

**Wonderful prodigies of judgment and mercy: discovered in near three hundred memorable histories ... / Collected from antient and modern authors. By R.B.**

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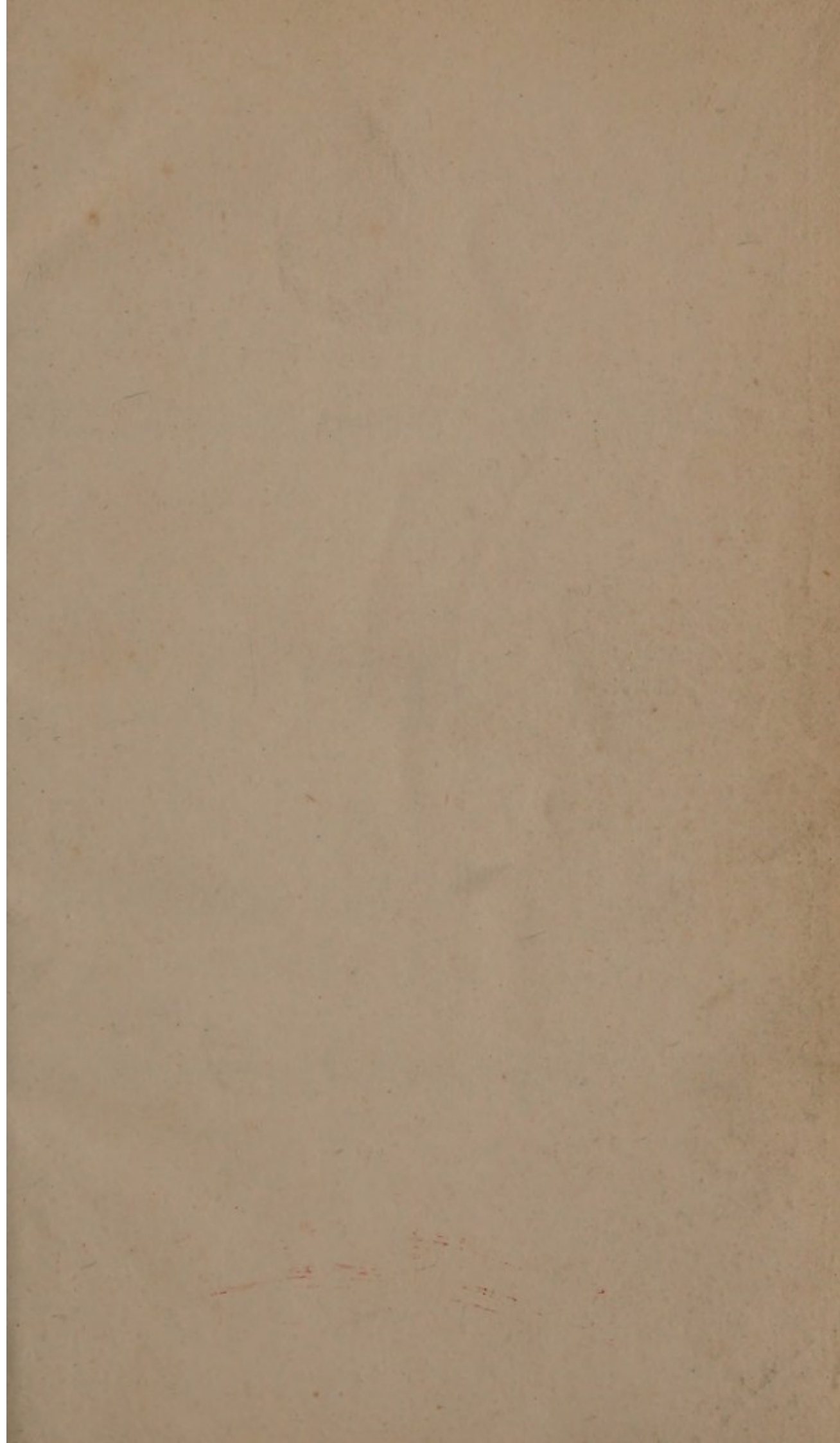
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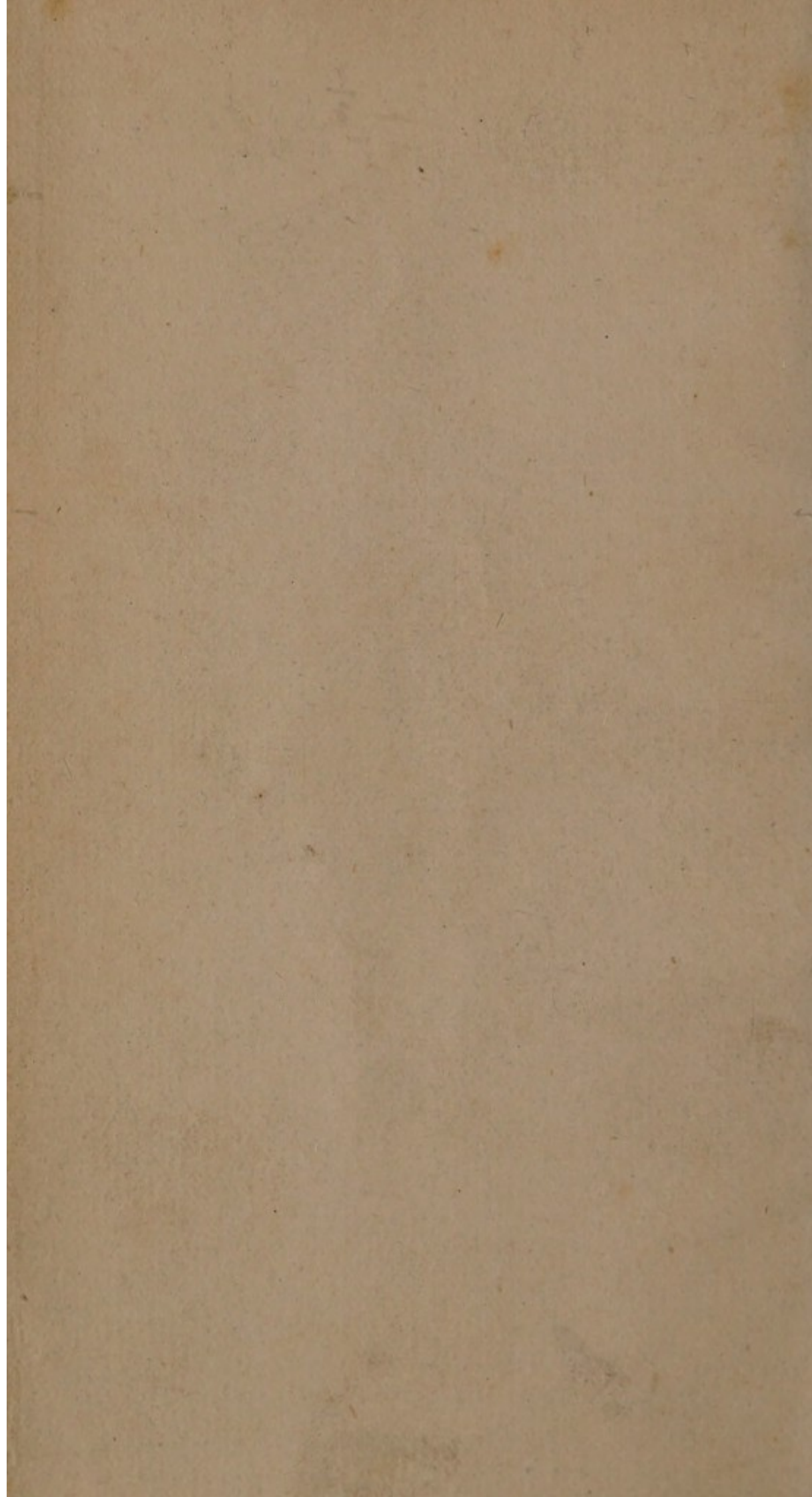


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Wonderful Prodigies  
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AMSTERDAM  
1711

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at the Sign of the Golden Lion



W O N D E R F U L  
**PRODIGIES**  
O F  
Judgment and Mercy, &c.





WONDERFUL  
PRODIGES

Discovered in above 300  
MEMORABLE HISTORIES.



Devils of several Shapes, in a Nobleman's-House  
Germany. p. 19.



W O N D E R F U L  
P R O D I G I E S  
O F

Judgment and Mercy :

Discovered in near  
Three Hundred Memorable Histories,  
Containing,

- I. Dreadful Judgments upon Atheists, Perjured Persons, Blasphemers, Swearers, Cursers and Scoffers.
- II. The miserable Ends of divers Magicians, Witches, Conjurers &c. with several strange Apparitions
- III. Remarkable Presages of approaching Death, and of Appeals to Divine Justice.
- IV. The wicked Lives, and woful Deaths, of wretched Popes, Apostates, and desperate Persecutors.
- V. Fearful Judgments upon cruel Tyrants, Murderers, &c. with the wonderful discovery of Murders
- VI. Admirable Deliverances from Imminent Dangers, and Deplorable Distresses at Sea and Land.
- VII. Divine Goodness to Penitents, with the dying Thoughts of several Famous Men concerning a Future State after this Life.

*Collected from Antient and Modern Authors. And  
Imbellished with Pictures.*

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By R. B.

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The Sixth Edition.

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L O N D O N, Printed for Nath. Crouch at the Bell  
over-against Grocers Alley in the Poultry near  
Cheapside. 1707.



# TO THE READER

**T**HIS small Treatise cannot be thought unseasonable in this Age wherein Atheism and Impiety so much abound. And as the Holy Scriptures do sufficiently cover the Wonderful Judgments of the Almighty upon prophane and impenitent Sinners in former Ages, so Divine Justice hath not left it self without Witness all times since, of the like severe Vengeance against the and since Examples commonly prevail more than Precepts, this little Collection may by the Blessing of Heaven, prevail upon some profligate Offenders, to forsake their evil ways, least they themselves be likewise made Monuments of Gods Wrath and Displeasure: And as the Judgments, so likewise the Mercies and Goodness of God hath appeared towards those that put their trust in him or have returned to him by serious and hearty Repentance of which we have abundant instances both in Scripture and History; and whereof I have likewise transcribed some few out of approved Historians, whose Names are added to the Relations, thereby to obtain Credit with the Reader, who may here find in a small manual, and for a small Price, what has been dispersed in several large Volumes: and so I hope will not be unacceptable to the World: Which is the desire and wish of

R. B.





## C H A P. I.

*Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons in several terrible Examples.*

**W**E scarcely read of any People so Barbarous, who by the Instinct of Nature have not believed a Deity; and the denying thereof was detestable, absurd, and contrary to humane Reason among the antient Heathen, & reckoned it horrible Blasphemy. The Athenians punished Protagoras and burnt his Books, for seeming doubt of a Deity, Diagoras surnamed the Atheist being accused fled for fear of punishment; so they promised, That whoever kill'd him should have a Talent Silver, in value 600 Crowns: How much then is the State of Christendom to be lamented, which is generally infected with this contagious Pestilence? And many impudent Atheists are there, who deny the existence of God and the Immortality of the Soul; there is no Life to come and so live like Swine Brute Beasts, wallowing in Lust and Sensuality. Let such mad and brutish Wretches know, that they shall be convinced of their Folly when it is too late. And they may find by the following Instances, that there are of undoubted Certainty, that Divine Justice sometimes execute severe Judgments on such a World, and makes them Monuments of Vengeance or deterring others, That they may hear and fear, and no more so wickedly.

A Blasphemous Wretch drinking at an Inn, ask-  
Companions, 'Whether they thought Man was



possessed with a Soul or no? Some replied, 'The Souls of Men were Immortal, and that some after their release from the Body lived in Heaven, and others were condemned to Hell, as we are taught by the Prophets and Apostles: He swore, 'He did not believe the Soul did survive the Body, but that Heaven and Hell were meer Fables, invented by the Priests to get money; and for his part, he would sell his Soul to any who would buy it. One of his Companions took up the Cup, and said, Sell me thy Soul for this Cup of Wine, which he consented to, and drunk it off: Now the Devil was there in the Shape of a Man, who bought it again of the other Man at the same price, and peremptorily demanded his Son!, the whole Company affirming it was fit, since he bought it, not knowing who it was that asked it: So on a sudden this Infernal Merchant laid hold on this wretched Sou-l-Seller, and carried him into the Air before them all, and he was never seen more. Discipul. de tem. Sermon. 132.

II. Some years since, Marlin a Scholar brought up in Cambridge, a scurrilous Poet, and Play-maker, giving the Reins to his Wit and Fancy, denied God and Jesus Christ, blasphemed the Trinity, and writ Books affirming our Saviour to be a Deceiver, Moses a Seducer of the People, the Holy Scriptures to be vain and idle Stories, and all Religion a politick Cheat and Device: But Heaven by an eminent Judgment, stopt the Mouth of this Blasphemer; for as he intended to have stabbed a person, whom he had Malice against, the other avoided the stroke, and catching hold of his wrist, he stabbed his own Dagger into his own Head, which wounded him so terribly, that he died soon after, Cursing and Blaspheming to the last Gasps, his last Breath passing out of his Body with an horrid Oath, to the terror of all that beheld him: And herein did Divine Justice appear, that his own Hand that writ those Blasphemies, was made an Instrument to punish that Head and Brain, which had wickedly devised them. Beards Theatre.



III. In 1527. A young Italian, esteemed brave and valiant in Arms, was to fight with another young Man called Forchebene; they went with a great Company without the Port St. Gall: being come hither, a friend to the former said, God give you the Victory; the proud young Man answered, How shall he chuse but give it me: They came to use their Weapons, and after many blows, Forchebene being the Instrument of God, gave him a thrust in the Mouth, that fastning his Tongue to the Poll of his Neck where the Sword went thorow above the length of a span, he fell down dead, the Sword remaining in his Mouth: so that the Tongue which had so grievously offended, might endure punishment for so horrible a Sin. L. Remis confid. cap. 59.

IV. A Gentleman in Barkshire, of a great Estate, was an open contemner of Religion, a profest Atheist, and a Scornor of the Word and Sacraments; so that, being Witness to the Baptizing of a Child, he would have it named Beelzebub. He was given to all Debauchery, keeping several Strumpets in his House, without shame: and so accustomed to Swearing, that he could scarce speak without an Oath. This miserable Man (or rather Brute) continued long in this damnable course of Life; but at last, Divine Vengeance found him out, for going a Hunting with one of his Companions, as they were discoursing of divers idle Stories, he fell on the Crupper of his Horse backward, and was taken off stark dead, with his Tongue hanging out of his Mouth, and became a terrible Example of Gods Justice against wicked Atheists. Beards Theatre.

V. Cluverius gives account, That in 1632. there lived in Muscovia, a Nobleman, by Office a gatherer of taxes; by name Albertus Peroscus; who when poor men could not presently pay, used to restrain their cattle, and drive them to his own home: Now this Nobleman being from home, lost all his unjust gains one night, for all his Cattle, both those he had taken by Violence, and what he had bought with his





Money suddenly died: This wretched Man coming home, was told by his Wife and Servants of this fearful Judgment of God, whereat he began to rave, and taking his Musket, shot it up against Heaven, breaking out into these blasphemous Speeches, Let him that killed my Cattle devour them; if thou wouldest not let me eat them, eat them thy self: Upon these furious barkings against God, there fell some drops of blood, and this wicked Man was turned into a black Dog, and howling ran to the dead Cattle, and began to feed upon them, and for ought I know (saith mine Author who wrote this story presently after) is yet feeding on them. His Wife great with Child, being terrified with the strangeness of Gods Judgments, shortly after died. *Clarks Exam. 1. part.*

VI. Simon Churmay in 1201. having subtilly and acutely disputed about the Trinity, his friends persuaded him to put it into writing, that so the Memorial of such excellent things might not be lost, but he proudly



proudly brake forth into this Atheistical Speech, 'O Jesule O Jesule, &c. O little Jesus, O little Jesus, how much have I confirmed and advanced thy Law in this Question? but if I had a mind to deal crossly, I know how with stronger Reasons and Arguments to weaken and disprove the same: Which was no sooner spoken but he was struck dumb, and became an Ideot, and a Mocking Stock to all that saw him. Mat. Paris.

VII. One Michael a blasphemous Jew, as he was banquetting with his Companions fell to Blaspheming Christ and his Mother, boasting, That he had gotten the Victory over the Christians God, but as he went down stairs out of the Room, he fell and brake his Neck. Fincelius. Pirieres who writ a blasphemous Book, openly mocking at God and all Religion, fell into desperate despair, and though strict watch was kept about him, yet he killed himself. Theat. Hist. In 1502. Hermanus Biswick, a Grand Atheist, and a notable Instrument of the Devil, affirmed, 'That the World never had a beginning as foolish Moses dreamed; and that there were neither Angels, nor Devils, nor Hell, nor future Life, but that the Souls of Men perished with their Bodies, and that Jesus Christ was a Seducer of the People, and that the Faith of Christians and the Holy Scriptures were meer vanity. These Opinions full of Atheism he was so hardened in, that he avouched them to the Death, and was with his Books burnt in Holland. Theat. Hist.

VIII. A Rich man at Halberstadt in Germany, abounding in worldly happiöess, gave up his whole Soul in delighting therein, so that he had no sense of Heaven or Religion; yea he Atheistically said, That if he might lead such a Life continually upon Earth, he would not envy those that enjoyed Heaven, nor desire to exchange his condition with them: But it pleased God to cut him off by Death, and so the pleasures which he doated on, came to an end; after his death here were seen such Diabolical Apparitions in his house that no Man durst inhabit it: For every day there



there appeared the form of this Epicure, sitting with a great many Guests, drinking, carousing and making good cheer, the Table being furnished seemingly with all manner of Delicacies, and attended on by Fiddlers, Trumpeters, &c. so that whatever he delighted in, while he was alive, was there daily to be seen, God permitting Satan to deceive mens sight by such appearances, to deter them from living in such a course of Impiety. *Theat. Hist.*

IX. Martiques, Governor of Brittany in France, in the War against the Protestants, persuaded them to yield to the King, since their strong God had now forsaken them, and scoffingly said, It was time for them to sing, Help us now O Lord, for it is time; but he soon found their strong God was able to defend them, and to confound the proud; he himself being slain in the Siege. *Acts and Mon.* Libanus a Sophistical Atheist being at Antioch, demanded blasphemously of a Religious Man, What the Carpenters Son did, & how he employed himself? Who by Divine Spirit replied, The Creator of the World, whom thou disdainfully callest the Carpenters Son, is making a Coffin for thee, to carry thee to thy Grave: The Sophister laughing went away, but in a few days after died, and was buried in a Coffin according to the Prophecy of that Holy Man. *Beards Theatre.*

X. Neither hath Divine Vengeance left it self without Witnesses against Cursers, who denying God, give themselves to the Devil; as appears by these dreadful Examples. A Souldier travelling through Mercia in Almain, finding himself not well went to an Inn, and delivered to his Landlady a sum of Money: Being recovered he demanded his Money, but the Woman consulting her Husband denied the receipt of any, and accused him of wrong in demanding what she never received: the Souldier enraged, accused her of Cheating him. The Man of the House though privy to all before, yet thrust the Souldier out of Doors; who being abused drew his Sword and  
ran



ran against the Door with the point, whereat the Host cried out Thieves, Thieves, affirming he would have entred his House by Force, and Robbed him; so the poor Souldier was cast into Prison, and ready to be condemned to Death; but the day wherein Sentence was to be pronounced, the Devil entred the Prison, and told the Souldier, That if he would give himself Body and Soul to him he would deliver him: The Prisoner replied, he had rather dye being innocent, than to be delivered upon that account: The Devil represented the Danger of Death wherein he was, and used all manner of craft to delude him, but finding his Arguments ineffectual, he left his suit, yet promised to revenge him upon his Enemies for nothing, advising him to declare his innocence, and the wrong he suffered, and to intreat the Judge, That one in a Blew Cap, who was in the Court, might make his defence for him; (now he in the Blew Cap was the Devil.) The Souldier accepted his offer, and being called to the Bar, desired to have his Attorney, who was there present to plead his Cause, which being granted, this crafty Lawyer began cunningly to defend his Client, affirming him, To have been falsely accused, and so would be unjustly condemned, and that his Host did withhold the Money, and offered him violence; and to demonstrate it, reckoned up every Circumstance, yea, the very place where they had hid the Money. The Host impudently denied all, wishing, That the Devil might take him Body and Soul if he had it. This subtil Attorney in the Blue Cap, finding the advantage he looked for, left off his pleading, and seizing on the Landlord, carried him out of the Court into the Air, and he was never after seen: thus was the Souldier delivered, to the astonishment of all who were Eye Witnesses of this terrible Judgment upon this perjured cursing Innkeeper. Wierius of Spirits lib. 3.

XI. Luther Relates, That a debauched Person at every word almost had the Devil in his Mouth, tho' often reproved and exhorted to correct so detestable a



Custom. So continuing in this damnable practice, it happened as he was passing over a Bridge, he fell down; and in his fall he cried out, Heist up with an hundred Devils, which he had no sooner uttered, but the Devil whom he had called for so oft, strangled and carried him away. In 1551. at Megilapole, the People being drinking and carousing at Whitsuntide, a Woman commonly named the Devil in her Oaths, till he that had been called upon so often, came and carried her thorow the Gate aloft into the Air, before all the Company, who with astonishment observed her hanging in the Air, and then falling on the ground, they found her stark dead. Wierus.

XII. About this time there dwelt in a City of Savoy, a Man of a very vicious Conversation, and a monstrous Swearer, whom many good Men reproved for his wicked behaviour, yet he would not reform his ways. Now it happened that the plague was in the City, and he being infected himself, his Wife and Kinswoman withdrew apart into a Garden-House that he had; in this his extremity, the Ministers continually exhorted him to repentance, but he was so far from being moved, that he seemed daily to harden himself in his ill course of Life: one day as he was swearing, denying God, giving himself to the Devil, and calling for him with horrid vehemency, behold the Devil appeared, and carried him into the Air; his Wife and Kinswoman seeing him fly over their Heads: In this transportation, his Cap fell off, and was found at the Rosne; but himself was never seen after. The Magistrate advertised hereof, came to the place, and took the Depositions of the two Women upon Oath, of what they had seen. Wierus of Spirits.

XIII. Martin Luther writes, That a Priest who had been a Protestant, and Apostatized to Popery, thundering out bitter Carpes against Luther in the Pulpit, at a Town called Ruthnerwald, wishing, If Luther's Doctrine were true, a Thunderbolt might strike him to death; three days after arose a mighty Tempest with



with Thunder and Lightning, whereof this Priest was extremely afraid, his guilty Conscience accusing him that he had spoken wickedly against the Truth, so he ran into the Church and fell to his Prayers, before the Altar, but Vengeance found out his Hypocrisie, for he was struck with Lightning; and tho' with difficulty recovered to Life, yet as he was led home through the Church-yard, another flash burnt him from the Crown of the Head to the Sole of the Foot, as black as a Shoe, dying with a manifest mark of Divine Justice upon him. Luth. Col. Men.

XIV. Henry Earl of Schwartzzenburgh, used to wish he might be drowned in a Privy: He being in St. Peters Cloister in Erford, with Frederick Emp. of Germany, the Emp. having occasion to go to the Privy, was followed by some of his Nobles, and Schwartzzenburgh, when suddenly the floor under them began to sink; the Emp. took hold of the Iron Grates of a window, whereat he hung by the hands till help came, some of the Gentlemen fell to the bottom and were drowned, and amongst others this Earl. Wanley Hist. Man.

XV. A young Courtier at Mansfield, used upon any earnest asseveration to say, The Devil take me if it be not so; and the Devil indeed took him while he slept, and threw him out of an high window, where, though by Gods good Providence, he escaped with Life, yet he learnt by experience to bridle his Tongue from all such cursed speeches, this being but a taste of that Divine Wrath which hath happened upon such profligate wretches. Cyriac. Spangen.

XVI. In 1557. At Forchenum in Germany, a Priest both crooked in Body and Mind, through Age and ill Nature, and so infirm that he could not go but upon Crutches, yet he would be carried up into the Pulpit to Preach a Sermon; his Text was in 1 Corinthians cap. 11. From whence he took occasion to defend the Mass, and other Errors of the Papists, and then breaking forth into a rage, he uttered these Blasphemous speeches; Oh Paul, Paul! If thy Doctrine touch





ing the Receiving of the Sacraments in both kinds, he true, and if it be a wicked thing to receive it otherwise, then would the Devil might take me; and turning to the people he said, if the Popes Doctrine concerning this Point be not true, then am I the Devils Bondslave, neither do I fear to pawn my Soul upon it: These and many other horrible words he used, till the Devil came indeed, in the shape of a tall black man, terrible of Countenance, with such a noise and wind, that the People were afraid the Church would have fallen on their Heads; yet without hurrying any, he took away the Old Priest and carried him so far, that he was never heard of. The Bishop of Rogenstine's Brother hardly escaped, for he defending himself with his Sword, wounded his own Body, and very narrowly saved his Life. After this many Visions were seen about the City, as Armies of Men, seeming ready to enter and surprize them. A noise was heard in the Church, while they were Baptizing a Child, all for the abominable blasphemy of this prophane Priest. Beards Theatre.

XVII. At Oster, a Village in Germany, a Woman e her self to the Devil both Soul and Body, and used



horrible Cursings both against her self and others, upon all occasions, but especially at a Marriage in that Village : and though the Company exhorted her to leave off, yet she continued therein. The People were set at Dinner, and very merry, when the Devil taking her away before them all, transported her into the Air with horrible Out cries and roarings, and carried her round the Town, so that the Inhabitants were ready to die for fear ; and then tore her Body into four pieces, leaving a quarter in the four high ways as Witnesses of her punishment ; and returning to the Marriage, he threw her Bowels upon the Table before the Mayor of the Town, saying, Behold these Dishes of Meat belong to thee, whom the like Destruction awaiteth, if thou dost not amend thy wicked Life. The Reporters hereof were, John Herman Minister of that Town, the Mayor, and all the Inhabitants. Beards Theatre.

XVIII. In 1553. near Bellina in Helvetia, three prophane Wretches playing at Dice on the Lords day, one called Ulrick Schæterus having lost much Money, at last expecting a good cast, he brake forth into this blasphemous Speech, if fortune deceive me now, I will thrust my Dagger into the very Body of God, as far as I can ; and the cast miscarrying, he drew his Dagger and threw it up against Heaven with all his strength, when behold the Dagger vanished, and five drops of Blood fell on the Table before them, and immediately the Devil came and carried away this Blasphemous Wretch, with such a noise that the whole City was astonished ; the other two distracted with fear, strove with all their might to wipe the drops of blood from the Table, but the more they wiped them, the clearer they appeared. The Rumour of this dreadful Accident brought multitudes to the place, where they found the two Gamesters washing the Board, whom they bound in Chains and carried toward the Prison ; but in going thorow the Gate of the City, one was struck dead, with a number of Lice, and



and Worms creeping out of him : The third to avert Divine Indignation, the Citizens without further Tryal put to Death. The Table with the spots of blood thereon, was reserved as a Monument of this fearful Judgment. Clarks Examples p. 1.

XIX. One W. Hacket used in discourse to curse himself in this manner : If it be not true then let a visible confusion come upon me, and he wanted not his wish : For in 1591. Ed. Coppinger and H. Arthington, two Gentlemen, associating with this Hacket, who had been a lewd Person but now pretended great Re-formations ; these three ran into divers strange opinions and coming to his Lodgings in London ; Hacket told them that he was anointed with the Holy Ghost ; then Coppinger asked, what his pleasure was to command them ; Go saith he, and proclaim in the City that Jesus Christ is come with his Fan in his hand to judge the Earth ; and if they will not believe you, let them come and kill me if they can : Coppinger answered, That it should be done ; so he and Arthington ran into the Streets, and proclaimed their Message ; and when by the confluence of People they could go no further, they got up into two empty Carts in Cheapside, crying Repent, Repent, for Jesus Christ is come to Judge the World : And pulling out a Paper read many things concerning the Calling and Office of Hacket, as how he represented Christ, by taking part of his glorified Body, &c. They called themselves the Prophets, one of Justice, the other of Mercy. The Citizens being amazed took Hacket, and carried him before a Justice, who committed him, and being found guilty of Sedition and Traiterous Words against the Queen, he was hanged on a Gibbet in Cheapside, uttering horrible Blasphemy against God. Coppinger died next day in Bridewell, and Arthington made a publick Recantation. Thus the Curse of Hacket happened to him according to his Wish. Beards Theatre.

XX. In the City of Astorga, a Mother in her rage cursed one of her Sons with detestable Maledictions, wishing



wishing, The Devils in Hell to take him; and that they would fetch him out of her presence, with many other horrible Exclamations: This was about ten a Clock in a dark night; the Boy for fear went into a little Court behind the House, from whence he was hoisted up into the Air, by Men in appearance with grim Countenances of large Stature, and were indeed evil Spirits, who carried him away with such swiftness, (as he confessed) that it was impossible for any Bird in the World to fly so fast; and falling down amongst Bushes, he was drawn thorow the thickest of them all over torn and rent both in his Cloaths and Body; he then began to call on God for help, upon which these cruei Fiends brought him back thorow the Air, and put him thorow a little Window, in a Chamber in his Fathers House, where after much search he was found in this pitiful Condition, and almost distracted with fear: And thus tho they had no power to deprive him of Life, yet God suffered them to afflict the Parents in the Son for such horrid wickedness. In a Town of Misnia in 1552. A passionate Father observing his Son to be slack in his business, wished he might never stir from the place, which he had no sooner spoken but his Son stuck fast indeed, nor could by any means be removed, no not to sit or bend his Body, till by the Prayers of good Christian, his pains were mitigated tho not remitted; three years he continued standing with a Pest at his Back for his ease, and four years sitting, and then died, nothing weakned in his understanding, and not doubting of his Salvation, through Christ: When he was demanded how he did, his Answer usually was, That he was fastned of God, and that it was not Man but the Mercy of God only that must release him. *Clarks Examples.*

XIX. A young Gallant, that was a monstrous Swearer, riding in Company of divers Gentlemen, out of Cornwall in the days of Ed. VI. he began to curse and blaspheme horribly, whom Mr. Hains a Minister with mild words reprov'd, telling him, He should one day



day answered for it, the Gentleman being in a fume, bid him, 'Take no thought for him, but prepare for his own winding sheet; Well (saith the Minister) Amend for Death gives no warning, as soon comes the Lambs Skin to the Market, as the old Sheeps: Gods wounds (said he) care not thou for me, still raging worse and worse, till going on their Journey they came to a great Bridge over an arm of the Sea, in passing of which, this swearing Gallant spurred his Horse with such fury, that he leaped clear over the Bridge with the Man on his back, who as he was falling, cried out, Horse and Man, and all to the Devil. This terrible story, Bishop Ridley delivered in a Sermon at Pauls Cross. Acts and Mon.

XXII. A Man in Lincolnshire, used to swear by Gods pretious Blood, and would not take warning, at length falling Sick, he was persuaded by his Friends to Repent, whose Counsel he rejected, and hearing the Bell Toll, in the very pains of Death he started up, swearing Gods Wounds the Bell tolls for me, but he shall not have me yet; whereupon the Blood issued from all the Joynts and Parts of his Body, as Mouth, Nose, Wrists, Knees, Heels, Toes, &c. & so he miserably ended his wicked Life. Mr. Perkins. Another had a wicked custom of swearing by Gods Arms; in the end his own Arm being hurt with a Knife, was incurable, but rankled and festered, and at last rotted and fell away peicemeal, and himself through anguish and pain died. Mr. Philip Stubs.

XXIII. One hearing Perjury condemned, and how it seldom escaped punishment, he in a bravery said, 'I have often forsworn my self, and yet my right Hand is no shorter than my Left; which words he had scarce uttered, when such an inflammation arose in that Hand, that he was forced to have it cut off, whereby it soon became shorter than the other. Clarks Examples, p. 1.

A young Lady of a considerable Estate in Saxony, promised Marriage to a young Man of a mean Fortune, he foreseeing that wealth and inconstancy might alter her



her mind, freely discovered his thoughts to her, whereupon she made a thousand Protestations; of her Constancy; wishing, 'That if ever she married another, the Devil might take her away on the Wedding-day: yet a Person of more wealth making his Addressee to her, she was married to him: A great Feast was provided, and while they were at Dinner, two Men on Horseback came to the House, and as Strangers, were invited to the Feast; after Dinner one of them desired to lead the Bride a dance, and taking her by the Hand, led her a turn or two, and then in the presence of the Bridegroom and all her Friends, he caught her up in his Arms, crying in vain for help, and hoisted her up into the Air, vanishing away with, his Companions and Horses, and was never seen more. Sword for Swearers.

XXV. A Noble-man in Silesia, having invited many to a costly Feast; it happened, that instead of his Friends, he only received their Excuses for not coming; at which in great rage he broke out into these words, 'Since all these people have thus failed me, I wish so many Devils of Hell, would feast with me to day, and eat up my Provision made for them; and so in fury left his House and went to Church: He had not been there long, when a great Troop of Horse-men arrived at his House, Black and of extraordinary Aspect and Stature, who alighting in the Court, called a Groom to take their Horses, and bid another of the Servants to run to his Master, and tell him his Guests were come: The Servant amazed, runs to the Church, and with short breath, and the little sense he had left, gave his Master an account of what had fallen out: the Nobleman calls to the Preacher to break off his Sermon, and help him with his Spiritual Counsel and Advice; who orders all the Servants to depart the House. In the mean time the Nobleman with the whole Congregation, came within view of the house, which the Servants in great affright had forsaken, but for haste had left behind a young Child, the Noble-



Nobleman's Son, sleeping in the Cradle. By this time the Devils were revelling in the Dining Room, and making a great noise as if they had saluted and welcomed one another; they looked through the Casements, one with the Head of a Wolf, another of a Bear, a Cat, a Tyger, &c. taking Bowls and quaffing as if they had drank to the Master of the House. The Nobleman seeing his Servants safe, remembered his Son, and asked what was become of the Child; these words were scarce spoke, when one of the Devils had him in his Arms, and shewed him out of the window. The Father at this sight, being almost without Life, spying an Old Servant of his fetched a deep sigh, and said, Ah Me! What shall become of the Infant? The Servant replied, Sir by God's help I will enter the House, and fetch the Child out of the Power of that Devil or perish with him; to whom his Lord said, God prosper thy Attempt & strengthen thee: The Minister blessing him, he goes into the House, and coming into the next Room where the Devils were rioting, he fell on his Knees, and commended himself to God: Then pressing in, he beheld them in their horrible shapes, some sitting, some standing, some walking. They all came and asked him, what business he had there; He in a great Sweat and Agony, yet resolved in his purpose came to the Spirit which held the Infant, and said, 'In the Name of God deliver this Child to me, who answered, 'Let thy Master come and fetch him, who hath most Interest in him: The Servant replied, I am now come to do that Office and Service to which God hath called me, by virtue of which, and by his Power, lo I sieze upon the Innocent; and so snatched him from the Devil, and carried him out of the room; at which they called aloud after him, 'Ho thou knave, leave the Child to us, or we will tear thee in pieces; but he untterrified with their Diabolical Threatnings, brought away the Infant and delivered it to the Father. After some days the Spirits left the House, and the Nobleman returned to his Ancient Pos.



Possession. Now though the Devils had no power to hurt any, but only destroyed the Victuals, yet it may be a warning to avoid wicked and rash Wishes and Curses. Heywood of Angels.

XXV. Godwin Earl of Kent, sitting at Table with King Edw. the Confessor, one of the Cup bearers stumbled but did not fall, whereat Godwin laughing said, 'That if one Brother had not help'd another, (meaning his Legs) all the Wine had been spilt : At which the King calling to mind his Brother death who was slain by Godwin, answered, so should my Brother Alfred have helped me, had it not been for Godwin. Godwin excused himself and said, If I be any way guilty of Alfreds Death, I pray God I may never swallow down a morsel of Bread more ; but he swore falsely, and was choaked in the presence of the King before he stirred one foot from the place. Beards Theatre. In the days of Q. Mary, John Cooper a Religious Man, was falsely accused by one Grimwood, for Treasonable words against the Q and was put to death ; but this perjur'd Villain being after about his labour in the Harvest, and in good health, his Bowels fell out of his Body, and so he miserably dyed. Acts and Monuments.

XXVI. Narcissus, Bishop of Jerusalem, though famous for his Virtues and Faithfulness in Reproof of Vice, was falsely accused of Incontinency by three Suborned Variets, who bound their Accusations with Oaths and fearful Imprecations. The first at the close of his Testimony, added, If I say not the truth, I pray God I may perish by Fire : The second said, If I speak any thing of falsehood, I pray God I may be consumed by some filthy and cruel Disease : And said the third, If I accuse him falsely, I pray God I may lose my sight and become blind. This wicked charge was not believed by such as knew the great Integrity of the Bishop ; yet the good Man, partly for grief of such a scandal, and partly to retire from worldly Affairs, left his Bishoprick and lived privately :  
But



But his forsworn Accusers escaped not : For the first had his House set on fire unknown how, and himself and Family burnt to Ashes. The second languished away under a loathsome Disease. The third, seeing the woful ends of his Companions, confessed all the complotted Villany, and lamenting his Crime, continued weeping till he lost his sight ; and thus God said Amen to all that they had presumptuously wished upon themselves. Euseb. lib. 6.

XXVII. Uladisslaus, K. of Poland and Hungary had unfortunately fought against the Turks at the Mountain Hæmus, and taken Carambey the General of their Army ; by which Victory, he occasioned Amurath, Emperor of the Turks, to make Peace ; which was solemnly sworn to, by the King of Poland upon the Holy Evangelists, and by Amuraths Ambassadors upon the Turkish Alcoran. But the Pope and other Christian Princes said, It was unreasonable, unprofitable and dishonourable ; so Cardinal Julian is sent by the Pope as his Legate, to break the Peace ; and to absolve the King from his Oath : The young King by their persuasions breaks the League, and undertakes the War with greater vigour than ever, advancing with his Army to Varna, doing all the mischief he was able, to the Enemies Country. The great Turk returns out of Cilicia and enters Battle with the Christians. At first the Turks were beaten, with great slaughter and ready to fly : Amurath seeing all in danger, beholding the Picture of Christ Crucified in the displayed Ensigns of the Christians, he pluck'd the late League out of his Bosom, and holding it in his Hand, with his Eyes cast up to Heaven said, Behold thou Crucified Christ, this is the League thy Christians in thy Name made with me, which they have without cause broken, now if thou be a God, as they say thou art, and as we dream, revenge the wrong done unto thy Name, and me, and shew thy Power upon thy perjured People, who in their deeds deny thee their God. After this, the for-



fortune of the Battle was quite changed, for King Uladisslaus was slain, his Head cut off by a Janizary, and fastned to the end of a Launce, and Proclamation made, that it was the Head of the Christian King, by which the rest daunted fled; Julian the Legate who exhorted to this War was slain, and his Body exposed to the scorn of the Souldiers; who being a Priest, had contrary to the Law of Nations perswaded to break the Peace. This Battle was fought in the Year 1444. Turkish History.

Burghard A. B. of Magdeburgh, tho' he ought to have punisht Perjury in others, yet he thrice broke his Oath to the Senate and People of Magdeburgh; for first he besieged them with a great Army, and though they redeemed their liberty with a sum of Money, he swearing not to besiege them any more, yet without regard to Faith or Honesty he returned anew to the Siege; but his Perfidiousness did not prosper, for he was taken prisoner at the next assault; yet he so appeased them with his humble demeanour and repeated Oaths never to trouble them any more, that they freed and restored him to all his Dignities. Yet the Arch-Bishop procured a Dispensation for his Oath from the Pope, and began to vex and murder the Citizens whom he had vowed to protect: but Vengeance overlooked him, for being catcht once again and Imprisoned, while his Friends were treating for his Liberty, the Jaylor beat him to Death with an Iron Bar, and so at last his Perjury found its desert. Beards Theatre

In 1661. A Woman in Derbyshire having couzened a Boy of some Money, was charged with it, but she stiffly deuied it, and prayed God, That the Earth might open and swallow her up quick if she had it, and immediately the Earth under her opened, and she sunk into it, and being digged for, was found nine foot under the Earth, and that very Money in her Pocket, Marks Exam. 2 vol.

In 1551. Five Drunken Men in Bohemia prophaned the Name of God with horrible Blasphemies, and the  
Picture



Picture of the Devil being painted upon the wall, they caroused healths to him, which the Devil pledged soon after, for next morning all five were found dead, their necks being broken and quashed to pieces as tho' a wheel had gone over them, blood running out of their Mouths, Nostrils and Ears, to the astonishment of the Spectators. John Fineel.

XXVIII. At Estings in Germany, a Nobleman having lost much Money at Play fell into horrible Execrations, commanding his Man to bring his Horse to ride home in a very dark night; his Servant dissuaded him, affirming how dangerous the way was by reason of the Waters and Fens, whereat he began to rage and swear the more, and resolved to go; but as he was riding along, he encountred with many evil Spirits, who beset the Nobleman, and threw him off his Horse; now there was in his Company a virtuous and valiant Gentleman who set him again on his Horse, and held him on one side, whom when the Spirits durst not attempt, by reason of his innocence, they vanished, the Nobleman was carried to a Monastery, where he lay three days and died. Loicernus. A Vintner accustomed to Blaspheming, swearing and Drunkenness, and to entertain such as were like himself to swallow his Wine, upon the Lords Day, standing at the door with a Pot in his hand to call in more Guests, a violent Whirlwind carried him up into the Air in the sight of all, and he was never seen more. Beards Theater.

XXIX. In Holland in 1681. Theo. Paludamus, a Protestant Minister at Lewarden in Friezland, writes that Dowee Sirses, a Mason in that Country, being reported to be in a desperate condition, he accompanied a Gentleman, sent to him by Order from the Lords of the Provincial, where they found two Chirurgeons and their Servants busie in making Plaisters, and dressing the Patient, and he in a most lamentable condition, his Hair was burnt off his Head to his Ears; his whole face burnt except his Eyes, his Arms burnt



burnt in several Places, his Hands to the end of his  
Fingers were burnt like a roasted Fowl, but could  
move all his Fingers; his Breast and Back burnt  
in several places, and yet his shirt whole; his Belly  
under the Navel, the breadth of an hand was black,  
in which place the Chirurgions made several Incisions,  
and he felt it not; his Privities, Hips, Thighs and  
Legs were terribly burnt, yet not his Stockings; his  
Feet was also burnt, and indeed no part was free.  
After he was dress'd, and had got a little Breath, both  
he and his Wife gave the following account upon  
Oath. That June 15. at night this Dowe Sirses came  
drunk into a Tavern, where he with the Man of the  
House and another, drank three Quarts of Wine, and  
coming home at ten at night, he lay down to sleep on  
Cushions in the Kitchen, and fell into a dream of a  
story he had read in a Book of Simon de Uries, of a  
Company that danced in Masquerade, with every one  
lighted Torch in their hand and burnt one another.  
He awaking stood up, thinking to go into the Yard to  
take Water, and of a sudden found himself of a  
sudden in the midst of the room, which burnt  
him thus dreadfully, and some part of his Cloaths,  
upon which he cryed out for help, but none came;  
then he began to faint, and in this distress crying out,  
God be gracious to me a poor sinner, the flame  
ceased in the twinkling of an Eye, but he growing  
faint, laid his head upon a Cushion in the room; about  
two in the Morning his Wife came down and found  
him in this sad condition, and felt something under  
his feet like a parcel of burnt Rags, and taking hold  
of her Husband, had only a burnt piece of his sleeve  
in her hand, whereupon she cries, O Lord, Dowe,  
thou art grievously burnt: He answered, the Devil hath  
brought me in this Case; upon which she called in the  
Neighbours and Chirurgions; his Wife said he was  
drunk to Drunkenness, and often reprov'd in vain,  
that he drank much Brandy and strong Liquors, tho'  
he had often sworn against it, Wishing that if he were  
drunk



drunk again, the Devil might tear him Limb from Limb, so God made the Devil the Executioner of his Judgment to bring this miserable Mans own curse upon him, not one Limb or Member being left upon him. Drunkard forewarned.

XXX. John Duncalf of Kings-Swingford in Staffordshire, in January 1677. coming to the House of Humphrey Baby at Grangwell, He begged of the Woman Victuals and Drink, who knowing and compassionating his Condition freely gave it him; but while she was stooping to draw him some Drink, he stole her Bible, and sold it for three Shillings to a Maid not far off, whereby the Woman came to hear of it, and paying the Money received it again, but could not hear what was become of the Man: A while after John Duncalf hearing it discoursed that he stole a Bible, grew angry and gave out threatening words against a young Man that reported it: but being severely charged, he denied it fiercely, wishing his Hands might rot off if it were not true, which he had no sooner uttered, but by his own Confession to divers that came to see him in his miserable condition, 'He immediately had an  
' inward horror and trembling upon him, and a dread  
' and fear of the Divine Majesty and Justice of God,  
' which fear and working of his Conscience continued  
' many days after; and being asked, Why he did not  
' confess his Wickedness, and endeavour that the Bible might be restored to the Owner, he answered,  
' The Devil and his own Heart would not suffer him,  
' but that within a few days after his Cursing himself,  
' his flesh began to look black at the Wrists of his Hands,  
' and so continued divers weeks before it did sensibly  
' rot; when he finding himself weak and faint, and  
fearing an Ague, was going to his acquaintance, but not being able to go further laid himself down in a Barn, and there continued two days and nights before he was found, from whence he was removed to another Barn near Wolverhampton. His flesh began first to rise in great Knots and Lumps at his Wrists and Knees, and to break



break and run, and after to shrink from the Bones; white putrid matter came out abundantly, causing exquisite pain and torment, and the smell was so offensive that those who came to visit him (who were many thousands) were not able to stand without Door, except they had Herbs and other things to smell to: After this, many little Worms came out of his rotten flesh, and both his Legs fell off at his Knees, and then both his Hands; he constantly acknowledging it to be the just Judgment of God, for this fearful cursing of himself, and for all his other sins, desiring the Prayers of some Reverend Divines, who came to visit him in his Misery, 'That God would give him Repentance, and pardon his Sins of Idleness, Stealing, Lying, Cursing, Swearing, Drunkenness, Unclean Thoughts, and constant Prophaneness, and that he would save him for Christs sake, and give him Patience in the mean time. Thus he continued a dreadful Spectacle of Divine Justice for some Weeks, and then died. Thus tho Sentence against every evil Work is not always executed speedily, yet God leaves not himself without witness in this, as well as in former Ages, as manifestly appears by the foregoing dreadful Examples.

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## C H A P. II.

*the miserable Ends of Magicians, Conjurers, and Witches; with an Account of Apparitions, Possessions and other wonderful Feats and Illusions of the Devil.*

THAT there are really Magicians, Conjurers and Witches, who have Commerce and Familiarity with evil Spirits, is so clear from Holy Scripture, Councils, Cannons and Civil Laws, that none but Atheists



24 *The miserable Ends of Magicians, Witches,*  
theists who would perswade themselves there are no  
Spirits, and consequently no other Life after this, de-  
ny it; but since the reality of this Converse with De-  
mons, and their Appearances, and Possessions, has  
been so clearly demonstrated by Persons of acute Lear-  
ning and Judgment, who have fully answered all Ob-  
jections, I shall not engage in the Controversy, but  
give an account of the miserable Deaths of some Per-  
sons concerned in these cursed Arts, and of some re-  
markable Apparitions, and Actions, of evil Spirits, and  
their possessing of the Bodies of Persons, and torment-  
ing them; with other strange Feats and Illusions of  
Satan. Collected from approved Authors; with the  
danger of being vainly curious, in knowing future E-  
vents, or to enquire of these Secrets, which is so strict-  
ly forbid in the Law of Moses.

I. Saul, the first King of Israel, being much disturbed  
for fear of the Philistines, would by all means know  
the issue of this doubtful War, and whereas whilst he  
obeyed the Commauds of God, he had cleansed his  
Realm of Witches and Inchanters, yet is now so sense-  
less, as in his extremity to ask Counsel of them, ad-  
ding this wickedness to the rest of his Sins, that the  
measure might be full: So he went to a Witch to  
know his Fate, who caused a Devil to appear in the  
shape of Samuel, and foretel Gods just Judgment up-  
on him in the final destruction both of himself and  
Family.

II. An Example not unlike this, was Natholicus K. o  
Scots, who, after he had usurped the Crown, by much  
bloodshed, endeavoured by the same means to esta-  
blish it; and as guilt is accompanied with suspicion and  
fear, he sent a trusty Servant to a Witch, to enquire  
how long he should enjoy the Crown, and how many  
years he should live; the Witch answered, ' That he  
' should not live long, but be murdered, not by his E-  
' nemy, but by his familiar Friend: The Messenge  
was earnest to know who should kill him, she answer-  
ed, He himself should do it; the Man at first hear-  
th



this with detestation, abhorring the thought of it, but considering it was not safe to discover the Witches answer; and on the other side, that it could not be long concealed, he resolved rather to kill the Tyrant with the favour of many, than to let him live with the hazard of his own Head; so he desired to speak with the K. in private, about the Witches answer, and there slew him. Let all that run to Witches, either for lost Goods, recovery of their own, and Friends Health, or other Occasions, remember this Example, Euchan. Hist. Scot.

III. Divers Authors record the manner of their entering into that cursed Profession, and the Ceremonies thereof, discovered by those who have renounced those detestable practices. The Witches and Wizards being met at a place and time appointed, the Devil appears in Humane shape, admonishing them to be faithful, and promising them long Life; then those present, recommend the Person who is to be Entred; the Devil requires him to renounce the Christian Faith, and worship and give himself to him, Body, and Soul for ever, as bring as many as possible, into the same Society; so with certain Oyntments he is confirmed therein. Manlius writes, that in 1553, two Witches stole a Neighbours Child, cut it in pieces, and put it into a Kettle to Boil, when the sorrowful Mother looking for the Infant, came by chance into the House, and found the Limbs thereof; for which abominable act they were burnt, having confessed their Villany. No other Witches killed abundance of Children: And in Germany, eight Witches confessed they had murdered 145 Children in making their Oyntments: They are reported to have each a Spirit or Imp, to assist and obey them in all things, and to give them notice of their Meetings; at which time they separate themselves in Company, and night being come, strip and anoint themselves, and then are carried out of the House either by the Window, Door or Chimney mounted on their Imps to their meeting place, which sometimes



is many hundred miles off, where they find great numbers of Wizards and Witches, who all reverence Lucifer on his Throne, proclaiming him their Lord and King; this solemnly finished, they sit at Table, where no delicate Meats are wanting to please their Appetites after which they dance, and the Incubusses in the shape of proper Men satisfy the Lusts of the Witches, and the Succubusses serve for Whores to the Wizards sometimes the Devil commands each to tell what wickedness he hath done, and according to the detestableness thereof he is Honoured and Applauded. These and many other wonderful things, are mentioned by Authors of Credit; and many Persons have made confession thereof.

IV. In 1545, Rebecca Jones being suspected for a Witch, was brought before Sir H. Grimston and Sir T. Bows Justices of Essex, to whom she voluntarily confessed, 'That about 25 years before, living with  
 \* John Bishop in that Country, there came one morn-  
 \* ing to the Door, a handsome young Man as she thought  
 \* but now thinks it was the Devil, who asked her how she  
 \* did, and desired to see her left Wrist, and then he  
 \* took a pin from her Sleeve, and pricked it twice, and  
 \* there came out a drop of Blood, which he took upon  
 \* his Finger and departed: And going a while after to  
 \* St. Osyth's, she met a Man in a ragged Suit with such  
 \* great Eyes as much affrighted her, who came to her  
 \* and gave her three things like Moles, each having  
 \* feet but no tails and black, and bid her nurse them  
 \* till he desired them again; she asked what she must  
 \* give them, he answered Milk, and that they  
 \* would not hurt her, but avenge her on her Enemies  
 \* and bid her Murther some but not too many and he  
 \* would forgive her, and then went away; after which  
 \* she said, she sent one of these Imps to kill a Sow of one  
 \* Ben. Hows which was done, she then with one Joyce  
 \* Bones, sent each of them an Imp to kill one Thomas  
 \* Brunstead of St. Osyth's, who died about three weeks  
 \* after, and she believes the two Imps killed him; she  
 \* confe



confest likewise that she sent another Imp to Brunsteads house to kill his Wife, because they beat her Son upon a small occasion ; this Woman was Arraigned at Chelmsford, and upon her own Confession Condemned and Hanged. Infor. of Witches.

V. A Conjuror at Saltzburg in Germany, who boasted he could gather all the Serpents half a Mile round about into a Ditch, and feed them there, being about the Experiment, behold the Old and Grand Serpent came, which, whilst he thought by force of his Charms to make enter into the Ditch amongst the rest, he set upon him and closing him like a Girdle, drew him into the Ditch with him, where he miserably died; and so this Jugler was couzen'd by the Devil, who was more cunning then himself. Beards Theatre. The Governor of Mascon a Magician, was by the Devil snatcht up while he was at Dinner, and carried into the Air, three times round the Town of Mascon in the sight of many Spectators, to whom he cryed out, Help, Help, my Friends, so that the whole Town stood amazed thereat. It was reported, this Wretch had given himself to the Devil, and had provided store of Holy Bread (as they called it) which he did always carry about with him, thinking to secure himself, but it served to little purpose, as the sequel declared.

Dr. John Faustus of Condligen a German, had learned the Black Art in Poland, and meeting one day at the Table with some that had heard of his Magical Tricks, was earnestly entreated to shew them some sport, being overcome by their importunity who were well armed in the Head, he promised to shew them whatever they would have, who with a general consent require him to bring into the place, a Vine laden with ripe Grapes, for they thought because it was in December, Faustus could not shew them that which was not, yet he condescended, saying, ' That before they stirred from the Table they should see the Vine they desired, upon condition they should not speak a word nor rise from their places, but should



all tarry till he bid them cut the Grapes, and that whoever should do otherwise was in danger of his Life: having all promised to obey him; Faustus so charmed the Eyes of these drunken Revellers, that they saw (as it seemed to them) a curious Vine, with so many Bunches of Ripe Grapes as there were Men sitting at the Table, who being inflamed with such rare dainties and dry with drinking, every Man takes his Knife in his Hand, looking when Faustus would give the word and bid them cut the Clusters; he holding them in suspense, about this vain piece of Witchcraft, behold the Vine and the Bunches of Grapes in the turn of an Eye vanished, and every one thinking he had a Cluster of Grapes in his Hand, was seen to hold his Nose in one Hand, and the sharp knife in the other, ready to cut it off; so that if any had forgot the Conjurers Lesson, & had been too forward, instead of a Bunch of Grapes he had whipt off his own Nose. This Wretch, is reported to have led about an Evil Spirit, in the likeness of a Dog; and being at Wittenburg, an Order was sent from the Emperor to seize him, but by his Magical delusions he escaped; and being at Dinner at Noremberg, he was sensible by an extraordinary sweat, that came upon him, that he was beset, so he paid his reckoning and went away; but was hardly out of the City Walls ere the City Officers came to apprehend him; yet Vengeance followed him; for coming into an Inn in a Village of Wittenburg he sat very sad, and his Landlord demanding the Cause, he answered, 'That he would not have him affrighted, if he heard a great noise and shaking of the House that night; in the Morning he was found dead by his Bedside, with his Neck wrung behind him, and the House wherein he lay was beaten down to the ground. Wan. Hist. Man.

VII. A Sicilian called Lyodor, a notorious Magician got great repute in the City of Catania by his wonderful Illusions, for he seemed by his Charms and Spells to transform Men into Beasts, or into what form he pleased; and drew to him as soon Persons distant many days



days Journey, as those that were in the same place; he did many Injuries and Outrages, so that the People, bewitched with a false Opinion, fell to worship him; and when, for his wicked Deeds he was condemned to dye, he by his Charms escaped out of the Hangmans Hands, causing himself to be carried in the Air by Devils from Catania to Constantinople, and after, back again from thence into Sicilia. This made him admired, and the People imagining a Divine Power was in him, offered him Divine Honour: But at last, Leo Bishop of Catania, laid hands on this Devilish Magician before them, and caused him to be cast alive into an hot burning Furnace, where he was consumed to Ashes. Schouts. Hist.

VIII. Two Magicians met together in the Queen of Englands Court, and agreed, that in any one thing they would infallibly obey one another; so the one commands the other to thrust his Head out of the window, which he had no sooner done, but a large pair of Stags Horns were seen on his Forehead; the Spectators joaking upon him with a thousand abuses, and mocks; he resenting the disgrace, with a Charcoal drew the Lineaments of a Man on the Wall, and commanded the said Magician to stand under that Picture, the other being apprehensive of the extream Danger, began to beseech him to excuse him, but he absolutely refused; so being compelled, he standing under it, the Wall seemed to open, and he entering therein, was never seen more. A notable Conjuror for trial of his skill, cut of the Head of the Innkeepers Servant where he lodged, and when he was about to set it on again, he was hindred by the presence of another Magician that chanced to be by at the same time; so he besought him not to oppose him, but the other not regarding his request, the first Magician caused a Lilly to spring out upon the Table, and when he had chopped off the Head with its Flowers, on a sudden, down falls the Magician that hindred him Headless to the ground; that done, he sets on the



Head of the Servant again, and flies lest he should be questioned for the murder of his Rival. Delrio. Disqu

At Stetin in pomerania, a young Student on discontent gave himself to the Devil, and made a Bond upon the Contract, which he laid up in one of his Books; but some time after, another Student wanting that Book he remembered such a one had it and borrowed it of him; the young Man forgot that he had put his Bond into it; when the other began to turn over the Book, he there met with the Bond, and reading it, was much affrighted; So he went to Dr. Cramerus Professor of Divinity in that University to ask his advice, who wished him to keep the Bond; the other replied he durst not, then said the Doctor bring it to me, and I will keep it. Some few Nights after, as the Doctor was in his Study, the Devil came rapping at his Study Door, saying, Cramer, Cramer give me my Bond for it belongs to me, and thou hast nothing to do with it; To whom the Doctor answered, 'Satan, 'Satan, thou shalt not have the Bond, thou hast nothing to do with it, I have put it where thou canst not fetch it; for it is in my Bible at the third Chapter of Genesis, where those words are, The Seed of the Woman shall break the Serpents Head: Upon this the Devil went his way taking the Chamber Window with him, and the young Man never heard of him afterwards. Beards Theatre.

X. A young Man at Wirtzburg in Saxony, being kept short of money by his Father, was tempted by the Devil to yield himself Body and Soul to him, upon condition to have his Necessities supplied, which he being pinched with want consented unto, and confirmed it with a Bond written in his own Blood; presently after he began to decay in Health, and being brought to Martin Luther, and being examined he confessed the whole matter to him; Luther assembled the Congregation, who all joyned together & prayed for him, whereby the Devil at last, was forced to bring the Bond and throw it into the Window among them,



them, bidding the young Man take it again. Luther writes, That being lodged in the Castle of Wittenburg in a Chamber far from Company, he was many times molested by noises made by the Devil, But I (saith he) Encountred him with that Sentence, Omnia subiecisti pedibus ejus, Thou hast put all things in subjection under his Feet ; and so I laid me down and slept in safety. Another German Divine in Luthers time, as he was sitting at his Study, the Devil came and looked over his shoulder, which the Minister perceiving, he took a piece of Paper and writ in it, The Son of God came to destroy the Works of the Devil, and so holding up that Paper he vanished. Luther Colloq.

XII. In the Life of Mr. Richard Rothwell, a famous Preacher at Mansfield in Nottinghamshire, in 1627. we have this remarkable Account. One John Fox about Nottingham, who had no more Learning than enabled him to Write and Read, was possessed with a Devil, who would violently throw him down and take away the use of every Member, which was changed as black as pitch while those Fits were upon him ; and then spake with an audible Voice out of his Belly, Throat and Mouth, his Lips not moving ; many Prayers were put up to God for him, and great resort was made unto him by several Ministers, between whom and John Fox, there passed many Papers in Writing, he discovering his Temptations, and they writing him answers because he was struck dumb : Among the rest, Mr. Rothwell went to see him, but before he came the Devil said to all in the House, Yonder comes Rothwell, but I will make a Fool of him before he goes ; the People looked out and saw him coming about a quarter of a Mile from the House : As soon as he entered the Room, the Devil said, ' Now Rothwell is come, adding, Thou sayest there is no possession, ' What thinkest thou now ? Here is a Man opens not his Lips and yet speaketh : And after a while he said, Say nothing to me of this Man, for I tell thee he is damned, adding many fearful Blasphemies.

Rothwell



32 *The miserable Ends of Magicians, Witches,*

Rothwell, 'Thou art a Lyar and the Father of Lyes,  
' nor art thou so well acquainted with the Mind of  
' God concerning this Man, which makes me thus to  
' torment him; therefore I believe thee not: I be-  
' lieve he shall be saved by Jesus Christ.

Devil. He is a Murderer, and thou knowest no Mur-  
derer must come into Heaven.

Rothwell, 'Thou Lyeſt again, for David murdered  
' and is in Heaven; and the Jews, with wicked Hands  
' crucified the Lord of Glory, yet Christ prayed for  
' them; and St. Peter exhorted them to Repentance,  
' that their sins might be blotted out.

Devil. But this Man hath not, cannot, shall not Re-  
pent.

Rothwell. 'If he had not repented, thou wouldſt  
' not have told him so: but if he have not, I believe  
' God will give him Repentance, and thou shalt not  
' be able to hinder it.

Devil. Thou art a Murderer thy self, and yet talk-  
eſt thou thus.

Rothwell. 'Thou lyeſt again, I have fought the  
' Lords Battles against his known Enemies, the Idola-  
' trous, and Bloody Papists in Ireland, Rebels to Q. E-  
' lizabeth my Sovereign, by whose Authority I bore  
' Arms against them, otherwise I have killed no Man.

Then the Devil Swore and Blasphemed, saying, thou  
didſt murder one this Day as thou cameſt hither, and  
there is one behind thee that will Justifie it; upon  
which, Mr. Rothwell looking over his Shoulder, the  
Devil set up an hideous Laughter, that nothing could  
be heard for a great while, and then said, look ye now,  
did not I tell you, I would make Rothwell a Fool? and  
yet it is true, thou didſt murder one this day, for as  
thou cameſt over such a Bridge, (which he named)  
there I would have killed thee, and there thy Horse  
trod upon a fly and killed it. It seems Mr. Rothwell's  
Horse stumbled at that place, the Devil having power  
to cause it, though without hurt either to Horse or  
Man.



Mr. Rothwell then said, *Thou hast often beguiled me, I hope God will in time give me Wisdom to discern, and power to withstand all thy Delusions, and he it is that hath delivered me out of thy hands, and I doubt not also will deliver this poor Man*: The Devil then blasphemed and quoted many Scriptures out of the Old and New Testament, both in Hebrew and Greek, cavelling and playing the Critick, and backing his Allegations with sayings out of the Fathers and Poets in their own Language; which he quoted so readily that the Company trembled to hear such things from one that understood no Learning, and neither moved Tongue nor Lip all the while: but Mr. Rothwell was wonderfully enabled by Divine Power to detect the Devils Sophistry, upon which the Devil said, *What stand I talking with thee, all Men know thou art bold Rothwell, and fearest no Body, nor carest for words therefore I will talk to thee no more*. This Name he carried to his Grave, for the People would say, *This is he whom the Devil called bold Rothwell*.

Mr. Rothwell turning to the People said, *Good people you see the Goodness of our God and his great Power, tho' the Devil made a Fool of me even now, through my weakness, yet God hath made the Devil dumb now, do but observe how the Man lies, therefore let us go to Prayer, and that God who hath made him dumb, will, I doubt not, drive him out of this poor Man*.

The Devil hereupon raged, blasphemed, and said, *and wilt thou then go to Prayer? if thou dost, I will make such a noise that thy Prayer shall be distracted, and thou knowest God will not hear a distracted Prayer; but thou hast got a device because thou wilt not be distracted thou shuttest thy Eyes in Prayer, (for so he always did) but if thou pray, I will pull out thy Eyes*.

Rothwell. *I look to find thee as great an Enemy, in this duty now, as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the Prayers of the upright, and hath promised to give his spirit to supply infirmities, therefore in confidence of his promise & powerful assistance of his Spirit, and in the name and intercession of his Son Je-*  
sus



34 *The miserable Ends of Magicians, Witches,*  
*for Christ we will go to Prayer: and accordingly they did ;*  
so, Mr. Rothwell kneeling by the Bedside where the  
poor Man lay, the Devil for a quarter of an hour made  
an horrible noise : however Mr. R's voice was louder,  
and a while after the Devil roared at the very face of  
Mr. R. wherewith the Man's Body moved, and the hand  
was held up, which was the first time he stirred ; Mr.  
R. took the hand and held it down with much ease,  
two men being scarce able to hold the other hand, yet  
Prayers were still continued, and at length the Devil  
lay silent in the Man, and soon after departed out of  
him, the Man then fetched several deep sighs, so that  
they thought he had been dying, but his Colour sud-  
denly returned, with the use of all his Members, Sen-  
ses and Understanding, and that at the next Petition,  
to the Glory of God, and the Amazement but Comfort  
of all the Company, he said *Amen* ; and so continued  
to say *Amen* to every Petition : So Prayers are turned  
into Thanksgivings.

After which John Fox said, good Mr. Rothwell leave  
me not, I shall not live long, for the Devil tells me, he will  
choak me with the first bit of meat that I eat. Mr. R. an-  
swered, Wilt thou believe the Devil that seeks thy destruc-  
tion before thou wilt trust in God through Jesus Christ, who  
seeks thy Salvation ? hath not God by his Almighty power  
dispossed him ? had he had his will thou hadst been in Hell  
before now ; but he is a Lyar, and as he is not able to hinder  
thy Soules Life, so shall not he be able to destroy the Life of  
thy Body, wherefore get me something (saith he) ready for  
him, and I will see him eat before I go, and I will beg a  
Blessing upon it.

When it was brought, Eat (saith Mr. R.) and fear  
not the Devil ; and urged him to eat, as being a means  
appointed by God to preserve Life, and quoted the ex-  
ample of *Jarius's Daughter*, whom our Saviour after  
he had restored to Life, Commanded to give her Meat,  
St. Luke 8. 55. With much ado and great trembling he  
at last took and eat, look you (says Mr. R.) you all see the  
Devil is a Lyar, the first bit hath not choaked him, nor shall  
the




the rest. Mr. R. then left him; after which he was struck dumb for three years together, and continued to be tempted though no longer possessed: At length by Prayer which was instantly put up to God for him, his Mouth was opened, and his Speech restored at that very instant when a Minister was praying for him in the Congregation where he was present, used this expression, *Lord open thou his Mouth, that his Lips may shew forth thy Praise*; to which he answered *Amen*; and so continued to speak, and live Religiously to his dying Day. Clarks Martyrol. 2. p. 1.

XIII. In 1523. Frederick D. of Austria, who was chosen Emp. against Lewis, was overcome by Lewis in Battle, and kept Prisoner in a strong Castle. A Magician coming to Leopold his Brother, promised by his Art & the assistance of his Spirits to free Frederick, and within an hour to bring him into his presence if he would give him a good reward; the Duke replied, *That if he performed his Promise he would worthily reward him.* The Magician places himself and Leopold in a Circle, and by Conjurations called up that Spirit which was wont to obey him, who appearing in the shape of a man, he commanded him speedily to go and free Frederick, and to bring him to him into Austria without hurt, the Spirit answered, *I shall willingly obey thy commands if the Captive Prince will come with me*; this said, the Spirit flew into Bavaria, and in the form of a stranger came to the Prince, to whom he said, *If thou wilt be freed from thy Captivity mount this Horse and I will carry thee safe into Austria to Leopold thy Brother: Who art thou* said the prince: *Ask me not* (said the Spirit) *who I am, for that is nothing to the purpose, but do as I desire and I will perform what I say*: Which heard, a horror seiz'd the Prince, tho a man of a bold Spirit, so that blessing himself the Horse disappeared and returned to the Conjuror, by whom he was chid for not bringing the Prisoner, who told him all that had passed: At last Frederick was freed out of Prison, and confessed that upon the same Day, the same thing happened to him. But



36 *The miserable Ends of Magicians, Witches,*  
Leopold was so affrighted with the Spirit he had seen,  
that a while after he died. *Camerapius Hor Subces.*

XIII. An old Witch very famous for Inchantments,  
kept a Jackdaw, which at a certain time spoke, at which  
the Woman let fall her Knife as she was at Dinner,  
grew pale, and after many sighs and groans said, *This*  
*Day my Plough is come to its last period, and I shall suffer*  
*some great evil:* Whilst she thus spoke, a Messenger  
brought word her Son was Dead; upon which News  
she fell yck, and sending for her other two Children,  
who were a Monk and a Nun, she with Tears spake thus  
to them, *I have by my wretched Fate, followed Witchcraft*  
*these many years, and have given my self Body and Soul to*  
*the Devil; who, as he was the Author of this my wickedness by*  
*persuading me to it, so he will be the punisher thereof, I de-*  
*sire you would not cease to pray for me while I am alive, for I*  
*doubt the destruction of my Soul is irrecoverable; you shall also*  
*sow up my Body, in a Buck-Skin, and put it into a stone Coffin*  
*fastning it with Lead, & bind it with three great Chains, &*  
*if I lie securely three Days, the fourth you shall bury me: More-*  
*over let there be sung for me, Prayers for fifty Nights.* All  
this, her Children performed: The first two Nights  
when the Monks began to sing Hymns about the Bo-  
dy, the Devils opened the Church Doors which were  
shut with a great Bar, and broke two Chains; the  
third Night the noise of those Demons who came to  
fetch the Body was so great, that the Foundation of  
the Church was shaken: But one Devil more terrible in  
shape than the rest, broke open the Door, and went  
toward the Coffin commanding the Body to rise, which  
answered, *It could not for the chain, Thou shalt be deliver-*  
*ed* (replied he) *from that hindrance,* and going to the  
Coffin broke the third Chain, and with his Foot thrust  
off the covering, then taking the Woman by the hand  
he led her out of the Church in the Presence of them  
all, to the door, where stood a black Horse neighing,  
on which the Woman was placed, and all the Company  
of Devils went away with her through the Air, their  
noise being so great that the Inhabitants thereabouts  
were  onished, *Spe. Hist. lib 26.*



XIV. In 1544. the Lord Grandison a Scottish Nobleman dwelt at Berwick; the Steward of his House was a Religious Man, but much afflicted in mind: Mr. Robert Balsom a zealous Minister in those Parts, came to visit him, and for the present somewhat satisfied him; but two or three days after, being again sorely afflicted Mr. Balsom was sent for, who finding him much weakened by this distemper of Mind, began to speak comfortably to him, but perceiving he could fasten nothing upon him, he whispered in his Ear to this purpose, *I doubt there is something within, which you would do well to discover*: The Mans Tongue swelled immediately and came out of his Mouth, so that he was not able to speak, Mr. Balsom continued to discourse with him, till to the astonishment of all in the Room (who were many, and some Persons of Quality) a shrill voice was heard as coming out of his Throat without any motion of his Tongue, saying, *What dost thou talk to him of free Grace, and Promises? He is mine*, Mr. Balsom apprehending it to be the voice of the Devil, replied, *No Satan thou dost not know any Man to be thine while there is Life in him.*

*Satan.* But this is a notorious wicked Wretch, and therefore he is mine.

*Balsom.* Yet the Blood of Jesus Christ cleanseth us from all Sin.

*Satan.* If God would let me loose upon you, I should find enough in the best of you to make you all mine.

*Balsom.* But thou art bound Satan; and so turning himself to the flanders by, he said with a chearful countenance, *What a gracious God have we, that suffers not Satan to have his will upon us!* The Devil hereupon began to curse, swear, and to blaspheme the Blessed Trinity, to whom Mr. Balsom said, *The Lord rebuke thee Satan.*

*Satan.* But this Man is mine, for he hath given himself to me, and sealed it with his own Blood.

*Balsom.* I do not believe that the Father of Lyes speaketh Truth, & I do not believe how confident soever thou art, but that thou wilt lose thy hold before to morrow morning: The Devil



38 *The miserable Ends of Magicians, Witches,*  
vil then continued to curse and swear, and said, How  
canst thou endure to hear thy God thus blasphemed?  
I will never give over blaspheming as long as thou stay-  
est in the Room.

Balsom. *I will pray for the Man.*

Satan. Wilt thou pray for a Man that is damned?

Balsom. *I will go home and pray for him, and get all the  
force I can in the Town to joyn with me.* After this there  
being no voice heard, Mr. Balsom went home about a  
Eleven at night, where he found divers Christian  
Friends, which he intended to have sent for waiting for  
him, and upon the sight of them he spoke to this pur-  
pose, *Friends I wonder at the Providence of God in bring-  
ing you hither at this time, for otherwise I must have sent for  
you; and so declaring what had befallen the afflicted  
Person, he desired them to joyn their Prayers with his  
on his behalf; which they continued for some part of  
the night: And next morning, Mr. Balsom found him in  
a very comfortable Condition, and asking him how  
he did, he answered, Through the Goodness of God I have  
overcome Satan, and am now as full of Comfort, as I was  
before of trouble: Thus he continued cheerful (tho' very  
weak) all that day, and the next morning died, no  
disease being apparent on him.* Clarks Mar.

XV. Strange is the Relation of the Devil of Mascon  
in France, as it was translated by Dr. Peter du Moulin,  
at the Request of the Honourable Robert Boyle Esquire,  
who was fully satisfied of the reality thereof; that in  
1612. one Monsieur Perraud a Protestant Minister,  
being from his own House one night, his Wife being in  
Bed and in her first sleep, was awakened by the noise  
of her Curtains drawn violently, her Maid lying in the  
same Room arose and went to see what was the matter,  
but could discern nothing: The night following, the  
maid lying with her Mistress, after they were in Bed,  
they felt something pull off their Blankets; the Maid  
arose intending to go into the Kitchen, but found the  
Chamber bolted on the outside, so she called a Boy  
that lay near, to unbolt the Door, coming into the Kitch-



en and lighting a Candle, she found the Pewter and Brass about the Room, which both that and the night following made a great confused noise : Mr. Perreaud coming home was told all this, and before he would go to Bed searched every corner of the House, and set Bolts and Barricadoes to all the doors and windows, stopping every Cat-hole, and left nothing to cause suspicion of Imposture, and so went to Bed ; scarce was he in his Bed, when he heard a great noise in the Kitchen, as the rowling a Billet thrown with great strength, a knocking against a Partition of Wainscot, things thrown against it ; Musick was made with a brass Cullender : Upon this Mr. Perreaud rose, took his Sword and went into the Room where the noise was, but found nothing. Next morning Mr. Perreaud made it known to the Elders of the Church, and to Mr. Tornus a Notary Royal, after which the Notary and some others sat up with him every night till midnight during that affliction. The first night they came all was quiet, but Sep. 20. about nine a Clock in presence of them all, the Devil began to whistle three or four Tunes with a loud and shrill tone, and spake somewhat hoarse, which seemed to be about three or four steps from them, singing a little tune of five notes which Birds are taught to whistle, and often repeated this word *Minister*, *Minister* ; then said Mr. Perreaud, ' get thee from me Satan, the Lord rebuke thee ; but continuing to repeat the word *Minister* ; Mr. Perreaud said, ' Yes indeed I am a Minister, a Servant of the Living God, before whose Majesty thou tremblest ; the Devil replied, I say nothing to the contrary ; Mr. Perreaud said, I have no need of thy Testimony ; yet did he continue to repeat the same. Then he endeavoured to transform himself into an Angel of Light, saying over very loud the Lords Prayer, the Creed, the Morning and Evening Prayer, and the X Commandments, but he always left out some part ; he also sung with a loud and audible voice the 81 Psalm. Then he related many things concerning Mr. Perreauds Family ; as, that his Father was



was poisoned, naming the Man that did it, and the reasons why, and the place and manner of it; he further said, That very night he came from Paris de Vaux and passed through the Village of Allancogne; that at the door of Mr. Perreaud's eldest Brothers House, he had seen him with Mr. du Pau Minister of Thoiry, who were ready to go to Supper together, and that they were Neighbours and Friends, that he had saluted them and asked them whether they would command him any Service to Mr. Perreaud, because he was going to Mafcon; that they were very kind to him, and desired him to remember their love to Mr. Perreaud and invited him to drink with them; to this Mr. Perreaud replied, Thou wicked Fiend if they had known thee they had not been so kind unto thee; Mr. Du Pau afterward told Mr. Perreaud that he remembered very well that at that very time a Man of a strange shape came riding on a lean Horse that hung down his Head, and spake to them to that purpose.

The Devil also told them of another Brother of Mr. Perreaud's living in the Vale of the Lake de Joux, who one day, when some of their Kindred came to visit him, to give them some divertisement, carried them upon the Lake, upon a float of Wood, and that a storm arose which overturned the float, and almost drowned them all; which he affirmed to be of his raising: also that the Man and his Wife, who had lived formerly in Mr. Perreaud's house, being fallen out, the Wife took her time when her Husband was going down into his Shop, and pushed him with such violence, that her Husband fell down Stairs stark dead, that she going down a back pair of Stairs called her Servants, who finding their Master, judged him to dye of some sudden disease. Another time the Devil told one present such secret things, that the Man never told to any one, and judged that the Devil knew his thoughts; then he began to mock at God & all Religion & said *Gloria Patria*, but skipped over the second Person, and made a horrible and detestable equivocation upon the third Person of the Blessed Trinity; He desired them to send for Mr. Du Chaffin



Chaffin the Popish Priest of St. Stephens Parish to whom he would confess himself, and that he would not fail to bring Holy Water along with him, for that (said he) would send me packing presently; and there being a fierce Dog in the House, the Devil said, *You wonder that the Dog barks not at me, when I make all this noise, it is because I made the Sign of the Cross upon his Head.*

Then he fell a scoffing and jeering, saying, *That he was one of those who scaled the Walls of Geneva, and that the Ladder breaking, he fell from the Wall into the Ditch, where he was like to have been eaten up by the Frogs, and then he imitated their croaking; he said also, that Father Alexander a Jesuit, stood at the foot of the Ladder, encouraging the Savoyards to go up boldly, assuring them that they should take the City, and thereby win Paradise; and that when the Thirteen that were upon the Wall were taken by them of Geneva, and were led to the Gallows, the Women of the City said to the Hangman, Courage Tabasch, thou shalt have money to drink. Then speaking of Paris du Vaux, he said, it was a Country where they made goodly Carbonadoes of Witches, and that he laughed at, very loud.*

He jested much with one Michael Repay, and told him he should go with him, and be a Souldier under the Marquis of St. Martins; what (says Repay) should I go to War with a Coward as thy self, who confessest that thou didst fly at the Scalado of Geneva; the Devil answered, *And do you think that I would go to be hanged with my Comrades; no, I was not such a Fool:* At another time, he told them in a faint and mournful tone, that he had a mind to make his Will, for he must needs go to Chambray where he had a Law suit, and that he might dye by the way, and bid the maid go for mr. Jorjus the Notary, and declare to him what Legacies he would leave, and to one present he said, *He would bequeath five hundred Pound,* but he answered, *I will have none of thy Money, thy Money perish with thee;* he named another to be his Heir General, who answered, *that he would not accept of the Inheritance,* the Devil replied



42 *The miserable Ends of Magicians, Witches,*  
plied, I will free thee from it for six pence and a piece of  
Bread. As he was once speaking, a Man who used to  
be present, rusht into the place whence the voice seem-  
ed to come, and searched it strictly, as many had done  
before; but found nothing except several odd things,  
and a small Bottle; at which the Devil laughing, said, I  
was told long since that thou wast a Fool, and I see thou art  
one indeed, to believe that I am in the Bottle, I should be  
a fool my self to get into it, for so I might be caught by stop-  
ping the Bottle with ones Finger. He was once angry, be-  
cause Mr. Perreaud said to him, Go thou cursed into ever-  
lasting Fire prepared for the Devil and his Angels, he re-  
plied, Thou liest I am not cursed, I hope yet for Salvation  
by the Death and Passion of Jesus Christ.

He then threatned Mr. Perreaud that he would pull  
off the Blankets & p'uck him out of Bed by the feet; Mr.  
Perreaud answered, I will lay me down and Sleep, for the  
Lord maketh me to dwell in safety; thou canst have no pow-  
er over me, but what is given thee from above, whereupon  
he said, it is well for thee it is well for thee. The Devil  
at last confessed, That he could not prevail against them,  
because they did too much call upon the Name of God; and  
indeed it was observed, as often as they kneeled down  
to Prayer, the Devil left talking, and often said, While  
you are at your Prayers I will take a turn into the Street,  
but Prayer ended he used to begin as before, urging  
them to talk with him, which course he continued, till  
Novemb. 25. At which time he spake these his last wor-  
ds, Alas, Alas, I shall speak no more: After which he ne-  
ver uttered a word more.

A grave Divine hearing the Devil speak profanely,  
rebuked him sharply, the Devil answered, Minister you  
are very holy and zealous in this Company, but you were not so  
when you were singing such a Baudy Song in such a Tavern;  
and then the Devil sung the same Song before them all;  
the Divine said, Its true Satan. I have been licenti-  
ous in my younger years, but God of his Mercy hath  
given me repentance and Pardon; but for thy part  
thou art hardened in sin, and shalt never have Repen-  
tance,



tance nor Pardon. He said also of the Protestants, O poor *Hugonots*, you shall have much to suffer within a few years, O what mischief is intended against you?

A Popish Lawyer came out of curiosity to *Mr. Perreaud's* House, and hearing the Devil foretold future things would needs question him; *Mr. Perreaud* desired him to forbear, representing the sin and danger of it; the Lawyer rejected his Counsel with scorn, bidding him teach his own Flock, and to let him govern himself, and so propounded several Questions to the Devil about absent Friends, private Business, News, State-Affairs, to all which the Devil answered, and then added, 'Now Sir I have told you all you demanded of me, 'I must tell you next what you demanded not; that 'at this very time you are propounding these questions to the Devil, such a Man (whom he named) is 'doing your business with your Wife, and then discovered many secret and foul practices of the Lawyer, 'and in the conclusion, 'Now said he, Sir let me correct 'you for being so bold as to question with the Devil, 'you should have taken the Ministers safe Counsel. Then upon a sudden the whole Company saw the Lawyer drawn by the Arm into the midst of the Room, where the Devil whirled him about with great swiftness, touching the ground only with his Toe, and then threw him on the floor with much violence, and being carried home he lay sick and distracted long after.

It seems Satan was now let loose in France, for the Devil appeared at Lions like a fine Gentlewoman to the Lieutenant of the Watch, called *La Jaquiere*, and two of his Companions who had all carnal knowledge of her and came to Tragical ends. A Person of Quality at Paris had Cohabitation with the Devil in the shape of a beautiful Lady, who being visited by Physicians was found to be the Body of a Woman hanged some days before. And the Prisons in *Mascon* were filled with Men and Women, young and old, all indicted of Witchcraft; who appealed to the Parliament of Paris; as they went thither under a Guard, a Coach met them, and in it  
one



44 *The miserable Ends of Magicians, Witches,*  
one like a Judge who asked the Captain what Prisoners  
he conducted ; he having satisfied him, he called to  
one by Name, saying, *How now ! Art thou one too ? Fear*  
*nothing, for neither thou, nor any of thy Company shall suffer ;*  
This proved true, for soon after they were all released.  
A Girl at *Mascon* of about thirteen, Daughter to a Ci-  
tizen, lying with the Maid, perceiving she absented her  
self many times in the Night, asked her whence she  
came ? the Maid answered, *That she came from a place*  
*where was good Company, good Dancing, and all kind of*  
*Sports and Merriment :* The Girl desired the Maid to  
bring her thither, so she anointed her, and made her do  
the Ceremonies prescribed by Witches : after which  
the Girl was carried into the Air, but seeing her  
self above the Convent of the *Capuchin* Fryars, she  
called upon God for help, who caused the Devil to lay  
her down in the Fryers Garden about midnight : The  
*Capuchins* hearing her lamenting voice, went to her, to  
whom she related these passages, so two of them secret-  
ly conducted her to her Fathers House. Also, the De-  
vil haunted the House of a Woman-Baker in *Mascon*  
in the shape of a Man with a Red Cap on his Head, and  
would often look out of the Window by Moon-light, &  
was seen by many. He kept a great stir in St. Stephens  
Church in *Mascon*, overturning divers Graves, &c. He  
did the like also, in the Church of St. *Alban*, and in a  
Widdows House near *Mascon*, he did much damage  
for three Months together, letting out the Wine in the  
Cellar, and beating several Persons : A Lock-Smith  
coming drunk into the House, gave many ill, and threat-  
ning words to the Devil, who with the Andiron grie-  
vously beat him, till he run out of the House.

The ten or twelve last Days, the Devil threw stones  
about Mr. *Perreands* House from Morning to Evening,  
in great Quantity, some of three pounds weight : One  
of those last Days, Mr. *Tonrus* went to Mr. *Perreand's*  
House, to know whether the Devil was there still ; and  
whistling several Tunes, the Devil answered him in the  
same Tune ; then the Devil threw a stone at him,  
which



which falling at his Feet he took it up, marking it with a Coal, and threw it into the back-side, and presently the Devil threw it at him again; he found it very hot and said, *That he believed it had been in Hell since he handled it first.* December 22. The Devil went quite away, and next day, a great Viper was seen going out of Mr. Perreaud's House, which being discovered by some Nailors, they siezed it with long Pincers; and carried it all over the Town, crying, *Here is the Devil that came out of the Ministers House,* and left it with an Apothecary, and it was found to be a True and Natural Viper, a Serpent rarely seen in those Countries. All the while the Devil haunted Mr. Perreaud's House, God suffered him not to do the least hurt either to their Persons or Goods.

This Narrative was drawn up at large by Mr. Perreaud a Divine, and attested by many credible Witnesses. Considering then the many notable Pranks of the Devil and his Disciples, it is strange there is no more hurt done in the World; did we not remember that their power is so limited by God, that they cannot perform what their malice would prompt them to, and for those who are resolved not to believe there are Spirits, Apparitions or Possessions, it is because they have neither seen nor been sensible of any such matter. I shall conclude with this short but true Account.

XVII. In 1599 at Loin in Gulick, a damsel called Helena, was possessed by the Devil, whom the Popish Curate of the Parish undertook to eject, but when he had used many Charms to no purpose, being in a great rage, he said to the Devil, *If thou hast any Power to enter into a Christians Body, depart out of the Damsel and enter into me;* To whom the Devil answered, *What need tempt him whom, by good right, I shall be sure to enjoy at the last day?* Chaston Loci Commun.



## C H A P. III.

*Remarkable Predictions and Passages of approaching Death; and how the Evens has been answerable: With an account of some Appeals to Heaven in case of Injustice from Men, and what hath followed thereupon.*

**H**istorians observe there have seldom been any remarkable Revolutions in the Fortunes of considerable Places or Persons, but there were certain previous Prefages thereof: And though some may be only accidental and adapted to the occasion by the Ingenuity of others; yet many may seem sent on purpose from Heaven with no obscure intimations of what Divine Providence was about to bring to pass.

It is observable that when men who sit in the place of God, shall through Corruption or Malice oppress the Innocent, in such Cases the supream Judge oft reserves the decision of the Cause to be made at his own Bar, and hath inspired the Injured to give Oppressors a summons of Appearance, which they have not been able to avoid, tho' sometimes told the affixed days wherein their Destiny should happen: Of both which we shall recite several Examples.

I. *Josephus* sets down this as a Prodigy presaging the Destruction of the Jews; There was saith he, one *Jesus* the Son of *Ananias*, a Country Man of mean Birth, who for four years before the Siege of *Jerusalem* when all was in a deep Peace and Security; coming up to the Feast of *Tabernacles*, began upon a sudden to cry out and say, *A Voice from the East, a Voice from the West, a Voice from the four Winds, a Voice against Jerusalem, and the Temple, a Voice against Bridegrooms and Brides, a voice against all the People*; Thus he went about crying night and



and day; and being apprehended and scourged, he still continued the same, even under the very strokes, without any other word; so they supposing it some Divine motion brought him before the Roman Prefect, and being by his command again whipt and his flesh torn to the Bones, he neither shed one tear nor entreated for Mercy, but to every blow in a mournful tone he cried out, Wo, Wo to Jerusalem: This he continued to the time of the Siege even for seven years together; and at last to his common saying of Wo to the City, the People, the Temple, &c. he added, Wo likewise to my self, and immediately a stone from the Battlements fell upon him and killed him. Josephus list. Jews.

II. The Duke of Buckingham had some ominous presages of his End being to take his leave of Laud Archbishop of Canterbury, My Lord (saith the Duke) I know your Lordship hath worthily good access to the King, pray put his Majesty in Mind to be good (as I no ways distrust) to my poor Wife and Children; at which words the Bishop somewhat troubled, askt him whether he had any secret presage in his mind; No said the Duke) ' But I think some adventure may kill me as well as another man. The Day before he was in feeling some indisposition, K. Charles I. gave him a fit in his Bed, where after much private conference the Duke at the Kings departing imbraced him in a very unusual manner, and also his friend the Earl of Holland, as if his Soul had divined he should see them no more. On the day of his Death the Countess of Denbigh his Sister received a Letter from him, whereunto she was writing her answer she bedewed the Paper with her tears, and after a bitter Passion (whereof she could yield no reason, but that her Brother was dead) fell in a swoond, her Letter ended thus, I will say for your happy return which I look at with a great Cloud over my Head, too heavy for my poor heart to bear without torment, But I hope the great God of Heaven will bless you: The morning after his murder



murther the B. of Ely, her devoted Friend, came to visit her, attending till she should awake, which she did with the affrightment of a Dream, 'her Brother seeming to pass thro' a Field with her in her Coach, where hearing a sudden shout of the People and asking the reason was answered, it was for joy that the Duke of Buckingham was sick, which she had scarce related to her Gentlewoman before the Bishop entred her Bed-chamber, as a Messenger of the Dukes sudden Death. His Picture fell down in the High Commission Chamber at Lambeth, the same day that Dr. Lamb his great Favourite was slain in the City of London for a Conjuror; also the Lady Davis, reputed a great Prophetess, had foretold that the Dukes fatal time would not come till August; and Lastly, Mr. Towerfon an Officer of the Custom-house was charged by a Phantasme or Spirit like the Dukes Father, to tell him, 'That if he changed not his Courses he would shortly become a great Fairing to the City of London, which was thought accomplished by his Death. Aug. 23. The Day before Bartholomew Day Jon Felton at Portsmouth gave him a deep wound in his left side by a back blow with a Dagger, which the Duke himself pulling out, sunk under the Table in the Room and expired; one thing (saith Sir Henry Wotton) is to me beyond all wonder, That not many minutes after the Dukes fall, and removal of the Body into the first Room, there was not a living Creature in either of the Chambers near the Body, whereas commonly in such Cases, a sudden conflux of People crowds to the place to hearken and see but it seems the horror of the Fact stupified all curiosity. *Reliquæ Wottonianæ.*

III. In the Reign of King H. VIII. Mr. Gresham, Merchant of London was sailing from Palermo in Sicily wherein dwelt at that time one Antonio, surnamed The Rich, who had at one time two Kingdoms mortgaged to him by the King of Spain; Mr. Gresham crossed by contrary Winds was constrained to Anchor under the Island of Strombolo, where was a burning Mountain



Mountain: Now about Mid-day, when for a certain space the Mountain used to forbear sending forth its flames, he with Eight of the Sailors ascended the Mountain approaching as near the Vent as they durst, where amongst other Noises, they heard a voice cry aloud, *Dispatch, Dispatch, the Rich Antonio is coming*; terrified herewith they hastened their return, and the Mountain presently vomited out fire, but desiring to know more of this matter, they returned to Palermo, and inquiring for Antonio found he died about that very instant when that voice was heard by them; Mr. Gresham at his return into *England*, reported this to the King, and the Mariners confirmed the same on their Oaths. This wrought so deep an impression upon Mr. Gresham that he gave over Merchandizing, and distributed his Estate to his Kindred and good uses, retaining only a competency, and spent the rest of his days in a solitary Devotion. Sandies Travels, lib. 4.

IV. James IV. K. of Scotland intending War with England, an old man of a venerable Aspect in a long Blew Garment, came to the Church of St. Michaels at Linlithgow; while he was at his devotion, and leaning over the Canons Seat where the King sat, said, I am sent unto thee O King to give thee warning not to proceed in the War thou art about, for if thou do, it will be thy Ruine: And having thus said, withdrew back among the multitude: The King after Service ended inquired earnestly for him, but he could not be found, neither could any perceive how, when, or where he passed from them, but no warning could divert his destiny. His Queen also acquainted him with the visions and Affrightments of her sleep, that her Chains and Armlets were turned into Pearl; that she had lost one of her Eyes: he answered, 'These were but Dreams arising from the many thoughts and cares of the day; so he marched on and fought with the English, and was slain in Flodden Field, with a great number of his Nobility and Souldiers, Sept. 9. 1513. Bards Chronicle.



V. The Lord Hastings was arrested by Richard III. because he would not joyn with him against the young King Edward V. and in making Richard King, who was already Protector : And being charged with High Treason, Richard wished him to make hast to be confessed, for he swore by St. Paul (his usual Oath) That he would not touch Bread or Drink till his Head was off, so he was led forth to the Green in the Tower, where his Head was laid upon a log of Timber and stricken off. In this Man's Life we may observe how inevitable destiny is, for the night before the L. Stanley sent a secret Messenger at midnight to acquaint him with a dream he had, that a Bore with his Tusshes so goared them in their Heads, that the Blood ran about their shoulders ; And because Richard gave the Bore in his Arms this Dream made such a fearful impresson upon his Heart, that he resolved to stay no longer, and had made his Horse ready, desiring the L. Hastings to go with him, thereby to be out of danger before day-light: But the Lord Hastings answered the Messenger, ' Good Lord ! doth your Master lean so much on such trifles  
' to put such Faith in Dreams, which either his own  
' Fear fancieth, or else do rise in the nights rest by reason of the Days thoughts ; Go back to my Master and  
' commend me to him, and pray him to be merry and  
' have no fear, for I assure him as I am as sure of the  
' Man he thinketh of, as of mine own Head : The Man he meant was Catesby who deceived him, and was the first mover to rid him out of the way : the same morning his Horse stumbled twice or thrice with him almost to falling, which tho' it happen to such to whom no mischance is towards, yet hath been oft observed a token of some great misfortune. *Bakers Chronicle.*

VI. An Italian called David Risio, followed the Ambassador of Savoy into Scotland, hoping to better his Fortune & attended on Q. Mary in Quality of a Musician, after growing into favour, he was admitted to write her French Letters, and then to be Secretary of State, had the Queens Ear

governed all Affairs at Court ;  
Yea



Yea grew to that excess of Pride as to outbrave the K. in his Apparel, Household Furniture, number and sorts of Horses, and every thing else. This Man had warning oft given him by John Damiot a French Priest, thought to have skill in Magick, to do his business and be gone, for he could not stand against those that opposed him, he answered disdainfully, the Scots are given more to brag than fight. Some days before his Death, being warned, by him to take heed of the Bastard, he replied, that whilst he lived he should not have Credit nor Power enough in Scotland to do him hurt; for he thought the Earl of Murray to be the Man, but one day in the Queens Bed Chamber, the first stroke was given him by George Douglas base Son to the Earl of Angus, after whom every man inflicted his wound till he was dispatched, in 1565. Spotwood Hist. of Scotland.

VII. A. B. Laud had strange Presages of his fall and death. Decemb. 27. 1639. happened such a violent Tempest that many Boats at Lambeth were broke to pieces, the shafts of two Chimneys were blown down upon the Roof of his Chamber, and beat down the Lead and Rafter on his Bed, in which ruin he must have perished if the roughness of the Water had not forced him to keep his Chamber at Whitehall. The same night at Croyden one of the Pinnacles fell from the Steeple beating down the Roof of the Church above twenty foot square. And at the Cathedral at Canterbury, one of the Pinnacles upon the Belfry Tower which carried a Vane of this Arch-Bishops Arms upon it, was carried a great distance from the Steeple and fell upon the Roof of the Cloister, under which the Arms of the Archbishops See were engraven in stone; which gave one occasion to say, That the Arms of the present Archbishop of Canterbury breaking down the Arms of the See of Canterbury not only presaged his own fall but the ruin of the Metropolitcal Dignity by the weight thereof. On St. Simon and Judes Eve, a week before the beginning of the Parliament



1640. which drew him to his fatal ruine, going to his Study to send some Manuscripts to Oxford, he found his Picture which was at full length fallen on the floor flat on its Face; the string being broke by which it hung; at the sight whereof he began to fear it to be an Omen of Ruin coming toward him, and occasioned him to look back on what chanced Septemb. 19. 1633. the day of his Translation to the See of Canterbury, when the Ferry-Boat transporting his Coach and Horses, with many of his Servants in it, sunk to the bottom of the Thames. Heylins Life A. B. Laud.

VIII. Duncan K. of Scots had two principal Favorites, Mackbeth and Banquo, who travelling thro' a Forrest were met by three Witches or Wizards, the first Witch making obeysance to Mackbeth, saluted him by the name of Thane or Earl of Glamis, the second saluted him Thane or Earl of Cauder, the third King of Scotland. This is unequal dealing said Banquo, to give my Friend Mackbeth all the Honours and me none; one of the Witches answered, That he indeed should not be King, but out of his Loins should come a Race of Kings to rule the Scots; and having thus said they all vanished: upon their arrival at Court Mackbeth was created Earl of Glamis, and soon after Earl of Cauder; seeing then how happily the Predictions of the three Wizards fell out in the two former, he resolved not to be wanting to himself in fulfilling the third, so he called to mind the Prediction about Banquo, suspecting whom as his Supplanter he killed, with his whole Posterity, only Fleance one of his Sons escaped with difficulty into Wales. Mackbeth thus freed from fear of Banquo and his issue built Dunfinan Castle, but on some new fears consulting of his Wizards of his future State, he was told by one, 'That he should never be overcome till Bernane Wood came to Dunfinan Castle, and by another that he should never be slain by any Man that was born of a Woman; secure then from all future dangers, he gave himself up to debauchery & cruelty eighteen years, but then Mack-

duff



duff Governor of Fife with other Patriots of their Country met privately one Evening at Bernane Wood, and taking every one a bough in his Hand to keep them from discovery, they marched early in the morning towards Dunfinan Castle, which they took by storm; Mackbeth escaping was pursued by Mackduff who overtaking him, urged him to the Combate, the Tyrant in scorn answered, 'That he in vain attempted to kill him, it being his Fate never to be slain by any Man that was born of a Woman: now then (said Mackduff) is thy fatal end drawing fast upon thee, for I was never born of a Woman, but cut out of my Mothers Belly; which so daunted the Tyrant though otherwise valiant that he was easily slain. Fleance being in Wales gained the affection of the Princes Daughter of the Country, and by her had a Son called Walter, and they flying out of Wales returned into Scotland, where his descent being known he was restored to the Honors of his House, and preferred to be Steward to Edgar King of Scotland, the name of Stewart growing hence hereditary to his Posterity; from this Walter descended Robert Stewart, who succeeded David Bruce, the Progenitor of 11 Kings of the name of Stewart, which reigned successively over that Kingdom. Heylins Cosmography.

IX. The D. of Biron, a Peer of France, when only Baron of Biron, being in trouble for the death of the Lord Cerency, and others slain in a quarrel, went disguised like a Carrier to La Brosse a great Mathematician held skilfull in Nativities, and shewed his Nativity drawn by some other, pretending it was a Gentlemans whom he served, that desired to know what end that Man should have; La Brosse having erected this figure, said he was of a good House, and no older person than he, asking him if it were his, the Baron answered, I will not tell you, but pray let me know what his life and end shall be; The old Man who was then in a little Garret, which served him for a Study aid unto him, 'My Son I see that he whose Nativity



this is, shall come to great honour by his Industry and Military Valour, and may be a King, but that there is a Caput Argol which hinders it : The Baron askt him what that was ? La Bros reply'd, Ask me not what it is : I must needs know it, said the B. In the end he answered, ' My Son it is this, that he will commit such things as will make him lose his head. The Baron beat him, and left him half dead, carrying away the Key of the Garrot door with him, as he bragg'd afterwards. Likewise one Cæsar a Magician at Paris told him, That only a back-blow of a Burgonian would hinder him from being King ; He remembred this Prediction being a Prisoner in the Bastile, and hearing the Hangman of Paris was a Burgonian, he said, I am a dead Man, and soon after he was beheaded for Conspiring against the King. Hist. France.

X. In 1279. There lived in Scotland one T. Lermouth, a Man much admired for foretelling many Ages before the Union of England and Scotland in the ninth Degree of Bruces Blood, with the succession of Bruce to the Crown being yet a Child, and many other things which the Event made good. The day before the Death of K. Alexander, he told the Earl of March that before next day noon, such a Tempest should blow, as Scotland had not felt many years before. The next morning proving clear, the Earl challenged Thomas as an Impostor, he replied that noon was not yet past ; about which time a Post came to inform the Earl of the Kings sudden Death ; then said Thomas this is the Tempest I foretold, and so it shall prove to Scotland, as indeed it did. Spotswoods Hist. Scotland.

XI. Two Gentlemen intimate acquaintance travelled to the City of Megara, when they were arrived, one went to lodge at a Friend of his, the other at an Inn. He that was at his Friends house, saw in his sleep his Companion beseeching him to assist him, for he was set upon by his Landlord, and that by his speedy coming he might deliver him from a very imminent danger, being



being awakened he leaps from his Bed and intends to go to the Inn, but by an unhappy fate desists from his compassionate purpose, and believing his Dream had nothing in it, returns to his bed and sleep; when the Person appears the second time all bloody, and requested him earnestly, That seeing he had neglected the preservation of his Life, yet he would not be wanting to revenge his Death, That he was murdered by his Landlord, and at this very time was carried in a Cart toward the Gate of the City, covered with Dung; the Man overcome with these intreaties of his Friend, runs to the Gate, finds the Cart he had seen in his Dream, which he seizes, and finds the Body of his Friend, and drags the Innkeeper to his deserved punishment. D. More Immortal Soul.

XII. Mr. Morison an English Gentleman, gives this Relation; whilst I lived at Prague, early in the morning the Sun Beams glancing on my Face in my Bed, I dreamed that a shadow passing by, told me my Father was dead, at which awaking all in a sweat, and affected with this Dream, I arose, and wrote the day, hour and all circumstances in a paper Book, which with many other things, I put into a Barrel and sent to England: And being at Nuremburch, a Merchant well acquainted with me and my Relations, told me my Father dyed some Months past; when I returned into England four years after, I would not open the Barrel, nor look into the Book in which I had writ this Dream, till I called my Sisters and other Friends to be witnesses, where my self and they were astonished to see my dream answer the very day of my Fathers Death. Morisons Travels.

XIII. The night before Henry 2. of France was slain, Q. Margaret his Wife dreamed, That she saw her Husbands Eye put out; there were Justs and Turnaments at that time, into which the Queen besought her Husband not to enter because of her dream, but he was resolved, and there did great things; when it was almost done he would needs run a Tilt with a Knight,



who refused him, named Montgomery, but the King was bent upon it, so breaking their Lauaces to Shivers in the encounter, a splinter breaking struck the King so full into the Eye that he received his deadly wound. It is to be observed of this King, That Ann du Bourg a Councillor of singular understanding, making a Speech before him a little before his Death, in defence of the Protestant Religion and against Persecution, he therein 'rendred thanks to Almighty God for moving 'the Kings Heart to be present at the decision of so 'weighty a Cause as that of Religion, and humbly entreated him to consider thereof it being the Cause of 'Christ himself, which of right ought to be maintain-' 'ed by Princes, &c. But the King instead of hearkning to his good advice, was so incensed that he caused him to be apprehended and carried to Prison, protesting to him in these words, These Eyes of mine shall see thee burnt, sending a Commission to the Judges to make his Process; mean time great Feasts were preparing at Court, for the Marriages of the Kings Daughter and Sister: The day being come the King imployed all the morning in examining the President and other Councillors of Parliament against du Bourg, and others charged with the same Doctrines; intending to glut his Eyes in seeing his Execution, but that very afternoon he received that fatal blow in his right Eye, which so pierced his Head that his Brains were perished, and killed him in eleven days, whereby his hope of seeing du Bourg burned, was frustrated. Clarks Martyr.

XIV. One dreamed he was bitten to death by a Lyon of Marble, that was set at the Entrance of the Temple; and next morning going to that Temple, and beholding the Marble Statue of the Lion, he jestingly told his Dream to those with him, and putting his hand into the Lions Mouth said laughing, Bite now my valiant Enemy, and if thou canst, kill me: He had scarce spoke the words when he was stung to death with a Scorpion that there lay hid, and unexpectedly



found the truth of his Dream. Crescentius the Pope Legate at the Council of Trent, being busy a writing Letters till late in the night, saw a black Dog of a vast bigness, flaming Eyes, and Ears almost to the ground enter the room directly toward him, who laid himself under the Table; frightened at the sight, he called for his Servants to look for the Dog, but they could find none. The Cardinal hereupon fell sick, crying out upon his Death-bed, drive away the Dog that leaps upon the Bed. Wanly Hist. of man.

XV. In 1154 Henry Archbishop of Mentz, a pious and peaceable Man, not able to endure the dissolute manner of his Clergy determined to subject them to sharp censure: but while he thought of this he himself was by them aforehand accused to Pope Eugenius 4. The Archbishop sent Arnoldus his Chamberlain to Rome, to make proof of his Innocency, but the Traitor deserted his Lord, and instead of defending him traduced him thither. The Pope sent two Cardinals to Mentz to determine the Cause; who being bribed by the Cannons and Arnoldus, deprived Henry of his Bishoprick with great scorn and ignominy, and substituted Arnoldus in his stead. Henry bore all patiently without appealing to the Pope, which he knew would be to no purpose, but openly declared, That from their unjust Judgment he made Appeal to Christ the just Judge; there (said he) will I put in my Answer, and thither I cite you: The Cardinals jestingly replied, When thou art gone before we will follow thee. About a year after the Archbishop died; upon which the Cardinals said, Lo, he is gone before and we shall follow after. But their jest proved earnest, for both died the same day, one in an house of Office, and the other gnawing of his own Fingers in the madness of his Distemper. Arnoldus who was accessory was assaulted in a Monastery, butchered, and his Carcass thrown into the Town-Ditch. Chetwind Col.

XVI. Philibert Hamlin a Popish Priest in France, was in 1557. converted to the Protestant Religion, and



went to Geneva, where he was made a Minister of the Reformed Religion, preaching with good success at Avenart, and other places: At last he with his Landlord whom he had instructed in the Protestant Religion were cast into Prison at Burdeaux; whilst they lay there, in came a Priest with his Accoutrements to say Mass; But Philibert inflamed with zeal against such ridiculous Fopperies, pluckt the Garments from his Back, and overthrew the Chalice and Candlesticks, saying, • Is it enough to blaspheme God in the Churches, and not to pollute the Prison also with your Idolatry. The Jaylor seeing this fell upon him, beat him and removed him into a Dungeon, loading him with Irons which made his Legs swell, where he lay 8 days; his Landlord terrified with the fear of death renounced his Religion, and was set at Liberty, whereupon Philibert said unto him, O unhappy and more than miserable Man! is it possible you should be so foolish, as for saving your Life a few days, to deny the Truth? know therefore that tho you hereby avoid corporal Fire, yet your life shall be never the longer, for you shall die before me, and yet have not the honour to dye for the Cause of God, but shall be an example to all Apostates. The Landlord going out of the Prison was slain by two Gentlemen, who had a quarrel against him; Philibert hearing it, protested, that he knew of no such thing before, but spoke as it pleased God to guide his Tongue: Philibert being condemned and carried to execution they drowned his voice by sounding of Trumpets, yet in the midst of the Flames, praying and exhorting the People to Constancy in the Truth, he rendred up his Soul to God. *Clarks Martyr. p. 228.*

XVII. When by the perswasion of Philip King of France, Pope Clement had condemned the Order of Knights Templers, and put many to death; a Neapolitan Knight being brought to suffer, espying the Pope and King of France, at a Window, he with a loud voice said, Clement thou cruel Tyrant, seeing there



‘ there is none left among Mortals to whom I may  
‘ make my Appeal, as to that grievous death whereto  
‘ thou hast unjustly condemned me, I do therefore ap-  
‘ peal to the just Judge, Christ our Redeemer, unto  
‘ whose Tribunal, I cite thee and King Philip, to make  
‘ your Appearance within a year and a day ; where I  
‘ will then open and defend my Cause. Pope Clement  
died within the time, and King Philip soon after, in  
1214. Lipsius Mon. l. 2.

XVIII. A Master of the Teutonick Order, proposed a Match between a young Merchant and a Woman of doubtful Fame : The young man refused the overture, because he that perswaded the Marriage, was supposed to be no hater of the Woman ; the Master resented this refusal so ill, that he contrived the young Man should be accused of Theft, and being condemned he commanded him to be hanged ; prayers and tears were of no avail ; so the Innocent as he was led to Execution, said with a loud voice, I suffer unjustly, and appeal to the supream Lord of Life and Death, to whom he that hath so unjustly condemned me, shall render an account thirteen day after this very day. The Master scoffed at this, but that very day being taken with a sudden sickness, he cryed out, ‘ Miserable Man that I am,  
‘ behold I dye, and this day must I appear before the  
‘ All-seeing judge ; and died presently after. Wanly Hist. of Man.

XIX. A poor Labourer at Calice, who had been an hearer of Mr. Adam Damlip (a famous Protestant Preacher at Calice, when in the hands of the English) saying among some Company, That he would never believe the Priest could make the Lords Body at his pleasure, he was condemned by one Harvey a Commissary there, who railed upon him, calling him heretick, and saying he should die a vile death ; the poor man answered, I am no Heretick, but hold the true Faith of Christ, and whereas thou sayest I shall die a vile death, thou thy self shalt dye a vile death, and that shortly : The Man was burnt, Harvey in half a year



year was hanged and quartered for Treason. Clarks Martyr. p. 427.

XX. In Sweden Johannes Turso, sentenced a man to lose his head, who when all other defence was denied, fell on his knees and with great earnestness said, Behold I dye unjustly and cite thee unjust Judge, to Gods Tribunal, there to answer for my head within this hour. These were looked on as frivolous words, but scarce was the Man beheaded when the Judge himself fell down dead, Delrio. Otho Emp. of Room being reprehended by his Son William then Bishop of Mentz, for his Marriage with Adelaïda, the Emp. was so offended that he sent him to Prison; the Bishop cited his Father Otho to the Tribunal of Christ, And (said he) upon Whitsunday both of us shall appear before the Lord Christ, where by Divine Judgment it shall appear who hath transgressed the limits of his Duty; so the Emperor died on Whitsunday, and his Son the Bishop some short time before, Drexel Op.

XXI. Rodolphus Duke of Austria, being offended with a Knight, caused him to be thrust into a Sack and thrown into the River; the Knight being in the Sack, as yet not sown up, espying the Duke looking out of a Window to behold the Spectacle, cryed with a loud voice, Duke Rodolph, I summon thee to appear at the dreadful Tribunal of the Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to death. The Duke received this Summons with laughter, and said, Well go thou before and I will then present my self; the Year being almost spent the Duke fell into a light Fever, and remembering the Appeal, said, The time of my Death doth now approach, and I must go to Judgment, and died soon after. Dinoth. lib. 8.

XXII. Ferdinand II. of Spain, was a great Man, but rigid in Judgment, seeming to incline to cruelty. About 1312. he commanded two Brothers, Peter and John of the Noble Family of Garvialli to be thrown headlong from an high Tower, as being suspected guil-



ty of the Death of Beneridius, a noble Person, tho' they with great constancy denied it; but finding the King had no regard to any defence they could make, they appealed to the Divine Tribunal, and turning to the King, bid him Remember to make his Appearance there, within thirty days at the farthest; Ferdinand made no reckoning of their words, but upon the thirtieth day after, his Servants supposing he was asleep, found him dead in his Bed, in the flower of his Age, being but twenty four years old. Wanly Hist. Man.

XXIII. Burchardus Bishop of Halberstadt, in 1059. had an unjust controversie with the Abbot of Helverdense about some Lands in Saxony, which the Bishop by force fought to make his own; it was to no purpose to resist so powerful an Adversary; but the injured Abbot some days before his Death sent to Frederick Count Palatine, and intreated him to bear these his last words to the Prelate, That being too weak to contend (tho' the Law was on his side) he gave place, and was departing his Life, but that God would be the Judge to whom he made his Appeal; and that both of them should prepare to order their cause before his Tribunal, where favour and power set aside only Justice should prevail. In a short time the Abbot died of a Fever, and the Bishop as he was mounting his Horse, fell down as if stricken with a Thunderbolt, whose last words were, That he was hurried away to the Judgment Seat of God, there to be Judged. Deltio. Disquisit. lib. 4.

XXIV. Francis D. of Britain, cast his Brother Ægidius into Prison, and falsely accused him of high Treason. Ægidius almost famished, perceiving his fatal hour approached, called a Franciscan out of the window of the Prison, and made him promise to tell his Brother, that within 14 days he should stand before the Judgment Seat of God: The Franciscan found the Duke in Normandy, and told him of his Brothers Death, and of his appeal to the Tribunal of God; the Duke terrified with this Message, gre & ill, and



expired upon the very day appointed. Drexelius Oper.

XXVI. Patrick Hamilton of an honourable Family in Scotland, went into Germany, and became acquainted with Luther and Melancthon at Wittenburg, from thence he went to the University of Marpurg, and for his Learning and Integrity of Life was had in Admiration; however he could not rest till he returned into his own Country, where the Reformation began to break forth, as well in publick, as private, which so disturbed the Popish Clergy, that J. Beaton, A. B. of St. Andrews sent for Hamilton, and after conference he had his Liberty, the Bishop seeming to approve his Doctrine, and that there needed a Reformation in the Church; but the rest fearing their Kingdom of Darkness should be endamaged, perswaded the King, then young & led by him, to go on Pilgrimage to St. Dothess in Ross, that no application might be made to him for saving his Life, who not suspecting their malice, remained like a Lamb among Wolves: The K. being gone, Mr. Hamilton was seized by the Bishops Officers, and carried to the Castle, and next day was brought forth into Judgment, and condemned to be burnt upon several Articles about Pilgrimages, Purgatory, Prayers to Saints, &c. After dinner the fire was prepared, and being tyed to the Stake, he cried with a loud voice, 'Lord Jesus receive my Spirit! how long shall darkness overwhelm this Realm, and how long wilt thou suffer the Tyranny of these Men? The fire was slow, and put him to great Torment; but that which most troubled him, was the clamour of some Friars, who cried, Turn thou Heretick, call upon our Lady, say, Salve Regina, &c. To whom he answered, Depart from me thou Messenger of Satan; and speaking to Cambell a Friar, (with whom he had conferred about Religion, who informed and roared against him to recant) Mr. H. with great vehemency said, 'Wicked Man, thou knowest the contrary, and hast confessed the contrary to me, I appeal thee before the Tribunal of Jesus



Jesus Christ. After which he resigned up his Spirit to God in 1527. Cambell was troubled at these Words, and from that day was never in his right mind, dying mad. Clarks Martyr.

Thus though the Fool hath said in his Heart there is no God, and because Justice is not presently inflicted upon Sinners, Men hardens themselves in Rebellion against Heaven, yet we here find that the Lord is known by the Judgments which he executeth.

## CHAP. IV.

*The Wicked Lives and Woful Deaths of several Popes, and likewise of Apostates and Persecutors.*

**A**fter the Bishops of Rome had tasted the sweetness of Power, Wealth and Prosperity, they lost their Humility and Purity of Religion, and assumed politick and Tyrannical Principles, laying aside the sword of the Spirit, defiling their hands with the blood of Emperors, Kings, Princes and all sorts of people; and hereby apostatizing from Christianity. And the Popes their Successors wallowed in all kind of wickedness, and from being poor persecuted Bishops, became Persecutors of others: But Divine Justice inflicted severe Vengeance both on them and their Instruments; since Apostacy is thought to be the sin of the Holy Ghost, Heb. 6. 4, 5, 6. And God hath not left himself without witness, but hath made them Examples of his Severity, as the following Instances will demonstrate, both as to wicked Popes, Apostates and Persecutors.

I. Pope John 13. was accused of Witchcraft, Magick, lebauchery and Perjury; he dismembred divers Cardinals



dinals for taking part with Otho against him, plucking out the Eyes of some, cutting off the Hands, and Gelling others: He made Deacons among his Horses, and for Money made Boys Bishops: deflowred Reynora and Ann her Neice; put out the Eyes of his Ghostly Father Benedict, brake Windows in the Night, set Houses on fire, drank an Health to the Devil, would say Mass and not communicate; for which and other intolerable Rogueries, he was deposed by Otho in a Council, and Leo the 8th put in his place; but his Whores and his Friends (as soon as the Otho had turned his back) got him in again: From this Gallant our St. Dunstan with a round sum, purchased a Prohibition of Priests Marriages, which caused disturbance in England at that time: At last being taken in the Act of Adultery with a resolute Mans Wife, he received such a deadly wound from the Husband, as in eight days sent him into another World. *Prideaux* *Introduct.*

II. Pope Alexander was a cruel Tyrant, and plagu'd that corrupt Colledge of Cardinals, who had chosen him not for his Vertues but for his Gold. He was void of Faith or Religion, Covetous, Ambitious and barbarously Cruel, and had a burning desire to advance his Bastards, whereof he had many; He set Benefices to sale: He poisoned the Cardinal of Venice, for his Gold and Treasures: In Magick he was very Learned and very wicked: He poisoned his own Father; and likewise Zemes, Brother to the great Turk for 200 Duckets, after he had sworn to secure him. He procured Aid of the Turk against the French King: He caused the Tongue and Hands of Maarivil, a learned Man to be cut off for making an Oration against his Wickedness: In Adulteries he was abominable, and committed Incest with his own Daughter Lucretia the Wife to three Princes, upon whom these Verses are extant.



Lucrece by Name here lies, but Thais in life,  
Pope Alexanders Child, Spouse and Sons Wife,  
And must a Sextus Lucrece always ravish?  
Curst Name! but here's a Father that's most knavish.  
Tarquinius, Nero, this a Sextus too,  
Sextus was ever born Rome to undo.

This Pope never attempted any thing but he first  
consulted the Devil, to whom he gave himself: he  
being accustomed to poyson any whom he disliked,  
prepared poysoned Wine to dispatch some of his Car-  
dinals, which his Butler through a mistake put into  
his own hand, and he drinking it off, with horrible  
cries and Groans expired. His Son Cæsar Borgia as  
ordering a Villain as himself, drinking of it like-  
wise, fell into a very dangerous Disease. Symphon-  
ist. Church.

III. Sylvester 2. was bred up a Conjuring Friar in  
the Abbey of Floriack, where Necromancy was an  
inherent peice of Learning; to perfect his skill he  
went to a Saracens in Sivil, and couzens him of his  
Conjuring Book by being inward with the Magicians  
daughter; then he contracts with the Devil to be-  
come his, upon condition he would conduct him back  
to France, and promote him to the Popedom: Upon  
return to France by his deep Learning, he had se-  
veral Scholars in the Black Art, by the help of whom  
he became A. B. of Ravenna, and then Pope; in which  
state he privately practised his Devilish Mystery; ha-  
ving a Brazen Head instead of a Delphick Oracle;  
consulting with whom when he should die? answer  
was given he should live till he said Mass in Jerusalem:  
this made him confident of a long continuance, yet he  
was couzened by the Devils Equivocation, though he  
was named of Immortality, and that he should never  
die; for as he was singing Mass at Rome in a Temple  
dedicated St. Cross alias Jerusalem, he heard a great  
noise of Devils, who came to fetch him away in the  
middle of Mass; he being much terrified, is said to have  
fainted, and to request that his Hands, Tongue and  
Secrets





Secrets might be cut off, wherewith he had offended God, his Body to be cut in four pieces, and laid in a Cart, and the Beasts to draw it whither they would which being accordingly performed, they drew him to the Lateran Church; and some write that the Body was carried out of the Church by the Devils Beards Theatre.

IV. Gregory 7. without Election of Emperour or Clergy, but by Intrusion got into the Chair, having poisoned 6 or 7 Popes to get the Popedom: He had a trick to shake out sparks of fire from his Sleeve, and by some other ways brought it about that the voice of the People was, Peter the Apostle hath made choice of Hildebrand to be Pope, which was his Name before he changed it to Gregory: He set himself against the Emperour Henry 4. and plotted that when he went to Prayers at St. Maries in Avenon Hill a Villain set a stone to roll down from the Roof to beat out the Emperours Brains but it fell out to the ruine of the Executioner, who



is killed therewith. He threw the Sacrament into the fire, because it did not answer his Demands (as the Heathen Gods did) of his success against the Emperor, whom he Excommunicated, and sent a Crown to Rodolphus, Duke of Suevia, with this Verse  
it,

*Petra dedit Petro, Petrus Diadema Rodolpho.*

That Crown the Rock did give to Peter,

Peter on Ralph bestows in Meeter.

This Crown was sent to cause Rodolphus to Rebel against his Master, wherein he received a defeat and was killed by a Womans tumbling down a Stone upon him, while he was besieging a Castle in Germany; at last he met the Emperor at such advantage, that he was fain to come to his Castle at Canusium, with his Empress and his children barefoot in the Cold Winter; and there to wait 3 days fasting, till he might have Audience, which he at length obtained by the mediation of Madam Matilda, one of the Popes Wenches, or St. Peters Daughter, as they called her, who left her Husband to live with this only Father; when he pronounced Sentence of Excommunication against the Emperor, the new Seat whereon he sat rent in pieces. He condemned Beatus his opinion against the corporal presence, and was against Priests Marriages. He Sainted Liberius against Arrian Heretick, but in a Synod at Brixia he was opposed, and died miserably in banishment. Symons & Church.

V. Adrian the Fourth was an English Man, named, John Brakespear: He would not suffer the Consuls of Rome to have any power, and condemned the A. B. of Brixia for an Heretick in upholding their Rights: He quarrelled with the Emperor Frederick, for not holding Hostler like, his Stirrup, and excommunicated him for claiming his Rights, and writing his name before the Popes: He conspired with his Cardinals to murder the Emperor, and sent a villain to stab him, and an Arabian to poison him; but while this proud Preposterous designed the murdering of others, he lost his own Life



Life by a very despicable Creature, being choakt w  
a Fly, which got into his Throat in drinking a Gl  
of Wine, he was often wont to say, That there is  
kind of Life upon Earth more wretched than to b  
Pope. Symsons Church.

VI. Alexander III. succeeded, He opposed his S  
veraign the Emperor being chosen among strong F  
tions, wherein three or four claimed the place. T  
Emperor coming to Papia to appease this disorde  
sent for Alexander, who instead of obeying exco  
municated him and his own Opposites, and by his ov  
favour and the French Kings purse settles himself  
Rome. The Emperor comes with an Army to corre  
his Insolency; but Hartman Bishop of Brixia by effe  
tual perswasions turns him and his Arms from th  
Pope against the Saracens, where being victorious an  
returning homeward, he was surprized by the Pop  
Treason, who sent his Picture drawn to the Life to th  
Saracens that he might lay wait for him; being here  
by apprehended with his Chaplain, they were brought  
before the Saracen Emperor, and the picture disco  
vering him to be the Man, he used him nobly, appointe  
his Ransom, and guarded him home to Brixia. Th  
Princes of the Empire to revenge this prodigious Tre  
son, joyn together; the Pope flies to Venice wher  
Duke Sebastian protects him: Otho the Emperors Son  
is sent with an Army with positive Orders not to fight  
till his Fathers coming, which the young man ambit  
ous of Glory, neglecting is overthrown and taken Pri  
soner: The Father to preserve his Son, is forced  
to submit, and in St. Marks Church in Venice, he pro  
trates himself before the Pope, who setting his Foot on  
his Neck, repeated that of the Psalmist, Thou shalt  
tread upon Lions and Adders, the young Lion and the  
Dragon shalt thou trample under foot; which the  
Pope applied to the Emperor, who replying, Not to  
me, but to Peter this power is given: The Beast an  
swers as well to me as to Peter. The Pope gratified  
the Venetians, and making what conditions he plea  
sed





I with the Emperor, returned to Rome. Henry  
 was much vexed by this Pope for the Death of  
 Thomas Becket, whom he made a Saint for oppo-  
 sing his Sovereign, who being killed by some Per-  
 sons at the Stairs of the Altar, in the Cathedral at  
 Canterbury, the Murder was charged upon the King  
 the Popes Legate ; and though he swore that he  
 was no way concerned in his Death, yet he was for-  
 ced to kiss the Legates knee, and submit to such  
 punishment as he should appoint him ; one part where-  
 of was, That he should absolutely submit to the  
 Pope in spiritual matters. When K. Henry came  
 from France he went to Canterbury, and when he  
 entered the Cathedral he put off his Shoes and Stockings,  
 went bare-foot to Becket's Tomb, the Stones be-  
 fore so sharp that his feet bled as he passed along ;  
 when he came there, every Monk in the Cloister, with  
 a rod whipt the Kings Back ; yet a Popish Historian  
 says of this Becket, that he was worthy of death and  
 damna-





damnation for being so obstinate against God's Minister his King. Upon this Pennance the Pope granted to the King and his Heirs the Title of Kings of England: Hence it is observed (saith Platina) that all Kings of England must acknowledge the Pope for their Landlord. In this proud Popes time the poor Waldenses increased, tho all manner of Cruelty was exercised upon them. To this Pope N. Maniacutius wrote mad Verses, where he concludes,

As long as there is Goose or Gander,  
We must remember Alexander.

This Pope plagued the World 21 years, and was then hurried out of it in the midst of his ambitious contrivances. Symson Hist. Church.

VII. Pope John 23. called a Council at Rome against the Protestants in Bohemia, the Council set the Mass of the Holy Ghost sung, the Pope placed in his Chair, an ugly Owl came flying in among them with an ill-favoured hooting, and set her self upon

crost



ross Beam, just over against the Pope, casting her  
aring Eyes upon him, they all began to marvel, and  
hispering each other, said, Behold the Spirit is come  
the likeness of an Owl: The Pope blushed at the  
atter, and began to sweat, fret and fume, and judg-  
g it ominous he dissolved the Council; yet calling  
tother, when they were met, in came the Owl as be-  
re, still looking stedfastly upon the Pope; who more  
named said, that he could no longer abide the sight  
her; and commanded her to be driven away; but  
th all the shouts they could make she would not be  
rcecd from her place, till with Clubs and Sticks flung  
her, she fell down dead among them all. After this  
Council was by his Consent assembled at Constance,  
14. in which this Pope for divers intollerable Villa-  
s was deposed, and died miserably. Acts and Mo-  
ments.

VIII. Pope Julius the Second was addicted to War,  
excommunicated Lewes the French King who did  
value it, but Coined Money with this Inscription,  
dam Babylonem, I will destroy Babylon. He is  
to have thrown St. Peters Keys into the River Ty-  
; of whom this Epigram was written.

*When Julius Pope against the French  
Determined to make War,  
As fame reports, he gathered up  
Great Troops of Men from far,  
And to the Bridge of Tyber then  
Marching as he were \* wood;  
His Holy Keys he took and cast  
Them down into the Flood:  
And afterward into his Hand  
He took his naked Sword,  
And shaking it, broke forth into  
This fierce and Warlike Word:  
This Sword of Paul, quoth he, shall now  
Defend us from our Foe,*

\* or Mad.



72 *The Woful Deaths of wicked Popes,*  
*Since that this Key of Peter doth,*  
*Nothing avail thereto.*

This Pope breaking his Oath in not calling a Council, the Cardinals assemble a Council at Pisa to depose him, which he avoided by a Counter-Council at Lateran. He dispensed with K. Henry 8. to Marry his Brother Arthurs Wife: He horribly abused two ingenious Youths, who were sent by the Queen of France to be bred in Italy, of which one wrote,

*To Rome a German came, of fair aspect,*  
*But he returned a Woman in effect.*

And this was written of the Pope himself.

*He that from Greece and Genoa had his blood,*  
*And on the Waves his Birth, can he prove good?*  
*The Genoese Cheats, the Greeks Men Lyars call,*  
*The Sea perfidious, Julius hath these all.*

He Sainted Mother Francis a Roman Matron, for preserving her Chastity by melted Lard, &c. In his time a Cisterian Monk preached at Mantua, that our Saviour was not conceived in the Virgins Womb, but in a place near her heart of three drops of Blood: Of these times Maximilian the Emperor used to say, 'O Eternal God if thou didst not watch over us, how ill would it go with the World which we govern, I being a miserable Hunter; and wicked Pope Julius a beastly drunkard?' This Julius with his Wars and Excommunications, destroyed 200000 Christians within 7 years: He was hurried away in the midst of his Debaucheries. Prideaux Introd.

IX. Pope Julius 3. as soon as Elected gave his Cardinals Hat to a Sodomitical Boy, whom he had abused called Innocentius, at which the Cardinals repining, and asking him the reason of it: What reason had you (said he) to chuse me Pope? Fortune favours whom she



he p'leaseth. John Casa, A. B. of Beneventum, in this Pope's time Printed a Book in defence of Sodomy; by whom also Francis Spira was seduced to Popery and died desperately. This Pope being sick desired some work, which being forbid by his Physicians, he said, he would have it in despite of God; and having appointed a cold Peacock to be reserved for him, when he missed it the next meal, grew into a great rage, and being requested not to be angry for such a trifle, he asphemously answered, 'That if God was so angry with Adams eating an Apple, why might not he be so for his Peacock? From this Pope we had the Reconciliation of Mother Church, submissively taken from the hands of Cardinal Pool in Q. Maries days, which cost the Lives of so many Innocents. Walterius describes the See of Rome under him in these Verses.

What's Rome? even that preposterousness doth show,  
 What's that spelt backward, then thou soon may'st know?  
 Backward 'tis *Amor*, Love; what Love, may hold,  
 is Male Love, most odious to be told.

And Beza plays upon three evacuating Basons, which this Pope used in his filthiness; and thus by letting fly both ends, his Life went after it. Clarks Ex.

X. John 3. otherwise called Pope Joan, was a Lass Mentz in Germany that ran away with an English Monk of Fulda, in Mans Apparel, and studied with him at Athens: thence this Virago came to Rome, and earnestly trussed her points, that after Leo's Death was advanced to St. Peters Chair; where for two years and an half she celebrated Mass, gave Orders, released the Emperor Lewis from his Oath to Aldegisus; won Charles the Bald; takes up the Controversies between the two Hincmars; established the learned Photius in the Patriarchship of Constantinople, writ a new Letter to the Prince of Moravia, and wanted nothing requisite for a compleat Pope but the right order; which defect discovered it self in her going to  
 the



the Latteran, between Coloffes and St. Clement, where without a Midwife she was delivered of a Bastard, and her Life together; for which her Successors have never since gone that unlucky way; and provided a hollow Seat of Porphyry, to search the Popes and prevent Afterclaps. This story of Dame Joan some Popish Writers decry, but we have fifty of their own Authors against them. Prideaux Introdect.

XI. Pope Urbane 6. was cruel and bloody; at his Election he was much graced by Jane Q. of Naples, and Otto of Brunswick her Husband; but the rude Beast soon forgot it, and was the cause of both their deaths to make good that saying,

None looks to be accounted,  
More, than a Beggar mounted;  
He struts with heart full blown,  
When Honour's on him thrown.

At first he was much for Charles K. of Naples, to make his Roguish Nephew Francis Battillus a Prince; but this Friendship was soon turned into spight; and Battillus after his Uncles Death, was stripped of all, according to that Epigram.

When once the Prelate fails,  
His Kin may pair their Nails.

This Pope was cruel to the Cardinals, causing one to be slain, five others to be sowed up in Sacks and thrown into the Sea, three to be knockt on the Head, their Bodies dried in an Oven, and carried about in Chests with him, with their Red Hats on the same; but as he was greedy gathering Money, he fell from his Mule, so bruised that he languished twenty seven days, dying by degrees, and suffered the pains which he caused the Cardinals to endure. Symsons Hist.

XII. Pope Sixtus 4. unjustly vexed all Italy with Wars: One of their own Writers saith, That amongst  
all



all the Pimps of these latter days that built Bawdy Houses, this Pope surmounted them all, for he erected Stews at Rome of double abomination, one for Women another for Boys; he allowed the Family of the Cardinal St. Lucia the use of Sodomy for the 3 hot Months, June, July and August; he caused every Harlot to pay a certain Rate, which amounted to forty thousand Duckets yearly, he provided Shoes for his Concubine Tyrifia covered with Pearls, and died in his Filthiness. Symsons Hist.

XIII. In short, most of the Popes after the first 600 years, were monsters rather than men, and are numbered by an ingenious Person under the following heads, that is, Usurping Nimrods, Luxurious, Sodomites, Egyptians, Magicians, devouring Abaddons & Incureable Babylonians; many of whom, by Gods just Judgments were cut off by Poyson, Stabbing, Plagues, Wars, &c. One Popes name was Bocco de Porco, Hogs or Swines Face, which being ashamed of, he changed it into Sergius, since which Popes have taken up their names by the rules of contraries, the most cruel being called Clement, or Merciful; the most wicked Innocent; the most cursed Popes Benedict or Blessed; the greatest Clowns Urbane or Courteous; and the vilest Wretches Pius. Neither hath Divine Justice less appeared against Apostates and Persecutors, as by the following Examples is evident.

XIV. Judas Iscariot was guilty of this horrible Sin, who being a Disciple, nay an Apostle of Jesus Christ, moved with Covetousness conspired with the Enemy, and Traitor like sold his Lord and Master, the Saviour of the World, into the hands of Thieves and Murderers for thirty peices of Silver. After this execrable deed, for which he was called the Son of Perdition, he could find no peace in his guilty Conscience, being horribly tormented with remorse for his wickedness, judging himself worthy of a thousand deaths, for betraying that Innocent and Guiltless Blood; if he looked up he saw the vengeance of God ready to fall



upon him and destroy him; if he looked down, saw nothing but Hell gaping to swallow him up; the light of the Sun was dreadful to him, and he was weary of his Life; so that being plunged into despair he hanged himself, and burst in two, his Bowels gushing out; and his Memory is abhorred as a dreadful postate from Christianity.

XV. Lucian having professed the Christian Religion under Trajan the Emperor, fell away and became Profane and Impious as to mock at all Religion at the Divinity, so that he was surnamed the Atheist; the Wretch who like a foul mouthed Dog, barked and belched out bitter Scoffs against the Religion of Christ seeking to make it ridiculous and destroy it, was himself torn in pieces by Dogs. Beards Theatre.

XVI. Julian the Apostate brought up from his Childhood in the Christian Religion, and a profest Reader to others in the Church, when he had obtained the Empire revolted from his Profession, and resisted with all his power the Faith of Christ, endeavouring either by force or subtilty to undermine it; he to oblige the Pagans ordered their Heathen Temples to be opened which Constantine his Predecessor had shut up: Thence he took from the Christian Churches and their Ministers those Priviledges Constantine had bestowed on them confiscated Church Revenues, and imposed great Taxes upon all that professed the name of Christ, forbade Schools of Learning to teach their Children, and used many Orders of the Christian Religion in his Heathen Worship: After he had thus laboured to beat down the Scepter of Christs Kingdom, the Scepter of his own was broken; for making War against the Persians, he provided such Gallant Armour, Apparel, and all things else, that he thought to have overcome the whole World belching out threatnings against the poor Christian whom he determined at his return to have utterly destroyed, as was discovered by one of his Council



His Army was so great that he doubted not to conquer all Persia, but this great Army seemed in a little space rather a vast and weak multitude of Women and Children, than an Army of Warriors; for by his ill conduct there arose so great a Famine, that their Horses provided for Battel, were killed to save them from starving, yea many hundreds dyed of hunger; so that when they had any skirmish with their Enemies, they were always put to the rout, and were constrained after he was slain, to beseech the Persians to suffer them to retire, whereby as many as could saved their Lives; and thus this gallant Army was miserably destroyed, to the everlasting infamy of that cursed Apostate, who was struck with an Arrow that was never known whence it came, which pierced through his Armour and wounded him very deep in his side, and feeling his strength fail by reason of his wound, he took some of his Blood into his Hands, and throwing it up in great pride and malice, cryed out, O Galilean, thou hast overcome me; (meaning thereby our Blessed Saviour, whom he in scorn so termed) and so wretchedly gave up the Ghost. One of the Treasurers of this wicked Emperor, who to please his Master forsook the Religion of Christ, died miserably, vomiting Blood out of his Mouth, his privy parts being putrified and consumed with Lice, and could find no remedy. Symsons Church History.

XVIII. Henry 4. of France was bred a Protestant, yet after he came to the Crown when he had almost subdued all his Enemies he turned Papist; not long after John Castile influenced by the Jesuits, intended to have stabbed him with a Knife; but the King at the same time stooping down to take up one of his Lords who was on his Knees, the blow happened on his upper Jaw, cutting out one of his Teeth and wounding his Tongue. It is reported that a Protestant Minister in private conference said unto him, 'Sir you have denied God with your tongue already, and have now received a wound in the same; take heed of denying



him in your heart, lest you receive a wound in the  
 also, which proved a true Prophecy, for riding in  
 Coach thro' a narrow street in Pariot, one Ravillia  
 with a Dagger stabbed him first into the left pap, a  
 with a second blow struck him between the fifth and  
 sixth Rib, cutting asunder the Vein which leads to the  
 heart, of which wound he dyed. De Serres Fr. Hist.

XIX. Among the Cruel Persecutors of the Protestants at Valence in France, was Lambespine a Counsellor of the Parliament, and Porsennas the Kings Attorney who had been Protestants, but were now acting against them, and were both made dreadful Examples of Divine Vengeance; for Lambespine falling in Love with a young Woman, was so extream passionate that he left his Employment to follow her whither-soever she went, and seeing his Love and Labour despised and slighted he pined away with grief, and grew so careless that multitudes of Lice bred and fed upon him issuing from all parts of his Body in great numbers; that his own Misery and Gods heavy Vengeance made him despair of Mercy, and resolved to starve himself to Death; which the Lice seemed to further, for they clustered so thick in his Throat that no sustenance could pass down; and when some resolved to force him to eat Broaths, they were forced to bind his Arms and put a gag into his Mouth, while they poured in food; being thus gagged he died like a mad Beast, the abundance of Lice in his Throat choaking him; which was so terrible an Example, that the Papists themselves said, 'As he had caused the Ministers of Valence to have Gags thrust into their Mouths, and so to be put to death, so he himself died with a Gag in his Mouth.' Hist. Fr. Persecut.

XX. As for Porsennas who was a Butcher to the poor Protestants; he sold his Estate with his Wives to raise Money to buy his place, hoping to get a great deal by his cursed Office, but being disappointed, he fell into despair of Gods Mercy, and also into an unknown Disease; those whom he had put to death still



representing themselves before him; so that as one deprived of his reason, he defied the Almighty and called upon the Devil in a horrible manner, which his Clerk hearing he discoursed to him of the Mercies of God out of several Scriptures, but instead of returning to God by Repentance and Prayer, he continued more obstinate and called to his Clerk, saying, Stephen, Stephen, thou art Black, so I am and it please you, quoth he, but I am neither a Turk nor Moor, but a Gascoigne, with red Hair: No, No, said he, not so, but thou art black with sin, That is true quoth he, but I hope in the bountiful Mercy of God, that for the Love of Christ who dyed for me, my black sins shall not be imputed to me; Upon which he being more enraged, called his Clerk Lutheran Hugonot, Villain, &c. desiring his Friends who rusht in at the noise, that Stephen should have Bolts clapt on his Legs, and be burnt for an Heretick: In brief his Rage so increased that he died with horrible outcries, his Creditors scarce drawing his Carcass out of his Bed, seized upon all his Goods, not leaving his Wife and Children a Bed of Straw to lye on; so grievous was the Curse of God upon him and his House. Hist. Persecut.

XXI. In Edward 6. Reign, Rich. Denison was a zealous Professor of Religion, and an Instrument of converting a young Man to the Faith: In the Reign of Q. Mary, this young Man was cast into Prison for Religion who remembering his old friend, to whom he always had a Reverend Respect, he sent to know whether he was imprisoned and finding he was not, desired to speak with him; and when he came asked his Advice; whether he thought it comfortable for him to remain in Prison; and would encourage him to burn at the Stake for his Religion; Denison answered, 'That his cause was good, and he might with comfort suffer for it; but for my part (saith he) I cannot burn: But he that could not burn for his Religion, by Gods Judgment burned for his Apostacy; for shortly after his



Shop and House being on Fire, while he was earnest to save his Goods, himself was burnt. Acts and Monuments.

XXII. Francis Spira a Lawyer of Cittadella in the Territories of Venice, a Man of great Credit and Authority in his Country, who imbraced the true Religion with extraordinary zeal, teaching it to his Family and Friends 6 years, whereby he stirred up the malice of the Popish Clergy, so that they complained to the Pope's Legate. When Spira foresaw his danger, after he had long debated the matter in his own Conscience, the Flesh and worldly-Wisdom prevailing, he resolved to go to the Legate, and by doing whatever he should command him, to appease his anger; and coming to Venice, he subscribes to a Catalogue of pretended Errors which the Legate had drawn up, with his Confession annexed, which he promised to declare in his own Town, acknowledging the whole Doctrine of the Church of Rome to be true and holy, and abjuring the Opinions of Luther, and all such Hereticks. As he was going home he began to consider how wickedly he had denied Christ and his Gospel at Venice, and what he promised to do in his own Country; and being confounded with fear and shame, he thought he heard a voice thus speaking to him; 'Spira what dost thou here? Whither goest thou? Hast thou unhappy Man given thy Hand-Writing to the Legate? yet see thou do not seal it in thy own Country; Dost thou think Eternal Life so mean a thing, as to prefer the present Life before it? Remember Man that the sufferings of this Life are not comparable to the Glory that shall be revealed: If thou suffer with him thou shalt also reign with him: Thou canst not answer what thou hast already done, yet the Gate of Mercy is not quite shut, heap not sin upon sin, lest thou repentest too late. Now was Spira in a Maze, not knowing which way to turn; and when he came home, he acquainted his Friends with what he had done at Venice, and what he had promised to do there



there; and now the terrors of God on one side, and the terrors of the World on the other, did continually torment him; they without more ado persuaded him to it; so going to the Mayor, he offered to do what was enjoyned him by the Legate; but all that night the miserable Man was vexed with restless cares without a minute of sleep; yet next morning he desperately in the presence of the whole Assembly, recited his infamous Abjuration of the Protestant Religion, after which he was fined thirty pieces of Gold, and so restored to his Dignities, Goods, Wife and Children: As soon as he departed, he thought he heard this dreadful Sentence; 'Thou wicked wretch thou hast denied me; thou hast renounced the Covenant of thy Obedience thou hast broken thy Vow; hence Apostate bear with thee the Sentence of thine eternal Damnation: Spira trembling and quaking, afflicted in Body and Mind fell down in a swoond, and from that time forward, he never found any ease or peace in his Mind, but professed That he was captivated under the revenging hand of the Almighty God, that he continually heard the Sentence of Christ the just Judge against him; when his Friends brought him able Physicians he said, 'Alas poor Men, how far are you wide! it is neither Plaister nor Drugs, that can cure a wounded Soul cast down with the Sense of Sin, and the Wrath of God; it's Christ only that must be the Physician, and the Gospel the sole Antidote; he was about fifty years of Age, his understanding active, quick of apprehension, witty in discourse above his ordinary manner; he refused nourishment, which his Friends forcing upon him, he was very angry, crying out, 'You strive to make me tire out in this misery, I would soon be at an end; O that I were gone from hence, that some Body would let out this weary Soul. One asked what he conceived to be the cause of his Disease; upon which he brake out into a lamentable discourse of the passages formerly related, and that with such passionate expressions as made many weep, and most tremble;



His Friends minded him of several Promises out of the Scripture, and Examples of God's Mercy; 'My Sin saith he, are greater than the Mercy of God, for I am one of those damned Reprobates whom God would not have to be saved, since I willingly, and against my Knowledge denied Christ; and I feel that he hardens me, and will not suffer me to hope: One time seeing a Knife on the Table, he snatched it up to have mischieved himself, but being prevented, he said, 'I would I were above God, for that he will have no Mercy upon me; in this Condition he lay eight Weeks in a continual Burning, neither desiring nor receiving any thing but by force, vehemently raging for drink, ever pining, yet fearful to live long, dreadful of Hell, yet coveting Death, in a continual Torment, yet his own Tormentor; and thus consuming with Grief and Horror, Impatience and Despair, like a living Man in Hell, he represented an extraordinary Example of Gods Justice and Power, and thus ended his miserable Life. *Clarks Mirrour.*

XXIII. It is observable that most of the Roman Emperors who raised those ten horrid Persecutions against the Christians, came to untimely ends. Neither hath Divine Justice spared others since, who have destroyed innocent Souls meerly for their Religion, of which are many remarkable Instances, and among others these following. A Counsellor of the Parliament of Provence in France, was so furious against the Protestants, that to dispatch them to the Fire, he staid in the Hall of Judgment from morning till night, causing his Meat and Drink to be brought thither; but whilst he was thus wickedly industrious, a little sore rose upon his Foot, at first only as if a Wasp had stung the place, yet encreased so extreamly the first day, that his whole Foot was inflamed, and it was judged incurable, unless he would cut off his Foot to save the rest of his Body, which he not yielding to, next day his whole Leg, the third day his Thigh, and the fourth his whole Body was inflamed, of which he died, his Corps



Corps being parched as if roasted by a Fire; thus he that was so hot in burning poor Christians was by the secret Flame of God's Warth, burnt and consumed to Death. Hist. France lib. 2.

XXIV. John L. of Oppede, another chief Instrument against the Protestants in France, who with his murdering Army committed such Barbarities, as Heathens would blush at; so that abundance of Complaints were made against him, and he summoned to appear before the Parliament at Paris, to answer the Murders, Extortions, and other Villanies laid to his Charge; being Convicted he was not only released but restored to his former Estate; but tho' he escaped the hands of Men yet not the hand of God; for when he was in the height of worldly Prosperity and busier than ever in persecuting Protestants, a Flux of Blood came thro' his privy Parts, which engendring a Carnosity hindred his Urine, so that with horrible outcries he gave up the Ghost, feeling a burning Fire broiling his Intrails from his Navil upwards, and an Infection putrifying his lower Parts, beginning to taste even in this Life, that Vengeance of Eternal Fire prepared for the Devil and his Angels. Hist. France.

XXV. Felix Earl of Wurtemberg, a Captain to Charles V. being at Supper at Ausburg, with many of his Companions, they breathed out horrible threatnings against the Protestants, and the Earl swore before all of them, that before he died, he would ride up to his Spurs in the Blood of the Lutherans; but the same Night he was strangled and choaked in his own Blood, and so he did not ride, yet he bathed himself, not up to the Spurs, but up to the Throat, not in the Blood of the Lutherans, but his own Blood, and miserably ended his Life. Flaccius Illyricus. John Martin of Piedmont, boasting he would root out the Protestants, and in Gallantry cut off a Ministers Nose of Angrogne, was set upon by a Wolf which bit off his Nose, as he had abused the Minister, so he grew mad and died miserably, which strange Judgment was much discoursed of, because



84 *The woful Deaths of wicked Popes,*

because it was never known this Wolf had done hurt to any Man before. Acts and Mon.

XXVI. Albertus Pighius a great Enemy to the Gospel, called the Lutherans Scourge, being at Bulloign at the Coronation of the Emperor, to behold the Pomp and Glory thereof, the Scaffold whereon he stood, fell down, and Pighius came tumbling headlong amongst the Guard that stood below, and fell upon the points of their Halberds, which ran quite thorow his Body, the rest of the Company escaping without any great hurt. French Hist.

XXVII. In the Reign of K. Henry 8. Adam Damp-lip a worthy Protestant Preacher, was condemned as a Traitor, only for defending the Christian Religion against Popish Superstitions: Sir R. Ellaker Knight, Marshal of Callice was to see him executed there, and was so great an Enemy, that he cryed out to the Hangman, Dispatch the Knave, make an end, not suffering him to clear himself from the Treason he was charged with, but was not proved against him; yea swore, that he would not stir till he saw the Traitors Heart out. After a while in a Skirmish between the English and French at Bulloign, Sir Ralph was slain with divers others; after they had stripped him they cut off his Privy Members, and pluckt the Heart out of his Body, leaving him a terrible example to all bloody Men; for there was no cause why they should use him so, more than the rest, but only the Judgment of Heaven upon him. Beards Theatre.

XXVIII. James V. K. of Scotland, by the Instigation of the Popish Bishops was a great Persecutor, and gave Commission to Sir James Hamilton to prosecute all Hereticks, saying, 'None of that sort should expect any favour at his Hands, nay not his own Sons, if found guilty: But this continued not long, for Sir James Hamilton, was accused of a design against the Kings Life, for which he was executed: And a War breaking out with England, the King found his Nobility averse in assisting him, which much discontented him:



him: These thoughts with some fearful Visions much terrified and altred his Mind from those extremities the Clergy put him upon; for one night as he lay at Linlithgow, it seemed that Tho. Scot, Justice Clerk, came to him with a Company of Devils, crying Woe worth the day that ever I knew thee or thy Service, for serving thee against God and his Servants, I am now judged to Hell torments: Awaking he called for Lights and told his Servants what he had heard and seen: next morning word was brought, the Justice Clerk was dead, which fell out just at the time when the King was so troubled, and almost in the same manner, for he died in great terror of Mind, often repeating these words; By the Righteous Judgment of God am I condemned; and the manner of his Death answering the Kings Dream so exactly, made it yet more terrible to him. Another Vision he had which did more affright him, for he thought Sir James Hamilton came with a drawn Sword in his Hand, and cut off both his Arms, threatening in a short time to return and deprive him of his Life, with which he awaked, and as he lay musing what his Dream should signify, news was brought him of the Death of his two Sons, James and Arthur, the one dying at St. Andrews, and the other at Sterling at one and the same hour, The next year 1542. being overwhelmed with grief he died at Faulkland, in the 32 year of his Age; a little before he died, his Queen was delivered of a Daughter, he burst forth into a passion saying, It came with a Lass, (meaning the Crown) and it will go with a Lass, Fie upon it. Spotswood Hist. Scotland.

XXIX Drahomir a Queen of Bohemia, was an implacable Enemy to the Christians, and caused many to be slain; but as she passed over a place where the Bones of some pious Ministers who had been martyred lay buried, the Earth opened and swallowed her up alive, with the Chariot wherein she was, and all in it; which place is to be seen before the Castle of Prague to this day. About 1488. some Popish Bishops in Bohemia





mia stirred up the Queen who was then with Child, to move K. Uladisslaus her Husband severely to punish the Piccards or Protestants, the Queen pleased her self in thinking what grateful Spectacles she should have to see some of them burnt, or beheaded, or drowned in the River : But it pleased God, before she saw it effected she fell in Travel, and could not be delivered, so the Physicians advised, that the Child should be cut out of her Womb, which being done the Child lived, but the Mother died. Two years after the Bishops by their Importunity prevailing with the King to use sharp Remedies against this growing Religion; an Edict was drawn up, That all the Piccards or Protestants, without distinction of Age or Quality, should be murdered. This Edict was brought to the Assembly of the States at Prague, to be confirmed : Many of the Nobility opposed it, but by the Subtilty of the Chancellor and his bloody Associates, it was at last carried by



by the Major part. The Chancellor as he returned from the Parliament, visited a Nobleman of his Acquaintance, and with great rejoycing told him what was concluded against the Protestants: The Nobleman having a Servant by, who was a favourer of them, asked him how he liked this Decree? The Servant answered, That all parties were not agreed: The Chancellor suspecting some Conspiracy, asked him, who durst oppose the States of the Kingdom: The Servant said, There is one in Heaven, who if he were not Present at your Councils, you have consulted in vain: The Chancellor replied, Thou Knave thou shalt find that, as well as the rest of you; and so rising up in a fury, a Carbuncle arose upon his foot, which turned to a Disease called *Ignis Sacer*, of which he died in much misery. *Clarks Martyr.*

XLI. Another very forward in promoting this Decree, in his return home alighting out of his Chariot to make water, struck his Privy Member on a sharp Nail in the Boot, whereby, as he fell forward, he drew out his Guts and Entrails, & gave up the Ghost. Another who promoted this Cruel Decree, as he was hunting, his Horse threw him, and one of his Arrows ran into his Thigh, and came out at his Loins, whereby he died a very painful Death. The year after, two German Tradesmen were apprehended at Prague, and by the Monks accused of Lutheranism, for which they were condemned and burnt: One of their persecutors was so violent against the Protestants, that he wished they were all hanged, burnt, or beheaded by his hands; but it pleased God that shortly after all these evils fell upon himself; for being in debt, for trouble and vexation he hanged himself; and when his friends had privately buried him, the People hearing of it digged up his Carcass, and the Magistrates ordered it to be burnt, but when the wood was consumed, and the Body only scorched one came and cut off his head. *Clarks Martyr.*



XLII. Neither has the Almighty failed to shew displeasure against wicked Persecutors in our Country, in Queen Maries Reign. Alexander the Keeper of Newgate, used to go to bloody Bonny Story, Cholmely, and the rest, crying out, Rid my Prison, Rid my Prison, I am too much pestered with those Hereticks; this Wretch dyed a miserable death his Body being so swoln, that he was rather like a Monster than a Man, and his Intrails so rotten, that no could abide the stink; his Son James, to whom I left a great Estate soon wasted it all, saying in a jeer, I gotten, ill spent; and as he went through Newgate Market he fell down dead. John Peter, Son in Law to this Alexander, an horrible Blasphemer, (who used to say, If it be not so, I pray God I may rot before Die) was cruel to the poor Christians in Prison, but Divine Justice met with him, for his Body rotted away by piecemeal and he died miserably. Robert Baulding as he was apprehending William Seaman the Martyr being stricken with Lightning pined away and died. Ralph Lardin, the betrayer of George Eagles, was afterwards Arraigned and hanged; as he stood at the Bar, he said, This is justly fallen upon me, because I betrayed the Innocent Blood of that good and just Man George Eagles, who was condemned by my means, and I sold his blood for a little Money: The like vengeance fell upon Rich. Petto and Justice Brown, both cruel Persecutors of George Eagles: One Dale, a Promoter and Persecutor, was eaten up of Lice, and Died. Dr. Berry, Commissary of Norfolk, another bloody Persecutor, as he was walking with one of his Concubines, fell down with an heavy groan and never stirred after. A Persecuting Suffragan of Dover having been with Cardinal Pool for his blessing, coming out of the Cardinals Chamber, fell down stairs and broke his Neck. Acts and Mon.

XLIII. Sir Tho. Moor L. Chancellor of England, was a sworn Enemy to the Gospel, by Fire and Sword, and as if he designed thereby to get renown, he caused



caused a sumptuous Tomb to be erected, to eternize the memory of his Cruelty, whereon was engraven, That with all his might he had persecuted the Lutherans, but contrary to his expectation he was executed himself for high Treason; his Head was taken off, and his Body found no other Burial but under the Gibbet. Beards Theatre. These and many more such Examples make good that of the Psalmist, 'God hath prepared for the wicked the instruments of Death, he ordaineth his Arrows against the Persecutors, Psal. 7. 13.

' If the Reader desire to know more of the Cruelties of the Papists in all Countries, for above six hundred years last past, and Gods Judgments upon Persecutors, he may find it at large in a little Book, called *Martyrs in Flames*, of a shilling price, and sold where this Book is to be had.

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## C H A P. V.

*Fearful Judgments upon Cruel Tyrants, Murderers, and other notorious and debauched Persons, with the wonderful discovery of several Murders, &c.*

**I**T appears in History that a multitude of proud, cruel, and vicious Princes and Governours in former Ages, have thought their Will ought to be their Law, and gloried in Tyrannizing over their Subjects; However it hath pleased God to discover his abhorrence of such practices, by his severe Judgments upon them, as well as that crimson sin of Murder, and to retain in us a horror thereof, hath by strange and miraculous ways brought to light deeds of Darkness, and their bloody Authors out of their greatest privacies to condign Punishment



ishment. Neither hath Lust, Revenge, and other notorious Enormities, escaped Gods Justice, as by following relations remarkably appears.

I. Ptolemæus Pisco King of Egypt, caused his Memphisites (whom he begot of his Wife and Sister Cleopatra) to be slain, and his Head, Hands, and Feet to be cut off, and put into a curious Casket, and sent to his Mother as a present upon his Birth-day; and when he perceived that by his barbarous Tyranny he was grown odious to his Subjects, he caused a School where most of the Children of the Nobility, and others were educated, to be encompassed with Fire, and Men with drawn Swords assaulted them, whereby they were all destroyed, not one escaping; but what he thought was his Refuge proved his Ruine, for the People were so incensed with this cruel Act, that they unanimously fell upon him, and tore him to pieces.

II. In 830. Popiel K. of Poland gave himself over to all manner of debauchery, so that his People scorned and despised him; he fearing they would set up one of his Kinsmen in his stead, by the advice of his Wife, whom he furiously loved, feigned himself sick, and sent for all his Uncles Princes of Pomerania (being twenty in number) to come to see him; whom lying in his Bed, he earnestly desired, That if he chanced to die, they would chuse one of his Sons to be King; which they promised, in case the Lords of the Kingdom would consent. The Queen enticed them all to drink a Health to the King, which as soon as they had done, they were seized with intollerable pains, by the corroding poison in their Drink, and in a short time all died. The Queen gave it out as a Judgment of God upon them, for Conspiring the Death of the King, and caused their Bodies to be taken out of their Graves, and cast into the Lake Goplo, over a City called Grosphitz: But by a miraculous Transformation, an innumerable company of Rats and Mice rusht out of those Bodies, which went and assaulted the King, as he was with great Jollity feasting  
in





his Pallace: The Guards endeavoured to drive  
 away with Weapons and Fire, but all in vain.  
 King perplexed with this extraordinary danger,  
 with his Wife and Children into a Fortrefs, yet  
 he seen in that Lake of Goplo, whether he was  
 filled with such a number of those creatures, that  
 Land and the Waters were covered, and they  
 roared and hissed fearfully; and entering in at the  
 windows of the Fortrefs, they devoured the King, his  
 Wife and Children, and left nothing of him remain-  
 ing, by which all the Polonian Princes were extin-  
 guished, and Pyast a Husbandman was Elected King.  
 See Cosmography.

1. Hatto Duke of Franconia, Abbot of Fulden,  
 chosen Archbishop of Mentz in 968. In which  
 year was a grievous Dearth, and the Poor being ready  
 to starve, he caused great companies to be put into  
 the streets, pretending they should receive Corn, but caus-  
 ed the Barns to be set on Fire, and the poor people



to be miserably burnt therein, saying, That the poor were like Rats and Vermin, who eat up the Fruits of the Land. Not long after an Army of Rats gathered together, no man can tell from whence, and set upon him so furiously, that into what place soever he retired they would fall upon him; if he climbed into Chambers, they would ascend the Wall and enter in at the Windows; and the more men attempted to destroy them the more they encreased. This wretched Prelate seeing he could find no place by Land safe resolved to seek refuge on the Waters, and got a Boat to convey him to a Tower in the midst of the Rhine, near a little City called Bingen; but the Rats in innumerable heaps swam to the foot of the Tower and clambering up the Wall entered therein, and fell upon him gnawing, biting and tearing of him till he died. This Tower is yet to be seen, and at this day is called Rats Tower. It is also remarkable that whilst the Archbishop was yet alive and in Health, the Rats gnawed and rased out his Name painted on many Walls. Heylins Cosm.

VI. Andronicus was a cruel Tyrant, exceeding in Ambition, Murder, Adultery, Incest and the like. He Traiterously Murdered the Son and Heir of Emanuel the Emperor, causing him to be tyed up in a Sack and drowned in the Sea: After which by violence he possessed the Empire of Constantinople: Having attained his desire, he committed all manner of Villanies; ravishing Women and Virgins, and after giving them to his Pimps and Ruffians; yea he committed a Rape upon his own Sister; and to secure himself in this Tyrannical Estate, he murdered most of his Nobility, and all that had any shew of Civility or Honesty, living by Robbery and Extortion; whereupon his Subjects no longer able to endure his vile outrages, rise up, and besieging him, at last got him into their hands, whom they used with as much Cruelty as he had exercised upon them; For having deprived him of



his Imperial Ornaments, they pluckt out one of his eyes, and then set him upon an Ass with his Face to a Tayl, which he held in his hand instead of a Scepter, and a Rope about his Neck instead of a Crown; and then led him through all the Streets of Constantinople, the People shouting, reviling, throwing dung, dirt, and spittle upon him, and Women their amber-pots upon his Head; Lastly, he was carried to the Gallows and there Hanged. Beards Theatre.

VII. Alexander a Tyrant in Thessaly was of a cruel disposition, causing some men to be buried alive, others put into the Skins of Bears and Wild Boars, and then set his Hounds upon them; and one Day as the inhabitants of a City in League with him, were assembled in Council, he caused his Guard to inclose them round and kill them all. He consecrated the spot wherewith he had slain his Uncle, and crowned it with Garlands, calling it the Happy Killer. When at a Tragedy where Hecuba and Andromache were represented, he could not forbear weeping, and went out, lest it should be observed that he pitied those wretched Sorrows, who never had compassion for the multitude of Citizens he had cruelly murdered; now this Tyger was guarded with Troops of Souldiers night and day, and had a furious Dog constantly wait on him, which was tied to his Chamber door every night, yet by his Wives means he was killed, she letting in one of her own Brothers, with whom she had conspired to murder him; who finding him fast asleep, took him by the Heels and another by the Head, and wrung his Neck behind him, the third thrust him through with a Sword, she all the while giving them light to dispatch their Business. The Citizens got the dead body, which they drew about the Streets, and then threw it to be devoured of Dogs. Plut. Lives.

Nero that Monster of Men, was educated under Seneca and Seneca, and for the first five years behaved himself very well, so that Trajan used to say, That the Emperors came short of Nero's first five years; but



but then fell into all Wickedness and Debauchery. He came into the Publick Theatres, and took delight in the Applause of the Vulgar, and the Crowns which they gave him for Singing and Playing on the Harp; and would not suffer any to depart out of the Theatre while he was Singing, what occasion soever they had, so that Women with Child were delivered in the Theatre, and others being tired with hearing him would get over the Walls, or seem to be dead that they might be carried out; he caused his Statue to be made in the Habit of an Harper, and also on his Coin; he exercised his Lust, Luxury, Covetousness and Cruelty at first privately, but after openly; when it began to be dark he would go to the Taverns, and about the Street doing Mischief to many, by beating and abusing them, and if they resisted, throwing them into Privies; he would break open Shops and Rob them, and his Quarrels oft endangered his Life; he was once almost beaten to death, by a Man whose Wife he had abused; after which he had Tribunes following him at a little distance. His Feasts were from Noon till Midnight attended with Whores and Women Pipers: He was given to Sodomy, and caused the Genitals of a Boy called Sporus to be cut off, to have made him a Woman, and to be dressed and brought to him like a Bride; whereupon one merrily said, That it had been well for the World, if Nero's Father had had such a Wife: He committed Incest with his own Mother Agrippina, and caused one Pythagoras to marry him, as he himself married Sporus: He invented such Bestialities between Men and Women as are not fit to be named: He murdered his Wife Octavia, by whom he had the Empire; and married Poppea Sabina, (whom he took from her Husband a Roman Knight) and loved her dearly; yet when she was great with Child, he coming home late one Night from his Charriot-driving, and she chiding him for it, he kicked her on the Belly and killed her: He was of a cruel and bloody Disposition, hastened the Death of Claudius by Poison, which he would



ould often boast of and rail against him, tho he received the Empire by him. Agrippina his Mother went to an Astrologer, to know the fortune of her Son Nero, who told her he should be Emperor, but he should see the Death of her, to which she replied, Let him kill me so he does but Reign: The first part of the Prophecy was accomplished, and the last now followed; for having attempted by poison and other ways to take away her Life, which not succeeding, he sent a Centurion to murder her; Agrippina seeing him coming with his drawn Sword, took up her cloaths and exposed her naked Belly, bidding him strike that, since her Womb had brought such a Monster into the world. After she was slain, Nero came to view her naked Body and her Wounds, and without any concern said, I did not think I had been born of so beautiful a Mother: He caused her Womb to be ript up, that he might see the place wherein himself had lain; After such horrid fact he was continually tormented with images of Conscience, and protested, That his Mother when appeared to him with burning Torches, lashing him for that cruel Murder; yet he continued his Butcheries, murdering his Aunt Domitia; and Antonia the Daughter of Claudius, for refusing to marry him she was slain; pretending she went to make Innovations in the State. He hired Conjurers to lay the Ghost of his Mother: He caused Crispinus his Son in law by Poppea to be drowned: He slew many others, who by blood and affinity were near him: He murdered Aulus Plautus a young man, after he had by violence committed Sodomy with him: He forced his Master Seneca to kill himself, tho' he had often sworn that he would perish himself, rather than do him hurt; and he gave poison to his other Master Burrhus. Divers rich Men, and others who helped him to the Empire he murdered, by mixing Poison in their Food or Drink: Neither was he less cruel to others, especially after two Conspiracies; some of the Conspirators



rators confessed the Fact, saying, That they knew no but by his Death how to free him from all that wickedness wherewith he had defiled himself. Nero asking Sulpitius Aper a Centurion, why he conspired against him, he answered, Because I knew not how by any other means to do thee a kindness. After this he set no bounds to his Cruelty, murdering whom he pleased. He gave not above an hour to any, and had Chirurgions ready, to cut all their Veins if they made any delay : His Profuseness and Prodigality answered his Cruelty ; saying often, That those who proportioned their Expences to their Incomes, were sordid and covetous ; and that they only who most profusely and prodigally wasted their Estates, were magnificent and praise-worthy. He never put on the same Apparel twice : He was extravagant in Building, and when his Treasury was exhausted, endeavoured by Rapine and Forgery to enrich himself. When he conferred an Office upon any Man, he would say, Thou knowest what I want, Let us make it our Business that none may have any thing but our selves. He took the curious Images of the Heathen Gods of Gold and Silver out of the Temple and sold them ; neither did he spare the City of Rome, for being displeased with the Buildings and narrowness of the Streets, he sent some Villains to set it on Fire, and went up to the top of Mœccenas his Tower, to feed his Eyes with that pleasant sight, and in a Players Habit tuned his Harp and sung the burning of Troy. When he heard how ill he was spoken off for this Act, he reported it was done by the Christians, using all manner of cruelty toward them, and exposing them to the Fury of the people, as Burners and Destroyers of Cities, and as Enemies to humane Society. He caused some to be clothed in wild Beasts Skins, and torn to pieces with Dogs ; others were crucified, some he made Bonfires of to light him in his night sports : In brief such exquisite Torments he put them to, as caused their Enemies to pity them, and whereas Tiberius used to say, ‘ After my death let the



the World be destroyed by Fire, Pestilence, Famine, &c. Yea (said Nero) let it be destroyed in my Life time, that I may be a Spectator of it. But Justice at last overtook him, for being adjudged by the Senate to be an Enemy to Mankind, he was condemned to be whipt to death through the Streets of Rome, and his Armies forsaking him, to avoid this dishonourable Death, he hid himself among Briers and Thorns, and desired his Attendants to kill him, which they refusing, he cryed out, I have neither a Friend nor an Enemy, miserable man that I am, and so slew himself. Sueton.

XI. Trigellinus Captain of Nero's Guard, was a principal Abettor of him in his Tyrannies, and in the Death of many great Personages in Rome, enriching himself with their spoils: After the Death of Nero, (whom in his extremity he forsook) he wallowed in all manner of Debauchery; now though he was worthy of a thousand Deaths for his Cruelties toward many Citizens, yet by bribing the chief Favourites of the succeeding Emperor Galba, he escaped; but when Otho was installed in the Empire, he to gratifie the Romans, sent to apprehend him, who was then in his Drunkenness in the Fields, rioting and sporting with his Harlots, and finding himself surprized, and no way to escape, though he had prepared Boats to carry him away in any danger, and not able to bribe the Messenger sent to take him, though he offered great rewards, he entreated only the favour to shave his Beard before he went, which being granted, he took a Razor, and instead of shaving, cut his own throat. Beards Theatre.

XII. Antonius Heliogabillus, was infamous for cruelty, gluttony, lust, and all wickedness, and his Death answerable to his Life; he had his Name from an Idol of the Sun, whose Priest he had been in Syria, being rich, by his profuse gifts to his Souldiers, was chosen Emperor. Such was his Luxurious pomp, that he used Balm in his Lamps, and filled his Fish-



Ponds with Rose-water. His Garments were of fine Gold, and costly Silk; his Shoes glistered with pretious Stones, he was never served two days with one kind of Meat, nor wore one Garment twice; he doted upon his Mother, with whom he committed Incest, and did all by her appointment, and was the first that brought a Woman into the Senate, causing her to sit in the Consuls Seat; he erected a Senate of Women, wherein many ridiculous Laws were made; he exercised all manner of filthiness in his Palace, and exceeded all others in Lust and Uncleanness; and being unapt by Nature for the Act of Generation, he would turn himself into a Woman, and sought through the World for those who were most prodigious for Debauchery to exercise their Lust upon him; he had some days for Dinner the Brains of Estriches, the Tongues of Popinjays, and other singing Birds; when he was near the Sea he would never eat Fish, but in places far distant from the Sea, he was served with most delicate Fish; his Table was furnished with seven thousand Fishes, and five thousand Fowls at one Supper; in his progress he was attended with six hundred Chariots; he cruelly Sacrificed young Children, and conferred the best Offices upon Bawds, Fiddlers, Players and the like; and was an Enemy to all sobriety; and when he was foretold by his Astrologers that he should Die a violent Death, he provided Ropes of Silk to hang himself, Swords of Gold to Stab himself, and strong Poysons in Jacinths and Emeraulds to Poyson himself, if he should on a sudden be forced thereto; he made an high Tower, and covered the floor with plates of Gold inlaid with pretious Stones, and underneath the Window the ground was covered with Sands of Gold, from whence he might throw himself down if pursued by his Enemies; but Divine Vengeance would not suffer him to Die as he desired, for his Souldiers abhorring him, went to seize him, upon which he fled into an House of Office, where they flew him, dragging him through the Streets of Rome,



Rome, and crying out, behold a Whelp of Cruel and Insatiable Lust, and then threw him into Tyber, fastening a great stone to him, that he might be seen no more. Sueton. Hist.

XIII. Caligula another Roman Emperor, shewed his Cruelty first to his own Kindred, disinheriting and slaying Tyberius Coheir with him; he compelled his Father in Law to Murder himself, envying his Nobility, Virtues and Affinity to him: He abused Virgins, Wives and Noble Women; he caused his Grand-mother to kill her self for reproving him, and accusing his two Sisters, with whom he had committed Incest for Adulteresses and Conspirators, banished them; he caused the head of the Image of Jupiter to be taken off, and his own to be put in the place: He built his Palace to the Market-place, and set up the Images of Pollux and Castor at his Gate, and oft standing between them, would cause all that passed by to worship him as a God, and some of his flatterers called him Jupiter; he caused a Temple to be built for his God-head, and had Priests and Sacrifices; he used Magistrates scornfully, and would reach forth his Hands and Feet to the Senators to be kissed, and those who had this favour must publicly thank him for it in the Senate; some of the Senators he privately Murthered, and yet would have them call'd for as if Living, and after would declare they had Murdered themselves; many persons of Quality he would stigmatize, dismember, condemn to the Mettle-Mines, to mend High-ways, to be cast to Wild Beasts, or be Sawn asunder: He compell'd Parents to be present at the Torments of their Sons, and one excusing himself by reason of sickness, he sent his Litter for him; another for asking whether he might not shut his Eyes whilst his Children were tormented, he caused to be slain; another Father he brought home from seeing the miserable Death of his Son, and would force him to laugh, jest, and be merry. A Roman King being cast to the Wild-Beasts, declared he was innocent, upon



which he caused him to have his Tongue cut out, and then to be cast to them again. If he wanted Criminals to throw to the Wild-Beasts, he caused his Officers to seize any that stood near, and throw them to be torn to pieces, having first cut out their Tongues, that they might tell no Tales; when he designed to destroy any of the Senators, he suborned some person to go into the Senate-house, and there proclaim him a publick Enemy, and so Murther him; neither would he be satisfied, till his Members and Bowels were drawn about the Streets, and then laid on a heap before him; he would not suffer any to be slain presently, but bid the Hangman so to strike that they might feel themselves Die. He had a Horse named Swift, whom he invited to Supper, gave him Provender in a golden Manger, and drank Wine to him in Golden Bowls; he Swore by his Horses Health and Fortune, and promised to make him a Consul, as he had made him a Priest; he caused a Marble-Stable to be built for him, and a Manger of Ivory, with Horsecloaths of Purple, and a Chain of pretious Stones. He gave him a House furnished with costly Household-stuff and Servants, the more splendidly to entertain those, who in his Name were invited to be his Guests: having by such Mad profuseness exhausted his Treasury, he sought by all oppressive means to supply his wants; he disannulled Mens Wills, because they had not made him their Heirs; he slew Rich Men and seized on their Estates, so that it was a Crime to be Rich; he levied unheard of Taxes, he proclaimed that at New-years-tyde he would receive New-years-gifts, and stood at the door to receive all that were brought him by the People; he set up a Bawdy-house in his own Palace, and prostituted the chief Women and the noble Boys to the Lusts of all, and made gain thereby; he was so enamoured with Money, that he caused heaps of Gold to be spread over a large Room, and would walk bare foot, and sometimes would strip himself naked, and roll himself upon it: He was an  
horrid



horrid Atheist and Blasphemer of the Deity, yet when it Thundred, would wrap his Head and Face in his Garments, and run under his Bed to hide himself; afterward he caused an Engine to be made, to Thunder against Heaven when it Thundred, and to Lighten against the Lightning; and when a Thunderbolt fell, he would throw up a Stone toward Heaven, saying, Either do thou destroy me, or I will destroy thee; and it was not long ere he met with his just reward; he designed a Progress into Alexandria, resolving before he went to Murther the chief Men of Rome, wishing, That all the People of Rome had but one Neck, that he might cut them off at one blow; being fretted that no terrible Calamities happened in his Days, when none could be greater than himself. But in the midst of his rage and wickedness, two of the Tribunes Conspired against him, and one asking him some questions about his Office, and receiving a harsh Answer, he gave the Emperor such a stroak between the head and shoulders, that with it, and the blows of the Accomplices who rushed in, he was slain; no man stirring in his defence, though many looked on and might have aided him: The Conspirators slew his Wife Coesonias, a Woman of prodigious lust and filthiness; they took his Daughter, and dashed out her Brains against the Walls. After his Death there was found in his Closet two Books, one called his Sword, the other his Dagger, wherein were contained the Names of all those whom he designed to Slaughter; also a great Chest stuffed with all sorts of deadly Poisons, which being thrown into the Sea, poisoned a multitude of Fishes. Sueton. Hist.

XIV. Commodus another Emperor of Rome, was a wicked Son of a good Father, he exceeded if possible Nero, and Caligula in Lust, Cruelty, & Rapine; he had three hundred Concubines of the most beautiful Marions and Whores of Rome, among whom he spent his time in Feasting, Drunkenness, &c. he killed his sister Lucilla, and ravished his other Sisters; he used



to fight among the Sword-players, and often in fight killed some of them; he fought with wild Beasts, whom he slew many with his own Hands, he came to the Senate in Womens Apparel, where he sat publicly and drank unmeasurably; he scraped Money together by selling Honours and Offices. He would call Hercules the Son of Jupiter, and despising the Roman Habit, went cloathed in a Lyons skin, carrying a Club in his Hand, and fought with wild Beasts, and Men; whereof he killed some with Darts, others Giant like with his Club; yet would this wretch be called a Pious and Happy God: He commanded Rome to be burnt; and his Souldiers slew multitudes of People that were met at the Amphitheatre without any Cause, with all those of his Bed-chamber. Thus growing odious to all, some of his Domesticks and one of his Concubines, named Matria, whom he loved above all the rest, and called her his Amazon, conspired to poison him; which they effected.

XV. Bassianus Caracalla in his Childhood was of a mild nature, so it was hoped would prove an excellent Prince, but when he grew up became fierce and cruel. His Father Severus leaving him such a large Empire as none before him had possessed, with a great Army to defend it, he began to discover his bloody disposition: For first, he slew his Physicians for not killing his Brother in law soon enough: He murdered those who educated him and his Brethren, because they endeavoured to make peace between him and his Brother Geta: He perswaded his Captains to chuse him sole Emperor, his Father having divided the Empire between them; and when he could not prevail he goes to his Mother, pretending great love to her and her Son Geta, yet watches his opportunity, breaks into Geta's Chamber, and murders him in his Mothers Arms, defiling her all over with his Blood, and then runs into his Palace crying out, That he had escaped a very great danger from his Brother Geta. From thence he runs into the Camp, and tells the Souldiers what



what a Conspiracy Geta had made to take away his life, and how hardly he had escaped by slaying him in his own defence: So with Gifts and Promises they made him sole Emperor. Then began he to exercise his cruelty, killing all his Brothers, Servants, and friends, not sparing their very Infants: He caused the rich Citizens to be slain, and seized their Estates. He murdered Papinian a famous Lawyer, because he would not defend the murdering of his brother, but saying, That it was easier to commit Fratricide, than to excuse it: He used to commend Sylla and Tiberius two as bad as himself, and sought to root out all the Imperial Family, or any eminent among the Senators. He raged against the People, causing multitudes to be slain when met at publick Plays: And being conscious of their hatred he went into Germany, and thence to Macedonia; and at Alexandria caused the Schools of Aristotle to be destroyed, and his Books to be burnt, because said he, Aristotle was of a Counsel to poison Alexander: Thence he went to Troy, and sought out the Tomb of Achilles, then to Antioch to Alexanders Tomb, which two he pretended to imitate; and was revenged of the Alexandrians for some Scoffs cast upon him, for having married Julia his Mother in law whose Son Geta he had slain in her Arms; for Julia who was very fair, being one time in his Company, as were by negligence, discovered a great part of her naked Body; whereupon Bassianus said, I would it were lawful: Julia replied, It is lawful if thou pleasest: knowest thou not thy self to be an Emperor, and to give, not to receive, Laws. So he married her; upon which the Alexandrians called him Oedipus, and her Iocasta. To be revenged for this Affront, he pretended to choose a Legion of Alexandrians, and when multitudes met together unarmed, his Souldiers incompassed and cut them all to pieces, so that the River Nilus was red with their Blood: From hence he went to the East and pretending to affect the Parthian name, sent Ambassadors to Artabanus K. of Parah, to give him his



Daughter in Marriage : Artabanus embracing the motion, came to him bringing the Bride, and a multitude of unarmed Followers crowned with Flowers ; but whilst they were offering Sacrifice to their Gods, giving the watchword to his Army he slew them all, the King himself hardly escaping : At length as he was eating, Marcinus, Prefect of the Pretorian Souldiers, stabbed him with a Dagger into his Bowels and slew him. Suetonius Hist.

XVI. Aulus Vitellius being chosen Emperor of Rome, used no Government either in his Family or among his Souldiers, so that all places were filled with Rapine, which he turned into sport : when he came into a Field where a Battle had been fought, and his Followers were offended with the stench of the dead Bodies. he said, That of all smells he liked best the smell of a slain Enemy, but much more of a slain Citizen. He sacrificed to the Ghost of Nero in Mars his Field to shew what an excellent pattern he would follow and there prepared a solemn Feast, and sent for a Musician to sing Nero's Verses, which he much applauded. He governed the Common-wealth by base Players, and Chariot-drivers, and upon every small occasion delivered men over to death : He spared not Usurers, who called to him for their Debts, nor Publicans who had exacted Tribute from him : One of them coming to salute him, he caused him to be slain in his presence saying, That he would feed his Eyes with his Death. Two Sons of another, coming to interceed for their Father he caused to be killed : He banisht all Mathematicians out of Rome, because they had given out he was born under unhappy Planets : He was suspected guilty of his own Mothers Death : Neither was he only cruel but extremely given to Luxury and Excess : He feasted four times a day, after each of them disburthening his Stomach by vomiting : He used the most costly delicacies, from remote parts at excessive charges both from Land and Sea ; so it was commonly said, That if he had lived longer, he would have undone the Roman



an Empire with his Luxury and costly Table: He was so given to Gluttony, that he eat while he was sacrificing or in a Journey: His whole Life was spent in Gluttony, Drunkenness and Cruelty, whereby he grew so hateful, that the Army chose Vespasian then Judea Emperor, whereupon Vitellius forced Flavius Sabinus, Vespasians Brother, and his Kindred to fly to the Capitol, which he set on Fire, and Burnt them in it; and himself being at a Feast, fed his Eyes with that pleasing Spectacle; for he was resolved to eat and Drink well, that he might not Die without his Dinner, nor be afraid of Death or Disgrace: When News was brought that Vespasian his Enemy grew near, he sought out private Corners to hide himself in, all Men forsaking him but his Baker and Cook: When his Enemies entered the City, some of the Soldiers that knew him not, finding him, he denied his Name; and when others that knew him came, pretended he had something to reveal to Vespasian that concerned his safety; but this prevailed not, for casting a Halter about his Neck, they dragged him half naked into the Market-place where he received many reproaches; they then set a Dagger under his Chin, that he might not hang down his head to hide his Face, and threw dirt at him; at last carrying him to Tyber, they cut him in pieces; and threw his Trunk into the River. Suet. Hist.

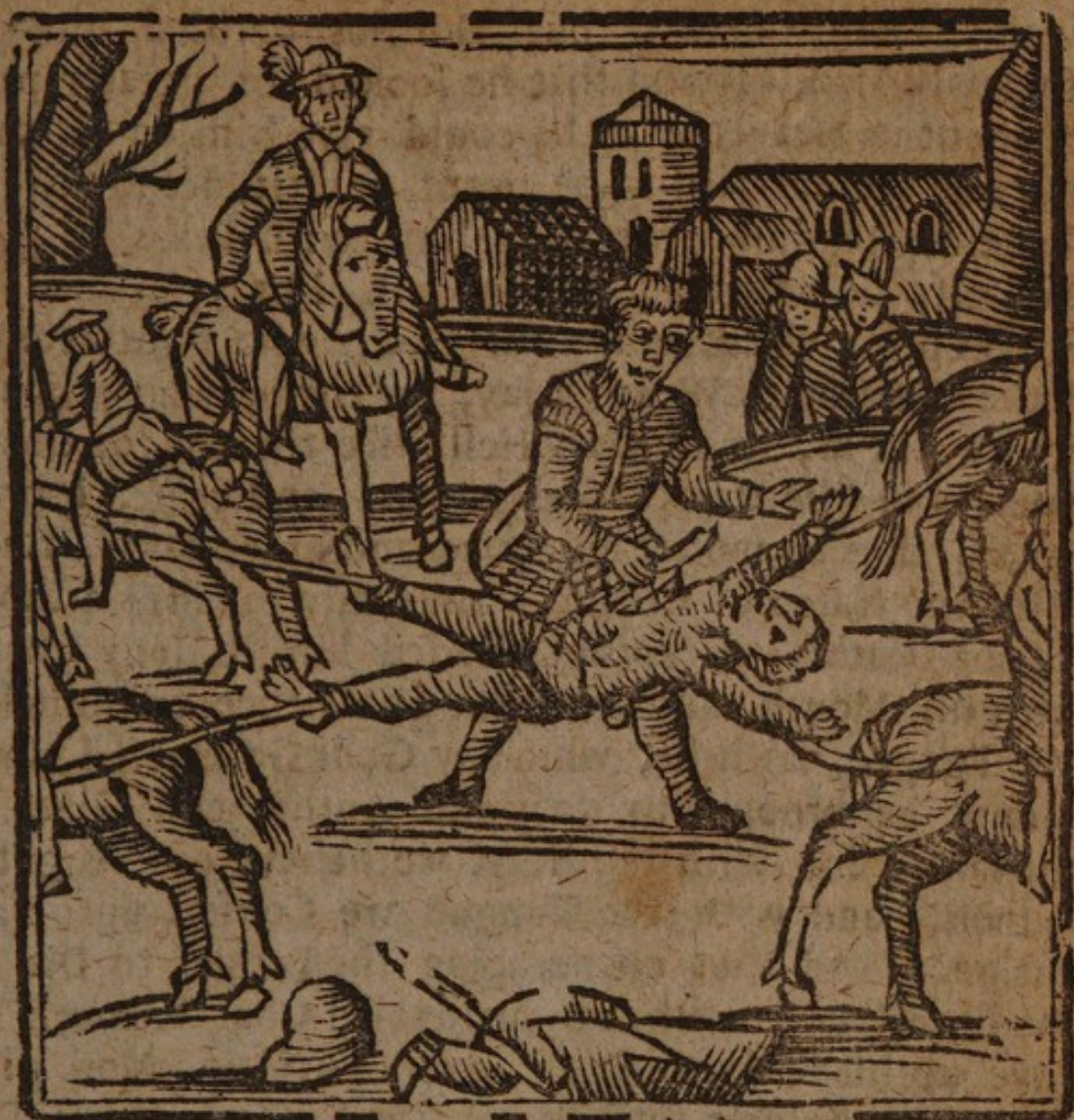
Domitian Son of Vespasian was wicked in his Childhood and Youth; when he came to be Emperor, he retired every Day for an Hour as if upon secret Affairs, but spent that time in catching Flies and picking out their Eyes with a Bodkin, so that one asking his Chamberlain whether any body was with the Emperor, he wittily answered, No, not so much as a fly; he entertained the People with costly Shows wherein he sate as one of the Heathen Gods, and commanding himself to be called Lord and God, and in his Edicts he used this Phrase, Our Lord and God commands this to be done; one while he set himself to



to reform abuses, and enact good Laws, but quick returned to his former Cruelty, causing many Senators to Die; one, because he had a Map of the World in his Chamber, and read the Orations of Kings and Princes, recorded by Titus Livius; he banished all Philosophers and Mathematicians, and sought out new ways to enrich his Coffers; his Cruelty was not only great, but crafty, and unexpected; he would send some away merrily, and with assurance of safety, and presently send men to Murther them; and to abuse mens patience, he would never pass any hard or unjust Sentence, without a Preface to set forth his Clemency. His Treasury being exhausted, he recruited it by Rapine and Oppression, suborning some to accuse both the living and the dead, that he might seize on their Estates: he was extream cruel against the Christians because they would not Worship him as a God, or his Idols at least; pretending he was Brother to the Sun and Moon; and adorning his Shoes with Gold and pretious Stones, he commanded the People to kiss his feet; he ordered all the Churches of the Christians to be pull'd down, and the Holy Scriptures to be burnt, with all the contempt that could be; displacing all Christian Magistrates, and imprisoning such as would not abjure Christianity, then were Edicts sent out for Imprisoning Elders and Bishops, and constraining them by Torments to Sacrifice to Idols; upon which there followed all manner of Cruelty against the Christians by all kind of Tortures. Among others, Romanus a Nobleman of Antioch, was cruelly Martyred with many barbarous Torments, together with a young Boy, who with wonderful Constancy suffered Death with him. Two Noble Virgins named Eulalia and Agnes, for the Profession of the Faith of Christ, endured likewise the utmost Cruelties the Tyrant could invent, and at length Death it self; with a multitude of other young Persons.

But of those I have given a particular account, in a





Book called, *The Young Mans Calling, or, The whole Duty of Youth*; with Remarks upon the Lives of several excellent Young Persons of both Sexes who were eminent for Piety and Vertue in their Generations: To which I refer the Reader.

Gordius a Centurion, acknowledging that he believed in Christ, and valued not what they could inflict on him for his Profession; the Sheriff called for Scourges, Gibbets, and all manner of Torments; to whom Gordius said, that it would be a loss and damage to him if he did not suffer Torments and Punishments for Christ and his Cause; The Sheriff more incensed, commanded Torments to be inflicted on him, with which Gordius was nothing disturbed, but sung, *The Lord is my helper, I will not fear what Man can do unto me*: Then he blamed the Tormentors for favouring him, provoking them to do their utmost; the Sheriff not prevailing that way, sought to seduce him by promising Preferment, Riches and Honour, if he



would deny Christ; but Gordius derided him as foolishly Mad, saying that he looked for greater preferment in Heaven than he could give him on Earth: He was then carried to be burnt, multitudes followed, some Kissing him entreating him with Tears to pity himself; he answered, 'Weep not, I pray for me, but  
' Weep for the Enemies of God, who fight against  
' the Christians; Weep, I say, for them, who prepare  
' Fire for us, purchasing Hell Fire thereby for themselves in the Day of Vengeance; and cease, I pray  
' you, thus to molest my settled and quiet Mind, since  
' for the Name of Christ, I am ready to suffer a thousand Deaths. Others perswaded him to deny Christ with his Mouth, and keep his Conscience to himself: My Tongue, saith he, which by God's Goodness I have, cannot be brought to deny the Author and Giver of the same; for with the Heart we believe unto Righteousness, and with the Tongue we Confess unto Salvation. And thus encouraging the People to Die in the same Cause, with an unappalled Countenance, he gave up his Body to the Flames. Acts and Mon. p. 1.

Menes a Soldier forsook all, and went into a Desert, giving himself to Fasting, Prayer, Meditation and Reading the Scriptures; at last returning into the City of Crotis, when the People were at their Pastimes, he with a loud Voice proclaiming himself to be a Christian, was carried before the President; and being demanded concerning his Faith, he said, 'It is  
' convenient that I confess God, in whom is Light and  
' no Darkness: For with the Heart we believe to  
' Righteousness, and with the Mouth Confession is  
' made to Salvation: Then he was Tormented which he regarded not, saying, 'There is nothing in my  
' Mind that can be compared to the Kingdom of Heaven, neither is all the World, if it were weighed in  
' a Ballance, comparable to the Price of one Soul:  
' Who can separate us from the Love of Christ? Can  
' Tribulation or Anguish? &c. And again, I have learned of my Lord Christ, not to fear them that can  
kill



kill the Body, and have no power to kill the Soul. After many Torments, he received Sentence of Death; at the place of Execution he said, 'I give thee thanks  
' my Lord God, who hast accepted me to be a par-  
' taker of thy pretious Death, and hast not suffered  
' me to be devoured of my fierce Enemies, but hast  
' made me constant in thy True Faith unto the End:  
' And so he lost his Head, but found a Crown of Glo-  
' ry. Acts and Mon.

Among others, forty young Gentlemen that were Souldiers, freely confessed themselves to be Christians to the Marshal, who amazed at their boldness, with flatteries and promises of Preferment perswaded them to consider their Youth, and not to change a pleasant Life for a painful and untimely Death: But they courageously replied, 'They neither desired Money,  
' Honour nor Life, but only the Cælestial Kingdom of  
' Christ, for the Love of which they were ready to  
' endure the Wheel, Cross, Fire or any other Tor-  
' ment: The Marshal offended herewith, devised a new Torment, for espying a Pond in the Street open to the North-Wind, it being in Winter; he caused them to be put into it all Night. But they being joyful, comforted one another as they put off their Cloaths, saying,  
' We put not off now our Old Cloaths and our Old Man,  
' (corrupted with the deceits of Concupiscence) for  
' which we bless and praise God; for by means of the  
' Serpent we once put on the Old Man, but by Jesus  
' Christ we now put him off. Then they were brought naked and put into the cold Water till Morning, so that all their Members were numb'd; and when it was Day, they having Breath yet remaining, were brought to the Fire, and consumed to Ashes; which were thrown into the Flood. But one of the Company being more lively, and not so near Death as the rest, the Executioners pitied him, and delivered him to his Mother; who stood by to save his Life; but she led him to the Piles of Wood, where the other starved Creatures lay ready to be Burnt; exhorting him to accom-





accomplish his Blessed Journey, which accordingly he did, and was burnt with his Companions. Acts and Monuments.

Domitian by his Cruelties, at length grew terrible & hateful to his Friends and Servants, yea to his own Wife. An Astrologer boasting that by his Art he could foretel what should come to pass: Domitian asked him if he foresaw his own end, he answered, he should be torn in pieces of Dogs: Domitian to prove him a Lyar commanded him to be slain, and his Body to be burnt to ashes; but as they were about to do it, so violent a shower happened as quenched the fire, and Dogs came and tore him to pieces; this much increased the fear of Domitian, who had been told by a Chaldean, when and how he should die, which soon hap-



happened, and the vengeance of Heaven fell upon him for all his Tyranny: For Stephanus one of his Officers, desiring to speak with him in private, presented him with a writing, which whilst he was looking upon, he stabbed him with a Dagger into the Belly, and seven of his own freed Men came in and Dispatched him. A while before his Death a Chough spoke Greek from the Tarpeian Rock, crying, All shall be well, which could not be till the Tyrants Death, and Apollonius Tyanicus being at Ephesus in Asia, reading a Lecture in a Grove many hundred Miles from Rome, he on a sudden began to speak low and slowly, and trait looked Pale, and stood silent, at last stepping hastily some paces, he cryed out as one transported, O brave Stephanus, strike the Tyrant, kill the murderer, thou hast struck him, thou hast wounded him, thou hast slain him; this being spoke in publick was taken notice off, and the time when it was spoken diligently observed, and it was found that Domitian was stabbed in Rome that very day and hour, by Stephanus of his Bed-chamber. Lipsius Monit. lib. 1.

XX. John Cameron Bishop of Glasgow, who was very cruel to his Tenants and Vassals, made a fearful end. For in 1446. as he lay asleep in his House near Glasgow, he heard a voice summoning him to appear before the Tribunal of Christ; he awaked greatly terrified, calling to his Servants to bring lights and sit by him; he took a Book and began to read, but the voice being again heard, struck the Servants with amazement; the same voice calling the third time far louder the Bishop after an heavy groan was found dead in the bed, his Tongue hanging out of his Mouth. Spotswoods Hist.

XXI. Bothwell the chief Actor in the Murther of Henry of Scotland, Father to K. James I. fled into Denmark, where being discovered he was seized, and despairing of his Liberty, fell murdered his Life miserably. The Archbishop and others also who had a hand therein, being



the Castle of Dumbarton, was carried to Sterling and hanged.

XXII. Sir John Tyril, John Dighton and Miles Forrest, who were procured by the Richard the Third, to murder K. Edward 5. and his Brother in the Tower by entering their Chamber about Midnight, and wrapping them up in the Cloaths, keeping down the Pillow upon their Mouths till they were smothered. These three Murderers did not long escape Vengeance. For Miles Forrest rotted away piecemeal. Dighton lived at Calice so hated of all that he died there in much misery: And Sir J. Tyril was beheaded on Tower Hill for Treason. Act. and Mon. The Cardinal of Winch. called the Rich Cardinal (who procured the Death of the good Duke of Gloucester, in K. Henry 6. Time,) was struck with an incurable Disease; who repining thereat cried out, Fie, Will not Death be hired? Will Money do nothing? Must I die that have so great Riches? If the whole Realm would save my Life, I am able either by Policy to get it, or by Riches to buy it: but all would not avail, for he died soon after. Speeds Chron.

XXIII The Duke of Suffolk did not long escape, for in Parliament he was accused as a Traitor, a Murderer of the Duke of Gloucester, and a Robber of the Kings Treasury, for which he was banished five years. He took Shipping in Suffolk, intending for France, but being encountred by a Man of War belonging to the Tower, on the side of a Ship Boat one cut off his head in 1450. Speeds Chron.

XXIV. In 1618. A Man at Peurin in Cornwall was blessed with ample Possessions and a fruitful Issue, but happy only in a younger Son, who growing Extravagant, went to Sea in a small Vessel with several like himself, where they made Prize of all they could get, and at last venturing into the Streights, fell in with a Turks Man a War which they took, and got away with the booty; but their Powder by chance taking Fire burnt the Ship, and our Gallant being a skilful Swimmer



swimmer got ashore upon the Isle of Rhodes, with the  
 est of his Jewels; where offering some to sale to a  
 ew he knew them to be the Governours of Algiers,  
 he was seized and condemned to the Gallies for  
 Pyrate among other Christians, whose miserable  
 lavery made them use their wits to recover their  
 liberty, and effected it by killing some of their Of-  
 cers: After which, this young Man got aboard an  
 English Ship, and came to London, where the skill  
 e had got in that Art, preferred him to be Servant  
 a Chirurgeon, who sent him to the East-Indies;  
 ere by his Industry he got Money, with which he  
 turned home; and longing to see his own Native  
 ountry Cornwall, he sailed in a small Ship from Lon-  
 on; but ere he attained this Port, he was cast away  
 on that Coast, where once more his skill in Swimming  
 ought him safe to shore: But having been fifteen  
 ars absent, he understood his Father was much de-  
 yed in his Estate, and had retired to a place not far  
 , being in debt and danger: His Sister he finds  
 rried to a Mercer, to whom he at first appears as a  
 or stranger, but afterward reveals himself, shewing  
 r what Gold and Jewels he had concealed in a Bow-  
 se about him; so they concluded that next Day he  
 ould appear to his Parents, yet keep himself unknown  
 his Sister and her Husband should come thither to  
 n, to make their Joy compleat: He then goes alone  
 his Fathers House, where his humble behaviour,  
 table to his poor Cloaths, melted the old couple into  
 h compassion, as to shelter him from the cold un-  
 their outward Roof, and by degrees the Relation  
 his Travels and Sufferings told with so much passion  
 the Aged People, that he stay so long by the  
 chen fire, th  
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Bed, he shewed her his Wealth that was girded about him, which he told her was sufficient to relieve his Husbands wants, and to spare for himself; and being weary fell asleep: The Old Woman being Tempted with the Golden bait which she had received, and greedily Thirsting after the rest, went to her Husband, and awaking him, told him the News and what further she intended to do, and though with horrid apprehensions he often refused, yet her pleasing Eloquence moved him at last to be Master of that Wealth by murdering the Owner, which she effected, and covered the Corps till they had opportunity to convey it away. The early Morning hastened the Sister to her Fathers House, where with significant great Joy, she enquires for a Sailor that should Lodged there the last Night. The Old People at first deny they had seen any such, till she told them it was her Brother, her lost Brother, whom she certainly knew to be so, by a scar on his Arm cut with a Sword in Youth, and that they had resolved to meet there next Morning and be merry: The Father hastily runs into the Room, and finding the mark with the horrible regret of this monstrous Murder of his own Son, cuts his Throat with the same Knife wherewith he had committed that execrable deed: A while after the Mother going up to consult with her Husband what to do, being confounded to see him weltring in his blood, she takes up the same Knife, and rips up his Belly, so that the guts tumbled out: The Daughter wondring at their delay in coming down, goes down and found too soon this Bloody Tragedy, the Mother having time only to relate the forementioned particulars, gave up the Ghost: The Daughter was stricken with such

Destruction,

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XXV. A Nobleman lived happily with his Wife, who had a Chamber Maid very beautiful, yet not tainted with the least incivility or wantonness; however the Lady was jealous of her, and when her Husband was gone from home, she raised a quarrel with her, letting a Child slip out of her Arms, which tho' it was not hurt, yet she pretended it was lame, past recovery, and being implacable committed her to a deep dark Dungeon in the bottom of a Castle, which many years had been shut up, wherein were abundance of Snakes, Toads, Adders, and other Serpents, to which the worst Malefactor in the Memory of Man had not been committed; yet into this noisome and dreadful place the poor innocent Virgin was forced to her, and the Doors were shut upon her: She was sooner in, but the venomous Vermine came from the corners of the Vault with horrible hissings, and seized on all parts of her Body, which with loud, doleful cries and shrieks, she endeavoured to strike off, but all



in vain : At Noon a Servant who had a kindness for her, goes to his Lady and desired her as she was a Christian, to have some pity upon the lamentable cries of the poor Creature, but she reviled him with boldness and sauciness, and gave him blows to boot. At length Evening came and her woful Clamours still continued, able to have softened Flint or Marble, when the Young Man falling upon his Knees before his Lady, was more importunate than before, but she grew the more furious and kickt him out of her presence : Night coming on the young man could not sleep, but rising at Midnight went to the Dungeon Door, where hearing no noise ; nor so much as a sigh or groan, he thought she was dead, and called boldly at the Ladies Chamber Door, and awaking her, told her, That she had now executed her cruel Revenge, for he doubted not but the poor Virgin was dead, since all was silent : At which words being startled, she arose and calling for Lights caused the Dungeon to be opened, where she beheld a terrible Spectacle, the Maiden fallen flat on the ground, and four great Serpents wrapt about her, one of an extraordinary bigness about her Neck, another round both her Legs, a third like a Girdle imbraced her waist, a fourth stuck upon her Jaws, stretching it self to its utmost length, which when taken off was so gorged with blood, that it burst in sunder ; at which dreadful sight the Lady was struck with such horror that she grew into a deep melancholy, which turned into Madness, and so in a raging fit died. Beards Theatre.

XXVI. In the Reign of Q. Elizabeth, there dwelt an Old Man and Woman in Honey Lane near Cheapside, the least of them 70 years of Age, who lived privately without any Servants, and having yearly Means were thought by the Neighbours to be very rich, their House being well furnished ; which a Villain having notice of, he procured a false Key to the House, and entring at midnight murdered the two old People in their Beds, and then broke open their Chests, and carry-



trying away what he was able, shutting the Doors on the dead Bodies. The next day neither of them being seen by their Neighbours, they began to suspect little, but the second day when they found the Door continue shut, neither heard any noise in the House they broke it open, and found all things out of Order, and going up stairs, the Trunks and Chests were broke, but looking toward the Bed they discovered the man and his Wife murdered; great search was made, and many taken upon suspicion, but nothing could be proved against them. At length a poor Vagabond wretch was seized and examined, who could give no good account of himself, and being observed to haunt the place about two or three days before, he was upon those presumptions committed to Newgate, and next Mornings arraigned, and for want of making a discreet defence was condemned and hanged for this supposed murder. But the real Malefactor escaped into the New-Countries, where he set up a Trade, got Money, and was considerable in the place where he lived. After twelve years continuance there he could not rest, but must needs visit England, for no other business but to see London, and buy a piece of Plate in Cheapside to carry over with him: To a Goldsmith he comes, and in a Shop near the Standard cheapens a Bowl; whilst he was bargaining, a Gentleman was arrested at St. Dunstons Church, who drawing his Sword ran up Cheapside, the Serjeants and People crying, stop him, stop him. All looking that way, the murderer thought that he was discovered, and so begins to run away; the People seeing him run, ran after and stopt him, asking the cause of his flight, who in great affright and terror of Conscience said, He was the Man, they asked what Man? The same Man that committed such a bloody Murder so many years since: Upon which he was apprehended and arraigned by his own Confession, condemned and Hanged at Milend in Chains. Beards cut off.



XXVII. A young Gentleman of good Parentage, being a Cambridge Scholar, of great Spirit and stout Body, could not contain himself within his allowance, but being a Fellow-Commoner spent much above it; so that to preserve his Credit, he having a good Horse, would many times ride out upon the Highway. Thus he continued a year without the least suspicion; at length his quarteridge not being come from his Father, and wanting Money to supply his Riot, he puts himself into a disguise, and riding over Newmarket-Heath, discovers a Serving-man with a Cloak-bag, and seeing him single he made up, and bid him stand and deliver, the other unacquainted with that Language, answered, He had but little Money, which he was loth to part with; Then thou must fight for it (said the Scholar) Content saith the other; they both drew and fought stoutly, but the honest serving-man was unhappily slain, the other being only slightly wounded took the Cloak bag, rid to the University, and carried the Port-mantle to his Chamber, where he found a Letter from his Father, signifying that he had sent him his quarterly allowance by his own faithful Servant, whom he had lately entertained upon the commendation of a Friend, wishing his Son to treat him kindly, which when he had read, and considered all the wicked Circumstances of his Adventure, he fell into a deep melancholy; in short, the Robbery and Murther were both discovered; Judge Popham then riding that Circuit (whose near Kinsman he was) he was condemned at Cambridge Assizes, and though great Intercession was made for his Pardon, yet the Judge forgetting all Alliance caused him to be hanged among the common Malefactors. Beards Theatre.

XXVIII. A malicious Servant, having taken a virulent spleen against his Master for some rough usage, resolved to be revenged; and when the Master and the rest of the Servants were abroad, he barricadoed all the Doors in the House, and then broke open the Chamber upon his Mistress, and after he had abused her bound





ound her hand and foot and so left her upon the  
ground. Then this limb of the Devil took her three  
children, the eldest not being above seven years old,  
and carried them up to the Battlements, and when  
he spied his Master coming home he called to him,  
and first threw down one Child and then another  
from the top of the house to the pavement, whereby  
their Bodies were miserably dash'd to pieces; and then  
he took up the other in his Arms to do the like; at which  
sight the miserable Father fell upon his knees and  
earnestly besought the bloody Villain, to spare the  
life of the third, and he would pardon him the Death  
of the two former: The barbarous Wretch replyed,  
there was but one way in the World for him to re-  
deem its Life; The indulgent Father with Tears and  
supplications desired to know what it was, who replyed,  
that he should instantly with his Knife cut off his  
own Nose, for there was no other ransom for the  
Child: The passionate Father, who dearly tendered  
the safety of his Child, having now no more left, agrees



to the condition, and disfigured and dishonoured his face according to his desire ; which was no sooner done, but this inhumane Wretch fell into a loud and scornful Laughter ; at which while the Father stood amazed, he flung the Child which he held in his Arm after the rest, and then desperately cast himself after preventing a worse Death ; and such was the end of this arch limb of Satan, and the fruits of Malice and Revenge. Beards Theatre.

A Noble and Virtuous Lady had a Chamber-Maid of a passionate disposition, and a very ill Tongue ; on some great provocation, her Mistress struck her a Box on the Ear, at which she fell down as if she had been slain, and using many despiteful words against her Lady, told her, It should never be forgotten nor forgiven ; and the Devil took occasion from hence to tempt her to accuse her Lady of Adultery ; so taking an opportunity when her Lord was in private, she began thus, Noble Sir, Pray pardon my boldness, I have a great secret to acquaint you with, were I assured you would not reveal it, and thereby that punishment should fall upon me, which is deserved of others ; wherewith this Crocodile wept : Her Lord desirous to know what it was, vowed secrecy ; I know Sir (said she) that you are satisfied, of the Modesty and Chastity of your Lady, but to my great sorrow I speak it, she violates your Bed, and that not with a Gentleman of any fashion or quality, but with one of the Grooms of your Stable ; but I humbly beseech your Honour to keep it private till I make you an Eye-witness thereof : And here she broke off abruptly, as if Tears had prevented her Discourse. The Nobleman was strangely surprized, having observed nothing but Tenderneſs, and Affectionate Kindneſs in his Lady ; nor could he tax her with the least wantonneſs ; yet he remembered when he went out early to Hunt Hawk, or Survey his Grounds, he found her many times hardly up, when he came back, and his Jealouſie ſuggeſted that in this time this wickedneſs might be committed



nitted. The Wench, or Devils Agent, let slip no occasion to prosecute the mischief she had begun, and her Lord coming toward his House from his sports early one morning, and knowing her Lady was then in bed, she ran to the Stable and told one of the Grooms, That he must run into his Ladies Chamber, or she had extraordinary business with him; the Groom runs up as if it had been for Life and Death, and indeed it proved; and finding his Ladies Door open, rushes in, wherewith she was so offended, that she lung the Bedstaves at him, and would not let him speak: In the mean time this wicked Woman calls her Lord, and tells him now he may find them together, who running up to the Room with his Sword drawn, met the Groom just coming out of the Door, and ran him thro', so that he fell down Dead in the place: He then enters the Chamber, and without asking one question, ran his Sword thro' his Ladies heart as she lay in her Bed, and sent her Chast Soul into a better place. Now as he stood leaning on his sword, so late imbrued in the Blood of two Innocents, the Author of this Villany seeing the horrible Slaughter, could keep her own Devilish Counsel no longer, but burst out into these words, 'Alas! my Lord, what have I done? never was Lady more Chast or Constant to the Bed and Imbraces of her Husband, then she who lies here weltring in her own Innocent Blood; whatsoever I spake of her was false, and meerly suggested by the Devil, in Revenge of a blow she deservedly gave me; I therefore, and only I, am the cursed Author of all these Disasters, which have been more Bloody than I expected. These words mournfully and passionately spoken, filled his Soul with woful distractions, so that casting his Eyes upon his Honest and Faithful Servant, and then upon his virtuous and Chast Wife, having first dispatched this wretched creature, he fell upon his own Sword, making up the fourth in this dismal Tragedy. Beards Theatre.



XXXIV. If you would hear further of Judgments upon this crying sin of *Murder*, every Assizes and Sessions produces many. I shall now add a few Instances of the wonderful Discovery of *Murders*, though committed never so secretly: In the Reign of Christian II. K. of Denmark, when 12 of his Courtiers were making merry, there happened a quarrel amongst them, and all the Lights being put out, one of them was slain; when Lights were brought in, and the Body found *Murthered*, the King required an account of his Dead Subject. The Nobles lay all the guilt upon the *Post-Master*, who was then a great Favourite: the King thinking they spoke out of envy, would not believe him guilty. They alledge, That he was the cause of that Meeting, and that there had been a former grudge between them, and that when the Lights were brought in, he was found next to the Body; so they desired the Corps might be laid upon the Table, and every one singly to lay his hand upon the Breast of the Person *Murthered*, with a deep Protestation that they were innocent of the Fact; This was done in the Kings Presence, and all in course laid their hands, but no alteration was found in the Body: At last the *Post-Master* came, and first imbracing his feet, kissed them with many Tears, thinking thereby to pacifie his angry Spirit; at length coming to lay his hand upon his Breast, a double Flux of Blood issued from his Wound and Nostrils, by which finding himself discovered, he confessed his *Malicious Act*, and was by the King deservedly committed to the hands of the Hangman. Beards Theatre.

XXXV. A Man who through rancour had watched his Neighbour, found him in the Woods at a place convenient for such a mischief, and murdered him, escaping without being suspected; but the Body being brought before the Senate, and the *Murderer* not to be heard of, they commanded one of his hands to be cut off, and hanged up over the Table in the common Goal of the Town: It happened the *Malefactor* ten years



years after was committed to that Prison, and brought into the same Room, and by accident as he sat at Meat was placed just under the Hand; which tho' it was dried by hanging so many years, yet now bled afresh, and dropt upon his Trencher; at which the company being amazed, the Jaylor went to inform the Senate, who sent and examined him; who being startled by that Divine Prodigy, acknowledged himself guilty of that bloody Murther, and was broke on the Wheel for the same. *Beards Theatre.*

XXXVI. In 1656. A Woman in Westphalia being near the time of her Travel, went to the next Village to confess her self, and told the Popish Priest she had found a Purse of Money, desiring him to speak of it publickly, that it might be restored to the right owner. The Priest said it was sent to her from Heaven, and that she should reserve it to her self and enjoy it. The Woman thus informed, kept the Purse. In her return home passing through a Grove, the pains of Travel came upon her. In the mean time a Noble Person who had lost the Purse rid up to her, and demanded if she had not found one; she beseeches him for the Love of God to ride to the next Village for some Women to assist her, and that she would restore him the Purse he sought for; The Nobleman rid as fast as he could to call some Women: In his absence came the wicked Priest, who cuts off the Womans head and seizes upon the Purse; the Nobleman returning with the Women, they are witnesses of this Tragical Spectacle, but who had done it was unknown; Snow lay thick on the ground. and finding some footsteps he pursued them till he overtook the Priest, whom he seized, and found the Purse about him; so he tyed him to the Tayl of his Horse, and dragged him to the Magistrate; his Sentence was to be thrown into a Caldron of boyling Oyl, which was executed Jan. 20. 1656. *Wanleys Hist. Man.*

XXXVII. An Almain travelling fell among Thieves, who being about to cut his Throat, the poor



Man espied a flight of Crows, and said, Oh Crows I take you for my witnesses and Revengers of my Death; about two or three days after, these Murderers Drinking at an Inn, and a company of Crows lighting on the House, the Thieves began to laugh, and one of them said, 'Look yonder are they which must Revenge his Death whom we lately flew; the Tapster over-hearing them, relates it to the Magistrate, who caused them to be apprehended, and upon their disagreeing Answers, urged them so far, that they confessed the Truth, and received their deserved punishment Waply. Hill. Man.

XXXVIII. Ibycus the Poet, was set upon by Thieves in hope of a prey; and seeing the Knife at his Throat he called to some Cranes which he then saw flying over his head, That they would revenge his Death. These Murderers afterward sitting in the Market-place, a flock of Cranes again flew over them, upon which one of them said, behold the Revengers of Ibycus; this saying was catched up by some present, upon which they were suspected, examined by Torture, confessed the Fact and were executed. Fitzherbert Religion and Policie.

XXXIX. In 1605. John Waters of lower Darwen in Lancashire, Gardiner, was by reason of his Trade much absent from his Family. In his absence his Wife was suspected of incontinency with Giles Haworth: They both contrived his Death, contracting with one Ribchester a poor man to kill him; and when Waters came home and went to Bed, Haworth and Waters's Wife conducted the hired Executioner in; who seeing him so innocently laid between his two small Children (Twins about half a year old in Bed) repented of his Enterprize and refused to kill him; Haworth displeased at his faint-heartedness, takes the Ax and dashes out his Brains, and then buries him in the Cow-House; Waters being long missing, the Neighbourhood asked his Wife for him, she denied that she knew where he was: So search was made in  
all





all Pits round about, least he should casually have fallen into any. It happened that Thomas Haworth of that Town, was for many Nights troubled with Dreams of this Murther; He revealed his Dreams to his Wife, who laboured to conceal them a long time; Tho. having occasion to pass by the House every Day called and enquires about Waters; One Day he came to the House, and a Neighbour saying to him, It's said Waters lies under this Stone, pointing to the Hearth-stone, Haworth replied, and I Dreamed that he is under a Stone not far distant. The Constable of the Town being there, urged Haworth to discover what he had Dreamed; I have (quoth he) many a time within this eight weeks (for so long it was since the Murther) Dreamed very restlessly that Waters was murdered, and Buried under a broad stone in the Cow-house; I have told my troubled Dreams to my Wife alone, but she refuses to let me make them known; but I am not able to conceal my Dreams any longer, my sleep departs from me, I am pressed and troubled with fearful Dreams which I cannot bear, and they increase upon me: The Constable hearing this made search, and found as he had Dreamed, the murdered Body under a flat-stone in the Cow-House;



Ribchester and Haworth fled; But Waters Wife being taken, and brought to the Assizes, confessed the Murder to the Judges, for which she suffered according to Law. Webster of Witchcraft.

XL. In 1623, One Fletcher of Rascal in Yorkshire a Yeoman of a good Estate, married a lusty young Woman from Thornton Brigs: She had formerly been kind to one Ralph Raynard, an Innkeeper within half a mile of Rascal, his Sister living with him: This Raynard continuing in unlawful Lust with Fletchers Wife conspired the Death of Fletcher, one Mark Dun being hired to assist in the Murder; which Raynard and Dun accomplished, by drowning him as they were travelling together from Huby, and acquainting the Wife with the Deed, she gave them a Sack to convey his Body, which they buried in Raynards Backside, where an Old Oak had been stubbed up, and sowed Mustardseed in the place to hide it: They then continued their wicked course of Lust, and the Neighbours wondered at Fletchers absence, but his Wife excused it, and said, he was only gone aside for fear of some Writs being served upon him; and so it continued till July 7. after, when Raynard going to Topcliff Fair, the Spirit of Fletcher in his usual shape and habit appeared to him, and said, Oh Ralph, repent, repent, for my revenge is at hand; and after till he was put in the Goal, the Spirit seemed continually before him, whereby he became sad and restless, and his own Sister overhearing his Confession of it to another Person, reveal'd it to Sir W. Sheffield in Rascal: So Raynard, Dun, and the Wife, were all apprehended and sent to York, and were Condemned and Executed near the place where Raynard lived, and Fletcher was buried; the Men being hung up in Chains, and the Woman burned under the Gallows. Webster of Witchcraft.

XL. In 1632. There lived one Walker, near Chester in the street, a Yeoman of a good Estate, and a Widdower; he had a young Kinswoman to keep his House, who was by the Neighbours suspected to be with



with Child, and was sent away one Evening in the dark, with Mark Sharp a Collier; she was not heard of, nor little notice taken of her till a long time after, till James Graham a Miller who lived two Miles from Walkers house, being alone in his Mill about twelve at Night, the Doors being shut, there stood a Woman before him with her Hair hanging down all bloody, and five large Wounds in her Head; he was much affrighted, yet had the courage to ask her who she was, and what he wanted; to whom she said, 'I am the Spirit of such a Woman, who lived with Walker, and being got with Child by him, he promised to send me to a private place, where I should be well lookt to till I was brought to Bed, and then I should come again to keep his House; and accordingly I was one Night late sent away with one Mark Sharp, who upon a Moor (naming a place which the Miller knew) slew me with a pick (such as Men dig Coals withall) and gave me these five wounds, and after threw my Body into a Coal pit hard by, and hid the Pick under the Bark, and his Shoes and Stockings being Bloody, he endeavoured to wash them, but seeing the Blood would not wash off he left them there: The Apparition further told him, That he must be the Man to reveal it, or else she must still appear and haunt him. The Miller returned home sad and heavy, but spoke not one word of what he had seen, yet eschewed to stay in the Mill in the Night without Company, thereby to escape the seeing this dreadful Apparition; but one Night when it began to be Dark, the Apparition met him again, threatening him that if he did not reveal the Murder, she would continually pursue and haunt him; Yet he concealed it till Christmas, when after Sun set walking in his Garden, she appeared again and so threatned and affrighted him that he promised faithfully to reveal it next Morning. So he went to Magistrate, and discovered the matter with all the circumstances, and diligent search being made, the body was found in a Coal-pit, with five wounds in the



Head, and the Pick, and Shoes and Stockings ye Bloody, and in every Circumstance, as the Apparition had related to the Miller. So Walker and Mark Sharp were apprehended, but would confess nothing: At the Affizes they were both arraigned, found Guilty and Hanged; but I could never hear that they confessed the Fact: It was reported, that the Apparition did appear to the Judge or the Foreman of the Jury.

XLII. A Merchant of Lucca, Travelling to Roan in France, was murdered by a French Man his Servant, and thrown among the Vines: As the Fact was doing, a Blind Man comes by, led with a Dog, and hearing one groan asked who it was? The Murderer answered, That it was a sick Man easing himself: The blind Man thus deluded, the Villain, with his Masters Money, and Bills of Exchange, sets up Shop at Roan. The Merchant was expected at Lucca, and when he came not, a Messenger was dispatched to seek him, who after much enquiry, heard at an Inn that Six Months before, a Luquois Merchant Lodged there, and was going toward Paris; but the Messenger hearing nothing of him there, suspected he was Murdered, and complained to the Parliament of Roan, who caused Inquiry to be made if any about that time had set up a new Shop, and finding that this Person had, they caused him to be arrested, but he upon Examination denied the Fact, till the dead Corps was heard of. The blind Man on this enquiry, informed what he had heard about that place where the Corps was found, and what the Murderer answered, saying withal, That he knew that voice from any other; so several Prisoners were ordered to speak the same words to the Blind Man, together with the Murderer; but amongst them all, he owning his Voice, the Villain with horror confessed the Fact, and was deservedly Executed. Beards Theatre.

XLIII. In Metz a City of Lorrain, the common Hangman in the Night, and in the absence of the Master, got privately into the Cellar of a Merchants house, where



where he first flew the Maid, who was sent by her Mistress to fetch some Wine, and then the Mistress, who wondring at her Maids slay, came to see the reason; This done, he fell to rifling Chests and Cabinets: The Merchant upon his return, finding the horrible Murder and Plunder of his House, with a Soul full of grief complains to the Senate, and when there were divers discourses about the Murder, the Hangman got among the Croud, and muttered out such words as these, 'That seeing there had been frequent quarrels between the Merchant and his Wife, there was no doubt but he was the Author of that Tragedy in his house, and said he, were he in my Hands I would soon make him confess it; By such like words it came to pass, that the Merchant was cast into Prison, and being tortured in a cruel manner by this wretched Hangman, he though Innocent, confessed himself the Murderer, and so was condemned to Death and Suffered. Now was the Executioner secure, and seemed free from danger: But the Justice of Heaven discovered the Villany; for he wanting Money had pawned a Silver Bowl to a Jew, who finding upon it the Coat of Arms of the Merchant newly executed, sent it to the Magistrate; so the Hangman was cast into Prison, and being examined how he came by the Cup, he confessed all, and that he was the only Murtherer. Thus the Innocency of the Merchant was discovered, and the Executioner was punished for his wickedness. Wanley Hist. of Man. p. 29.

XLIV. In 1541. A young Woman at Paris had her Brains beaten out by a Man with a Hammer as she was going to Mass at Midnight, and all her Rings and Jewels taken from her; The Hammer being left with the Corps, was known to be a poor Smiths hard by; who being suspected of the Murder, was put to such Torture as utterly deprived him of the use of his Limbs, so that reduced to extream poverty, he ended his Life in misery: For 20 years the Murtherer was unknown, and the memory of the Murderer seemed buried with  
the



the Dead Woman. But mark the Justice of God. One John Fleming being in a Village at Supper, chanced to say he had left his Wife at home sick, and no body with her but a little Boy; there was an old man present, named Monstier, and a Son in Law of his, who both went away that Night, and at ten in the Morning came to Flemings House with a Basket of Cherries and a Green Goose, as if presents from the Husband; they were let in by the Boy, whom they murdered; the Woman heard his Cry, and locked the Chamber Door, crying for help out of the Window; the Neighbours ran in and took these two Villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with only his Nose above water: These two being condemned, at the place of Execution, Monstier desired to speak with the Smiths Widdow, of whom he asked forgiveness, confessing he had stolen his Hammer wherewith he had murdered that young Woman: Thus the Smiths innocency was cleared up, and the Murderer justly punished twenty years after the Crime. Beards Theatre. p. 303.

XLV. At Tiguri a Vagabond Rogue killed his Companion in the Night in a Barn, and removing the dead Corps out of sight, fled in the Morning; but the Master of the Barn seeing signs of a Murder, soon found the dead Body: The Murderer was got far away, yet by the noise of Crows and Jays which followed and assaunted him, he was taken notice of by some Reapers in the Field, who were somewhat terrified at the novelty of the thing; The Murderer holds on his way, and seemed almost out of danger when there came pursuit after him, inquiring of the Reapers, if any man had passed that way? who tell him, They had seen a fellow, who as he passed was molested with the Crows and Jays, that they thence conjectured he was some Villain, and if they made hast, they might undoubtedly take him. The wretch was seized and broke upon the Wheel: At his Execution he



he with Signs and Prayers, acknowledged the Providence of God in so unusual a Discovery of this Murder. Montanus de Provid.

XLVI. A Souldier of King Pyrrhus being slain, his Dog could by no means be brought from the Dead Body, but fawned upon the King, as if desiring his assistance. The King commanded all his Army to pass by two and two, till at length the Murderers came, and then the Dog flew upon them so fiercely, as if he would have torn them in pieces, and turning to the King ran again upon the Murderers; so being examined, they confessed the Fact, and received the punishment they deserved. Thus God to deter men from shedding Innocent Blood, doth stir up the dumb Creatures to discover this bloody sin.

XLVII. Two French Merchants Travelling through a Wood, one of them slew the other to get his Money, and buried him; but the Dog of the Murdered Merchant would not depart from the place, but filled the Woods with howling and cries. The Murderer went forward on his Journey, and the Inhabitants near the Wood found out the dead Corps, and also the Dog whom they kept and fed till the Fair, to which People were going, was over, and the Merchants returned again; at which time they watched the High-ways; the Dog seeing the Murderer pass by, fell upon him without any provocation, as against his Mortal Enemy; so he was apprehended, and confessed the Fact, and was justly Executed for the same. Beards Theatre.

XLVIII. A young Woman near Paris, was beloved of two young Men; one going to visit his Mistress was killed by the way and buried, and having a Dog with him, he would not depart from the Grave of his Master. The young man being mist, his Father and Brethren diligently sought him, and at last found his Dog lying on his Grave, who howled as soon as he saw them. The Grave was opened, and the Murdered Body found, but the Murderer unknown. Some time after, the Dog (in the presence of his Brethren) espied



espied, and assaulted him with great fierceness: Upon which, the Young Man was apprehended and examined, and when by no means he would be perswaded to confess, the Magistrate commanded the young Man and the Dog to fight together; the Dog was covered with a dry Skin instead of Armour, and the Murderer had a Spear, and a thin Linnen Garment about him, and so they both came out to fight; but behold the hand of Divine Vengeance, the Man offering to strike at the Dog with his Spear, the Dog leapt at his Face caught him fast by the Throat, and threw him down, whereat the Wretch amazed cried out, Take pity on me, and pull off the Dog from my Throat, and I will confess all; which being done, he confessed the Murder, for which he was deservedly hanged. *Beards Theatre. p. 210.*

XLIX. At Winsheim in Germany, a Man who had committed divers Murders, bought three Calves-heads, and putting them in a Net, carried them along the Streets; As many as saw them judged them to be Mens Heads all bloody, for so they seemed to them: So some went and informed the Senate, who sent Officers to apprehend him; when he was brought and asked where he had those Mens Heads, He answered, That he bought them in the Shambles; The Butcher being sent for said, He sold him Calves not Mens Heads; The Senate amazed at the thing, sent him to Prison, where being strictly examined, he confessed the former Murders whereof he was Guilty, and suffered for the same: When the heads were taken out of the Net, they were seen to be but Calves Heads. *Clarks Mirror.*

Thus we see it is hard for a Murderer to escape the Justice of God, though the Justice of Man be not able to find him out. Neither have lustful Persons gone unpunished, as examples in all Ages Testifie: And we shall conclude this Chapter with a few Instances of the dreadful Effects, which Lust hath produced upon those that have been overcome thereby.



L. Novellus Cartarius Lord of Pavia, after many Cruel Murders, and Bloody Practices, lying at Vincentia, fell in Love with a Virgin of excellent Beauty, but more excellent Chastity, an honest Citizens Daughter, whom he commanded her Parents to send to him to have his pleasure of her; but they more regarding the Credit of their Daughter, than the Tyrants command, and refusing to send her, he took her violently out of their House, and forced her to his Lust; after which, to add Cruelty to his Villany, he chopped her in peices, and sent them to her Parents for a Present: Her poor Father astonished carried it to the Senate, who sent it to Venice, desiring them to consider of the Fact, and revenge the Cruelty: The Venetians undertaking their defence, made War upon the Tyrant, and besieging him in his own City, took him Prisoner, and hanged him with his two Sons. Beards Theatre.

LI. One principal motive of the Danes first arrival in England (who after conquered the whole Land, and exercised horrible Cruelties on the Inhabitants) was occasioned by Lust; For Osbright a Deputy King under the King of the West-Saxons, as he was Travelling went into the House of one of his Nobles, who having a Wife of great Beauty, the King dined with her in the absence of her Husband, and after dinner being alured by her Beauty, took her into a private Chamber and ravished her; the Lady made woful complaint of this outrage to her Husband at his return: The Nobleman studies revenge, and going to the King, he resigned all his Offices into his hands, and then sailed into Denmark where he had been brought up, and had great Friends, and making complaint to Godrinus who was ready to entertain any quarrel against this Land: This King raises a mighty Army under his two Brothers, who landed at Holderness in Yorkshire, burnt up the Countrey and slew Men, Women and Children without Mercy; then marching towards York they met wicked Osbright, where he with most



most of his Army were slain; a just reward for his Villanous Actions. Beards Theatre.

LII. A Nobleman of Piedmont, married a Wife of mean Birth and Fortune, who yet abused her Lords Bed with a Gentleman his Neighbour; which he having notice off, and designing to take them in the Act, caused a Packet of Letters to be brought him as from his Prince, calling him to Court to send him in Embassage to a Foreign Country; Having imparted these Letters to his Wife, and providing all things necessary for his Journey, he departed with all his Train; but at Night he stays at a Castle of his own, to the Governour whereof he discovers his misfortune and design, and being followed by him and a Groom of his Chamber in a dark Night, they came to the Chamber where his Adulterous Wife was in Bed with her Gallant; The Governour called at the Gate and told the Porter he had Letters from his Lord, which he must presently deliver to his Lady. The Porter opens the Gate, and they all enter; The Lord forbids the Porter to make any noise, but lighting a Torch, he got to his Ladies Chamber, where the Governour knocking, told an Old Woman her Bawd, That he had Letters from his Lord, which his Lady must speedily Answer; The Lady Drunk with Lust, bid the Old Woman open the door, and receive the Letters; The Lord with the two others rushing in siezed upon the two Adulterers naked, and after some furious words commanded his Wife with the help of the old Bawd, to bind the Gentleman hand and foot, and to hang him upon a great Hook, fastned into a Beam to that purpose; Then he caused the Bed to be burnt, and all the other moveables to be carried away, leaving only a little Straw for this Whore and Bawd to lie upon, and ordered the Dead Body should remain there shut up with them, till the stink had choaked them: Having past some Days in this miserable condition, they wretchedly ended their Lives together. Beards Theatre.





LIII. A Noble Man in Burgundy having in War taken a Gentleman Captive, his Wife being a Beautiful Lady, came to redeem her Husband; The Nobleman promised to free him if she would let him lie with her, which by the perswasion of her Husband she consented to: But the Adulterous Nobleman the next Day cut off the Prisoners head, and then delivered his Body to his Wife; which horrible Fact being complained off by her to the Duke of Burgundy, he caused this Nobleman to Marry her, but before Night he cut off his Head, and gave her all his Possessions. Clarks Mirror. p. 9.

LIV. A Nobleman in Thuringia, being taken in Adultery with another Mans Wife, the Husband bound him hand and foot, and cast him into Prison, and to quench his Lust, he kept him fasting, and to encrease his misery, he daily set hot Dishes of Meat before him, that the sight and smell might the more provoke his Appetite. In this Torment the Letcher continued till he had gnawed off the Flesh from his own Shoulders, and the eleventh day of his imprisonment ended his wretched Life. Luther.

LV. It was unnatural Lust which brought down vengeance upon Sodom and Gomorrah, who burning with



with Fire from Hell, the Almighty burnt them up with Fire from Heaven, and even in this last Age we find dreadful instances of Gods Wrath for that horrid Abomination ; For in the adventures of Mr. T. S. an English Merchant taken Prisoner by the Turks of Algiers, and carried into the Inland Countries of Africa, we find this wonderful Relation, That near Tezrim, a Town in that Country in a Meadow, this Gentleman saw the perfect Statue of a Man bugging his Ass ; which was so lively that at a little distance he thought it to be real, but when he came near saw they were of perfect Stone ; he enquired why the Moors or Arabs that naturally hate all Representations, should shew their skill by making such beastly Figures, odious to Nature ; he was informed that this was never made by Man, but that some person had been turned into that Image with the Ass in the very moment of the Act, by the mighty power of God, the fleshly substance of the Man and Ass being changed into firm Stone as an eternal Reproach to Mankind. Upon further search he found the Stone to represent not only the perfect shape, but also the Colour of every part of the Man and Beast, with the Sinews, Veins, Eyes, Mouth, in such a lively manner that no Artist could express it better ; he endeavoured to move it, but the Company said, some that had laboured to carry away that Monument of Mans shameful Lust could never do it, but either their Persons or Cattle were struck dead in the attempt upon the place, Divine Justice not suffering that to be hid or destroyed which was placed there for an Example ; it being necessary that the Moors should have such signal Testimonies of Gods displeasure always before their Eyes, who commit such filthy Actions more frequently than other Nations. This Gentleman was informed that at Tripoly there is a Prodigy of Divine Wrath, five days Journey from that Town, amongst the Mountains of Gubel, more remarkable than this. Some English Merchants had the Curiosity to go thither, and protest that in the place



place aforesaid, there is a whole Town full of these Stones in the shape of all manner of Creatures belonging to a City, with Houses, Inhabitants, Beasts, Trees, Walls and Rooms distinctly formed: They entered the Houses, and found a Child in a Cradle of Stone, a Woman in a Bed of Stone, a Man at the Door looking Lice of Stone; Camels in several Postures of Stone; Cats, Dogs, Mice, &c. of perfect Stone, and so well expressing the several Shapes, Postures, and Passions which the Inhabitants were in at that time, that no Ingraver could do the like. All our Merchants and Traders that have been in Tripoly, agree in the confirmation thereof; the Moors report that this Town was once very Populous and Fruitful, as may appear by the Trees of Stone of several sorts of Fruit planted round about it, and in the places that retain the forms of Gardens and Orchards; but the Inhabitants being given to all manner of Vice and Beastly Lust, to the scandal of humane Nature, God Almighty in a moment stopped all their Actions, and turned their Bodies into firm Stone, that future Ages might see and learn to dread his power. At Athens is a Stone, representing two Men bugging one another. I know not why we should doubt of these Relations, if we consider the Almighty power of God, who can change things as it seems good to his Divine Wisdom; Or, if we consider the necessity of such notable Examples of Gods Justice to perpetuate his displeasure in this dreadful manner to future Ages, especially in this Country, where the People are addicted to Villanies, which Nature abhors: They being like that of Lots Wife, turned into a pillar of Salt, which some Ancient Historians affirm to have seen remaining in their Days many hundred years after. *Adventures of T. S. p. 238.*

To conclude, innumerable are the Examples in all Ages of Divine Vengeance against those crying sins of Cruelty, Murder, and Lust, that Men might fear the Lord, because of the Judgments which he Executeth.



## C H A P. V.

*Admirable Deliverances from Imminent Dangers, and deplorable Distresses both by Sea and Land.*

**N**otwithstanding all these Judgments upon notorious and impenitent Sinners; yet God is good to Israel, even to those of an upright heart; for as he executeth his Severity upon the one, so he often defendeth those that call upon him in Truth and put their whole Trust and Confidence in him; of which we find many wonderful Instances in all Ages, and especially at Sea; so that they have reall experience of what the Psalmist elegantly expresses at large Psal. 107. 23, 24, 25. And of which I shall give some remarkable Relations.

I. Seven Englishmen being in St. Christophers Island, prepared for a Voyage of one night and took Provisions for no longer, but a Tempest carried them so far off into the Sea, that they could not return in seventeen days; in which time they were so sparing of their one Nights Provisions, that they made it serve to the fifth Day, that past they must wrestle with meer Famine, which was the more grievous in regard the Sun was so extream hot, and dried up their parched Throats. They had now little hope, and so were forced by cruel necessity to cast Lots whose Flesh and Blood should satisfy the Hunger and Thirst of the rest; The Lot fell upon him who first gave the Councel, who unaffrighted at his hard hap, encouraged the rest that had a kind of horror, as to what they went about; telling them there was no possibility of escape, unless they staid their flying Life by Humane Flesh: That he was well content, and





d thought himself happy he could serve his Friends  
 when dead ; with such words he so perswaded them,  
 at one drawn out by Lot cut his Throat, of whose  
 carcass each was so desirous of a piece, that it could  
 scarce be divided quick enough ; They fell to the Flesh  
 with eager Teeth, and sucked out the Blood into their  
 thirsty Stomachs ; One only being nearly related to  
 the Dead Person, resolved to endure all things rather  
 than pollute himself with the Blood of his Friend ;  
 at the next day, Famine drove him into such a Mad-  
 ness, that he threw himself into the Sea : His Allo-  
 cates would not suffer so delicate a repast as his Car-  
 cass to be snatched from them ; but his madness had  
 already so vitiated his Blood and Flesh, that in the  
 whole Body there was scarce any thing fit to eat,  
 save his Bowels ; At last it pleased God to shew them  
 mercy in their Distress, and brought their small Ship  
 to the Island of St. Martins, where they were kindly  
 received by the Dutch Garrison, and sent back to their  
 Friends



Friends. They had scarce set foot on Shoar, but were accused of Murder, but inevitable necessity pleading on their behalf, they were set free by the Magistrate. Wan. Hist. Man. p. 638.

II. Manuel Sousa Governour of Diu for the King of Portugal, Having long enjoyed great Honour and Happiness in the East-Indies, came to Cochin near Calicut, and imbarqued in 1553. in a great Ship laden with Riches, and 600 persons with him, amongst whom were his Wife, Children, Servants, and Slaves, and a great Retinue bound for Portugal. But the Ship being cast away upon the Coast of Æthiopia, and the Sea having swallowed up all within it, except those who saved themselves ashore half naked, destitute of all hope to recover their losses again, they fell at last (so many as yet remained alive, for the greatest part were dead with fear, famine and other miseries) into the hands of a petty King of Æthiopia, who caused them to be disarmed and stript, and left stark naked upon the Sands, deprived of all succour; so that they were half dead with Hunger, Thirst, Fear and Shame, casting their Eyes upon the Ground, as Persons transformed into so many Images. Eleanor, the Wife of Manuel an honourable Lady, seeing the Barbarians stripping and snatching away the Cloaths from her Husband, her Self, her Children and the Rest, forgetting her Dignity and her Sex, fell upon these Filchers with her Fist, provoking them to kill her, but in vain; so they left her naked upon the Shoar. The Chast Lady seeing her self in such a Case, and the Day-light ministring to her more horror and sorrow than Death it self, she covered her self with Sand, casting abroad her Hair on her Shoulders, and over her Breasts that were naked; commanding the Men that survived of her miserable Company to be gone and shift for themselves; she remained in that case without stirring or speaking a word; if sometimes she beheld her dear Children, the Tears would flow from her Eyes like Rivers, and she sent out deep sighs and



nd sobb. As for Manuel the Father and Husband, such extream grief had closed up his heart, and his mouth, that he held his Eyes a long time fixed on the earth, as one struck with Thunder; yet the care of his little Ones upon a sudden awaked him; so he goes to a Forrest to seek for food; at his return he finds the youngest of his Children departed, and his Wife, who had been three days without eating any thing) overcome with sorrow and tears; his Child he buries with his own hands, and the next day returns to seek gain, and coming back, finds his Wife and other on dead, and some Women Servants lamenting over their Bodies: Having put by the Servants, he lays himself on the ground, and stretching out the Right end of his Deceased Wife, leaneth a while his Head on the same, and then calling his Servants again, he deth his Wife and Child within the Sand, without uttering a word; That done, he returns into the Forrest, where it is conjectured he was devoured by wild-Beasts, for there was never any news heard of him: About fixscore of these miserable Travellers escaping incredible difficulties, at last, recover a Port, where they found opportunity to return into Portugal, and declared these particulars. *Causins Holy Court.*

III.

III. Admirable is the Relation of Dr. W. Johnson, it by himself concerning a Deliverance at Sea. We went aboard from Harwich, on Michaelmas day, 1648. the William and John of Ipswich, Daniel Morgan Master, and having a fair wind set Sail; I being Sea-sick went to Bed, but about four in the afternoon the Master came into our Cabin with more hast than was wont, which made me ask him whether all was well, who like a tender-hearted Man who is loath to tell his dying Friend that he is so near his end, said, all is well; yet when I saw him shift himself in such hast, I rose from my Bed, and crawled up the Deck, where I saw a sad spectacle, the Ship being sprung a Leak, or rather a plank, was ready to sink.



sink, every Man was affrighted, one was at his Prayers, another was wringing his hands, a third shedding of tears, when he had no need of more salt water; yet they fell to work, but were busy in doing nothing: The Masters Mate, who went to search the Leak, told us with a sad Countenance, trembling Hands, gnashing of Teeth, a quivering Tongue, and Words half spoken, That the Leak could not be stop'd, and the Water came in so fast upon us, that we must perish in this moment; we presently cast out our Longboat, and shot off nine Guns to another Ship who came out with us to come to our relief. Then with some difficulty we all got into the Boat, and God be thanked, got clear of the Ship, whose Sails now lay flat upon the Water; and now we were roving we knew not whether, for the other Ship came not to our relief, which made us have hard thoughts of them without cause, for we understood that both the Ship and all the Men perished at the same hour. Now were we without all hope, for it blew half a Storm, and we were in a small Vessel, many Leagues from Shoar, without Compass or Provision, being starved with cold, as well as for want of Victuals, having nothing in our Boat but a small Kettle to cast out the Water, and three bags of pieces of Eight of three hundred pound Sterling, which would neither feed us, nor keep us warm; In this distress we went to Prayers, and it pleased God to hear, and send a Ship to us, even in the moment of Death, which we endeavoured to come to, and he likewise to us, but the storm was so great we could not reach one another, though when it was dark he hung out a Light, and we to let him know we were alive, ordered, that when a Wave took us up we should give a great shout, which we did so loud that I believe our cry was heard to Heaven, for by Gods miraculous assistance we got near the Ship, and soon after all safe into it; The next Day a biew fair for Norway where we were bound, and about twelve at noon we saw the Coast, which being ragged



ged and full of Rocks, we resolved to stay till next morning before we went in, and then sat down and ate heartily, being kindly entertained by the honest Norwegian; about ten a Clock at night we laid us down to rest, after having prayed and set our watch; immediately this our second Ship ran with full Sails on a Rock, and gave so great a Crack as was able to awake the most dead asleep among us, and the Mariners cried out, Mercy, Mercy; it pleased God that the Ship struck it self so fast in the Cleft of a Rock, with her Bow over the main Rock, that the former part of her stood firm, but breaking in the Storm, some of the Sea-men leaped from the Bow of the Ship on the Rock with a Rope in his Hand, which was fastned to one of our Masts, and held it with so stiff a Hand, that another slipped down by it, and so all our Company that escaped being Twenty Eight in number, came safe to the Rock; I was the last that came down the Ship that way, for in that very moment she gave way, which the Master perceiving, who was still aboard, made lamentable moan to us, to help him, which we endeavoured to the utmost, but the Ship brake, and sunk immediately; there was a good Man, and four of the Mariners drowned; saw the Master with a Light in his hand fall into the Sea, the saddest sight I ever beheld in this World, and forced my very Soul to see him that saved our Lives, lose his own. Now were we in the Dark upon the Rock, but knew not where, our feet being cut with sharp Stones, at length we happened in a hole in the Rock which was a warm shelter against the Wind; when Morning came we could see no Land, only had a glimpse of the Coast of Norway at a great distance; grew hungry, yet had nothing to fish, but our Nets, with which we drew up some small Muscles, which they we eat heartily; but we burnt with Thirst, I would have given all I had for a Draught of fresh-water, which would have been more welcome than Gold of Ophir, though nothing is so mean in our esteem;



esteem ; but we were forced to drink Salt-water which encreased our Thirst ; we now saw a Ship coming toward us with full Sails, and we waved our Hats to them, but they went off, and never came near us ; we betook our selves to our old Remedy, Prayer, the Danes singing one of Luthers Psalms fell to the Prayers, and I prayed as long as I was able, and then laid my self down upon the Rock, thinking I should rise no more in this World : But I over-heard one of the Seamen say, ' Let us make a Raft, and venture to Sea, I had rather be drowned then lie here and be Starved ; They all concluded of it, though dangerous and the Sea having fallen from the Rock, had left our Sails, Masts and Anchors, with part of the Ship there on, wherewith they soon made a slight Boat, and being a great Calm, past through the Beaches with four Men ; had it touched on them they would have rent it in pieces : But by God's goodness they arrived safe in Norway, and returned with several Boats, that we came all once more to Land, and were entertained in an honest Lutheran Parsons House. After some Days, with little Money and much Thanks we parted, and came to Frederick-Stat, the People running after us in the Street, with compassionate Eyes gave us what we wanted without asking. From thence we went to Osterfontd, and got aboard an English Ship ; we had not been above three hours in Sea, but the Marriners again cry Mercy, Mercy, for we had almost fallen foul on a Rock under Water which we did not spy till upon it, but by the mercy of God we sailed close by it, yet escaped ; The least touch of it had been our Ruin ; about Noon we came clear of all the Rocks on the Coast of Norway, and were Sailing for England with a fair Gale, when this third Ship sprang a Leak, and began to swim within as we as without ; So we had no way to relieve our selves but by pumping (for the Leak could not be found) which we did Day and Night four or five Days, when it pleased God, we came safe, though in great danger because



because of our Rotten Ship, into Yarmouth Road, for the Wind being high had like to have driven us upon a Scotch Vessel, who cryed out as well as we, but we happily mist him, and safely arrived in Yarmouth Town, by the wonderful Mercy of God. Deus Nobiscum.

IV. Two Ships were bound for New-found-Land, from the West of England, but by stress of weather parted; some Days after, one of the Ships sprang a leak, and foundered in the Sea, where every Soul perished except an Old Man, who being last on the main Hatch, committed himself to the mercy of God and the Sea, where he floated three Days and three nights. In which time the Devil in the shape of a Mermaid starts up before him, and bid him be of good heart, for if he would but make a contract with him he would deliver him in Twenty-Four Hours: The Old Man being sensible it was the Devil, said, Ah Satan if thou dost Prophecy deliverance for me, know, my God whom I trust, will deliver me without thy help, but however know, I will not comply to thy Wiles, avoid thou avoid, upon which he vanished: It happened that the other Ship being in the same danger, the Cabin Boy dreamed that Night, that such a Ship was cast away, and all the Men lost, except this Old Man (which he named) who was saved upon a piece of the ship, and floating in the Sea; which Dream the Boy confidently tells his Master, affirming it must needs be true, and was so impatient that he received a check, he continued restless, running to the foretop Mast-head, and then to the main top Mast-head, looking abroad; and at last cryed out aloud, Alooce, I see him, under our Lee-bow, so some of the Men slept up, and espied something at a distance bigger than a Crow floating; the Master stood a-board to it, and when they came near, found it to be the Man as the Boy had said; and hoisting out their boat took him in, who was speechless and almost



spent, but by the care of the Master and Chirurgeon, he with Gods blessing recovered; and gave this Account of his Misfortune and wonderful Deliverance; and the Ship landed him safe in New-found-land. Remarkable Sea Deliverances.

V. Richard Clark of Weymouth was Master of a Ship called the Delight, which in 1583. went with Sir H. Gilbert for the discovery of Norembega; It happened that the Ship struck on the Ground, and was cast away: Of those that escaped Ship-wrack, sixteen got into a small Boat of a Tun and half, and had but one Oar to work withall: They were Seventy League from Land, and the Weather foul. The Boat being overburdened, Mr. Hedley made a motion to cast Lots, that those four who drew the shortest, should be thrown over-board, provided if one Lot fell on the Master, yet he should be preserved for all the safeties: The Master disavowed the acceptance of any such Priviledge, replying, That they would Live and Die together: On the fifth Day, Mr. Hedley and another Died, whereby their Boat was lightned. Five Days and Nights they saw the Sun and Stars but once so that they only kept up their Boat with their single Oar as the Sea drove it; They continued four Days without sustenance, save what the Weeds in the Sea and the Salt-water did afford: On the seventh Day they had sight of New-found-land, and came to the South part thereof: All their time of their being at Sea the Wind kept South, if it had shifted, they had never come to Land; but it turned to the North in half an hour after. Being all come to shoar, they gave God praise for their miraculous Deliverance: There they remained three Days and three Nights, making a plentiful repast upon Berries, and Wild Pease. After five Days Rowing along the Shoar, they happened on a Spanish Ship of St. John de Luz, who brought them to Biscay, where the Visitors of the Spanishquisition came aboard; but by the Masters favour and some general Answers they escaped; yet fearing a



ond search, by going Twelve miles one Night, they got into France, and safely arrived in England. Hack. Voyages Vol. 3.

VI. The Admiral of St. Jago of Portugal in 1585. sailed betwixt the Island of St. Lawrence and the Firm Land, by the Coast of *Mosambique*, in which passage are shallows of Coral, sharp, black, white and green, and very dangerous. The Pilot thought they were past the shallows, though many of the Sailors were against him: So he commanded the Master to make all the Sail he could to *Mosambique*. At midnight they fell upon the shallows, being of clear white coral, and so sharp, that with the force of Wind and Sea the Ship was cut in two pieces, as if sawn asunder, so that the Keel, and two Oarlops lay upon the ground, and the upper part being driven further stuck fast, the Mast being also broken; whereupon there was a lamentable cry, there being 500 persons in the Ship: The Admiral *Mendoza*, the Master, the Pilot and ten or twelve more entred the small Boat, defending it with their Swords that no more should enter, saying, They would go see if there were any place in the shallows whereon to make a Boat of the pieces of the Ship, which put them that were behind in some small comfort; But finding none, they durst not return lest their Boat should have been overladen; so they rowed toward Land, having twelve boxes of Marmalade, a Pipe of Wine and nine Biskets which in haste they had thrown into the Boat. After they had been 17 days at Sea, and incurred great Hunger, Thirst and Labour, they got to Land. The rest in the Ship seeing the Boat not come in, it may be supposed in what trouble they were: At last one side of the Ship burst out, and the Boat began to come forth; but there was small hope, no man laid hand thereon, till one said, Why are you so discouraged, let us seek to help our selves and save our Lives; so he leaped into the Boat with an Instrument in his hand, and began to make it clean;



whereat others took heart, so that there leapt at least 90 Persons into it, and many hung by the hands upon the Boat, swimming after it, but to prevent its sinking, they were forced to cut off the Fingers, Hands, and Arms of such as held thereon, and let them fall into the Sea, and many others they threw overboard; which done they set forward, being followed with a most doleful noise from those they left in the Ship. Having Rowed certain Days with small store of Victuals, because there were so many in the Boat, which was leaky and ready to sink: They chose a Captain absolutely to obey him, who commanded to throw some more overboard, as the Lot directed. Amongst these was a Carpenter who helped to dress the Boat, he desired a piece of Marmelade and a Cup of Wine, after which he was willingly thrown into the Sea, and drowned. In this distress they continued twenty Days, and then got to Land, where they found the Admiral and those in the other Boat; having escaped this danger, they had no sooner set foot on shoar but they were robbed by the Moors of all their Cloaths, who left them not a rag on their Bodies: In the end having endured great Hunger and Misery, they came to a place where they found a Factor of the Captains of Soffola and Mosambique, and thence went to India. Of those that staid in the Ship, some took boards and pieces of Wood bound together hoping to save their Lives, but there came only two ashoar, so that of Five Hundred there were but Threescore saved, all the rest among whom were Fifty Women, some Jesuits and Fryars were drowned through the wilfulness and Pride of the Pilot. *Linscotens Voyages.*

VII. One Gregory Crow at Malden in Essex, going in his Boat with his Man and Boy to fetch Fullers Earth; by a storm his Boat was driven upon a Bank of Sand, and there sunk; the Men were glad to hang upon the Mast, but poor Crow seeing his New Testament in the Water which he highly prized, caught it up, and put it into his Bosom: The Tyde being gone they were left



ft upon the Sand ten Miles from the Land : In this great distress they beseeched God to find out a way for their deliverance, for within half an hour it would be Flood. In this little time they found a Chest, wherein was Five Pound Six Shillings and Eight pence ; which honest Crow cast into the Sea again, saying, if God please to save our Lives he will provide us a little food, and so they went again up to the mast, where they hung by the Arms and Legs Ten hours together ; the Boy was so weary that beaten with the Waves he fell off and was drowned ; now their fears increase, and they know not what to do ; but Crow advises his Man to cut down the Mast, and when the Flood came again to sit upon it ; and so says he, it may please God to drive us to some Ship ; so they committed themselves to God upon this Mast, and thus they continued from Tuesday Night to Wednesday Night, in which time the Man was so Tired with Hunger, Watching and Cold, that he Died : Now as Crow left alone in this deplorable condition, who prayed more earnestly for succour, but durst not sleep lest the Sea should beat him off the Mast, and when his distressed Creature was almost spent, his flesh swollen with Sea-water, and his Eyes closed up with salt : In this Extremity Providence presents a Ship coming for Antwerp, and the Wind not being favourable they were driven out of the way thither, and seeing something afar off in the Sea, supposed it a Fishers Buoy, and steered from it ; Crow seeing this, held up his Cap and shook it, whereby they were moved to go to him, and so they took him in half Dead, but being careful of his New Testament, he pluck'd it out of his Bosom, and gave it some to dry. They with great difficulty recovered him, and carried him to Antwerp, where the fame of his being so miraculously preserved, drew many to see and relieve him with Necessaries. Acts and Monuments.

VIII. In 1630. Capt. Goodler went Commodore three Ships for Greenland, which arrived there



June 11. The Captains Ship stayed at Belsound, and the Salutation at the Foreland. The Captain having killed store of Whales, made a quick Voyage and sent for the Salutation to take in part of her Train Oyl; in the way meeting with Cross Winds, the Master sent Eight Men ashore to kill Venison, who taking with them a brace of Dogs, a Firelock, two Lances and a Tinder-Box went on shoar, and killed fourteen Deer; Night coming on, being weary they went to rest, intending next day to end their Hunting and to return to their Ship; But it proved foggy, and much Ice being betwixt the Shoar and the Ship, she was fain to stand so far off into the Sea that they lost sight of her. They hunted on to Green Harbour, and there found that the Ship was departed; they made all speed with their shallop to Belsound to their Captain, and for fear of delay heaved their Venison overboard; but having no compass they wandred up and down so long, till the Ships were departed; This filled them with astonishment, knowing that neither Christian nor Heathen had ever Inhabited those desolate Climates, and they had heard, that the *Muscovy* Merchants had once procured the reprieve of several Malefactors condemned to Death here in England, promising them pardon, with rewards and provision of all necessaries if they would Winter there; but when they came and saw the place, they chose rather to return for England and satisfy the Law with their Lives, than to stay in so desolate a Country: They remembered also a more terrible instance of Nine Men left there formerly by this Master who now left them, that all died miserably, and whose Bodies were torn by the Bears and Foxes; All which made them stand like Men amazed, looking one upon another, and that which increased their horror was, their want of all necessary Provisions, no Cloths for shift or warmth, no Food, no House for shelter; After a while, considering the danger of delay in extremity, they resolved to go to Green Harbour to hunt for Venison, where they killed Nineteen Deer  
and



and four Bears, with which they laded their shallop, and finding another old shallop laded it with the Greaves and Fritters of Whales boyled there that year, and so took their way to Belsound to their Tent where they intended to Winter; In their passage they had like to have lost all their Provision, but saved it by running into the Sea, and by force drawing their shallop ashoar, they then arrived at Belsound, took out their Provision, and with part of a Tent, pieces of old Casks and old Shallops made up their House and Cabine, where they Lodged two and two; and with marvelous Industry provided Fire, Wood and Shelter gainst the cold; their Beds were the Deer-skins tied: Having fitted every thing the best they could, September 12. looking out into the Sound, they espied two Sea-Horses asleep on a piece of Ice, and with an old Harping Iron flew them both, then flead, roasted and eat them; not long after they killed another; but the Darkness and Cold increasing, and their Provision being too small by half, they fasted Wednesdays and Fridays, except from the Greaves of the Whale, a loathsome Meat; which they continued three Months: To repair their Cloaths they made Thred of Rope-yarn and Needles of Whalebone; Oct. 10. the Nights being long the Sea was frozen over, and then Grief and Fear working upon them, they prayed to God for Strength and Patience in their miseries, and by his assistance cheered up themselves to use means for their Preservation. For keeping their Venison and saving their Firing, they Roasted every Day half a Deer, and stowed it in Hogsheds, leaving as much away as to serve every Lords-Day a Quarter. Here another Trial of their Patience beset them; their Whale-Fritters which had been in the Salt-water and lay close together, were grown mouldy, and their Bear and Venison would not afford them Five Meals a week, so they cut off one Meal more, and for Three Months fed four Days on the mouldy Fritters, and three they feasted on Bear and Venison; Besides the



want of Meat, they began to want Light, no Sun appearing from October 14. to February 3. but the Moon shined as here in England; but having found a sheet of Lead in the Coopers Tent, with Rope-yarn and Oyl they made a Lamp, which they kept continually burning to their great comfort: In January, as the days lengthned the cold strengthned, so that it raised Blisters on their Flesh; and if they touched Iron it would stick to their Fingers; if they went out to fetch water, they were sore as if they had been beaten: They Drank nothing but Snow water from January till May, which they melted with hot Irons. In January finding their Food would last but six Weeks they had recourse to God for supply, and looking out one bright day, saw a great She Bear with her Cub coming towards the Tent; her they slew with their Lances, but the Cub escaped; they drew her into the Tent, and this Bear served them twenty days: In March the Fowls and Foxes came abroad; they by Traps caught 50 Foxes and 60 Fowls as big as Pigeons, and killed seven Bears, so that eating 2 or 3 Meals a day, their strength increased; May 1. the Weather grew warmer, so they went out to seek Provision; there came two Ships from Hull into the Sound, who knowing some Men had been left there the year before, and desirous to know whither they were Dead or Alive, the Master manned a shallop to go near the shoar, and so over the Ice to the Tent. When these Men came near they hailed them; crying Hey, to which they in the Tent answered Ho, which amazed them all, perceiving them to be the very Men left there. So with joyful Hearts they imbraced one another, the Men left their Tent and went with them to their Ship, where they stayed till the London Fleet came, which was three days after; they went aboard Captain Goodler, who made them welcome, gave them Apparel, and after 14 days refreshment they grew all perfectly well. Thus they at last came safe into the River of Thames, and the Moscovy Merchants deal  
wel



tell with them. The Names of these 8 Men were  
Will. Fakely, Ed. Pelham, that wrote this story;  
John Wise, Robert Good fellow, Tho. Ayrs, Hen.  
ett, John Daws and Richard Kellet. Stows Chronicle,  
. 10.

IX. A Ship at New-found-land fishing late in the  
ear, the Ice came on them; being ready to hoise  
ail to return home, they sent out 6 Men in the Boat  
to weigh their Anchor; but a flake of Ice coming be-  
ween them and their Ship carried them adrift, so  
that they could not recover it again, but were expo-  
ed to inevitable ruin, having neither Food nor Ac-  
ommodation to keep them warm; after three days  
hey began to be Hunger-starved, and accounting  
hemselves to be all dead Men, consulted what course  
o take; at last tho' with great regret and grief, they  
esolve one of them must die to become food for the  
est; each Person desired to die first, to be freed  
rom that Torment they were in, so that they deter-  
mined it by Lot; he upon whom the Lot fell desired  
o go to the end of the Boat, to recommend his Soul  
o God by prayer before he died; the rest being in  
a deep Agony upon apprehension of shedding the  
Blood of one of their Comrades: But while they  
were lamenting, and imploring Gods favour to pre-  
vent such a Fact, the Person separated by Lot, died  
on the place where he was praying; which occasioned  
great Joy that they were prevented from taking away  
his Life; and judging this a good Omen, proceed-  
ed to satisfy their Hungers upon the dead Body: The  
Boat was still adrift, not being frozen up, so that be-  
fore their food was spent, they were brought ashore  
many Leagues North of New-England, where the  
Five landed, and the poor Indians pitying their Con-  
dition, helped them all they could; 3 of them dyed  
soon after with the misery they had suffered, the other  
two got to New-England, and so at last by Gods mer-  
cy came to their Habitations in the West of England,  
having



having both lost their Heels with the extremity of Cold in the Boat. Remarkable Sea Deliverances.

X. Great were the Dangers, and Wonderful the Deliverances of William Okely and his Company, the Relation of which I have thus contracted: In 1639. We took Ship at Gravesend, in the Mary of London for the West-Indies; 5 Weeks we lay in the Downs for a Wind, and then set sail and came to an Anchor near the Isle of Wight, but by this time all the Beer in our Ship stunk, and we were forced to throw it over-board, and take in Vinegar to mix with water for our Voyage: The 6th day after we discovered three Turks Men of War, who chased us, and at break of Day boarded and took us. Having kept us close Prisoners at Sea 5 or 6 Weeks, they brought us to Algiers, where I was sold for a Slave to a Patron, who told me I must allow him two Dollars a Month, and live ashoar where I would, and get it where I could though I knew not where to levy the least Mite of it. Wandring up and down I met with an Englishman, in his little Shop who Traded in Tobacco, and a few other things; I became his Partner with a little Money I had reserved, and a small modicum my Patron allowed me for my stock; Here I got Money and hired a Cellar to lay up my Goods. Being weary of my Slavery, I formed a design for my Liberty, and communicated it to John Anthony Carpenter, William Adams Bicklayer, John Jephth Seaman, John the Carpenter and two others, Men able to contrive the Model of a Boat, which being formed in parcels and then put together, might be the means of our escape: They approved the Proposal, and in my Cellar we began our work, providing first a piece of Timber of 12 foot long for the Keel, and to convey it the better out of the City, we cut it in two and fitted it for joynting at the middle; and then provided Ribs and made the Boat Water-tite; and because Boards would require hammering, we bought strong Canvas to cover our Boat twice over; Upon the Convex of  
the



the Carine; we provided Pitch, Tar, and Tallow to make a kind of Tarpawling Cerecloth to swaddle the Naked Body of our Infant Boat; Of two Pipeslaves we made two Oars; our Provision was a little Bread and two Leather Bottles of Fresh-water; we bought Canvas for a Sail, and carrying out these in Parcels, fitted them together in the Valley half a Mile from the Sea, whither four of our company carried the Boat on their shoulders, and as far into the Sea as they could wade, and then all 7 got into the Boat; but finding the Boat was overladen, two of them were content to stay ashore. Having bid them farewell we anchored out, June 30. 1644. The Bill of Lading was John Anthony, William Adams, John Jephths, John the Carpenter and William Okely: Four of us wrought at the Oar, the Fifth was to free the Boat of that water which by degrees leaked through our Canvas; our Bread was soon spoiled with Salt-water; our Fresh-water stunk of the Tanned Skins and Owze, yet we complained not. Three days with good Husbandry our Bread lasted us, but then pale Famine stared us in the Face; water indeed we might have, but it must be salt out of the Sea, or that which had been strained through our own Bodies, and that we chose of the two; but we must not have that after a while, unless we will accept of the other first; and the misery was, that it did not assuage our Thirst but increase it; the Wind too for some time was fall against us, but God rebuked it, and made it our Friend; a second convenience was, that our Labour was without intermission; and a third, the extremity of the heat by day, the season being hot in July, and we wanted fresh-water; our labour made it insupportable to our Bodies, and our little hope made it as grievous to our Souls; one help we had, a poor one, he that emptied the Boat threw the water on the Bodies of the others to cool them; but our Bodies thus scorched and cooled, rose up in blisters all over; great Pain we felt, great Dangers we were in, great Miseries we endured, great Wants

we



we were under, and had nothing but a little Hope, Food and Strength. We steered our Course to Mayorck, by Day by a pocket-Dial, by Night by the Stars and Clouds. Four Days and Nights were we in this woful plight, on the Fifth all hope that we should be saved was perished, so that we left off our Labour, because we had no strength left, only we emptied the Boat of water; but then God sent us relief, for as we lay hulling up and down, we discovered a Tortoise asleep in the Sea; had Drake discovered the Spanish Fleet he could not have more rejoiced; we took up our Oars, silently rowed to our Prey, took it into the Boat and with great Triumph cut off her Head, and let her bleed into a pot; we drank the Blood, eat the Liver, and sucked the Flesh: It wonderfully refreshed our Spirits, and we picked up some Crumbs of hope: About Noon we thought we discovered Land; its impossible to express the Joy of our raised Souls at this apprehension; we wrought hard, and after further labour were fully satisfied that it was Land, and proved to be Mayorck, which we kept within sight of all Day: July 6. about 10 at Night we came under the Island, and crept as near the shoar as we durst, till we found a convenient place to thrust in our Weatherbeaten-Boat. When we were come to Land we were not insensible of our Deliverance; but though we had escaped the Sea, we might Die at Land; we had no food since we eat the Liver and drank the Blood of the Tortoise? So J. Anthony and my self were sent to scout abroad for Fresh-water, because we spake some Spanish; we came to a Watch Tower of the Spaniards, spake to them on the Watch, told them our Condition, earnestly begged some Fresh-Water and some Bread; he threw us down an old mouldy Cake, but so long as it was Cake Hunger did not consider its mouldiness; then he directed us to Fresh-water which was hard by; we remembered our Brethren left with our Boat, and observing the Centinels Directions, came to a Well, where was a Pot with strings to draw with; we drank a little Water



Water, and eat a piece of our Cake, but the passage was so diffused, we had much ado to force our Throats to relieve our Clamorous Stomachs; we return to our Boat, acquaint them with our good success, and all prepare to make to the Well; so tying our Boat fast to the Shoar, we left her to mercy. Now we are at the Well which hath Water and have something to draw, but God must give us a Throat to swallow; for W. Adams attempting to Drink, after many Essays was not able to swallow it, but still the Water returned, so that he sunk down to the ground; faintly saying, I am a dead Man; but after much striving he took a little: so refreshed with our Cake and Water, we lay by the Well-side till Morning; when it was clear Day we again went to the Watchman, intreating him to direct us the ready way to the next House or Town where we might find relief; he civilly pointed us to one about two Miles off, and long it was ere our blistered Feet could overcome the tediousness of that little way; when we came thither, the honest Farmer moved with our Relation sent us Bread, Water and Olives, and seeing us Thankful Beggars, called us into his House, and gave us good warm Bean Pottage, which seemed to me the most pleasant food that I ever eat in my Life. Thence we advanced to the City of Mayoreck about 10 Miles off; that Night we lay by a Well-side, and in the Morning entred the Suburbs; the Vice-Roy was informed of us, and we were commanded to appear before him, who after he had heard our story, ordered we should be maintained at his cost till we could have passage to our own Country. But our English Ships seldom trading thither, we Petitioned him for passage in the King of Spains Gallies then in the Road bound for Alicant, which he graciously granted. We met with contrary Winds, and it was five weeks ere we could reach the Downs, where we arrived Sept. 1644. The Commander of the Ship was Captain Smith of Rotherhith. Mr. Saunders my Wives Brother being in Mayoreck not long after, saw our Boat hung



hung for a Monument upon the side of the Great Church there ; and Mr. Robert Hales in 1671. saw the Naked Ribs and Skeleton of it then hanging in the same place. Wanley Hist. Man. p. 642.

XI. A Ship of New-England going from Boston to some other parts of America, was by contrary Winds kept so long at Sea, that they were in great streights for Provision ; and seeing they could not hope for any relief from the Earth nor the Sea, they apply to Heaven in Humble and Hearty Prayers ; but no calm insuing, one of them made a sorrowful Motion to cast Lots which should die first, to satisfy the Ravenous Hunger of the rest ; after many a sad debate the Lot is cast, and one of the company is taken, but where is the Executioner of this poor Innocent ? It is Death to them to think who shall act this bloody Tragedy. Before they fall upon this involuntary Execution, they once more go to Prayers, and God answered them ; for there leapt a mighty Fish into the Boat which was a double joy, not only in relieving their miserable Hunger, which no doubt made them quick Cooks, but because they lookt upon it as sent from God, and a Token of their Deliverance ; but alas the Fish was soon eaten, and their former Exigencies come upon them, which sunk their Spirits with despair, for they know not of another Morsel : To Lots they go again, which falls on another Person, but still none can be found to sacrifice him ; they again send their Prayers to Heaven with fervency, when behold a great Bird lights upon the Mast, which one of the Company espies, and up he goes, and there she stands till he took her with his Hand by the Wing. This was Life from the Dead a second time, they feasted herewith, as hoping this second Providence was a fore-runner of their compleat Deliverance. But they have still the same disappointments, they can see no Land, they know not where they are, hunger again increases upon them, and they have no hope to be saved but by a third Miracle. They are reduced the Third time to cast Lots,

and



and when they were going to their Heart-breaking work to put him to Death upon whom it fell, they go to God their old Friend in Adversity by Humble and hearty Prayers; and now they look and look again, but there is nothing; their Prayers are concluded and nothing appears, yet still they hoped and stayed, till at last one espies a Ship, which put new Life into all their Spirits; they bear up with the Vessel, they Man their Boat, they beg like humble Suppliants to be taken in: They are admitted, and the Commander being acquainted with one, Relieves them plentifully and sets them all safe ashore to the great rejoycing of their Souls. *Sea Deliverances.*

XII. In 1616. One Pickman a Fleming coming from Drontheim in Norway, laden with Boards, was overtaken with a Calm, during which, the Current of the Sea carried him upon a Rock or little Island towards the extremities of Scotland; to avoid a wreck, he commanded his Men to go into the Shallop and to row off the Ship; coming near the Island, they saw something more like a Ghost than a Living Creature; Body stark Naked, Black and Hairy, a Meager countenance and hollow Eyes; he fell on his knees and joining his hands begged relief; which raised such compassion that they took him into the Boat: There was in the Island no Grass nor Tree, nor ought for sustenance or Shelter, besides the ruins of a Boat herewith he had made a kind of a Hut to lay down under: The Man gave this Relation, That he was an English-man, and that a year before being to go in the Passage-Boat from England to Dublin, they were taken by a French-Pyrate, who being forced by Tempest to let go the Passage-Boat, left us to the Mercy of the Waves which carried us into the Sea, and at last split the Boat upon the Rock where you took me in; escaped with one more into the Island, where we endured the greatest Extremities. Of some of the boards of the Boat we made the Hut you saw, we took the Sea-mews, which dryed in the Wind and Sun



we eat raw; In the Crevices of the Rocks on the Seaside we found some Eggs, and thus we had as much as served to keep us froth starving; But our Thirst was most insupportable, for having no Fresh-water, but what came from the Sky, and was left in pits which time had worn in the Rocks, we could not have it at all seasons, for the Rock lying low was washed over with the Waves of the Sea. We lived in this Condition six weeks, comforting one another in our common misfortune; but awaking one morning and missing my Companion, I fell into such deep Despair that I thought to cast my self into the Sea; I know not whether Despair forced him to that extremity, or that looking for Eggs on the side of the Rock he might fall into the Sea: I lost with my Comrade the Knife wherewith we killed the Sea-Dogs and the Mews upon which we lived, so that not able to kill any more, I was reduced to get out of the Boards of my Hut a great Nail which I sharpened on the Rock so that it served me for a Knife. Last Winter finding the Rock, and my Hut so covered with Snow, that it was impossible to get any thing abroad, I put out a stick at the Crevice of my Hut, and baiting it with Sea Dogs Fat, got some Sea-mews which I took with my Hand from under the Snow, and so kept my self from starving; I lived in this solitude 11 Months, and thought to end my Days in it, when God sent you here to deliver me out of the greatest misery that ever Man was in: The Seaman having ended his Discourse, the Master of the Ship treated him so well that in a few days he was quite another Creature; he set him ashore at Derry in Ireland, where such as heard what had happened, gave him wherewith to return to England. *Mandeloes Travels. p. 280.*

XIII. A Ship of Holland being driven against her will, came to Nova-Zembla and the Orange Islands in 76 Degrees of the North Latitude, where she was set fast in a Eody of Ice, which threatned them every moment; at last they resolve to return the same way they



they came, but find the Ship quite Frozen up not far from the shoar, and were forced to winter in Zembla; taking our Boards and Planks, they built a poor shelter for themselves and their stuff, and by Providence the Tyde had thrown up a great quantity of Timber, which proved of great advantage to them; Here they had continual Fights with Bears, who sometimes were given away by great outcries, or shooting of them, but they found their Flesh unwholesome meat; for in that Country the Fishes of the Sea are food to the wild Beasts of the Land; The fat of the Bears they burnt for lights in the Night; at last to increase their misery the Sun left them. Thus were they in a barren Dark Country, having no Company but Wild beasts; vast Mountains of Snow they were forced to move lest their Habitation should be overwhelmed, and if they went forth their jaws were so benumbed, they could scarce recover their former heat. The Bears being in the Dark and dull of sight, did not venture abroad to disturb them, but there were a multitude of Foxes which they caught in Traps, and made of them food and Raiment. And after all, the Almighty preserved them, for in the Spring the Ice breaking they got their Ship again, and sailed safe to Amsterdam. *otius Annal.*

XIV. And the same Providence that has appeared wonderfully for the Deliverance of Distressed Creatures in Sea, has been Merciful in Preservation from Imminent Dangers at Land; as among many others (recorded in the Scriptures and other Histories) is manifest from the following Instance. In 1539. Near Aachen in Germany, in the time of a great Dearth and famine, a Religious Matron having two Sons, and destitute of all sustenance, went with her Children to a Fountain, praying to God, That he would of his Infinite Goodness relieve their Hunger; as she was going, a Person unknown met and saluted her kindly, inquiring whither she was going, who confessed, That he was walking to that Fountain, hoping to have some



‘ some relief from God to whom all things are possible, for (said she) if he nourished the Children of Israel in the Wilderness forty years, it will not be difficult for him to bestow a Draught of Water upon me and my Children: when she had spoken these words, the Man (who doubtless was an Angel of God) told her, ‘ That seeing her Faith was so Constant, she should return home, and should there find six Bushels of Meal, for the support of her self and Children; the Woman returning home, found it according to his Word. Beards Theatre. p. 442.

XV. In 1555. Fell so much Rain in Islebia, that the Waters bore down the House of a Man where a Child lay in the Cradle, which the Father with the hazard of his Life brought forth, and carryed into a Neighbours House; he then endeavoured to save two more of his Children, and took them in his Arms to carry them out, but the Waters were so strong, that one of his Children sitting upon a Beam, was carried away, and himself and the other carried into the Orchard, where finding some ground, he stood up to the Neck in Water with the Child in his Arms, and looking about for his other Child, he saw it sitting upon the piece of Timber, swimming toward him, which he likewise took in his Arms; and getting upon an High Pile of Wood, continued with them there all Night, none being able to afford him help; next morning when the Waters were decreased, he came down, and looking for two other of the Children, whom he left in the Upper Room of the House, where he found the two Innocents fast asleep; he had no sooner taken them thence, but that part of the House fell, which was a visible sign of Gods holy Protection over them. Beards Theatre.

XVI. In the bloody Rebellion in Ireland in 1641. A Religious Gentlewoman (with some others in her Company) was forced to fly for her Life. She having three Children, whereof one was at her Breast; but alas! these poor trembling Travellers had not gone far before



efore they were stripped Naked by the Irish, who to admiration spared their Lives; but passing on, they came to a River where more of these bloody Villains met, and would have Drowned them; this Gentlewoman not in the least discouraged, desired a small time to pray, and as she lay Naked on the frozen Ground, she resolved within her self, not to go voluntarily to so unjust a Death; upon her refusal these Miscreants dragged her by the Heels along the Ground, with the rest of the Company, upon which she turned upon them, and on her knees said, 'You should I am sure be Christians, and Men you are; in taking away our Miserable Lives you do us a pleasure; but know as we never wronged you nor yours, you must die also your selves, and one Day give an Account of this Cruelty to the Judge of Heaven and Earth: Upon which says an Irish Priest, Let us not take their Lives, but we will put them into the Island of the Lake; and a Boat being in the River, 8 of them who were all then in Company, are put into the Island Naked, and without any Meat; where after four Days some died of Hunger and Cold, but not this Woman nor any of her Children; for next Day the two Boys found the Hide of a Beast, which they and the Mother cast over them, lying on the Snow; the next Day a Boat goes by them, whom the poor Woman beseeches for Gods sake to carry her out of that place, but they being Irish refused it; she then desires a little Bread, but they answer they have none; then she begs a Coal of Fire, for she had some fuel in the Boat; and thus with some Chips they made a Fire, and the Boys taking a piece of the Hide, laid it upon the Coals, and began to gnaw it: but alas without Divine Support what could this do! Thus they lived Ten Days without any visible Supplies, and that good Woman profess, it was by Faith in God she lived; for she had no Bread but Ice and Snow, nor any Drink but Water, but she thought God put more substance into it, for it seemed as it were Clammy. The next Day a Boat carried her out to the side  
of



of the Bandwater, where yet she had been lost, but that she could not indure to see her Children Die in her sight, and though the two Boys were young, and so famished with Hunger that they had no strength, she perswaded them to go out of her sight under pretence of seeking some Fire; the poor Children had not gone far but they saw two or three great Dogs eating a Man that had been killed; they were afraid of the Dogs, who needed not to have feared any thing, but to Live in such a Condition; but one of the Dogs came running and leaped upon one of the Children, without doing him hurt, and would run a little before, and then tarry till the Children came to him; and so led them to a House where smoke appeared, which was an Irish Mans protected by the English in Antrim, where they were courteously received, and the Mother sent for; and so were all miraculously preserved.

To Conclude, innumerable are the Examples of the Almightyes Protection and Deliverance of the innocent, and those that trust in him in all Ages. For as he Punisheth the wicked with severe Judgments, so he Protecteth those that fear him, by the Assistance of his Holy Angels, to fulfil the Truth of what the Apostle Writes, Heb. 1. 14 That they are ministring Spirits sent forth to minister to them who shall be heirs of Salvation.

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CHAP. VII. *Divine Goodness to Penitents, with the Dying Thoughts of several Famous Men, concerning a future State after this Life: Likewise divers remarkable Instances to demonstrate the reality and certainty thereof.*

**W**E read in the Holy Scriptures, that the Almighty resisteth the proud, but he giveth



giveth Grace to the humble; and how compassionately doth he perswade Men to Repentance and Reformation; Declaring, That whosoever cometh unto him, he will in no wise cast off; yea, though their Sins be of the greatest Magnitude, yet if they will forsake their evil ways, he will have Mercy upon them and save them: How vain then are those desperate Men of our Age, who having long continued in evil courses, are encouraged therein, by perswading themselves that there is no future Account to be given in another World; which attempt is ridiculous as well as dangerous; since besides the undeniable evidence of the Holy Scriptures, and the Divine Providence whereby the World was Created and Governed, it is apparent that some Men of all Conditions, as Emperors, Kings, Philosophers, Statesmen, &c. of all Religions and Opinions amongst Christians, and of all Tempers, whether Strict and Serious, or Loose and Debauched, in all Ages have left this great observation behind them, 'That upon Experience they have found that what vain Thoughts soever Men may in the heat of their Youth and Lust, entertain of Religion, yet they will sooner or later feel a Testimony which God hath given into every ones Breast; which will one day make them serious, either by the inexpressible Fears, Terrors and Agonies of a Troubled Mind, or by the inconceivable Peace, Joy and Comfort of a good Conscience; and of this we have many late as well as former Examples; some of which I shall insert to manifest the Truth thereof.

I. St. Austin or Augustin, is a famous Instance of Repentance, as we find very lively described in his Confessions: In my Youth, saith he, I even burnt to be satisfied in these lower Pleasures, and what was it I delighted in, but to love and to be beloved? yea, I layled over in my Fornications and thou heldest thy face; then wandred I still further from thee O my God, into other and more fruitless seed-plots of sorrows with a proud dejectedness, and an untyred weariedness.





righteousness; but didst thou indeed hold thy peace to me  
 No surely, for whose but thine were the Words which  
 my Mother, one of thy Faithful Children sang in mine  
 Ears? For I well remember she privately charged me  
 and with much eagerness forewarned me, That  
 I should not commit simple Fornication, but especially  
 that I should not defile another Mans Wife. This  
 seemed no better than Womans Advice, which  
 would be a shame for me to follow; but they were  
 thy Counsels indeed, and I knew it not, but ran head  
 long with such stupid blindness, that I was ashamed  
 amongst my equals to be guilty of less impudence than  
 they were, whom I heard to boast mightily of their  
 Debaucheries, and glorying the more, the more beastly  
 they had been; Yea, I took pleasure in committing  
 Wickedness, not for the pleasure of the Act only,  
 but for the praise and credit of it also; What  
 worthy of dispraise if Vice be not? but I made my  
 self worse than indeed I was, that I might not be  
 dispraised; and when I wanted opportunity to com-  
 mit that Naughtiness which should make me as ba-



the worst, I would pretend I had done what I never  
did, that I might not be counted cowardly in being in-  
nocent, nor faint-hearted in being more chaste then they  
behold with what Companions I walked the Streets of  
Babylon, and wallowed my self in the mire of it, as if I  
had reposed in a Bed of Spices and most precious Oyn-  
tments; and my invisible Enemy seduced me to the very  
center of sin, in that I ran into all manner of dissolute-  
ness, and practised whatsoever I affected; a mist in the  
mean time depriving my sight, O my God, of the  
rightness of thy Truth. Surely thy Law, O Lord pu-  
nisheth Thievery, yea and this Law is so written in our  
hearts that Iniquity it self cannot blot it out: For what  
chief does willingly abide a man to steal from him?  
not a rich Thief, tho' his fellow be driven to steal  
on necessity: Yet had I desire to commit Thievery,  
and did it, compelled neither by hunger nor poverty,  
not even through a cloyedness of well-doing, and a pri-  
viledgedness of Iniquity; for I stole that of which I had e-  
nough of my own, and much better; nor when I had done  
it I to enjoy the thing I had stolen, but only rejoycing  
in the Theft it self: A Pear-Tree there was in the  
orchard next our Vineyard, well laden with Fruit, tho'  
not much tempting either for colour or taste: To the  
sighting of this, a company of lewd young Fellows of us  
about late one night (having according to our idle custom  
continued in our Gaming Houses till that time) from  
thence we came laden with Fruit, not for our own  
enrichment, but even to throw to the Hogs; and all  
this we did not because we might do it, but because we  
could. Behold my heart, O Lord, behold my heart,  
which thou hast pity upon in the bottom of the bottom-  
less Pit: For I most wretched young fellow, was unhap-  
py in the very entrance into my youth: It is true I  
begged Chastity at thy hands, and said, give me Chastity  
and Continency, but do not give it me yet, for I was  
not that thou wouldest hear me too soon, and too soon  
er me from my Disease of Incontinency, which my  
heart was rather to have satisfied than extinguished.  
Now was the day come wherein I was to be set



naked before my self, and when mine own Conscience was to convince me, for I found a vast Tempest in my Soul, which hurried me into a Garden where I might be alone with my self; at which time I was most soberly mad, being sensible enough what a piece of misery I at present was, but utterly ignorant how good I was shortly to grow; I sat me down fretted in Spirit, and angry at my self with a most tempestuous Indignation; for that I went not about to make my Peace and League with thee my God, which all my bones cried out upon me to do, extolling it to the very Skies; upon which giving liberty to my tears, the floods of mine Eyes gushed out, which was an acceptable Sacrifice to thee, O Lord, and then I cried out, How long? How long, O Lord, wilt thou be angry for ever, still to morrow, to morrow why not now? Wherefore in this very hour is there not an end put to my uncleanness. This I uttered weeping in the bitter contrition of my heart, when behold I heard a voice, as of a Boy or Child that seemed to come from some neighbouring house, which said in a singing tune, *Take up and read, Take up and read*, which was often repeated. Hereupon I changed my countenance and began to consider, whether Children were used to sing any such words, but I could not remember to have ever heard the like; so drying up the violent Torrent of my Tears I got up, interpreting it that I was from God himself commanded to open the Book, and to read that Chapter which I should first light upon; Hastily therefore I went where I had left the Apostles Book, and snatching it up opened it, and in silence read that Chapter which I first cast mine eyes upon: *Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the Lusts thereof.* No further would I read, nor needed I, for instantly with the end of this sentence, a Divine beam of Light, Comfort and Peace darted into my heart, and all the darkness of doubting vanished away, and thou, O my dear Lord didst thereby so thoroughly convert me to thy self as that I have no other hopes nor thoughts in this world but

the



thee; for which let my heart praise thee, and my tongue, yea, let all my bones say, O Lord who is like unto thee, and do thou answer me and say unto my Soul, I am thy Salvation. St. Aust. Con.

II. Sophronius Bishop of Jerusalem, delivereth the following History as an Infallible Truth to posterity; That Synesius, who of a Philosopher became a Bishop, found at Cyrene Evagrius a Philosopher his old Acquaintance, fellow Student and intimate Friend, but an obstinate Heathen: Synesius was earnest with him to become a Christian, and following his Arguments for Religion very close, Evagrius discourseth to this purpose, That to him it seemed but a meer fable and deceit that the Christian Religion teacheth Men that this World shall have an end, and that all men shall rise again in these Bodies, and their Flesh be made immortal and incorruptible, and they shall so live for ever, and shall receive the reward of all that they have done in the Body; and that he that hath pity on the poor lendeth to the Lord: And that he that giveth to the poor and needy shall have Treasure in Heaven, and shall receive an hundred fold from Christ, together with eternal Life. Synesius assured him and proved by very cogent Arguments, that these things were most certain, insomuch that being converted thereby, he and his Family were baptized. Evagrius soon after brought Three Hundred pound in gold to Synesius to be distributed among the poor, upon condition he would give him a Bill under his hand, that Jesus Christ would repay him in another World, which he did accordingly: Evagrius fell sick not long after, and thinking he should die, ordered his Sons to put Synesius's Bill into his hand; after which he soon died and was buried: About three days after, the Philosopher seemed to appear to Synesius in the night, and say to him, Come to my Sepulchre where I lie and take the Bill, for I have received the Debt and am satisfied and for thy assurance I have written a discharge with my own hand. The Bishop told Evagrius's Sons what he had seen, tho' he knew nothing of the Bill being put into his hand, so they all go to the Sepulcher, and opening it



found the Bill in the Dead Mans hand thus subscribed, Ego Evagrius, &c. I Evagrius the Philosopher, To the Holy Bishop Synesius Greeting, I have received the Debt which in this paper is written with thy hand, and am satisfied, neither have I any Action against thee for the Gold that I gave thee; and by thee to Christ our Saviour. Bax. Cru. the World Pref.

III. There was an entire Friendship between Michael Merchatus and Marcilus Ficinus, by reason of a mutable agreement in their Studies: It happened that these two discoursing of the State of Man after Death, when they could not agree in some particulars, they concluded, That which soever of them two should first Depart out of this Life, should (if possible) give an Account to the Survivor of the State of the other Life, and whether the Soul be immortal or not. This agreement being made and mutually sworn to, they departed: In a short time after, while Michael Mercatus was one Morning early at his Study, he heard the noise of a Horse upon the Gallop, and stopping at the Door, he immediately heard the voice of his Friend Marcilus, crying out to him, O Michael, Michael, those things are true, they are true. Michael wondring to hear his Friends voice, opened his Casement, where he saw the back part of him whom he had heard speak, in white, and Galloping away upon a white Horse: He called after him Marcilus, Marcilus and followed him with his Eye, but he vanished out of his sight. Michael amazed at this extraordinary accident, he inquired if any thing had happened to Marcilus, who lived at Florence some distance thence, and found upon strict enquiry, that he died at that very time when he was thus seen and heard by him. Wanlys Hist. Man. p. 88.

IV. About 1060. A great Doctor was buried at Paris, at the Interring of whom, when the Priest in the form then used, came to Responde mihi, Answer me, the Corps sat upright on the Bier, and to the amazement of all cried out, Justo Dei judicio accusatus sum, at the just Tribunal of God I am accused, lying down again. The attendants astonished deferred the Funeral till



till next day, to see the Issue of this strange accident, at which time a multitude met to observe the Event, when at the same words again repeated, the disturbed Body riseth again, and with the like hideous noise cried out, *Iusto Dei iudicio Judicatus sum*, By the just Judgment of God I am judged. The People yet more amazed, deferred the Interment one day longer, when almost the whole City thronged to this strange Burial; and in the presence of them all, at the reciting of the same words he rose up the third time and cried out, *Iusto Deo Judicio condemnatus sum*. By the just Judgment of God I am condemned; whereat as they were all affrighted, so Bruno a famous Doctor in that University was seriously affected, and told them, That as they had formerly heard, so now they saw the Judgments of the Lord were unsearchable and past finding out, for this person whom we honoured for the strictness of his Life, the modesty and unblameableness of his Conversation, cryeth out now, that he is condemned by the just Judgment of God. *Dying Menswords. 196.*

V. Charles the 5th Emperor of Germany, K. of Spain and L. of the Netherlands, after 23 Ficht Battles, 6 Triumphs, 4 Kingdoms won, and 8 Principalities added to his Dominions, which he Ruled over 14 years; yet at last resigned all, retired to his Devotion in a Monastery, had his own Funeral celebrated before his Face, and left this Testimony of Christian Religion; That the sincere Profession thereof had in it those Sweets and Joys that Courts were Strangers to.

VI. Philip III. of Spain lying on his Death-Bed in 1621. sent thrice at midnight for Florentius his Confessor, who with the Provincial of Castile discoursed with him of approaching Death, exhorting him to submit to Gods will, so gravely, that the King could not chuse but weep, and after some intermission from his Tears, and thanks for his wholesome Admonition, the King spake thus to him, Do you not remember that in your Sermon on Ashwednesday, you said that some of your Auditors might Die that Lent; this concerns me,



For to my fatal hour is at hand, but shall I obtain Eternal Felicity? which words he uttered with great grief and trouble, adding likewise to his Confessor, You have not hit upon the right way of healing, is there no other Remedy? Which when he observed, the Confessor thought it of his Body, the King added, Ah, I am not solicitous for my Body, nor of my Temporal Disease, but of my Soul. The Confessor mournfully answered, I have done what I could, I must leave the rest to Gods Providence. Florentius then discoursed of Gods mercy, remembering his Majesty what he had done for the Honour and Worship of that God; to which the King replied, Ah how happy were I, had I spent these Twenty-Three Years, wherein I have held my Kingdom, in a retirement. Florentius answered, That it would be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life and his Salvation at the feet of his Crucified Saviour Jesus Christ, and submit himself to his Will, Willingly; willingly will I do this (said the Heart sick King) and from this moment do I lay all that God hath given me, my Dominion, Power, and my Life at the feet of Jesus Christ my Saviour, who was Crucified for me; and then among his last words he said to Florentius. Now really you have suggested to me very great comfort. Fair warning p. 105.

VII. Prince Henry Eldest Son to K. James I. was Zealous in his love to Religion and Piety, and his Heart was bent, if he had lived, to have endeavoured to compound those Jars and Differences among Religious Men. He told the Dean of Rochester, That he thought that whereas he and others like him, did as usual look him in the Face when they came first into the Pulpit, their Countenance did as it were say to him, Sir, you must hear me diligently, you must have a care to observe what I say. He used to say, he knew no sport worth an Oath, and that he knew not what they call Puritan Preaching, but he loved that Preaching which went next his Heart, and spake as if they knew the mind of God. His last words were, O Christ thou art my



my Redeemer, and I know that thou hast Redeemed me; I wholly depend upon thy Providence and Mercy from the very bottom of my Heart; I commend my Soul into thy hand. A Person of Quality waiting on the Prince in his Sickness, who had been his constant Companion at Tennis, and asking how he did, he answered, Ah Tom, I in vain wish for that time I lost with thee and others in vain Recreation: He then added, Now my Soul be glad, for at all parts of this Prison the Lord hath set his Aid to loose thee, Head, Feet, Melt and Liver are failing. Arise therefore and shake off thy Fetters, mount from the Body and go thy way. Out of his Life.

VIII. Hugo Grotius the greatest Scholar of this Age, after many Embassies abroad, and as many Transactions at home, after an exact survey of all the Hebrew, Greek and Latin Learning, after an unanswerable Treatise of the truth of the Christian Religion, and many other Elaborate Discourses in Divinity and other parts of Learning, concluded his Life with this Protestation, That he would give all his Learning and Honour for the plain Integrity and harmless Innocency of John Urick; who was a devout poor Man that spent Eight hours of his time in Prayer, Eight in Labour, and but Eight in Sleep and other necessities. He also complained to another who admired his astonishing Industry, Ah! *Vitam perdidit, operose nihil agendo.* Ah! I have lost my life in doing nothing Industriously; and gave this direction only to another that desired it, as knowing his great Wisdom and Learning, Be Serious. On his Death-Bed he sent for a Minister, professing himself to be the poor Publican, saying, That he had nothing to trust to, but the Mercy of God in Christ Jesus, and wishing that all the World saw as much reason in Religion as he did. Dying mens words, p. 162.

IX. Salmasius that Excellent French Scholar, went out of the World with these words, Oh, I have lost a world of Time! Time that most precious thing in the World, whereof had I but one year longer, it should



he spent in Davids Psalms and St. Pauls Epistles; Oh Sirs, said he to those about him, mind the World less and God more; all the Learning in the World without true Piety and the Fear of God is nothing worth: The fear of the Lord that is Wisdom; and to depart from Evil, that is Understanding. *Ibidem.* p. 161.

X. Sir F. Walsingham Secretary of State to Q. Elizabeth, toward the latter end of his Life writ thus to the L. Burleigh. We have lived long enough to our Country, to our Fortunes, to our Sovereign; it is high time we begin to live to our selves and to our God; in the multitude of Affairs that have passed through our hands, there must be some miscarriages, for which a whole Kingdom cannot make our Peace. And being observed to be melancholy, some Court humorists were sent to divert him. Ah! (said Sir Francis) while we laugh, all things are serious round about us, God is serious when he preserveth us, and hath patience towards us; Christ is serious when he dyeth for us; the Holy Ghost is serious when he stiriveth with us; the Holy Scriptures are serious when they are read before us; Sacraments are serious when they are administred to us; The whole Creation is serious in serving God and us; those that are in Heaven and Hell are serious, and shall a Man that hath one foot in the Grave jest and laugh? *Wan Hist. Man.*

XI. Sir T. Smith after he had many years served Q. Eliza: as Secretary of State, a quarter of a year before he died, laid aside all publick Employment, and discharging all his Worldly Affairs and Attendants, sent to two Reverend Divines, his good Friends, to draw him out of the word of God, the plainest and exactest way of making his peace with God, and living Godly in this present World; adding, That it was great pity Men knew not, (at least did not seriously consider) to what end they were born into this World, till they are ready to go out of it. Fair warning, p. 368.

XII. Doctor Donne, a Person of as great Parts and Spirits as any this Nation ever beheld, when he was upon his Death-bed took this solemn farewell of his Friends



I repent of all my life, but especially that part of it which I spent not in communion with God and doing good. That Person in a dying hour shall wish himself not a Man, who hath not been a good Christian. *Iidem* p. 164.

XIII. Sir Philip Sidney; a subject of England, but chosen King of Poland, whom Q. Elizabeth called her Philip, the Pr. of Orange called his Master, whose Friendship the Lord Brooks was so proud of, that he would have this to be part of his Epitaph, Here lyeth Sir Philip Sidneys Friend; whose Death was lamented in Verse by the then Kings of France and Scotland, and the two Universities of England. This great Man lamented at his Death, the innocent vanity of his Arcadia, and to prevent the unlawful kindling of heats in others, would have committed it to the Flames, and left this farewell among his Friends; Love my Memory, cherish my Friends, their Faith to me may assure you they are honest; but above all govern your Will and Affections by the Will and Word of your Creator, and in me behold the end of this World, and all its Vanities. *Ibid.* p. 136.

XIV. Sir Hen. Wotton, after many years Study with great proficiency in the University, his near Relation to the great Favourite the E. of Essex, his intimacy with the Duke of Tuscany, and James the 6th of Scotland, his Embassys to Holland, Germany, Venice, &c. was only ambitious of the Provostship of Eaton, being desirous to retire thither to enjoy his beloved Study and Devotion; saying often, That this was the happiest time of his Life, it being the utmost happiness which a Man could attain to, to be at leisure to be and to do good; never reflecting on the spending of his former years without Tears, and would often say, How much time have I to repent of, and how little to do it in. *Iidem.* p. 154.

XV. Sir John Mason, Privy Counsellor to Hen. 8. and Edward 6. upon his Death-bed called for his Clerk and Steward, to whom he spake on this purpose; I have



seen Five Princes and been Privy-Councillor to Four, I have seen the most observable matters in Foreign parts; and been present at most Transactions for 30 years together; and I have learned this after many years experience, that Seriousness is the best Wisdom, Temperance the best Physick, and a good Conscience is the best Estate; and were I to live again, I would change the Court for a Church, my Privy Counsellors business and bustle for a Hermits Retirement, and the whole Life I lived in the Palace, for one hours enjoyment of God in the Chappel; all things else forsake me beside my God, my Duty and my Prayer. Ibid. p. 153.

XVI. Mr. Howard, (after E. of Northampton) being disturbed with Atheistical Suggestions, put them all off this way, if I could give any account how my self or any thing else had a being without God, how there came so uniform and so constant a consent of Mankind of all Ages Tempers and Educations, (differing so much otherwise in their apprehensions) about the Being of a God, the Immortality of the Soul, and Religion, in which they could not likely either deceive so many, or being so many could not be deceived; I could then be an Atheist. And when it was urged that Religion was only a State Policy to keep Men in awe; he replied, that he could not believe it, since he was sensible that the greatest Politicians have either sooner or later felt the power of Religion in the grievous lashes of their Consciences, and the dreadfulnes of their Apprehensions about that state wherein they must live for ever. Ibid. p. 151.

XVIII. Galeacius Carraciolus, Marquis of Vico, of great Estate, powerful Relations, both in the Emperor and Popes Court, (the last of which was his near Relation) notwithstanding the great Promises and endearing Letters of his Kindred, the bitter Cries and Tears of his Parents, his Wife and Children, the loss of his Honour and Estate; yet broke through all these Temporal engagements, forsook his Country and all that was dear to him to go to Geneva and embrace a Reproached, De-



spised and Persecuted Gospel, chusing rather with Moses (to whom he was compared) to suffer Afflictions with the People of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches, than the Treasures of this World; because he had respect to the recompence of reward, and endured, all seeking him who is invisible. He used to say, That he should not look upon himself to be worthy to see the Face of God, if he did not prefer one hours communion with Christ before all the riches and pleasure of this World. Galeacius's Life.

XVIII. The late Earl of Rochester, though he spent a great part of his Life in the height of Atheism and Debauchery, yet upon his Dying-bed God was graciously pleased to hear the prayers of his near Relation and true Friends, so that he became an admirable Penitent. He was the Son of the Lord Wilmot, and a great proficient in Learning; He went to the University in 1660. when mad Joy and Debauchery for the return of King Charles II. had over-run the Nation, which had very ill effects upon him, so that he began to love those Disorders too much. After having travelled for some time, he returned back to Court, where falling into Company who delighted in those Excesses, he was at length entirely subdued by Intemperance; so that he confessed, for Five Years together he was continually Drunk, which led him to many Wild and Unaccountable things; and being a Person of Extraordinary Parts, he seemed to affect something singular in his Impieties, as well as Writings, above the reach of other Men, taking all manner of pains to pervert others; nay so confirmed was he in Sin, that he Lived and almost Died a Martyr to it: The licentiousness of his Temper, with the briskness of his Wit, disposed him to love the Conversation of those who divided their time between Lewd Actions and Irregular Mirth, and so he came to bend his Wit and Studies to support those ill principles of Atheism and Irreligion in himself and others: An Accident fell out about this time which confirmed him more in these courses, for



going to Sea in 1665. there happened to be in the same Ship Mr. Montague and another Gentleman of Quality. These two, but especially the last, seemed perswaded That they should never return into England, and Mr. Montague said, He was sure of it; upon which the E. of Rochester entred into an Engagement with the other Gentleman, not without Ceremonies of Religion, (Mr. Montague refusing it) That if either of them Died, he should appear and give the other Notice of the Future State, if there were any; after which in a Fight with the Dutch, toward the latter end of the Action, the Gentleman fell on a sudden into such a trembling that he could scarce stand, and Mr. Montague going to hold him up, as they were in each others Arms, a Cannon Bullet killed him cut-right, and carried away Mr. Montagues Belly, so that he Died an hour after; but this Gentleman never appeared to the E. of Rochester afterward, which was a great snare to him during his Life; after which he went on to commit all Iniquity with greediness. And yet even this desperate Sinner, that one would think had made a Covenant with Death, and was at an Agreement with Hell, and just upon the brink of them both, God to magnifie the riches of his Grace and Mercy, was pleased to snatch him out of the Fire; so that falling into a great fit of Sickness, he laboured under strange Trouble and Conflicts of Mind, his Spirit being Wounded, and his Conscience full of Terror, saying, If that God who dyed for great as well as lesser Sinners, did not speedily apply his infinite Mercies to his poor Soul, his wound was such that no Man could conceive or bear; crying out, That he was the vilest wretch and Dog that the Sun shined upon, or the Earth bore, that he now saw his Error in not living up to that Reason which God endued him with, and which he unworthily vilified and contemned, wishing he had been a starving Leaper crawling in a Ditch, that he had been a Link-Boy or a Beggar. or for his whole Life-time confined to a Dungeon, rather than to have sinned against his God, and acknowledged that all the seeming absurdities



ties of Religion and the Holy Scriptures, and the Contradictions thereof, framed by Men of corrupt and reprobate Judgments were now vanished, and the Excellency and Beauty thereof appeared, he being now come to receive the Truth in the Love of it; and upon his Death-bed gave command to his Reverend Chaplain, to Preach abroad, and let all Men know how severely God had disciplined him for his Sins by his Afflicting hand, that his Sufferings were most just, though he had laid ten thousand times more upon him; and how God had laid on one stripe upon another, because of his grievous Provocations, till he had brought him home to himself; and declaring, that from the bottom of his Soul he did detest and abhor the whole course of his former wicked Life; and admired the goodness of God who had given him a true sense of his pernicious Opinions and vile Practices, warning all Men in the name of God, and as they regard the welfare of their Souls no more to deny his Being or his Providence, or despise his Goodness; no more to make a mock of Sin, or condemn the pure and excellent Religion of the ever blessed Redeemer; through whose Merits alone he who was one of the greatest Sinners, did yet hope for Mercy and Forgiveness; and in this Penitent and Religious temper and frame of Spirit, he some time after gave up the Ghost. E. of Rochesters Life and Sermon.

XIX. I shall conclude with some brief Remarks out of the Life of the Excellent L. Chief Justice Hales. This Gentleman was descended rather from a Good than a Noble Family, and about seventeen went to Oxford, where he was placed under an able Tutor, and was an extraordinary proficient; but the Stage-Plays coming thither he was so corrupted by seeing many Plays, that he most wholly forsook his Studies, of which mischief being sensible, he at his coming to London resolved never to see a Play again, to which he constantly adhered; but one Corruption of the Mind draws another, so that he fell into many youthful Vanities, and kept company with some vain People, till a sad accident drove him from it; or he with other young Persons, being invited out of Town



Town to be Merry, one of the Company called for so much Wine, and went on in such excess, that (tho' Mr. Hales would have prevented it) he fell down as dead before them, so that all present were not a little affrighted, who did what they could to bring him to himself again. This did particularly affect Mr. Hales, who went into another Room, and shutting the Door fell upon his knees, and prayed earnestly to God both for his Friend, That he might be restored to Life again, and that himself might be forgiven for giving such countenance to such Excess, and vowed to God that he would never again keep Company in that manner, nor drink a Health while he lived.

His Friend recovered, and he most Religiously kept his Vow till his Dying Day; and tho' pressed to drink Healths, particularly King Charles the II. used by too many as a distinguishing mark of Loyalty, and drew many into Excess after his Restauration; yet he would never dispense with his Vow, though he was roughly treated for it by some hot and indiscreet Men; This wrought such an entire change on him, that he forsook all vain Company, and divided himself between the Duties of Religion, and the Studies of his Profession, in the former whereof he was so regular, that for 36 years he never once failed of going to Church on the Lords day, and though he was acquainted with all sorts of Learning, yet he seemed to have made the Study of Divinity the chiefest of all others; he was a very merciful and upright Judge, and would hear no causes but in open Court, which a great Peer complained off to the King, who bid him content himself that he was no worse used, and said, He verily believed that he would use himself no better if he had gone to sollicite him in any of his own Causes; He made it as a Rule to himself, That in the Administration of Justice, he was intrusted for God, the King and Country, and therefore ought to do it Uprightly, Deliberately and Resolutely; and yet was much concerned that though it was his duty to serve in the Office he was called to, yet was it a great consumer of that little time we have here, which he thought might be better spent in a Pious Contemplative Life, and a due Provision for Eternity. *J. Hales Life.*

To conclude, The most Learned, Wise and Serious in all Ages have concurred in their Judgments, as to a future State, and have thought it the greatest Wisdom in the World to be Religious, and to work out their Salvation with Fear and Trembling.

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