet two yeares or more?

We haue a most notable example of the miserable end of a
certaine woman, with the sacking and destruction of a whole
citie, and all caused by her intemperance and vnbridled
lust.

About the time that the Emperour *Phocas* was slaine by *Sabel.*
Priscus, Ione *Gysulphus* (Gouernor and Chieftain of a Coun-
try in Lumbardy) going out in defence of his country against
the Bauarians (which were certaine reliques of the Hunnes)
gauethem battell, and lost the field and his life withall: Now
the conquerours (pursuing their victorie) laied siege to the
chiefe Citie of his prouince, where *Romilda* his wife made
her abode; who viewing one day from the walls the young

and faire king, with yellow curled locks galloping about the city, fell presently so extreemely in loue with him, that her mind ran of nothing but satisfying her greedie and new conceiued lust: wherefore (burying in obliuion the loue of her late husband, with her yong infants yet liuing, and her country, & preferring her own lust before them al) she sent secretly vnto him this message, That if he would promise to marrie her, shee would deliuer vp the citie into his hands: Hee, well pleased with this gentle offer (through a desire of obtaining the citie, which without great bloudshed and losse of men he could not otherwise compasse) accepted of it, and was receiued vpon this condition within the walls: and lest he should seem too perfidious, hee performed his promise of marriage, and made her his wife for that one night; but soone after (in scorn and disdaine) he gaue her vp to 12 of his strongest leachers, to glut her vnquenchable fire: and finally nailed her on a gibbet, for a finall reward of her treacherous and boundlesse lust. Marke wel the miserie whereinto this wretched woman threw her selfe, and not onely her selfe, but a whole city also, by her boiling concupiscence, which so dazled her vnderstanding, that she could not consider how vndecent it was, dishonest, & inconuenient, for a woman to offer her selfe, nay to solicit a man that was an enemy, a stranger, and one that she had neuer seen before, to her bed, & that to the vtter vndoing of her selfe and all hers. But euen thus, many more (whose hearts are passionat with loue) are blindfolded after the same sort (like as poëticall *Cupid* is fayned to be) that not knowing what they take in hand, they fall headlong into destruction ere they be aware. Let vs then be here aduertised to pray vnto God that he would purifie our droffie hearts, and diuert our wandring eies from beholding vanitie, to be seduced thereby.

C H A P. XXXVI.

Of vnlawfull Gestures, Idlenesse, Gluttonie, Drunkennesse, Dauncing, and other such like dissoluzenesse.



Like as if wee would carrie our selues chastly and vprightly before God, it behoueth vs to auoid all filthinesse and adulterie, so wee must abstaine from vnciuil and dishonest gestures, which are (as it were) badges of concupiscence, and coales to set lust on fire, and instruments to injure others withall. From hence it was, that *Pompey Sabell*

caused one of his souldiers eyes to be put out in Spaine, for thrusting his hand vnder a womans garment that was a Spaniard: and for the same or like offence did *Sertorius* command a footman of his band to be cut in pieces. O, that wee had in these daies such minded captaines, that would sharply repress the wrongs and rauishments which are so common and vsuall amongst men of warre at this day, and so vncontrolled! they would not then doubtlesse be so rife and common as in these daies they are.

Kissing is no lesse to be eschewed than the former, if it be not betwixt those that are tyed together by some bond of kindred or affinitie, as it was by antient custome of the Medes and Persians, and Romanes also; according to the report of *Plutarch* and *Seneca*: and that which is more, *Tiberius Caesar* *Succ.* forbade the often and daily practise thereof in that kinde, as a thing not to bee frequented, but rather vtterly abhorred, though it be amongst kinsfolkes themselves. It was esteemed an indignitie among the Græcians, to kisse any maid that was not in bloud or affinitie allyed vnto them; as it manifestly appeareth.

426. ~~246.~~

Valer. lib. 1.

cap. 5.

De ciuitat. Dei.

lib. 22. cap. 11.

Gen. 27. 45.

2. Sam. 20. 9.

1. Sam. 10.

Iust. Apolog. 2.

Tertul.

Prou. 7. 13.

peareth by the earnest suit and request of the wife of *Pisistratus* the Tyrant of Athens, to put to death a yong man for kissing her daughter in the streets, as he met her, although he was nothing but loue that moued him thereto. Saint *Augustine* also affirmeth, That he which wantonly kisseth a woman that is not his wife, deserueth the whip. It is true, that the holy Scripture often mentioneth kissing, but either betwixt father and childe, or brethren or kinsfolkes, or at least in manner of salutation betwixt one another of acquaintance, according to the custome of the people of God: and sometimes also it is mentioned as a token of honor and reuerence, which the subject performeth to his superior in this action. In the former ages Christians vsed to kisse also; but so, that it was euer betwixt parties of acquaintance; and in such sort, that by this manner of greeting they testified to each other their true and sincere charitie, peace, and vnion, of heart and soule in the Lord. Such chearings and louing embracings were pure and holy, not lasciuious and wanton, like the kisses of prophane and lecherous wretches and strumpets, whereof *Solomon* maketh mention.

Furthermore, euery man ought to shun all meanes and occasions which may induce or entice them to vncleanenesse; and amongst the rest especially Idlenesse, which cannot chuse but be as it were a wide dore and passage for manie vices to enter by, as by experience wee see in those that occupie themselves about no good nor profitable exercises, but mispend their time in trifling and doing nothing, and their wits either vpon vaine and foolish conceits to the hurt of others, or vpon lasciuious and vnchaste thoughts, to their owne ouerthrow; whereas on the contrarie, to them that are well employed either in bodie or mind, no such thing becometh; wherefore wee ought to bee heere aduertised euerie one of vs to apply our selues to some honest and secmely trade, answerable to our diuers and seuerall estates and conditions, and not to suffer our selues to be ouergrowne with Idlenesse, lest thereby wee fall into mischiefe; for whom the aduersarie (that malicious and

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wicked one) findeth in that case, hee knowes well how to fit them to his purpose, and to set them about filthie and pernicious seruices.

Next to idlenesse, the too much pampering the bodie with daintie and much food is to be eschewed: for like as a fat and well fed horse winceth and kicketh against his rider, so the pampered flesh rebelleth against God and a mans owne selfe. This fulnesse of bread, and abundance of fleshly delights, was the cause of the destruction of Sodome and Gomorrha: and therefore our Sauour to good purpose warneth vs, to take heed to our selues, that wee be not oppressed with sursetting and drunkenesse: and the Apostle, to take no thought for the flesh to fulfill the lusts thereof, *but to walke honestly, not being given to gluttonie and drunkenesse, chambering, and wantonnesse*: and in another place, not to bee drunke with wine, wherein is excesse: for besides the losse of time and mispence of goods, the grievous diseases and pangs of the bodie, and dulling and besotting of the wit, which spring from intemperance, many other great euils depend and wait thereon; as whoredomes, adulteries, vncleanneses, quarrels, debates, murders, with manie other such like disorders and mischiefes.

Noah, that holy Patriarch, by drinking too much wine, not onely discovered his owne shame, but also was the occasion of that cruell curse which the Lord sent vpon the posteritie of Cham, which euen to this day lyeth heauie vpon them.

Lot, though he hated the sinne of Sodome, and escaped the punishment of Sodome, yet being overcome with the wine of the mountains, he committed incest with his own daughters, and made a new Sodome of his owne family.

Balthasar, riotting and reuelling amongst his pots, had the end both of life and kingdome denounced against him, by a bodilesse hand-writing vpon the wall, the Lords decree. Whilest Holofernes besotted his senses with excesse of wine and good cheare, Iudith found meanes to cut off his head.

The

428: ~~248~~

The Emperours *Septimius Senerus*, and *Iovinianus*, died with eating and drinking too much.

Euseb.

Likewise a certaine African called *Donitius*, ouercharged his stomacke with so much food at supper, that hee died therewith.

Gregorie of Tours reporteth of *Childericke* a Saxon, that glutted himselfe so full of meat and drinke ouer night, that in the morning he was found choked in his bed,

In our memorie there was a Priest in Rouergne, neere Milan, that (dining with a rich farmer for his yeres dinner) cheered himselfe so well, and filled his bellie so full, that it burst in two, and he died suddenly.

Plutarch.

Alexander the Great hauing inuited many of his fauorits and captaines to supper, propounded a crowne in reward to him that should drinke most: now the greatest drinker swallowed vp foure steanes of wine, and woon the price, being in value worth six hundred crownes; but lost his life (a jewell of greater worth) for he suruiued not three dayes after the vile excelsse: besides, the rest that stroue with him in this goodly conflict of carousing, one and fortie of them died to beare him companie.

The same *Alexander* was himselfe subject to wine, and so distempered diuers times therewith, that hee often slew his friends at the table in his drunkenesse, whom in sobrietie he loued deereft.

Incest,

lib.2.cap.31.

Plutarch telleth vs of *Armitus* and *Ciranippus*, two Syracusians, that being drunke with wine, committed incest with their owne daughters.

Cleomenes, King of Lacedemonia, beeing disposed to carouse after the manner of the Scythians, drank so much, that he became, and continued euer after, sencelesse.

Anacreon the Poet, a grand consumer of wine, and a notable drunkard, was choaked with the huske of a grape.

The monstrous and riotous excelses of diuers Romane Emperors (as *Tiberius* by name, who was a companion of all drunkards) is strange to be heard, and almost incredible to be be-

beleueed: he loued wine so wel, that in stead of *Tiberius* they called him *Biberius*, and in stead of *Claudius*, *Caldus*, and in stead of *Nero*, *Mero*; noting by those nicknames, how great a drunkard he was.

The Earle of Aspremont (after hee had by infinite excesse exhausted all his substance) being vpon a day at *S. Michael*, dranke so excesssiuely, that he died therewith.

Cyrellus a citiſen of Hippon, had an vngracious ſonne, who leading a riotous and luxurious life, in the middeſt of his drunkenneſſe killed his owne mother great with childe, and his father, that ſought to reſtraine his furie, and would haue rauiſhed his ſiſter, had ſhe not eſcaped from him with many wounds. *Aug. tom. 10 Ver. 33. Paricid. lib. 2. cap. 11.*

Bonofus the Emperour is reported to haue beene ſuch a notorious drunkard, that hee was ſaid to be borne not to liue, but to drinke: if any Embaſſadours came vnto him, hee would make them drunke, to the end to reueale their ſecrets: hee ended his life with miſerie, euen by hanging, with this Epitaph, That a tunne, not a man, was hanged in that place. *Flavius Vopife*

Philoſtrates, being in the bathes at *Sinuella*, deuoured ſo much wine, that hee fell downe the ſtaires, and almoſt broke his necke with the fall. *Martid. lib. 11.*

Zeno, the Emperour of the Eaſt, was ſo notoriously giuen to excesſe of meats and drinckes, that his ſences being benumbed, he would often lye as one that was dead: wherefore being become odious to all men by his beaſtly qualities, his wife *Ariadne* fell alſo in deteſtation of him, and one day as he lay ſenceleſſe, ſhe transported him into a tombe, and throwing a great ſtone vpon it, pinned him to death, not ſuffering any to remooue the ſtone, or to yeeld him any ſuccor; and this was a juſt reward of his drunkenneſſe. *Platino.*

Pope *Paulus* the ſecond, beſide the exceeding pompe of apparell which hee vſed, hee was alſo verie carefull for his throat: for (as *Platina* writeth of him) hee delighted in all kinde of exquisite diſhes, and delicate wine, and that in ſuperfluitie:

fluitie; by which immoderate and continuall surfeiting hee fell into a grievous Apoplexy, which quickly made an end of his life. It is reported of him, that he eat the day before he died two great Melons, and that in a very good appetite; when as the next night the Lord stricke him with his heaueie judgement.

Philip. Melanct. lib. 4.

Alexander the sonne of *Basilus*, and brother of *Leo* the Emperour, did so wallow and drowne himselfe in the gulfe of pleasure and intemperance, that one day, after he had stufed himselfe too full of meat, as hee got vpon his horse, hee burst a veine within his bodie, whereat vpwards and downwards issued such abundance of bloud, that his life and soule issued forth withall.

The moderne examples of Gods fearefull judgements vpon drunkards, not onely in other countries, but euen in this Nation of ours, are many and terrible: all which if I should stand to report, it would be matter for a whole booke. Our reuerend Iudges in their seuerall circuits do finde by experience, that few murthers and manslaughteres are committed, which are not from this root of drunkenness: for when mens braines are heat with wine and strong drinke, then their tongues are let loose to opprobrious speeches, and thence proceed both sudden quarrels, and deliberate challenges, wherewith thousands are brought to their vntimely ends: Besides, the Lord punisheth the Drunkard many wayes; first, in his soule, with impenitencie and hardnesse of heart, which commonly followeth this vice: for as *Saint*

Augustine saith, *As by too much raine the earth is resolu'd into durt, and made unfit for tillage; so by excessive drinking, our bodies are altogether unfitted for the spirituall tillage, and so can bring forth no good fruits of holynesse and righteousness; but rather like bogges and marishes, are fit to breed nothing but serpents, frogs, and vermin, that is, all manner of abominable finnes and loathsome wickednesse.* Secondly in his bodie, with deformednesse of feature, filthie diseases, and vnseasonable death: for excessiue drinking breedeth crudities, Rheumes,

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Imposthumes, Gouts, Consumptions, Apoplexies, and such like; whereof men perish before they are come to the halfe of their naturall yeres: and this is one principall cause why men are now so short liued in respect of that they haue beene heeretofore. Thirdly, in his estate, for commonly pueritie, yea penurie followeth this vice at the heeles; as *Solomon* teacheth, *Proverbs* 21. 27. And lastly, with sudden death and destruction, euen in the midst of their drunken fits, as wofull experience doth make manifest euery day, and almost in euery corner of this land. Within these few yeres, of myne owne knowledge, three not farre from Huntington being ouercome with drinke, perished by drowning; when being not able to rule their horses, they were carried by their into the maine streame, from whence they neuer came out aliue againe, but left behinde them visible markes of Gods iustice, for the terrour and example of others; and yet what sinne is more commonly vsed and lesse feared than this.

Concerning Dauncing (the vsuall dependants of feasts and good cheere) there is none of sound iudgement that know not, that they are baits and allurements to vncleannesse, and as it were instruments of bawdrie: by reason whereof they were alwayes condemned among men of honour and reputation, whether Romans or Greekes, and left for vile and base minded men to vse. And this may appeare by the reproach that *Demosthenes* the Orator gaue to *Philip* of Macedony and his Courtiers, in an Oration to the Athenians, wherein hee termed them common dauncers, and such as shamed not as soone as they had glutted their bellies with meate, and their heads with wine, to fall scurrilously a dauncing. As for the honourable Dames of Rome, truly we shall neuer reade that any of them accustomed themselves to daunce, according to the report of *Salust.* touching *Sempronia*, whome hee iudged to be too fine a dauncer and singer to be honourable withall: as if these two could no more agree than fire and water.

Urgo. Sicut. in. 150.
de. 17. 24. 20. 21.

Cicero

432
Murana.

Cicero in his apologic of *Murana* rehearseth an objection of *Cato* against his client, wherein he challenged him for dauncing in Asia; which he maketh a matter of so great reproch, that not daring to maintain or excuse the fact, he flatly denieth it; saying, *That no sober and discreet man euer would commit that fault, vnlesse his sence and reason was bereft him.* *Plutarch* also setting forth the vertues of women, putteth in this among the rest, that she ought to be no dancer: and speaking in another place to all others as well as women, biddeth them to repulse euen their friends, if they should lead and entice them to that exercise.

Besides, all the ancient Doctors of the Church haue vtterly condemned them as vnlawfull: *Thou learnest to sing prophane and idle songs* (saith *Basil*) *and forgettest the godly Psalmes and Hymnes which were once taught thee: thou caperest & leapest with thy feet in dances (vnwise as thou art) when as thou shouldst rather bend thy knees in praier to the Almighty: but what gain is got therby? Marry this, that virgins return robbed of their virginities, and married wines of their troth to their husbands: both, and all, lesse chaste than they went; & more dishonest than they should, if not in act, which peradventure may be, yet stained in thought, which cannot be eschewed.* Heare (saith *Chrisostome*) *you maids and wines, which are not ashamed to dance and trip it at others marriages, and to pollute your sexes; where soeuer a lasciuious dance is danced, there the diuell beareth the other part, and is the author of it. It is better* (saith *Ambrose*) *to dig and delue vpon holy daies than to dance.* And in another place writing to his sister, he saith, *That he need not care for dissolute behaniors and songs which are vsed at marriages to make him merry withal; for when banquets are concluded with dances, then is chastity in an euil case and in great danger to suffer shipwracke by those suspicious allurements.* Besides this, dauncing hath beene absolutely forbidden by consent of the whole church of Christ before time, vnder pain of excommunication; as it may appeare by the Constantinopolitan Councell vnder *Iustinian* the Emperour: what answer can they make

Orig lib. 1.
contra Cels.
Can. 5. & 52.

make then to this, that are Christians, and allow of these forbidden sports? Is it the denying of a mans selfe? The spiritual regeneration? The putting off the old man touching our conversation in this life? And if all adulterie and vncleannesse, Ephes. 5. 4. all filthinesse and foolish talking, jesting and such like, ought not once to be named amongst vs, because they are things not comely: If I say it bee not lawfull to ieast or speake the least lasciuious word that is, how shall it be lawfull to do an action with the motion and consent of the whole body, which representeth nothing else but folly, vanitie, & lasciuiousnesse? And this is for them that demand where dauncing is forbidden in the Scripture; which I touch as it were by the way, and doe but point at, not minding to frame any long discourse thereof, seeing there is a particular treatise touching the same matter, which he may read that desireth to know any more touching it. Now let vs see what goodly fruits and commodities haue risen therefrom. The daughters of the children of Israel being dancing in Silo vpon a festiuall day, after the manner of the vncircumcised Idolaters, were rauished by the Beniamites for to be their wiues, and that mixtly without regard of one or other, were they of neuer so high or base condition. Iudg. xxi.

At the feast which *Herod* the Tetrarch made to the princes and captains and nobles of Galilee, the daughter of *Herodias* pleased him and his companie so well with her dancing, that to gratifie this filthie strumpet the incestuous Tyrant caused *Iohn Baptist* to be beheaded. Marke 6.

Lodowicke, Archbishop of Magdeburge, celebrating a solemne feast at a towne called Caluen, inuited many of the worthie citisens to make merrie with him: the place for their ioyaltie was the great hall wherein judiciall causes were appointed to be discussed. Here after the banquet ended they fell a dauncing, men and women mixtly together, such a ridiculous roundelay, and such a multitude, that what with the weight of their bodies, or rather the indignation of God against them for this scurrilous and immodest behauiour, the

beames of the house began to cracke and threaten a certaine ruine; whereat the Archbishop affrighted, caught hold by a faire dame, and began first to goe downe the stayres; but the steps afore loosened, as soone as he trode vpon them, tumbled downe, and he and his consort headlong withall, and were crushed in pieces. And thus he that was principall of the feast and sport, was made an example to all the rest, of the Lords vengeance, because he dishonored his calling and profession by such lewd and light behauiour: and this was one goodly effect of dauncing.

*Chron. Magde-
burg.*

Another we read of in the Chronicles of the same citie to this effect, in a village called Olfemer, adjoyning to Stendell: As the Popish Priest played the minstrell to his parishioners that daunced the morris before him, and rejoyced in their merry May-games, a tempest arose, and a thunderbolt stricke off his right hand, together with the harpe which hee played on, and consumed about twentie foure men and women of the companie: a just punishment of so prophane a Priest, who in stead of dehorting them (as his dutie bound him) from that lasciuious custome, plaied the chiefe part in their madnesse, and was an inciter of them vnto it.

*Lodonicus
Vines.*

Moreouer, in many places, by daunces grieuous and spitefull quarrels haue beene stirred vp, and many murders executed, the examples whereof are so euident and notorious, that it is not needfull now to stand vpon them: to conclude therefore this point with the saying of *Lodonicus Vines*, There is not a greater vanitie in the world than dancing; for (saith he I heard of certaine men of Asia, that comming into Spaine, when they first saw the Spaniards dance, were so sore affrighted, that they ran away for feare, supposing them to haue been either possessed with some spirit, or out of their wits at least: and truly I thinke if a man had neuer seene a woman daunce before, he could hardly be of another judgement, there being nothing that resemblenth frenzie and lunacie more than the strange shakings and motions of the bodie at the noyse of a beaten

beaten sheepe-skin: verily it is a pastime to marke the graue
behaviour, the measurable march, the pompe and ostentation
of women dauncers, and the great care they haue to performe
wisely so foolish an action: it is verie likely that all their wit
at that time is distilled from their head into their feet, for there
it is more requisite and needfull than in their braine. Thus
much saith *Lodowicus Vines*.

Now touching Mummeries and Maskes, I place them in
the same ranke with the other; for so much as they are deriued
from the same fountaine, and communicate the same nature,
and produce the same effects, and oftentimes are so perniti-
ous, that diuerse honourable women haue bene rauished and
conueyed away by their meanes: nay, and some Masquers
haue bene well chastised in their owne vices: as it happened
in the reigne of *Charles* the sixt, to six that masked it to a mar-
riage at the hostle of *Saint Pauls* in Paris, beeing attired like
wilde horses, couered with loose flax, dangling downe like
haire, all bedaubed with grease for the sifter hanging thereof,
and fast bound one to another, and in this guile entered the
hall, dauncing with torches before them: but behold sudden-
ly their play turned to a tragedie; for a sparke of one of their
torches fell into the greasie flax of his neighbour, and set it
immediatly on fire, so that in the turning of an hand they
were all on flame: then gaue they out a most horrible outcrie:
one of them threw himselfe headlong into a tub of water,
provided to rincetheir drinking cups and goblets, and vp-
on that occasion standing not farre off: two were burnt to
death, without stirring once from the place: The bastard
Foix and the Earle of *Iouy* escaped indeed present death;
but being conueied to their lodgings, they suruiued not two
dayes: the king himselfe beeing one of the six, was saued by
the Duchesse of *Berry*, that couering him with her loose
and wide garments quenched the fire before it could seise
vpon his flesh. *Froyssard* the reporter of this tragedie, sayth, *Vol. 4 cap. 52.*
That the next morrow euery man could say, that this was

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a wonderfull signe and aduertisement sent by God to the King to warne him to renounce all such fond and foolish deuices which hee delighted too much in, and more than it became a King of France to doe: and this was the euent of that gallant Masque.

It resteth now that wee speake somewhat of Playes and Comedies, and such like toys and May-games, which haue no other vse in the world but to depraue and corrupt good manners, and to open a doore to all vncleannesse: the eares of young folke are there polluted with many filthy and dishonest speeches, their eyes are there infected with lasciuious and vchaste gestures and countenances, and their wits are there stayned and embrued with so pernicious liquor, that (except Gods good grace) they will euer sauour of it: the holy and sacred Scripture ordained to a holy and sacred vse, is oftentimes by these filthie swine prophaned, to please and to delight their audience: in few words, there is nothing else to be found among them, but nourishment to our senses of foolish and vaine delights. For this cause many of the sager Romanes, as *Nasica* and diuers other Censors, hindred the building of the Theatres in Rome, for an opinion they had, that their sports and pastimes which were exercised therein, serued to no other purpose but to make the people idle, effeminate, and voluptuous: and besides, the masters, guiders, and actors of Playes were alwayes debarred as men infamous, from bearing anie publike Office or dignitie in the Commonwealth.

*Tercul.
Prof.*

Tacit. lib. 4.

*Fulgof.
De curiositate.*

*ind. plot in msh
La con. v. del. m.
Collur p. 150*

Tiberius *Cesar* himselfe, though of most corrupt and rotten manners and conuersation, yet in open Senat complained and found fault with the immodestie of Stage-players, and banished them at that same time out of Italie. When *Domitian* was Censor, he put out of the Senat a citisen of Rome, because hee was too much addicted to the imitation of the fashions of players and dauncers. And *Plutarch* saith, that we ought to shun all such spectacles.

Epistole. part 2. p. 18.

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If then such pastimes were by the iudgements of the Romanes noted with infamie, shall wee haue their equals in fol-
lies in better account? *Basil* calleth such sports and pastimes, *Homil. 4.*
the worke-house, forge, and common shop of all wicked-
nesse: and therefore *Chrysostome* prayeth and admonisheth
the faithfull of his time to abstaine from frequenting such
places. *S. Augustine* also forbiddeth to bestow our money *Homil. 6. in*
vpon tumblers, jugglers, and players, and such like. Beside, *1. cap Gen.*
by the Constantinopolitan Councell vnder *Iustinian*, it was *Can. 51.*
inhibited to be once present at such sports, vnder the paine of
excommunication: and that the ancient Christians did by
common consent not onely condemne but also vtterly ab-
staine from such pastimes, it may appeare by the testimonie
of *Tertullian*, writing to the Gentiles to this effect: *Wee re- Apolog.*
nounce and send backe (saith he) sports and plaies vnto you, as
to the head and fountaine from whence they were first deriued:
wee make no reckoning of those things which wee know were
drawne from superstition: we loue not to behold the folly of tur-
ning with chariots, nor the vnchastitie of the Theatre, nor the
crueltie of sword-playing, nor the vanitie of leaping, wrestling,
and dancing: but take pleasure in exercises of better report, and
lesse hurt.

Moreouer, how odious and irkesome in the sight of the
Lord such spectacles are, and what power and sway the di-
uell beareth therein, the iudgement of God vpon a Chri-
stian woman (reported by *Tertullian*) may sufficiently in- *Tertull. de*
struct vs: There was a woman (sayth hee) that went to the *spect.*
Theatre to see a play, and returned home possessed with an *Case p. 33.*
uncleane spirit: who being rebuked in a conjuration for da-
ring to assault one of the faith, that professed Christ; answe-
red, that hee had done well, because he found her vpon his
owne ground.

The same authour reporteth another example as strange,
of a woman also that went to see a Tragedie acted, to whom
the night following appeared in a dreame the picture of a

sheet (a presage of death) casting in her teeth that which shee had done; and five dayes after, death himselfe seised vpon her.

Lib. of instruction of a Christian woman.

As touching wanton songs, and vnchaste and ribald bookes (that I may be brieft) I will content my selfe onely with that which is alleadged by *Ludowicus Vines* concerning that matter. *The Magistrate* (saith he) ought to banish out of his dominion all vn honest Songs and Poemes, and not to suffer nouelties to be published day by day in rimes and Ballads, as they are: as if a man should heare in a citie nothing but foolish and scurrilous Ditties, such as would make euen the younger sort that are well brought up to blush, and stirre vp the indignation of men of honour and grauitie: this ought Magistrates to prevent, and to discharge the people from reading *Amadis*, *Tristram*, *Launcelot due Lake*, *Melusine*, *Poggius scurrillities*, and *Boccace nouelties*; with a thousand more such like toyes: and thus much out of *Vines*.

CHAP. XXXVII.

Of Theeves and Robbers.



It followes that we speake in the next place of such as by their greedie couetousnesse and vnquenchable desire of lucre, transgresse the fourth commandement of the second Table; to wit, *Thou shalt not steale*: wherein not onely simple theft, but also Sacriledge is condemned: and first of sacriledge.

Ioshua 7.

Into this sinne fell wretched *Achan* in the time of *Ioshua*, when in the sacke of *Iericho* he seeing a Babylonish garment, with certaine gold and siluer, couered it and stole it away, and hid

hid it in his tent, contrarie to the commaundement of the Lord: for which cause the Lord was offended with his whole people, as if they all had been accessarie to the crime, and enfeebled them so before their enemies, that they were beaten downe at Hay, and shamefully put to flight: neither was his anger appeased, vntill that the offendant being diuinely and miraculously descried, was stoned to death and burnt with his children and all his substance.

But to come vnto prophane stories, letvs begin with *Heliodorus*, Treasurer of *Selenchus* King of Asia; who by the kings commandement and suggestion of one *Simon* Gouvernour of the Temple, came to take away the gold and siluer which was kept in the Tresurie of the Temple, and to transport it vnto the Kings Tresurie; whereat the whole Citie of Ierusalem put on sackcloath, and poured out prayers vnto the Lord: so that when *Heliodorus* was present in the temple with his soldiers readie to seise vpon the treasure, the Lord of all spirits and power shewed so great a vision, that hee fell suddenly into extreme feare and trembling: for there appeared vnto him an horse with a terrible man sitting vpon him, most richly barbed, which came fiercely and smote at him with his forefeet: moreouer, there appeared two young men, notable in strength, excellent in beautie, and comely in apparell, which stood by him on either side, and scourged him with manie stripes: so that *Heliodorus* that came in with so great a companie of souldiers and attendants, was stricken dumbe, and caried out in a litter vpon mens shoulders; for his strength was so abated, that he could not helpe himselfe, but lay destitute of all hope of recouery, so heauy was the hand of God vpon him, vntil by the prayers of *Onias* the high Priest he was restored; then loe hee confelled, that he which dwelt in heauen had his eye on that place, and defended it from all those that came to hurt and spoile it.

Another of this crue was in *Crassus* the Romane; who entering Hierusalem, robbed the Temple of two thousand

*Iosephus.
Zonar.*

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*Campoful.
lib. 1.*

talents of silver and gold, beside the rich ornaments, which amounted in worth to eight thousand Talents, and a beame of beaten gold containing three hundred pound in weight: for which sacriledge, the vengeance of God so pursued him, that within a while after hee was overcome by the Parthians, and together with his sonne slaine, his euill gotten goods beeing dispersed, and the skull of his head beeing made a ladle to melt gold in, that it might be glutted with that beeing dead, which alieue it could be neuer satisfied with.

*Iosephus.
lib. 17.*

Zonar. Annal. 1

Herod following the steps of *Hircanus* his predecessor, that tooke out of the sepulchre of King *Dauid* three thousand talents of money, thinking to finde the like treasure, broke vp the sepulchre in the night, and found no money, but rich ornaments of gold, which he tooke away with him; howbeit to his cost: for two of his seruants perished in the vault, by a diuine fire, as it is reported, and he himselfe had small successe in his worldly affaires euer after.

Julian the Apostata robbed the Church of the reuenues thereof, and tooke away all beneuolences and contributions to schooles of learning, to the end the children might not be instructed in the Liberall Arts, nor in any other good literature. He exaggerated also his sacriledge with scornfull iests; saying, That he did further their saluation by making them poore; seeing it was written in their owne Bibles, *Blessed are the poore, for theirs is the kingdome of heauen*: but how this sacrilegious theefe was punished, is already declared in the former booke.

*Lib. 2. cap. 20.
Zonaras.*

Leo Groponymus tooke out of the Temple of Constantinople an excellent crowne of gold beset with precious stones; which *Mauritius* had dedicated to the Lord; but as soone as he had set it on his head, a cruell feuer seised vpon him, that he died verie shortly.

*Fulgof. lib. 1.
cap. 2.*

The punishment of the sacriledge of *Queene Vrraca* in Spaine was most wonderfull and speedie: for when in her war
against

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against her sonne *Alphonfus* she wanted money, shee robbed the church dedicated to *S. Isidore*, and tooke with her owne hands the treasures vp, which her souldiers refused to do: but ere shee departed out of the church vengeance ouertooke her, and strooke her dead in the place.

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Moreouer, the Lord so hateth this irreligious sin, that hee permitteth the diuell to exercise his crueltie vpon the spoilers of prophane and Idolatrous temples, as he did vpon *Dyonisius* the Tyrann of *Syracusa*; who after many robberies of holy things, & spoiling the churches, died suddenly with extreame joy, as authors report. He spoiled the Temple of *Proserpina* at *Locris*, and shaued off the golden beard of *Aesculapius* at *Epidamnus*; saying, It was an vnseemly thing for *Apollo* to be beardlesse and his sonne bearded: he depriued *Iupiter Olympus* of his golden raiment, and gaue him a woollen coat in stead thereof; saying it was too heauie for him in the Summer, and too cold in winter, and that this was more conuenient for both seasons. The pretext of all his sacriledge was this, That seeing the gods were good, why should not he be partaker of their goodnesse.

Such another was *Cambyfes* king of *Persia*, who sent fifty thousand men to rob and destroy the temple of *Iupiter Ammon*; but in their journey so mightie a tempest arose, that they were ouerwhelmed with the sand, not one of them remaining to carrie newes of their successe.

Sabel. li. 1. ca. 3.
Herod. lib. 4.

Brennus was constrained to slay himselfe, for enterprising to rob the Temple of *Appollo* at *Delphos*: *Philametus*, *Onomarchus*, and *Phayllus*, went about the same practise, and indeed robbed the Temple of all the treasures therein; but one of them was burned, another drowned, & the third broke his necke: to conclude, the Athenians put to death a yong childe, for taking but a golden plate out of *Diana's* Temple; but first they offered him other jewels and trinkets, which when hee despised in respect of the plate, they rigorously punished him as guiltie of sacriledge.

Fulg. lib. 1. c. 2.

Cardinall *Wolsey* being determind to erect two new Colledges Stow Chron.

ledges, one at Oxford, and the other at Ipswich, obtained licence and authority of Pope *Clement* the seventh, to suppress about the number of fortie monasteries, to furnish and set forward the building of his said colledge: which irreligious sacriledge (I call it sacriledge both because he was perswaded in conscience that those goods belonged to the church, and so to him it was sacriledge; as also for that he did it in pride of his heart) was furthered by five persons, who were the chiefe instruments of the dissolution of *Daintrie Monasterie*, because the Prior and Couent would not grant them certaine lands in farme at their owne price. But what punishment ensued vpon them at Gods hand the world was witnesse of: for of these five persons, two fell at discord amongst themselves, and the one slew the other, for the which the suruior was hanged; the third drowned himselfe in a well; the fourth, being then worth two hundred pounds, within three yeares became so poore that he begged vntill his dying day; and the fifth (called *Doctor Allen*) was cruelly maimed in Ireland: The Cardinall himselfe falling into the kings displeasure, was deposed from his bishopricke, and dyed miserably: the colledges which hee meant to haue made so glorious a building, came neuer to any good effect, the one at Ipswich being cleane defaced, the other at Oxford vnfinished.

And thus much of sacriledge: Now let vs come and see the punishment of simple theft, the principall cause whereof is couetousnesse; which is so vnruely an euill, and so deep rooted in the heart of man, that euer yet it hath vsed to encroach vpon the goods of others, & to keepe possession of that which was none of it owne; breaking all the bonds of humanitie, equitie, and right, without being contained in any measure or meane; whereof wee haue a most notable example in the old world before the floud, which (by *Moses* report) overflowed with iniquitie and extortion, the mightie ones oppressed the weake, the greater trode vnder foot the lesse, and the rich deuoured the poore. When the Lord saw the generall deluge of sinne and disorder thus vniuersally spread (which indeed was
a signe

a signe of great defection and contempt of him) he like a just
 iudge that could not endure these monstrous iniquities, sent a
 deluge of waters amongst them, by opening the windowes
 of heauen, and breaking vp the fountains of the great deepes,
 and giuing passage to the waters both by heauen and earth,
 so that it rained forty daies and forty nights without ceasing
 and the waters preuailed vpon the earth, and ouercouered the
 high mountaines by fifteene cubites, the earth being reduced
 into the same estate which it had in the beginning before the
 waters were tooke away from the face thereof: verily it
 was a most hideous and sad spectacle, to see first the vallies,
 then the hils, and last the highest mountaines so ouerflowne
 with water, that no shew or appearance of them might bee
 perceiued; it was a dreadfull sight to behold whole houses,
 tossed too and fro vp and downe in the waues, and at last to be
 shiuered in pieces: there was not a citie nor village that pe-
 rished not in the deepe, not a tree nor tower so high that
 could ouerpeere the waters: as they encreased more and more
 in abundance, so feare, horror, and despaire of safetie en-
 creased in the heart of euerie liuing soule. And on this fashi-
 on did God punish those wicked rebels, not at one blow, but
 by little and little encreasing their paine, that as they had a
 long time abused his patience, and made no reckoning of a-
 mendment, so the punishment of their sinne might be long
 and tedious. Now in this extremitie one could not helpe a-
 nother, nor one enuie another, but all were concluded vnder
 the same destruction, all surprised, assieged, and enuironed a-
 like, as well he that roued in the fields, as he that stayed in the
 houses, hee that climbed vp vnto the mountaines, as he that a-
 bode, in the vallies, the mercilesse waters spared none: it was
 to no purpose that some ascended their high houses, some
 climbed vpon trees, and some scaled the rockes, neither one
 nor other found any refuge or safetie in any place, the rich
 were not saued by their riches, nor the strong by the pith of
 their strength, but all perished & were drowned together, ex-
 cept *Noah* & his family: which punishment was correspondēt

vuto

vnto the worlds iniquitie, for as the earth was corrupted and polluted with abundance of sinne, so God sent abundance of water to purge and cleanse away the filthinesse thereof, as at the latter day he will send fire to purifie and refine heauen and earth from their dregs, and restore them to their first and purest estate. And thus God reuenged the extortion and crueltie of that age.

But yet for all this, those sins were not then so defaced and rooted vp, but that they be burnished againe and growne in time to as big a bulke: for euen at this day the greatest part of the world is giuen to practise fraud and deceit, and by vnlawfull meanes to encroach vpon others goods: which subtilties though they desire neuer so to disguise and cloke, yet wil they euer be condemned and reputed kindes of theft before God: now as some are of greater power and authoritie than others in the world, so answerable to themselues is the qualitie of their sinnes, and by consequence the punishment: the greater of power, the greater theeves, and the greater judgement; for if a poore man that through pouerty & necessity cutteth a purse or stealeth any other trifle, be culpable, how much more culpable shall hee that is rich be, that vsurpeth the goods of his neighbour?

Draco the lawgiuer of Athens, appointed death to be the punishment of theft: *Solon* mitigated that rigor, and punished it with double restitution: The Locrians put out his eyes that had stolne ought from his neighbour: The Heturians stoned them to death: The Scythians abhorred them more than all creatures, because they had a communitie of all things except their cups: the Vacceians vsed such seueritie towards this kind of men, that if one had but taken a handfull of corn, he was sure to die for it.

Marcus Fabius being Cenfor, condemned his owne son *Buteo* to death, beeing apprehended for theft. *Tiberius* the Emperour punished a souldier after the same manner, for stealing a Peacocke: in summe, there was no Common-wealth wherein this sinne was not highly detested, and sharply punished,

nished, except the Lacedemonian, where it was permitted and tollerated for their exercise of warlike discipline.

It was a rash and seuerer, yet as it proued a just deed of *Tam-berlaine* that mightie Tyran and Conqueror of Asia, when a poore woman complained to him of one of his souldiers, that had taken from her a little milke and a piéce of cheese without paiment, he caused the soldiers bellie to be ripped, to see whether she had falsely accused him or no, and finding the milke in his stomacke, adjudged him worthy of that punishment, for stealing from so poore a woman. *Theatr. histor.*

When *Theophilus* raigned Emperor in the East, there was a certaine souldier possessed of a very gallant and braue horse which his captaine by all means possible sought to get from him, but he would not in any case part with him; wherefore he put him forth of pay, & tooke his horse from him by force, and sent him for a present to the Emperour *Theophilus*: now it chanced that this poore souldier was slain in the battell for want of his horse, and his wife and children left destitute of succor, insomuch that through necessity she was constrained to flie to Constantinople, and to complaine to the Emperour of the injurie done vnto her husband; with this resolution entering the city, she met the Emperour riding vpon her husbands horse, and catching the horse bridle, challenged him not onely for stealing the horse, but also beeing the cause of her husbands death. The Emperour wondring at the womans boldnesse, examined her more narrowly, and found out the whole practise of that wicked captaine, whom he banished presently his Empire, and bestowed his possession in recompence vpon the distressed widow. *Zonar. Annal. 3.*

Ibicus the Poet beeing set vpon by theeves, when hee saw that they would not onely spoile him of his money but of his life also, he cried for helpe and reuenge to the cranes that flew ouer his head: a while after as these murdering theeves sat together in the market place, the same cranes appearing vnto them in the aire, they whispered one another in the eare, and sayd,

Plut.

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Luther.

Albert. Craniz
lib. 10. cap. 7.

Craniz lib. 10.
cap. 30.

sayd, yonder flie *Ibicus* reuengers: which though secretly spoken, yet was ouer heard: so that they being examined & found guiltie, were put to death for their paines. The like storie *Martin Luther* reporteth touching a traeller; only differing in this, that as cranes detected the former, so crows laid open the latter. *lib. p. 299*

In the yere 1384, when as all Saxonie was so infested with theeues, that no man could trauell safely in the countrey, the Princes calling a Councel, set downe this order, That not onely the theeues themselves should be seuerely punished, but all that did protect or harbour any of them; which decree when as *Theodorick* countie of *Weringrode* impugned, the bodie of the Councell sent for him, and adjudged him to a most cruell and shamefull death.

In the yere 1410, *Henry* duke of *Luneburg*, a most just & seuerer prince, went about to purge his countrey from all thefts and robberies, insomuch as the least offence committed in that kinde he suffered not to goe vnpunished: now it hapned as the Duke went towards *Luneburg*, hee sent before him one of his chiefeft officers to prouide necessaries against his coming: who riding without a cloake, the weather being cold, entreated a ploughman to lend him his cloake till his returne; which when the clowne refused to doe, hee took it without leaue, but it cost him his life for it; for the ploughman awaited the dukes coming, and directed his complaint vnto him on this manner: What auaieth it (O noble Prince) to seeke to suppress the courage of theeues and spoylers, when as thy chiefeft officers dare commit such things vncontrolled, as the lieutenant of *Tzela* hath but now taken from me my cloake? The Duke hearing this complaint, and considering the cause, dissembled his counsell till his returne backe from *Luneburg* vnto the same place, where calling for his lieutenant, and rating him for his injurie, hee commaunded him to bee hanged vpon a tree. A wonderfull seueritie in iustice, and worthie to be commended: for what hope is it to root out small and pe-

tie

theeves, if we suffer grand theeves to goe vncorrected.

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There is another kind of theft practised of them that be in authoritie, who vnder title of confiscation assume vnto themselves stolen goods, and so much the readilier, by how much the value of the things amounteth to more worth: an action altogether vnjust, and contrary to both diuine and humane lawes, which ordaine to restore vnto euerie man his own: and truly hee that in stead of restitution withholdeth the goods of his neighbor in this manner, differeth no more from a theefe than that the one stealeth boldly without feare, the other timeously and with great danger: and what greater corruption of Iustice can there be than this? For who would follow the law vpon a theefe, when he knoweth he shal rather runne into further charge, than recouer any of his old losse? Beside this, it hapneth that poore small theeves are often drawne to the whip, or driuen to banishment, or sent to the gallowes, when rich grand theeves lye at their ease, and escape vncontrolled, albeit the qualitie of their crime be farre vnequall: according to the Poet:

*The simple done by law is censured,
When rauenous crows escape unpunished.*

*Dat Deniam
cornis vexat
censura colum-
bas.*

The world was euer yet full of such rauenous rauens; so nimble in pilling others goods, and so greedie of their owne gaine, that the poore people in stead of being maintained and preserued in the peaceable enjoying of their portions, are gnawne to the verie bones amongst them: for which cause *Homer* in the person of *Agamemnon* calleth them deuourers of men: Likewise also the Prophet *David* in the sixteenth Psalme calleth them Eaters of his people: and yet want they not flatterers and trencher friendes (canker wormes of a Common-wealth) that vrge them forwards, and deuise dayly new kinde of exactions, like horse-leaches to sucke out the verie bloud of mens purses; shewing so much the more wit and deceit therein, by how much the more they hope to gain a great part thereof vnto their selues: being like

hungers

hungerstarued Harpeis, that will neuer bee satisfied, but still snatch and catch all that commeth neere their clouches: And these are they that doe good to no man, but hurt to all; of whome the Merchant findeth himselfe agriued, the Artificer troden vnder foot, the poore laborer oppressed, and generally all men endammaged.

CHAP. XXXVIII.

Of the excessive burdenings of the Comminaltie.

It is a just and approued thing before God, to doe honour and reuerence to kings and princes, & to be subject vnder them in allobedience: so it is a reasonable and allowable duetie to pay such tributes and subsidies) whereby their great charges and honourable estate may be maintained) as by right or equitie are due vnto them: and this is also commanded by our Sauour Christ in expresse words, when he saith, *Giue vnto Cesar that which is Cesars.* And by the Apostle *Paul* more expressely, *Pay tributes, render vnto all men their due: tribute to whom tribute belongeth, and custom to whom custom:* Marke how he saith, *Giue vnto all men their due:* and therein obserue, that kings & princes ought of their good and just disposition to be content with their due, and not seek to load and overcharge their subjects with vnnesessarie exactions, but to desire to see them rather rich and wealthie, than poore and needie; for thereby commeth no profit vnto themselves. Further it is most vnlawfull for them to exact that aboue measure vpon their commons, which beeing in mediocritie is not condemned: I say it is vnlawfull both by the law of God and man (the law of God and man is tearmed all that which both God and man allow and agree vpon, and which

a man

Mat. 22. 21.
Rom. 13. 7.

a man with a safe conscience may put in practise:) for the former we can haue no other schoolemaster nor instruction, saue the holy Scripture, wherein God hath manifested his will vnto vs concerning this verie matter; as in Deuteronomie the eighteenth, speaking of the office and durie of a king, hee forbiddeth them to bee hoorders vp of gold and siluer, and espousers of many wiues, and louers of pride: signifying thereby, that they ought to containe themselves within the bounds of modestie and temperance, and not giue the raines to their owne affections, nor heape vp great treasures to their peoples detriment, nor to delight in warre, nor to be too much subject to their owne pleasures: all which things are meanes of vnmeasurable expence: so that if it be not allowable to muster together multitudes of goods, for the danger and mischief that ensueth thereof, as it appeareth out of this place; then surely is it much lesse lawfull to leuie excessiue taxes of the people; for the one of these cannot be without the other: and thus for the law of God it is cleere, that by it authoritie is not committed vnto them, to surcharge, and as it were trample downe their poore subjects, by vnmeasurable and vnsupportable impositions.

As for that which the Prophet *Samuel* in the name of God giueth notice to the Israelites of, touching the right of a king; wherein he seemeth to allow him the disposition of the goods and persons of his subjects: I answer first, That God beeing an immouable truth, cannot contradict himself by commanding and forbidding the same thing; and secondly, that the word of the text in the originall signifieth nothing else but a custome or fashion, as it appeareth by the 1. *Sam.* 11. 13. besides, the speech that the Prophet vseth, importeth not a commandement, but an aduertisement of the subjection, whereunto the people were about to thrust themselves, by desiring a king after the maner of other nations, whose customes amongst them was to exercise authoritie and dominion as well ouer their goods as their persons: for which cause God would haue them forwarned, that they might know how vile

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a yoke

imposed a rate upon the sick people that came to Beersheba to drink the waters which were lately sprung & were very healthful, instantly the waters dried up and the hope of gain perisht. Taylors rule of holy living. Chap. 3. sect. 3. p. 224.

Let no Man appropriate to his own are what God by a special mercy, or the republicke hath made common; for that is both against Justice and charity too; and by miraculous accidents God hath declared his displeasure against such inclosure. When the Kings of Naples enclosed the gardens of Enotria, where the best Manna of Calabria descends, that no Man might gather it without paying Tribute; the Manna ceased, till the tribute was taken off; and then it came again, & so till after the third triall, the princes found they could not haue that in proper which God made to be common, they left it as free as God saue it.

The like happened in Egypt when Lycimachus laid an impost upon the Tragacian salt, it vanishing till Lycimachus left it publick.

And when the persecutors of King Antigonus

a yoke they put their owne neckes vnder, and what grieuous and troublesome seruitude they vndertooke, from the which they could no wayes be deliuered, no though they desired it with teares.

1. King. 12.

Furthermore, that a king in Israel had no power (in right and equitie) to take away the possessions of any of his subjects, and appropriat it to himselfe, it appeareth by *Naboaths* refusal to king *Achab*, to giue him his vineyard, though he requested it (as it may seeme) vpon very reasonable conditions, either for his money, or for exchange, so that a man would thinke hee ought not to haue denied him: howbeit his desire beeing thus crossed, he could not mend himselfe by his authoritie, but fell to vexe and grieue himselfe, and to champe vpon his owne bit, vntill by the wicked and detestable complot of *Iezabel*, poore *Naboath* was falsely accused, vnjustly condemned, and cruelly murdered; and then he put in possession of his vineyard: which murder (doubtlesse) she would neuer haue attempted, nor yet *Naboath* euer haue refused to yeeld his vineyard, if by any pretence of law they could haue layed claime vnto it: but *Naboath* knowing that it was contrarie to Gods ordinance, for him to part with his patrimony (which he ought most carefully to preserue) would not consent to sell ouer his vineyard, neither for loue nor money, nor other recompence: and herein hee did but his dutie, approued by the holie Scripture. Now how odious a thing before God the oppression of poore people is, it is manifest by his owne words in the Prophecie of *Ezechiel*, where he saith, *Let it suffice, o Princes of Israel, leaue off crueltie and oppression, and execute judgement and iustice: take away your exactions from my people, and cease to thrust them from their goods and heritages.* Now concerning the law of man, which all men agree vnto, because it is grounded vpon reason and equitie, wee finde no permission giuen to kings to vse the goods of other men at their pleasures; for that was farre from equitie: neither was there any such libertie bestowed vpon them, by those that first in the beginning exalted them to that degree of dignitie: but rather

Num. 36. 9.

Chap. 45. 9.

rather

Gods Iudgements. Comminaltie with Taxes.

rather (as diuers worthie authors auouch) their owne vertues and good behaiour which woon them credit amongst the better sort, installed them first vnto that honour. And truly there is nothing more rightfull and just in mans societie, than that euery one should possesse and injoy that which is his own in peace and quietnesse, without disturbance or violence; in which respect also, rules of justice are established, called lawes, which no good kings will euer seeke to stand against. They are indeed Lords of the earth, as some say, and truly; but so, that their Lordships stretch no further than right, and passe not the rule of equitie: and notwithstanding, the proprietie of goods and possession remaineth vntouched. To kings (saith *Seneca*) pertaineth the soueraigntie ouer all things, but to priuat men the proprietie.

451
*Cic lib. 3.
de legibus.
Aug. de Ciuit.
Dei lib. 4. ca. 8.*

*Lib. 7. c. 4. & 5.
de beneficijs.*

Nic. Gil.

Tiberius Caesar being solicited by the gouernors of the prouinces, to lay heauier tributes, and leuie larger subsidies from his people, made (though a *Painim*) this notable answer, That a good shepheard ought to sheare his sheepe, not to flea them. *Saint Lewis*, that good king, amongst all his other wise and vertuous exhortations which hee gaue vnto his sonne before his death, this was none of the least nor last; That hee should neuer craue any taxe or subsidie of his subiects, but vpon vrgent necessity, and very just cause; and that if he did otherwise he should not be reputed for a king, but for a tyran.

C H A P. XXXIX.

*Of those that haue vsed too much crueltie towards their
subiects in Taxes and Exactions.*



It is cleere then by these foresaid assumptions, that a king may not impose vpon his subiects vnmeasurable taxes and subsidies, lest he make himselfe guilty of extortion, the root and fountain many times of many great mischiefs & in-

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conueniences,

niences, and in very deed from whence oftner changes, sediti-
ons, and ruines of Common-wealths haue proceeded, than
from any other cause beside.

II. Kin. 12.

What hapned to *Roboam* King of Israel, for shewing him-
selfe too rigorous on this behalfe to his subjects, but the defe-
ction of the greater part of his kingdome from him; for bee-
ing come to the Crowne after the death of his father *Solomon*,
when the people came and made a supplication to him, to bee
eased from his fathers burdens, hee (despising the counsell of
his sage and antient Counsellours, and following the giddie
aduice of his young companions) gaue them a most sharpe
and sowre replie; saying, That if his father had layed a heauie
yoke vpon them, he would encrease it; and if he had chastised
them with rods, he would correct them with scourges; which
when they of Israel heard, they reuolted from him (all saue
the two tribes of *Iuda* and *Beniamin*) and stoned to death his
Collectors, and chose them another King to rule ouer them.
Thus *Roboam* was depriued of ten parts of his kingdom tho-
row his owne vnadvised tyrannie, and fled all amased vnto *Ie-
rusalem*, where he liued all his dayes without recouerie of the
same.

Achais king of Lydia was hanged vp against a hill, and
his head throwne into a riuer running by, because of the great
subsidies which he exacted of his people.

Plutarch.
de Reg.

Dionysius, the first of that name, a notorious and renown-
ed tyrann, not onely in regard of his exceeding crueltie, but
also of his vnjust rackings & exactions, was so violent in that
practise of doing wrong, that albeit he well knew the grieues
and vexations of the people, that ceased not to complaine and
lament their case continually, yet hee diminished not their
burdens, but multiplied them more and more, and sucked and
gnew out all that euer hee could, vntill hee left them naked,
emptie, and despoyled: To conclude, this grand theefe, that
durst not trust his wife nor owne daughters, after he had been
discomfited by the Carthaginians, was slaine by his seruants.

Frog-lib. 21.

Of the Romane Emperours that most vexed the Commi-
naltie

naltie with tributes and taxes, these three were chiefe, *Caligula*, *Nero*, and *Caracalla*; of whom this latter did most pill and pull the people, and would often say, That the gold and siluer of the kingdome pertained in right to none but him. Beeing reprooued of his mother at a time, for his immoderat and excessiue expences; saying, That there was almost not so much more treasure left as hee had alreadie spent; hee made her this answer, That she should take no care for that; for as long as his hand was able to wield his sword (which hee held naked before her) he would not want mony. This is the sword which many now adayes (after the example of *Caracalla*) haue taken vp, to cut out (by force and violence) a way to their own wils, and to cut the throat of equitie and justice, and to compell the poore people to forgoe their goods, and surrender them into their hands: Now how odious and hatefull these three were made vnto the people by their own wicked demeanors, their miserable ends doe sufficiently testifie; which wee haue alreadie before mentioned, and meane after ward more at large to speake of.

The Emperour *Constance*, sonne to *Constantine*, whose father was *Heraclius*, comming at a time out of Greece into Rome, abode there but fise dayes; but in that short space committed so much outrage in ransacking the temples and other publike places, and carrying away so many rich ornaments & pictures (whereof those places then abounded) that in mans remembrance no forraine barbarous enemie, hauing taken the citie by force of war, euer went away with the like spoile: besides, hee did so oppresse the allyes and tributaries of the Empire (and chiefly the Sicilians) with taxes and imposts, that many of them were constrained to sell their children for money to satisfie his extortion: and by this means he scraped together an infinit masse of rapins and euill gotten goods; but enjoyed the sweet of them not verie long; for very soon after he was murdered by his owne men of war, in his returne out of Sicilie: and all that spoile which he had vnjustly surprised, was suddenly taken and transported into Africa by the Sara-

sens that then enhabited the citie Panorme.

Lewis the eleuenth, King of France, after he had ouercharged his subjects with too grieuous burdens of payments and taxes, fel into such a timerous conceit and feare of death, as neuer any man did the like; he attempted all means of auoiding or delaying the same; as first during his sicknesse he gaue his Physitian monthly ten thousand crownes, by that meanes to creepe into his fauor: wherein he, being in all other things a verie niggard and pinch-pennie, shewed himselfe on the other side more than prodigall: next he sent into Calabria for a Hermit reported to be a holy and deuour man, to whom at his arriuall, he performed so much dutie and reuerence, as was wonderfull and vnseemely: for he threw himselfe on his knees, and besought him to prolong his decaying life, as if he had beene a god, and not a man: but all that he could do was to no purpose; no nor the reliques which Pope *Sextus* sent him to busie himselfe withall, nor the holy viall of the Rheimes which was brought him, could prorogue this life of his, nor priuiledge him from dying a discontent and vnwilling death: he suspected the most part of his neereft attendants, & would not suffer them to approach vnto him in his sickness: after he had thus prolonged the time in hope, and yet still languished in extreame distresse of his disease, it was at length told him in all speed, that he should not set his minde any longer vpon those vaine hopes, nor vpon that holy man, for his time was come, and hee must needs dye. And thus he that during his raigne shewed himselfe rough and cruell to his subjects, by too many and heauie impositions, was himselfe in his latter end thus roughly and hardly dealt withall.

Christiern the eleuenth, king of Denmarke, Norway, and Suecia, after the death of king *Iohn* his father, raigned, the yere of our Lord 1514, and was too intollerable in imposing burdens and taxes vpon his subiects, for which cause the Suecians reuolted from his gouernment: whome though after many battels and sieges hee conquered, and placed amongst them his garrisons to keepe them in awe, yet ceased they not to rebell.

bell against him, and that by the instigation of a meane Gentleman, who verie quickly got footing into the kingdom, and possessed himselfe of the crown and gouernment. Now *Christiern* hauing lost this prouince, and being also in disdaine and hatred of his own countrey, and fearing lest this inward heat of spight should grow to some flame of danger to his life, seeing that the inhabitants of Lubeck conspiring with his vnkle *Frederick*, began to take armes against him, he fled away, with his wife (sister to the Emperor *Charles* the fifth) and his yong children, to Zealand, a prouince of the Emperors, after he had reigned nine yeares: after which the Estates of the realme (aided by them of Lubeck) assembling together, exalted his vnkle *Fredericke*, prince of Holfatia (though old and anxient) to the Crowne; and publishing certain writings, addressed them to the Emperor and the Princes of his empire, to render a reason of their proceeding, and to make knowne vnto them vpon how good considerations they had deposed and banished *Christiern*, for the tyrannic which he exercised among them: Ten yerres after this he got together a new army by sea, in hope to recouer his losses, but contrarie to his hope hee was taken prisoner, and in captiuitie miserably ended his daies.

Henry king of Suecia was chased from his scepter for enterprising to burden his commons with new contributions: those that were deuisers of new taxes and tributes, for the most part euer lost their liues in their labors: for prooffe whereof let the example of *Parchenus* or *Porchetes* serue; who for giuing counsell to king *Theodebert* touching the railing of new subsidies, was stoned to death by the multitude, in the city *Trieues*.

Likewise was *George Presquon* cruelly put to death by the people, for perswading and setting forward *Henrie* of Suecia, to the vexation and exaction of his subjects.

More examples of the same subiect.

Platina in vita
Zachariae.

Phil. Melanct.
lib. 3.



Aistulphus the nineteenth King of Lumbardie, was not onely a most cruell tyrant, but also a gricuous oppressor of his subjects with taxes & exactions; for he imposed this vpon euerie one of them, to pay yearely a noble for their heads: against this man Pope *Stephen* prouoked king *Pepin* of France, who comming with an armie droue the tyrant into Tycinum, and constrayned him to yeeld to partiall conditions of peace. Howbeit *Pepin* was no sooner gone, but he returned to his old bias; wherefore the second time he came and droue him to as great extreamitie; insomuch as another peace was concluded: after the accomplishment whereof, peruerse *Aistulph* still vexing his subjects, was plagued by God with an apoplexie, and so died.

Zonar. lib. 3.

Iustinian the Emperour, as he was profuse and excessiue in spending, so was he immoderate and insatiable in gathering together riches, for hee exercised his wit in deuising new tributes and paiments, and rejoyced his heart in nothing more; for which causes there arose a gricuous sedition at Constantinople against him; wherein not onely the excellent and famous monuments of the Empire were burned, but also fortie thousand men slaine; and this was no small punishment for his oppression.

Araf. in lingua.

At Paris there is to be seene in the corne market, a certaine monument hard at the mouth of the common sinke, which conueyeth away all the filth out of the Citie: the occasion whereof is reported to be this: A certain courtier seeing the king sad and melancholy for want of treasure, counselled him to exact of euerie countriman that brought ware into the city

but

but one pennie, and that but for two yeares together: which when the King put in practise, and found the exceeding commoditie thereof, he not onely continued that tax, but also inuented diuers others, to the great damage of the Commonwealth, and enriching of his owne treasure. Wherefore he that put it first into his head, when hee saw that he had not so much authoritie in dissuading, as he had in perswading it, to take punishment of himselfe for that inconsiderate deed, and to warne others from attempting the like, hee commanded by his testament, that his bodie should be buried in that common sinke, to bee an example of exaction and the filthinesse thereof.

Barnabe, Vicount of Milan, by the report of *Paulus Iouius* Tom. 2. Viuorum illustrum was an vnconscionable oppressor of his subjects and tenants: for hee did not onely extort of them continuall imposts and payments, but enjoined them to keepe euerie one a dogge: which if they came to any mishap, or were either too fat or too leane, the keeper was sure to bee beaten, or at least some fine to be set on his head. This Tyran was taken by *Iohn Galeacius*, and after seuen moneths imprisonment poysoned to death.

Archigallo, brother to *Gorbonianus* in nature, though vnlike in conditions (for he was a good prince, whereas this was a tyran) was crowned king of Britain in the yere of the world 3671: we may well place him in the ranke of oppressors; for he deposed the noblemen, and exalted the ignoble; he extorted from men their goods, to enrich his treasure; for which cause the Estates of the realme depriued him of his royall dignitie, and placed his yonger brother *Elydurus* in his roome, after hee had reigned fise yeares.

Hardiknitus king of Denmarke, after the death of *Harold* The same was ordained King of England, in the yere of our Lord 1041. This King as hee was somewhat cruell (for he caused the bodie of *Harold* to be taken vp out of the Sepnchre, and smiting off his head, to be cast out into the riuer Thames, because hee had injured his mother *Emma* when he was aliue.)

so hee was burdensome to his subjects in tributes and exaction: for which cause growing into hatred with God and his subjects, hee was stricken with sudden death, not without suspicion of poysoning, after he had raigned three yeares.

The same.

William Rufus, second sonne of *William* the Conquerour, succeeded his father, as in the kingdome of England, so in disposition of nature: for they were both cruell, vnconstant, and couetous, and burdened their people with vnreasonable taxes; insomuch, that what with the morreine of men by pestilence, and the oppressions of them by exactions, the tillage of the earth was put off for one yeare, beeing the yeare 1099, whereby ensued great scarcitie the yeare following throughout all the land: but for the oppression *William* was justly punished by sudden death, when beeing at his disport of hunting hee was wounded with an arrow glauncing from the bow of *Tyrril* a French knight, and so his tyrannie and life ended together.

And here is further to be noted, that the place where this King was slaine, was called New Forrest; in which same place *Richard*, the Cousin germane of King *William*, sonne to Duke *Robert* his brother, was likewise slaine. This New Forrest was made by *William* the Conquerour their father who, plucked downe and depopulated diuers townes and churches the compasse of thirtie miles about, to make this a forest for wilde beasts: a most beastly sinne, yea a bloudie crying sinne, too too much practised in these dayes, and that by great persons, that make no conscience to turne townes into pastures, and men into sheepe: but let all them behold the just vengeance of God vpon this kings posteritie: for when men either cannot or will not reuenge, then God reuengeth either in them or their posteritie.

Annales of
France,
Henry 2.

In the yeare 1548, the commons of Guyenne, Santonge, and Augoulemois fell into a great rebellion, by reason of the extortions of the Customers and Farmers of Salt: the Rebels in a few weekes grew to the number of fortie thousand men,
armed

armed with clubs and staues; who joyning with the Islanders, by a generall consent ranne vpon the officers of the Custome, and with extreame furie put to the sword all that they could take, notwithstanding the King of Navarre sought by all meanes to appease them. About the same time the commons of Gascoigne rose in diuers places, vpon the same causes, and notwithstanding all that the Lord of Monneins, the Kings Lieutenant, and all other officers could doe, they made a great spoile of many honourable houses, and massacre of much people: insomuch, that the Lord of Monneins himselfe was slaine by them, whilest hee was making an Oration to them to pacifie their rage: but at length these rebels were suppressed by *Francis* of Lorraine, Earle of Aumale, and *Anne* of *Mommorancye*, high Constable of Fraunce, and the chiefe ringleaders and Captaines of them executed according to their deserts. *La Vergne* was drawne in pieces by foure horses: *L'Estonnac*, and the two brothers of *Saulx*, had their heads cut off: *Tallemoigne* and *Galefere*, the two Colonels of the Commons, were broken vpon the Wheele, beeing first crowned with a crowne of burning yron, as a punishment of the soueraignie which they had vsurped. Thus the Lord punished both the one and the other, and the one by the other; the exactors for their oppression, and the tumultuous Commons for their rebellion.

Neither doth the Lord thus punish oppressors themselves *Lanquer.* but also they that either countenance, or hauing authoritie, doe not punish the same; as it appeareth by this example following. In the yeare of our Lord 475, there liued one *Corranm* a King of Scots; who though hee gouerned the people in peace and quietnesse a long space, and was indeed a good Prince, yet because his Chauncellour *Tamset* vsed extortion and exaction amongst his subjects, and hee beeing aduertised thereof, did not punish him, hee was slaine traiterously by his owne subjects.

It is not vnworthie to be noted, how *Edward* the third, king of England, prospered a long while in the warres against France, and got many worthie and wonderfull victories: but when Prince *Edward*, sonne vnto the aforesaid *Edward*, after conditions of peace concluded, began to set taxes and impositions vpon the countrey of Aquitaine, then did King *Edward* part begin to incline, and the successe of warre, which the space of fortie yeares neuer forsooke him, now frowned vpon him, so that hee quickly lost all those lands which by composition of peace were granted vnto him.

CHAP. XLI.

*Of such as by force of armes haue either taken away,
or would haue taken away, the goods and
lands of other men.*

In this whole
chapter note
the nature of
Ambition,
and the fruits
thereof.



NOW if they that oppresse their subjects, and deuour them in this manner be found guiltie, then must they needs be much more, that are carried with the wings of their owne hungry ambitious desire to inuade their lands and Seigniories, attended on with an infinite retinue of pillages, sackings, ruins of cities and people; which are alwayes necessarie companions of furious vnmercifull warre. There are no flouds so broad, nor mountaines so steepe, nor rockes so rough and dangerous, nor sea so long and furious, that can restraine the rash and headstrong desire of such greedie minded Sacres: so that if their bodie might be proportioned to the square and greatnesse of their minds, with the one hand they would reach the East, and with the other hand the West (as it is said of *Alexander* :) howbeit hereof they boast and

and glorie no lesse than they that tooke delight to be surnamed Citie-spylers: others burners of Cities; some conquerors, and many Eagles and Faulcons, seeking as it were fame by infamie; and by vice, eternitie. But to these men it often cometh to passe, that euen then when they thinke to aduance their dominion, and to stretch their bounds and frontiers furthest, they are driuen to recoyle, for feare of being dispossessed themselves of their own lands and inheritances: and euen as they dealt with others rigorously and by strength of weapons, so shall they bee themselves rehandled and dealt withall after the same measure; according to the word of the Prophet denounced against such as they: *Cursed be thou that spoilest and dealest unfaithfully; when thou hast made an end of spoiling others, thou thy selfe shalt be spoiled; and when thou hast done dealing traitterously, then treason shall begin to be practised against thee.* And this curse most commonly neuer faileth to seise vpon these great Theeues and Robbers, or at least vpon their children and successors; as by particular examples wee shall see, after we haue first spoken of *Adonias*, who not content with his owne estate of being a Kings sonne, which God had allotted him, went about to get the Crowne and Kingdom from his brother *Solomon*, to whom by right it appertained (for God had manifested the same by the mouth of his father *Dauid*) but both hee and his assistants, for their overbold and rash enterprise, were justly by *Solomon* punished with death.

1. King. 12.

Treason,
lib. 2. cap. 3.

Crafftes king of Lydia was the first that made warre against *Hercules* Ephesus, and that subdued the Greekes of Asia: to wit, the Phrygians, Mysians, Chalybeans, Paphlagonians, Thracians, Bythinians, Iönians, Dorians, Æolians, and Pamphili-ans, and made them all tributaries vnto him: by means whereof hee being growne exceeding rich and puissant, by the detriment and vndoing of so many people, vanted and gloried in his greatnesse and power, and euen then thought himselfe the happiest man in the world, when most miserie and aduersitie, grieve and distresse of his estate and whole house, approached

ched neereſt: for firſt and formeſt one of his ſonnes that was deere vnto him, was by ouerſight ſlaine at the chaſe of a wilde Bore: next himſelfe hauing commenced warre with *Cyrus*, was overcome in battell, and beſieged in Sardis the chiefe Citie of his kingdome, and at laſt taken and carried captiue to *Cyrus*, deſpoiled of all his late glorie and dominion. And thus *Crassus* (as ſaith *Plutarch*, after *Herodotus*) bore the puniſhment of the offence of his great grandfather *Giges*: who being but one of King *Candaules* attendants, ſlew his maſter, and uſurped the crowne at the prouokement of the Queene his miſtreſſe, whome he alſo tooke to be his wife: And thus this kingdome decayed by the ſame meanes by which it firſt encreaſed.

Herod.

Polycrates the Tyran was one that by violence and tyrannous meanes grew from a baſe condition to an high eſtate: for being but one of the vulgar ſort in the Citie Samos, hee with the aſſiſtance of fifteene armed men ſeiſed vpon the whole Citie, and made himſelfe Lord of it: which diuiding into three parts, he beſtowed two of them vpon his two brethren, but not for perpetuities; for ere long the third part of his uſurpation coſt the elder of them the beſt part of his life, and the younger his libertie, for he chaſed him away, that hee might be ſole poſſeſſor of the whole Iſland. After this, hee inuaded many other Iſlands, beſides many cities in the ſame land: hee raiſed the Lacedemonians from the ſiege of Samos, which they had begirt: and when he ſaw that all things fell out ſo well to his owne wiſh, that nothing could be more, fearing ſo great proſperitie could not but carrie in the tayle ſome terrible ſting of aduerſitie and miſchance, attempted by voluntarie loſſe of ſomething of value to preuent the miſchiefe which he feared to enſue: and this by the aduice of his deere friend and allie (the King of *Ægypt*) therefore hee threw a ring which hee had in great price, into the ſea, to the end to delude Fortune (as he thought) thereby: but the ring was after found in a fiſhes bellie, and offered as a preſent vnto him: and this was an euident preſage of ſome ineuitable

miſ-

misfortune that waited for him: neither did it prooue vaine and friuolous; for he was hanged vpon a gibbet of Sardis, by the commandement of *Orates* the Gouvernour of the Citie; who vnder pretence of friendship, and colour of rendering his treasure into his hands, and bestowing vpon him a great part thereof, promising also to passe the rest of his dayes vnder his wing, for feare of the rage of *Cambyses*, drew him to come priuately to speake with him, and so easily wrought his will vpon him.

Aristodemus got into his hands the gouernment of Cumæ, *Dionis Halicari* after hee had made away the principall of the Citie: and to lib. 7. keepe it the better beeing obtained, hee first wooon the vulgars hearts by presents, then banished out of the Citie their Children whome he had put to death, and entertained the rest of the youth with such varietie of pleasures and delights, that by those deuices hee kept himselfe in his tyrannous estate many yeares: but as soone as the children of those slaine citisens were growne to ripe yeares of strength and discretion, beeing desirous to reuenge their fathers deaths, they set vpon him in the night so at vnawares, that they put him and all his familie to the slaughter.

Tymophanes vsurped a principalitie, power, and rule in *Plutarch*. Corinth a free Citie, and became so odious thereby to the whole people, yea and to his owne brother *Tymoleon* also, that laying aside all respect of nature, he slew him with his owne hands, preferring the libertie of his countrey before any vnity or bond of bloud. When the Cities of Greece (saith *Orisius*) Lib. 3. cap. 22. would needs through too greedie a desire and ambition of reigne get euerie one the masterie and soueraigntie of the rest, they altogether made shipwracke of their own liberties by encroching vpon others: as for instance, the Lacedemonians, how hurtfull & vncommodious the desire of bringing their neighbor adjoyning Cities vnder their dominion was vnto them, the sundry discomfitures and distresses within the time of that *Oros. li. 3. ca. 22.* war, vndertaken vpon that onely cause, befell them, beare sufficient record.

Servius Tullus, the sonne to a bondman, addicted himselfe so much to the exploits of warre, that by prowesse he got so great credit and reputation among the Romanes, that hee was thought worthie to be made the sonne in law of King *Tarquinius*, by marrying one of his daughters; after whose death he also vsurped the crowne, vnder colour of the Protectorship of the Kings two young sonnes: who when they came to age and bignesse, married the daughters of their brother in law *Tullus*; by whose exhortation and continuall prouokement the elder of them, which was called *Tarquinius*, conspired against his father in law, and practised to make himselfe King, and to recouer his rightfull inheritance, and that by this meanes: he watched his opportunity when the greatest part of the people were out of the citie about gathering their fruit in the fields, and then placing his companions in readinesse, to serue his turne if need should be, he marched to the palace in the royall robes, garded with a companie of his confederates; and hauing called a Senat, as he began to complain him of the treacherie and impudencie of *Tullus*, behold, *Tullus* himselfe came in and would haue run violently vpon him; but *Tarquinius* catching him about the middle, threw him headlong down the staires, and presently sent certain of his gard to make an end of the murder which he had begun. But herein the crueltie of *Tullia* was most monstrous; that not onely first moued her husband to this bloudie practise, but also made her coach to be driuen ouer the bodie of her father, which lay bleeding in the midst of the street, scarce dead.

Parricide,
lib. 2. cap. 11.

Manlius, after hee had maintained the fortresse of Rome against the Gaules, glorying in that action, and enuying the good hap and prosperitie of *Camillus*, went about to make himselfe King, vnder pretence of restoring the people to their auntient entire libertie: but his practise beeing discouered, hee was accused, found guiltie, and by the consent of the multitude adjudged to bee throwne headlong downe from the top of the same fortresse, to the end that the same place which gaue him great glorie, might be a witnesse and memoriall

riall of his shame and last confusion: for all his valiant deeds before done were not of so much force with the people, to excuse his fault or saue his life, as this one crime was of weight to bring him to his death.

465

In former times there liued in Carthage one *Hanno*, who because he had more riches than all the Commonwealth beside, began to aspire to the domination of the Citie: which the better to accomplish, hee deuised to make shew of marrying his only daughter, to the end that at the marriage feast hee might poison the chiefeest men of credit and power of the city whom he knew could or would not any wayes withstand or countermaund his purpose: but when this deuise tooke no effect, by reason of the discouerie thereof by certaine of his seruants, hee sought another meanes to effect his will: Hee got together a huge number of bondslaves and seruants, which should at a sudden put him in possession of the citie: but being preuented herein also by the citisens, he seised vpon a castle with a thousand men of base regard, euen seruants for the most part; whither thinking to draw the Africanes and king of the Moores to his succour, he was taken and first whipped, next had his eyes thrust out, and then his armes and legs broken in pieces, and so was executed to death before all the people: his carkasse being thus mangled with blowes, was hanged vpon a gallowes, and all his kindred and children put to death, that there might not one remaine of his straine, either to enterprise the like deed, or to reuenge his death.

That great and fearefull warrior *Iulius Caesar*, one of the most hardie and valiant pieces of flesh that euer was, after hee had performed so many notable exploits, ouercome all his enemies, and brought all high and haughtie purposes to their desired effect, beeing prickt forward with the spurre of ambition and a high mind, through the means and assistance of the mightie forces of the Commonwealth, which (contrary to the constitution of the Senat) were left in his hands, he set footing into the State, and making himselfe master and Lord of the whole Romane Empire, vsurped a soueraigntie ouer them.

Hh

But

But as he attained to his dignitie by force and violence, so he enjoyed it not long, neither gained any great benefit by it, except the losse of his life may be counted a benefit, which shortly after in the open Senate was bereft him: for the conspirers thereof, as soone as hee was set downe in his seat, compassing him about, so vehemently ouercharged him on all sides, that notwithstanding all the resistance hee could make for his defence, tossing amongst them, and shifting himselfe vp and downe, he was ouerthrowne on the earth, and abode for dead, through the number of blows that were giuen him, euen three and twentie wounds.

The Monarchie of Assyria was at one instant extinguished in *Sardanapalmus*; and of Babylon in *Balthasar*, *Arbaces* being the worker of the first, and *Darius* king of Persia, of the later; both of them receiuing the wages, not of their wickednesse, but also of their predecessors and great grandfathers crueltie and oppressions, by whom many people and nations had been destroyed.

Moreouer, as the Babylonian Empire was ouerthrowne by *Darius* of Persia, so was his Persian kingdome (in *Darius* the last king of that countrey his time, this mans succellour) ouerturned by *Alexander*. Again, the great dominion of *Alexander* (who suruiued not long after) was not continued to any of his by inheritance, but diuided like a prey amongst his greatest captaines, and from them the most part of it in short time descended to the Romanes; who spreading their wings, and sterching their greedie talions farre and neere, for a while rauened and preyed ouer all the world, and enriched and bedecked themselues with the spoyles of many nations; and therefore it was necessariethat they also should be made a prey, and that the farre fetcht Gothes and Vandales should come vpon them, as vpon the bodie of a great Whale that suffers shipwrecke vpon the sea shore: since which time the Roman Empire went to decay, and grew euery day weaker than other; yea, and many Princes setting themselues against and aboue it, haue robbed it of the realmes & prouinces which it robbed others

others of before. And thus we may see how all things run as it were in a circle, and how great the vncertaintie of this world is, seeing that the mightiest are subject to so many and great changes: for if there be any thing vnder the Sun that may carry any shew of stabilitie or continuance, surely it is a Monarchie or Common-wealth, grounded vpon the vaine and consent of all people, maintained by the authoritie of the greatest and most mightie, and vnderpropped with the shores of much strength and wealth, as the Roman Empire was; and yet for all that, there was neuer any, though neuer so well reared and furnished, and deepe rooted, which at the length hath not bin demolished, ransacked, and pulled vp by some notable & strange calamitie. And this is that which the spirit of God would giue vs to know, by the vision of that great image, represented to *Nabuchadnezzar* in a dreame, according to *Daniels* interpretation thereof; to wit, that the foure great & puissant Monarchies of the world should at last be ruinated & dispersed, like the chaffe before the winde, till they were consumed & brought to nothing, albeit they were glorious & excellent as gold and siluer, or strong and mighty as brasce & iron.

How much more foolish and euill aduised are they then, that for a certaine apparant splendour and shew of wordly honour (which is as fraile as any rose, as variable as the wind, as light and vaine as a shadow or smoke, as vnassured as a rotten planke) haue the eyes of their minde so dazeled, and their wits so bewitched, and all their affections so transported, as to mingle heauen and earth together, to dash the East against the West, to stirre vp discord and dissention betwixt man and man, and to shed so many thousand mens bloud, and all for a paltrie desire of reigne, though to their owne finall ruine and destruction.

And thus it came to passe in the time of the emperor *Otho Sabell*, to a Duke of Venice, called *Peter Candian*, who (not content with his Dukedome) went about to vsurpe a tyrannicall rule ouer the whole Seigniorie, and that by pride and threats, desiring rather to make himselfe terrible to the people by those

bad meanes, than amiable and beloued by any means whatsoever; and thus daily he grew as in age so in insolencie: he placed a garrison of men about his palace, and so fortifying himselfe, presently hee shewed himselfe in his colours, namely a cruell Tyrant: which when the multitude perceiued, and remembered withall their libertie, which they were like to lose, they tooke vp armes forthwith, in purpose to beat downe his haughtie minde: therefore they first set on fire his house, and caused him to forsake his fortresse, and to betake himselfe to his shifts: but when by reason of the stopping of the passages he could not escape, they tooke him and his yong sonne also which was with him, and put them to a most cruell and sudden death, and cast their carkasses to be deuoured of dogs.

*Bembo, lib. 2.
of the Venetian
an historie.*

In the Empire of *Maximilian*, *Lewis Sforce*, a prince of an inconstant and turbulent spirit, ambitious, and one that made no account of his promises nor faith, tooke vpon him the gouernement of Milan, after the death of his brother *Galeaz*, Duke of Milan, who was traiterously slaine: in which action the first wrong which hee did was to his brothers widow, whom hee deposed; the second to his young nephew, his brother *Galeaz* sonne, whome he so brought vp, as if hee neuer meant he should come to honor or goodnesse; for he suffered him not to bee trained vp either in learning or armes, but let him runne into all possible occasions that might corrupt and spoyle his tender age. Thus hee enjoyed the principallitie thirteene yeares, all the while vnder his nephewes reigne; to whome when *Alphonfus* king of Naples had giuen in marriage one of his daughters, and perceiued what small reckoning his vnckle made of restoring him his dukedome; after he had often and instantly intreated him without preuailing, at length he fell to threaten him with warre: he fearing to haue the worse, and to lose so great a dignitie, wrought so by his owne shifts and deuices, together with the helping hand of Pope *Alexander*, that hee put it in the head of *Charles* the eighth of France to goe and conquer Naples, for the hatred which his heart possessed against *Alphonfus*; supposing by
this

this meanes the better to accomplish his affaires to his owne
desire. The King of France was no sooner entred Italie, but *Guicciard, li. v.*
Lewis Sforce ministred an Italian posset to his yong nephew
Iohn Galeax, that hee immediatly died vpon it, and then he
proclaimed himselfe Prince of the Duchie, by the aid of the
principall of the Councell, whome hee had woon to referre
that honour vnto him, by deposing the young sonne of *Iohn*
Galeax, beeing then but fise yeares old : but he declared pre-
sently his inconstant and perfidious nature, in breaking pro-
mise with the King of France, whome he had induced with
so many faire speeches to vndertake that voyage, and entering
a new league with the Venetians both against him and the
Pope, although ere long he serued them with the same mea-
sure: but *Lewis* the twelfth, succeeding in the Crowne of
France, could not brooke this injurie done to his predecess-
sor, but pretending a title to the Duchie of Milan, he dispat-
ched an armie thitherward, that bestirred it selfe so well, that
in short space they brought vnder their subjection all the Ci-
ties and Townes neere adjoyning: which the citisens per-
ceiuing, began to rebell against their Duke, and killed his
Treasurer: whereupon hee (beeing notable to make his part
good with the French abroad, nor daring to put any confi-
dence in his own at home) left his castle to the charge and cu-
stodie of a captaine, and fled himselfe with his children to Al-
maine, towards the Emperour *Maximilians* court, hoping to
find succour at his hand, as indeed he did: for he returned to
Milan with fise hundred Burgundians, and eight thousand
Switzers, and was receiued againe into the Citie. Being thus
refortified with these and other more troupes that came vnto
him, hee encamped before Nauarre, and by composition got
the Citie into his hands from the Frenchmen. The French
King in the meane while sent a new supplie of men into the
Duchie, amongst whom were many Switzers, who so dealt
with their countrimen that were on the Dukes side, that they
brought them also to fauour the King of France, and to for-
sake the Duke: which when he vnderstood, hee presently de-

parted the citie, and posting to the campe, hardened his souldiers, desiring them to play the men, and not to shrink, for he meant to giue battell without delay: but the captains made answer, that they might not fight against their own nation, without especiall leaue from their lords. Now in the meane while, whilst these things were in doing, they tooke order, that the Frenchmen should approach to Nauarre, and intercept all the passages, that the Duke might not escape: He therefore laied aside his horse, and marched on foot in the Squadron of Switzers, now joyned to the French, in attire and armour like a Switzer, thinking by this trick to saue his life: but all his counterfeiting could not saue him from being taken, and from lying ten yeres prisoner in the Tower of Loches, where he also died: and so all his high and ambitious thoughts (which scarcely Italie could containe) were pend vp in a strait and narrow roome.

*Guicciard.
lib. 4.*

With the like turbulent and furious spirit of ambition haue many Roman Bishops been inspired, who what by their juggling trickes, coulenages, and subrill deuises, and what by force, haue prospered so well, that of simple Bishops (which they were wont to be) they are growne temporall lords, and as it were Monarchs; hauing in their possessions lands, cities, castles, fortresses, hauens, garrisons, and gards, after the manner of Kings; nay they haue exalted themselues aboue Kings (so intollerable is their impudence) and made them subject to their wils; and yet they call themselues the Apostles pedigree, whome Christ forbad all such domination. But what of that? It pertaineth not to them to succeed in vertue, but in authoritie the Apostles: for if that charge had concerned them, then Pope *Lucius* the second would neuer haue beene so shamelesse, as to request in right of his Popeship the soueraigntie ouer Rome as hee did: neither when it was denied him, to haue gone about to vsurpe it by force, and to bring his minde about to haue layed siege to the Senat house with armed men, to the end that either by banishing or murdering the Senatours then assembled together, he might inuest himselfe.

*Marke 10.
Luke 22.*

Gal.

selfe with the kingly dignitie : but what got he by it ? Marry this, the people beeing in an vprore in the Citie, vpon the sight of this holy fathers proud attempt, tooke themselues to armes, and ran with such violence vpon master Pope, that they forthwith stoned his Holinesse to death ; but not like *Stephen* the Martyr for the profession of Christ Iesus, but like a vile and seditious theefe for seeking the Common-wealths ouerthrow.

Pope *Adrian* the fourteenth, a monkes sonne, succeeding *Sabell*.
Lucius both in the Papacie, and also in ambition, tooke in *Bal*.
 hand his omitted enterprises ; for he excommunicated the Romanes, vntill they had banished *Arnold* a Bishop, that gave them counsell to retaine the power of electing their magistrate, and gouerning their citie in their hands (a thing repugnant to his intent) and after he had degraded the Consuls, to make his part the stronger, he caused the Emperor *Fredericke* to come with an armie to the citie ; whome notwithstanding hee handled but basely for his paines : for he did not onely checke him openly for standing on his feet, and holding the stirrop of his horse with his left hand, but also denied him the crowne of the Empire, except he would restore to him *Pouille*, which (he said) pertained vnto him : howbeit he got the Crowne notwithstanding, and before his returne from Rome into Germanie, more than a thousand citisens that would not yeeld nor subscribe vnto the Popes will, were slaine. After *Frederickes* departure, the Pope seeing himselfe destitute of his further aid, first excommunicated the King of Sicilie, that in right of inheritance possessed the foresaid *Pouille* : but when this serued him to small purpose, hee practised with *Emanuel* the Emperor of Greece to set vpon him ; which thing turned to his finall confusion. After this (through his intollerable pride) he fell out with *Fredericke* the Emperour, and to reuenge himselfe vpon him, discharged his subjects from their tealtie to him, and him from his authoritie ouer them. Now marke his end : As hee walked one day towards *Auiane*, a flie got in at his mouth and downe his throat so farre,

that it stopped the conduit of his breath, so that for all that his Physicians could doe, hee was choked therewith. And thus he that sought by all the means he could to make himselfe greater than he ought to be, and to get the masterie of euerie thing at his owne will and pleasure, and to take away other mens rights by force, was cut short and rebated by a small and base creature, and constrained to leaue this life, which he was most vnworthie of.

Hither may be referred that which befell the Emperor *Albert*, Duke of Austria, and one of his lieutenants in Switzerland, for going about to vsurpe and appropriat certaine lands and dominions to him, which belonged not vnto him. This Emperour had many children whom hee desired to leaue rich and mightie, and therefore by all meanes possible hee endeavored to augment his liuing, euen by getting from other men whatsoeuer hee could; and amongst all the rest, this was one especiall practise, wherein hee laboured tooth and nayle to alienate from the Empire the land of the Switzers, and to leaue it for an euerlasting inheritance to his heires: which although the Switzers would in no case condescend nor agree vnto, but contrariwise sued earnestly vnto his Maiestie for the maintenance of their antient liberties and priuiledges which were confirmed vnto them by the former Emperors, and that they might not be distracted from the empire; yet notwithstanding were constrained to vndergoe for a season the yoke of most grieuous tyranny and seruitude imposed by force vpon them: and thus the poore communaltie indured many mischiefs, and many grieuous and cruell extortions and indignities at the hands of the Emperors officers, whilest they liued in this wretched and miserable estate.

Amongst the rest there was one called *Gristier* that began to erect a strong fort of defence vpon a little hill neere vnto Altorfe, to keepe the country in greater awe and subjection; and desiring to deserue his friends from his foes, hee inuented this deuise: Hee put a hat vpon the end of a long pole, and placed it in the field before Altorfe, where were great mul-

multitudes of people, with this commandement, That euerie one that came by should do obeisance, and vaile bonnet to the hat, and in euerie respect shew themselves as dutifull vnto it, as to his owne person, imagining that his greatest enemies could not indure nor finde in their hearts to doe it, and therefore vpon this occasion he might apprehend them, and discover all their close practises and conspiracies, which they might brew against him: now there was one, a stout-hearted man, that passing euerie day vp and downe that wayes, could in no wise bee brought to reuerence the dignitie of the worthie hat, (so vnreasonable a thing it seemed in his eyes) whereupon beeing taken, the tyran commanded him (for punishment of his open contempr) to shoot at an apple laid vpon the crown of the head of his dearest childe, and if hee mist the apple, to be put to death: the poore man after many excuses, and allegations, and entreaties that hee might not hazard his childe's life in that sort, was notwithstanding enforced to shoot, and shooting, God so directed his shaft, that the apple was hit and the childe vntoucht; and yet for all this, he adjudged him to perpetuall prison: out of which he miraculously escaping, watched the tyrans approach in so fit a place, that with the shaft that should haue bene the death of his son, he strooke him to the heart; whose unluckie end, was a luckie beginning of the Switzers deliuerance from the bondage of tyrans, and of the recouery of their antient freedome, which euer after they wisely and constantly maintained.

Nic. Gil. vol. 2.

The Emperour *Albert*, purposing to bee reuenged vpon them for his injury, as also for slaying many more of his men, and breaking down his castles of defence which hee had caused to be builded in their countrey, determined to make war vpon them; but hee was slaine ere he could bring that determination to effect by one of his owne nephewes, from whom (being his ouerseer and gardant for his bringing vp) he withheld his patrimony against all equitie; neither by prayers or entreatie could be perswaded to restore it. These things (according to *Nic. Gils* report in his first volume of the *Chronicles*

cles of France) happened about the reigne of Saint *Lewis*.
Hither may bee referred the historie of *Richard* the first,
king of England, called *Richard Coeur de Lyon*: though not
so much a fruit of ambition in him, as of filthie couetousnesse.
This king, when as *Widomarus* Lord of Lynionice in little
Britaine hauing found a great substance of treasure in the
ground, sent him a great part thereof, as chiefe Lord and
prince of the country, refused it; saying, That he would either
haue all or none; but the finder would not condescend to that:
whereupon the king laied siege to a castle of his called Galuz,
thinking the treasure to lye there: but as he with the Duke of
Brabant went about viewing the Castle, a souldier within
stroke him with an arrow in the arme, the yron whereof fester-
ring in the wound, caused that the King within nine daies af-
ter died: And so because he was not content with the halfe
of the treasure that another man found, lost all his owne trea-
sure that hee had, together with his life the chiefe treasure
of all.

CHAP. XLII.

Of Vsurers, and their theft.



IF open larcenies and violent robberies and extortions are forbidden by the law of God, as we haue seene they are, then it is no doubt but that all deceit and vnjust dealings and bargaines vsed to the dammage of others are also condemned by the same law; and namely Vsurie, when a man exacteth such vnmeasurable gaine for either his money or other thing which he lendeth, that the poore borrower is so greatly indammaged, that in stead of benefitting and prouiding for his affaires, which hee aimed at, hee hitteth his further losse and finall ouerthrow. This sinne is expressely prohi-

Gods Iudgements. Of Vsurers, and their theft.

prohibited in *Leuiticus, 25, Deutronomy 23, and Psalme, 15;* 475
 where the committants thereof are held guiltie before Gods *Leuit. 25. 36.*
 judgement Seat, of iniquitie and injustice: and against them *Deut. 23. 19.*
 it is that the Prophet *Ezechiel* denounceth this threatening: *Psal. 15. 5.*
That he which oppresseth or vexeth the poore and afflicted, hee *Ezc. 18. 12. 13.*
which robbeth or giueth to vsurie, and receiveth the encrease
into their bags, shall die the death, and his blond shall be vpon
his pate.

Neither truly doth the iustice of God sleepe in this respect,
 but taketh vengeance vpon all such, and punisheth them after
 one sort or other, either in body or goods, as it pleaseth him: I
 my selfe knew a grand vsurer in the countrey of Vallay that
 hauing scraped together great masses of gold and siluer by
 these vnlawfull meanes, was in one night robbed of fifteene
 hundred crownes by theeues that broke into his house. I re-
 member also another Vsurer dwelling in a towne called Ar-
 gental, nigh vnto Anouay vnder the iurisdiction of Tholosse
 in high Viuarie, who beeing in hay time in a meadow, was
 stung in the foot by a serpent, or some other venomous beast,
 that hee died thereof: an answerable punishment for his often
 stinging and biting many poore people with his cruell and
 vnmercifull vsurie.

Nay it is so contrarie to equitie and reason, that all nations
 led by the instinct of nature, haue alwaies abhorred and con-
 demned it; insomuch that the conditions of theeues hath bin
 more easie and tollerable than vsurers; for theft was wont to
 be punished but with double restitution, but vsurie with qua-
 druple: and to speake truly, these rich and gallant vsurers doe
 more rob the common people and purloine from them, than
 all the publike theeues that are made publike examples of
 iustice in the World. It is to be wished that some would ex-
 mine vsurers bookes, and make a bond-fire of their obligati-
 ons, as that Lacedemonian did when *Agésilas* reported
 that hee neuer saw a cleerer fire: or that some *Lucullus* would
 deliuer Europe from that contagion, as the Romane did A-
 sia in his time. *Licurgus* banished this canker-worme out of
 his lib. 1. cap. 7.

Of Vsurers, and their theft. The Theatre of

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*Chrysost. in
Mat. cap. 5.*

*Discipul. de
tempore.*

*Iohannes An-
glic.*

his Sparta: *Amasis* punished it severely in his Ægypt: *Cato* exiled it out of Sicilie; and *Solon* condemned it in Athens; how much more should it be held in detestation among Christians? *S. Chrysostome* compareth it fitly to the biting of an aspe; as he that is stung with an aspe, falleth asleepe as it were with delectation, but dieth ere hee awaketh; so many taken in vsurie, delighteth and contenteth at the first, but it infecteth all his possessions, and sucketh out the marow of them ere it be long: Seeing then it is abhominable both by the law of God and nature, let vs shun it as a toad, and flie from it as a cockatrice: But when these perswasions will not serue, let them turn their eyes to these examples following, wherein they shall see the manifest indignation of God vpon it.

In the Bishopricke of Collen a notable famous Vsurer lying vpon his death-bed ready to die, mooued vp and downe his chaps and his lips, as if he had bin eating something in his mouth; and beeing demanded what hee eat, hee answered, his money, and that the diuell thrust it into his mouth perforce, so that he could neither wil nor chuse but deuoure it: in which miserable temptation he died without any shew of repentance.

The same author telleth of another Vsurer, that a little before his death called for his bags of gold and siluer, and offered them all to his soule, vpon condition it would not forsake him: But if he would haue giuen all the the world it could not ransom him from death: wherefore when hee saw there was no remedie but hee must needs dye, hee commended his soule to the Diuell, to be carried into euerlasting torments: which words when hee had vttered hee gaue vp the ghost.

Another Vsurer beeing ready to die, made this his list Will and Testament: My soule (quoth he) I bequeath to the diuell who is owner of it, my wife likewise to the diuell who induc'd me to this vngodly trade of life, and my deacon to the diuell for soothing me vp, and not reproofing me for my faults? and in this desperat perswasion he died incontinently.

Vsurie

Vsurie consisteth not onely in lending and borowing, but in buying and selling also, and all vnjust and craftie bargaining, yea and it is a kind of vsurie to detain through too much couetousnesse those commodities from the people which concerne the publike good, and to hoord them vp for their priuat gaine, till some scarcitie or want arise; and this also hath euermore beene most sharply punished, as by these examples may appeare. About the yeare 1543, at what time a great famine and dearth of bread afflicted the world, there was in Saxonie a countrey peasant, that hauing carried his corne to the market, and sold it cheaper than he looked for, as he returned homewards he fell into most heauie dumpes and dolours of minde with griefe that the price of graine was abated: and when his seruants sang merrily for joy of that blessed cheapnesse, he rebuked them most sharply and cruelly, yea and was so much the more tormented and troubled in minde, by how much the more he saw any poore soule thankfull vnto God for it: but marke how God gaue him ouer to a reprobate and desperate sence: Whilest his seruants rode before, hee hung himselfe at the cart-taile, beeing past recoverie of life ere any man looked backe or perceiued him. A notable example for our English cormorants, who joyne barne to barne, and heape to heape, and will not sell nor giue a handfull of their superfluitie to the poore, when it beareth a low price, but preferue it till scarcity and want come, and then they sel it at their own rate; let them feare by this, lest the Lord deale so or worse with them.

Another couetous wretch, when he could not sell his corn so deare as hee desired, said the mise should eat it rather than hee would lessen one jot of the price thereof: Which words were no sooner spoken, but vengeance tooke them: for all the mise in the countrey flocked to his barnes and fieldes, so that they left him neither standing nor lying corne, but deuoured all. This storie was written to *Martin Luther*: vpon occasion whereof hee inuicing mightily against this cruell vsurie

478 vsurie of husbandmen, told of three misers that in one yeare hung themselves, because graine bore a lower price than they looked for: adding moreouer, that all such cruell and muddy extortioners deserued no better a doome, for their vnmercifull oppression.

D. Pomeranus. Another rich farmer, whose barnes were full of graine, and his stackes vntouched, was so couetous withall, that in hope of some dearth and dectenelle of corne, hee would not diminish one heape, but hoorded vp dayly more and more, and wished for a scarcitie vpon the earth, to the end hee might enrich his coffers by other mens necessities. This cruell churle rejoyced so much in his abundance, that euerie day hee would goe into his barnes, and feed his eyes with his superfluitie: Now it fell out as the Lord would, that hauing supped and drunke very largely, vpon a night as hee went, according to his custome, to view his riches, with a candle in his hand, behold the wine, or rather the iustice of God, overcame his senses, so that he fell downe suddenly into the mow, and by his fall set on fire the corne, bee- ing drie and easie to bee incensed, in such sort that in a moment all that which he had scraped together and preserved so charily, and delighted in so vnreasonably, was consumed and brought to ashes, and scarce hee himselfe escaped with his life.

Iob. Fincel li. 2. Another in Misina, in the yeare 1559, hauing great store of corne hoorded vp, refused to succour the necessitie of his poore and halfe famished neighbours: for which cause the Lord punished him with a strange and vnusuall judgement, for the corne which hee so much cherished, assumed life, and became feathered fowls, flying out of his barns in such abundance, that the world was astonished thereat, and his barns left emptie of all prouision, in most wonderfull and miraculous manner.

The same Author. No lesse strange was that which happened in a towne of France called Stenchansen, to the Gouvernour of the towne, who

who being requested by one of his poore subjects to sell him some corne for his money, when there was none to be gotten elsewhere; answered, hee could spare none, by reason hee had scarce enough for his owne hogs: which hoggish disposition the Lord requited in it owne kind; for his wife at the next litter brought forth seuen pigs at one birth to encrease the number of his hogs: that as he had preferred filthie and ugly creatures before his poore brethren, in whom the image of God in some sort shined forth, so he might haue of his owne getting more of that kinde to make much of, since hee loued them so well.

*Fides fit apud
authorem.*

Equall to all the former both in crueltie touching the person, and miracle touching the iudgement, was that which is reported by the same authour, to haue happened to a rich couetous woman in Marchia, who in an extreame dearth of victuals, denied not onely to relieue a poore man whose children were readie to starue with famine, but also to sell him but one bushell of corne, when he wanted but a pennie of her price: for the poore wretch making great shift to borrow that pennie, returned to her againe, and desired her hee might haue the corne: but as he paid her the money, the pennie fell vpon the ground by the providence of God, which as shee stretched out her hand to reach, it miraculously turned into a serpent, and bit her so fast, that by no meanes it could be loosened from her arme, vntill it had brought her to a wofull and miserable end.

The same.

Sergius Galba, before hee came to bee Emperour (being President of Affrica vnder *Claudius*, when as through penurie of victuals, corne, and other food was verie sparingly shared out and diuided amongst the armie) punished a certaine souldier that sold a bushell of wheat to one of his fellowes for an hundred pence, in hope to obtaine a new share himselfe, in this maner, he commanded the Quæstor or Treasurer to giue him no more sustenance, since hee preferred lucre before the necessitie of his owne bodie and his friends

*Fulgos lib. 2.
cap. 2.*

wel-

Gods Iudgements. Of Dicers and Card-players.

fer might be equally punished, the one by not carrying the stake being won, the other by being frustrated of all his hope of winning. Players at dice, both by the Elibertine and Constantinopolitan Councell vnder *Iustinian*, were punished with excommunication: and by a new constitution of the said Emperor it was enacted, That no man should vse Dice-play either in priuate or publique, no nor approue the same by their presence, vnder paine of punishment: and Bishops were there appointed to be ouerscers in this behalfe, to espie if any default was made.

Horrace an heathen Poet auouched the vnlawfulness of this thing euen in his time, when he saith that dice-playing was forbidden by their law. *Lewis* the eighth, King of France, renounced for his good conditions and rare vertues; amongst all the excellent Lawes which he made, this was one, That all sports should be banished the Commonwealth, except shooting (whether with long bow or Crosse-bow) and that no Cards nor Dice should be either made or sould by any; to the end that all occasion of gaming might bee taken away. Surely it would bee verie profitable and expedient for the Weale-publique, that this Ordinance might stand in vse at this day, and that all Merchants and Mercers whatsoever, especially those that follow the reformation of Religion, might forbear the sale of all such paltrie Wares: for the fault in selling such trash is no lesse than the abuse of them in playing at them, for so much as they vpon greedinesse of so small a gaine, put as it were a sword into a mad mans hand, by ministring to them the instruments, not onely of their sports, but also of those mischiefes that ensue the same. There a man may heare curses as rife as words, bannings, swearings, and blasphemies banded vp and down; there men fret themselues to death, and consume whole nights in darke and diuelish pastimes; some lose their horses, others their cloakes, a third sort all that ever they are worth, to the vndoing of their houses, wiues, and children; and some again from brailings fall to buffetings, from buffets to bloudshed-

Can. 77.

Can. 30.

Cod. li. 3. tit. 43

Od. 24. lib. 3.

Ludere doctior.

seu Græco iu-

beas trocho,

seu malis veti-

ta legibus alea.

hom. 9. l. 23. iust.

Of Dicers, and Card-players. *The Theatre of*

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ing, from bloudshedding to hanging: and these are the frutes of those gallant sports.

*Discip. de rem-
por ser. 12.*

*Blasphemie,
Lib. 1. cap. 31.*

*Iob. Fintel.
Andreas Mus-
cabus in diabol.
blasphemie.*

*Mandat. 4.
Breach of Sa-
both, li. 1. c. 35.
Mandat. 3.
Blasphemie,
lib. 1. cap. 31.*

But this you shall see more plainly by a few particular ex-
amples. In a towne of Campania a certaine Jew playing at
dice with a Christian, lost a great summe of money vnto him;
with which great losse being enraged, and almost beside him-
selfe, as commonly men in that case are affected, hee belched
out most bitter curses against Christ Iesus, and his mother the
bleis'd virgin, in the midst whereof the Lord depriv'd him of
his life and sense, and strooke him dead in the place: as for
his companion the Christian, indeed he escaped sudden death,
howbeit he was robbed of his wit and vnderstanding, and sur-
uiued not verie long after: to teach vs not onely what a grie-
uous sinne it is to blaspheme God, and to accompanie such
wretches, and not to shun, or at least reprove their outrage;
but also what monstrous effects proceed from such kinde of
vngodly sports, and how grievously the Lord punisheth them,
first by giuing them ouer to blasphemy, secondly to death, and
thirdly and lastly to eternall and irreuocable damnation: Let
our English gamesters consider this example, and if it wil not
terrifie them from their sports, then let them looke to this that
followeth, which if their hearts be not as hard as adamant, will
mollifie and persuaade them.

In the yeare 1533, neere to Belissana a citie in Heluetia,
there were three prophane wretches that played at dice vp-
on the Lords day without the walls of the citie, one of which
called *Ulrich Schraterus* hauing lost much mony, and offen-
ded God with many cursed speeches, at last presaging to him-
selfe good lucke, he burst forth into these tearmes, If Fortune
deceiue me now, I will thrust my dagger into the verie bodie
of God as farre as I can: now fortune failed him as before,
wherefore forthwith he drew his dagger, and taking it by the
point, threw it against heauen with all his strength: behold,
the dagger vanished away, and fise drops of bloud distilled
vpon the table before them, and without all delay the diuell
came in place, and carried away the blasphemous wretch.

with.

with such force and noyse, that the whole citie was amased and astonished thereat: the other two (halfe beside themselves with feare) stroue to wipe away the drops of bloud out of the table, but the more they wiped it, the more clearly it appeared: The rumor of this accident flew into the citie, and caused the people to flocke thicke and threefold vnto the place, where they found the other two gamesters washing the boord; whome (by the decree of the Senate) they bound with chaines, and carried towards the prison; but as they passed with them through a gate of the city, one of them was stricken suddenly dead in the midst of them, with such a number of lice and wormes creeping out of him, that it was both wonderfull and lothsome to behold: the third they themselves (without any further inquisition or triall) to auert the indignation which seemed to hang ouer their heads, put incontinently to death: the table they took and preserued it for a monument, to witnesse vnto posteritie, both how an accursed a pastime dicing is, and also what great inconueniencies and mischiefes grow thereby.

But that we may see yet more the vanitie and mischieuous working of this sport, I will report one storie more out of the same authour, though not equall to the former in strangenesse and height of sinne, yet as tragicall, and no lesse pitifull.

In the yeare 1550, there liued in Alsatia one *Adam Steckman*, one that got his liuing by trimming, pruning, and dressing vines; this man hauing receiued his wages, fell to dice, and lost al that he had gotten; insomuch that he had not wherewith to nourish his family, so that he fel into such a grieue of mind, and withall into such paines of the head, that hee grew almost desperat withall: one day his wife being busie abroad, left the care of her children vnto him; but he tooke such great care of them that he cut all their throats, euen 3 of them, whereof one lay in the cradle, and lastly would haue hanged himselfe, had not his wife come in the meane while, who beholding this pitifull tragedie, gaue a great outcrie, and fell downe dead: whereupon the neighbours running in, were eye witnesles of

this wofull spectacle: as for him, by law he was iudged to a most seuer and cruell punishment: and all these pittifull e- uents arose from that cursed root of Dice-play.

Ephes. 4. 28.

We ought therefore to learne by all these things that haue been alreadie spoken, to abstaine not onely from this cursed pastime, but also from extortion, robberies, deceit, guile, and other such naughty practises that tend to the hurt & detriment of one another; and in place thereof to procure the good and welfare of each one in all kindnes and equity, following the A- postles counsell, where he saith, *Let them that stole steale no more, but rather trauel by laboring with his hands in that which is good, that he may haue wherewith to succor the necessitie of others.* For it is not enough not to do euill to our neighbor, but we are tyed to do him good, or at least to endeauour to doe it.

CHAP. XLIV.

Of such as haue beene notorious in all kinde of sinne.

These exam- ples of this Chapter may be referred to all the com- mandements for the most part.



BY these foreplaced examples we haue seene how heauie the iudgements of God haue beene vpon those that through the vnta- mednesse of their owne lusts and affecti- ons, would not submit themselues vnder the holy and mighty wil of God, but haue countermanded his commandements, and withstood his pre- cepts, some after one sort, and some after another: now because there haue bin some so wicked & wretched, that being whol- ly corrupted and depraued, they haue overflowed with all ma- ner of sinne and iniquity, and as it were mangled God with the multitude and hainousnesse of their offences; wee must therefore spend some time also in setting forth their liues and ends, as of the most vile and monstrous kinde of people that euer were. In this ranke wee may place the antient Inhabi- tants of the land of Canaan, an irreligious people, void of all
feare

feare and dread of God, and consequently giuen ouer to all abhominable wickednesse, as to conjurings, witchcrafts, and vnnamable adulteries: for which causes the Lord abhorring and hating them, did also bring them to a most strange destruction; for first and formost Iericho (the frontier citie of their countrey) being assailed by the Israelites, for hindering their progresse into the countrey, were all discomfited, not so much by *Iosuah* his sword, as by the huge stones which dropped from heauen vpon their heads: and lest the night ouertaking them should breake off the finall and full destruction of this cursed people, the day was miraculously prolonged, and the Sunne made to rest himselfe in the midst of heauen for the space of a whole day: and so these fiue kings hiding themselves in a caue, were brought out, and their neckes made a footstoole to the captains of Israel, and were hanged on fiue trees.

The tyran *Periander* vsurped the gouernment ouer Corinth *Sabell.* after hee had slaine the principall of the citie: he put to death his own wife, to the end to content and please his concubine; nay and was so execrable, as to lye with his owne mother: he banished his naturall sonne, and caused many children of his subjects to be gelded: finally fearing some miserable & monstrous end, and want of sepulchre, in conscience of his misdeeds, hee gaue in charge to two strong and hardie souldiers, that they should gard a certaine appointed place, and not faile to kil the first that came in their way, and to bury his body being slaine: now the first that met them was himselfe, who offered himselfe vnto them without speaking any word, and was soone dispatched and buried according to his commandement: but these two were encountered with foure other, whome he also had appointed to do the same to them which they had done to him.

In this ranke deseruably we may place the second *Dionysius* his sonne, that for his cruelties and extortions was slaine by his owne subjects: who though at the first made shew of a better and milder nature than his father was of, yet after he

was installed in his kingdom, and growne strong, his wicked nature shewed forth it selfe; for first he rid out of the way his owne brethren, then his neereft kindred, and lastly, all other that but any way displeased him; vsing his sword not to the cutting downe of vice, as it ought, but to the cutting the throats of his innocent and guiltlesse subjects: with which tyrannie the people beeing incensed, began to mutinie, and from mutinies fell to open rebellion, persecuting him so, that he was compelled to flie and take harbour in Greece: where notwithstanding he ceased not his accustomed manners, but continued still freshly committing robberies, and doing all manner of injuries and outrages, in wronging men, and forcing both women and maids to his filthie lust: vntill he was brought vnto so low and so base an ebbe of estate, that of a king being become a beggar and a vagabond, hee was glad to teach children at Corinth, to get his poore liuing, and so dyed in miserie.

Sabell.

Clearchus, another tyran, after hee had put to death the most part of the Nobles and chiefe men of account in the citie Heraclea, vsurped a tyrannous authoritie ouer the rest: amongst many of whose monstrous enormities this was one, that he constrained the widowes of those whom hee had slain, against their wils to marry those of his followers whom he allotted them to; insomuch that many of them with griefe and anger slew themselves: now there were two men of stouter courage than the rest, who pittying the miserable condition of the whole citie, vndertooke to deliuer the same out of his cruell hands: comming therefore accompanied with fiftie other of the same mind and resolution, as though they would debate a priuat quarrell before his presence, as soone as conuenience serued, they diuerted their swords from themselves into the tyrans bosome, and hewed him in peeces in the verie midst of his guard.

Sabell.

Antiochus
the Great
et.

Agathocles, king or rather tyran of Sicilie, from a ^{poor} ~~poor~~ ^{porter} ~~porter~~ sonne growing to be a man of warre, tooke vpon him the gouernment of the countrey, and vsurped the crowne, contrarie

to

Antiochus the Great *et. Antiochus the Great*

to the consent of his people: he was one given to all manner of filthie and vncleane pollutions, in whom treacherie, crueltie, and generally all kinde of vice reigned, and therefore was worthily plagued by God, first by a murder of his youngest son, committed by his eldest sonnes sonne, that aspired vnto the crowne, and thought that he might be an obstacle in his way for obtaining his purpose: and lastly, hauing sent his wife and children into Ægypt for safetie, by his owne miserable and languishing death which shortly after ensued.

Romulus the first King of Rome was (as *Plorus* testifieth) *Plorus.* transported by a diuell out of this earth into some habitation of his own, for the monstrous superstitions, conjurings, thefts, rauishments, and murders, which during his pompe hee committed; and moreouer (he saith) that *Plutarch*, the most credible and learned Writer amongst Historiographers, both *Plutarch.* Greek and Latin, that euer writ, auoucheth the same for true, That he was carried away one day by a spirit in a mighty tempest of thunder and lightening, before the view of the whole multitude, to their great astonishment, insomuch that they fled at the sight thereof.

What shall wee say of *Silla*, that monster in crueltie, that most odious and execrable Tyrant that euer was, by whom all ciuile order and humane policie was vtterly defaced, and all vice and confusion in stead thereof set vp? did hee not *Plutarch.* procure the death of six thousand men at one clap, at the discomfiture of *Marius*? And hauing promised to saue the liues of three thousand that appealed vnto his mercie, did hee not cause them to be assembled within a parke, and there to haue their throats cut, whilest hee made an oration to the Senat? It was hee that filled the channels of the streets of Rome, and other cities in Italie, with bloud and slaughters innumerable: and that neither spared Altar, Temple, or other privileged place or house whatsoeuer, from the pollution and distainement of innocent bloud: husbands were slaine in their wiues armes, infants in their mothers bosomes, and infinite multitudes of men murdered for their riches: for

if any were either rich, or owners of faire houses or pleasant gardens, they were sure to die: besides if there were any private quarrell or grudge betwixt any citisen and some of his crew, he suffered his side to reuenge themselves after their own lusts, so that for priuat dislike and enmity many hundreds lost their liues; he that saued an outlaw or proscribed person in his house (of which there were too many of the best sort in his time) or gaue him entertainment vnder his roose, whether he were his brother, sonne, or parent whatsoeuer, was himselfe for recompence of his courtesie and humanitie, proscribed and sold, and condemned to death: and hee that killed one of them that was proscribed, had for reward two talents (the wages of his murder) amounting in value to twelue hundred crownes, whether it was a bondslaue that slew his master, or a sonne that murdered his father: comming to Preneste, hee began to proceed in a kinde of iusticial forme amongst the citisens, and as it were by law and equitie to practise wrong and injurie: but ere long, either beeing wearie of such slow proceedings, or not at leisure to prosecute the same any further, hee caused to meet together in one assemblie two thousand of them, whome he committed all to the massacre without any manner of compassion: As he was sitting one day in the midst of his pallace in Rome, a souldier to whom he had granted the proscription of his dead brother, as if hee had beene aliue (whome hee himselfe before the ciuile warre had slaine) presented him in lieu of thanks for the great good turn the head of one *Marcus Marius* of the aduerse faction, before the whole citie, with his hands all embrued in bloud, which he also washed in the holy water-stacke of Apolloes temple, being neere vnto that place; and all this beeing commended and countenanced by *Silla*: hee decreed a generall disanulment & abrogation of al titles and rights that were passed before his time, to the end to haue the more libertie both to put to death whom he pleased, & to confiscat mens goods, and also to vnpeople & to repeople cities, & to sack, pull down, and build, and to depose & make kings at his pleasure: the goods which

which he had thus seised, he shamed not to sell with his own hands, sitting in his tribunall seat, giuing oftentimes a faire woman a whole countrey, or the reuenues of a Citie, for her beautie, and to Players, Iesters, Iuglers, Minstrils, and other wicked effranchised slaues, great and vnecessary rewards: yea, and to diuers married women also, whom (pleasing his eye) hee depriued their husbands of perforce, and espoused them to himselfe, maugre their wils: beeing desirous to ally himselfe with *Pompey*, he commanded him to cast off his lawfull wife, and taking from *Magnus Glabrio* his wife *Emilia*, made him marrie her, though alreadie great with childe by her former husband; but she died in trauell in his house. In feasts and banettings hee was too immoderate, for it was his continuall and daily practiise: the wine that hee dranke vsually was fortie yeares old, and the companie that he delighted to keepe was compact of minstrils, tumblers, players, singers, and such like rascals, and with these he would spend whole dayes in drinking, carousing, dauncing, and all dissolutenesse. Now this disordinate life of his did so augment a disease which was growne in his bodie, to wit an imposthume, that in time it corrupted his flesh, and turned it into lice, in such sort, that though hee had those that continually followed him to sweepe them off, and to louse him night and day, yet the encrease was still so plentifull, that all would not serue to cleare him a for moment: insomuch, that not his apparell, though neuer so new and changeable, nor his linnen, though neuer so fresh, nor his bath nor his lauer, no nor his meat and drinke could be kept vnpolluted from the flux of this filthy vermine, it issued in such abundance: oftentimes in a day he would wash himselfe in a bath, but to no great purpose; for his shame increased the more. The day before hee dyed hee sent for one *Granius*, who attending his death, delayed to pay that which he ought to the Common-wealth, and beeing come in his presence, hee commaunded him to bee strangled to death before his face: but with straining himselfe in crying after his execution, his imposthume burst & vomited out such streams of

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of bloud, that his strength failed him withall, and passing that night in great distresse, the next day made vp his wicked and miserable end.

Dion.

After that *Caligula* began to addiect himself to impietic and contempt of God, presently being not curbed with any feare feare nor shame, he became most dissolute in all kinde of wickednesse; for at onetime he caused to be slaine a great number of people for calling him young *Augustus*, as if it had beene an injurie to his person to be so entituled: and to say briefly of all his murders, there were so many of his kindred, friends, senatours, and citisens, made away by his means, that it would be too long and tedious here to recite: wherefore seeing that hee was generally hated of the people for his misdeeds, hee wished that they all had but one head, to the end (as it might seeme) that at one blow he might dispatch them all. In sumptuousnesse and costlinesse of dishes and banquets hee neither found nor left his equall, for hee would sup vp most precious stones melted by art, and swallow downe treasures into his bellie: his banquets were often serued with golden loaves and golden meats: in giuing rewards hee was sometime too too prodigall, for hee would cast great summes of money amongst the people certaine dayes together, vntill his bags were drawne drie, and then new strange shifts must be practised to fill them vp againe: his subjects hee ouercharged with many new found, and vnjust taxes, exacting of them a tribute euen for their meat: if there were any money controuersies to bee decided, the fourth part of the same was his share, which way soeuer the matter enclined: the eight penny of euerie porters gaine throughout the citie (which with trauell they earned) hee tooke into his purse: yea, and that which is more filthie and dishonest, the verie whores and common strumpets paid him a yearly reuenue for their bawderies: which act, though most villanous and slanderous, yet is made a samplar to some of our holie Popes to imitate, and indeed hath of many beene put in practise: but to our purpose: whereas before, his prodigalitie was so great as to scatter

Sueton.

mo-

money like seed amidst the people, now his niggardlinesse grew on the other side so miserable, that hee would haue the people vpon the first day of the yeare euerie one to giue him a new yeares gift, he himselte standing at the dore of his house like a beggar, receiuing the peoples almes. More ouer, of all that euer gaue their lusts the bridle to abuse other mens wiues, hee was most impudent and notorious; for diuerse times hee vsed to feast manie faire ladies and their husbands, and after his good cheare ended, to ouerview them seuerally a part, as Merchants doe their wares, and to take her that pleased his fancie best into some secret place, to abuse at his pleasure; neither after the deed done to bee ashamed to glorie and vante himselte in his filthie and wicked act: He committed incest with his owne sisters, forcing them to his lust, and by one of them had a daughter borne, whome (sayth *Entropius*) his abominable concupiscence abused also in most filthie and preposterous manner: At length many conspired his destruction, but especially one of the Tribunes (which office we may after the custome of our French nation rightly terme the Marshallhip, and the officer one of our foure Marshals, as *Budon* sayth) who shewed himselte more eagerly affected in the cause than the rest, pursued this enterprise in more speedie and desperate manner: for as the Tyran returned from the Theatre by a by-way to his palace (the third day of the feast which hee celebrated in honour of *Iulius Caesar*) the Tribune presented himselte, as if in regard of his office, to import some matter of importance vnto him: and hauing receiued a currish word or two at his hands (as his custome was) he gaue him so sudden a stroke betweene the head and the shoulders, that what with it and the blowes of his complices, that going for the same intent rushed vpon him, hee was slaine amongst them, no man stirring a foot to deliuer him out of their hands, though many looked on and might haue aided him if they would: he was no sooner slaine, but his wife incontinently was sent after, and his daughter also, that was crushed to death against a wall; and thus came

his.

his wretched selfe, with his filthie progenie, to a wretched and miserable end.

Sueton.

Nero shewed himselfe not onely an enemy to God in persecuting his church, but also a peruerter and disturber of humane nature, in embruing his hands in the blood of his owne mother and grandmother, whom he caused to be put to death, and in killing his owne wife and sister, and infinite numbers of all kinde of people: beside, in adulteries hee was so monstrous, that it is better to conceale them from modest eares, than to stirre vp the puddle of so stinking and noysome a dunghill: for which his villanies the Senate condemned him to a shamefull and most ignominious death, and his armies and forces forsooke him: which when he vnderstood, hee betooke him to flight, and hid himselfe in an out-way amongst thornes and bushes, which with great paine hauing past through, being wearie of his life, he threw himselfe down into a pit foure foot deepe, and when he could get none of his men to lay their hands vpon him, he desperately and miserably slew himselfe.

Sueton.

Vitellius, for the murders and other outragious misdeeds which hee committed, was taken in his shirt, and drawne through the streetes with a halter about his necke, and his hands bound behind him, and the point of a dagger vnder his chin; the people casting durt and dung vpon him in detestation, and calling him make-bate and seditious villaine, with other opprobrious reproches: and at last being massacred with many blowes, was drawne with a hooke into Tiber, like a carrion.

Sueton.

Domitian was a cruell enemy of the Christians: hee rejected his owne wife to take a new, and being couertly reproued by *Helvidius* for the same, in a Play of the diuorce of *Paris* and *Enon*, which he presented vnto him, he put him to death for his labour. Many worthie Senatours and chiefe men, and such as had borne the office of the Consull, without iust cause giuen of reprehension, were murdered by him: hee spared not his owne blood and neereft allies, no nor his owne

bro-

brother *Titus*, but what with poyson and sword destroyed them all to confusion. But in the end, when he saw that the world hated him for his outrageous cruelties, hee consulted with the Astrologians and Conjurers, what death did wait for him; one of the which amongst the rest told him that he should be slaine, and that very shortly: wherewithall being sore troubled, hee first caused him that had prognosticated this euill vnto him, to be slaine: then he compassed himselfe with a strong gird; and to the end to see them that should come neere, he made his gallery walls where he walked, of such a kinde of glistering and shining stone, that hee might see in them all about him both behinde and before. When the day and houre which was forecalculated for his death was come, one of the Conspirators came in with his left arme in a scarfe, as if hee had been sore hurt; feigning that hee would bewray the whole treason which hee so much feared; and being entred his Chamber, hee presented him with a long discourse in writing, touching the matter and manner of the Conspiracie: and when in reading the same, hee saw him most astonished, then he tooke occasion to strike him suddenly into the bellie with his dagger, his owne seruants making vp the murder, when they saw him go about to resist. And thus by all his wisdom and prouidence hee could not rid himselfe from being surprised, nor hinder the execution of Gods just fore appointed judgement. And these were the ends of those wicked Emperours, who in regard of their vile liues were rather monsters than men; and not onely they whom wee haue named, but many moe also, as *Antonius, Caracalla, Heliogabalus*, and other like may be worthily placed in this ranke.

But of all, *Heliogabalus* is most famous: of whome it recorded in histories, that he was so prodigious in all gluttonie, filthinelle, and ribauldrie, that the like I thinke was neuer heard of, except those monsters that went before; and yet I suppose hee surpassed them too. Such was the exceeding

ceeding and luxurious pompe of this beast-like Emperour, that in his lampes he vsed baulme, and filled his fish-ponds with rose water : the garments which hee wore were all of the finest gold and most costly silkes : his shooes glistered with precious stones, curiously engrauen : hee was neuer two dayes serued with one kinde of meat, nor wore one garment twice, and so likewise for his fleshly wickednesse hee varied it euerie time : Some dayes hee was serued at meales with the braines of Ostriches, and a strange fowle called a Phyllocapterie, another day with the tongues of Poppingayes, and other sweet singing birds : being nigh to the sea, he neuer vsed fish, in places farre distant from the sea : all his house was serued with most delicate fish : at one supper his table was furnished with seuen thousand fishes and fife thousand fowles : At his remoouals in his progresse there followed him commonly six hundred chariots : hee vsed to sacrifice with young children, and preferred to the best advancements in the Common-wealth most light persons, as Bawdes, Minstrels, Players, and such like : in oneword, hee was an enemy to all honestie and good order. And when he was foretold by his Sorcerers and Astronomers, that hee should die a violent death, hee prouided ropes of silke to hang himselfe, swords of gold to kill himselfe, and strong poysons in Iacincths and Emeraunds to poyson himselfe, if needs hee should thereto be forced : Moreouer, hee made an high tower, hauing the boarded floore couered with gold plate, and broidered with precious stones, from the which tower hee might throw himselfe downe, if he were pursued of his enemies. But notwithstanding all this prouision, (Gods vengeance not permitting him to die as hee would) hee was slaine of the souldiers, drawne through the citie, and cast into Tiber, after hee had reigned two yeares and eight moneths.

Tigellinus, one of the Captaines of *Neroes* guard, and a chiefe procurer and setter forward of his tyrannie, was the
cause

cause of the death of many great personages in Rome: and being enriched by their spoile and other such like robberies, after the death of *Nero* (whom in his extremitie he forsooke) plunged himselfe, and wallowed in all manner of licentious and disordinate delights. Now though he was worthie of a thousand deaths for his cruelties towards many good citisens, yet by the meanes of one *Iunius*, the Emperor *Galba* his chiefe minion, whose fauor he had by great summes of mony bought and obtained (for he gaue vnto his daughter at one time five and twentie thousand crowns, and to himselfe at another time a carknet worth fifteen thousand crowns for a present) he was spared and kept in safetie: but as soone as *Otho* was installed in the Empire, his downefall and destruction began presently to follow: for *Otho*, to the end to gratifie the Romans, sent to apprehend him, who was then in his houses of pleasure in the field, banquetting and sporting with his harlots, and vsing all manner of riot, albeit by reason of a deadly disease which was vpon him, he was euen at deaths dore. When he saw himselfe thus taken, and that no meanes of escape was left (no not by the vessels which he had prepared at the sea shore for purpose, if need were, to conuey him away) and that he which had commission to take him, would giue him no aduantage of escaping, though hee offered him great rewards for the same, hee entreated onely leaue to shauc his beard before hee went; which being granted, he tooke a rasor, and instead of shauing, cut his owne throat.

CHAP.

CHAP. XLV.

More examples of the same argument.

Tit. Liv.



Ieronimus, a true Tyrant of Sicily, enured and fashioned to all pride, and of most corrupt and rotten manners, began right after the death of his father *Hiero*, (that left him a peaceable and quiet kingdome) to shew forth his arrogance; for hee quickly made himselfe fearefull to his Subiects, both by his stately and proud manner of speech, as also by the hardnesse of accessse vnto him, together with a kinde of disdainfull contempt of all men: but most of all did the inward pride of his heart appeare when he had gotten a gird about his body; for then he ceased not to bait, bite, and deuoure, and to exercise all kinde of crueltie against euery man, and all kinde of ryot and excesse of filthinesse against himselfe: so that he became so odious and contemptible to his subjects, that they conspired against him, to depriue him both of his life and kingdome: which conspiracy though it came to light, yet for all that wanted not his due effect: for after he had (through listning to false reports) put to death vniustly his truest and dearest friends, and those that would indeed haue helped him in his necessity, both with good aduice & other succour, he was surprised as he walked in a narrow & strait way, and there cruelly murthered. Now there was one *Andronodorus* his brother in law, that aspired to the crown, had corrupted his manners, and thrust him forward to all these misdemeanours, to the end by those practises he might make him odious to his people, that by
that

that meanes he might obtaine his owne purpose, as indeed hee did: for after his death hee seised vpon the Scepter, though with no long enjoyance; for through the troubles and commotions which were raysed in the countrey by his meanes, both hee, his wife, and whole race, together with the whole progenie of *Hieronymus*, whether innocent or guilty, were all vtterly rooted out and defaced.

Andronicus was one of the most wickedest men that liued on the earth in his time; for he excelled in all kinde of euill: in ambition, boldnesse in doing mischiefe, crueltie, whoredome, adulterie, and incest also to make vp the whole number: besides, he was so treacherous and disloyall, that he traiterously slew the sonne and heire of the Emperour *Emanuel*, shutting him in a sacke, and so throwing him into the sea; after which, by violence he tooke possession of the Empire of Constantinople, and like a strong theefe seised vpon that which was none of his owne; but as soone as he had gotten his desire, then began his lusts to rage and raue, then he fell to whoring and forcing women and maids to his lust, whom after he had once robbed of their chastities, he gaue ouer to his bards and ruffians to abuse; and that which is more than all this, hee rauished one of his owne sisters, and committed incest with her: moreouer, to maintaine and vphold his tyrannous estate, he slew most of the nobilitie, and all else that bore any shew of honestie or credit with them, and liued altogether by wrongs and extortions: wherefore his subjects (prouoked with these multitudes of euils which reigned in him, and not able to endure any longer his vile outrages and indignities) rebelled against him and besieged him, got him into their mercilesse hands, and handled him on this fashion following: first they degraded him and spoyled him of his imperiall ornaments, then they pulled out one of his eyes, and set him vpon an asse backward, with the rayle in his hand in stead of a Scepter, and a rope about his necke in stead of a crowne; and in this order and attyre they led him through all Constantinople, the people shouting and reuiling him on all sides,

*Frois vol. 3.
cap. 100.*

Nich. Gilles.

sides, some throwing durt, others spittle, diuers dung, and the women their pispots at his head: after all which banquetting dishes, he was transported to the gallowes, and there hanged, to make an end of all.

Charles King of Nauarre, whose mother *Jean* was daughter to *Lewis Lutton* King of France, was another that oppressed his subjects with crueltie and rough dealing: for he imposed vpon them grievous taxes and tributes, and when manie of the chiefeſt of his Common-wealth came to make knowne vnto him the pouertie of his people, and that they were not able to endure any more ſuch heauie burthens, hee cauſed them all to be put to death for their boldneſſe: hee was the kindler of many great miſchiefes in France, and of the fire wherewith diuers places of ſtrength, and caſtles of defence were burned to aſhes: he counſelled the Countie of Foix his ſonne to poyſon his father, and not onely ſo, but gaue him alſo the poyſon with his owne hands, wherewith to doe the deed: Moreouer, aboue all this, lecherie and Adulterie ſwayed his powers, euen in his old age; for at threescore yeres of age, hee had a whore in a corner, whoſe companie he daily hanted; and ſo much, that ſhe at length gaue him his deaths wound; for returning from her companie one day (as his uſe was) & entring into his chamber, he went to bed all quaking and halfe frozen with cold, neither could he by any meanes recouer his heat; vntil by art they ſought to ſupply nature, and blew vpon him with braſen bellowes Aquauitæ and hot blaſts of ayre; but withall, the fire vnregarded flew betwixt the ſheets, and inflamed the drie linnen together with the Aquauitæ, ſo ſuddenly, that ere any help could be made, his late quiuiring bones were now halfe burned to death. It is true that he liued fifteen daies after this, but in ſo great grieve and torment, without ſence of any helpe or alſuagement by Phiſicke or Surgerie, that at the end thereof he died miſerably: and ſo, as during his life his affection euer burnt in luſt, and his mind was alwaies hot vpon miſchiefe and couetouſneſſe, ſo his dayes were finiſhed with heat and cruell burning.

Lug.

Lugtake, king of Scots, succeeding his father *Galdus* in the kingdome, was so odious and mischieuous a Tyrant, that euery *Lanquet*, man hated him no lesse for his vices, than they loued his father for his vertues: he slew many rich and noblemen for no other cause, but to enrich his treasurie with their goods: he committed the gouernment of the realm to most vnjust and couetous persons, and with their companie was most delighted: he shamed not to defloure his owne aunts, sisters, and daughters, and to scorne his wife and graue counsellors, calling them old dotting fooles: all which monstrous villanies (with a thousand more) so incensed his Nobles against him, that they slew him after hee had reigned three yeres: but as the Prouerbe goeth, Seldome commeth a better; another or worse Tyrant succeeded in his kingdome; namely *Mogallus*, cousin germane to *Lugtake*, a man notoriously infected with all manner of vices: for albeit in the beginning of his reigne he gaue himselfe to follow the wisdome and manners of his vncle *Galdus*, yet in his age his corrupt nature burst forth abundantly, but chiefly in auarice, lecherie, & cruelty: this was he that licensed theeues and robbers to take the goods of their neighbors without punishment, and that first ordained the goods of condemned persons to be confiscat to the kings vse, without respect either of wiues, children, or creditors; for which crimes he was also slaine by his nobles.

Besides these, there was another king of the Scots, called *Atherto*, in the years of our Lord 240, who shewed himselfe also in like manner a most vile and abhominable wretch: for he so wallowed in all manner of vncleane and effeminate lusts, that hee was not ashamed to goe in the sight of the people playing vpon a flute, rejoycing more to be accounted a good Fidler, than a good Prince; from which vices hee fell at last to the deflouring and rauishing of maids and women; insomuch as the daughters of his nobles could not be safe from his insatiable and intollerable lust: wherefore being pursued by them, when he saw no meanes to escape, hee desperately slew himselfe.

The great outrages which the Spaniards haue committed in the West Indies are apparant testimonies of their impietie, injustice, crueltie, insatiable couetousnesse, and luxurie; and the judgement wherewith God hath hunted them vp and downe both by sea and land (as late and fresh histories doe testifie) are manifest witnessses of his heauie anger and displeasure against them: amongst all which, I will here insert none but that which is most notorious and worthie memorie, as the wretched accident of *Pamphilus Nonares* and his companie: This man with sixe hundred Spaniards making for the coast of Florida, to seeke the gold of the riuer of Palme trees, were so tormoyled with vehement windes and tempests, that they could not keepe their vessels from dashing against the shore, so that their ships did all split in sunder, and they for the most part were drowned, saue a few that escaped to land, yet escaped not danger; for they ranne roving vp and downe this sauage countrey so long, till they fell into such extreame pouertie and famine, that for want of victuals twelue of them deuoured one another; and of the whole six hundred that went forth, there neuer yet returned aboue tenne, all the rest beeing either drowned or pined to death.

Benzon. Mil.

Benzon.

Pizarro

Francis Pizarre, a man of base parentage, for in his youth hee was but a hogheard, and of worse qualities and education, for he knew not so much as the first elements of learning, giuing himselfe to the West Indian warres, grew to some credit in bearing office, but withall shewed himselfe verie disloyall, treacherous, and bloudie-minded, in committing many odious and monstrous cruelties: entring Peru with an armie of souldiers, to the end to conquer new lands and dominions, and to glut his vnsatiable couetousnesse with a new surfet of riches (after the true Spanish custome) hee committed many bloudie and traitorous acts, and exercised more than barbarous crueltie: for first vnder pretence of friendship, feyning to parle with *Artabaliba*, King of Cusco; the poore King comming with five and twentie thou-

thousand of vnarmed men, in ostentation of his greatnesse, not in purpose to resist, he welcommed him and his men so nimble with swords and curtleaxes, that they had all soone their throats cut by a most horrible slaughter, and the King himselfe was taken and put in chaines: yea, and the Citie after this massacre of men abroad, felt soone the insolencies of these braue warriours within: in fine, though *Pizarre* promised *Artabaliba* to saue his life, in regard of a rancome amounting to more than two millions of gold, yet after the receipt thereof he traiterously caused him to be hanged, contrary to both his oath, and all equitie and reason: but this cruell perfidie of his went not long without punishment; for both he and all the rest that were any wayes accessarie or consenting to the death of this King, came to a wretched end: but especially his foure brethren, *Ferdinand*, *Gonsal*, *Iohn Martin* of Alcantara, and *Diego* of Almagro; who as they were principall in the action, so were they in the punishment: the first that was punished was *Iohn Pizarre*, who with many other Spaniards was surpris'd in the citie Cusco, and slaine by the men of war of *Mangosrem* and *Artabaliba*: next after that, there arose such a diuision and heart-burning betwixt the *Pizarres* and *Almagro*, and their partakers, that after they had robbed and wasted and shared out the great and rich Countrey of Peru, they slew one another by mutual strokes: and albeit that there was by common consent an agreement accorded betwixt them, for the preseruing of their vnitie and friendship; yet *Francis Pizarre*, enuying that *Almagro* should be Gouvernour of Cusco, and hee not, interrupted all their agreements, by starting from his promises, and rekindled the halfe-quenched fire of warre by his owne ambition: for hee presently defied *Almagro*, and sent his brother *Ferdinand* before to bid him battaile; who so well behaued himselfe, that he tooke *Almagro* prisoner, and deliuered him bound to his brother *Francis*, who caused him to be strangled in prison secretly, and after to be beheaded in publique. Now *Ferdinand* being sent by his brother towards Spaine,

with a great masse of gold to cleare himselfe of the death of *Almagro*, could not so well justifie the fact, as that all his treasure could saue him from the prison; and what became of him afterwards, knowne it is to God, but not to the world. A while after, the fellowes and friends of *Almagro*, whose goods the Pizarrists had seised vpon, tooke counsell with *Don Diego Almagro* his sonne to reuenge the death of his father; therefore being in number but twelue, with vn-sheathed swords, they desperately burst into *Francis Pizarres* house, (then Marquesse and Gouvernour of Peru) and at the first brunt slew a Captaine that garded the enterance of the hall, and next him, *Martin* of Alcantara, and other more, that kept the enterance of the chamber, so that he fell dead euen at his brother the Marquesses feet: who albeit his men were all slaine before his eyes, and himselfe left alone amidst his enemies, yet gaue not ouer to defend himselfe stoutly and manfully, vntill all of them setting vpon him at once, he was stabbed into the throat, and so fel dead vpon the ground, and thus finished he and his complices their wretched dayes, answerable to their cruell deserts: but their murderers (though they deserued to be thus dealt withall) yet for dealing in this sort without authoritie, were not faultlesse, but receiued the due wages of their furious madnesse: for *Don Diego* himselfe, after hee had beene a while Gouvernour of Peru, had his armie ouercome and discomfited by the Emperours forces, and was betrayed into their hands by his owne Lieutenant of Cusco, where he thought to haue saued himselfe, and right soone lost his head, with the greatest Captaines and fauourites that hee had, who were also quartered. Now of the five brethren we haue heard foure of their destructions, onely one remaineth (namely *Gonzalle Pizarre*) to bee spoken of; who beeing sent for by the conquerours to be their Chieftaine and Protector against the Viceroy, that went about to make them obserue the Emperours lawes and decrees, touching the libertie of the Indian Nation, was betrayed and forsaken by the same men that sent for him, and so fell into his

his enemies hands, that cut off his head : The Generall of his armie, a couetous and cruell man, that in short space made away aboute three hundred Spaniards, and all as it were with his owne hand, was drawne vp and downe at a horse tayle the space of halfe a quarter of an houre, and then hanged vpon the gallowes, and quartered in foure parts. The Monke of Vauvard, called *Vincent*, who with his crosse and portefe had encouraged *Pizarre* and his armie against *Artabaliba*, and was for that cause created Bishop of Peru, when *Diego* came to the gouernement, fled into the Island *Puna* to escape his wrath; but in seeking to auoid him, he fell into as great a snare; for the Islanders assaulted him one night, and knockt him to death with staues and clubs, together with fourtie Spaniards of his fellowship, that accompanied him in his flight, and started not from him in his death. And thus the good and holy Monke, for meddling with, and setting forward the murder of so many poore people, was for his paines and good deeds justly rewarded by the Indians of that Island.

Moreouer, after and beside all these troubles, seditions, and ciuile warres of Peru, all they that returned from Spaine suffered shipwrecke for the most part: for their fleet had scarce attained the midst of their course, when there arose so terrible a tempest, that of eightene ships, thirteene so perished, that they were neuer heard of after; and of the fiue which remained, two were tumbled backe to the coast of Saint Dominick, all be-rent and shiuered in pieces; other three were driuen to Spaine, whereof one hitting against the bay of Portugall, lost many of her men: The Admirall her selfe of this fleet perished neere vnto Saint Lucar de Baramede, with two hundred persons that were within her, and but one onely of them all got safe into the hauen of Calix, without dammage. Heere we may see how mightily the hand of God was stretched forth to the reuenge of those wicked deeds and villanies which were committed by the Spaniards in those quarters.

Peter Loys, bastard sonne to Pope *Paul* the third, was one that practised many horrible villanies, robberies, murthers, adulteries, incest, and Sodomitries; thinking that because his father was Pope, therefore no wickednesse was vnlawfull for him to commit. He was, by the report of all men, one of the most notorious, vilest, and filthiest villaines that euer the world saw: he forced the Bishop of Faence to his vnnaturall lust, so that the poore Bishop, with meere anger and griefe that he should be so abused, died immediately. Beeing made Duke of Plaisence and Parma, he exercised most cruell tyrannie towards many of his subjects; insomuch, that diuerse gentlemen that could not brook nor endure his injuries, conceiued an inward hate against him, and conspired his death: and for to put in practise the same, they hired certaine Ruffians and Roysters to watch the oportunitie of slaying him; yea, and they themselves oftentimes went apart with these roysters, keeping themselves vpon their guards, as if some priuate and particular quarrels had been in hand. One day as the Duke went in his horselitter out of his castle, with a great retinue, to see certaine fortifications which he had prepared; being aduertised by his father the Pope (by the helpe of Magicke which he practised) to looke diligently to himselfe the tenth day of September: in which notwithstanding hee was slaine; for as he returned into his castle, the Conspirators, to the number of thirty six, marched before him as it were to do him honour, but indeed to do him villanie: for as soone as he was entred the castle, they drew vp the draw-bridge for feare of his retinue that were without, and comming to him with their naked swords, cast in his teeth his tyrannie, and so slew him in his litter, together with a Priest, the master of his horse, and five Almaines that were of his gard: his dead body they hung by a chaine ouer the walls, and shaking it to and fro to the view of the people, threw it downe headlong at last into the ditch; where the multitude to shew their hates, wounded it with daggers, & trampled it vnder their feet: and so whom they durst not touch in his life, being dead they thus abused:

and

and this befell vpon the tenth day of September, in the yeare
of our Lord 1547.

505 }

Some of the Bishops of Rome, for their rare and notable
vertues, and the glory of their braue deeds, may be honoured
with this dignitie, to be placed in this worthy ranke; for their
good conditions and behauiors were such, that no tyrann, but-
cher, theefe, robber, ruffian, nor any other, euer excelled them
in crueltie, robberie, adulterie, and such like wickednesse, or
deserued more the credit and reputation of this place than
they. And hereof we haue a manifest example in *Iohn* the
thirteenth, who pulling out the eyes of some of his Cardinals,
cutting out the tongues of others, hewing off the hands, noses,
and priuy members of others, shewed himselfe a patterne of
such crueltie, as the world neuer saw the like: he was accused
before the Emperor *Otho* in a Synod, first for incest with two
of his owne sisters, secondly for calling the diuell to help him
at dice, thirdly for promoting young infants to bishopricks,
bribed thereto by the gift of certaine pieces of gold; fourth-
ly, for rauishing maids and wiues, and lying with his fathers
Concubine: yea and lastly for lying with his owne mother,
and many other such monstrous villanies: for which cause he
was deposed from the Papacie, though re-installed againe by
the suit and cunning practise of his Whores; by whom
as hee recouered his triple Crowne, so hee lost shortly af-
ter his vicious life, by the meanes of a married whore that be-
trayed him.

Pope *Hildebrand*, surnamed *Gregory* the seuenth, was ador-
ned with all these good qualities, namely to be bloudie min-
ded, a poysoner, a murtherer, a conjurer, also a consulter with
Spirits, and in a word, nothing but a lumpe and masse of wic-
kednesse: he was the stirrer vp of many battels against the
Emperour *Henry* the fourth, and a prouoker of his owne son
to depose and poyson his father, as he did: but this wicked (I
would say holy) Pope, was at last banished his cathedrall ci-
tie, to *Salernum*, where he ended his dayes in miserie.

Benno.
Balk.

Pope

Pope *Clement* the sixth, of name contrarie to his nature, for his inclemencie, crueltie, and pride towards the Emperour *Lewis* of Bauaria, was intollerable; hee procured many horrible warres against the Empire, and caused the destruction of twentie thousand Frenchmen by the king of England, yea and poysoned the good Emperour also, so well hee wished to him: Howbeit ere long himselfe was stifled to death, and that suddenly, not by any practise of man, as it was thought, but by the especiall hand of God, in recompence of all his notable acts.

*Benno.
Ball.*

Iohn the foure and twentieth was deposed by the Councell of Constance, for these crimes following: heresie, Simonie, manslaughter, poysonings, couzenings, adulterie, and Sodomitic, and was cast into prison; where remaining three yeres, he falsely made shew of amendment of his wicked life, and therefore was graced with a Cardinals hat, but it was not that which he expected; for which cause with despight and griefe he died.

*Guicciard li. 2.
Bembus.*

It would be too long to runne over the discourse of euerie particular Pope of like conditions, and therefore wee will content our selues in brieve with the legend of Pope *Alexander* the sixth, reported by two authors of credit and renowne, and vnsuspected; to wit, *Guicciardine* a Florentine Gentleman, and *Bembus* a Venerian Cardinall: This man (saith *Guicciardine*) attained to the Papacie not by worthinesse of vertues, but by heauinesse of bribes, and multitude of faire promises made to the Cardinals for his election, promising large recompence to them that stood on his side; whereupon many that knew his course of life were filled with astonishment, amongst whom was the king of Naples, who hearing of this election, complained to his Queene with teares, that there was such a Pope created that would bee a plague to Italie and all Christendome: beside, the great vices which swayed in him, of which the same author speaking, maketh this catalogue and pedegree in his owne language, which

which followeth: *Costum (dit il) ofcensimi non sincerita, non* 507
verita, non fede, non religione; auaritia insatiabile, ambitione Guicciard.
immoderata, crudelta pinque barbara, eo ardentissima cupidita lib.2.
di escaltare in qualunque modo, i figli voli, i qualierano molti:
 (that is to say) Hee was endued with most filthie conditions,
 and that neither sincerity, truth, faith, nor religion, was in him,
 but in stead of them, couetousnesse vnquenchable, ambition
 vnmeasurable, more than barbarous crueltie, and a burning
 desire of promoting his owne children (for he had many) by
 what meanes soeuer. He perswaded king *Charles* the eight of
 France to vndertake warre against Naples, and after he had
 brought him to it, presently he forsooke him, and entred a new
 league with the Venetians, and the other princes of Italie, to *Venetian hist.*
 driue him home againe. This was he (saith Cardinall *Bembus*) lib.6.
 that set benefices and promotions to sale, that hee which
 would giue most might haue most; and that poysoned *Iohn*
Michel the Cardinall of Venice at Rome, for his gold and
 treasure which hee abounded with: whose insatiable coue-
 tousnesse prouoked him to the committall of all mischiese, to
 the end he might maintaine the forces of his soane, who went
 about to bring the whole lands and dominions of al Italie, in-
 to his possession: in adulteries he was most filthie and abho-
 minable, in tyranny most cruell, and in Magicke most cun-
 ning, and therefore most execrable: supping one night with
 cardinal *Adrian* his very familiar friend, in his garden, hauing
 foreappointed his destruction that night by poison; through
 the negligence and ouersight of his butler, to whome hee had
 giuen the exploit in charge, that was deceiued by mistaking
 the bottles, hee dranke himselfe the medicine which he had
 prepared for his good friend the Cardinall: and so hee died
 (saith *Bembus*) not without an euident marke of Gods heaue
 wrath, in that he which had slaine so many princes and rich
 men to enjoy their treasures, and went now about to murder
 his host which entertained him with friendship and good
 cheare into his house, was caught in the same snare which hee
 had

had laid, and destroyed by the same meanes himselfe, which he had destinated for another: being thus dead, the whole citie of Rome (saith *Gnucchiardine*) ranne out with greedinesse and joy to behold his carkasse, not being able to satisfie their eyes with beholding the dead Serpent, whose venome of ambition, treachery, cruelty, adulterie, and avarice, had impoysoned the whole world. Some say, that as he purposed to poison certaine Cardinalls, he poysoned his owne father, that being in their companie, chanced to get a share of his drugs: and that he was so abhominable to abuse his owne sister *Luerece* in the way of filthinesse. When *Zemes* the brother of *Baiazet* the Emperour of the Turks came and surrendred himselfe into his hands, and was admitted into his protection, he being hired with two hundred duckets by *Baiazet*, gaue poyson to his new Client, euen to him to whom he had before sworne and vowed his friendship: besides, that he might maintaine his tyrannie, he demanded and obtained aid of the Turke against the King of France, which was a most vnchristian and antichristian part: hee caused the tongue and two hands of *Anthony Manciuellus* (a very learned and wise man) to be cut off, for an excellent oration which he made in reproofe of his wicked demeanors and dishonest life. It is written moreouer by some, that he was so affectionated to the seruice of his good Lord and master the diuell, that he neuer attempted any thing without his counsell and aduice; who also presented himself vnto him at his death in the habit of a post, according to the agreement which was betwixt them: and although this wretched Antichrist stroue against him for life, alledging that his terme was not yet finished; yet he was enforced to dislodge, and depart into his proper place, where with horrible cries and hideous fearefull grones he died.

In his book of
the clemencie
of a Prince.

Thus we see how miserable such wretched and infamous miscreants, and such pernicious and cruell tyrans haue ended their wicked liues, their force and power beeing execrable and odious, and therefore (as saith *Seneca*) not able to continue any

any long time, for that gouernment cannot be firme and stable, where there is no shame nor feare to doe euill, nor where equitie, iustice, faith, and pietie, with other vertues, are contemned & troden vnderfoot: for when crueltie once beginneth to be predominat, it is so insatiable that it neuer ceaseth, but groweth euerie day from worse to worse, by struiuing to main- taine and defend old faults by new, vntill the feare and terror of the poore afflicted and oppressed people, with a continuall source and enterchange of euils which surcharge them, con- uerteth it selfe from forced patience, to willing tury, and brea- keth forth to do vengeance vpon the tyrans heads with all vi- olence; whence ariseth that saying of the Satyricall Poet to the same sence; Where he saith,

*Few Tyrans dye the death that nature sends,
But most are brought by slaughter to their ends.*

*Ad generum
cereris sine ca-
de & sangui-
ne pauci,
Descendunt re-
ges & sicca
morte tyranni.*

CHAP. XLVI.

Of Calumniation and false witnesse bearing.



WE haue scene heretofore what punishments the Lord hath laied vpon those that either vex their neighbors in their persons, as in the breakers of the fifth, sixth, and seuenth commandements; or dammage them in their goods, as in the eighth: now let vs looke vnto those that seeke to spoile them of their good names, and rob them of their credit by slaunde- rous reproches, and false and forged calumniationes, and by that meanes goe against the ninth commandement, which saith, *Thou shalt not beare false witnesse against thy neighbor*: In which words is condemned generally all slanders, all false reports, all defamations, and all euill speeches else whatsoeuer, wherby the good name and credit of a man is blemished, stain- ed,

ned, or impouerished; and this sin was not onely inhibited by the diuine law of the Almighty, but also by the lawes of Nature and Nations: for there is no countrey and people so barbarous, with whom these pernicious kinde of creatures are not held in detestation: of tame beasts (saith *Diogenes*) a flaterer is worst, and of wild beasts a backbiter or a slanderer: and not without great reason, for as there is no disease so dangerous as that which is secret, so there is no enemie so pernicious as hee which vnder the colour of friendship biteth and slandereth vs behinde our backes: but let vs see what judgement the Lord hath shewne vpon them, to the end the odiousnesse of this vice may more clearly appeare.

1. Sam. 22. 9.

And first to begin with *Doeg* the Edomite, who falsely accused *Achimelech* the high Priest vnto *Saul*, for giuing succour vnto *Dauid* in his necessity and flight: for though he told nothing but that which is true, yet of that truth some he maliciously peruerter, and some he kept backe: and falshood consisteth not onely in plain lying, but also in concealing or misusing the truth: for *Achimelech* indeed asked counsell of the Lord for *Dauid*, and ministred vnto him the Shew bread and the sword of *Goliath*, but not with any intent of malice against king *Saul*, for he supposed, and *Dauid* also made him beleue, that he went about the kings busines, and that he was in great fauor with the king: which last clause the wicked accuser left out, and by that meanes not onely prouoked the wrath of *Saul*, against the high priest, but also when all other refused, became himselfe executioner of his wrath, & murdered *Achimelech* with all the nation of the Priests, and smote Nob the city of the priests with the edge of the sword, both man and woman, child, and suckling, oxe and asse, not leauing any aliue (so beastly was his cruelty) saue *Abiather* only, one of the sons of *Achimelech*, that fled to *Dauid*, and brought him tidings of this bloody massacre. But did this cruell accuser escape scot-free? No, the spirit of God in the 52 Psalme proclaimeth his judgement: *Why boastest thou in thy wickednesse thou Tyrant? Thy tongue imagineth mischiefe, and is like a sharpe ra-*
for

Psal. 52. 1. 2. 5.

for that cutteth deceitfully, &c. but God shall destroy thee for euer, he shall take thee and plucke thee out of thy tabernacle, and root thee out of the land of the liuing.

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Next to this man we may justly place *Achab* the King of Israel, and *Iefabel* his wife, who to the end to get possession of *Naboths* vineyard (which beeing his inheritance he would not part from) iudged by his wiues pernicious counsel false accusers, wicked men, to witnesse against *Naboth*, that he had blasphemed God and the King, and by that means caused him to be stoned to death: but marke the iudgement of God denounced against them both by the mouth of *Elias*, for this wicked fact: *Hast thou killed (saith hee) and taken possession? Thus saith the Lord, In the place where the dogges licked the bloud of Naboth, shal dogs euen lick thy bloud also: and as for Iefabel, dogs shall eat her by the wall of Iesrael: thy house shall be like the house of Ieroboam the sonne of Nabat: I will cut off from Achab him that pisseth against the wall, &c.* Neither was this only denounced, but executed also; as we may read 1. Kin. 22.38. & 2. Kin. 9.36.37 &c. & 2. Kin. 10.7. &c.

Amaziah the priest of Bethel vnder *Ieroboam* the wicked king of Israel, perceiuing how the Prophet *Amos* prophecied against the Idolatry of that place, and of the king, he falsly accused him to *Ieroboam*, to haue conspired against him; also he exhorted him to flie from Bethel, because it was the Kings chappel, and flie into Iudah, and prophesie there; but what said the Lord vnto him by the Prophet? *Thy wife shall be an harlot in the city, thy sons and thy daughters shall fall by the sword, and thy land shall be diuided by line, and thou shalt die in a polluted land: Lo there was the punishment of his false accusation.*

How notable was the iudgement that the Lord manifested vpon *Hamon* the Syrian for his false accusing of the Iewes, to be disturbers of the Common-wealth, & breakers of the lawes of King *Ahasuerus*? did not the Lord turne his mischiefe vpon his owne head? The same day which was appointed for their destruction, the lord turned it to the destruction of their ene-

enemies, and the same gallows which he prepared for *Mordecai* was he himselfe hanged vpon.

The men that falsely accused *Daniel* to King *Darius*, for breaking the Kings edict, which was, that none should make any request vnto any for 30 daies space, saue only to the king himselfe, fared no better: for when as they found *Daniel* praying vnto God, they presently accused him vnto the king; vrging him with the stabilitie which ought to be in the decrees of the kings of Medea and Persia, that ought not to bee altered; in such sort, that king *Darius* (though against his will) commanded *Daniel* to be throwne amongst the Lyons, to be deuoured of them; but when he saw how miraculously the Lord preserued him from the teeth of the Lyons, and thereby perceiued his innocencie, hee caused his enuious accusers to be throwne into the Lyons den, with their wiues and children, who were deuoured by the Lyons ere they could fall to the ground.

Notorious is the example of the two Iudges that accused *Susanna*, both how she was deliuered, and they punished.

But let vs come to prophane histories: *Appelles* that famous Painter of Ephesus, felt the sting and bitterness of this venomous viper, for he was falsely accused by *Antiphilus* another Painter, an enuier of his art and excellent workemanship, to haue conspired with *Theodota* against King *Ptolomie*, and to haue beene the cause of the defection of Pelusium from him: which accusation he laied against him, to the end that seeing he could not attaine to that excellencie of art which hee had, hee might by this false pretence worke his disgrace and overthrow; as indeed hee had effected, had not great persuasions beene vsed, and manifest proofes alledged of *Apelles* innocencie and integritie: wherefore *Ptolomie* hauing made triall of the cause, and found out the false and wrongfull practise, he most iustly rewarded *Apelles* with an hundred talents, and *Antiphilus* the accuser with perpetuall seruitude: vpon which occasion *Apelles* in remembrance of that danger painted out calumniation on this manner; a woman gaily attired, and

and dressed with an angrie and furious countenance, holding
in her left hand a torch, and with her right a yong man by the
haire of the head, before whome marched an euill fauoured
fluttish vther, quicke sighted, and pale faced, called Enuie, at
her right hand sat a fellow with long eares like King *Midas*
to receiue tales, and behinde her two waiting maids, *Ignorance*
and *Suspition*: And thus the wittie Painter, to delude
his owne euill hap, exprest the liuely Image and nature of
that detracting sinne. § 13.

This tricke vsed *Maximinus* the Tyrant to deface the do-
ctrine and religion of Christ in his time; for when he saw that
violence and torments preuailed not, but that like the Palme,
the more it was trodden and oppressed, the more it grew, hee
vsed this subtiltie and craft to vndermine it: he published di-
uers bookes full of Blasphemie, of a conference betwixt
Christ and *Pilate*, and caused them to be taught to children in
stead of their first elements, that they might no sooner speake
than hate and blaspheme Christ: Moreouer, hee constrayned
certaine wicked lewd women to auouch that they were Chri-
stians, and that vile filthinesse was dayly committed by them
in their assemblies; which also he published farre and neere in
writing: howbeit, for all this the Lords truth quailed not, but
swum as it were against the stream, and encreased in despight
of enuie: as for these false accusers they were punished one af-
ter another with notable iudgements; for one that was a chiefe
doer therein became his own murderer, and *Maximinus* him-
selfe was consumed with wormes and rottenesse, as hath been
shewed in the former Booke. Euseb. li. 9. c. 6.

It was a law among the Romanes, that if any man had en-
formed an accusation against another, either wrongully, vn-
lawfully, or without probability, both his legs should be bro-
ken, in recompence of his malice: which custome, as it was
laudable and necessarie, so was it put in execution at diuers
times, as namely vnder the Emperour *Commodus*, when a pro-
phane wretch accused *Appollonius* (a godly and profest Chri-
stian, and afterward a constant martyr of Christ Iesus) before
Nicep. l. 4. c. 26.

the Iudges, of certaine grievous crimes, which when he could by no colour or likelihood of truth conuince and proue, they adjudged him to that ignominious punishment to haue his legs broken, because he had accused and defamed a man without cause.

Nicep. li. 8. c. 46

Eustathius Bishop of Antioch, a man famous for eloquence in speech and vprightnesse of life, when as he impugned the heresie of the Arrians, was circumvented by them and deposed from his Bishopricke by this meanes: they suborned a naughtie strumpet to come in with a childe in her armes, and in an open Synode of two hundred and fiftie Bishops to accuse him of adulterie, and to sweare that he had got that child of her bodie: which though hee denied constantly, and no just prooffe could be brought against him, yet the impudent strumpets oath tooke such place, that by the Emperours censure hee was banished from his Bishopricke; howbeit ere long his innocencie was knowne, for the said strumpet beeing deservedly touched with the finger of Gods justice in extreame sicknesse, confessed the whole practise, how she was suborned by certaine Bishops to slander this holy man, and that yet shee was not altogether a lyer, for one *Eustathius* a handie-crafts man got the childe, as she had sworne, and not *Eustathius* the Bishop.

Philip Melanct
Chron. lib. 3.
Nicep. li. 9. c. 23

The like slander the same heretikes deuised against *Athanasius* in a Synod conuocated by *Constantine* the Emperor at Tyrus; for they suborned a certaine lewd woman to exclaime vpon the holy man in the open assembly for rauishing of her that last night against her will: which slander hee shifted off by this deuise, he sent *Timothens* the Presbiter of Alexandria into the Synode in his place, who comming to the woman, asked her before them all, whither shee durst say: that hee had rauished her; to whom she replied, yea I sweare and vow that thou haste done it (for she supposed it to haue bin *Athanasius*, whom shee neuer saw) whereat the whole Synode perceiued the cauill of the lying Arrians, and quitted the innocencie of that good man. Howbeit these malicious heretikes seeing this

practise not to succeed, inuented another worse than the former; for they accused him to haue slaine one *Arsenius*, whom they themselues kept secret, and that hee carried one of his hands about him, wherewith hee wrought miracles by enchantment: but *Arsenius*, touched by the spirit of God, stole away from them, and came to *Athanasius*, to the end hee should receiue no damage by his absence, whome he brought in to the Iudges, and shewed them both his hands, confounded his accusers with shame of their malice; insomuch as they ranne away for feare, and satisfied the Iudges both of his integrity, and their enuious calumniation: the chiefe Broker of all this mischief was *Stephanus* Bishop of Antioch, but he was degraded from his Bishopricke, and *Leontius* elected in his roome.

In our English Chronicles we haue recorded a notable historie to the like effect of King *Canutus* the Dane, who after much trouble beeing established in the Kingdome of England, caused a Parliament to be held at London; where (amongst other things there debated) it was propounded to the Bishops, Barons, and Lords of that assembly, Whether in the composition made betwixt *Edmond* and *Canutus* any special remembrance was made for the children or brethren of *Edmond*, touching any partition of any part of the land? which the English Lords, flattering the king, though falsly & against the truth, yea and against their own consciences, denied to be; and not onely so, but for the Kings pleasure confirmed their false words with a more false oath, that to the vttermost of their powers they would put off the bloud of *Edmond* from al right and interest: by reason of which oath & promise they thought to haue purchased with the King great fauour; but by the just retribution of God it chanced farre otherwise: for many of them, or the most part, especially such as *Canutus* perceiued to haue sworne fealtie before time to *Edmond* and his heires, hee mistrusted and disdained euer after: insomuch, that some hee exiled, many hee beheaded, and diuers by Gods just iudgement died suddenly.

In the Scottish Chronicles we read how *Hamilton* the Scot was brought vnto his death by the false accusation of a false Frier called *Campbel*: who beeing in the fire readie to be executed, cited and summoned the said Frier to appeare before the high God, as Generall iudge of all men, to answere to the innocency of his death, and whether his accusation were just or not, betwixt that and a certaine day of the next moneth, which hee there named. Now see the heart and hand of God against a false witnesse, ere that day came the Frier died without any remorse of conscience, and no doubt hee gaue a sharpe account to Almighty God of his malicious and vnjust accusation.

Acts and Monuments.

In the yeare of our Lord 1105, *Henrie* Archbishop of Mentz beeing complained of to the Pope, sent a learned man a speciall friend of his, to excuse him, named *Arnold*; one for whome he had much done, and promoted to great livings and promotions: but this honest man in stead of an excuser became an accuser; for hee bribed the two chiefeft Cardinals with gold, and obtained of the Pope, those two to bee sent Inquisitors about the Archbishops case: The which comming into Germanie, summoned the said *Henrie*, and without either law or justice deposed him from his Archbishopricke, and substituted in his place *Arnold*, vpon hope of his Ecclesiasticall gold: Whereupon that vertuous and honourable *Henrie* is reported to haue spoken thus vnto those peruerse Iudges: If I should appeale to the Apostolike See, for this your vnjust processe had against me, perhaps I should but lose my labour, and gaine nothing but toyle of bodie, losse of goods, affliction of mind, and care of heart: Wherefore I doe appeale to the Lord Iesus Christ, as to the most highest and just Iudge, and cite you before his judgement seat, there to answere for this wrong done vnto mee; for neither justly, nor godly, but corruptly, and vnjustly, haue you judged my cause. Whereunto they scoffingly sayd, Goe you first and wee will follow. Not long after, the said *Henry* dyed: whereof the two Cardinals hauing
intelli-

intelligence, said one to the other jestingly, Behold he is gone before, and we must follow according to our promise. And verily they spoke truer than they were aware; for within a while after they both dyed in one day, the one sitting vpon a jakes, to ease himselfe, voided out all his entrails into the draught, and miserably ended his life: the other gnawing off the fingers of his hands, and spitting them out of his mouth (all deformed in deuouring of himselfe) died. And in likewise not long after the said *Arnold* was slaine in a sedition, and his bodie for certaine dayes lying stinking aboue the ground vnburied, was open to the spoile of euerie rascall and harlot. And this was the horrible end of this false accuser, and those corrupted Iudges.

Thus were two Cardinals punished for this sinne: and that wee may see that the holy father the Pope is no better than his Cardinals, and that God spareth not him no more than he did them, let vs heare how the Lord punished one of that ranke for this crime.

It is not vnknown, that Pope *Innocent* the fourth condemned the Emperour *Fredericke* at the Councell at Lyons, his cause beeing vnheard, and before hee could come to answer for himselfe: For when the Emperour, being summoned to appeare at the Councell, made all haste he could thitherward, and desired to haue the day of hearing his cause, prorogued till that he might conueniently trauell thither, the Pope refused, and contrarie to Gods law, to Christian Doctrin, to the prescript of the law of nature and reason, and to all humanitie, without probation of any crime, or pleading any cause, or hearing what might be answered, taking vpon him to bee both aduersarie and Iudge, condemned the Emperour beeing absent. What more wicked sentence was euer pronounced? What more cruel fact (considering the person) might be committed?

But marke what vengeance God tooke vpon this wicked Iudge. The writers of the Annales record, that when *Fre-*

dericke the Emperour and *Conrade* his sonne were both dead, the Pope gaping for the inheritance of Naples and Sicile, and thinking by force to haue subdued the same, came to Naples with a great hoast of men: where was heard in his court manifestly pronounced this voice; *Veni miser ad iudicium Dei*, Thou wretch come to receiue thy judgement of God. And the next day the Pope was found in his bed dead, all blacke and blew, as though he had bin beaten with bats. And this was the judgement of God which he came vnto,

A&S and Monuments, pag. 700.

To this Pope and these Cardinals let vs adde an Archbishop, and that of Canterburie; to wit, *Thomas Arundel*, vpon whome the iustice of God appeared no lesse manifestly than on the former: For after hee had vnjustly giuen sentence against the Lord *Cobham*, hee dyed himselfe before him, beeing so stricken in his tongue, that hee could neither swallow nor speake for a certaine space before the time of his death.

Hither might bee adioyned the vengeance of God vpon Iustice *Morgan*, who condemned to death the innocent Ladie *Iane*; but presently after fell madde, and so died, hauing nothing in his mouth but Ladie *Iane*, Lady *Iane*.

In the reigne of King *Henrie* the eighth one *Richard Long*, a man of Armes in Calice, bore false witnesse against master *Smith* the Curate of our Ladie Parish in Calice, for eating flesh in Lent, which hee neuer did: but hee escaped not vengeance; for shortly after hee desperately drowned himselfe. A terrible example vnto all such as are ready to forswear themselves on a Booke vpon malice, or some other cause: a thing in these dayes ouer rise euery where, and almost of most men little or nothing regarded.

About the same time one *Gregorie Bradway* committed the same crime of false accusation against one *Broke*, whom beeing driuen thereto by feare and constraint, hee accused

cused to haue robbed the Custome-house, wherein hee was a Clerke, of foure groats euerie day; and to this accusation hee subscribed his hand: but for the same he presently felt vpon him the heauie hand of God; for being grieued in his conscience for his deed, hee first with a knife enterprised to cut his owne throat, but being not altogether dispatched therewith, the Gaoler coming vp and preuenting his purpose, hee fell forthwith into a furious frenzie, and in that case liued long time after.

Hitherto wee may adde the example of one *William Feming*, who accused an honest man called *Iohn Cooper*, of speaking traterous words against *Queene Marie*, and all because he would not sell him two goodly bullockes which hee much desired: for which cause the poore man being arraigned at Berrie in Suffolke, was condemned to death by reason of two false witnesses which the said *Feming* had suborned for that purpose, whose names were *White* and *Greenewood*; so this poore man was hanged drawne and quartered, and his goods taken from his poore wife and nine children, which are left destitute of all helpe: but as for his false accusers, one of them died most miserably; for in haruest time being well and lusty, of a sudden his bowels fell out of his bodie, and so hee perished; the other two what ends they came vnto it is not reported, but sure the Lord hath reserued a sufficient punishment for all such as they are.

Many more be the examples of this sinne and iudgements vpon it, as the Pillories at Westminster and daily experience beareth witnesse; but these that we haue alledged shall suffice for this purpose: because this sinne is cousin Germane vnto periurie, of which you may read more at large in the former booke. It should now follow by course of order, if wee would not pretermitt any thing of the law of God, to speake of such as haue offended against the tenth commandement, and what punishment hath ensued the same: but forsomuch as all such

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offences

offences for the most part are included vnder the former, of which wee haue alreadie spoken, and that there is no adulterie nor fornication, nor theft, nor vnjust war, but it is annexed to, and proceedeth from the affection and the resolution of an euill and disordinat concupiscence, as the effect from the cause: therefore it is not necessarie to make any particular recitall of them, more than may well be collected out of the former examples added hereunto, that in euill concupiscence and affection of doing euill, which commeth not to act, (though it be in the sight of God condemned to euerlasting torments) yet it doth not so much incurre and prouoke his indignation, that a man should for that onely cause be brought to apparant destruction, and be made an example to others, to whom the sin is altogether darke and vnknowne, therefore we will proceed in our purpose without intermeddling in special with this last commandement.

C A A P. XLVII.

That Kings and Princes ought to looke to the execution of Iustice, for the punishment of naughtie and corrupt manners.



NO man ought to be ignorant of this, that it is the duty of a Prince, not onely to hinder the course of sinne from bursting into action, but also to punish the doers of the same, making both ciuile justice to be administred vprightly, and the law of God to be regarded and obserued inuolably: for to this end are they ordained of God, that by their means euerie one might liue a quiet and peaceable life, in all godliness and honestie: to the which end the maintenance and ad-

Gods Iudgements. to the execution of Iustice.

administration of justice beeing most necessarie, they ought not so to discharge themselves of it, as to translate it vpon their officers and Iudges, but also to looke to the execution thereof themselves, as it is most needfull: for if law (which is the foundation of justice) be (as *Plato* saith) a speechlesse and dumbe Magistrate; who shall giue voice and vigor vnto it, if not he that is in supream and soueraigne authoritie? For which cause the King is commanded in *Deuteronomie*, To haue before him alwayes the Booke of the Law, to the end to doe Iustice and iudgement to euerie one in the feare of God. And before the creation of Kings in Israel, the chiefe captaines and Soueraignes amongst them were renowned with no other title nor qualitie, than of Iudges. In the time of *Deborah* the Prophetesse, though she was a women, the weaker vessel, yet because she had the conducting and gouerning of the people, they came vnto her to seeke iudgement. It is said of *Samuel*, that he iudged Israel so long, till being tired with age, and not able to beare that burden any longer, he appointed his sonnes for iudges in his stead: who when through couetousnesse they perueried justice, and did not execute iudgement like their father *Samuel*, they gaue occasion to the people to demand a King, that they might be iudged and gouerned after the manner of other Nations: which things sufficiently declared, that in old time the principall charge of Kings was personally to administer justice and iudgement, and not as now to transferre the care thereof to others.

The same we read of King *David*, of whom it is said, That during his reigne he executed justice and iudgement among his people: and in another place, That men came vnto him for iudgement, and therefore hee disdained not heare the complaint of the woman of Tekoah; shewing himselfe herein a good Prince, and as the Angell of God, to heare good and euill: for this cause *Solomon* desired not riches nor long life of the Lord, but a wise and discret heart to iudge his people, and to discerne betwixt good and euill: which request

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Deu. 17. 18. 19

Iudg. 4.

1. Sam. 7. 8.

1. Chron. 18.

2. Sam. 15.

2. Sam. 14.

1. King. 3.

was

522 was so agreeable and acceptable to God, that hee graunted it vnto him; so that he obtained such an excellent measure of incomparable wisdom, that he was commended and reputed more for it, than for all his great riches and precious treasure beside. There is mention made in the Booke of the Kings of his iudiciall throne wherein hee vsed to sit & heare the causes of the people, and execute justice among them; and albeit hee was the most puissant and glorious king of the earth, yet notwithstanding he scorned not to heare two harlots plead before him about the controuersie of a dead infant.

2.King.6.

Ioram King of Israel, sonne of *Achab*, though a man that walked not vprightly before God, but gaue himselfe to worke abomination in his sight; yet hee despised not the complaint of the poore affamished woman of Samaria, when shee demaunded justice at his hands, although it was in the time of war when lawes vse to be silent, and in the besieging and famishment of the Citie: neither did he reject the *Sunamites* request, for the recouerie of her house and lands, but caused them to be restored vnto her. So that then it is manifest, that those kings which in old time reigned ouer the people of God, albeit they had in euerie citie Iudges, yea and in Ierusalem also, as it appeareth in the nineteenth chapter of the second Booke of Chronicles; yet they ceased not for all that to giue eare to suits and complaints that were made vnto them, and to decide controuersies that came to their knowledge: and for this cause it is that Wisdom saith, That by her Kings reigne, and Princes decree justice: whereunto also belongeth that which is said in another place, That a King sitting in the throne of judgement chaseth away all euill with his eyes.

Prou.8.15.

Prou.10.8.

Moreouer, that this was the greatest part of the office and dutie of Kings in antient times to see the administration of justice, *Homer* the Poet may be a sufficient witnesse, when he sayth of *Agamemnon*, That the Scepter and Law was committed to him by God, to doe right to euerie man: answerable to the which, *Virgil* (describing the Queene of Carthage) saith,

faith, Shee sat in judgement in the midst of her people: as if there was nothing more befeeming such a person than such an action. And therefore the Poets not without cause feigne *Iupiter* alwaies to haue *Themis* (that is to say, Iustice) at his elbow; signifying thereby, not that whatsoeuer Kings or Princes did was iust and lawfull, be it neuer so vile in it own nature (as that wanton flatterer *Anaxarchus* said to *Alexander*) but that equitie and justice should alwaies accompanie them, and neuer depart from their sides. And hereupon it was that *Eacus*, *Minos*, and *Radamanthus* the first king of *Græcia*, were so renowned of old antiquitie, because of their true and vpright execution of Iustice, and therefore were not honoured with anie greater title than the name of Iudges.

It is said of King *Alexander*, that although he was continually busied in the affaires of warre, and of giuing battels, yet hee would sit personally in judgement to heare criminall causes and matters of importance pleaded; and that whilest the accuser layed open his accusation, he would stop one care with his hand, to the end that the other might be kept pure and without prejudice, for the defence and answer of the accused. The Romane Emperors also were verie carefull and diligent in this behalfe: as first *Iulius Caesar*, who is recorded to haue taken great paines in giuing audience to parties, and in dealing Iustice betwixt them. In like manner *Augustus Caesar* is commended for his care and trauaile in this behalfe: for he would ordinarily sit in judgment vpon causes and controuerfies of his subjects, and that with such great delight and pleasure, that oftentimes night was faine to interrupt his course, before his wil was to relinquish it; yea, though he found himselfe euill at ease, yet would he not omit to apply himselfe to the diuision of judgement, or els calling the parties before him to his bed.

Plutarch.

Sueton.

The Emperour *Claudius*, though a man otherwise of a dull and grosse spirit, yet in this respect hee discharged the dutie of a good Prince, for that hee would intermeddle with hearing

ring his subjects causes, and do right vnto them : he chanced once to make a verie pretty and wittie end of a suit betwixt a sonne and his mother, who denying and disclaiming him to be her sonne, was by the Emperour commanded to marrie him ; and so lest she should agree to that mischiefe, was constrained to acknowledge and auow him for her sonne : and to be short, it was very ordinary and vsual among the Emperors, to take knowledge of matters controuerted, but especially of criminall and capitall causes ; by meanes whereof the Apostle *Paul*, desirous to shun the judgement and lyings in wait of his enemies the Iewes, appealed from them to *Cesar* ; which hee would neuer haue done, if *Cesar* had not in some sort vsed to meddle with such affaires : and for further prooffe hereof, hither may bee added the saying which is reported of *Nero*, in the beginning of his reigne, That when he should signe with his hand a sentence of death against a condemned person, he wished that he could neither write nor read, to the end to auoid that necessarie action.

Fulgos.
lib. 6. cap. 2.

The bold answer of an old woman to the Emperor *Adrian* is verie worthie to be remembred ; who appealing and complaining to the Emperour of some wrong, when he answered that he was not at leisure then to heare her suit, shee told him boldly and plainly, That then hee ought not to be at leisure to be her Emperour : which speech went so neere the quicke vnto him, that euer after he shewed more facilitie and courtesie towards all men that had any thing to doe with him. The Kings of France vsed also this custome of hearing and deciding their subjects matters, as we read of *Charlemaigne* the King and Emperour, who commanded that hee should bee made acquainted with all matters of importance, and their issues, throughout his realme. King *Lewis* the first treading the steps of his father *Charlemaigne*, accustomed himselfe three daies in a weeke to heare publicquely in his pallace the complaints and griuances of his people, and to right their wrongs and injuries. King *Lewis*, surnamed the Holie, a little before his death gaue in charge to his sonne that should succeed him

Aimo.

him in the crowne, amongst other, this precept, To be carefull to beare a stroke in seeing the distribution of justice, and that it should not be peruered nor depraued.

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CHAP. XLVIII.

*Of such Princes as haue made no reckoning of
punishing vice, nor regarded the
estate of their people.*

IT cannot chuse but be a great confusion in a Common-wealth, when justice sleepeeth, and when the shamelesse boldnesse of euill doers is not curbed in with any bridle, but runneth it owne swinge; and therefore a Consull of Rome could say, That it was an euill thing to haue a Prince, vnder whome licence and liberrie is giuen to euerie man to doe what him listeth: forsomuch then as this euill proceedeth from the carelesnelle and slouthfulnesse of those that hold the sterne of gouernement in their hands, it cannot be but some euill must needs fall vpon them for the same: The truth of this may appeare in the person of *Philip* of Macedonie (whom *Demosthenes* the Orator noteth for a treacherous and false dealing Prince:) after that hee had subdued almost all Greece, not so much by open warre, as by subtiltie, craft, and surpris, and that beeing in the top of his glorie, he celebrated at one time the marriage of his sonne *Alexander*, whome hee had lately made King of Epire, and of one of his daughters, with great pompe and magnificence; as hee was marching with all his traine betwixt the two bridegroomes (his owne sonne and his sonne in law) to see the sports and pastimes which were prepared for the solemnitie of the marriage, behold suddenly a young Macedonian Gentleman

called *Pausanias*, ran at him, and slew him in the midst of the prease, for not regarding to doe him justice, when he complained of an injurie done vnto him by one of the peeres of the realme.

Plutarch.

Tatius, the fellow King of Rome with *Romulus*, for not doing justice in punishing certaine of his friends and kinsfolkes that had robbed and murdered certaine Embassadors which came to Rome, and for making their impunitie an example for other malefactors by deferring and protracting, and disappointing their punishment, was so watched by the kindred of the slain, that they slew him euen as he was sacrificing to his gods, because they could not obtaine justice at his hands.

*Titus Livius.
Plutarch.*

What happened to the Romanes for refusing to deliuer an Embassador, who (contrarie to the law of Nations coming vnto them) played the part of an enemy to his owne countrey, euen well nigh the totall overthrow of them and their city: for hauing by this means brought vpon themselves the calamitie of war, they were at the first discomfited by the Gaules; who pursuing their victory, entred Rome, and slew all that came in their way, whether men or women, infants or aged persons, & after many daies spent in the pillage and spoiling of the houses, at last set fire on all, and vtterly destroyed the whole citie.

Paulus Emil.

Childericke King of France is notified for an extreame dullard and blockhead, and such a one as had no care or regard vnto his Realme, but that liued idly and sloathfully, without intermedling with the affaires of the Commonwealth: for hee laied all the charge and burden of them vpon *Pepin* his Lieutenant Generall, and therefore was by him justly deposed from his royall dignitie, and mewed vp in a cloyster of religion to become a Monke, because he was vnfit for any good purpose: and albeit that this sudden change and mutation was very strange, yet there ensued no trouble nor commotion in the Realme thereupon; so odious was he become to the whole land for his drowsie and idle disposition. For the same

same cause did the Princes Electors depose *Venceslaus* the Emperour from the Empire, and established another in his roome. 527
Paulus Emil.

King *Richard* of England, among other foule faults which he was guiltie of, incurred greatest blame for this, because hee suffered many theeues and robbers to roue vp and downe the land vnpunished: for which cause the citisens of London commenced a high suit against him, and compelled him hauing reigned two and twenty yeres, to lay aside the crowne, and resigne it to another, in the presence of all the States, and died prisoner in the Tower.

Moreouer, this is no small defect of Iustice, when men of authoritie doe not onely pardon capitall and detestable crimes, but also grace and fauour the doers of them: and this neither ought nor can be done by a soueraigne prince, without ouerpassing the bounds of his limited power, which can in no waies dispence with the law of God, whereunto euen Kings themselues are subiect: for as touching the willing and considerate murderer, *Thou shalt plucke him from my Altar* (saith the Lord) *that he may die, thy eye shall not spare him, to the end it may goe well with thee:* which was put in practise in the death of *Isab*, who was slaine in the Tabernacle of God, holding his hands vpon the hornes of the Altar: for he is no lesse abominable before God that iustificieth the wicked, than hee that condemneth the iust: and hereupon that holie King *S. Lewis*, when hee had granted pardon to a malefactor, reuoked it againe, after better consideration of the matter, saying, That he would giue no pardon, except the case deserued pardon by the law, for it was a worke of charitie and pittie to punish an offender; and not to punish crimes was as much as to commit them.

In the yere of our Lord 978, *Egelrede* the sonne of *Edgar* and *Alfred*, King of England, was a man of goodly outward shape and visage, but wholly giuen to idlenesse, and abhorring all princely exercises: besides, he was a louer of rior and drunkenness, and vsed extreame crueltie towards his subiects, ha-
uing

Exod. 21.

Deut. 19.

1. King. 2.

Prou. 17.

Nich. Gilles.

uing his eares open to all vnjust complaints; in feats of armes of all men most ignorant: so that his crueltie made him odious to his subjects, and his cowardise encouraged strange enemies to inuade his kingdome; by meanes whereof England was sore afflicted with warre, famine, and pestilence. In his time (as a just plague for his negligence in Gouvernement) decayed the noble Kingdome of England, and became tributarie to the Danes: for euer when the Danes oppressed him with warre, hee would hire them away with summes of money, without making any resistance against them; inso-much, that from tenne thousand pounds by the yeare, the tribute arose in short space to fiftie thousand: wherefore hee deuised a new tricke, and sought by treacherie to destroy them, sending secret Commissioners to the Magistrates throughout the Land, that vpon a certaine day and houre assigned, the Danes should suddenly and joyntly bee murdered: Which massacre beeing performed, turned to bee the cause of greater miserie: for *Swaine* King of Denmarke hearing of the murder of his countrymen, landed with a strange armie in diuers parts of this Realme, and so cruelly without mercie and pittie spoyled the Countrey, and slew the people, that the Englishmen were brought to most extreame and vnspeakeable miserie, and *Egelredo* the King driuen to flie with his wife and children to *Richard* Duke of Normandie, leauing the whole Kingdome to bee possessed of *Swaine*.

Stow Chron. 2
Phil.Com.

Edward the second of that name may well bee placed in this ranke: for though hee was faire and well proportioned of bodie, yet hee was crooked and euill fauoured in conditions: for hee was so disposed to lightnesse and vanitie, that hee refused the companie of his Lords and men of honour, and haunted amongst villaines and vile persons; hee delighted in drinking and riot, and loued nothing lesse than to keep secret his owne counsailes, though neuer so important; so that he let the affaires of his kingdome runne at six and at seuens: To these vices he added the familiaritie of certaine euill dis-

posed

posed fellowes, as *Pierce de Gaueston*, and *Hugh the Spencers*; whose wanton counsell he following, neglected to order his Commonwealth by sadnesse, discretion, and justice: which thing caused first great variance betwixt him and his nobles, so that shortly he became to them most odious, and in the end was depriued of his kingdome: for the Scots that were so curbed in his fathers dayes, now played rex through his negligence, and made manie irruptions into his land, killing and discomfiting his men at three sundrie battailes: besides, *Charles* of France did him much scath vpon his lands in Gasconie and Guyan; and at last *Isabell* his owne wife, with the help of *Sir Iohn* of Henault and his Henowaies (to whom the nobles and commons gaue their assistance) tooke him and depriued him of his crowne, installed his young sonne *Edward* in his place, keeping him in prison at Barteley, where not long after he was murdered by *Sir Roger Mortimer*.

CHAP. XLIX.

*How rare and geason good princes haue
beene at all times.*



It appeareth by all these former histories, what a multitude there hath bin of dissolute, proud, cruell, and vicious Princes, and of tyrans & oppressors, so that the number of good and vertuous ones seemeth to haue beene but small in comparison of them: which is also intimated by the tenour of the histories of the Kings of Iuda and Israel, of whom (being in number fourtie) but tenne only were found that pleased God in their reignes, and they of Iuda; and yet of them tenne, one was corrupted in his old age, and fell away to vile iniquities: but of Israel there was not one that demeaned not himselfe

euill in his estate, and dealt not vniustly and wickedly before the Lord. As for the first Emperours, what manner of men they were for the most part, wee haue already sufficiently declared: Wherefore it was not vnfairly spoken of him that iea-
sting wise told the Emperor *Claudius*, That all the good *Cæsars* might bee engrauen in one little ring, they were so few: So that then a King or prince endued with vertue, bounty, and clemencie, and that loueth his subjects, endeth strifes, and kind-
leth concord, is an especiall note of Gods fauour, and a gift inestimable; and that people that haue such a Prince for their support and stay, are infinitely blessed; they lie as it were vpon a sunnie banke, and ride in a most safe and quiet haue-
n, whilst other are exposed and laid open to the crueltie of time, and are tossed and turmoyled with the waues of calamitie and oppression; therefore this may bee their song of mirth and re-
joycing, whilst other nations sing nothing but welladaies:

*A sad afflicted soule, all pale with grieve & wrong, (song
Being easd from sence of dole, doth straitway change his
From moneto mirth, for why his thick and cloudy night,
Is turnd to purity of Titans glorious light.*

*The raging storme is past, and feare of shipwracke gon,
Their wearie ships at last a calme shore haue won.*

The Pilot safely lies reposed vnder lee,

Not fearing frowne of skies or other miserie.

*The strong and mightie blasts of furious winds are still,
They do no more down cast huge Firre trees at their wil:*

*A pleasant gale succeeds offruitfull Zephirus,
Which recreates the seeds of spring voluptuous.*

*Pack hence you wicked ones, with all your equipage
Of murdering champions, enuened with rage: (downe
Your horse are tir'd with toile & al your strengths pulckt
Your swords haue caught a foile by louely peaces crowne.*

O blessed glorious peace (that beautifiet each land,
 And mak'st all dangers cease whereof in feare we stand)
 Distill thy fauors pure (which are immortall things)
 On vs that lie secure in shadow of thy wings.
 Euen those thy holy traine which still attendance yeeld,
 Let them wax yong againe, and flourish in our field:
 Iustice and verity, which ballance right from wrong,
 Let them attend on thee with equity among.
 Then shall the Swaines reioyce under a Figtree lien,
 And sing with cheerfull voice untill the Suns decline:
 And all the world shall ring with ecchoes of our praise,
 Which to the Lord our King we warble out alwaies.
 The simple harmlesse Lambe no greedy wolfe shal feare,
 Nor Kid new waind from dam shal stand in aw of Beare:
 But sheep & wolf shal make like friends one flock & fold,
 A fearelesse child shall take the rule of Tigres old.
 You flockes of Sion hill which through so many feares
 of war and crosses, still haue sowne your field with tears,
 Take comfort to your hope, strait comes the ioyful houre
 To reape a fruitfull crop for all your torments soure.

But alas it cometh to passe through the sinnes and wickednesse of men, that realmes are oftentimes scarred with the alarmes and assaults of foes, and strangely afflicted with many evils, when as the State of gouernment is troubled and changed by the iniquities of the people.

*That the greatest and mightiest Cities are not exempt
from punishment of their iniquities.*



Hereas great and populous Cities are as it were the eyes of the earth (as Athens and Sparta were sayd to be of Greece) there is no question but that they are so much the more blameable for glutting and ouercharging themselves with sinnes, by how much the more they abound with temporall goods and commodities, and that at length they tumble into vtter ruine and desolation; for in stead of being a patterne and direction vnto others, of wisdome and good gouernment, as they ought, they are for the most part examples of follie and vanitie: for where is there more euils and dissolutenelle reigning than in them? the principall cause whereof is that greedie worme Auarice, which begetteth in all estates much fraud, couensing, and other naughtie practises, with manie such like children: for through it euerie man looketh to provide for his owne affaires, and to get any commoditie or ease whatsoeuer to himselfe, euen with all his power; not caring who be damnified, so he be enriched; The plentie of riches which thereaboundeth, instilleth pride and haughtinesse of mind into some, maketh others dissolute and effeminate, and besotteth others with carnall and ynhonest pleasures; from which head spring riuers of euils, as enuies, quarrels, dissention, debates, & murders, all which things happen to them that being transported and distracted with the furious contrarietie of their disordinate affection, can find no contentment nor agreement with themselves, but must needs burst out into some outward mischiefes: Hence is that wonderfull pompe and brauerie, as well of apparell as other things: hence all gourmandise

mandise and drunkennesse are so common, yea and adulteries so much frequented; wherefore the anger of the Almighty must needs be kindled, to consume them in their sinnes.

One of the notablest Cities of the world for greatnesse and antiquitie was Ninive, the capitall and chiefe Citie of the Assyrian Empire: howbeit her greatnesse and power could not so protect her, but that after shee had once been spared by the meanes of the Prophet *Jonas*, who foretold her of her destruction, being returned to her former vomit againe; to wit, of robberies, extortions, wrongfull dealings, and adulteries, shee was wholly and vtterly subuerted, God hauing deliuered her for a prey into the hands of many of her enemies, that spoyled and pilld her to the quicke; and lastly, into the hands of the Medes, who brought her to a finall and vnreouerable desolation, as it was prophesied by the Prophet *Nahum*.

Babylon was wont to be the seat of that puissant monarchie vnder *Nabuchadnezzar*, where flourished the famous Astrologers and notable wise men of the world, where the spoyles and riches of many nations and countries were set vp as Trophies, and kept as the remembrance of their victories; where also vices reigned, and all manner of excelsse and villanie overflowed: for by the report of *Q. Curtius*, the Citie did so exceed in whoredome and adulteries, that fathers and mothers were not ashamed to be bauds vnto their daughters, no nor husbands to their wiues; a thing most strange and odious: wherefore it could not chuse but in the end bee sacked and quite destroyed with an extreame ruine and destruction, the signes and apparance whereof yet are scene in the ruine of old wals and ancient buildings that there remaine.

*Lib. 5. of the
acts of Alexander.*

Oros. lib. 2:

*Paul. Iouius,
Com. 2. lib. 32.*

Amongst sea-bordering Cities, and for renowne of merchandise, Tire in former ages was most famous: for thither resorted the merchants of all countries for traffique of Palestina, Syria, Ægypt, Persia, and Assyria; they of Tarshis brought thither Iron, Lead, Brasse, and Siluer: the Syrians sold their Carbuncles, purple, broidered worke, fine linnen, corral, and pearle: the Iewes, Hony, Oyle, Treacle Cassia, and Calamus;

the Arabians traffiqued with Lambs, Muttons, and Goats, the Sabeans brought merchandise of all exquisite spices and apothecary stuffe, with gold and precious stones; by means whereof it being growne exceeding wealthie, enriched by fraud and deceit, and being lifted vp to the height of pride, and plunged in the depth of pleasures, it was at length by the just judgement of God, so sacked and ruinated, that the verie memorie thereof at this day scarce remaineth.

Sabell.

Just.

Thucyd.

Contempt of
the word.
lib. 1. cap. 34.
Eutrop.
Oros. lib. 9.

The like judgement fell vpon Sidon, and vpon that rich and renowned Citie of Corinth, which through the commodiousnesse of the hauen was the most frequented place of the World for the entercourse of merchants out of Asia and Europe; for by reason of her pride and corruption of manners (but especially for her despising and abuse of the heavenly graces of Gods spirit) which were sowed and planted in her, she vnderwent this punishment, to be first finally destroyed, and brought into cinders by the Romans, and then after her re-edification to be debased into so low and vile an estate, that that which remaineth is no wise comparable to her former glorie.

Againe, Athens the most flourishing and famous Citie of Greece for her faire buildings, large precincts, and multitude of inhabitants, but especially for her philosophie, by means whereof recourse was made from all parts to her, as the fountaine and well-spring of Arts, and the Schoole and Vniuersitie of the whole world; whose policie and manner of gouernment was so much esteemed by the Romanes, that they drew from thence their lawes; but now she lies dead and buried in forgetfulnesse, not carrying any of her former proportion or apparance.

Oros.
Eutrop.

Carthage that noble citie, mistresse of Africa, and paragon to Rome, may not brag of any better issue than her fellowes: for though shee resisted and made her part good with Rome for manie yeares, yet at length by meanes of her owne inward and ciuile jarres she was vterly destroyed by them: for the inhabitants, not able to stand any longer in defence, were constrained.

strained to yeeld themselves to the mercie of their enemies : the women to the number of five and twentie thousand marching first forth, and after them the men in number thirtie thousand following ; all which poore captiues were sold for bondslaues, a few onely of the principall excepted, and then fire was put to the Citie, which burnt seuentene dayes without ceasing, euen till it was cleane consumed. It is true that it was re-edified after this, but which lasted not long, for it was again brought to destruction, that at this day there remaineth nothing but old and rotten ruines. And thus fared many other Cities, of which may be verified that which was spoken of Troy, that fields and corne are where cities were.

Eutrop.

*Nunc seges est
ubi Troia fuit.*

Numantium in Spaine being besieged by the Romans, after it had borne the brunt of warre and sacking, a long while made many desperate sallies vpon their enemies: and lastly, seeing themselves consumed with famine, rather than they would bow their necks to the yoke of seruitude, barring their gates set fire on all: & so burning themselves with their whole Citie, left the enemy nothing but ashes for his prey and triumph: as the Saguntines not long before serued *Anniball.*

Titus Livius.

It is a maruellous and strange thing to consider, how that proud citie hath lifted vp her head aboue all others, and vsurped a tyrannie ouer Nations, and which *Lactantius*, *Ierome*, and *Augustine*, three learned fathers, entituled Babylon: how I say shee hath beene humbled for all her pride, and empou-
rished for all her riches, and made a prey vnto many nations. It was sacked and ransacked twice by the Visigothes, taken once by the Herulians, surprised by the Ostrogothes, destroyed and rooted vp by the Vandales, annoied by the Lumbards, pillied and spoiled by the Gracians, & whipped and chastised by many others, and now like Sodome and Gomorrha it is to expect no more punishment, but the last blowe of the most mightiest his indignation, to throw it headlong into euerlasting and horrible desolation.

*Rome hee
meaneth.*

*Of such punishments which are common to all men
in regard of their iniquities.*



Pr Ju. 22.

Jerem. 19.
Psal. 5.

Hese and such like effects of Gods wrath ought to admonish and instruct euerie man to looke vnto himselfe for doing euill, and to abhorre and detest sinne, since it bringeth forth such soure and bitter fruits: for albeit the waies of the wicked seeme in their own eyes faire and good, yet it is certaine, that they are full of snares and thornes to entrap and pricke them to the quicke: for after that beeing fed with the licorous and deceitfull sweetnesse of their owne lusts, they haue sported themselves their fill in their pleasures and wicked affections, then in stead of delights and pastimes they shall finde nothing but punishment and sadnesse; their laughter, joy, pompe, magnificence, and glorie, shall be turned into torments and dolours, weepings, opprobries, ignominies, confusion, and miserie euerlasting: for if God spared not great Cities, Empires, Monarchies, and Kings, in their obstinat misdeeds, shall we thinke he will spare little cities, Hamlets, and villages, and men of base estate, when by their sinnes they prouoke him to anger? no it cannot be; for God is alwayes of one and the same nature, alwaies like vnto himselfe: *A God executing iustice and iudgement vpon the earth; a God that loveth not iniquitie; with whom the wicked cannot dwell, nor the fooles stand before his presence.* It is he that hateth the workers of vn-righteousnesse, and that destroyeth the lyers, and abhorreth all deceitfull, disloyall, perjurous and murdering persons: as with him there is no exception of persons, so none, of what estate or condition soeuer, bee they rich or poore, noble or

igno-

ignoble, gentle, or carter-like, can exempt themselves from his wrath and indignation when it is kindled but a little, if they delight and continue in their sinnes: for as *S. Paul* saith, Tri-
 bulation and anguish vpon the soule of euerie man that doth euill. 537

Now according to the variety and diuersity of mens offences, the Lord in his most iust and admirable judgement, vseth diuersitie of punishments: sometimes correcting them one by one, particular; otherwhiles altogether in a heap; sometimes by stormes and tempests both by sea and land, other times by lightning, haile, and deluge of waters: often by ouerflowing and breaking out of riuers, and of the sea also: and not seldom by remediless and sudden fires, heauen and earth, and all the elements being armed with an inuincible force, to take vengeance vpon such as are traitors and rebels against God: sundry times he scourgeth the world (as it well deserueth) with his vsuall and accustomed plagues, namely of war, and famin, and pestilence, which are euident signes of his anger, according to the threats denounced in the law touching the same: and therefore if at anytime he defer the punishment of the wicked, it is for no other end, but to expect the fulnesse of their sinne, and to make them more inexcusable, when contrary to his bountifullnesse and long suffering (which inuiceth and calleth them to repentance) they harden themselves and grow more obstinat in their vices & rebellion, drawing vpon their heads the whole heap of wrath, the more grievously to assaile them. And thus the vengeance of God marcheth but a soft pace (as saith *Valerius Maximus*) to the end to double and aggrauate the punishment for the slacknesse thereof.

C H A P.

*That the greatest punishments are reserved and layed up
for the wicked in the world to come.*

NOrwithstanding all which hath beene spoken,
and howsoever sinners are punished in this life,
it is certaine, that the greatest and terriblest
punishments are kept in store for them in ano-
ther world: And albeit that during this transi-
torie pilgrimage, they seeme to themselves oftentimes to live
at their ease, and enjoy their pleasures and pastimes to their
hearts contentment; yet doubtlesse it is so, that they are in-
deed in a continuall prison, and in a dungeon of darkenesse,
bound and chained with fetters of their owne sinne, and very
often turmoyled and butchered with their owne guiltie con-
science, overcharged with the multitude of offences, and fore-
feeling the approach of hell: And in this case many languish
away with care, feare, and terror, being toyled and tyred with
vncessant and vnsupportable disquietnesse, and tossed and
distracted with despaire, vntill by death they be brought vn-
to their last irrouokeable punishment; which punishment is
not to indure for a time and then to end, but is eternall & euer-
lastingly inherent both in body and soule: I say in the body,
after the resurrection of the dead; and in soule, after the de-
parture out of this life till all eternitie: for it is iust and equall,
that they which haue offended and dishonoured God in their
bodies in this life, should bee punished also in their bodies in
the world to come with endlesse torments: of which torments
when mention is made in the holy Scripture, they are for our
weake capacity sake called *Gehenna*, or a place of torment, vt-
ter darkenesse and hell fire, where there is weeping and gna-
shing of teeth, &c: againe eternall fire, a poole and pit of fire
and brimstone, which is prepared for the diuell and his dar-
lings: and how miserable their estate is that fall therein, our
Saviour

Sauour Christ giueth vs to know in the person of the rich glutton, who hauing bathed himselfe in the pleasures and delights of this world, without once regarding or pitying the poore, was after death cast into the torments of hell, and there burneth in quenchlesse flames without any ceasing or allaying of his griefes: therefore whatsoever punishments the wicked suffer before they die, they are not quitted by them from this other, but must descend into the appointed place to receiue the surplus of their payments which is due vnto them: For what were it for a notorious and cruell Tyrant that had committed many foule and wicked deeds, or had most villanously murdered many good men, to haue no other punishment but to be slain, and to indure in the houre of death some extraordinarie paine; could such a punishment balance with his so manie and great offences? Whereas therefore many such wretches suffer punishment in this world, we must thinke that this is but a taste and a scantling of those torments and punishments which are prepared and made readie for them in the world to come. And therefore it often cometh to passe, that they passe out of this life most quietly without the disturbance of any crosse or punishment; but it is that they might bee more strangely tormented in another world. Some not considering this point, nor stretching the view of their vnderstanding beyond the aspect of their carnal eyes, haue fallen into this foolish opinion, to thinke that there is neither justice nor iudgement in heauen, nor respect of equitie with the Highest: when they see the wicked to flourish in prosperitie, and the good and innocent to be ouerwhelmed with aduersitie, yea and many holy men also haue fallen into this temptation, as *Iob* and *Dauid* did, who when they considered the condition of the wicked and vnjust, how they liued in this world at their hearts ease, compassed about with pleasures and delights, and waxing old in the same, were carried to their sepulchres in peace, they were somewhat troubled and perplexed within themselves, vntill beeing instructed and resolved by the word of God, they marked their finall end and

The afflictions of the godlie, and *The Theatre of*

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Epist. 54.

and illue, and the euerlasting perdition which was prepared for them, and by no meanes could be escaped. And thus it commeth to passe (saith *S. Augustine*) that many sinnes are punished in this world, that the prouidence of God might bee more apparant; and many, yea most referred to bee punished in the world to come, that wee might know that there is yet judgement behinde.

CHAP. LIII.

How the afflictions of the godly, and punishment of the wicked differ.



High seeing it is so, it is necessary that the wicked and peruerse one should feele the rigor of Gods wrath for the presumption & rebellion wherwith they daily prouoke him against them; & although with those that feare God, and strue to keepe themselves from euil, & take pains to liue peaceably and quietly, it oftentimes goeth worse here below than with others, being laid open to millions of iniuries, reproches, and cruelties, and are as it were sheep appointed to the slaughter; whereof some are massacred, some hanged, some headed, some drowned, some burned, or put to some other cruel death; yet notwithstanding their estate and condition is far happier than that of the wicked, forsomuch as all their sufferings and aduersities are blessed and sanctified vnto them of God, who turneth them to their aduantage, according to the saying of *S. Paul*, *That all things worke for the good to them that feare God*: for whatsoeuer tribulation befalleth them, they cannot be separated from the law of God, which hee beareth vnto them in his well beloued sonne Christ Iesus: bee it then that God visiteth them for their faults (for there is none that is cleere of sinne) it is a fatherly chastisement to bring them to amendment: be it that he exerciseth them by many afflictions,

Rom. 8. 28.

ons, as he did *Iob*, it is to proue their faith and patience, to the end they may be better purified like gold in the furnace, and serue for example to others. If it be for the truth of the Gospell that they suffer, then they are blessed, because they are conformed to the image of the sonne of God, that they might also be partakers of his glorie, for they that suffer with him, are assured to reigne with him: hence it is that in the midst of their torments and oppressions, in the midst of fires and fagors flaming about them, being comforted with the consolations of Gods spirit, through a sure hope of their happier repose and incorruptible crown which is prepared for them in the heauens, they rejoyce and are so cheerefull: contrariwise the wicked, seeing themselves ensnared in the euils which their owne sinnes brought vpon them, gnash their teeth, fret themselves, murmur against God, and blaspheme him, like wretches, to their endlesse perdition. There is therefore great difference betwixt the punishments of each of these, for the one tendeth to honour and life, the other to shame and confusion: and euen as it is not the greatnesse of torments that maketh the martyr, but the goodnesse of the cause, so the infliction of punishment vniuersally, neither maketh the party afflicted guiltie, nor any whit diminisheth his reputation: whereas the wicked that are justly tormented for their sinnes, are so marked with infamie and dishonour, that the staine thereof can neuer be wiped out.

Let euerie one therefore learne to keepe himselfe from euil, and to containe himself in a kind of modestie and integritie of life, seeing that by the plagues and scourges wherewith the world is ordinarily afflicted, Gods fierce wrath is cleerely reuealed from heauen vpon all impiety and injustice of men, to consume all those that rebell against him. Thinke vpon this you inhabitants of the earth, small and great, of what qualitie or condition soeuer you be.

If you be mightie, puissant, and fearefull, know that the Lord is greater than you, for he is almightie, all-terrible, and all-feareful: in what place soeuer you are, he is alwayes aboue you,

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Esay. 40.

Hcb. 10. 31.

you, ready to hurle you downe and ouerturne you, to breake, quash, and crush you in pieces as pots of earth: he is armed with thunder, fire, and a bloudie sword, to destroy, consume, and cut you in pieces: heauen threatneth from aboue, and the earth which you trample on from below, shaking vnder your feet, and being ready to spue you out from her face, or swallow you vp in her bowels: in brieft, all the elements and creatures of God looke askew at you in disdain, and set themselues against you in hatred, if you feare not your creator, your Lord and Master, of whome you haue receiued your Scepters and crownes, and who is able (when he please) to bring princes to nothing, and make the rulers of the earth a thing of nought. Forsake therefore, if you tender the good, honour, and repose, of your selues and yours, the euill and corrupt fashions of the world, and submit your selues in obedience vnder the Scepter of Gods Law and Gospell, fearing the iust retribution of vengeance vpon all them that do the contrarie: for it is a horrible thing to fall into the hands of the Lord. And you which honor and reuerence God already, be now more quickned and stirred vp to his loue and obedience, and to a more diligent practising of his will, and following his commandements, to the end to glorifie him by your liues, looking for the happie end of your hope reserued in the heauens for you

by Christ Iesus our Lord, to

whome bee glory e-

uerlasting,

Amen.

A brieft



A brieſe ſummarie of more *Exam-
ples, annexed to the former by
the ſame Authour.*

CHAP. I.

Of ſuch as haue perſecuted the Church of Chriſt.



Zacharias the ſonne of Barachias, of whom Saint *Mathew* ſpeaketh in the three and twentieth chapter; and Saint *Auguſtine* in the 242 Sermon, *de Tempore*, in theſe words; *Zacharie* the high-Prieſt, reproving the rebellious people for the neglect of the worſhip of God, and the ſacred lawes, was ſlain of the people; and the deteſtable band of the Iewes died the pauement with his bloud, in the ninth yeare of the reigne of *Iouſ* King of Iudah: which crueltie againſt this good man the whole nation of the Iewes payed decre for; for when a yeare was paſt, an armie of the Syrians came vp againſt *Iouſ*, and ſlew all the princes of the people in Iudah and Hieruſalem: and there being but a ſmall number of the Syrians, God deliuered into their hands the whole multitude of the Iewes. *Rabbi Iehoſua* reporteth, that

two hundred and eleuen thousand were slaine in the field, and ninetie foure thousand in the citie, for the expiation of the bloud of *Zacharias*, which bloud boyled out of the earth till that day, as it were out of a seething Caldron.

Phil. Lonicer.

Egeas Patrensis, a Prefect of the Emperor in Achaia, when he had crucified Saint *Andrew*, was possessed of Sathan and slaine.

Incommodous Emperour *Commodus*, which was iudged by the Senate more cruell than *Domitian*, and more impure than *Nero*, had a tragicall end, both for his other vices, and principally for persecuting the Church of Christ.

In the time of *Constantine*, one *Teredates* a great man in Armenia, grieuously persecuted the Church: at which time *Gregorie* the Great, famous for miracles, suffered many indignities from him, and at the last was shut vp into a darke and muddie pit for the space of fourteene yeares. But *Teredates* the Prince of that nation, felt the horrible vengeance of God vpon him selfe, his household, and his Nobles, for they were all transformed into swine, and liued like swine together, and deuoured one another. Whether this storie be true or fabulous, let the Reader iudge: But it is reported by *Nicephorus*, lib. 8. cap. 35.

Zozom. lib. 3. cap. 6.

In the reigne of *Constantius*, after the Antiochian Synod, in the which great *Athanasius* was condemned, the Easterne cities, and especially Antioch, were shaken and quashed with wonderfull Earthquakes, in reuenge of the iniuries done to that good man.

Cent. 4. cap. 3.

Neither did *Constantius* the Emperour, an assertor and maintainer of the Arrian heresie, escape vnpunished for his perfidie and impietie. For first his warrelike affaires in the East prospered not: then a little before the end of his life hee grieuously complained, that he had innouated the faith in his kingdome. At last in those sighings and complaints he parted this life, with a grieuous and violent disease.

Phil. Lonicer.

The Vnkle of *Iulian* the Apostata, called also *Iulianus*, at Antioch, in the temple prophaned the holy table with pissing vpon

Upon it. And when *Ensius* the Bishop rebuked him for it, he strooke him with his fist. Not long after, hee was taken with a grievous disease of his bowels putrifying, and miserably died, his excrements comming from him not by their ordinarie passages, but by his wicked mouth.

Vnder the Emperour *Valence*, a wonderfull haile, the *Fascic. Temp.* stones being as big as a man could hold in his hand, was sent vpon Constantinople, and slew many both men and beasts, for that the Emperour had banished many famous men that would not communicate with *Endoxius* the Arrian: and for the same reason a great part of *Germa*, a citie of Hellespont, was throwne downe by an earthquake; and in *Phrygia* such a famine succeeded, that the Inhabitants were faine to change their habitation, and to flee to other places.

After the martyrdome of *Gregorie* the Bishop of *Spoleta*, *Phil. Lonic.* *Flacchus* the Gouvernour, who was author thereof, was stricke with an Angell, and vomited out his intrailles at his mouth, and died.

Vnder the Empire of *Alexander*, *Mammea Agrippitus* *Gent. 3. cap. 12.* fiftene yeares old, because he would not sacrifice to their Idols, was apprehended at *Præneste*, whipt with scourges, and hanged vp by the heeles, and at last slaine with the sword; in the midst of whose torments the Gouvernour of the citie fell from the Tribunall seat dead.

Baiazet, a most cruell enemy of the Christians, was taken by *Tamerlane* the Tartarian King, and bound in golden chaines, and carried about by him in an yron cage, latiled and shewne vnto all, being vsed for a stirrop vnto *Tamerlane* when he got vpon his horse. *Chr. Phil. lib. 52*

Genfericus the King of the Vandales, exercising grievous crueltie against the Orthodox Christians, hee himselfe being an Arrian, was possessed of the Diuell, and died a miserable death, in the yeare 477. *Sigeb. in Chro.*

Honoricus the second, King of the Vandales, hauing vsed inexplicable crueltie against the Orthodox Christians, hanging vp honest matrons and virgins naked, burning their bodies *Chr. Phil. lib. 32*

Of Church persecuters. *The Theatre of*

546 dies with torches, cutting off their dugges and armes, because they would not subscribe to the Arrian heresie, was surprised himselfe with the vengeance of God: for his land was turned into barrenness through an exceeding drought, so that numbers of men, women, and beasts died with famine; the pestilence also seized vpon them, and he himself was stricken with such a disease of his bodie, that his members rotted off one after another.

Zonar. lib. 3.

Anastatius Dicorus, a grieuous persecutor of the Church of Christ, being admonished in a dreame, that he should perish with thunder, built him an house wherein he might defend himselfe from that iudgement; but in vaine; for in a great thunder he fled from chamber to chamber, and at last was found dead, blasted with lightening, to the great horror of the beholders.

*Paul Diaconus
lib. 18. de reb.
Romanis.*

Chasroës the King of Persia, a grieuous enemy to Christ and Christians, committed horrible outrages against them; for first he slew at Ierusalem ninetie thousand men, with *Zacharie* the Patriarch of Ierusalem, and also raged in like manner in Ægypt, Lybia, and Æthiopia, and would grant them no condition of peace, vnlesse they would forsake Christ, and worship the Sun; he also put to death with most cruell torments *Anastatius* a godly Monke, because he constantly confessed the faith of Christ. But God met with him to the full; for his eldest sonne *Syroës* tooke him prisoner, and handled him in most vile manner: he hanged anyron weight vpon his necke, and imprisoned him in an high tower which hee had built to keepe his treasure; denying him food, and bidding him eat the gold which he had gathered together; then hee slew all his children before his face, and exposed him to the scoffes and railings of the people, and lastly caused him to bee shot to death: and so that great terror of the world, and shedder of Christian blood, breathed out his soule after a miserable manner.

*Crantz lib. 3.
cap. 2.*

Regnerus the King of Denmark, abrogating Christian Religion, and setting vp Idolatrie in his kingdome anew, the di-

uine

uine vengeance ouertooke him: for *Helles*, whom he had cast out of the kingdome, returned vpon him with an armie of the *Gaules*, and ouercomming him in battell, tooke him prisoner, and shut him vp in a filthie prison full of serpents, which setting vpon him, with their venomous bitings and stings brought him to a most horrible end.

Lysius the Emperour gaue *Herina* his daughter, a virgin, *Offic. Raulst.* because she was a Christian, to be trampled vnder foot of horses; but he himselfe was slain by the byting of one of the same horses.

A popish Magistrate hauing condemned a poore Protestant to death, before his execution caused his tongue to be cut out, because he should not confesse the truth: in requitall whereof, the next childe that was borne vnto him was borne without a tongue.

CHAP. II.

Of Periurie.



Philip King of Macedon, who was a great contemner of all oathes, and held the religion thereof as a vaine thing; for this cause (as all Writers affirme) the vengeance of God followed him and his posteritie; for when he had liued scarce fourtie and sixe yeares he himselfe was slaine, and all his whole house in short time after vterly extinguished; *Aridæus* one of his sonnes was slaine by *Olympias* his wife. Also another sonne, which he had by *Cleopatra* the niece of *Attalus*, she tormented to death in a brasen vessell compassed about with fire. The rest of his sons perished in like manner; *Pausan. in Arc.* and at last the famous *Alexander* his sonne, after great conquest atchieued by him, in the middle course of his victories perished miserably, some thinke by poyson.

Of Epicures and Atheists. *The Theatre of*

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Greg. Turon.

In the Countrey of Arbernum, there was a certaine wicked man that vsed ordinarily to forswear himselfe: but at one time after hee had thus sinned, his tongue was tied vp that he could not speake, but began to low like an oxe: yet repenting and grieuing for his sinne, hee found the bond of his tongue loosed, and a readinesse of speech given vnto him againe: whereby wee see both the Iustice of God in punishing them that sinne in this kinde, and his mercie, pardoning when they truly repent.

At this day wee haue an example fresh and famous, of a certaine maid that had stolne and pilfered many things away out of her mistresses house; of which being examined, shee forswore them, and wished that she might rot if she euer touched them or knew of them: but notwithstanding shee was carried to prison, and there presently began so to rot and stinke, that they were forced to thrust her out of prison and to conuey her to the Hospitall, where she lies in lamentable miserie; repenting as they say of her foule sinne: The Lord be mercifull vnto her.

CHAP. III.

Of Epicures and Atheists.



Argesth, otherwise called *Elimas*, a sore of impietic and a horrible Magitian and Atheist, oftenly resisting the Apostles *Paul* and *Barnabas*, before *Sergius Paulus* the Deputie; was presently stroke with blindness by the hand of God: This man *Saint Luke* speaketh of, *Acts* 13.

Chron.
Philip.

Iustin Martin that liued not long after the Apostles times, a famous Christian, writeth thus to *Antonius* the Emperour: viz. after the ascension of Christ into Heauen, certaine men stirred vp by the Diuell, called themselves gods; of which number

number was *Simon* the Samaritane, borne in a Village called Gitton. This man in the time of *Claudius Caesar*, by the power of the Diuell, exercising Magicall Artes, and working great wonders, was esteemed for a god, and a Statue, erected vnto him with this inscription; *Simoni deo Sancto*, To *Simon* the holy god: The Samaritans also with many of other Nations worshipped him as a god; but this Atheist meeting with *Saint Peter* at Rome, had great contentions with him; and boasting that hee would ascend into Heauen in the sight of all, was carried vp into the ayre by Diuells; but *Peter* commanded the Diuells in the name of Christ to let him goe, and so hee fell downe vpon the earth, and was quashed a pieces.

Caius Caligula Emperour of Rome, raging against both Christians and Iewes, caused himselfe to be worshipped, and his Images to be set vp in all places: Hee also dedicated the Temple of Ierusalem to his owne worship; commanding it to be called the Temple of famous *Iupiter*, for so hee styled himselfe: but to shew that he was but a wretched simple man, he reigned but three yeares and three monthes, and was slaine by *Eherius* a Tribune.

Herod Agrippa when he suffered himselfe to be saluted and honored as a god, was presently smitten with horrible plagues in his bowels, when detesting the voice of his flatterers; said, *I that was called but lately a god, am now in the bonds of death.*

Daphida, a biting and contentious Sophister, and hating all Religion both Heathenish and Christian, came to Delphos, and in a scoffe asked the Oracle of *Apollo*, Whether he might finde his horse or no; when hee had none to find: the Oracle answered, That hee should finde a horse, but it should bee his destruction. At his returne from the Oracle, King *Attalus* his enemy ceased vpon him, and set him vpon a rocke, the name whereof was a horse; causing him to be throwne downe headlong, to learne what it is to mocke the gods.

CHAP. III.

Of Idolatrie.



He wonderfull Idolatrie of the Heathens was so abominable, that their madnesse would astonish any reasonable man; not to speake of their *Iupiter*, *Mars*, *Mercurie*, *Apollo*, and the rest; *Hesiod* doth report that they had thirtie thousand gods vpon the earth, and some most strange ones. The Troglodites worshipped Snayles; the Syrians Pigeons; the Romanes Geese; because by their squeaking the Capitoll was saued from the Gaules; the Ambracians a Lionesse; because a Lionesse had killed a Tyrant of theirs: The Dephians a Wolfe; the Samians a Sheepe; the Tenedians a Cow with Calfe; the Albanians a Dragon; the Ægyptians Rats and Mice, and Cats, and a Calfe; wherein the Iewes are said to imitate them in the Wildernesse. But the Idolatrie of the Romans was beyond all, for they worshipped not only the higher gods, as they called, but the basest things that could bee named in the World: as the Ague, and the Gout, the Priuie, yea and *Priapus* that filthie Idoll of the Gardens. Now who seeth not but the vengeance of God hath been poured downe vpon all these Nations, for their impious Idolatrie, hauing been deliuered vp into the hands of the Gothes and Vandales, Turks and Tartarians, and made a prey vnto them.

Neither do the Papists come short of these Heathens in their Idolatrie; for they turne the blessed Saints into Idols, and worship them in stead of God: Euerie countrey, and euery citie, and euery house, hath his protecting Saint which they daily inuocate; yea, they ascribe a certaine God to euery member, and for their seuerall Cattell, beside their abominable

Idola-

Idolatrie in worshipping their breaden god : but as God hath taken alreadie in part vengeance vpon that Idolatrous whore of Babylon ; so I doubt not but he will fulfill the full measure of his wrath vpon them, in his due time, except they repent.

CHAP. V.

Of Blasphemie.



Certaine holy man passing by a wine tauerne, went to prayer ; whrein certaine young men hauing passed the whole night in drinking and playing, and blaspheming the name of God, he met with a poore man horribly wounded in his body, and asked him of whom he had receiued those wounds ; the poore man answered, that he had receiued them of those young men that were in that tauerne : whereupon the good man returned backe, and enquired of them, why they had so wounded the poore man ? The young men astonished answered, that there were none in the tauerne with them all that night but themselues ; and presently went out to see the poore man thus wounded, but he was not to be found : whereupon being more amased, they iudged that it was Christ whom they had thus wounded with their blasphemies. *Discip. de Tem.*

Anno 1551, in the coasts of Magnapolis, certaine men abusing the feast of Pentecost with much drinking, a certaine woman in their company blasphemed God strangely, and called vpon the Diuels, who presently snatched her away, and carried her aloft into the aire, from whence shee fell downe dead, the whole company beholding of her. *Iob. Fiabel.*

At the coasts of Bohemia, *Anno 1551*, fise drunken men quaffing together, with horrible blasphemies prophaned the

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Job. Finkel. lib.

name of God; and the picture of the diuell being painted vpon the wall, they caroused healths vnto him: to which the diuell answered immediately, for the next morning all five were found dead, their neckes being broken, and quashed to pieces as though a wheele had gone ouer them, blood running out of their mouthes, nostrils, and eares, to the great astonishment of the beholders.

Lonicer.

Not many yeares since, two men contended together which of them should poure forth most blasphemies against God, but whilest they were exercising this diuelish contention, one of them was stricken with madnesse, and so continued till his liues end.

Lonicer.

In like manner at Rome certaine young men agreed together, that he should haue the victorie that could sweare most: which wicked strife as soone as they entred into, one of them was deprived of the vse of his tongue, another of his reason and vnderstanding, and therest remained as dead men, God reseruing them aliue for repentance.

Lonicer.

At Esslinga in Germany, vpon Saint Katharines day, a certaine Nobleman hauing lost much money at play, with horrible execrations and blasphemies commanded his man to bring him his horse that he might ride home, in a very darke night; but his seruant dissuaded him from his journey, affirming how dangerous the way was, by reason of the waters and the fennes that lay in the midst: whereat he began to rage and sweare the more, and go he would. But he was encountered by the way with an armie of infernal soldiers, which beset the nobleman on all sides, and threw him from his horse: Now there was in his company a vertuous and valiant gentleman, who set him againe vpon his horse, and held him on one side; whom when the spirits durst not attempt by reason of his innocencie, they vanished out of sight; and they conueyed the Nobleman into a monasterie that was hard by, where he lay three dayes and died: such is the end of horrible and fearefull blasphemers.

A Vintner that accustomed himselfe to blaspheming, swearing,

ring and drunkennesse, and delighting to entertaine such that were like himselfe, to swallow downe his wine; vpon the Lords day standing at the dore with a pot in his hand to call in more guests, there came suddenly a violent whirlwinde, and carried him vp into the aire in the sight of all men, and was neuer seene more.

CHAP. VI.

Of Coniurers, Magitians, and Witches.

I*ohn Faustus*, a filthie beast, and a sinke of many diuels, led about with him an euill spirit in the likenesse of a dog; being at Wittenberg, when as by the Edict of the Prince hee should haue beene taken, he escaped by his magicall delusions, and after at Noremberg being by an extraordinarie sweate that came vpon him as he was at dinner, certified that hee was beset, payed his host suddenly his shot, and went away: and being scarce escaped out of the walls of the citie, the Sergeants and other officers came to apprehend him. But Gods vengeance following him, as he came into a village of the dukedome of Wittenberg, he sat there in his Inne very sad: the host required of him, what was the cause of his sadnesse: he answered, that he would not haue him terrified, if he heard a great noise and shaking of the house that night: which happened according to his presage: for in the morning hee was found dead, with his necke wrung behinde him; the Diuell whom he serued hauing carried his soule into hell. This storie is set downe by many in other termes; but *Philip Lonicerus* expresseth it in this manner in his Theatre of Histories.

Anno 1553, two Witches were taken which went about
by

by tempest, haile, and frost, to destroy all the come in the countrey; these women stole away a little infant of one of their neighbours, and cutting it in pieces, put it into a Cauldron to be boiled: but by Gods providence the mother of the childe came in the meane while, and found the members of her childe thus cut in pieces and boyled. Whereupon the two Witches were taken, and being examined, answered, That if the boyling had been finished, such a tempest of raine and haile would haue followed, that all the fruits of the earth in that countrey should haue been destroyed; but God preuened them by his iust judgement, in causing them to be put to death.

Anno 1558, in a village neere to Ihæna in Germany, a certaine Magitian being instructed by the diuell in the composition of diuers hearbs, restored many vnto their healths. Hee had dayly commerce with that euill spirit, and vsed his counsell in the curing of diseases: but it happened that there fell a quarrell betwixt him and a neighbour of his a carpenter, who so exasperated him with his taunting words, that in few dayes after he caused the Carpenter, by his magicall art, to fall into a grieuous disease. The poore Carpenter sent for this Magitian, and entreated him to helpe him in his need. The Magitian, feigning an appeased minde, but desiring to reuenge the iniuries done vnto him, gaue vnto him a potion confected of such venomous hearbs and roots, that being taken, the poore man presently died. Whereupon the Carpenters wife accused the Magitian of murther: the cause is brought to the Senate of Ihæna; who examining the matter, caused him by torments to confesse the murther, and many other wickednesses, for which he was fastened to a stake and burnt to death.

C. A. A. P. VII.

Of the prophanation of the Sabbath.

certaine nobleman (prophaning the Sabbath vsually in hunting) had a childe by his wifewith a head like a dog and with eares and chaps crying like a hound.

Stratford vpon Sluon was twice on the same day twelue-month (being the Lords day) almost consumed with fire; chiefly for prophaning the Lords day, and contemning his word in the mouth of his faithfull Minister.

Feuerton in Deuonshire (whose remembrance makes my heart bleed) was oftentimes admonished by her godly preachers, that God would bring some heauie iudgement on the towne for their horrible prophanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of Aprill *Anno Dom. 1598*, God in lesse than halfe an houre consumed with a sudden and fearefull fire the whole towne, except onely the Church, the Court-house, and the almes-houses, or a few poore peoples dwellings: where a man might haue scene foure hundred dwelling houses all at once on fire; and aboue fiftie persons consumed with the flame. And now againe since the former Edition of this booke, on the fifth of August last 1612, (fourteene yeares since the former fire) the whole towne was againe fired and consumed, except somethirtie houses of poore people, with the Schoole-house, and almes-houses; they are blind which see not in this the finger of God: God grant them grace when it is next built, to change their market day, and to remooue all occasions of prophaning the Lords day.

Let

Let other townes remember the Tower of Siloe, *Luke 13. 4.* and take warning by their neighbours chastisements: Feare Gods threatenings, *Jeremie 17. 27.* and beleue Gods Prophets if they will prosper, *1. Chron. 20. 20.*

CHAP. VIII.

Of Drunkenesse.



N Ale-wife in Kesgrave neere to Ipswich, who would needs force three Seruingmen (that had beene drinking in her house, and were taking their leaues) to stay and drinke the 3 outs first: that is, Wit out of the head, Money out of the purse, Ale out of the barrell: as shee was comming towards them with the pot in her hand, was suddenly taken speechlesse and sicke, her tongue swolne in her head; she neuer recovered speech, but the third day after died. This Sir *Anthony Felton* the next Gentleman and Iustice, with diuers others eye witnesses of her in sicknesse, related to me; whereupon I went to the house with two or three witnesses, and inquired the truth of it.

Two seruants of a Brewer in Ipswich, drinking for a rumpe of a Turkey, struggling in their drinke for it, fell into a scalding Caldron backwards; whereof the one died presently, the other lingringly, and painefully, since my comming to Ipswich.

A man comming home drunke, would needs goe and swimme in the mill pond; his wife and seruants knowing hee could not swimme, dissuaded him, once by intreatie got him out of the water, but in hee would needs goe againe, and there was drowned. I was at the house to enquire of this and found it to be true.

In Barnewell neere to Cambridge, one at the signe of the Plough

Plough a lustie young man with two of his neighbours and one woman in their companie, agreed to drinke a barrell of strong beere; they drunke vp the vessell, three of them died within foure and twentie houres, the fourth hardly escaped after great sicknes. This I haue vnder a Iustice of peace his hand neere dwelling, besides the common fame.

A Butcher in Hallingfield hearing the Minister inueigh against drunkennesse, being at his cups in an ale-house, fell a jesting and scoffing at the Minister and his sermons. As hee was drinking, the drinke or something in the cup quackned him, and stucke so in his throat, that he could neither get it vp nor downe, but strangled him presently.

At Tillingham in Dengy hundred in Essex, three young men meeting to drinke strong waters, fell by degrees to halfe pintes: one fell downe dead in the roome, and the other, preuented by companie comming in, escaped not without much sicknesse.

At Bungey in Norfolke, three comming out of an ale-house in a very darke euening, swore they thought it was not darker in hell it selfe: one of them fell off the bridge into the water, and was drowned; the second fell off his horse; the third sleeping on the ground by the riuer side was frozen to death. This haue I often heard, but haue no certaine ground for the truth of it:

A Baylife of Hedly vpon the Lords day beeing drunke at Melford, would needs get vpon his mare to ride through the street, affirming (as thereport goes) that his mare would carrie him to the Diuell: his mare casts him off, and broke his necke. Instantly reported by fundrie sufficient witnesses.

Company drinking in an ale-house at Harwich in the night ouer against one Master *Russels*, and by him once or twice willed to depart; at length he came downe and tooke one of them, and made as he would carrie him to prison, who drawing his knife, fled from him, and was three daies after taken out of the sea with the knife in his hand. Related to mee by Master *Russel* himselfe Maior of the towne.

At

At Tenby in Pembroke-shire, a drunkard being exceeding drunke, broke himselfe all to pieces from an high and steepe rocke, in a most fearefull manner, and yet the occasion and circumstances of his fall so ridiculous, as I thinke not fit to relate, least in so serious a judgement I should moue laughter to the Reader.

A Glasier in Chancery lane in London, noted formerly for profession, fell to a common course of drinking; whereof being oft by his wife and many Christian friends admonished, yet presuming much of Gods mercie to himselfe, continued therein, till vpon a time hauing surcharged his stomacke with drinke, hee fell a vomiting, broke a veine, lay two daies in extreame paine of bodie, and distresse of minde, till in the end, recovering a little comfort, died. Both these examples were related to me by a Gentleman of worth vpon his own knowledge.

Foure sundry instances of drunkenness, wallowing and tumbling in their drinke, flaine by carts, I forbear to mention, because such examples are so common and ordinarie.

A Yeomans sonne in Northampton-shire being drunke at Wellingbrough on a market day, would needs ride his horse in a brauerie ouer the ploughed lands, fell from his horse, and brake his necke. Reported to mee by a kinsman of his owne.

A knight notoriously giuen to drinke, carrying sometime payles of drinke into the open field to make people drunke withall: beeing vpon a time drinking with company, a woman comes in, deliuering him a ring with this poësie, *Drinke and die*; saying to him, This is for you; which hee tooke and wore; and within a weeke after came to his end by drinking. Reported by sundry, and iustified by a minister dwelling within a mile of the place.

One of Aylesham in Norfolke, a notorious drunkard, was drowned in a shallow brooke of water, with his horse by him.

Two examples haue I knowne of children that murdered their owne mothers in drinke; and one notorious drunkard that

that attempted to kill his father; of which being hindered, hee fired his barne, and was afterward executed: one of these formerly in print.

At a Tauerne in Bread-street in London, certaine Gentlemen drinking healths to their Lords, on whom they had dependance; one desperate wretch steps to the tables end, layes hold on a pottle pot full of Canarie Sacke, sweares a deepe oath, What, will none here drinke a health to my noble Lord and Master? and so setting the pottle pot to his mouth, drink s it off to the bottome; but was not able to rise vp, or to speake when hee had done, but fell into a deepe snoaring sleepe, and and beeing remooued, laied aside, and couered by one of the seruants in the house, attending the time of his waking, was within the space of two hours irrecoverably dead. Witnessed at the time of the printing hereof, by the same seruant that stood by him in the act, and helpt to remoue him.

In Dengy hundred neere Mauldon, about the beginning of his Maiesties reigne, there fell out an extraordinarie judgement vpon five or six that plotted a solemne drinking at one of their houses; laied in beere for the purpose, drunke healths in a strange manner, and died thereof within a few weekes, some sooner, and some later. Witnessed to me by some that was with one of them on his death bed to demand a debt, and oftentimes spoken of by Master *Heydon* late preacher of Mauldon, in the hearing of many: the particular circumstances were exceeding remarkeable, but hauing not sufficient prooffe for the particulars, I will not report them.

A man in Suffolke ouertaken with wine (though neuer in all his life before, as he himselfe said, a little before his fall, seeming to bewaile his present condition, and others that knew him so say of him) yet going downe a payre of staires against the persuation of a woman sitting by him in his chamber) fell and was so dangerously hurt, as he died soone after, not being able to speake from the time of his fall to his death.

The names of the parties thus punished, I forbear, for the kindreds sake yet liuing.

These

These examples before going, are taken out of the report of that worthie Preacher of Gods word in Ipswich, Master Samuel Ward, in his Sermon called, A woe to Drunkards: to the which I will adde one more of my own knowledge lately executed.

A young Gentleman of good fame, credit, and behaviour, beeing in Iuly last ouertaken by drinke, and riding homeward voide of wit and feare, was throwne by his horse, and his braines knocked out with the pummell of his sword. An example more remarkeable for two causes: first because hee was not formerly giuen to thar vice; and secondly, in that a friend of his meeting him by the way intreated him that hee would ride softly, and he would conduct him home; but he desperately spurring his horse ouer rough wayes, was thus ouerthrowne and perished: but I hope God had mercy on his soule.

Saint *Augustine* in his three and thirtieth Sermon *ad fratres in eremo*, relateth this strange example of one *Cyriel*, a citizen of Hippo, a man well esteemed and beloued in the citie: Hee hauing one onely sonne, did so cocker him, forbearing either to checke him or correct him; but louing him (as that holy Father saith) not onely aboue all things; but euen aboue God himselfe; that by his too much liberty and indulgence, his sonne grew wonderfull debaushd, and gaue himselfe to filthy drunkennesse. Vpon a time being vilely ouertaken with drink, he came home, and tumbled ouer his mother being great with childe, would haue rauished his sister, slew his father, and wounded to death two of his other sisters. O fearefull effect of drunkennesse: thus God punished the father for his too much loue and indulgence of his sonne, and the sonne for his vile impiety.

Not like vnto this I finde in *Philip Lonicerus*, Page foure hundred eightie sixe. A certaine man, sayth hee, that gaue himselfe to the studie of Godlinesse, was dayly assaulted with the temptation of the Diuell, who perswaded him if hee would bee quiet, to choose one of these three sinnes, either to
make

A coachmaker, of the name of Hiley, in the neighbourhood of Bishopsgate-street, undertook, for the trifling sum of five shillings, to drink a quart of gin in three minutes, which he accomplished, but soon became the victim of his criminal folly; for, after being put to bed, he expired in about three hours, surgical aid being applied in vain.

Jan'y 1808

the public papers are so convincing, well attested, and extraordinary in their nature, that that person must be void of belief, indeed, who does not attach credit to them; if, however, there should be any who are interested in the truth, they undoubtedly have an opportunity of inquiring of the patients themselves, who have received the Cures, or the persons who have witnessed them, where no doubt they will receive full satisfaction of the veracity of each statement. Sold by E. Mathews, No. 18, Strand.

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make himselfe drunke, or to commit adulterie with his neighbours wife, or to kill his neighbour himselfe. The poore man thinking drunkenness the least sinne, chose that; but being enraged with wine, hee was easily drawne to the committing of the other sinnes; for being with wine enflamed, with lust hee feared not to vitiare his neighbours wife, nor yet to kill her husband, comming in the meane while seeking to be reuenged of him: so giuing himselfe to drunkenness, hee wraps himselfe in all other wickedness.

On the eighteenth of August 1629, one *Thomas Wilson* labourer, a knowne and common blasphemer of Gods name by oathes and curses, and giuen much to drinking to excess, vpon a slight occasion mooued to displeasure against his wife, and not daring to doe much violence vnto her, turned it vpon himselfe, and with his knife stabbed himselfe, manie of his friends and neighbours being present, and so hee died.

On the 10 day of May 1629, one *Iohn Bone* of Ely, coachman vnto one Master *Balun*, of Beenham fellow verie vicious, and exceeding in those two euils of prophane swearing and drunkenness, on the Sabbath day in the Sermon time, dranke himselfe drunke: so that when he was to sit in the coach-box to driue the coach, hee fell out thereof vnder the horses feet where hee was troden to death, or so hurt at least, that hee dyed shortly.

On the six and twentieth of Nouember 1621, one *Richard Borne*, seruant to *Iasper Burch* Gardiner of Ely, accustomed to trauell vpon the Lords day, and made no reckoning of the Sabbath, seldome or neuer comming to Church on that day, but went onwards to Saint *Iues* Market, and so spent the day; and being drunke, was at length overtaken by the iust iudgement of God; and going vp the streame in his boate which hee had loaden with marketable wares, hee fell into the riuer and was so drowned.

On the third day of August, 1618, one *Thomas Alred* of

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Of Disobedient Children. *The Theatre of*

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Godmanchester in the Countie of Huntington Butcher; an accustomed Drunkard, beeing entreated by a neighbour to vnpitch a load of hay, and beeing at that verie time in drinke, letting his pitch-fork slip out of his hand, and stooping to take it vp againe, slipped from the cart with his head downe wards, his forke standing vpright with the tines, hee fell directly vpon them, which at once ran into his brest and strooke his heart so that he died suddenly.

On the sixteenth day of Iuly, 1628, one *Iohn Vintner* of Godmanchester Gardiner, a knowne drunkard and one that would prophanely (especially in his drinke) scoffe at religion, and abuse good men, fell from the top of a Peare-tree to the ground and brake his necke, and so died.

These five last examples were reported unto mee, and written with his owne hand, by a worthie Minister Master George Nelson, Preacher of the Word of God in Godmanchester. See Willet p. 442.

CHAP. IX.

Of rebellious and disobedient Children to their Parents.



Gathias in his Booke of the Persian manners, reporteth this storie, That certaine Phylosophers, going into Ægypt, and finding there a promiscuous commixture of fathers and mothers with their daughters and sonnes, and a miserable neglect of children towards their parents; returned thence speedily into Greece, and in a certaine city there, finding the dead bodie of a man wanting buriall, they in compassion

passion committed the same into the earth ; the next day coming the same way againe, they found the same bodie digged out of the earth : which whilst they went about to burie the second time, a fearefull spectrum appeared vnto them, and forbade them to doe it, saying, That hee was a man vnworthie to be buried, because hee had committed incest with his mother, and despised and contemned his father. This narration sheweth, that the very earth doth execrate and abhorre such vnnaturall lust and disobedience.

Lanternius in his Booke of the discipline of children, reports a storie of a certaine young man ; who had a father very old, that had bestowed vpon him all his substance. This old man being by the fault of age, vnmanly at the table of his sonne, his sonne caused a wooden trough to bee made for his father to eat his meat in like a hogge: which when his sonnes young childe perceiued, hee asked his father for what vse it should serue; his father answered, That it was for his Grandfather to eat his meat in; and (what sayth the child) must I provide the like for you when you are old : Whereat his father beeing astonished threw away the trough, and euer after entertained his old father with greater reuerence and obedient respect. p. 222.

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CHAP. X.

Of Murtherers.



Romulus hauing marked out with a plough the compasse of the walls of the city of Rome which hee was a building, and had forbidden that no man should leape ouer the same, his brother *Rhemus* in scorne leaped ouer the wall; which *Romulus* taking in euill part, slew his brother, and reigned alone: but at length beeing hated of the people for his insolencie, hee himselfe was slaine by the fathers of the Senate at *Caprea*.

Constantine the Great, after hee had ouercome *Licinius* his partner in the Empire, and obtained the sole Monarchie, grew both insolent and cruell; for he first put to death his owne sisters; next his owne sonne *Crispus* which he had by *Minernea*; then hee slew his owne wife *Fausta* in the bathes, and lastly a number more of his friends. For which cruelty, though hee was a man endued with excellent vertues, yet God stricke him with a filthie Leprosie, which continued vpon him vntill such time that hee was conuerted to the faith of Christ, and baptised by Pope *Siluester*: after which hee proued a most famous protector of the Church of Christ.

Perillus that deuised the brasen Bull for the Tyrant *Phalares*, wherein men beeing inclosed and scortched with the heat that was vnder the Bull, did imitate the lowing of an Oxe, to the end that there should be no compassion shewed vnto them by the king, if they had vttered a humane voice: but the author thereof was the first that endured the torment thereof; and after the Tyrant *Phalares* himselfe was constrained to endure the same miserable end.

In a famous citie of Germanie, at a nuptiall vestiuitie, a certaine virgin was brought by a young man a Shoemaker that made loue vnto her, to the solemne and vsuall dancing: when the maid should returne home, the yong man by chance was absent, so that she was conducted home by another; which when the Shoemaker knew, supposing himselfe to bee wronged, hee went presently to her fathers house, and calling out the young student which guided her home, hee slew him as soone as he came out of the dores. His father hearing the death of his onely sonne, died within three daies with griefe, and was buried in the same graue with his sonne: the Shoemakers mother died also with griefe, and the murtherer himselfe falling into desperation, threw himselfe headlong into a running riuer and was drowned.

Anno 156, a certaine Nobleman abounding with wealth, not farre from Augusta of the Vindiletians, brought vp in his house a young Blackamore: which villaine when his Master was from home, rose vp in the night, and slew not onely his Ladie, but the whole family, excepting one little daughter of the Noblemans. The Nobleman returning home after two daies, and finding his gate shut, rode neerer to the walls of the house, wondering. Where the Blackamore vpon the top of the house, with a fearefull countenance spake vnto him these words: *o thou cruell man, thou remembereft how unworthily thou beatest me (not long since) for no fault, the memorie whereof I still retained in my minde, and haue reuenged this wrong vpon thine; behold heere part of the carkasse of thy wife, whome I haue slain, with thy whole family, except this little child which I haue reserued, and will restore, to if thou wilt promise me my life.* The father being wonderfully disturbed, promised that which he desired: but the diuelish Moore answered, I know thou wilt not keepe promise with me, therefore take thy child vnto thee, and threw her out of the window, where shee was quashed in pieces; and then threw himselfe downe headlong from the top of the house, that he might auoid the vengeance of his master.

This storie was related vnto Philip Count Nassau, by the Secretary of the Count of Hanault.

C H A P. X I.

Of Adulterie.



*Author. Phil.
Lonicar.*

A Nobleman in Burgundie, hauing taken in warre a captiue, a Gentleman that was his prisoner; the Gentlemans wife came to this nobleman to redeem her husband; hee promised that hee should beset free, if that he might haue the vse of her bodie: the woman returned to her husband, & told him vpon what termes he stood. The Gentleman said, that she could not shew her loue better vnto him, than in yeelding to his desire: which beeing accomplished, the traiterous adulterous Nobleman next day cut off the prisoners head, and gaue his bodie to his wife: which horrible fact beeing complained of by her to the Duke of Burgundie, hee presently sent for the Nobleman, and first constrained him to marrie her; but before night, hee cut off his head and gaue her all his possessions.

A like example is reported by the same author of a Spanish captain, who kept in prison a certain man that had violated the laws. This man hauing a beautiful wife, sent her to the captain to desire his fauor and freedom; which he promised, vpon condition that she should yeeld to his lust; wherewith her husband being acquainted, aduised her to yeeld for the sauing of his life: the Spaniard after he had satisfied his lust vpon her, commandeth ouer and aboue two hundred Duckets to be paid vnto him; which being receiued, shee conceiuing a certaine hope of her husbands libertie, the perfidious Spaniard brought him forth out of prison vnto her, and presently remanded him back againe into prison, and there commanded his head to be cut off.

off. Which horrible fact when the poore lamentable woman complayned of to the Duke of Ferrara called *Gonsaga*; hee presently sent for this Captaine, and finding the accusation true, first commanded him to pay backe againe the two hundred Duckats, with an addition of seuen hundred crownes more; next he sent for a Priest and married the woman to the Captaine: which beeing done, when as he hoped to enjoy his new married wife, *Gonsaga* sent him presently to the gallows, and there he ended his miserable daies.

The wife of a certaine Duke, beeing a lasciuious woman, wrote two letters; one to the Duke her husband, and another to her loue: but it happened by chance, that her letter written to her loue, was deliuered to her husband the Duke; who thereby knowing her wickednesse, came no sooner home, but slew her with his owne hand.

Anno 1056, a certaine Doctor of the Law an aduocate in Constance, extreemely lusted after the wife of the Kings Procurator; which Procurator finding the Doctor and his wife together in a bath playing and sporting, and afterward in an old womans house hard by, hee got vnto him a sharpe currie-combe, and leauing three at the doore to watch that no man should come in, hee so curried the Doctor, that hee pulled out his eyes out of his head, and rent his whole body and members, that he died within three daies: the like hee had done to his wife, but that shee was with childe.

In the yeare 1488, a certaine Priest did so long assault the chastitie of a citisens wife, that she was constrained to declare the same vnto her husband; who forbad him his house, threatening, that if euer hee came there he would geld him: but this bold Priest came again when he imagined an opportunity; the husband fell vpon him, and bound him hand and foot, and performed what hee had threatened, so that he went home in a miserable case.

In Voiland, foure murthers were committed vpon the cause of one Adulterie: For when the adulterous woman was banquetting with her louers, her husband came of a sudden

into the Chamber, and slew first him that sat next his wife, the other two amazed, ran downe the staires and brake both their shoulders and died within a short space: Then hee slew his adulterous wife. This storie *Wolffius Schrencke* reported to *Martin Luther*, as he himselve confesseth.

In a certaine city of Germany, a Gentleman of good note did sollicite and seduce to his lust a citisens wife, which her husband comming to the knowledge of, watcht them so narrowly, that he found them in bed together; and rushing into the chamber, first slew the adulterer himselve, and then his wife, being crept vnder a bed, and imploring his mercy till she could confesse her selfe to a Priest; her husband asked her, Whether shee was sorrie for that she had done? Who answered, that she was griued for it; which words were no sooner pronounced, but he thrust her through the heart with his sword, and was for the same adiudged by the citie to haue done justly. This story is reported in *Colog. of Luther*.

Luther doth report, that a man of great name and fame, did so burne with continuall lust, that he blasphemously said, That if that pleasure was perpetuall, he would neuer desire to haue any part in the kingdome of heauen, so that he might be carried from one Stewes to another, and from one harlot vnto another. I could adde more examples of this kind: but these shall suffice, to shew that God doth not only punish this horrible sin in the life to come, but also in this life with fearfull judgements.

CHAP.

C A A P. XII.

Of Theeues and Robbers.



S Piredon a Bishop of a certaine citie in Cyprus, was also delighted with keeping of irrationall sheepe; vpon a night certaine theeues entered into his sheepe-fold, with an intent to steale away some of his sheepe: but God protecting the shepheard and his sheepe, infatuated the theeues that they could not stirre out of that place till the morning: at what time the Bishop comming to view his flocke, found them thus bound; who presently prayed to God for their deliuerie, and wished them to get their living hereafter by honest labour and not by stealth; yet withall gaue them a Ramme with this pleasant taunt: I giue you this Ramme that you may not seeme to watch it in vaine; and so set them free.

A certaine young man beeing bitten with a mad dogge, fell presently after into madnesse himselfe; and was faine to bee bound with chaines. The parents of this young man, brought their son to an Abbot called *Ammon*; intreating him, that by his prayers he would restore him to his former health; the holy Abbot answered, that they demanded that of him that passed his power: But this I can signifie vnto you, that the Diuell holdeth you all bound in his chains, by reason of a Bull which you stole from a poore widow; and vntill you restore that Bull backe againe to the widow, your sonne shall neuer bee healed. The parents presently confessed their fault, restored the Bull, and presently their sonne was deliuered from this grievous disease.

A certaine Baker merrily talking with his neighbour, bragged that in that great time of dearth which was then, he gained

out.

of euery bushell of wheat about a crowne: which words being related vnto the Gouvernour of the citie, hee sent for the Baker to supper, and examined him about those speeches; which the Baker could not denie: whereupon the Gouvernour commanded him presently to put off his vpper garments, and to knead so much dowe before him, that he might finde out the manner of his deceit; which being don, he and all his fellow Bakers in the towne was cast in prison, to their great disgrace.

The same Authour reporteth, That at Prague in Bohemia a Iew beeing dead, his friends desired that he might be buried at Ratisbone, fortie miles off; which because it could not be done without paying of great tribute, they put his carkasse into a hogthead full of sweet wine, and committed it to a carter to conuey to Ratisbone. The theeuishe carters in the way beeing greedie of the wine, pierced the hogthead, and drinking themselves drunke with the wine, mixed with the stinke of the dead carkasse, most of them died.

The same *Luther* reporteth, That at Wittenberge, three theeues hauing stolne a siluer dish, brought it to a Goldsmiths wife to sell; who desired them to come again within an houre, and then she would bargain with them. In the meane while she related this busines vnto the Magistrats: who sending presently the Sergeants to apprehend the theeues, they seeing themselves to be betrayed, resisted with their swords: but notwithstanding one of them was taken and executed, another escaped by flight, and the third beeing pursued ouer a bridge, leaped into the riuer Albis and there was drowned. This example is more remarkable (saith *Luther*) because this fellow was a most notorious wicked wretch, and had cut off two fingers of his owne fathers; at which very instant his father not knowing of it, being asked what was become of his sonne, answered, that hee wished hee was drowned in the riuer Albis; which wish was really performed at that verie instant; for it was the voice of Gods anger out of the mouth of a father.

About Ailton in Huntington-shire, a Iewd fellow stole one of his neighbors fat weathers, and bringing him home bound,
about

about his necke, fate downe vpon a great stone in the field to ease himselfe, where the weather struggling, fell ouer the stone, and pulled the theefe after him; and so both struiuing, one for life, another for liberty, the theefe was found dead in the morning, and the weather aliue.

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CHAP. XIII.

Of Trecherie.

When the two earles of Northumberland and Westmoreland had rebelled against *Queene Elizabeth*, and beeing defeated in the field, fled into Scotland; the Earle of Northumberland hid himselfe in the house of *Hector* of Harlawe an Armstrange, hauing confidence in him that he would bee true to him: hee notwithstanding for money betraied him to the Regent of Scotland, from whence the Earle was sent into England, condemned of high treason, and beheaded. But it was obserued, that this *Hector*, beeing before a rich man, fell poore of a sudden, and was so hated generally, that he neuer durst go abroad; insomuch that the Prouerbe (to take *Hectors* cloake) is continued to this day among them, when they would expresse a man that betrayeth his friend who trusted him. The like example wee haue of *Barister* who betraied the Duke of Buckingham, in the raigne of *Richard* the third.

CHAP.

CHAP. XIII:

Of the molestation of euill Spirits, and their execution of Gods Iudgements vpon men.



Almightie God sometimes doth execute his iudgements himselfe, as hee did vpon *Pharaoh* in the Red Sea, and vpon *Sodome* and *Gomorrhah*; sometimes he vseth the creatures as instruments, as frogs and lice, &c. to plague *Pharaoh* & the *Egyptians*: Sometimes hee imployeth the good Angels to that purpose, as an Angell to destroy the armie of *Zenacherib* before *Ierusalem*: but most ordinarily, he vseth the ministerie of euill Angels, who being forward enough of their owne malice, hee giueth more strength vnto by his command, to execute vengeance vpon wicked men. Thus *Sathan* vnder the shape of a Serpent, beguiled our first parents *Adam* and *Eue*, and promised them great good, in the stead of punishments, which God had threatned vnto them *Gen. 3*. The same *Sathan* vexed King *Saul*, *1. Reg. 16*. This *Sathan* rose against *Israell*, and stirred vp *Dauid* to number the people; whereat God being offended, strooke *Israel* with a grieuous pestilence, *1. Chronic. 21*. It was *Sathan* that got leaue of God, that hee might torture *Iob* with loathsome botches and boyles. *Iob. 2*. It was *Sathan* that slew seuen husbands, to whom *Sarah* the daughter of *Raguel* had married: *Tobit*. It was *Sathan* that entered into *Iudas Iscariots* heart, and mooued him to betray *Christ*, and hang himselfe. *Iohn 13. Acts 7*. It was *Sathan* that instigated *Ananias* and *Saphira* to lie to the holy Ghost, whereupon they both died suddenly. *Acts 5*. Lastly it was *Sathan* that sifted *Peter*, and buffered *Paul*.

But to leaue the holy Scripture; *Philip Melancthon* reporteth

porteth, That he heard of two men credible and faith-worthy, that a certaine Bottonian young woman, two yeares after her death, returned againe to humane shape, and went vp and downe in the house, and sat at meat with them, but eat little. This young seeming woman, beeing at a time amongst other virgines, a certaine Magitian came in, skilfull in diabolicall Artes; who said to the beholders, This woman is but a dead carkasse carried about by the Diuell; and presently he tooke from vnder her right arme-hole, the charme; which he had no sooner done, but she fell downe a dead filthie carkasse.

*Therupon shee
was inuoluted
in a blacke
carkasse*

Martin Luther reporteth the like of a woman at Erford in Germanie, who beeing animated by the Diuell, accompanied a young student that was in loue with her, and went vp and downe diuers yeares: but at last, the Diuell being cast out by the prayers of the Church, shee returned to a dead and filthie carkasse.

The same *Luther* in his Colloquies telleth vs how Sathan oftentimes stealeth away young children of women lying in child-bed, and supposeth others of their owne begetting in their stead, in the shapes of *Incubus* and *Succubus*; one such childe *Luther* reporteth of his own knowledge at Halbersted; which beeing carried by the parents to the Temple of the Virgine *Marie* to bee cured, the Diuell asked the childe (being in a basket vpon theriuer) Whether it was going? the young infant answered, That hee was going to the Virgine *Marie*: whereupon the father threw the basket and the child into the riuer. The like hee reporteth of another at Pessouia, which representing in all lineaments a humane shape, it was nothing else but a meere elusion of the Diuell: this child, saith he, delighted in nothing but in stuffing it selfe with food, and egesting the same in a filthie manner, but was discovered, and disrobed, and cast out by the prayers of the Church.

At Babylon in the Temple of *Apollo*, a souldier breaking open a golden Chest, there flew out such a pestilent Spirit, that infected the whole World with the plague; thus *Auentine lib. 2. cap. 17.*

Bruno the Bishop of *Herbipolis*, accompanying the Emperour through an arme of the Sea, heard this voice sounding in his eares; *Ho, Ho, thou Bishop, I am thy Malus Genius, and whithersoener thou goest thou art mine; at this time I haue no power to hurt thee, bt thou shalt see me shortly againe;* and so it came to passe: For not long after, being in a roome with diuers others, part of the roofe fell downe, and slew this wicked Bishop alone, all the rest remaining safe and sound.

Urbanus Regius in a Sermon at *Wittenberge*, Anno 1538, concerning good and bad Angels, relateth a storie of a certaine young maide possessed by the Diuell; for whom when prayers were made in the Church, he seemed to be quiet for the time, as if hee were departed out of her, watching an opportunitie to doe her further mischief, as hee did indeed; for, when as lesse care was taken of her, supposing her to be sound, shee going to wash her hands at the brinke of a riuer running by, the Diuell tumbled her headlong in, and drowned her in a fearefull manner.

Platina, Nauclerus, and other Historiographers write of Pope *Bennet* the ninth, who died in the yeare 1405, that he appeared (or the Diuell for him) in a prodigious and beaстиall forme, like a beare in his bodie, and in his head and tayle, like an Asse: and when hee was asked by some, Why hee shewed himselfe in so ougly a shape, answered, That this shape was imposed vpon him, for his wicked and bestiall behauior when he was aliue.

In the hill countries of *Bohemia*, there vsed to appeare an euill Spirit in the habit and shape of a Monke, who the countrie people called *Rubezall*: This diuellish Monke vsed to joyne himselfe vnto traouellers ouer those hills, and to bid them bee of good courage, for hee would lead them the right way thorow the woods: but when as hee had purposely led them out of the way, so that they could not tell which way to turne themselves, hee would leape into a tree and laugh at them, with such a loud noyse, that the whole wood would ring of him:

him: This was a merrie Diuell, such as our *Robin-Goodfellow* is said to be: but yet in his mirth he alwaies affected mischief.

Theat. Hist. pag. 120.

Chunibert King of Lumbardie, consulted with one of his trustie counsellours, about putting to death his two brothers *Aldo*, and *Grauso*. Whilest they were thus consulting in a by-window, there sate a great flie by them; one of the feet whereof, the King with his knife which hee had in his hand cut off; in the meane while *Aldo*, and *Grauso*, entering into the Pallace met with a man with one of his feet cut off; who told them the King was purposed to slay them if they passed on: whereupon they returned and hid themselves in the temple of *Romanus* the Martyr. The King hearing thereof, was much troubled how his Councell might bee reuealed, and charged his priuie Counsellours with infidelitie: But the Counsellour answered, That hee had not departed from his presence since the matter was contriued, but there sate a fly whose foot they cut off, which no question was the Diuell (as it was) had reuealed this secret in the shape of a man. Hereupon the King was reconciled to his brethren, and embraced them with loue euer after. Thus the Diuell sometimes doth good, but it is with an intent of greater mischief: *Et si non aliquā nocuisset mortuus esset. Cronica Hedion.*

While certaine Mariners were sayling in the Sea, a Monster was taken by them, in euerie thing like vnto a woman; which being detained in the ship a good while, one of the mariners fell in loue with her, tooke her to his wife, and begot one childe of her: after three yeares they returning to the same place againe where the same Monster was taken, this woman Diuell leaped into the sea with her childe in her armes; the childe was drowned, but shee vanished away. Thus it is easie for the diuell to take vpon him the shape of a man or a woman. *Ex Coloquijs Lutheri.*

A certaine Nobleman inuited *Martin Luther* and other learned men to his house: the Nobleman after dinner went out a hunting, where a hare of great bignesse, and a fox of great swiftnesse;

swiftnesse, offered themselues vnto his hounds. The Noble man riding vpon a good horse, followed them amaine, but his horse falling downe vnder him, dyed, and the hare vanished into the ayre: This was certainly a diabolicall delusion. *Luther.*

The same *Luther* writeth, That certaine Noblemen riding a race, they cried out, Let the Last bee the Duels; one of the Noblemen hauing a spare horse, hasted forward with the rest of his companie; but his horse that was left free, came softly behinde, and was carried vp by the Diuell into the ayre.

The Diuell is not to be inuited, for he is ready to come vncalled.

Philip Lonicerus in his historicall Theatre, reporteth, that in a great plague, one carkasse was seene to deuoure it selfe in a graue: which, the people beeing superstitious, thought it was a presage of the continuance of the pestilence; whereupon they sent vnto Wittenberge to *Luther* and other godly Ministers, for their aduice and counsell: hee answered, that it was a delusion of the Diuell, and if they gaue credit thereunto, the sicknesse would increase, and therefore aduised them that despising this delusion of the Diuell, they should joyne together in prayer in Gods holy temple, to repress the furie and malice of that old Serpent; which by that meanes they obtained.

At Rotingburge an honest and worthie citisen hauing a beautifull daughter, to whome manie Sutors frequented, there came also one in gallant apparell, and two men attending vpon him, to bee a Sutor vnto that beautifull maide: but her father beeing displeased at his importunitie, inuited the godly Minister of the towne, and some other good men to supper; where entering into conference of diuine matters, this gallant abhorring the same, desired them to talke of some other merrie matters; which they refusing to doe, hee shewed himselfe what hee was, and with his companions disparished into the ayre leauing a filthy stinke behinde him: thus the diuell doth goe about to delude both men and women. *Manlius in Col.*

A certaine man abounding with wealth, invited to supper a companie of his neighbours and friends; who, when they refused to come vpon occasions, hee wished that all the Diuels in Hell would come: which wishes were not in vaine, for presently great troupes of Diuels came vnto his house, which hee entertayned at the first; and afterward (as my Authour sayth) perceiuing by their fingers and feet, to bee infernall Spirits, hee with his wife, trembling, ranne out of the house, leauing a young infant in a cradle, and a foole rocking of it, both which were preserued aliuie after the departure of the Diuels: *Iob. Finel.*

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The diuell also appeared vnto a souldier that was giuen to play, swearing, and drinking; and hauing played with him all night, and woon his money, hee told him it was time to depart, and carried him away with him into the ayre; whether God knowes, for he was neuer scene after.

In the yeare of our Lord 1536, there was at Franckford a maide grieuouly tormented with a paine in her head, and a kinde of frenzie, at the last shee came to that passe that it was manifest that shee was possessed with the Diuell; for if shee touched any thing of any mans, either head, garment, or any thing else, shee drew money out of it of the vsuall coine of that Countrey, and presently put it into her mouth and swallowed it; but sometimes they caught her hand and wrung their money from her, and shewed it vp and downe as a great wonder: Shee also in her fits, spake the high dutch tongue perfectly, which shee neuer learned nor heard of, with manie other things of great admiration. *Luther* being demanded, What course was to bee taken to dispossesse her of this euill Spirit; aduised that shee should duely bee brought vnto the Church to heare Sermons, and to bee prayed for publicquely in the congregation; by which meanes, shortly after she was deliuered from Sathan, and restored to her former health: this relation the wise Senatours of Frankeford caused to bee published in Print, Anno, 1538.

Certaine

Certaine learned men in the Counsell of Basil, went into a wood for recreation sake, friendly to conferre about the controuerfies of that time: Whilest they were there walking, they heard a bird like vnto a nightingall singing most sweetly, about any Nightingall in the World, and also saw a bird vpon an arme of a tree, not like vnto any other bird: one of the companie more heartie than the other, said thus vnto her, I abjure thee in the name of the Lord Iesus Christ, to tell vs what thou art; to whome the bird answered, That shee was one of the damned soules, and appointed to stay in that place vntill the last day, and then to endure euerlasting punishments; whereupon shee flue from the tree, and cryed, O perpetuall and infinite eternitie. *Melancthon* judged this to bee an euill spirit, and so the euent prooued: for all that were present at this abjuration fell presently very sicke, and shortly after died. *Manl. Collecta.*

A certaine Parish Clerke (as *Casarius* reporteth) excelled all men in sweetnesse of singing, whome when at a time a godly and holy man heard, he said, This is the voice not of a man but of the Diuell; whom when hee had abjured in the name of Christ, the Diuell departed out of the bodie of the Clerke, and the bodie fell downe a dead carkasse. *Discip. de tempore.*

Paulus Diaconus in his sixteenth Booke witnesseth, That in the reigne of *Anastasius* the Emperour, there were in Alexandria many women and children, possessed of the Diuell, which beeing taken with furie, vttered no other voice but like the barking of a dog.

In the yeare of our Lord 1545, an euill spirit haunted the Citie Rotuill, sometimes in the shape of an hare, sometimes of a Weefell, sometimes of a Goose, and with a cleere voice threatened that he would fire the Citie, which malice of his, though God preuented, yet it strooke great terror into the minds of the people. *Iob. Finc. lib. 1.*

In the Dukedome of Luneberge, a certaine woman possessed of the Diuell, vsed to speake in her fits most pure Latine and

and Greeke to the great admiration of all that heard her. *Man.*
in Collect.

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At Friburge in Misnia, a certaine man of great pietie and holinesse, lying sicke and neere vnto death, the Diuell came vnto him in the habite of a Bishop (hee beeing alone) and exhorted the man to confesse all his sinnes which hee had committed in his life time, and that hauing penne and Inke-horne he would write them downe in order; but the old man beeing importuned by him, answered, Seeing thou vrgeest this, write downe first this sentence: *The seede of the woman shall bruise the Serpents head:* which the Diuell-Bishop no sooner heard but hee vanished away, leauing a filthie saour behinde him, and the man died in peace. *Man. in Collect.*

Iob Fincelius in his third Booke of miracles, writeth a strange storie of a godly young maide, infested long, and possessed at length by the Diuell, who in her acted strange things to the admiration of all men: but at length shee was freed from his malicious molestation, by the earnest prayers of godly Ministers in the Church, the Diuell flying out of her in the forme of a swarme of flies out at a window. This storie is at large related with many strange circumstances, by *Philippus Lonicerus* in his *Historicall Theatre*. Page a hundred twenty and six.

The same Author relateth a storie of a maide of excellene beautie, whome the Priest of the towne so induced and inueigled by his persuasions (saying that the Pope had pardoned him for all such offences) that shee became his Concubine: Now when hee had inuited many of his companions to a feast, together with his Concubine, the Diuell entered in amongst the guests, snatching away the young woman, and saying, Thou art mine: neither could the Priest or any of the companie deliuer her out of his hands. And thou also (sayth the Diuell to the Priest) and I meane to fetch thee shortly.

Martin Luther reporteth this storie out of the mouth of

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Doctor

Doctour *Gregorius Pontanus*, how two Noblemen falling out in the Court of the Emperour *Maximilian*, vowed each others death. Now the Diuell taking occasion out of this malicious vow, slew the one of the Noblemen in the night with a sword taken out of the others sheath, into the which hee put the same againe all bloudie: whereupon this Nobleman was arraigned of this murder, and had been condemned, but that it was prooued that he stirred not out of his chamber all that night: and therefore they concluded that it was the malicious fact of Sathan. And yet the Nobleman because hee intended this murder, though hee acted it not, was condemned by the Emperour to perpetuall banishment.

And thus much concerning persons infested by the Diuell. Now a word or two for places.

Saint *Augustine* in his two and twentieth Booke *De Cinitate Dei*, chapter the eighth, reporteth of a certain Gentleman that liued not farre from him in Affrica, who had his house so infested with euill Spirits, that both his seruants and his Cattell died frequently. This man getting vnto him the companie of the Priests, and offering vp the sacrifice of the bodie and bloud of Christ in his house, with seruent prayers vnto God against these euill Spirits, was thereby freed from any further molestation by them, as this holy Father writeth.

Saint *Gregorie* telleth vs of the Spirit of one *Paschasius*, that haunted the Bathes, and was seene by *Sermanus* the Bishop of Capua, by whose meanes and prayers the place was freed from that Ghost, or rather the Ghost was freed from that place. *Greg. lib. 4. Dialog. Cap. 39.*

Gregorie Nissen writes also of a certaine Bath which was grieuously infested by euill Spirits, wherein they tooke away the liues of many men.

The like whereof is reported by *Georgius Presbiter*, of another

ther house thus molested, where the euill Spirits would throw stones vpon the table while they were at dinner, and filled the house with myce and Serpents, so that no man durst dwell therein.

The like storie reporteth *Metaphrastes* in the life of Saint *Pauthenus*; and *Lycas*, in the life of the Emperour *Anastasius*.

Pliny in his seventh Booke, the twentie seventh Epistle, telleth vs, that in an house in Athens there appeared continually a tall and leane shape of a man drawing chaines after him; which when it was seene to sinke downe and vanish into a certaine place of the ground, they digged and found the dead bodie of a man: which being remoued, the house was freed from the molestation.

What should I speake of the house of *Eubatis* in Corinth, written by *Lucian*? or of *Pausanias* the King of the Spartans, whose house was haunted by an euill Spirit presently after hee had slaine *Cleonice*, as *Plutarch* writeth? Or of the euill Spirits that haunted the graue of that cruell Tyrant *Caligula*? *Suet.* Or of *Nero* that slew his mother *Agrippina*, who was continually after pursued with a spirit in his mothers shape? or of *Otho* that slew his predecessour *Galba*; after which hee neuer ceased to bee molested with fearefull and terrible visions? Or a number more which I might insert; but these shall suffice as a taste of a number more that *Tyrans* the Iesuite hath set downe in his Booke *De infestis Locis*. I adde onely two or three and so an end.

Alexander of Alexandro dwelling in Rome, in an house so infamous for strange sights, that no man durst dwell therein, reporteth, that beside the night tumults and horrible and fearfull noyses, there appeared vnto him the shape of a man, of a filthie looke, threatening countenance, and blacke and fearfull in bodie, from which the house could by no meanes bee set free.

Cardanus, Lib. 26. Ca. 93. *De rerum varietate*, the reporteth

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like

CHAP. XV.

The conclusion, concerning the protection
of holy Angels, ouer such as
feare God.

Secundus angelus
in hac parte

Notwithstanding all these Iudgements
vpon the wicked, yet God is good
vnto Israel, euen to those that are of
an vpright heart, *Psalme* seuentie
three, *Verse* the first: for as he execu-
teth his Iudgements vpon the one, so
hee defendeth the other, by his migh-
tie prouidence; especially by the pro-
tection of Angels. Of which I purpose to giue you many ex-
amples in this place: and first out of the holy Scriptures.

Two Angels came to *Lot* in *Sodome*, strooke the inhabi-
tants with blindnesse, and led *Lot* by the hand out of *Sodom*,
readie to bee destroyed by fire and brimstone, *Genesis* the
nineteenth. When *Abraham* was about to sacrifice his son
Isaac, an Angell held his hand, and forbad him to kill his
sonne, promising him from God a blessing for his obedi-
ence, *Genesis* 22. *Jacob* in his journey to *Laban*, and in his re-
turne homeward, was comforted and strengthened against his
brother *Esau* by the blessed Angels, *Genesis* the two and thir-
tieth.

An Angell of the Lord when the Children of *Israell* came
out of *Ægypt*, stood betwixt the campe of the *Ægyptians*
and the *Israelites* in a pillar of clouds by day, to protect the *Is-
raelites* against the *Ægyptians*, *Exodus* 14.

Balaam when beeing sent for by *Balaac* King of *Moab* to

curse the Israelites, an Angell with a sword drawne in his hand withstood him in the way, and commanded him to speake nothing but what the Lord should put into his mouth, *Numbers 22.*

An Angell of the Lord appeared vnto *Gedeon*, comforted him, and appointed him Captaine ouer the people, to deliuer Israell out of the hand of the Madianites, *Iudges, Chapter 6.*

An Angell likewise appeared vnto *Manoa* and his wife who was barren, promising them a sonne, to be called *Sampson*, that should deliuer the Israelites out of the hands of the Philistims, *Iudg. 13.*

It was an Angell in *Dauids* time which strooke the Israelites with the pestilence, whereof died threescore and ten thousand; and when *David* prayed, put his sword vp into his sheath, and saued the rest: the second booke of *Samuell*, and twentie fourth Chapter.

Elias the Prophet was refreshed with meat and drinke, and in the strength thereof hee trauelled fourtie dayes and fourtie nights, euen to Mount Horeb, by the ministerie of an Angel, *1. Kings, 19.*

Many legions of Angels enuironed the Prophet *Elisha*, which his seruant, at his prayer, (his eyes being opened) saw and beheld, and all to defend him from the Assyrians that besieged Samaria; *2 Kings, 6.*

An angell of the Lord slew in the campe of the Assyrians in one night an hundred foure score and fise thousand men; *2. Kings, 19.*

Shadrach, Meshach, and Abednego, beeing cast into the fierie Furnace by *Nabuchadnezzar*, for not worshipping his golden Image, were preserued aliue and kept from hurt by an Angell of the Lord, *Daniel 3.*

It was an Angell that stopt the mouthes of the Lyons, that they could not hurt *Daniel* that was cast into their Denne, *Daniel 10.*

The Angel *Gabriel* declared vnto *Zacharias*, that his wife should conceiue with childe, and bring forth *Iohn* the Baptift in her old age, *Luke* 1.

It was the same angel that announced to the virgin *Mary*, that she should bring forth *Iesus Christ* our Sauour, *Luke* 1.

The same told the Shepheards in the field, of *Christ* his Natiuitie, and witnessed his resurrection and ascention into the heauens, *Mathew* 28, *Marke* 16, *Acts* the first.

An angell deliuered the Apostles out of prison, *Acts* 5.

An Angell freed *Peter* from his chaines, *Acts* 12. and *Paul* and *Silas*, *Acts* 16.

An angell comforted *Paul* vpon the Sea, and all those that were with him, and deliuered them from the Tempest, *Acts* twentie seuen.

All these Examples are out of the holy Scriptures, which is of infallible truth, and sheweth that to be which is spoken by the Prophet *Dauid* in the foure and thirtieth *Psalme*, *That the Angell of the Lord pitcheth his tents round about them that feare him.*

Now follow examples out of humane Writers ; and first to begin with a storie in *Socrates*, lib. 6. cap. 6. and *Sozomen*. lib. 8. cap. 4.

When *Arcadius* was Emperour of Rome, and Saint *Chrysostome* Bilhop of Constantinople, there was *Gainas*, an Arrian, and a Barbarian by profession, who beeing powerfull and great, went about to thrust *Arcadius* out of his Seat ; but the Emperour compounding with him, sent him vnto Constantinople with a Troupe of horse and foot vnder the pay of the Emperour. This man desired to haue a peculiar Church for them of his owne sect, for the free exercise of their Religion : which being denied by the Emperour, at the persuation of Saint *Chrysostome*, the Tyrant raised his forces in the night to spoyle and hauocke the citie. But they were resisted the first and second night, by the shew of a great Armie of tall and lustie men, and so terrified that they durst do nothing.

nothing. The third night the Tyrant himselfe, thinking this to bee but a fable, came in his owne person with his whole armie, and found the same resistance. Wherewith being terrified, he fled into Tracia, where he was slaine most miserably. Thus this great Citie was protected by the ministration of Angels, as Hierusalem once was from the tyrant *Zenacharib*.

In the reigne of *Pompilius* King of Poland, as the Polonian Chronicles doe report, in the first booke, and twelfth Chapter, there came two men of a venerable countenance and habit to the Court gate, desiring entrance and entertainment; but they were repulsed by the Porter. Then they went to one *Pyastus*, a man of excellent holinesse and charitie, who entertained them into his house very louingly, broached a Vessell of sweet Wine for their drinke, and killed a fat Hogge for their meat, which hee had prepared against the first consure of his sonne, according to the custome of that Countrey. These men, or rather Angels, finding this kinde entertainment, caused the Vessell of sweet wine to multiplie, so that the more they dranke, the more still remained behind; and the Hogge also in like manner. At last they wrought meanes, that *Pompilius* the King beeing dead, this good man was chosen King in his stead; and then disparished and were neuer more seene.

Nicephorus in his seuenteenth booke, Chapter thirtie five, reporteth a strange storie of a Iewish childe. This boy playing among other Christian children, was brought into the Temple by the Priest to eate the reliques of the Sacrament, as the custome was: who tooke it amongst his fellowes. Which as soone as the Jew his father vnderstood, hee put him into a fierie ouen to bee tormented to death: his mother sought him vp and downe the citie, not knowing what was done, and at last after three dayes found him aliue in the Ouen. From whence being taken, there was no smell of fire about him. Thus God protected by his
angell

angell this poore childe. *Iustinian* the Emperour, after hee knew thereof, caused the boy and his mother to be baptised, and the father, who refused, hee caused to bee crucified to death.

Vnder the Emperour *Mauritius* the Citie of Antioche was shaken with a terrible Earthquake, after this manner: There was a certaine Citisen so giuen to bountifulnesse to the Poore, that hee would neuer suppe nor dine vnlesse hee had one poore man to be with him at his Table. Vpon a certain euening seeking for such a guest, and finding none, a graue old man met him in the market place, cloathed in white, with two companions with him, whome hee entreated to suppe with him. But the old man answered him, That hee had more need to pray against the destruction of the Citie; and presently shooke his Hand-kerchiefe against one part of the Citie, and then against another; and being hardly entreated, forbore the rest. Which hee had no sooner done, but those two parts of the Citie, terribly shaken with an Earthquake, werethrowne to the ground, and thousands of men slaine. Which this good Citisen seeing, trembled exceedingly. To whom the old man in white answered and sayed, By reason of charitie to the poore his house and Familie were preserued. And presently these three men (which no question were Angels) vanished out of sight. This storie *Sigisbert* in his Chron. reporteth, Anno 585.

Philip Melancthon reporteth, That in a certaine village neere vnto the Citie, *Sygne2*, a woman sent her sonne into the wood to fetch home her kine, in the meane while, such a snow fell that the boy could not returne home againe: his parents the next day (taking more care for the boy than for the kine) went out to seeke him; and within three dayes, found him in the middest of the wood, sitting in a fayre place where no snowe had fallen: They demaunded of him, Why hee made not haste home: Hee answered, That hee carried till it was euening, beeing incensible both of the time and of the cold.

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cold: they asked him againe, Whether hee had receiued any food or no? The boy answered, That a certaine man brought vnto him bread and cheefe which hee did eat. Thus without doubt the childe was preserved by an Angell, and the man that brought him the bread and cheefe was an Angell of God.

Tiburtius the Gouvernour of Arciam, a Heathen man, forbad two Christian brothers *Pergentinus* and *Laurentinus*, to preach Christ: First, hee allured them by flattering speeches, which when it succeeded not, hee caused them to bee beaten with clubbes. But the armes of them that beat them, wereso withered, that they could not strike a stroke: then hee went about to starue them in prison, but they were nourished by an Angell of God: After, hee commanded them to walke bare footed vpon burning coales, which they did without any sense of hurt: Lastly the Image of *Iupiter* beeing brought vnto them to worship, they calling vpon the name of Iesus, the brasen Image resolved into dust: whereupon many of the Heathen people forsooke their Idols, and turned vnto the faith of Christ. This story is written by *Marullus Spalatenfis lib. 1. cap. 8.*

2 Mac 10. 29
8. 11. 8.

In that battell wherein *Indas Machabeus* ouercame *Timotheus*, fise men appeared in golden Armour, whereof two defended *Machabeus*, and the other three assaulted the enemies, the second of *Machabees*, Chapter the tenth. Likewise in the eleuenth Chapter of the same booke, it is declared how two men in goodly Armour and vpon white horses fought for the Iewes against their enemies, as *Castor* and *Pollux* were seene to fight for the Romanes against the Tusculans, at the Lake Regillum.

When the Locrians made warre with the Crotolians, there was seene two goodly young men vpon white horses fighting for the Locrians; who as soone as the victorie was gotten, were neuer seene more: which victorie, at the same instant that it was gotten, was declared at Athens, Lacedemon, and Corinth.

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Corinth; places far distant from Locris and Crothon. *Iust. l. 20. c. 3. 587*

When *Attila* the King of the Hunnes, calling himselfe the scourge of God, had with furious rage destroyed and wasted many Cities in Italy, hee came at last to Rome, purposing also to destroy it: But Pope *Leo* the Great, by the commandement of *Valentinian* the Emperour, came out vnto him, and by his prayers and intreaties made him so milde, that presently without doing any hurt hee returned into his owne Countrey. Heereupon, beeing demaunded by his Nobles, Why hee shewed himselfe so obedient to the Romane Bishop, hee answered, That it was not in honour of the Pope, but that hee saw another man standing by in Priestly garments, threatening him with a naked sword in his hand, vnlesse hee would yeeld vnto Pope *Leo*. This doubtlesse was an angell protecting the citie of Rome from that cruell and mercilesse Enemye. *Cass. li. 2. ca. 5.*

We read in the liues of the Fathers, how a certaine religious Christian was cast into prison by the souldiers of *Iulian* the Apostata, whom when *Apolonius* another godly Christian came to visit, the Centurion cast him also into prison, to accompanie the other, and set souldiers to watch the prison lest they should escape: but late in the night an angell of God was seene in a most cleere light and broke open the prison dore: which being seene, the Watch fell downe before those holy men, and the Centurion that night hauing his house sore shaken with an earthquake, and some of his seruants slaine; the next morning came and deliuered the two holy men out of prison with great trembling and feare.

We read in the liues of the Fathers, of one *Copres* a holy man that disputed with *Manichee*, and when hee could not put him downe in words it was agreed betweene them, That the tryall of the truth of their religion should bee made by fire: whereupon a fire beeing made in the market place, *Copres* went into it, and stood a time in it unhurt, beeing protected by the Angell of God; then the *Manichee* refusing to doe

doe the like, was thrust into the middest of the fire by the people, and was so scorched, that hee scarce escaped with his life; so that the people abhorring his wicked doctrine, thrust him out of the Citie; saying, This seducer burneth aliue.

Baratanes the King of Persia made warre vpon the Romanes: against whome *Narsaus* the Emperours Generall, prepared an armie; and when the Constantinopolitanes were in great feare, two Angels in Bythinia charged certaine men that went to Constantinople, to tell the citisens that they should giue themselues to praier & fasting, and feare nothing, for they were sent of God to defend the armie of the Romanes against the Persians; which they did accordingly: for the Persian armie was defeated by *Narsaus*, and the Saracens that came to helpe them in great multitudes were drowned in the riuer Euphrates. This *Socrates* reporteth, *Libr. 7. Capitulo 18.*

But to come to examples of later memorie. *Melancthon* in his explication of the tenth Chapter of the prophesie of *Daniel*, relateth a storie of *Gryneus* a famous learned and godly man, who hauing offended the Bishop of Vlnna called *Faba*, in a disputation about Religion, returned vnto his sociates assembled together, whereof *Melancthon* was one: where discoursing of the disputation betweene him and the Bishop, I (sayth *Melancthon*) was called out of the chamber, to speak with a certaine graue man of a venerable countenance and habit, who told mee that wee should romooue *Gryneus* out of that place presently, for the Sergeants were come to apprehend him, and to cast him into prison: whereupon wee presently conducted him through the citie, and brought him vnto the riuers side, where wee had him conueyed ouer into another Iurisdiction: and at our returne to the Inne, found that the Sergeants had beene there. Thus, saith *Melancthon*, wee see that this graue old man was an Angell of God, that came to protect the good man from his enemies.

In the yeare 1539, not farre from Sitta in Germanie in
the

the time of a great dearth, and famine, a certaine godly matron hauing two sonnes, and destitute of all manner of sustenance, went with her children to a certaine fountaine hard by, praying vnto Almighty God, that hee would there releeue their hunger by his infinite goodnesse: as she was going, a certaine man met her by the way, and saluteth her kindly, and asked her whither shee was going; who confessed that shee was going to that fountaine there, hoping to bee relieued by God, to whome all things are possible; for if hee nourished the Children of Israell in the desert fourtie yeares, how is it hard for him to nourish mee and my children with a draught of waters: and when shee had spoken these words, the man, (which was doubtlesse an angel) of God) told her, that seeing her sayth was so constant, shee should returne home, and there should finde six bushels of meale for her and her children. The woman returning, found that true which was promised.

In the yeare 1558, a cruell tempest, raged in Thuringea, beating downe houses, pulling vp trees by the roots, and drowned by the violence of the water about fourtie persons, men and women. In this fearefull inundation of waters, a notable and miraculous example of Gods protection by Angels shewed it selfe: for there was a woman newly brought to bed of a childe, drowned, but the infant lying in a cradle was carried with the violence of the water a great way off, and at last the cradle stopping at the bough of an apple tree, was fastened till the waters decreased and after diuers dayes was found aliue.

The like example of a childe miraculously preserued in the waters, is described by *Husanus* in most elegant verses; the copie whereof you may read in the *Historicall Theatre of Lonicernus* Pag. 196.

Another childe at Friburge in Misnia falling into the riuer was carried violently a great space vntill it came vnto a Mill, where it stopped and was miraculously taken vp aliue by Gods protection, and his holy Angels.

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The like wee read of concerning another childe, miraculously preserved at Rotinberge, in the yeare 1565, as *Lonicernus* reporteth.

I will adde one more of my owne knowledge, concerning an Infant.

In a Towne in Cambridge-shire, there was a crasie Steeple readie to fall, vnder which a poore woman with one childe, had built a little cottage, and liued therein: it chanced that the Steeple fell vpon that little cottage, the woman beeing in the towne, and the childe in the house: all men supposed that the childe had beene crushed to pieces; but it pleased God by the protection of his holy Angels, that certaine pieces of the Bel-free fell crosse over the little cottage and kept off the stones from hurting the childe; which crying was heard, and they remouing the stones and rubbidge found the childe aliue.

The like happened at Huntington; where Saint *Maries* Church, hauing a decayed Steeple, the Parishioners set Masons to repaire it; who about Noone comming downe to their dinner, left certaine Children which were taught by the Minister, playing in the bodie of the Church, who had no sooner runne into the Chancell to their victuals, but the Steeple tumbled downe into the Church, beating downe a great part of the Church: withall, behold the wonderfull protection of God, if the Steeple had fallen vpon the Lords day, many hundreds had beene slaine; and if at any other time of the day the Masons and the children had all perished: but blessed bee the name of the Lord, for this safe deliuerance.

Another example was related vnto mee by men of good credit, vpon their owne knowledge, how a certaine man riding betweene two woods in a great tempest of thundering and lightening, rode vnder an Oake to shelter himselfe; but his horse would by no meanes stay vnder that Oake, winching, and kicking, and running away, whether his Master would

would or no : which his master perceiuing, went vnto another Oake hard by, where the horse stayed verie quietly : but they had not long stayd there, but the first Oake with a grievous clap of thunder and lightening was torne all to fitters, and the man and horse in the other place escaped safely : Oh the wonderfull protection of God, and that by the ministerie of his holy angels !

In the yeare 1565, so great a tempest of raine and waters arose at Islebia, that it bare downe houses before it; it fell most violently vpon the house of one *Barthold Bogt*, so that it broke downe the fore-part of his house, where lay a childe in a cradle; which the father, with hazard of his life, brought forth and carried into his adjoyning neighbors house : two other of his children endeauouring also to saue, hee tooke in his armes to carrie forth of the house, but the rage of the water hindered him : so that they rested vpon a beame, from whence the one of his children was violently taken out of his armes, and hee and the other beeing shaken from the post, were carred into the Orchard; where finding footing stood vp to the necke in the water, with the childe in his armes; and looking about for his other childe, hee found it sitting vpon a piece of timber, and comming towards him, which hee also tooke into his armes, and got vp into a high pile of wood, where hee rested all night, none beeing able to affoord him any helpe. The next morning, when the waters were decreased, hee came downe to looke for two other of his children which hee had left in an vpper part of the house, whome hee found fast asleepe; now he had no sooner taken them from thence, but that part of the house fel down also : where wee may see a visible signe of Gods protection by his holy Angels, who not onely preserued all the family, but also kept that part of the house from falling wherein the children lay sleeping, vntill they were brought forth.

Manie more examples of this kind might bee added; but these shall suffice to shew Gods great prouidence towards his

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children ; who as he punisheth the wicked with most severe
Iudgements, so hee protecteth those that feare him with ex-
traordinarie providence by his holy Angels : to shew
the truth of that, which the Apostle speaketh ;
that *They are ministring Spirits, sent
forth to wait upon them who shall be
heyles of saluation.* Hebrews

the first, verse four-
teenth.

* *

*Mem: The provident
protection of a family
manifested here by the
a help full in at midnight*

Εἰ τι περιστάσι καλῶς χεῖρον διδῶσι δότε εὖ
* Εἰ τι περιστάσι καλῶς ἰδῶσι μὲν εἶναι βεβῶτον.

FINIS.

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tents of the Chapters contained
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the more himselfe & his house to ruin
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2584 A True Relation of the Birth of Three Monsters, in the City of Namur, in Flanders; as also God's Judgments upon an Unnatural Sister of the Poore Woman Mother of these Abortive Children, whose House was Consumed with Fire from Heaven, and Herself swallowed into the Earth, all which happened the 16th of December last, 1608, black letter, wood cut, £1. 1s 1609

From the Times, March 20. 1871

A man who resides near Dockhead, a Friday last (Mar. 18) made the following attempt to poison his Wife & three children: He took a leg of mutton home, & ordered it to be roasted for dinner. His wife got it ready by the time appointed. He did not however come home, & the Wife & children made their dinner from some provisions that were in the house, & did not eat the leg of mutton. The husband did not arrive till supper time when he made an excuse for not coming to dinner. His wife offered him some of the mutton for supper, but he declined it, saying he had brought home some fish which he wished to have fried. His wife fried them with the dripping from the roast of the mutton & he ate heartily of the fish. On the night he was taken extremely ill, & has continued so since. He inquired how the fish had been cooked, ^{and being told} he acknowledged his guilt by saying - the deadly & diabolical scheme he had laid of poisoning the whole of them had fallen upon himself, having laid the leg of mutton in a quantity of arsenic for a considerable time, & also having rubbed it into the meat. The miserable wretch is languishing in the greatest torture of body and mind.

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On Saturday night an inquest was held at St. Bartholomew's Hospital, on the body of James Porter. Mr. Joseph Hainbridge, surgeon at the Hospital, stated that James Porter was brought to the Hospital on Saturday night, the 5th instant, with a very serious injury, that he was discovered from the kick of a horse. He injured his right leg, when he expired. The body was opened, and it was discovered that the 7th, 8th, and 9th ribs of the decedent were broken, the vital parts were seriously hurt, and a quantity of blood had effused itself into the abdomen. These were the cause of the man's death.

James Hook, in the employ of Mr. Aldridge, stated that James Porter was Mr. Aldridge's carman. On Saturday night last, Porter had cleaned one of the horses, and was standing by its legs; after which, as he stood behind the animal, he took up a large cart whip, and struck it with the butt end. The horse instantly kicked Porter; he fell on the ground in great agony, and was carried to the Hospital. Another witness corroborated the above evidence.

Accidentally killed by the kick of a horse.

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Verdict through his

On Wednesday the 4th ^{April, 1821} instant, a man named Finkle, of Steeple Morden, Cambridgeshire, in the absence of his brother, went into the stable, and taking a fine spirited cart-horse, went to the Thrift public-house, situated on the road leading from Royston to Baldock, where he sat drinking until he became very much intoxicated. About six o'clock in the evening he ordered his horse, and on mounting him, with horrid oaths and imprecations swore he would ride to hell! He had not gone many paces, before the animal, from the improper conduct of the rider became perfectly unmanageable, and rising upon his hind legs, fell backward upon the unfortunate man, who was taken up senseless, the blood gushing from his nose and ears. He was conveyed to the Thrift public-house, where he lingered about an hour, and then expired. On Friday a Coroner's inquest was held on view of the body. Verdict—Accidental Death.

On Saturday the 31st ult. a youth about 16 years of age, servant to a gentleman in a village a short distance from this town, on being refused permission to attend the execution of a woman on Saturday last, hinted to a fellow servant, that "he thought there could be but little in hanging,"—he was, however, cautioned against trying any experiments, of which he was generally very fond; about the hour of execution he was missing, and it was thought at first that he had set off to gratify his curiosity, but as he was usually attentive to orders given him, he was called for several times, and at last a search made, when he was found suspended in the coal-house, quite dead.—It appears that he had stood upon a wheelbarrow, probably with an intention of regaining it, if the experiment did not suit him; but in the attempt he upset the barrow, and became a victim to his own folly.—*Leicester Journal.*

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James Hook, in the employ of Mr. Aldridge, stated that James Porter was Mr. Aldridge's carman. On Saturday, the 5th inst., Porter had cleaned one of the horses, and washed its legs; after which, as he stood behind the animal, he took up a large cart whip, and struck it with the butt end. The horse instantly kicked Porter; he fell on the ground in great agony, and was carried to the Hospital.

Another witness corroborated the above evidence. Verdict—"Accidentally killed by the kick of a horse, through his own improper conduct. Deodand 1s."

A sailor on Thursday, pursuing, over the tops of some houses, a favourite monkey which had escaped from his lodgings in Hackney-road, fell to the ground; he exclaimed, with an oath, that he had at last brought himself to an anchor, and died a few hours after.

PREVENTION OF A MURDER.—The following extraordinary and diabolical scheme to take away the life of a young female was, by the interposition of Divine Providence, prevented during the last week, in Bedfordshire:—As the driver of the Bedford stage waggon was going along the road between Lifton and the town of Bedford, at 12 o'clock at night, he perceived a light in a field adjoining the road, and his curiosity being excited, he unfastened his mastiff dog from under the waggon, and proceeded to the spot, where he found a man digging a hole in the ground. The waggoner accosted him familiarly, but the man angrily informed him, he had nothing to do with him or his business, and the former left him. He had not proceeded 200 yards on the road, when he met a female with a box and bundle under her arm, and he also interrogated her, without receiving any satisfactory answer. The curiosity of the waggoner was on its full stretch, when he saw the young woman cross to a foot-path which led to the man in the field, and he again untied his dog and followed her. She went to the man, and after a short conversation, he drew a pistol from his pocket, and exclaimed, "I've prepared your grave, and you must die." The waggoner, who had remained a few paces distant, rushed on the man, and the mastiff seized him, when the waggoner bound him, and conveyed him to safe custody, as well as the female who wished to depart. The man has been committed for trial at Bedford. The woman, who is pregnant by the man, who is a rustic, was a barmaid at Bedford, and she had met the man by appointment. She had left her situation, and had 70l. in her pockets.

An inquisition was taken yesterday before G. Hodgson, Esq. Coroner for Middlesex, at a public-house in Oxford-street, on the body of Catherine Keif, who was found dead in a kitchen at No. 16, Oxford-buildings, on Thursday morning. The circumstances attending the death of the deceased, excited the attention of the Jury, who met a second time to decide on the verdict. The deceased was one amongst many Irish people who met at the house above stated, for the purpose of weeping over the body of a dead person, according to the custom of their country. During this solemnity, the mourners drank freely, and the deceased became so troublesome, that the company turned her out of the room. After being absent sometime, she returned, when all was confusion, and the deceased was turned out a second time. In the morning she was found in the kitchen upon her hands and knees a corpse, with several bruises about her head and body. The surgeon who examined the body was of opinion, that the liquor alone was sufficient to cause suffocation, and from the putrid state of the body, it would be impossible to ascertain the effect of the bruises. Verdict—Died by Suffocation through excessive drinking. + Oct. 5. 1805.

The following reproof of cruelty to animals happened in Covent Garden Mar 7. 1809
The driver of a market-cart, who had been wantonly beating his horse
was in the act of cutting the animal with a coach-whip, when the lash
caught him round the neck, & the shock locked his jaw. In this situation
he was conveyed to a surgeon for assistance, & his jaw was unlocked:
but it locked again the same night, & he continued in a dangerous state
till the Sunday morning following (March the 19th) when he expired.

English Chronicle, Mar. 23. 1809

REMARKABLE PROVIDENCE.

A poor woman, residing in a village of Bedfordshire, had occasion to go to another village, about 3 miles distant, and as she could not return before evening, it was agreed that her husband, who was a labouring man, should meet her as she returned home. The night being extremely dark, she unfortunately missed her way, and her endeavours to find the path only led her so much the farther from it: bewildered and alarmed, she wandered she knew not whither. The hallowing of an owl at some distance, which she mistook for the voice of her husband, and followed, completely diverted her from the right road. In this distressing situation she walked about for some time until completely fatigued and exhausted. It was at this moment strongly impressed upon her mind to sit down, and wait the return of morning, which she accordingly did; on extending her feet in order to obtain as much relief as possible for her weary limbs, they splashed in some water. Ignorant of her real situation, and without one ray of light to direct her, her feelings at this moment may be more easily conceived than described: with the utmost anxiety she waited the dawn of day, which discovered to her her perilous situation, on the bank of a deep river, (the Ouse) into which another step must have inevitably plunged her: being a pious woman, it is scarcely necessary to add, that she acknowledged with unfeigned gratitude, the hand of her gracious Preserver, and then made the best of her way home to her afflicted husband.

J. F.

Remarkable Punishment for Negligence—A farmer in the parish of Llanfylling, going home from market rather late, in a narrow lane near his own house, the briars hanging across the road, one of the branches happened to deprive him of an eye; his neighbours, bemoaning his misfortune, advised him to send a person to trim the hedge; his answer was, that any body else might be at that trouble, as he would take care no such thing should happen to him again; but behold in the course of a few weeks, he came the same road, and lost the other eye in a similar manner.

—Salop Chron.

The dangerous consequences likely to result from sleeping in an out-house, during a state of intoxication, were singularly exemplified on Thursday last, labourer, in the employ of Mr. LAYBOURN, of W near Oxford, having retired greatly inebriated, covered from a debauch, was attacked by fever. The liquor and sleep had so overpowered the moderate man, that he was incapable either of resisting them, or calling for assistance. He continued in an agonized state for two hours, when his groans attracted the notice of a person passing the door, and on entering, found a number of rats, of a large size, assembled round the feet of the sufferer, whose whole toes had been entirely devoured by them.

A thousand in a

On Friday last a melancholy accident happened on the South Foreland:—As a small pleasure vessel, belonging to Charles Phillips, Esq. of Langford in Essex, was endeavouring to weather that point, a tempest came on, when a heavy sea broke upon the vessel, and washed Mr. Phillips overboard!—Mr. James Williams, of Clare-hall, Cambridge, his companion, who was in the cabin, came upon deck only time enough to be the mournful spectator of his friend's expiring struggles. The storm increasing, the mast and rigging were carried away, and in this wretched state the yacht drifted at sea two days and a night; but, providentially, at last, was driven within sight of Lowestoff, where the remainder of her little crew were brought on shore by boats sent out from that place for their deliverance. Mr. Phillips, who thus unfortunately perished, was the only son of the Rev. Mr. Phillips.

On Thursday last a labouring caulker, at the Rodney's head, Deptford, in company with some others, drank gin to such an excess as to lie on the bench in the tap room "dead drunk," as some term it.—While in this situation, some of his comrades said, that "as he is now drunk, we'll have some fun; d—n him, we'll give him *enough to drink!*" They then went to the bar, called for *another half pint of gin, and a funnel.* The funnel they placed to the unfortunate man's mouth, and kept pouring it in gradually; in consequence of which he expired in a few hours. The parties, when too late, discovered their danger, and have since absconded. We understand the victim of their folly has left a wife and seven small children.

Oct 1835

PROVIDENTIAL ESCAPE.—A few days ago, a girl 13 years of age, belonging to a poor man of Maidstone, named Wooler, was ordered by her mother to draw some water from a well, when in endeavouring to make the bucket sink, she fell a distance of 47 feet. Her mother, who was just in time to perceive the girl's arms as she went down, immediately ran and called her father, who on coming to the spot, perceived the poor girl clinging to one of the stones just above the surface of the water; the alarmed father called to her to lay hold of the rope, which with difficulty she did, and he fortunately succeeded in drawing her up again, with no other injury than being very much frightened and only slightly bruised. The bucket was dashed to pieces.

Oct 1835

