THE WORKS
OF THE
RIGHT REVEREND FATHER IN GOD,
JOSEPH HALL, D.D.
SUCCESSIVELY BISHOP OF EXETER AND NORWICH:
NOW FIRST COLLECTED.
WITH SOME
ACCOUNT OF HIS LIFE AND SUFFERINGS,
WRITTEN BY HIMSELF.

ARRANGED AND REVISED,
WITH A GLOSSARY, INDEX, AND OCCASIONAL NOTES,
BY JOSIAH PRATT, B.D. F.A.S.
LECTURER OF THE UNITED PARISHES OF ST. MARY WOOLNOOTH AND ST. MARY WOOLCHURCH HAW,
AND LADY CAMDEN'S WEDNESDAY EVENING LECTURER AT THE CHURCH OF ST. LAWRENCE JEWRY, LONDON.

IN TEN VOLUMES.

VOL. X.
CONTAINING THE MISCELLANEOUS WORKS, GLOSSARY, INDEX, AND LIST OF SUBSCRIBERS.

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         2. What is God?
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            2. What hath he done?
               1. He hath made all things: he governeth and preserveth all things; and hath eternally decreed how all things shall be done; and hath revealed his will to us in his Word.
   2. What more must be known concerning God and his actions?
      1. That God the Son, Jesus Christ, took our nature upon him, died for our redemption, rose again, and now liveth gloriously in heaven, making intercession for us.
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      2. What were we?
         1. We were made at first perfect and happy, according to God's image, in knowledge, in holiness, in righteousness.
      2. What are we?
         1. Ever since the fall of our first parents, we are all naturally the sons of wrath, subject to misery and death: but those, whom God chooseth out to himself, are in part renewed through grace, and have the image of God in part repaired in them.
      2. What shall we be?
         1. At the general resurrection of all flesh, those, which were in part renewed here, shall be fully perfected and glorified in body and soul: those, which have lived and died in their sins, shall be judged to perpetual torments.
   2. Thus much for our Knowledge: now, for our Practice, What is required of us?
      1. Due obedience and service of God; both in our ordinary course of Life, and also in the special exercise of his Worship.
2. What is that obedience, which is required of us in the ordinary course of our Life?
   A. It is partly prescribed us by the Law, and partly by the Gospel.

2. What doth the Law require?
   A. The Law, contained in Ten Commandments, enjoineth us all piety to God, and all justice and charity to our neighbour.

2. What doth the Gospel require?
   A. Faith in the Lord Jesus, with the fruit of it, Repentance; as our only remedy for the breach of the Law.

2. What is Faith?
   A. The affiance of the soul upon Christ Jesus, depending upon him alone for forgiveness and salvation.

2. What is Repentance?
   A. An effectual breaking off our old sins with sorrow and detestation, and an earnest purpose and endeavour of contrary obedience.

2. Thus much of our obedience in the whole course of life.

2. What are the services required more specially in the immediate exercises of God's Worship?
   A. They are chiefly three: first, Due hearing and reading the Word; secondly, Receiving the Sacraments; thirdly, Prayer.

2. Which call you the Word of God?

2. How many Sacraments are there?
   A. Two: Baptism, and the Lord's Supper.

2. What is the use of Baptism?
   A. By water washing the body, to assure us that the blood of Christ, applied to the soul of every believer, cleanseth him from his sins.

2. What is the use of the Lord's Supper?
   A. To be a sign, a seal, a pledge unto us, of Christ Jesus given for us, and given to us.

2. What signifies the Bread and Wine?
   A. The body and blood of Christ, broken and poured out for our redemption.

2. What is required of every receiver?
   A. Upon pain of judgment, that he prepare himself by examination.

2. Whereof must a man examine himself?
   A. Whether he find in himself, first, Competent knowledge; secondly, A true, though weak, Faith; thirdly, Unfeigned repentance for his sins; fourthly, Charity and readiness to forgive; fifthly, A hungering desire to this Sacrament; sixthly, A thankful heart for Christ, and it.

2. What is Prayer?
   A. A calling upon God through Christ for a supply of all our wants, and praising him for all his blessings.
SOLOMON'S DIVINE ARTS,

of

1. ETHICS,
2. POLITICS,
3. ECONOMICS.

THAT IS,

THE GOVERNMENT

of

1. BEHAVIOUR,
2. COMMONWEALTH,
3. FAMILY.

DRAWN INTO METHOD, OUT OF HIS PROVERBS AND ECCLESIASTES.

BY JOSEPH HALL.
TO THE

RIGHT HONOURABLE AND HOPEFUL LORD,

ROBERT, EARL OF ESSEX,

MY SINGULAR GOOD LORD, ALL INCREASE OF GRACE AND TRUE HONOUR.

RIGHT HONOURABLE:

WHilst I desired to congratulate your happy return with some worthy present, I fell upon this: which I dare not only offer, but commend; the royallest Philosopher and wisest King, giving you those precepts, which the Spirit of God gave him.

The matter is all his: nothing is mine, but the method; which I do willingly submit to censure. In that, he could not err: in this, I cannot but have erred; either in art, or application, or sense, or disorder, or defect: yet not wilfully. I have meant it well, and faithfully to the Church of God; and to your Honour, as one of her great hopes.

If any man shall cavil, that I have gone about to correct Solomon's order, or to control Hezekiah's servants, I complain both of his charity and wisdom, and appeal to more lawful judgment. Let him as well say, that every concordance perverts the text. I have only endeavoured to be the common-place-book of that great King; and to refer his divine rules to their heads, for more ease of finding, for better memory, for readier use.

See how that God, whose wisdom thought good to bereave mankind of Solomon's profound Commentaries of Nature, hath reserved these his Divine Morals to outlive the world: as knowing, that those would but feed man's curiosity; these would both direct his life, and judge it. He hath not done this, without expectation of our good, and glory to himself: which if we answer, the gain is ours.
I know how little need there is, either to entreat your Lordship’s
acceptation, or to advise your use. It is enough, to have humbly
presented them to your hands; and, through them, to the Church,
the desire of whose good is my good; yea, my recompence and
glory.

The same God, whose hand hath led and returned you in safety,
from all foreign evils, guide your ways at home, and graciously en-
crease you in the ground of all true honour, Goodness. My prayers
shall ever follow you:

Who vow myself

your Honour’s,

in all humble and true duty,

JOSEPH HALL.
SOLOMON'S ETHICS, OR MORALS.

IN FOUR BOOKS.

THE 1. OF FELICITY,
2. OF PRUDENCE,
3. OF JUSTICE,
4. OF TEMPERANCE,
    FORTITUDE.
THE FIRST BOOK.

FELICITY.

SECT. 1.

Of Ethics in common

The description.

The chief end, which is Felicity.

Ethics is a Doctrine of wisdom and knowledge to live well, and of the madness and foolishness of vice: or instruction to do wisely by justice, and judgment, and equity, and to do good in our life. The end whereof is; to see and attain that chief goodness of the children of men, which they enjoy under the sun, the whole number of the days of their life. Ec. i. 17. vii. 27. Pr. i. 3. Ec. iii. 12. ii. 3.

SECT. 2.

Not in pleasure.

Wherein

Felicity is not:

1. No satisfaction.
2. Increased expence.
3. Restlessness.
4. Want of fruition.
5. Uncertainty.

Not in wealth:

for herein is

1. No satisfaction.
2. Increased expence.
3. Restlessness.
4. Want of fruition.
5. Uncertainty.

Which consists not in pleasure; for I said in my heart, Go to now, I will prove thee with joy, therefore take thou pleasure in pleasant things; yea, I withdrew not my heart from any joy: for my heart rejoiced in all my labour: and who could haste to outward things more than I? and, behold, this also is vanity. Eccl. ii. 1. ii. 10. ii. 25. ii. 1.

Not in riches. 1. For he, that loveth silver, shall not be satisfied with silver; and he, that loveth riches, shall be without the fruit of them: this also is vanity. 2. When riches increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes? yea much evil; for 3. whereas the sleep of him that travaileth is sweet, whether he eat
little or much; contrarily, the satiety of the rich will not suffer him to sleep; so there is an evil sickness, which I have seen under the sun, riches reserved to the owners thereof, for their evil, and often, not for their good: for 4. there is another evil, which I have seen under the sun, and it is frequent among men; a man to whom God hath given riches, and treasures, and honour, and he wanteth nothing for his soul, of all it desireth; but God giveth him not power to eat thereof; and if he have that, yet how long? 5. Riches remain not always, but taketh her to her wings as an eagle, and flieth to the heavens. And 6. for their own: as he came forth of his mother's belly, he shall return naked, to go as he came, and shall bear away nothing of his labour, which he caused to pass by his hand: and this is also an evil sickness, that in all points as he came, so shall he go: and what profit hath he, that he hath travailed for the wind? Ec. v. 9. v. 10. v. 11. v. 12. vi. 1. vi. 2. Pr. xxvii. 24. xxiii. 5. Ec. v. 14. v. 15.

SECT. 3.

Royalty,

Not in

of estate,

magnificence

{Great attendance.

of works,

Planting,

Gathering Treasures,

Building, &c.

Not in honour and magnificence. I, the preacher, have been king over Israel in Jerusalem; and I was great, and increased above all that were before me in Jerusalem: which also I shewed in effect; for I made me great works, I built me houses, I planted me vineyards, I made me gardens, and orchards, and planted in them trees of all fruits; I made me ponds of water, to water therewith the woods that grow with trees; I got men servants, and maids, and had children born in the house; also I had great possessions of beeces, and sheep, above all that were before me in Jerusalem; I gathered to me also silver and gold, and the chief treasures of kings and provinces; I provided men-singers, and women-singers; and the delights of the sons of men, musical concerts of all kinds. Yea, I, king Solomon, made myself a palace of the trees of Lebanon: I made the pillars thereof of silver, and the pavement thereof of gold; the hangings thereof of purple, whose mids was paved with the love of the daughters of Israel: then I looked on all my works that my hands had wrought, (as who is the man that will compare with the king in things which men now have done?) and on the travail that I laboured to do; and, behold, all is vanity, and vexation of spirit; and there is no profit under the sun. Ec. i. 12. i. 16. ii. 9. ii. 4. ii. 5. ii. 6. ii. 7. ii. 8. Can. iii. 9. iii. 10. Ec. ii. 11. ii. 12. ii. 11.
SECT. 4.

Long life and issue rejected, for certain end, unperfect satisfaction, remembrance and continuance of darkness.

Not in long life, and plenteous issue: for if a man beget a hundred children, and live many years, and the days of his years be multiplied, and his soul be not satisfied with good things, and he be not buried, I say, that an untimely fruit is better than he. For he cometh into vanity, and goeth into darkness: and his name shall be covered with darkness: also, he hath not seen the sun; nor known it; therefore this hath more rest than the other: and if he had lived a thousand years twice told, and had seen no good; shall not all go to one place? and howsoever, the light surely is a pleasant thing, and it is good for the eyes to see the sun, yet though a man live many years, and in them all he rejoice; if he shall remember the days of darkness, because they are many, and all that cometh, is vanity. Ec. vi. 3. vi. 4. vi. 5. vi. 6. xi. 7. xi. 1.

SECT. 5.

Knowledge, yet rejected, upon experience, indifferency of events, imperfection.

Not in learning, and human knowledge. I have given my heart to search and find out wisdom in all things that are done under the heaven, (this sore travail hath God given the sons of men to humble them thereby) yea, I thought in mine heart and said, Behold, I have amplified and increased wisdom, above all them that have been before me, in the court and university of Jerusalem, and mine heart hath seen much wisdom and knowledge: for (when I was at the wildest) my wisdom remained with me: then I saw indeed, that there is profit in wisdom more than in folly, as the light is more excellent than darkness: for the wise-man's eyes are in his head, but the fool walketh in darkness: but yet, I know that the same condition falleth to them all. Then I thought in mine heart, it befalleth to me as it befalleth to the fool; why therefore do I labour to be more wise? For what hath the wise-man more than the fool? There shall be no remembrance of the
wise, nor of the fool for ever: for that, that now is, in the days to come shall be forgotten; and how dieth the wise-man? as doth the fool: Besides the imperfection of the best knowledge; for the eye is not satisfied with seeing, nor the ear filled with hearing: I thought I would be wise, but it went far from me: it is far off, what may it be? and it is a profound deepness, who can find it? yea, so far is it from giving contentment, that in the multitude of wisdom is much grief; and he, that increaseth knowledge, increaseth sorrow. Ec. i. 13. i. 16. ii. 9. ii. 13. ii. 14. ii. 15. vi. 8. ii. 16. i. 8. vii. 25. i. 18.

Lastly, not in any human thing: for I have considered all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. Ec. i. 14.

SECT. 6.

Wherein Felicity is:

1. In approving ourselves to God. From hence

{Life,  
Favour,  
Joy,  
Preservation,  
Prosperity,  
Long Life, &c.

Wherein then doth it consist? Let us hear the end of all, Fear God, and keep his commandments; for this is the whole of man, the whole duty, the whole scope, the whole happiness; for Life is in the way of righteousness, and in that path there is no death; and attending thereon; all blessings are upon the head of the righteous. Wouldst thou have favour? A good man getteth favour of the Lord. Joy? The righteous shall sing and rejoice; and surely to a man that is good in his sight, God giveth wisdom and knowledge and joy; so that the light of the righteous rejoiceth, but the candle of the wicked shall be put out. Preservation and deliverance? Lo, the righteous is an everlasting foundation; for the way of the Lord is strength to the upright man, so as the righteous shall never be removed; and if he be in trouble; Riches avail not in the day of wrath, but righteousness delivereth from death, so the righteous shall come out of adversity, and escape out of trouble, and the wicked shall come in his stead: thus every way righteousness preserveth the upright in heart. Prosperity and wealth? The house of the righteous shall have much treasure, and his tabernacle shall flourish. Long life? The fear of the Lord encreaseth the days; and not only himself, but his house shall stand. And though a sinner do evil a hundred times, and God prolong his days, yet know I that it shall be well to them that fear the Lord, and do reverence before him. And, lastly, whatsoever good? God will grant the desire of the righteous; and he, that keepeth the Law, is blessed. Ec. xiii. 13. Pr. xii. 24. xi. 19. x. 6. xii. 2. xxix. 6. Ec. ii. 26. Pr. xiii. 9. x. 25. x. 29. x. 30. xi. 4. xii. 13. xi. 8. xiii. 6. xv. 6. xiv. 11. x. 27. xii. 7. Ec. viii. 12. Pr. x. 3, 4. xxix. 18.
SECT. 7.

In the estate of wickedness,

our good Wealth,

things are Life,

accursed, Fame,

Deviions; Prayers,

Sacrifices.

Evil inflicted; of Loss, Affliction,

Pain, Death,

Damnation.

Contrariwise there is perfect misery in wickedness. Look on all that might seem good in this estate, Wealth: The treasures of the wicked profit nothing; the Lord will not famish the soul of the righteous, but he either casteth away the substance of the wicked, so that the belly of the wicked shall want, or else employeth it to the good of his: for the wicked shall be a ransom for the just; and to the sinner God giveth pain to gather, and to heap, to give to him that is good before God. The wicked man may be rich: but how? The revenues of the wicked is trouble. Life: The years of the wicked shall be diminished: As the whirlwind passeth, so is the wicked no more; for God overthroweth the wicked, and they are not. Whosoever therefore their hope be, the wicked shall be cut off from the earth, and the transgressors shall be rooted out: it shall not be well to the wicked, neither shall he prolong his days; he shall be like to a shadow, because he feared not God: yea, the very house of the wicked shall be destroyed. Fame: Whereas the memorial of the just shall be blessed, the name of the wicked shall rot: yea, look upon his best endeavours; his Prayers: The Lord is far from the wicked, but heareth the prayer of the righteous: far off from accepting. For, He, that turneth away his ear from hearing the Law, even his prayer shall be abominable: His sacrifice (though well intended) as all the rest of his ways, is no better than abomination to the Lord; how much more when he brings it with a wicked mind? And as no good, so much evil, whether of loss: The way of the wicked will deceive them; their hope shall perish, especially when they die; their candle shall be put out, their works shall prove deceitful: Or of pain; for the Excellent, that formed all things, rewardeth the fool, and the transgressor; and he hath appointed, that Affliction shall follow sinners: Follow? yea overtake them: his own iniquity shall take the wicked himself, and cover his mouth; and he shall be holden with the cords of his own sin: even in the transgression of the evil man is his snare; so the wicked shall fall in his own wickedness; for of its own self, iniquity overthreweth the sinner: But, besides that, the curse of the Lord is in the house of the wicked: though hand join in hand, he shall not be unpunished: behold, the righteous shall be paid upon earth, how much more the wicked and the
sinner? That then which the wicked man feareth, shall come upon him; both, Death: He shall die for the default of instruction, and that by his own hands: for, by following evil he seeks his own death; and, after that, Damnation: The wicked shall be cast away for his malice: Hell and destruction are before the Lord; and a man of wicked imaginations will he condemn: so both in life, in death, after it, nothing but Terror shall be for the workers of iniquity: where, contrarily, The fear of the Lord leadeth to life; and he, that is filled therewith, shall continue, and shall not be visited with evil. Pr. x. 2. x. 3. xiii. 25. xxi. 18. Ec. ii. 26. Pr. xv. 6. x. 27. x. 25. xii. 7. ii. 22. Ec. viii. 13. Pr. xiv. 11. x. 7. xv. 29. xxviii. 9. xv. 8. xv. 9. xxi. 27. xii. 26. x. 18. xiii. 9. xi. 18. xxvi. 10. xiii. 21. v. 22. x. 6. xxix. 6. xi. 5. xiii. 6. xxxiii. 3. xi. 31. x. 24. v. 23. xii. 19. xiv. 32. xv. 11. xii. 2. x. 29. xix. 29.
THE SECOND BOOK.

PRUDENCE.

SECT. 1.

Of Virtue: 

1. Wherein it consisteth.

2. Whereby it is ruled and directed.

Virtue consists in the mean; vice in extremes. Let thy ways be ordered aright; Turn not to the right hand, nor to the left, but remove thy foot from evil; The rule whereof is God's Law: for the commandment is a lantern, and instruction a light; and every word of God is pure. My son, hearken to my words, incline thine ear to my sayings: let them not depart from thine eyes, but keep them in the midst of thine heart. For they are life unto those that find them, and health unto all their flesh. Keep my commandments, and thou shalt live, and mine instruction as the apple of thine eye: Bind them upon thy fingers, and write them upon the table of thine heart. Pr. iv. 26. iv. 27. vi. 23. xxx. 5. iv. 20. iv. 21. iv. 22. vii. 2. vii. 3.

All Virtue is either

1. Of Prudence: which comprehends

Prudence,

and

Justice.

Temperance,

Fortitude.

Wisdom,

Providence,

Discretion.

SECT. 2.

Of Wisdom; the

1. Description,

Effects,

It procures

Knowledge,

Safety, from sin,

from judgment.

Good direction for actions,

for words.

Wealth, Honour, Life.

THE prudent man is he, whose eyes are in his head to see all things, and to foresee: and whose heart is at his right hand to do all dexte-
ously, and with judgment. Wisdom dwells with Prudence, and findeth forth knowledge; and counsels. And to describe it: The wisdom of the Prudent is to understand his way; his own: If thou be wise thou shalt be wise for thyself: An excellent virtue, for Blessed is the man that findeth wisdom, and getteth understanding: The merchandise thereof is better than silver, and the gain thereof is better than gold: it is more precious than pearls, and all the things that thou canst desire are not to be compared to her. Length of days is in her right hand; and in her left hand riches and glory: Her ways are ways of pleasure, and all her paths prosperity: She is a tree of life to them that lay hold on her, and blessed is he that receiveth her. The fruits of it are singular: for, First, A wise heart doth not only seek, but get knowledge, without which the mind is not good: and the ear of the wise, learning: And not get it only, but lay it up; and not so only, but works by it: and yet more, is crowned with it. Besides knowledge, Secondly, here is safety. When wisdom entereth into thy heart, and knowledge delighteth thy soul, then shall counsel preserve thee, and understanding shall keep thee; and deliver thee from the evil way, and from the man that speaketh froward things, and from them that leave the ways of righteousness, to walk in the ways of darkness: and, as from sin, so from judgment. The way of life is on high, the prudent to avoid from hell beneath. Thirdly, good direction. 1. For actions: Wisdom causeth to walk in the way of righteousness, and in the midst of the paths of judgment. 2. For words, The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips: So that the words of the mouth of a wise man have grace: yea, he receives grace from others. Either instruct or reprove the prudent, and he will understand knowledge. Not to speak of wealth: she causeth them that love her to inherit substance, and filleth their treasures: she giveth not only honour: for the wisdom of a man doth make his face to shine, and the wise man shall inherit glory; but life: Understanding is a well-spring of life, to him that hath it: and he that findeth me (saith Wisdom) findeth life, and shall obtain favour of the Lord. Wherefore get wisdom: get understanding: forget not, neither decline from the words of my mouth. Forsake her not, and she shall keep thee: love her, and she shall preserve thee. Wisdom is the beginning: get wisdom therefore, and above all possessions get understanding: Exalt her, and she shall exalt thee: She shall bring thee unto honour, if thou embrace her: she shall give a goodly ornament to thine head: yea, she shall give thee a crown of glory. Ec. ii. 14. x. 2. Pr. viii. 12. xiv. 8. ix. 12. iii. 13. iii. 14. xvi. 16. iii. 15. iii. 16. iii. 17. iii. 8. xv. 14. xviii. 15. ix. 2. x. 14. xiii. 16. xiv. 18. ii. 10. ii. 11. ii. 12. iv. 13. xv. 24. viii. 20. xvi. 23. x. 12. xix. 25. viii. 21. Ec. viii. 11. Pr. iii. 35. xvi. 22. viii. 34. iv. 5. iv. 6. iv. 7. iv. 8. iv. 9.
SECT. 3.

Of Providence:

What she is,

What her objects,

What her effects.

Providiene is that whereby the heart of the wise fore-knoweth the time, and judgment; the time when it will be; the judgment how it will be done: both which are appointed to every purpose under heaven: Not that man can fore-see all future things: No, he knoweth not that, that shall be; For who can tell him when it shall be? not so much as concerning himself. Neither doth man know his time, but as the fishes are taken with an evil net, and as the birds which are caught in the snare; so are the children of men snared in the evil time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then understand his own way? But sometimes he may: The prudent man seeth the plague afar off, and fleeth: and, as for good things, With the pismire he provideth his meat in summer; working still according to fore-knowledge; yet not too strictly, and fearfully: for he, that observeth the wind, shall not sow; and he, that regardeth the clouds, shall not reap. Ec. viii. 5. viii. 6. viii. 7. ix. 12. Pr. xx. 24. xxii. 3. xxx. 2, 5. Ec. xi. 4.

SECT. 4.

Of Discretion:

What it is,

What it worketh for our acts, for our speeches.

Discretion is that whereby a man is wise in his businesses, and whereby the heart of the wise guideth his mouth wisely, and addeth doctrine to his lips. For actions: The prudent will consider his steps, and make choice of his times: for To all things there is an appointed time; and a time for every purpose under heaven; a time to plant, and a time too pluck up that which is planted; a time to slay, and a time to heal, &c. a time of war, and a time of peace: from hence it is that the wise man is strong, and rich: for by knowledge shall the chambers be filled with precious things, which he knows how to employ well: The crown of the wise is their riches; from hence that his good understanding maketh him acceptable to others. For speeches; The tongue of the wise useth knowledge aright, and in the lips of him that hath understanding, wisdom is found; and his words have grace, both 1. for the seasonableness, A word spoken in his place, is like apples of gold with pictures of silver; and how good is a word in due season! 2. For the worth of them: The lips of knowledge are a precious jewel:
3. for their use: The lips of the wise shall preserve them, and their tongue is health, and with health, pleasure: Fair words are as a honey-comb; sweetness to the soul, and health to the bones. Pr. xvi. 20. xvi. 23. xiv. 15. Ec. iii. 1. iii. 2. iii. 3. 4. iii. 8. Pr. xxiv. 5. xiv. 24. xiii. 15. xv. 2. x. 13. x. 12. xxv. 11. xxv. 23. xx. 15. xiv. 3. xii. 18. xvi. 24.

SECT. 5.

Here are two extremes: On the right hand; Make not thyself over-wise: wherefore shouldst thou be desolate? On the left: Neither be foolish: why shouldst thou perish, not in thy time? The fool, is that man that wandereth out of the way of wisdom, which hath none heart, that is, is destitute of understanding, either to conceive, or to do as he ought: Of which sort is, 1. The mere fool; That fool who when he goeth by the way, his heart faileth; whose folly is foolishness, in whose hand there is a price in vain to get wisdom, which is too high for him to attain; in whom are not the lips of knowledge. 2. The rash fool, that is hasty in his matters, that pour eth out all his mind at once: which the wise man keepeth, till afterward; that hkest with his feet, and therefore sinneth. There is more hope of the other fool than of him. 3. The wicked fool; That despiseth wisdom and instruction, that maketh a mock of sin; to whom it is an abomination to depart from evil; to whom foolishness is joy; yea, it is his pastime to do wickedly; and his practice to spread abroad folly. And this man is obstinate in his courses; for though thou bray a fool in a mortar among wheat, brayed with a pestle, yet will not his foolishness depart from him: and though it seem to depart, yet as a dog turneth again to his vomit, so returns he to his foolishness. Spare thy labour therefore: speak not in the ears of a fool; for he will despise the wisdom of thy words. To these saith Wisdom, O ye foolish, how long will ye love foolishness, and the scornful take pleasure in scorning, and fools hate knowledge? Turn you at my correction. Lo, I will pour out my mind unto you, and make you understand my words. Because I have called, and ye refused; I have stretched out my hand, and none would regard; but ye have despised all my counsel and would none of my correction; I will also laugh at your destruction, and mock when your fear cometh, like sudden desolation; and your destruction shall come like a whirl-wind; when affliction and anguish shall come upon you. Then shall they call upon me, but I will not answer: they shall seek me early,
but they shall not find me; because they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel, but despised all my correction; therefore shall they eat of the fruit of their own way, and be filled with their own devices: and what is that fruit but sorrow? Even in laughing their heart is sorrowful; and the end of that mirth is heaviness: and like the noise of thorns under a pot, so (short and vain) is the laughter of fools: what but stripes? A rod shall be for the back of him that is destitute of understanding: yea, it is proper to him: To the horse belongeth a whip, to the ass a bridle, and a rod to the fool's back: wherewith not only himself shall be beaten, but the companion of fools shall be afflicted. Lastly, what but death? Fools shall die for want of wit, and remain in the congregation of the dead: yea the mouth of the fool is present destruction; and, The lips of a fool shall devour himself, and that which should seem to preserve him, very case slayeth the foolish, and the prosperity of fools destroyeth them. Ec. vii. 19. Pr. xxi. 16. xvii. 16. xv. 2. xiv. 24. xvii. 16. xxiv. 7. xxiv. 20. xxix. 11. xix. 2. xxix. 20. ii. 7. xiv. 9. xiii. 19. xv. 21. x. 23. xiii. 16. xxvii. 22. xxvi. 11. xxiii. 9. i. 22. i. 23. i. 24. i. 25. i. 26. i. 27. i. 28. i. 29. i. 30. i. 21. xiv. 13. Ec. vii. 8. Pr. x. 13. xxvi. 3. x. 8, 10. xiii. 20. x. 21. xxvi. 16. x. 14. i. 32.
TO THE THIRD BOOK.

JUSTICE,

To God, Piety: which comprehends {Fear, Honour and respect, Obedience.}

Justice gives to each his own:

To God and Man {Fidelity. In words, Truth. In dealings, Love. In words,}

Others, {Mercy.}

To Man only, {Liberality.}

Ourselves; Diligence in our vocations,

SECT. 1.

1. Of justice in general.

2. Of the fear of God, {what it is, what fruits it hath} Present, Future.

Next to prudence, is Justice. A man of understanding walketh uprightly: the just man, therefore, is he that walketh in his inte-

* Honour and obedience are indeed mixed duties of justice both to God and man; but because as they belong to man, they are politic virtues and there handled; here we consider them only as due to God.
grity; and whose path is to decline from evil; and, briefly, he that deals truly in giving each his own. Pr. xv. 21. xx. 7. xvi. 17. xii. 22.

Whether to God; unto whom justice challengeth Piety: which comprehends, first, the fear of the Lord; and this fear of the Lord is to hate evil, as pride, arrogance, and the evil way; and in all our ways to acknowledge God; that he may direct our ways: so that, he, that walketh in his righteousness, feareth the Lord; but he, that is loved in his ways, despiseth him: which grace, as it is the beginning of knowledge, and the very instruction of wisdom, so in some respect knowledge is the beginning of it; for if thou callst after knowledge, and eriest for understanding; if thou seest her as silver, and searchest for her as treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: and this fear gives both 1. contentment; Better is a little with the fear of the Lord, than great treasure and trouble therewith; and 2. future hope. Fear the Lord continually: for surely there is an end, and thy hope shall not be cut off. In which regard, this fear of the Lord is an assured strength, to depend upon; because his children shall have hope, yea and present health and joy. Fear the Lord, and depart from evil, so health shall be to thy navel, and marrow to thy bones: and with health, life eternal. The fear of the Lord leadeth to life, yea is a well-spring thereof, and he that is filled therewith, shall continue, and shall not be visited with evil; so that blessed is the man that feareth alway: whereas, on the contrary, he, that hardeneth his heart, and deniseth God, and saith, Who is the Lord? shall fall into evil. Eccles. viii. 13. Pr. iii. 6. xiv. 2. i. 7. xv. 33. i. 7. xv. 33. ii. 3. ii. 4. ii. 5. xv. 16. xxiii. 18. xiv. 26. iii. 7. iii. 8. xix. 23. xiv. 27. xviii. 14. xxx. 9. xxviii. 14.

SECT. 2.

Honour

\{ In the best things. \\
\{ In the best times. \\

Obedience:

\{ In attending on his will. \\
\{ In performing it.

Secondly, Honour and respect; both from the best things: honour the Lord with thy riches, and the first-fruits of all thy increase; so shall thy barns be filled with abundance, and thy presses shall burst with new wine: and in our best times; Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years approach, wherein thou shalt say, I have no pleasure in them. Prov. iii. 9. iii. 10. Ec. xii. 1.

Thirdly, Obedience. He, that obeyeth me, shall dwell safely (saith
Wisdom) and be quiet from fear of evil: whether in attendance to the will of God; My son, hearken to my words, incline thine ear unto my sayings; let them not depart from thine eyes, but keep them in the midst of thine heart: for, He, that regardeth instruction, is in the way of life; whereas he, that turneth away his ear from it, his very prayer shall be abominable; or in executing of it: He, that keepeth the commandment, is a child of understanding; yea, he is blessed, and thereby keepeth his own soul: where they, that forsake the Law, praise the wicked: and he, that despiseth his ways, shall die. Pr. i. 33. iv. 20. iv. 21. x. 17. xxviii. 9. xxviii. 7. xxviii. 4. xix. 16.

SECT. 3.

To God;
In performances,
Fidelity
In faithful reproof.

Fidelity: both, first in performing that we have undertaken: If thou hast vowed a vow to God, defer not to pay it; for he delighteth not in fools; pay therefore that thou hast vowed: It is better that thou shouldst not vow; than that thou shouldest vow, and not pay it: Suffer not thy mouth to make thy flesh to sin; Neither say before the angel, that this is ignorance: Wherefore shall God be angry by thy voice, and destroy the work of thine hands? For, It is destruction to a man, to dec coursework which is sanctified, and after the vows to enquire. Neither this to God only, but to man: They, that deal truly, are his delight; and the upright shall inherit good things: yea, The faithful man shall abound in blessings; whereas the perfidious man, as he wrongs others (for confidence in an unfaithful man in time of trouble, is like a broken tooth, and a sliding foot) so he gaineth not in the end, himself: He, that rewardeth evil for good, evil shall not depart from his house.

Ec. v. 3. v. 4. v. 5. Pr. xx. 25. xii. 22. xxviii. 10. xxviii. 20. xxv. 19. xvii. 13. xxvii. 5.

Secondly, In a faithful reproof: Open rebuke is better than secret love: The wounds of a lover are faithful, and the kisses of an enemy are pleasant, but false; so that he, that reproveth, shall find more thank at the last: and, however the scorner take it, yet he, that reproveth the wise and obedient ear, is as a gold ear-ring, and an ornament of fine gold. Pr xxvii. 6. xv. 12. xxv. 12,
SECT. 4.

The quality.

Truth in words:

The fruit

to himself.
to others.

Lies,

1. Slander.

2. Dissimulation,

The opposites

Flattery.

He, that speaketh truth, will shew righteousnesses: wherein? A faithful witness delivereth souls: but a deceiver speaketh lies; a virtue of no small importance: for death and life are in the hand of the tongue; and as a man loveth, he shall eat the fruit thereof, to good, or evil; to himself, others: himself, A wholesome tongue is as a tree of life, and the lip of truth shall be stable for ever: others, The tongue of the just man is as finely silver, and the lips of the righteous do feed many: therefore Buy the truth, and sell it not; as those do which either 1. lie, 2. slander, 3. dissemble, or 4. flatter. Pr. xii. 17. xiv. 25. xviii. 21. xv. 4. xii. 19. x. 20. x. 21. xxiii. 23.

SECT. 5.

His fashions,

His manifestation,

His punishment.

A faithful witness will not lie, but a false record will speak lies. Of those six, yea, seven things that God hateth, two are a lying tongue, and a false witness that speaketh lies; for such a one mocketh at judgment, and his mouth swalloweth up iniquity, yea a false tongue hateth the afflicted. He is soon perceived; for a lying tongue varieth incontinently: and when he is found, A false witness shall not be unpunished, and he that speaketh lies, shall not escape; for the lying lips are abomination to the Lord, therefore a false witness shall perish: and who pities him? Such a one is a hammer, a sword, a sharp arrow to his neighbour; he deceiveth with his lips, and saith, I will do to him as he hath done to me. Two things then have I required of thee, deny me them not until I die, &c. Remove far from me vanity,
and lies. Let me be a poor man rather than a liar. Pr. xiv. 5. vi. 16. vi. 17. vi. 19. xix. 23. xxvi. 28. xii. 19. xix. 5. xii. 22. xxi. 28. xxv. 18. xxiv. 23, 29. xxx. 7. xxx. 8. xix. 21.

SECT. 6.

The slanderer:

\[
\begin{align*}
\text{what his} & \quad \text{in misreports,} \\
\text{exercise,} & \quad \text{in unseasonable} \\
\text{what his} & \quad \text{mediating.}
\end{align*}
\]

This wicked man diggeth up evil, and in his lips is like burning fire; He shutteth his eyes to devise wickedness: he moveth his lips and bringeth evil to pass: and either he inventeth ill rumours; A righteous man hateth lying words: but the wicked causeth slander and shame; or else in true reports he will be foolishly meddling, and goeth about discovering secrets; (where he, that is of a faithful heart, concealeth matters) and by this means raiseth discord. Without wood the fire is quenched: and without a tale-bearer, strife ceaseth; for the words of a tale-bearer are as flatterings, and go down into the bowels of the belly: therefore as, on the one side, thou mayest not give thine heart to all that men speak of thee, lest thou hear thy servant cursing thee; so, on the other, no countenance must be given to such: for As the north-wind drives away rain; so doth an angry countenance the slandering tongue. Pr. xvi. 27. xvi. 30. xiii. 5. xx. 3. xi. 13. xxvi. 20. xviii. 8. Ec. vii. 23. Pr. xxv. 23.

SECT. 7.

The dissembler of four Kinds,

\[
\begin{align*}
\text{malicious,} & \quad \text{to himself,} \\
\text{vain-glorious,} & \quad \text{to his friend,} \\
\text{covetous,} & \quad \text{his remedy.} \\
\text{impenitent.} & \quad \text{his success}
\end{align*}
\]

The slanderer and dissembler go together: He that dissemblth hatred with lying lips, and he that inventeth slander, is a fool; there is then a malicious dissembler: He, that hateth, will counterfeit with his lips, and in his heart he layeth up deceit; such one, though he speak favourably, believe him not; for there are seven abominations in his heart. Hatred may be covered with deceit, but the malice thereof
shall (at last) be discovered in the congregation. There is a vain-
glorious dissembler, that maketh himself rich, and is poor: and, a
covetous: There is that makes himself poor, having great riches:
and this both 1. in bargains: it is naught, it is naught, saith the
buyer: but when he is gone apart, he boasteth; and 2. In his enter-
tainment; The man that hath an evil eye: as though he thought in
his heart, so will he say to thee, Eat, and drink, but his heart is not
with thee. Lastly, an impenitent; He, that hideth his sins shall not
prosper: but he, that confesseth and forsaketh them, shall have mercy.
The flatterer praiseth his friend with a loud voice, rising early in the
morning: but with what success? To himself: It shall be counted
to him for a curse: to his friend: A man, that flattereth his neigh-
bour, spreadeth a net for his steps; he spreadeth and catcheth: for
a flattering mouth causeth ruin. The only remedy then is: Meddle
not with him, that flattereth with his lips: for It is better to hear the
rebuke of wise men, than the song of fools. Pr. x. 18. xxvi. 24.

SECT. 8.

Truth in dealings:

Practices, {To do right,

wherein is the true dealer's with joy.

Reward, {God's love,

Good memorial.

The uprightness of the just shall guide them, and direct their way;
which is ever plain and straight: whereas the way of others is per-
verted, and strange. Yea, as to do justice and judgment is more ac-
ceptable (to the Lord) than sacrifice; so it is a joy to the just himself,
to do judgment: all his labour therefore tendeth to life, he knoweth
the cause of the poor, and will have care of his soul: His work is
right, neither intendeth he any evil against his neighbour; seeing he
dwelleth by him without fear: and what loseth he by this? As the
ture balance, and the weight are of the Lord, and all the weights of
the bag are his work: so God loveth him that followeth righteousness:
and with men. The righteous is more excellent than his neighbour:
and Better is the poor that walketh in his uprightness, than he that
perverteth his ways, though he be rich. Yea, finally, The memorial
of the just shall be blessed. Pr. xi. 3. xi. 5. xxv. 19. xxi. 8. xxi. 3.
xxi. 23. x. 16. xxix. 7. xxix. 10. xxi. 8. iii. 29. xvi. 11. xv. 9.
xii. 16. xxviii. 6. xx. 7.
MISCELLANEOUS WORKS.

SECT. 9.

The kinds { Coloured,
Deceit } Direct { Private,
Public.

The judgment attending it.

Contrary to this is deceit: whether in a colour: As he, that feigneth himself mad, casteth fire-brands, arrows and mortal things: so dealeth the deceitful man, and saith, Am I not in sport? As this deceit is in the heart of them that imagine evil: so in their hands are divers weights; and divers balances: or, directly, He that is partner with a thief, hateth his own soul, and dangerous are the ways of him that is greedy of gain; much more publicly, I have seen the place of judgment, where was wickedness; and the place of justice, where was iniquity: I thought in mine heart God will judge the just and the wicked, yea, oft times speedily; so as The deceitful man roasteth not what he took in hunting: or if he eat it; The bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravel.
Pr. xxvi. 18. xxvi. 9. xii. 10. xx. 10. xxix. 24. i. 19. Ec. iii. 6. iii. 17. Pr. xii. 27. xx. 17.

SECT. 10.

To God; rewarded { with his love,
Love } with his blessings.

To men { In passing by offences, In doing good to our enemies.

Love to God: I love them that love me: and they that seek me early, shall find me; and with me, blessings: I cause them that love me, to inherit substance, and I will fill their treasures. 2. To men, (1.) In passing by offences; Hatred stirreth up contentions, but love covereth all trespasses, and the shame that rises from them: so that he only that covereth a transgression, seeketh love. (2.) In doing good to our enemies: If he that hateth thee be hungry, give him bread to eat; and if he be thirsty, give him water to drink. Here therefore do offend, 1. the contentious, 2. the envious. Pr. viii. 17. viii. 21. x. 12. xii. 16. xvii. 9. xv. 21.
SECT. 11.

whether in raising ill rumours,

or whether by pressing matters too far.

The first is he, that raiseth contentions among brethren: which once raised, are not so soon appeased. A brother offended is harder to win then a strong city: and their contentions are like the bar of a palace. This is that violent man, that deceiveth his neighbour, and leadeth him into the way which is not good, the way of discord, whether 1. by ill rumour; The fools lips come with strife; and as the coal maketh burning coals, and wood a fire, so the contentious man is apt to kindle strife, and that even among great ones: A froward person soweth strife, and a talebearer maketh division among princes: or 2. by pressing matters too far: When one churneth milk, he bringeth forth butter; and he, that wringeth his nose, causeth blood to come out: so he, that forceth wrath, bringeth forth strife, the end whereof is never good: for if a wise man contend with a foolish man, whether he be angry or laugh, there is no rest. Pr. vi. 19. xviii. 19. xvi. 19. xviii. 6. xxvi. 11. xvi. 28. xxx. 33. xxix. 9.

SECT. 12.

At our neighbour,

At the wicked.

to others,

itself.

The kinds

The effects

The second is that injustice, whereby the soul of the wicked wisheth evil, and his neighbour hath no favour in his eyes: that moveth him to be glad when his enemy falleth, and his heart to rejoice when he stumbleth; and this is a violent evil. 1. To itself; A sound heart is the life of the flesh; but envy is the rotting of the bones. 2. To others; Anger is cruel, and wrath is raging: but who can stand before envy? But of all other, it is most unjust when it is set upon an evil subject. Fret not thyself because of the malicious, neither be envious of the wicked, nor chuse any of his ways: neither let thine heart be envious against sinners, nor desire to be with them; for as their heart imagineth destruction, and their lips speak mischief, so the froward is an abomination to the Lord; and there shall be none end of the plagues of the evil man; and his light shall be put out. Prov.
SECT. 13.

Justice to man { others } Mercy:
only: First, to { 1. in } The quality.
                                           (The gain of it.

Let not mercy and truth forsake thee: bind them on thy neck, and write them upon the table of thine heart; this suffereth not to stop thine ear at the cry of the poor: yea, the righteous man regardeth the life of his beast: no virtue is more gainful: for By mercy and truth iniquity shall be forgiven; and By this thou shalt find favour and good understanding in the sight of God and man: good reason; For he honoureth God, that hath mercy on the poor: yea, he makes God his debtor; He, that hath mercy on the poor, lendeth to the Lord, and the Lord will recompense him: so that The merciful man rewardeth his own soul; for He, that followeth righteousness and mercy, shall find righteousness, and life, and glory; and therefore is blessed for ever. Pr. iii. 3. xxi. 13. xii. 10. xvi. 6. iii. 4. xiv. 31. xix. 17. xi. 17. xxi. 21. xiv. 21.

SECT. 14.


1. That (not only) the rich ruleth the poor, but that the poor is hated of his own neighbour; whereas the friends of the rich are many; of his neighbour? Yea all the brethren of the poor hate him: how much more will his friends depart from him? though he be instant with words, yet they will not. Pr. xxi. 7. xiv. 20. xix. 7.

2. There is a generation, whose teeth are as swords, and their jaws as knives, to cut up the afflicted out of the earth. These are they that oppress the poor, to increase themselves, and give to the rich; that rob the poor because he is poor, and oppress the afflicted in judgment; that take away the garment in the cold season, and therefore are like vinegar poured upon nitre, or like him that singeth songs to a heavy heart; that trouble their own flesh, and therefore are cruel; an ordinary sin. I turned and considered all the oppressions that are wrought under the sun; and behold the tears of the oppressed, and none comforteth them; and the strength is of the hand of those that oppress them, and none comforteth them. None? Yes surely, above.
If in a country thou seest the oppression of the poor, and the defrauding of judgment, and justice, be not astonished at the matter; for he, that is higher than the highest, regardeth, and there be higher than they, which will defend the cause of the poor, to cause the oppressor to come to poverty: in which estate he shall cry and not be heard. 


3. The bloody man is he, which not only doth hate him that is upright, but layeth wait against the house of the rightous, and spoil-eth his resting place; yea, that doth violence against the blood of a person: such as will say, Come with us, we will lay wait for blood, and lie privity for the innocent without a cause. We will swallow them up alive like a grave, even whole; as those that go down into the pit. But, my son, walk not thou in the way with them: refrain thy foot from their path: for their feet run to evil, and make haste to bloodshed. Certainly, as without cause the net is spread before the eyes of all that hath wings, so they lay wait for blood and lie privity for their lives: Thus the mercies of the wicked are cruel: but shall they prevail in this? The causeless curse shall not come: The just man may fall seven times in a day, but he riseth up again, while the wicked shall fall into mischief; yea into the same they had devised: he, that diggeth a pit, shall fall therein; and he, that rolleth a stone, it shall fall upon him, and crush him to death: for He, that doth violence against the blood of a person shall flee unto the grave, and they shall not stay him. Pr. xxii. 23. xii. 16. xxi. 13. xxix. 10. xxiv. 15. xxviii. 17. i. 11. i. 12. i. 15. i. 16. i. 17. i. 18. xii. 10. xxvi. 2. xxiv. 16. xxvi. 27. xxviii. 17.

Sect. 15.

The second kind of Justice to others, is Liberality Limited, with his own, Rewarded, with more.

Liberality or beneficence, is to cast thy bread upon the waters; to give a portion to seven, and also to eight; in a word, to give of his bread to the poor, and not to withhold his goods from the owners thereof, (i.e. the needy) though there be power in his hand to do it, and not to say to his neighbour, Go and come again, to morrow I will give thee, if he now have it: not that God would not have us enjoy the comforts he gives us, ourselves; for, to every man to whom God hath given riches and treasures, and giveth him power to eat thereof, and to take his part, and to enjoy his labours, this is the gift of God; but if the clouds be full, they will pour out rain upon the earth, and yet they shall be never the emptier. The liberal person shall have plenty, and he that watereth, shall also have rain:
yea not only he, that giveth to the poor, shall not lack, but shall find it after many days; whereas he, that hideth his eyes, shall have many curses: but, There is that scattereth, and is more increased: thus He, that hath a good eye, is blessed of God. Ec. xi. 1. xi. 2. Pr. xxii. 9. iii. 27. iii. 28. Éc. v. 18. xi. 3. Pr. xi. 25. xxviii. 17. Ec. xi. 1. Pr. xi. 24. xxii. 9.

SECT. 16.

The description of it, Covetousness, The curse.
Prodigality.

The covetous is he, that is greedy of gain, that having an evil eye, and coveting still greedily, travaileth too much to be rich, and therefore both spareth more than is right, and increaseth his goods by usury and interest: There is one alone, and there is not a second, which hath neither son, nor brother; yet is there none end of his travail, neither can his eyes be satisfied with riches, neither doth he think, For whom do I travail, and defraud my soul of pleasures? This man is unsatiable, like to the horse-leech's two daughters, which cry still, Give, Give: especially in his desires; The grave and destruction can never be full; so the eyes of a man can never be satisfied: All the labour of man is for his mouth, and yet the soul is not filled: yea, this is the curse that God hath set upon him, He, that loveth silver, shall not be satisfied with silver: and he, that loveth riches, shall be without the fruit thereof; and whereas the rich man's riches are his strong city, he that trusteth in riches shall fall, and by his sparing cometh surely to poverty. All this while he sets his eyes on that which is nothing, and doth but gather for him that will be merciful to the poor: wherefore, Better is a little with right, than great revenues without equity. Give me not poverty, nor riches: feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of God in vain. Pr. i. 19. xxiii. 6. xvi. 26. xxiii. 4. xi. 24. xxviii. 8. Éc. iv. 8. Pr. xxx. 15. xxvii. 20. Éc. vi. 7. v. 9. Pr. xvii. 11. xi. 28. xi. 24. xxiii. 5. xxviii. 8. xvi. 8. xxx. 3. xxx. 9.
The prodigal is the man that boasteth of false liberality, that loveth pastime, and wine, and oil, that feedeth gluttons, and followeth the idle: The unthriftly man, and the wicked man, walketh with a forward mouth: Lewd things are in his heart, he imagineth evil at all times; Therefore shall his destruction come speedily, and he shall be destroyed suddenly without recovery; and, in the mean time, The riches of vanity shall diminish; so that he shall be a man of want; yea filled with poverty, and a shame to his father. Of this kind also is he, that is otherwise careless of his estate: Be not thou of them that touch the hand, nor among them that are surety for debts: If thou hast nothing to pay, why causeth thou that he should take thy bed from under thee? Pr. xii. 9. xxi. 17. xxviii. 7. xviii. 19. Ec. vi. 12. vi. 14. Pr. vi. 15. xiii. 11. xxi. 17. xxviii. 19. xxviii. 7. xxii. 26. xxii. 27. See more of this rule in the last page of Politic, following.

SECT. 18.

Justice to a man's self, is diligence; for he, that travaileth, travaileth for himself: The diligent is he, who all that his hand shall find to do, doth it with all his power. I have seen (indeed) the travail, that God hath given the sons of men, to humble them thereby, that all things are full of labour: man cannot utter it; but what profit hath he that worketh, of the thing wherein he travaileth? Much every way: 1. Health: The sleep of him that travaileth, is sweet, whether he eat little or much. 2. Wealth: Open thine eyes, and thou shalt be satisfied with bread: yea, The hand of the diligent maketh rich, and his soul shall be fat: and not sufficiency only, but in all labour there is abundance, but the talk of the lips bringeth want: yet more, the riches, that the diligent man hath, are precious. 3. Honour: A diligent man shall stand before kings, and not before the base sort; and The hand of the diligent shall bear rule, but the idle shall be under tribute. Pr. xvi. 26. Ec. ix. 10.
The slothful, is he, that foldeth his hands, and eateth up his own flesh; That hideth his hand in his bosom, and will not pull it out again to his mouth; That turneth on his bed, as a door turneth on the hinges, and saith, Yet a little sleep, a little slumber, a little folding of the hands to sleep. Every thing that he ought to do, is troublesome: The way of the slothful man is a hedge of thorns, (which he is loth to set foot in) There is a lion without (saith he) I shall be slain in the street: who although herein he be wiser in his own conceit, than seven men that can render a reason: Yet (the truth is) he, that (so much as) follows the idle, is destitute of understanding; he lusteth (indeed) and affecteth great things, but his soul halteth nought: so, The very desire of the slothful slayeth him, for his hands refuse to work. And not only he, that is slothful in his work, is brother to him that is a great waster; but he, that sleepeth (and slothfulness causeth to fall asleep) in harvest, is the son of confusion: and, He, that will not plough because of winter, shall beg in summer, and have nothing: Love not sleep therefore, lest thou come to poverty; for what is it, that hence cometh not to ruin? For the house: By slothfulness the roof of the house goeth to decay; and by idleness of the hands, the house droppeth through. For the land: I passed by the field of the slothful, and by the vineyard of the man destitute of understanding: and, lo, it was all grown over with thorns, and nettles had covered the face of it, and the stone wall thereof was broken down. Then I beheld and considered it well: I looked upon it, and received instruction: so in every respect the slothful hand maketh poor. Go to the pismire therefore, thou sluggard, and behold her ways and be wise: For she, having no guide, governor, nor ruler, prepareth her meat in summer, and gathereth her food in harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep: Therefore thy poverty cometh as a speedy traveller, and thy necessity as an armed man.
THE FOURTH BOOK.

TEMPERANCE AND FORTITUDE.

Temperance is the moderation of our desires: whether in diet; Sobriety, Modesty, in words and actions, and Humility, whether in affections, Continency, refraining of Anger.

SECT. 1.

Temperance in diet.

Excess: how dangerous to Body, Soul, Estate.

The temperate in diet, is he, that refraineth his appetite, that looks not on the wine when it is red, that puts his knife to his throat when he sits with a ruler; that when he finds honey, eats but that which is sufficient for him, lest he should be over-full. It is true, that a man eateth and drinketh, and seeth the commodity of all his labour; this is the gift of God: yea, this I have seen good, that it is comely to eat and to drink, and to take pleasure in all his labour wherein he travaileth under the sun, the whole number of the days of his life which God giveth him, for this is his portion: God allows us to eat our bread with joy, and drink our wine with a cheerful heart, and there is nothing better than this; yea, there is no profit but this: But not that a man should be given to his appetite, that he should seek in his heart to draw his flesh to wine: or that whatsoever his eyes desire, he should not withhold it from them: Such a man when he is full, despiseth a honey-comb: whereas to the hungry, every bitter thing is sweet: and in his excess is outrageous: One of the three things, yea four, for which the earth is moved and cannot sustain itself, is a
fool when he is filled with meat. Neither doth this prosper with himself. For his body: The satiety of the rich will not suffer him to sleep. To whom is woe? to whom is sorrow? to whom is murrining? to whom are wounds without cause? and to whom is the redness of the eyes? even to them, that tarry long at the wine: to them, that go and seek mixed wine. For his soul: Look not on the wine when it is red, and sheweth his colour in the cup, or goeth down pleasantly. In the end thereof, it will bite like a serpent, and hurt like a cockatrice: Thine eyes shall look upon the strange woman, and thy lips shall speak lewd things, and thou shalt be as one that sleepest in the midst of the sea, and as he that sleepest in the top of the mast: they have stricken me (shalt thou say) but I was not sick; they have beaten me, but I knew not when I awoke, therefore will I seek it yet still. For his estate: He is like a city which is broken down, and without walls: Keep not company therefore with drunkards; nor with gluttons: for the glutton and drunkard shall be poor, and the sleeper shall be clothed with rags: and, in all these, wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise. Pr. xxv. 28. xxiii. 31. xxiii. 2. xxv. 16. Ec. iii. 13. v. 17. ix. 7. iii. 22. ii. 24. Pr. xxi. 2. Ec. ii. 3. ii. 10. Pr. xxvii. 7. xxx. 21. xxx. 22. Ec. v. 11. Pr. xxiii. 29. xxiii. 30. xxiii. 31. xxiii. 32. xxiii. 33. xxiii. 34. xxiii. 35. xxv. 28. xxiii. 20. xx. 1.

SECT. 2.

What it requires: that they be few, seasonable. Modesty, In words, What it profits, argues wisdom, gives safety. In actions.

Contrary to it, Ill speech, Immoderate mirth.

The modest (for words) is a man of a precious spirit, that restraineth his lips, and spareth his words. The words of a modest man are like deep waters, and the well-spring of wisdom like a flowing river: but when he doth speak, it is to purpose: for The mouth of the just shall be fruitful in wisdom; and the lips of the righteous do feed many, yea himself. A man shall be satiate with good things by the fruit of his mouth; and with the fruit of a man's mouth his belly shall be satisfied: but still he speaketh sparingly: A wise man concealeth knowledge, and a man of understanding will keep silence, which as it argues him wise, (for even a fool, when he holdeth his peace is counted wise; and he, that stoppeth his lips, as prudent) so it gives him much safety: He, that keepeth his mouth and his tongue, keepeth his soul from affliction; yea, he keepeth his life: where, contrarily, the mouth of the fool is in the multitude of words:
it babbeth out foolishness; as it is fed with it: neither hath he any delight in understanding, but that which his heart discovereth; and while he brawareth it, the heart of fools publisheth his foolishness: And as he multiplyeth words, so in many words there cannot want iniquity: his mouth (still) babbleth evil things, for either he speaketh froward things, or how to lie in wait for blood, or in the mouth of the foolish is the rod of pride; and what is the issue of it? He, that openeth his mouth, destruction shall be to him. And he, that hath a naughty tongue, shall fall into evil; for, both it shall be cut out, and the frowardness of it is the breaking of the heart. Lastly, a fool's mouth is his own destruction, and his lips are a snare for his soul. 

Pr. xvii. 27. x. 19. xvii. 27. xviii. 4. x. 31. x. 21. xii. 14. xiii. 2. xviii. 20. xii. 23. x. 19. xvii. 28. xxi. 23. xiii. 3. Ec. v. 2. Pr. xv. 2. xv. 14. xvii. 2. xii. 23. Ec. x. 14. Pr. x. 19. xi. 28. xv. 32. xii. 6. xiv. 3. xiii. 3. xxvii. 20. x. 31. xv. 4. xviii. 7.

For actions: The modest shall have honour: And though we need not say, Of laughter, thou art mad; and of joy, what is this thou doest: yet Anger is better than laughter: for by a sad look the heart is made better. The heart of the wise therefore is in the house of mourning, but the heart of fools is in the house of mirth. Rejoice then, O young man in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know, that for all these things God will bring thee to judgment. Pr. xi. 16. Ec. ii. 2. vii. 5. vii. 6. xi. 9.

SECT. 3.

Humility, Wherein it is, Overweening, How absurd, Pride, How dangerous.

Next to the modest, is the humble in spirit: He saith, Surely, I am more foolish than a man, and have not the understanding of a man in me; for I have not learned wisdom, and have not attained to the knowledge of holy things. But doth he want it ere the more? No: With the lowly is wisdom, and The ear, that hearkeneth to the corrections of life, shall lodge among the wise: Better it is therefore to be of an humble mind with the lowly, than to divide the spoils with the proud: for before honour goeth humility; and he, that confesseth and forsaketh his sins, shall have mercy; yea, the humble of spirit shall enjoy glory: and the reward of humility, and the fear of God, is riches, and glory, and life. Pr. xxix. 23. xxx. 2. xxx. 3. xi. 2. xiii. 31. xvi. 19. xv. 33. xviii. 12. xxviii. 13. xxix. 13. Ec. xxii. 24.

Contrary whereeto; There is a generation, whose eyes are haughty, and their eye-lids are lift up: There is a generation, that are pure in their own conceit, and yet are not washed from their filthiness. Yea, All the ways of a man are clean in his own eyes: but the Lord pon-
dereth the spirits; and, not so only, but Many men will boast of their goodness: but It is not good to eat much honey, so to search their own glory is not glory: Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. This overweening is commonly incident to great men. The rich man is wise in his own conceit; but the poor, that hath understanding, can try him: Hence it is that he affects singularity; According to his desire he, that separates himself, will seek, and occupy himself in all wisdom: but seest thou a man thus wise in his own conceit? there is more hope of a fool than of him: yea, he is a fool in this: In the mouth of the foolish is the rod of pride: I thought, I will be wise, but it went far from me; it is far off, what may it be? and that a wicked fool; A haughty look, and a proud heart, which is the light of the wicked, is sin: If therefore thou hast been foolish in lifting up thyself, and if thou hast thought wickedly, lay thy hand upon thy mouth, for God hateth an haughty eye, yea, he so hatest it, that all that are proud in heart are an abomination to the Lord; and though hand join in hand, they shall not be unpunished: and what punishment shall he have? The Lord will destroy the house of the proud man; and his very pride is an argument of his ruin: Before the heart of a man is haughty: Pride goeth before destruction, and a high mind before the fall: Before it? yea, with it: when pride cometh, then cometh shame. Now the height of pride is scornfulness: He, that is proud and haughty, scornful is his name, who worketh in the pride of his wrath: and this man despiseth his neighbour; and therefore is destitute of understanding: when the wicked cometh, then cometh contempt; and with the vile man is reproach: but of all, him that reproves him: He, that reproveth a scorner, purchaseth to himself shame; and he, that rebuketh the wicked, getteth himself a blot: therefore judgments are prepared for the scorners, and stripes for the back of fools; so as others are hurt by his sin: for a scornful man bringeth a whole city into a snare: so they shall be likewise bettered by his judgment: when the scorner is punished, the foolish is wise. Pr. xxx. 13. xxx. 12. xvi. 2. xxi. 2. xx. 6. xxv. 27. xxvii. 2. xxviii. 11. Ec. xviii. 1. Pr. xvi. 12. xiv. 3. Ec. vii. 25. vii. 26. Pr. xxi. 4. xxx. 32. vi. 17. xvi. 5. xv. 25. xviii. 22. xvi. 18. xi. 2. xxi. 24. xi. 12. xviii. 3. ix. 7. xix. 29. xxix. 8. xxi. 11.

SECT. 4.

Continency

\{ \text{Of Lust,} \quad \text{Of Anger.} \quad \text{With their Contraries.} \}

Of the first kind, is he that drinks the waters of his own eistern, that desires not the beauty of a stranger in his heart; neither lets her take him with her eye-lids: contrarily, the incontinent is he that
delights in a strange woman, and embraces the bosom of a stranger; or she that forsakes the guide of her youth, and forgetteth the covenant of God; she lieth in wait for a prey, and she increaseth the transgressors amongst men. For a whore is as a deep ditch, and a strange woman as a narrow pit: Yea, I find more bitter than death the woman whose heart is as nets and snares, and whose hands as bands: he, that is good before God, shall be delivered from her; but the sinner shall be taken by her. Pr. v. 15. vi. 25. v. 20. ii. 17. xxiii. 28. xxiii. 27. Ec. vii. 28. See more of this vice. Oecon. sect. 2. and 3.

Of the second, is he that is slow to anger, slow to wrath; whose discretion deferreth his anger, and whose glory is to pass by an offence: which moderation as it argues him to be of great wisdom (for wise men turn away wrath) so it makes him better than the mighty man, and procures him just honour; for It is the honour of a man to cease from strife; contrary to which, is he that is of a hasty spirit to be angry; which as it proves him foolish, (for anger resteth in the bosom of fools, and he that is hasty to anger, not only committeth folly, but exalteth it) so it makes him dangerous: Anger is cruel, and wrath is raging; and a furious man aboundeth in transgressions: wherefore make no friendship with an angry man, lest thou learn his ways, and receive destruction to thy soul. Pr. xvi. 32. xiv. 29. xix. 11. xiv. 29. xxix. 8. xvi. 23. xx. 3. Ec. vii. 11. vii. 11. Pr. xiv. 17. xiv. 29. xxvii. 4. xxix. 22. xxii. 24. xxii. 25.

SECT. 5.

Fortitude {In general,

The specials of it, {Confidence,

Patience {In God’s afflictions,

In men’s injuries.

Fortitude is that, whereby the spirit of a man sustains his infirmities; which makes the righteous bold as a lion: contrarily, the weak of strength is he, that is faint in the day of adversity; whose fear bringeth a snare upon him, and that desperate: A wounded spirit who can bear? which is often caused through guiltiness: The wicked fleeth when none pursueth him. Confidence is, to trust in the Lord with all thine heart, and not to lean to thine own wisdom; but in all thy ways to acknowledge him, and to commit thy works to the Lord, and to have hope in thy death: and though in other things, The hope, that is deferred, is the fainting of the heart; yet in this, he, that trusteth in the Lord, shall be fat; for, from hence, not only his thoughts and ways are directed, but he receiveth safety and protection: He is a shield to those that trust in him. The horse is prepared for the day of battle, but salvation is of the Lord. Yea, The name of the Lord is a strong tower: the righteous runneth to it, and
is exalted. So that, He, that trusteth in the Lord, he is blessed; whereas, he, that trusteth in his own heart, is a fool: and it is a vain thing to boast thyself of to morrow; for thou knowest not what a day will bring forth. Pr. xviii. 14. xxviii. 1. xxiv. 10. xxix. 25. xviii. 14. xxviii. 1. iii. 5. iii. 6. xvi. 3. xiv. 32. xiii. 12. xxviii. 25. xvi. 3. iii. 6. xxx. 5. xxi. 31. xviii. 12. xvi. 20. xxviii. 26. xxvii. 1.

Patience is, not to refuse the chastening of the Lord, neither to be grieved with his correction: The patient man, in the day of wealth is of good comfort, and in the day of affliction considereth, God also hath made this contrary to that, that man should find nothing after him, whereof to complain: knowing that the Lord correcteth whom he loveth; and that the patient abiding of the righteous shall be gladness: Contrarily, the heart of the fool freteth against the Lord; he is careless, and rageth: but to what purpose? Man cannot strive with him, that is stronger than he; yea, rather, the man, that hardeneth his neck when he is rebuked, shall suddenly be destroyed, and cannot be cured: In respect of men’s injuries. He saith not, I will recompence evil; but waits upon the Lord, and he shall save him. In which regard, the patient in spirit that suffers, is better than the proud of spirit that requites. Pr. iii. 11. Ec. vii. 16. Pr. iii. 12. x. 28. xix. 3. Ec. vi. 10. Pr. xxix. 1. xx. 22. Ec. vii. 10.
SOLOMON'S POLITICS,

OR

COMMUNWEALTH.

THE FIRST BOOK.

{KING,
COUNSELOR,
COURTIER,
SUBJECT.
SOLOMON'S KING.

SECT. 1.

Degrees (must be, and are) subordinate, highest (and those from God.) not many, but one.

In all well ordered governments there are degrees, A higher than the highest, and yet a higher than they: and these, of God's appointment; not only in the inferior ranks, The rich and poor meet, and the Lord is the maker of them all: but in the supreme, By me kings reign (saith Wisdom) and Princes decree justice: and not they only, but the nobles and all the judges of the earth; so it is a just wonder, that the grasshoppers have no king, yet they go forth by bands. And, as no king is a judgment, so many: for, Because of the transgression of the land, there are many princes; many, not only in frequent succession, but in society of regiment. Ec. v. 7. Pr. ii. 22. viii. 15. viii. 16. xxx. 27. xxviii. 2.

SECT. 2.

In a king are described (Quality of his person) Natural, (Actions) Moral.

A king must be high; as in place, so in blood: Blessed art thou, O land, when thy king is the son of nobles; not of any servile condition; for nothing can be more uncomely, than for a servant to have rule over princes: and it is a monster in state, to see servants ride on horses, and princes (of blood) to walk as servants on the ground: neither more monstrous than intolerable. There are three things for which the earth is moved, yea four which it cannot sustain: whereof one is, A servant when he reigneth. Ec. x. 17. Pr. xix. 10. Ec. x. 17. Pr. xxx. 21. xxx. 22.
SECT. 3.

\[
\begin{align*}
\text{Moral qualities} & \quad \text{Affirmative.} \\
\text{Not lascivious,} & \quad \text{Not childless,} \\
\text{Not riotous,} & \quad \text{Not hollow and dissembling,} \\
\text{Negative; what one he} & \quad \text{Not imprudent,} \\
\text{may not be; Not oppressing.} & \quad \text{Not oppressing.}
\end{align*}
\]

And as his blood is heroical, so his disposition; not lascivious, What, O my son of my desires, give not thy strength to women, nor thy ways: But why should he withhold from his eyes whatsoever they can desire, and withdraw his heart from any joy? why may he not have all the delights of the sons of men: as women taken captive; as queens and concubines, and damsels without number? This is to destroy kings: He shall find more bitter than death the woman whose heart is as nets and snares. Not riotously excessive; whether in wine: for It is not for kings to drink wine, nor for princes strong drink: What not at all? To him alone is it not said, Go eat thy bread with joy, and drink thy wine with a cheerful heart? who should eat or drink, or haste to outward things more than he? not immoderately: so as he should drink and forget the decree, and change the judgment of all the children of affliction: or in meat: for, Woe be to thee, O land, when thy princes eat in the morning: and if he be not the master of his appetite, his dainty meats will prove deceitful. Not hollow, not double in speeches, in profession: The lip of excellency becomes not a fool; much less, lying talk a prince. Not childish: Woe to thee, O land, whose king is a child: not so much in age, which hath sometimes proved successful; but in condition. Not imprudent, not oppressing; two vices conjoined: A prince destitute of understanding, is also a great oppressor. And, to conclude, in all or any of these, not wilfully inflexible: A poor and wise child is better than an old and foolish king, that will no more be monished. Pr. xxxi. 2, 3. Ec. ii. 10. ii. 8. Can. vi. 7. Pr. xxxi. 3. Ec. vii. 28. Pr. xxxi. 4. Ec. ix. 7. ii. 25. Pr. xxxi. 5. Ec. x. 16. Pr. xxiii. 2. xxiii. 3. xvii. 7. Ec. x. 16. Pr. xxviii. 16. Ec. iv. 13.
SECT. 4.

Affirmative; what one he must be:

To others
- Just,
- Merciful,
- Slow to anger,
- Bountiful.

In himself
- Temperate,
- Wise,
- Valiant,
- Secret.

Contrarily, he must be temperate: Blessed art thou, O land, when thy princes eat in time, for strength, and not for drunkenness: just and righteous, for false balances (especially in the hand of government) are an abomination to the Lord: but a perfect weight pleaseth him: A virtue beneficial, both 1. to himself (for the throne is established by justice) and 2. to the state; Justice exalteth a nation; than which nothing doth more bind and cheer the hearts of the people: for, When the righteous are in authority, the people rejoice, but when the wicked bears rule, the people sigh: and with truth and justice, must mercy be joined inseparably: for Mercy and truth preserve the king; and his throne shall be established, also, by mercy. And all these must have wisdom to manage them: By it princes rule, and are terrible to the ill-deserving. A wise king scattereth the wicked, and causeth the wheel to turn over them. To all these must be added bounty: A prince, that hateth covetousness, shall prolong his days; where, contrarily, A man of gifts destroyeth his country: and, yet further, a conquest of his own passions, a princely victory: for He, that is slow to anger, is better than the mighty man; and he, that ruleth his own mind, better than he that winneth a city; because, of all other, The king's wrath is like the roaring of a lion: and what is that but the messenger of death? And if it may be, a conquest of all others, through valour. There are three things, that order well their going, yea, four are comely in going: whereof the last and principal is, A king against whom no man dares rise up. Lastly, secrecy in determinations: The heaven in height, and earth in depthness, and the king's heart can no man (no man should) search out: neither should it be in any hands but the Lord's; who as he knows it, so he turns it whithersoever it pleaseth him. Ec. x. 17. Pr. xi. 1. xvi. 12. xiv. 31. xxix. 2. xx. 18. vii. 16. xx. 36. xxviii. 16. xxix. 4. xvi. 32. xix. 12. xxx. 29. xxx. 31. xxv. 3. xxi. 1.
His actions must suit his disposition, which must be universally holy: for *It is an abomination to kings (of all other) to commit wickedness.* Which holiness alone is the way to all peace: *When the ways of a man please the Lord, he will make his enemies at peace with him:* Peculiarly to his place; he must first judge his people: *A king, that sitteth in the throne of judgment, chasteth away all evil with his eyes,* and by this he maintains his country: and while he doth sit there, *A divine sentence must be in the lips of the king,* and his mouth may not transgress in judgment. For, *a king that judgeth the poor in truth, his throne shall be established for ever:* Neither may his ear be partially open: which disposition shall be sure to be fed with reports: for, *Of a prince that hearkeneth to lies, all his servants are wicked:* nor his mouth shut, especially in cases of distress: *Open thy mouth for the dumb in the cause of all the children of destruction:* open thy mouth, judge righteously, and judge the afflicted and the poor: yet not with so much regard to the estate of persons, as the truth of the cause; for, *Surely it is not good to condemn the just in whatever condition:* nor that princes should smite such for equity: wherein he shall wisely search into all difficulties. *The glory of God is to pass by infirmities, but the king's honour is to search out a thing;* yet so, as he is not seldom merciful in execution, *Delivering them that are drawn to death, and preserving them that are drawn to be slain.* These observed, it cannot be, that *man should rule over man to his hurt.* Pr. xvi. 12. xvi. 7. xx. 8. xxix. 4. xvi. 10. xxix. 14. xxix. 12. xxxi. 8. xxxi. 9. xvii. 26. xxv. 2. xxiv. 11. Ec. viii. 9.

**SOLOMON'S COUNSELLOR.**

**SECT. 6.**

The Necessity of it.

For the **Soul,**

How given:  

The Quality,  

wise,  

righteous,  

pleasant.

For the **State,**

How received.

As **where no sovereignty,** so **where no counsel is, the people fall;** and, contrarily, **where many counsellors are, there is health;** and,
more than health, stedfastness: Counsel for the soul, Where no vision is, the people perish: which requires both holiness and wisdom: The fruit of the righteous is as a tree of life; and he, that soweth souls, is wise; and the more wise the preacher (is) the more he teacheth the people knowledge, and causeth them to hear, and searcheth forth, and prepareth many parables: and not only an upright writing (and speaking) even the word of truth; but pleasant words also, so that the sweetness of the lips increaseth doctrine; and not more delightful, than effectual: for, The words of the wise are like goads and nails fastened by the masters of the assemblies, that are given by one pastor: which again of every hearer challenge due reverence and regard; who must take heed to his foot, when he entereth into the house of God: and be more near to hear, than to give the sacrifice of fools: for, He, that despiseth the word, shall be destroyed; but he, that feareth the commandment, shall be rewarded. Pr. xi. 14. xxiv. 6. xv. 22. xxix. 18. xi. 30. Ec. xxi. 9. xii. 10. Pr. xvi. 21. Ec. xii. 11. iv. 17. Pr. xiii. 13.

SECT. 7.

Wisdom, { Discussing of causes,
Providence, and working according to knowledge.

Piety,

Justice, and freedom { Partiality,
from ........... Bribes,

Oppression.

Without counsel, all our thoughts (even of policy and state) come to nought: but in the multitude of counsellors is stedfastness: and no less in their goodness; In their wisdom, which alone gives strength to the owner, above ten mighty princes that are in the city; a virtue, which though it resteth in the heart of him that hath understanding, yet is known in the midst of fools. For wisdom is in the face of him that hath understanding, and in his lips: for howsoever he, that hath knowledge, spareth his words, yet the tongue of the wise useth knowledge aright; and the fool cannot open his mouth in the gate; and therefore is unfit for authority. As snow in summer, and rain in harvest; so is honour unseemly for a fool. And, though it be given him, how ill it agrees! As the closing of a precious stone in a heap of stones, so is he that gives glory to a fool. From hence; the good justicer both carefully heareth a cause, knowing that He, which answereth a matter before he hear it, it is folly and shame to him; and that related on both parts; for He, that is first in his own cause, is just: then cometh his neighbour and maketh enquiry of him; and deeply sifteth it: else he loseth the truth; for The counsel of the heart of man is like deep waters: but a man, that hath understanding,
will draw it out. From hence, is his providence for the common good; not only in seeing the plague, and hiding himself, but in delivering the city: and as he foreknew, so he worketh by knowledge: and not in peace only: as The words of the wise are more heard in quietness: than the cry of him that ruleth among fools: but in war: A wise man goeth up into the city of the mighty, and casteth down the strength of the confidence thereof. For wisdom is better than strength, yea, than weapons of war: I have seen this wisdom under the sun, and it is great unto me: A little city and men in it, and a great king came against it, and compassed it about, and builded forts against it; and there was found in it a poor and wise man, and he delivered the city by his wisdom. Pr. xv. 22. xxiv. 5. Ec. vii. 2. Pr. xiv. 33. xvii. 24. xv. 2. xxiv. 7. xxvi. 1. xxvi. 8. xviii. 17. xx. 5. xxii. 3. Ec. ix. 15. xiii. 16. Ec. ix. 17. Pr. xxi. 22. Ec. ix. 16. ix. 18. ix. 13. ix. 14. ix. 15.

Neither can there be true wisdom in any counsellor, without piety: The wise man seareth, and departs from evil; being well assured, that there is no wisdom, nor understanding, nor counsel against the Lord; and that man cannot be established by wickedness: and indeed how oft doth God so dispose of estates, that the evil shall bow before the good, and the wicked at the gates of the righteous! neither is this more just with God, than acceptable with men: for when the righteous rejoice, there is great glory, and when they are in authority, the people rejoice; contrarily, when the wicked comes on, and rises up, and bears rule, the man is tried; the good hide themselves, and all the people sigh: and the righteous man falling down before the wicked, is like a troubled well, and a corrupt spring. Pr. xiv. 16. xxi. 30. xii. 3. xviii. 12. xxix. 2. xxviii. 12. xxviii. 28. xxix. 2. xxv. 26.

Neither is justice less essential than either; for to do justice and judgment, is more acceptable to the Lord than sacrifice: To know faces, therefore (in a judge) is not good, for that man will transgress for a piece of bread; much less to accept the person of the wicked, to cause the righteous to fall in judgment: He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhor him: yea, yet higher; He, that justifieth the wicked, and condemneth the just, both are abomination to the Lord. Wherefore howsoever the wicked man taketh a gift out of the bosom, to wrest the ways of judgment; and commonly, A man's gift enlargeth him, and leadeth him (with approbation) before great men: yet he knoweth, that the reward destroyeth the heart; that the acceptance of it is but the robbery of the wicked; which shall destroy them, because they have refused to execute judgment: he hateth gifts, then, that he may live, and it is a joy to him to do judgment. He doth unpardiously smite the scorner, yea severely punish him, that the wickedly foolish may beware and become wise. And whereas Every way of a man is right in his own eyes, and a false record will speak lies, and use deceit: he so maketh enquiry, that a false witness shall not be unpunished: and he, that speaketh lies, shall perish: Lastly, his hand is free from oppression of his in-
SOLOMON'S DIVINE ARTS.—POLITICS.

Sect. 8.

Discreet, Religious, Must be Charitable, Diligent, Humble, Faithful.

In the light of the king's countenance is life, and his favour is as the cloud of the latter rain, or as the dew upon the grass: which that the Courtier may purchase, he must be, 1. Discreet: The pleasure of a king is in a wise servant, but his wrath shall be towards him that is led: 2. Religious, both in heart, He that loveth pureness of heart, for the grace of the lips the king shall be his friend: and in his actions, He that seeketh good things getteth favour; in both which, the righteous is more excellent than his neighbour: and besides these, humble; The reward whereof is glory: for, before glory goeth humility. He dare not therefore boast himself before the king, and thrust himself over-forward in the presence of the prince, whom his eyes do see: whom he sees moved, he pacifieth by staying of anger, and by a soft answer breaketh a man of bone, not aggravating the faults of others: He, that covereth a transgression, seeketh love; but he, that repeateth a matter, separateth the prince. To these, he is diligent, taking heed to the mouth of the king: and therefore worthily standeth before kings, and not before the base sort: and withal true and faithful; when he undertakes another's suit, he lingers not, knowing that The hope, that is deferred, is the fainting of the heart; and though A bribe or reward is as a stone pleasant in the eyes of them that have it, and prospereth whither-soever it turneth, (for every man is a friend to him that giveth gifts) yet he accounteth the gathering of treasures by a deceitful tongue, to be vanity, tossed to and fro of them that seek death. Pr. xvi. 15. xix. 12. xiv. 35. xxii. 11. xi. 27. xii. 26. xxii. 4. xv. 33. xxv. 6. 10.
MISCELLANEOUS WORKS.

xxv. 7. xxv. 15. xvii. 9. Ec. viii. 2. Pr. xxii. 29. xiii. 12. xvii. 8. xix. 6. xxi. 6.

SOLOMON'S SUBJECT.

SECT. 9.

Reverence, Obedience.

His duty to his Prince, Fellow-subjects.

EVERY government presupposeth subjects. In the multitude of the people is the honour of the king; and for the want of people, cometh the destruction of the prince: Of whom God requires, in respect of the prince, reverence, obedience: That they should reverence and seek the face of the prince; not cursing the king, so much as in their thought, nor the rich in their bed-chamber; but fearing the Lord, and the king, and not meddling with the seditious, which only seek evil. For, as the fowl of the heaven shall carry the voice, and the master of the wing declare the matter; so (for revenge) a cruel messenger shall be sent against them, their destruction shall arise suddenly, and who knoweth their ruin? For their due homage therefore and obedience to laws, they take heed to the mouth of the king, and the word of the oath of God; and if a law be enacted, they violate it not, nor strive for innovation. He that breaks the hedge, a serpent shall bite him. He, that removeth stones, shall hurt himself thereby; and he, that cutteth wood, shall be in danger thereby. And if they have offended, they haste not to go forth of the prince's sight, nor stand in an evil thing: for he will do whatever pleaseth him; but rather if the spirit of him that ruleth rise up against them, by gentleness parify great sins. Pr. xiv. 18. xix. 9. xxix. 26. Ec. x. 20. Pr. xxiv. 21. xvii. 11. Ec. x. 20. Pr. xvii. 11. xxiv. 22. Ec. viii. 2. x. 8. x. 9. viii. 3. x. 4.
SECT 10.

To his Fellow-subjects, in respect of

more public society, 1. Regard to

more private society, 2. Commerce.

Superiors: Just maintenance of each man's property.

Inferiors: Truth of friendship.

Equals: 

Superiors estate.

In desert.

In respect of themselves, he requires due regard of degrees: whether of superiors. The rich ruleth the poor; and as the fining pot is for silver, and the furnace for gold, so is every man tried according to his dignity; so as they that come from the holy place be not forgotten in the city, where they have done right: or whether of inferiors; for, A poor man, if he oppress the poor, is like a raging rain that leaveth no food: yea (less than oppression,) He that despiseth his neighbour, is both a sinner, and destitute of understanding: or, lastly, of equals; and therein quiet and peaceable demeanour, not striving with others causeless; not to begin contentions; for, the beginning of strife is as one that openeth the waters; therefore were it be meddled with, he leaveth off: and being provoked debateth the matter with his neighbour. And as he goes not hastily to strife; so much less doth he take part in impertinent quarrels: He, that passeth by and meddleth with the strife that belongs not to him, is as one that takes a dog by the ear; and one of the six things that God hates, is he that raiseth up contentions among neighbours. Secondly, mutual commerce, and interchange of commodities; without which, is no living: The abundance of the earth is over all: and the king consists by the field that is tilled. The husbandman therefore must till his land, that he may be satisfied with bread: for much increase cometh by the strength of the ox: and, moreover, he must sell corn that blessings may be upon him, which if he withdraw, the people shall curse him; so that, the slothful man, whose field is overgrown with thorns and nettles, is but an ill member: and, again, The merchant must bring his wares from far; and each so trade with other, that both may live. They prepare bread for laughter, and wine comforts the living, but silver answereth to all. Pr. xxii. 7. xvii. 21. Ec. viii. 10. Pr. xi. 12. xiv. 21. iii. 30. xvii. 14. xxv. 9. xxv. 8. xxvi. 17. vi. 16, 19. Ec. v. 8. Pr. xlvii. 19. xiv. 4. xi. 26. xxiv. 30, 31. xxxi. 14. Ec. x. 19.

For less public society, is required 1. due reservation of property; not to remove the ancient bounds which his fathers have made; not to enter into the field of the fatherless; for he, that redeemeth them, is mighty: not to increase his riches by usury and interest; not to hasten overmuch to be rich; for such one knoweth
not that poverty shall come upon him; and that an heritage hastily
gotten in the beginning, in the end thereof shall not be blessed: and
that in the mean time, The man that is greedy of gain troubleth
his own house. 2. Truth of friendship. A man that hath friends
ought to shew himself friendly: for a friend is nearer than a bro-
ther: Thy own friend therefore, and thy father's friend forget
thou not: for whether he reprove thee, The wounds of a lover are
faithful; or whether he advise, As ointment and perfume rejoice
the heart, so doth the sweetness of a man's friend by hearty counsel: or
whether he exhort; Iron sharpeneth iron, so doth a man sharpen the
face of his friend; and all this, not in the time of prosperity only,
as commonly, Riches gather many friends, and the poor is sepa-
rated from his neighbour, but contrarily, A true friend loveth at all
times, and a brother is born for adversity: in all estates therefore,
as the face in the water answers to face, so the heart of man to man.
Who yet may not be too much pressed: Withdraw thy foot from
thy neighbour's house, lest he be weary of thee, and hate thee; nei-
ther enter into thy brother's house in the day of thy calamity: nor,
again, too forward in proffering kindness to his own loss; A man
destitute of understanding, toucheth the hand and becometh surety
for his neighbour: If therefore thou art become surety for thy
neighbour (much more if thou hast stricken hands with the stranger)
thy art snared with the words of thine own mouth, thou art even
taken with the words of thine own mouth. Do this now, my son,
seeing thou art come into the hand of thy neighbour (not having
taken a pledge for thy suretyship) go and humble thyself, and so-
licit thy friends: Give no sleep to thine eyes, nor slumber to thine
eye-lids. Deliver thyself as a doe from the hand of the hunter,
and as a bird from the hand of the foaster; and take it for a sure
rule, He, that hateth suretyship, is sure. Pr. xxii. 23. xxiii. 10.
xiii. 11. xxiii. 4. xxviii. 22. xxviii. 20. xx. 21. xv. 27. xvii. 24.
xxvii. 10. xxvii. 6. xxvii. 9. xxvii. 17. xix. 4. xvii. 17. xxvii. 19.
xxv. 17. xxvii. 10. xvii. 18. vi. 1, 2, &c. vi. 3. xxvii. 13. vi. 4. vi. 5.
xi. 15.
SOLOMON’S OECONOIMICS,

or

GOVERNMENT

of

THE FAMILY.

1. { Husband,
    { Wife.

2. { Parent,
    { Child.

3. { Master,
    { Servant.
SECT. 1.

The Head of the Family: (Wisdom, Stayedness, Thrift.

HE is the head, and guide of the family; In whom wisdom is good with an inheritance: for Through wisdom a house is built and established: which directs him to do all things in due order: first, to prepare his work without, and then after, to build his house: and therewith stayedness; for, as a bird that wandereth from her nest, so is a man that wandereth from his own place: and, which is the chief stay of his estate) thriftiness; for He that troubleth his own house (by excess) shall inherit the wind: and the fool shall be servant to the wise in heart: for which purpose he shall find, that The house of the righteous shall have much treasure, while the revenues of the wicked is but trouble: or if not much; yet Better is a little with the fear of the Lord, than great treasure, and trouble therewith: Howsoever, therefore, let him be content with his estate: Let the lambs be sufficient for his clothing, and let the goats be the price of his field. Let the milk of his goats be sufficient for his food, for the food of his family, and the sustenance of his maids: and if he have much revenue, let him look for much expence. For, When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes? Ec. vii. 13. Pr. xxiv. 3. xxiv. 27. xi. 29. xv. 6. xv. 16. xxvii. 26. xxvii. 27. Ec. v. 10.

THE HUSBAND.

SECT. 2.

Who must bear himself (Wisely, Chastely, Quietly, and Cheerfully.

HE, that findeth a wife, findeth a good thing, and receiveth favour of the Lord: Who must therefore behave himself, 1. Wisely, as the guide of her youth: as the head to which she is a crown. 2. Chastely, Drink the water of thine own cistern, and the rivers out of the midst of thine own well. The matrimonial love must be pure and clear, not muddy and troubled; Let thy fountains flow forth, and the rivers of waters in the streets; the sweet and com-
fortable fruits of blessed marriage, in plentiful issue: *But let them be thine alone, and not the stranger's with thee.* This love abides no partners: for this were to give thine honour unto others, and thy strength to the cruel; so should the stranger be filled with thy strength, and (as the substance will be with the affections) thy labours should be in the house of a stranger; and thou shalt mourn (which is the best success hereof) at thine end, when thou hast consumed (besides the goods) thy flesh and thy body, and say, *How have I hated instruction, and mine heart despised correction!* I was almost plunged into all evil, of sin and torments; and, that which is most shameful, in the midst of the assembly, in the face of the world. Let therefore that thine own fountain be blessed, and rejoice with the wife of thy youth: *Let her be as the loving hind, and pleasant roe: let her breasts satisfy thee at all times,* and er' thou in her love continually: *For why shouldst thou delight, my son, in a strange woman; or (whether in affection, or act) embrace the bosom of a stranger? For the ways of men are before the eyes of the Lord, and he pondereth all his paths: and if thy godlessness regard not that, yet for thine own sake, Desire not her beauty in thy heart, neither let her take thee with her eye-lids; for because of the whorish woman, a man is brought to a morsel of bread, yea to the very husks: and, more than that, a woman will hunt for the precious life of a man. Thou sayest thou canst escape this actual defilement: *Can a man take fire in his bosom, and his cloaths not be burnt? Or can a man go upon coals and his feet not be burnt? So he, that goeth in to his neighbour's wife, shall not be innocent, whosoever toucheth her. This sin is far more odious than theft: For, men do not despise a thief when he stealth to satisfy his soul, because he is hungry: But if he be found, he shall restore seven-fold, or he shall give all the substance of his house; and it is accepted. But he, that commits adultery with a woman, is mad: he that would destroy his own soul, let him do it: For, he shall find a wound and dishonour, and his reproach shall never be put away. Neither is the danger less than the shame. For, jealousy is the rage of man: therefore the wronged husband will not spare in the day of vengeance. *He cannot bear the sight of any ransom: neither will he consent to remit it, though thou multiply thy gifts. And though stolen waters be sweet and kid bread be pleasant to our corrupt taste; yet the adulterer knows not that the dead are there: and that her guests are in the deeps of hell, that her house tendeth to death; And howsoever her lips drop as a honey-comb, and her mouth is more soft than oil, yet the end of her is bitter as worm-wood, and sharp as a two-edged sword: her feet go down to death, and her steps take hold of hell: yea, the mouth of the strange woman is a deep pit, and he with whom the Lord is angry, shall fall into it.*

3. Quietly, and Lovingly: for, *Better is a dinner of green herbs where love is, than a stalled ox, and hatred therewith: yea, Better is a dry morsel, if peace be with it, than a house full of sacrifices with strife.* And if he find sometime cause of blame, *The discretion of a man deferreth his anger, and his glory is to pass by an offence: and only He, that covereth a transgression, seeketh love: Re-
joyce with thy wife, whom thou hast loved all the days of the life of thy vanity, which God hath given thee under the sun. For this is thy portion in this life; And in the travels wherein thou labourest under the sun. Pr. xviii. 22. ii. 17. xii. 4. v. 15. v. 16. v. 17. v. 9. v. 10. v. 11. v. 12. v. 14. v. 18. v. 19. v. 20. v. 21. vi. 25. vi. 26. vi. 27. vi. 28. vi. 29. vi. 30. vi. 31. vi. 32. vi. 33. vi. 34. vi. 35. ix. 17. ix. 18. ii. 18. v. 3. v. 4. v. 5. xxiii. 27. xxii. 14. xv. 17. xvii. 1. xix. 11. xvii. 9. Ec. ix. 9.

THE WIFE.

SECT. 3.

1. Faithful to her husband, not wanton.
2. Obedient.
3. Discreet.

A VIRTUOUS wife is the crown of her husband: Who shall find such a one? for her price is far above the pearls. 1. She is true to her husband's bed; such as the heart of her husband may trust to, as knowing that she is tied to him by the covenant of God: not wanton and unchaste; such one as I once saw from the window of my house: I looked through my window, and saw among the fools, and considered among the children a young man wanting wit, who passed through the street by her corner, and went toward her house, in the twilight in the evening, when the night began to be black and dark, so as he thought himself unseen; and, behold, there met him (the same he sought for) a woman with a harlot's fashion; and close in heart, as open in her habit. She is babbling and perverse; whose feet (contrary to the manner of all modest wives, which only attain honour) cannot abide in her house, but are ever gadding. Now she is without the gates, now in the streets, and lieth in wait in every corner; or, at the least, sitteth at the door of her house, on a seat in the high places of the city: so she (not staving to be solicited) caught him by the neck, and kissed him, and with an impudent face said unto him, I have the flesh of peace-offerings, (both good cheer, and religion pretended) this day have I paid my vows: therefore I came forth, on purpose to meet thee, that I might earnestly seek thy face, of all others; and now, how happy am I, that I have found thee! I have decked my bed with ornaments, with curtains, and strings of Egypt: I have perfumed my bed with myrrh, aloes, and cinnamon, that we may lie sweet; Come, go, let us take our fill of loves, until the morning, let us take our pleasure in dalliance: fear nothing, For my husband is not at home, he is gone a journey far off, neither needest thou to doubt his return; for, he hath taken with him a bag of silver, and will come home at his set day: sooner he cannot, this she said: what followed? By the abundance of the sweetness of her
speech, she caused him to yield: and with the flattery of her lips, she enticed him; and straightways he follows her, as an ox goeth to the slaughter, and as a fool to the stocks for correction, till a dart strike through his liver, the seat of his lust; or as a bird hasteneth to the snare, and knoweth not that it is against his own life: thus she doth, and when her husband returns, she wipeth her mouth and saith, I have not committed iniquity. 2. She is dutiful and obedient; by a soft answer appeasing wrath: not hateful; for whom, a whole world is moved; not stubborn, not quarrelous: for, the contentions (and brawlings) of a wife, are like a continual dropping in the day of rain: a discomfort to the husband; a rotted to the house. So, It is better to dwell in a corner of the house-top, than with a contentious woman in a wide house. And though, for society, Two be better than one; yet It is better to dwell alone in the wilderness, than with a contentious and angry woman. For herein as his grief cannot be avoided, so his shame cannot be conceived. For, He, that hideth her, hideth the wind; and she is as oil in his right-hand, that uttereth itself. Pr. xii. 4. xxxi. 10. xxxi. 11. ii. 27. vii. 6. vii. 7. vii. 8. vii. 9. vii. 10. vii. 11. xi. 16. vii. 11. vii. 12. xxiii. 28. ix. 14. vii. 13. vii. 14. vii. 15. vii. 16. vii. 17. vii. 18. vii. 19. vii. 20. vii. 21. vii. 22. vii. 23. xxx. 20. Ec. xv. 1. Pr. xxx. 21, 23. xix. 13. xxvii. 15. xxv. 24. Ec. iv. 9. Pr. xxvii. 19. xxvii. 16.

SECT. 4.

The good housewife (Pr.xxxii.)

set forth by her Speeches,

in her own person; 

Actions, 

Labours,

Bargains,

Liberal 

Herself,

provision for Her family:

In her own 

person;

the over-sight of her Family.

In the

Labour,

Husband,

Servants.

3. She is moreover prudent, and discreet. A wise woman buildeth her house, but the foolish destroyeth it with her own hands: and as a ring of gold in a swine’s snout, so is a fair woman which lacketh discretion. 4. She is careful and house-wife-like; so as She will do her husband good, and not evil, all the days of her life: For as for her actions in her own person, whether you look to her labours: She seeketh wool and flax, and laboureth cheerfully with her hands. She riseth while it is yet night: She girdeth her loins with strength, and strengtheneth her arms. She putteth her hands to the wheel, and her hands handle the spindle: or whether to her bargains; She considereth a field, and getteth it, and with the fruit of her hand she planteth a vineyard. She is like the ship of merchants, she bringeth her food from far: she feeleth that her merchandise is good, her candle is not put out by night: she maketh sheets and sellet
them, and giveth girdles unto the merchants; or whether to her liberal provision; (1.) For her husband, who is known in the gates (by her neat furnishing) when he sits with the elders of the land; (2.) For herself, She maketh herself carpets, fine linen and purple is her garment: (3.) For her servants, She feareth not the snow for her family, for all her family is clothed with scarlet: (4.) For the poor, She stretcheth out her hands to the poor, and putteth forth her hands to the needy. For her over-sight of her family; She giveth the portion to her household, and the ordinary (or stint of work) to her maids: she overseeeth the ways of her household, and eateth not the bread of idleness. For her speeches; she openeth her mouth with wisdom, and the law of grace is in her tongue. Lastly, Strength, and honour, is her clothing; and in the latter day she shall rejoice. So worthy she is in all these, that her own children cannot contain, but rise up and call her blessed; and her husband shall praise her, and say, Many daughters have done virtuously, but thou surmountest them all: Favour is deceitful, and beauty is vanity; but a woman that feareth the Lord, she shall be praised: Since therefore she is so well-deserving, Give her of the fruit of her own hands, and let her own works praise her. Pr. xiv. 1. xi. 22. xxxi. 12. xxxi. 13. xxxi. 15. xxxi. 17. xxxi. 19. xxxi. 16. xxxi. 14. xxxi. 18. xxxi. 24. xxxi. 23. xxxi. 22. xxxi. 21. xxxi. 20. xxxi. 15. xxxi. 27. xxxi. 26. xxxi. 25. xxxi. 28. xxxi. 29. xxxi. 30. xxxi. 31.

PARENTS.

SECT. 5.

Who owe to their children, {Provision, Instruction, Correction.

Parents and Children are the next pair; which do give much joy to each other: Children's children are the crown of the elders, and the glory of the children are their fathers: To which purpose, the parent oweth to the child, 1. Provision. A good man shall give inheritance to his children's children. All the labour, wherein he hath travailed, he shall leave to the man that shall be after him. And who knoweth whether he shall be wise or foolish? yet shall he rule over all his labour, wherein he hath laboured, and shewed himself wise under the sun. Here are therefore two gross vanities which I have seen: the one, There is one alone, and there is not a second, which hath neither son nor brother: yet there is none end of his travail, neither can his eye be satisfied with riches; neither doth he think, For whom do I travail, and defraud my soul of pleasure? The other contrary; riches reserved to the owner thereof for their evil. And these riches perish in his evil business; and he begetteth a son, and in his hand is nothing. 2. Instruction and good education: for,
He, that begetteth a fool, (whether naturally, or by ill-breeding) begetteth himself sorrow, and the father of a fool can have no joy. And, therefore, Teach a child in the trade of his way, and when he is old, he shall not depart from it. 3. Correction: He, that spareth his rod, hateth his son: but he, that loveth him, chasteneth betine; for foolishness is bound in the heart of a child: the rod of correction shall drive it from him: yea, there is yet great benefit of due chastisement; for, The rod and correction give life; but a child set at liberty makes his mother (who is commonly faulty this way) ashamed: yea, more than shame, death and hell follow to the child upon indulgence: (only) If thou smite him with the rod, he shall not die: If thou smite him with the rod, thou shalt deliver his soul from hell. Though thy son therefore be tender and dear in thy sight; Correct him, and he will give thee rest, and will give pleasures to thy soul: wherefore, Chasten him while there is hope; and let not thy soul spare, to his destruction. The son, that is of a great stomach, shall endure punishment: and though thou deliver him, yet thou shalt take him in hand again. Pr. xvii. 6. xiii. 22. Ec. ii. 18. ii. 19. iv. 3. v. 12. v. 13. i. 8. Pr. xvii. 21. xxii. 6. iii. 24. xxii. 15. xxix. 15. xxiii. 13. xxi. 14. iv. 3. xxix. 17. xix. 18. xix. 19.

CHILDREN.

SECT. 6.

\{ Obedience to \}

\{ Instructions, \}

\{ Commandments. \}

\{ Submission to correction. \}

\{ Care \}

\{ of their parents' estate, \}

\{ of their own carriage. \}

A WISE son rejoiceth the father, and the father of the righteous shall greatly rejoice; whereas the foolish is the calamity of his parents: Contrarily, If thou be a wise son, or loveth wisdom, thy father and thy mother shall be glad, and she that bare thee shall rejoice. Such an one is, first, obedient; for, a wise son will hear and obey the instruction of his father, and not forsake his mother's teaching; yea, in every command, he will obey him that begot him, and not despise his mother when she is old; not upon any occasion cursing his parents (as there is a generation that doth:) for, He that curseth his father, or mother, his light shall be put out in obscure darkness: not mocking and scorning them; for, The eye, that mocketh his father, and despiseth the instruction of his mother, the ravens of the valley shall pick it out, and the young eagles eat it: and not obedient to counsel only, but to stripes, He, that hateth correction, is a fool: and he, that regardeth it, is prudent. For, those corrections that are for instruction, are the way of life: therefore, he that hateth them shall die. Secondly, careful both 1. of their estate:
He, that robbeth his father and mother, and saith it is no transgression, is a companion of a man that destroyeth; and 2. of his own carriage: for, a lewd and shameful child destroyeth his father, and chaseth away his mother. Let therefore even the child shew himself to be known by his doings, whether his work be pure and right: so his father's reins shall rejoice, when he speaketh, and doth righteous things. Pr. xv. 20. x. 1. xxiii. 24. xix. 13. xxix. 3. xxiii. 25. xxxi. 1. i. 8. xxiii. 22. vi. 20. xxx. 11. xx. 20. xv. 20. xxx. 17. ii. 1. xv. 5. vi. 23. xv. 10. xxviii. 24. xix. 26. xx. 11. xxiii. 16.

THE MASTER, AND SERVANT.

SECT. 7.

The Master must be Provident for his Servant.

\{ Provident for his Servant. \\
\{ too severe, \\
\{ too familiar.

The Servant must be Faithful, Diligent.

The Servant is no small commodity to his Master. He, that is despised, and hath a servant of his own, is better than he that boasts (whether of gentry, or wealth) and wanteth bread. The master, therefore, must provide sufficiency of food for his family, and sustenance for his maids: who also as he may not be over-rigorous in punishing or noting oisences; sometimes not hearing his servant that curseth him: so not too familiar; for he that delicately bringeth up his servant from his youth, at length he will be as his son. He must therefore be sometimes severe, more than in rebukes; (for, A servant will not be chastened with words: and though he understand, yet he will not regard) yet so as he have respect ever to his good deservings: A discreet servant shall rule over a lewd son: and he shall divide the heritage among his brethren. In answer whereeto, the good Servant must be 1. Faithful unto his Master; As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his master. A wicked messenger falleth into evil: but a faithful ambassador is preservation; and 2. Diligent, whether in charge; Be diligent to know the estate of thy flock (or rather, the face of thy cattle) and take heed to the herds: or in his attendance, He, that keepeth his fig-tree, shall eat of the fruit of it; so he, that carefully waiteth on his master, shall come to honour; where, contrarily, in both these, As vinegar to the teeth, and smoke to the eyes: so is a slothful messenger to them that send him. Pr. xii. 9. xxvii. 27. Ec. vii. 23. Pr. xxix. 21. xcv. 19. xvii. 2. xxv. 13. xiii. 17. xvii. 23. xxvii. 18. x. 26.
A SHORT ANSWER

TO THOSE

NINE ARGUMENTS,

WHICH ARE BROUGHT AGAINST THE

BISHOPS SITTING IN PARLIAMENT.

Those reasons had need to be strong, and the inconveniences heinous, that should take away an ancient and hereditary right, established by law. These are not such.

1. To trade in secular affairs, and to be taken up with them, is indeed a great and just hindrance to the exercise of our ministerial function: but, to meet once in three years in a Parliament, for some few weeks, at the same time when we are bound to attend Convocation business, is no sensible impediment to our holy calling.

2. We do, indeed, promise and profess, when we enter into Holy Orders, that we will give ourselves, so much as in us lies, wholly to this vocation: will it therefore follow, that we may not, upon any occasion, lend ourselves to the care of the public, when we are thereunto called? And if, this notwithstanding, we may, yea must take moderate care of our household affairs, and the provision for our family; why not as well of the Commonwealth?

3. For ancient Canons of Councils, will they be content to be bound by them, who urge them upon us? or, will they admit some and reject others? or, will they admit them, where they are contrary to our own laws? Now our Clarendon Constit. have, expressly, debent interesse omnibus judiciis. The Canons, therefore, must yield to them; not they to the Canons.

4. Twenty-four Bishops have dependance upon two Archbishops:—When was it otherwise? Is it not so in all subordinations of government? If this be a just inconvenience, let all be
levelled to an equality, and that shall end in a certain confusion. But they swear to them canonical obedience:—True; but it is only in omnibus licitis et honestis mandatis. The supposition implied must needs savour of uncharitableness; that the Metropolitans will be still apt to require unlawful things, and the Bishops will ever basely stoop to a servile humouring of them.

5. But they have their places only for their lives; and therefore, not fit to have a legislative power over the honours, liberties, properties of the subject:—First: If they have their Bishoprics but for their lives; yet there are scarce any of them, that have not so much temporal estate in fee, as may make them no less capable of a legislative power, than many of the House of Commons, who claim this right. Secondly: Is the case other now, than it hath been all this while? yet, for so many hundred years, there have been good laws, and just sentences given by their concurrence, notwithstanding their tenure for life. Thirdly: If they be honest and conscientious, though they had their places but for a year or a day, they would not yield to determine ought unjustly: and if dishonest and conscienceless, it is not the perpetual inheritance of our places, that can make our determinations just.

6. If dependencies and expectations of further preferment lie in our way, why not equally in many Temporal Lords', who are interested in offices, and places in Court? Why should we be more mis-carriageable by such possibilities or hopes, than others; especially, when our age is commonly such, and the charges of removes so great, that there is small likelihood of an equal gaining by the change?

7. If several and particular Bishops have much encroached upon the consciences of his Majesty's subjects, in matter of their property and liberty; what reason is there to impute this unto all? Why should the innocent be punished for the wrongs of the guilty? Let those, who can be convinced of an offence this way, undergo a condign censure. Let not an unjust prejudice be cast upon the whole calling, for the errors of a few.

8. It is not to be expected, but the whole number of Twenty-six should be interested in the maintenance of that their jurisdiction, which both the laws of men and apostolical institution hath foisted them in:—Why should they not defend their own lawful and holy calling, against all unjust opposition of gainsayers? If their hearts did not assure them their station were warrantable and good, they were beasts, if they would hold them; and, if their hearts do assure them so, they were beasts, if they would not defend them. But there are numbers in all the Three Kingdoms, that cry them down:—True: but there are greater numbers for them; perhaps, a hundred for one. And, if some busy factionists of the meaner sort hereabout (a body compounded of Separatists, Anabaptists, Familists, and such like stuff) make some show and noise, yet what are these, to the whole kingdom? Neither do these men more oppugn our votes in Parliament, than our stations in the Church: so as this argument will no less hold for no Bishops, than
for no votes; as likewise that instance in the practice of Scotland.

"Scotland hath abolished Episcopacy," they say: the more pity: let them look, quo jure; and what answer to make unto that God, whose ordinance it is. But, I had thought it should have been a stronger argument, "England retains Episcopacy: therefore, Scotland should;" than "Scotland hath abolished Episcopacy: therefore England should do so too." Let there be any other Church named in the whole Christian World, that hath voluntarily abandoned Episcopacy, when it might have continued it: and, if their practice be herein singular, why should not they rather conform to all the rest of Christendom, than we to them?

9. But, the core of all is, that it sets too great a distance between us and our brethren of the Clergy: and so nourishes pride, in us; discontentment, in them; and disquietness, in the Church:—an argument, that fights equally against all our superiority over our brethren, and against our votes here. By this reason, we must be all equal; none, subordinate: and what order can there be, where none is above other? What is this, but old Korah's challenge? Ye take too much upon you: wherefore lift ye up yourselves above the congregation of the Lord? Now, I beseech you, whether was there more pride in Moses and Aaron, that governed; or in Korah and Dathan, that murmured and repined? It is pride, then, that causeth contention: but where is this pride? whether in those, that moderately manage a lawful superiority; or in those, that scorn and hate to be under government? were those brethren so affected as they ought, they should rather rejoice that any of their own tribe are advanced to those places, wherein they might be capable of doing good offices to them and the Church of God; instead of swelling with envy against their just exaltation: and would feel this honour done to their profession; and not to the persons. Lastly, what a mean opinion doth this imply to be conceived of us by the suggesters, that we, who are old men, Christian philosophers and divines, should have so little government of ourselves, as to be puffed up with those poor accessions of titular respects, which those, who are really and hereditarily possessed of, can wield without any such taint or suspicion of transportedness!

Shortly, in all these Nine Reasons, there is nothing, that may induce an indifferent man to think there is any just ground, to exclude Bishops from sitting and voting in Parliament.
MY LORDS:

I have long held my peace, and meant to have done so still: but now, like to Cræsus's mute son, I must break silence. I humbly beseech your Lordships to give me leave, to take this too just occasion to move your Lordships, to take into your deep and serious consideration the woeful and lamentable condition of the poor Church of England, your dear Mother.

My Lords, this was not wont to be her stile. We have, heretofore, talked of the famous and flourishing Church of England: but, now, your Lordships must give me leave to say, that the poor Church of England humbly prostrates herself, next after his Sacred Majesty, at your Lordships' feet; and humbly craves your compassion and present aid.

My Lords, it is a foul and dangerous insolence, this, which is now complained of to you; but it is but one of a hundred of those, which have been of late done to this Church and Government.

The Church of England, as your Lordships cannot choose but know, hath been and is miserably infested on both sides: with Papists, on the one side; and Schismatics, on the other. The Psalmist hath, of old, distinguished the enemies of it, into wild boars out of the wood, and little foxes out of the burrows: the one whereof goes about to root up the very foundation of religion; the other, to crop the branches, and blossoms, and clusters thereof: both of them conspire the utter ruin and devastation of it.

As for the former of them, I do perceive a great deal of good zeal, for the remedy and suppression of them: and I do heartily congratulate it; and bless God for it; and beseech him to prosper it, in those hands, that shall undertake and prosecute it.

But, for the other, give me leave to say, I do not find many, that are sensible of the danger of it; which yet, in my apprehension, is very great and apparent. Alas! my Lords, I beseech you to consider what it is: That there should be in London and the Suburbs and Liberties, no fewer than fourscore congregations of several sectaries, as I have been too credibly informed; instructed by guides fit for them, Coblers, Tailors, Feltmakers, and such like.
trash: which all are taught to spit in the face of their Mother, the Church of England; and to defy and revile her government. From hence have issued those dangerous assaults of our Church-Governors: from hence, that inundation of base and scurrilous libels and pamphlets, wherewith we have been of late overborne; in which Papists and Prelates, like oxen in a yoke, are still matched together. O my Lords, I beseech you, that you will be sensible of this great indignity. Do but look upon these reverend persons. Do not your Lordships see here, sitting upon these benches, those, that have spent their time, their strength, their bodies and lives, in preaching down, in writing down Popery? and which would be ready, if occasion were offered, to sacrifice all their old blood that remains to the maintenance of that truth of God, which they have taught and written? And shall we be thus despitely ranged with them, whom we do thus professedly oppose? But, alas! this is but one of those many scandalous aspersions and intolerable affronts, that are daily cast upon us. Now whither should we, in this case, have recourse for a needful and seasonable redress? The arm of the Church is, alas! now short and sinewless: it is the interposing of your authority, that must rescue us. You are the eldest sons of your dear Mother, the Church; and, therefore, most fit and most able to vindicate her wrongs. You are Amici Sponsae: give me leave, therefore, in the bowels of Christ humbly to beseech your Lordships, to be tenderly sensible of these woeful and dangerous conditions of the times. And, if the Government of the Church of England be unlawful and unfit, abandon and disclaim it; but if otherwise, uphold and maintain it. Otherwise, if these lawless outrages be yet suffered to gather head, who knows where they will end? My Lords, if these men may, with impunity and freedom, thus bear down Ecclesiastical Authority, it is to be feared they will not rest there; but will be ready to affront Civil Power too. Your Lordships know, that the Jack Straws, and Cades, and Wat Tylers of former times, did not more cry down learning than nobility: and those of your Lordships, that have read the history of the Anabaptistical tumults at Munster, will need no other item: let it be enough to say, that many of these Sectaries are of the same profession. Shortly, therefore, let me humbly move your Lordships to take these dangers and miseries of this poor Church deeply to heart: and, upon this occasion, to give order for the speedy redressing of these horrible insolencies; and for the stopping of that deluge of libellous invectives, wherewith we are thus impetuously overflown. Which, in all due submission, I humbly present to your Lordships' wise and religious consideration.
A SPEECH IN PARLIAMENT, IN DEFENCE OF THE CANONS MADE IN CONVOCATION.

MY LORDS:

I CANNOT choose but know, that whosoever rises up in this cause must speak with the disadvantage of much prejudice; and, therefore, I do humbly crave your Lordships' best construction. Were it, my Lords, that some few doubting persons were to be satisfied in some scruples about matter of the Canons, there might have been some life in the hope of prevailing; but, now that we are borne down with such a torrent of general and resolute contradiction, we yield: but yet, give us leave, I beseech you, so to yield, that posterity may not say we have willingly betrayed our own innocence.

First, therefore, let us plead to your Lordships and the World, that, to abate the edge of that illegality, which is objected to us; it was our obedience, that both assembled and kept us together, for the making of Synodical Acts. We had the Great Seal of England for it; seconded by the judgments of the oracles of law and justice: and, upon these, the command of our superior, to whom we have sworn and owe canonical obedience. Now in this case, what should we do? Was it for us to judge of the Great Seal of England? or to judge of our judges? alas! we are not for the Law, but for the Gospel: or to disobey that authority, which was to be ever sacred to us? I beseech your Lordships, put yourselves a while into our condition. Had the case been yours, what would you have done? If we obey not, we are rebels to authority: if we obey, we are censured for illegal procedures. Where are we now, my Lords? It is an old rule of casuists, Nemo tenetur esse perplexus. Free us, one way or other: and shew us, whether we must rather hazard censure, or incur disobedience.

In the next place, give us leave to plead our good intentions.
Since we must make new Canons, I persuade myself we all came, I am sure I can speak for one, with honest and zealous desires to do God and his Church good service; and expected to have received great thanks, both of Church and Commonwealth: for your Lordships see, that the main drift of those Canons was to repress and confine the indiscreet and lawless discourses of some either ignorant or parasitical, I am sure offensive preachers; to suppress the growth of Socinianism, Popery, Separatism; to redress some abuses of Ecclesiastical Courts and Officers: in all which, I dare say your Lordships do heartily concur with them. And if, in the manner of expression, there have been any failings, I shall humbly beseech your Lordships, that those may not be too much stood upon, where the main substance is well meant, and in itself profitable.

In the third place, give me leave to put your Lordships in mind of the continual practice of the Christian Church, since the first Synod of the Apostles, Acts xv. to this present day: wherein I suppose it can never be shewed, that ever any Ecclesiastical Canons made by the Bishops and Clergy in Synods, general, national, provincial, were either offered or required to be confirmed by Parliaments. Emperors and Princes, by whose authority those Synods were called, have still given their power to the ratification and execution of them; and none others: and, if you please to look into the times within the ken of memory or somewhat beyond it, Linwood's Constitutions, what Parliaments confirmed? The injunctions of Queen Elizabeth, the Canons of King James, were never tendered to the Parliament for confirmation; and yet have so far obtained hitherto, that the government of the Church was by them still regulated. Compare, I beseech you, those of King James with the present: your Lordships shall find them many, peremptory, resolute; standing upon their own grounds, in points much harder of digestion than these, which are but few and only seconds to former Constitutions. If, therefore, in this we have erred, surely the whole Christian Church of all places and times hath erred with us: either, therefore, we shall have too good company in the censure; or else we shall be excused.

Fourthly, give me leave to urge the authority of these Canons. In which regard, if I might without offence speak it, I might say that the complainants have not, under correction, laid a right ground of their accusation. They say we have made Canons and Constitutions: alas! my Lords, we have made none. We neither did nor could make Canons, more than they can make Laws. The Canons are so to the Church, as Laws are for the Commonwealth. Now they do but rogare legem: they do not ferre or sancire legem: that is only for the King to do: it is le roi le veut, that of Bills makes Laws. So was it for us to do in matter of Canons: we might propound some such Constitutions, as we should think might be useful: but, when we have done, we send them to his Majesty; who, perusing them cum avisamento Consilii suj, and approving them, puts hie into them, and of dead propositions makes them
Canons. As, therefore, the laws are the King's laws, and not ours; so are the Canons the King's Canons, and not the Clergy's. Think thus of them; and then draw what conclusions you please.

As for that pecuniary business of our contribution, wherein we are said to have trenchéd upon the liberty of subjects and propriety of goods; I beseech your Lordships, do but see the difference of times. We had a precedent for it. The same thing was done in Queen Elizabeth's time, in a mulet of three shillings the pound, and that after the end of the Parliament, with the same clauses of suspension, sequestration, deprivation, without noise of any exception; which now is cried down for an unheard of encroachment. How legal it may be, I dispute not; and did then make bold to move: but, let the guide of that example, and the zeal that we had to the supply of his Majesty's necessities, excuse us a tanto at least; if, having given these as subsidies fitting the Parliament, and the Bill being drawn up for the confirmation of the Parliament, we now, upon the unhappy dissolution of it, as both to retract so necessary a grant, were willing to have it continued to his Majesty's use.

But, my Lords, if I may have leave to speak my own thoughts, I shall freely say, that, whereas there are three general concerns, both of persons and causes, merely Ecclesiastical, merely Temporal, or mixt of both Ecclesiastical and Temporal: as it is fit, the Church by her Synod should take cognizance of and order for the first, which is merely Ecclesiastical; so, next under his Majesty, the Parliament should have the power of ordering the other.

But, in the mean time, my Lords, where are we? The Canons of the Church, both late and former, are pronounced to be void and forceless. The Church is a garden or vineyard enclosed: the laws and constitutions of it are as the wall or hedge: if these be cast open, in what state are we? Shall the enemies of this Church have such an advantage of us, as to say, we are a lawless Church? or shall all men be left loose to their licentious freedom? God in heaven forbid!

Hitherto, we have been quietly and happily governed by those former Canons: the extent whereof we have not, I hope, and for some of us, I am confident we have not, exceeded. Why should we not be so still? Let these late Canons sleep, since you will have it so, till we awake them, which shall not be till Doomsday; and let us be where we were, and regulate ourselves by those Constitutions which were quietly submitted to on all hands: and, for this, which is past, since that which we did was out of our true obedience, and with honest and godly intentions and according to the universal practice of all Christian Churches, and with the full power of his Majesty's authority, let it not be imputed to us as any way worthy of your Lordships' censure.
A SPEECH IN PARLIAMENT,
CONCERNING THE
POWER OF BISHOPS
IN
SECULAR THINGS.

MY LORDS:

This is the strangest Bill, that ever I heard, since I was admitted to sit under this roof: for it strikes at the very fabric and composition of this house; at the style of all laws: and, therefore, were it not that it comes from such a recommendation, it would not, I suppose, undergo any long consideration; but, coming to us from such hands, it cannot but be worthy of your best thoughts.

And, truly, for the main scope of the Bill, I shall yield it most willingly, that ecclesiastical and sacred persons should not ordinarily be taken up with secular affairs. The Minister is called Vir Dei, "a Man of God:" he may not be Vir Seculi. He may lend himself to them, upon occasion: he may not give himself over purposely to them. Shortly, he may not so attend worldly things, as that he do neglect divine things. This we gladly yield. Matters of justice, therefore, are not proper, as in an ordinary trade, for our function; and, by my consent, shall be, as in a generality, waved and deserted: which, for my part, I never have meddled with, but in a charitable way; with no profit, but some charge to myself, whereof I shall be glad to be eased. Tractent fabrilia fabri; as the old word is.

But, if any man shall hence think to infer, that some spiritual person may not occasionally be in a special service of his King or Country; and, when he is so required by his Prince, give his advice in the urgent affairs of the Kingdom, which I suppose is the main point driven at; it is such an inconsequence, as I dare boldly say cannot be made good, either by divinity or reason: by the laws either of God or man: whereas the contrary may be proved and enforced by both.
As for the grounds of this Bill, that the Minister's duty is so great, that it is able to take up the whole man, and the Apostle saith 'íc trávēc. Who is sufficient for these things? and that he, who warrares to God, should not entangle himself with this world; it is a sufficient and just conviction of those, who would divide themselves betwixt God and the World, and beswaw any main part of their time upon secular affairs: but it hath no operation at all upon this tenet, which we have in hand; That a man, dedicate to God, may not so much as, when he is required, cast a glance of his eye, or some minutes of time, or some motions of his tongue, upon the public business of his King and Country. Those, that expect this from us, may as well, and upon the same reason, hold that a Minister must have no family at all; or, if he have one, must not care for it: yea, that he must have no body to tend; but be all spirit.

My Lords, we are men of the same composition with others, and our breeding hath been accordingly. We cannot have lived in the world, but we have seen it, and observed it too; and our long experience and conversation, both in men and in books, connot but have put something into us for the good of others: and now, having a double capacity, qui Civis, qui Ecclesiasticus; as members of the Commonwealth, as Ministers and Governors of the Church; we are ready to do our best service in both. One of them is no way incompatible with the other: yea, the subjects of them both are so united with the Church and Commonwealth, that they cannot be severed: yea so, as that, not the one is in the other, but one is the other, is both: so as the services, which we do, upon these occasions, to the Commonwealth, are inseparable from our good offices to the Church: so as, upon this ground, there is no reason of our exclusion.

If ye say that our sitting in Parliament takes up much time, which we might have employed in our studies or pulpits; consider, I beseech you, that, while you have a Parliament, we must have a Convocation; and that our attendance upon that will call for the same expense of time, which we afford to this service: so as, herein, we have neither got nor lost.

But, I fear it is not, on some hands, the tender regard of the full scope to our calling, that is so much here stood upon; as the conceit of too much honour, that is done us, in taking up the room of Peers, and voting in this High Court: for, surely, those that are averse from our votes, yet could be content we should have place upon the woolsacks; and could allow us ears, but not tongues.

If this be the matter, I beseech your Lordships to consider, that this honour is not done to us, but our profession; which, whatever we be in our several persons, cannot easily be capable of too much respect from your Lordships. Non tibi, sed Jsidi; as he said of old. Neither is this any new grace, that is put upon our calling; which if it were now to begin might perhaps be justly grudged to our unworthiness: but it is an ancient right and inheritance, inherent in our station: no less ancient than these walls, wherein we sit: yea, more: before ever there were Parliaments, in the Magna Concilia
of the kingdom we had our places. And, as for my predecessors, ever since the Conqueror’s time, I can shew your Lordships a just catalogue of them, that have sat before me here: and, truly, though I have just cause to be mean in mine own eyes, yet why or wherein there should be more unworthiness in me than the rest, that I should be stripped of that privilege which they so long enjoyed, though there were no law to hold me here, I cannot see or confess.

What respects of honour have been put upon the prime Clergy of old, both by Pagans, and Jews, and Christians, and what are still both within Christendom and without, I shall not need to urge: it is enough to say, this of ours is not merely arbitrary; but stands so firmly established by law and custom, that I hope it neither will nor can be removed, except you will shake those foundations, which I believe you desire to hold firm and inviolable.

Shortly, then, my Lords, the Church craves no new honour from you; and justly hopes you will not be guilty of pulling down the old. As you are the eldest sons, and, next under his Majesty, the honourable patrons of the Church: so she expects and beseeches you to receive her into your tenderest care; so to order her affairs, that ye leave her to posterity in no worse case than you found her.

It is a true word of Damasus, *Uti vilescit nomen Episcopi, omnis statua perturbatur Ecclesia.* If this be suffered, the misery will be the Church’s: the dishonour and blur of the act in future ages will be yours.

To shut up, therefore, let us be taken off from all ordinary trade of secular employments; and, if you please, abridge us of intermeddling with matters of common justice: but leave us possessed of those places and privileges in Parliament, which our predecessors have so long and peaceably enjoyed.
AN

APOLOGETICAL LETTER,

TO A

PERSON OF QUALITY,

CONCERNING

A SCANDALOUS AND MALICIOUS PASSAGE, IN A CONFERENCE LATELY HELD BETWIXT AN INQUISITOR AT WHITEHALL, AND MR. ANTHONY SADLER; PUBLISHED IN HIS "INQUISITIO ANGLICANA."

WRITTEN BY

JOSEPH HALL, BISHOP OF NORWICH,

IN VINDICATION OF HIMSELF.
TO THE RIGHT REVEREND FATHER IN GOD,

DR. J. HALL, BISHOP OF NORWICH.

R. R. SIR:

With my respective remembrance. I cannot blame you, if you were much moved with that wrong, which was so publicly done to your name, in that mentioned pamphlet: whereof we, that are your friends, are so sensible, as that I have been advised by several of them to publish that Letter of Vindication, which you were pleased to address privately to me: whereunto I have been easily induced to consent. For, though I had, at the first receipt of it, purposed to conceal it; as supposing it not needful to take notice of that aspersion which was thus cast upon you by a nameless author; well knowing that all wise men were satisfied long ago with that full Defence that you made for yourself, and which was so effectually seconded by those Reverend Bishops and learned Doctors, who were in the height of reputation for their profound judgment, and out of all danger of suspicion of any Popish inclination: yet now, perceiving that the less judicious, and common sort of people are apt to take offence at this imputation, which is so confidently laid upon you by some person that would seem to carry authority in his public employment, I have thought it requisite to let this your short Vindication to fly abroad, although thus late, for the satisfaction of those, who either have not seen the Resolutions and Apologetical Answers of those learned Bishops and Doctors, or who are not able to judge of the state of this question; raised, as you have truly said, and Bishop Davenant before you, out of a mere misconstruction of words, and not any real difference in matter.

Sir, I hope I have done nothing herein, that may be displeasing to you: since what I have done hath been out of a zealous respect to your dear reputation, which herein suffers too much in the weak opinion of vulgar readers.

Commending all your studies and holy endeavours to the blessing of the Almighty, I take leave; and am

Your much obliged friend to serve you,

Nov. 20, 1654. H. S.
A BRIEF LETTER OF APOLOGY, 
SENT BY THE REV. DR. HALL, B. N. 
TO A PRIVATE FRIEND.

WORTHY SIR:

In that strange Pamphlet, which I received from you yesterday, you cannot marvel if I startled to meet so inexpertly with the name of Bishop Hall disgracefully ranked with Priests and Jesuits, and the man that was executed the other day: for so it hath pleased my unknown Accuser, in his great charity, to range my unworthiness.

If my pale and wrinkled cheeks could be any whit capable of the tincture of shame, you may well think what change of countenance these words must needs have wrought in me. Lord, thought I, what so heinous crime is this, for which I am thus shamefully arraigned before all the world, now on the brink of my grave! Forsooth, Bishop Hall, as the rest of those meet complices, saith the Church of Rome is a True Church! Grave crimen, Caie Cesar!

What an impotent malice is this, to single out my name thus ignominiously from all the rest of my profession, for an odious paradox; when I say no more, than all the Orthodox Divines of Christendom! How must the reader now needs think, "Sure this Bishop Hall is a man of corrupt principles; singular, for his dangerous misopinions; a greater friend to Rome, than all his fellows!" when as the world knows that I have already, about twenty-eight years ago, clearly vindicated myself from this gross misconception; and shewed, that, in my sense, there is no knowing Protestant Divine that agrees not fully with me.

You remember, that, about the time mentioned, when, upon some passages of the "Old Religion" then published by me, Mr. Burton and some others boggled at that expression, namely, That the Church of Rome is yet a True Visible Church, though extremely corrupted; and that the quarrel began to wax warm, and the press to complain of being pestered with opposite Tractates: in a due care to
lay this ill-raised spirit, besides my own full and satisfactory Apology then set forth, I appealed to other unquestionable Divines, the Ora-
cles of our Church; writing my public letters to two famously learned
Bishops, Bishop Morton, and Bishop Davenant; and to two eminent
and approvedly Orthodox Doctors, Dr. Prideaux and Doctor Prim-
rose Pastor of the French Church; earnestly desiring them to de-
clare their judgments freely and fully concerning this point. All
which have not only in their published answers * declared this to be
an undoubted truth, in the sense proposed; proving it, by sound
and convincing reasons; and asserting it, not as their own private
opinion, but as conceived by them to be the just and common tenet
of all Orthodox Divines and Churches: but, withal, affirming that
those men little know what prejudice they do to the Protestant
cause, that hold the contrary. The instances whereof it were easy
for me to give, were it not that I fear and hate to furnish the adver-
sary with weapons to wound ourselves. I wis, those enemies are
quick-eyed enough to espy their own advantages, and our exposed-
ness to the danger of self-wrongoing consequences, without our inti-
mation.

The grave and solid determination of those godly and judicious
Divines is still extant in a thousand hands: upon the publication
whereof, the world then rested satisfied, myself acquitted, the ad-
versary silenced, and the controversy quieted, which is now thus un-
charitably and unadvisedly raked up from under the ashes of a wise
and just silence.

The truth is, nothing but a gross and inconsiderate mistake is
guilty of this quarrel. The homonymy of this word "True," as
Master Blake in his Answer to Master Tombes, besides the fore-
named authors, hath truly observed, makes all this seeming differ-
eence. If we take a "True Church" for a true believing Church,
so the Church of Rome is far from a True Church. If we take a
"True Church" for a Church truly existing in a visible profession
of Christianity, so it cannot be denied to be a True Visible Church.
A thief is no true man; yet he is truly a man: so the Church of
Rome, though false in too many of her doctrines, yet hath a true
visible being. Her clients vainly flatter her with the title of Catho-
lic or Universal: we expect no thanks from her, to say she is uni-
versally corrupted, yet a Church Visible still. Those gross errors,
wherewith she abounds, have marred her first purity, but do not forfeit
her outward Churchship. It were a strange uncharitableness to say that
a Romanist is no Christian; though too many of their tenets are
justly branded for Antichristian: and, where there is a Society of
Christians, not directly and obstinately destroying the foundation,
though otherwise foul and erroneous in opinion, there cannot be de-
nied a visible appearance of a Church.

Let the Church of Rome then go for as erroneous, impure, false
in matter of opinion and practice, as she is; she cannot be denied
the face of a Church, however rotten at the heart.

* See these Pieces at pp. 307—334 of vol. ix. Editor.
All which hath been so judiciously and amply declared by those learned and worthy Contests, whom I formerly mentioned, in their public discourses of this point, that I am confident, if Mr. Sadler had had leisure to have considered, he would rather have distinguished than denied; and the Questionist, whoever he was, would, upon second thoughts, have thought good to suffer my innocent name to rest in peace: whereas now, he hath both wronged me, and himself more, in drawing upon himself an opinion of either ignorance or uncharitableness, or both. God forgive him! I do.

Thus we too well see how apt nature is, even in those who profess an eminence in holiness, to raise and maintain animosities against those, whose calling or person they pretend to find cause to dislike; and perhaps also to brand with the black note of unjust infamy those, who concenter not with them in some light opinions, although indivisibly theirs in the brotherhood of the same most holy faith, and meekly affecting to hold with them the unity of the Spirit in the bond of peace.

Truly, Sir, to open myself freely to you, nothing hath more wounded my soul, nor drawn deeper sighs from me in secret, than to see, that, whereas our Dear and Blessed Saviour hath so vehemently enjoined all his true disciples with the duty of mutual love; and his Chosen Vessel, with so zealous importunity, cries down strife and contention, as arguing mere carnality, and utterly inconsistent with the truth of Christian disposition and practice: yet no grace is such a stranger to us, for the most part, as Charity; nor no employment so universally ripe amongst us, on all hands, as quarrels and brawlings, both verbal and real, arising commonly from false surmises and misconstructions, and proceeding too often not to the scratching of faces but to the ripping of bowels and to the stabbing of hearts, to the infinite scandal of the Gospel of Peace, and to the sport and triumph of Gath and Ascalon.

Now the God of Peace, whom we all profess to serve, be pleased, for his great mercies' sake, to pull out of our bosoms all these roots of bitterness, and to compose our mis-aliernated hearts to perfect love and concord, to the glory of his great Name, and to the comfort of all those that are faithful in his Sion!

Sir, you will pardon me, if I have thus passionately enough, unloaded myself, into the bosom of so faithful a friend, of my justly conceived grief, to be thus scandalously and causelessly traduced. Your love will put the best construction upon these sudden lines; and, where you meet with this blur undeservedly cast upon my name, wipe it off with a just and friendly vindication: wherein you shall do an office worthy of the thankful acknowledgment of

Your unfeignedly devoted,

in all Christian affection,

Higham,

Nov. 5, 1654.

JOSEPH HALL, B. N.
THE

REVELATION UNREVEALED.

CONCERNING THE

THOUSAND YEARS' REIGN

OF THE

SAINTS WITH CHRIST UPON EARTH.

LAYING FORTH

THE WEAK GROUNDS AND STRANGE CONSEQUENCES, OF THAT PLAUSIBLE AND TOO MUCH RECEIVED OPINION.
If there be any deeps in Divine Scripture wherein the elephant may swim, they are surely to be found in the Book of the Revelation: wherein many great wits have both exercised and lost themselves.

Arias Montanus, that learned Spaniard, whose labours are famous for that noble edition of the whole Sacred Volume of God, when he comes to illustrate the Revelation, with his Commentary shames himself with his improbable glosses; and, by his ridiculous abstractions*, moves both the wonder and pity of the judicious of either religion. Castellio, whose elegant and painful version of both Testaments hath wont to pass with the learned for an useful paraphrase, when he comes to this Book of the Revelation, is not ashamed to pass a non intelligo † upon it. Master Junius, though given to this last age for a great light to the Holy Text, yet professes himself in many of these mysteries ‡ to be in the dark: and no marvel, when Deodati grants § that there are some parts of this book still reserved under God's secret seal; the explication whereof is utterly uncertain. And, amongst ourselves here at home, one whom no man will envy the reputation of one of the greatest Clerks in his age, when a plain man came seriously to him, and asked his opinion concerning an obscure passage in that book, answered, "My friend, I am not come so far."

Yet, I know not how if comes to pass, such is the nature of our inbred curiosity, that there is no book of the whole Scripture, wherein men are so apt to spend both their time and judgment: like as every man is apt to try his strength, in lifting at an over-heavy weight; and to offer at the string of that bow, which is much too strong for him to draw.

Whereupon have issued those strange obtortions of some particular prophecies to private interests. Mr. Brightman, a learned

* Arias Montanus, in his Commentary upon the Revelation, ridiculously interprets the several prophecies by abstracts: as Terrestris industria, paganica rusticitas, &c.
† Cujus vix milliusinam partem intelligo. Castel. Annotat. in Apocal
§ Deodati: Argumentum of the Revelation.
|| Dr. Andrews, Bishop of Winchester.
and godly Divine, thinks to find not England only, but Cecil and Walsingham there. A Belgic Doctor, in the Synod of Dort, thought to find Grave Maurice there. Joannes Brocardus thinks to find Venice there: and a grave Divine, whose name I will spare, was so confident to find the Palatinate there, both in the loss and recovery of it, as that he would needs present his thoughts to the judicious eyes of King James himself, with small thanks for his labour. Neither wanted there some, that made full account to find the late victorious Gustavus Adolphus therein plainly designed. As if the Blessed Apostle, now in his Patmos, overlooking all the vast continent betwixt us, should have had his thoughts taken up with our petty occurrences in this other side of the world. What should I tell how many, both of our own and foreign Divines, have baffled and shamed themselves, in predefining, out of their mistaken constructions, the utmost period of the world; and have confidently set God a day for his Final Judgment!

As for this place which we have in hand, how rocky and shelvy it is, appears too well in those ribs of split
ted vessels, which lie still scattered on the sands.

Not that I think the opinion of our new Chilists so deadly and pernicious in itself, as to make shipwreck of their own or others' faith. Far be it from me, to be guilty of so much unchar

ity, as to lay so deep a charge upon my fellow Christians: for, what prejudice is it to me, if the souls of Martyrs get the start of me, in resuming their bodies a thousand years before me; if, in the mean while, my soul be at rest in a paradise of bliss? And what can it import any man's salvation, to determine whether the Saints reign with Christ on earth or in heaven; while I know that, in either, they are happy? Surely, in its own terms, the tenet seems to carry no great appearance of offence.

But all the danger is in that train of strange Paradoxes and uncouth Consequences, which it draws in after it; specified in the follow

ing Discourse: and in the ill uses, that are made too commonly of it, by some ill advised and mistaken clients. Whereof some, vainly imagining this Reign of the Saints already begun, cast off Scriptures and Ordinances as utterly useless; and please themselves, in a conceited fruition of their happy Kingdom, and an immediate conversation with the King of Glory. Others, construing all muta
tions which befall the Church, as either the harbingers or several stages of their Saviour's approach to his new Kingdom and theirs, applaud themselves in their imminent and already-desired glory; rejoicing to tell us how far he is on his way: and, lest we should appeal to our own eyes in so important a case, tell us that this object is not for our discerning, but for qualified persons only; men, not like the ordinary sort of professors, who are of a low, poor, pusillanimous spirit, but for such only, as are deeply engaged in the Church's cause, and sharers in her troubles and sorrows: whereas, certainly, if those which suffer most may be allowed to be the most quick-

Five Lights at Walton.  † Zion's Joy in her King. pp. 24, 25, &c.
sighted, it may easily be known whose eyes we may best trust for intelligence. Hence have followed heavy censures and harsh entertainments, of the otherwise affected; and an insultation upon dissenting brethren, as the oppressed and down-trodden enemies of this Kingdom of Christ.

I desire not to aggravate either these or any other inconveniences, which do usually attend this opinion: as one, that wishes rather to heal, than to corrode the public sores.

Let me, therefore, pre-engage my reader not to mistake my Discourse or my Intentions. For my part, I am persuaded in my soul, that the coming of our Saviour is near at hand; and that, before that Great Day, God hath decreed and will yet effect a more happy and flourishing condition of his Church here on earth, than we yet see; which I do humbly pray for, and hopefully expect; ambitiously suing to my God, that my poor endeavours might be thought worthy to contribute any thing to so blessed a purpose. But, for the particularities of the time and manner, I both have learned and do teach silence. And, if any man think he hath sufficient intimation of either or both of these, in the words of Holy Scripture: yet, since those clauses are involved in some obscurity and may afford multiplicity of sense, my desire and whole drift is, to beseech him to suspend his judgment concerning these so deep and intricate doctrines, till God shall be pleased to clear them by apparent events; and, in the mean time, to rest contented, with those evident and unquestionable truths of the Gospel, which the Church of Christ hath hitherto unanimously taught and maintained: wherein he shall do that, which may happily conduce both to the Church's peace and his own.
That Prophecies, especially before they are fulfilled, are no other than riddles, needs no other proof, than, amongst other, the two dark passages of the Revelation: the one, concerning the Number and Name of the Beast, 666: the other, concerning the Thousand Years' Reign of the Saints: either of which, I may boldly say, many have guessed at; but no man living hath yet been ever able fully to unfold.

Our business is with the latter; set forth by the Beloved Disciple and Evangelical Prophet, St. John, towards the shutting up of his Divine Revelation *.

Out of the literal sense whereof, not a few, in these latter times, have been raised to such a confidence of the speedy accomplishment of this new Kingdom, as if they did already see the clouds breaking under the glorious feet of their Returning Saviour, and the chairs of this blessed state set ready for their enthronization. How many have I heard, joyfully professing their hopes of an imminent share in that happy Kingdom! Yea, some have gone so far, as already to date their Letters from New Jerusalem, and to subscribe themselves glorified: whose ungrounded credulity may receive some just correction, if they shall but see the strange variety of construction, which this supposed earthly sovereignty hath undergone, from men as wise, in their own opinion, as themselves.

Whereunto that I may make the better way, I shall lay this for an undoubted ground. That there is no passage in the whole book of God, wherein this Millenary Reign of Saints is punctually expressed, save only this of the Revelation.

For, as for those Sixty-six Texts alledged by Alstedius, and the late Herald of Zion's Joy, they are too general to make out such a specialty, both of the term and the personal administration, which is

* Rev. xx. 4, 5.
contended for; and, besides, have been, by the judgment of all acknowledged Antiquity and all Christian authors till the fag-end of this last century, understood of the spiritual beauty and glory of the Evangelical Church, under the happy times of the Gospel. Whosoever shall be pleased to take a strict view of these several Scriptures, shall find them only to import the calling of the Gentiles, the conversion of the Jews, the abundance of rich graces poured out upon believers, God's gracious protection and enlargement of his Christian Church, the subjugation and overthrow of the public enemies thereof: all which may well stand without any relation to this pretended Dominion of the Raised Martyrs or Changed Saints. So as I cannot but wonder to see Christian authors so apt to humour the refractory Jews, in a literal construction of the prophetic predictions of the restoration of that pompous and secular glory, which they have hitherto fondly dreamed of, and hath been hitherto unanimously decreed by all the ancient and late Doctors of the Christian Church: and to see these evangelical promises thus cannily drain-ed into a wrong channel; which, certainly, whose shall stand upon in so gross a sense, may as well contend that the New Jerusalem shall really have twelve gates of twelve pearls, and streets of pure gold, and the foundations of the walls all manner of precious stones*: and, if these be figurative, why should the other be literal?

But that Scripture, which might seem to bear most weight in this subject, is the prophecy of Daniel: who, in the construction of the favourers of the Millenarian opinion, is pretended to speak particularly of the tyrannical reign of Antichrist, of his destruction, of the happy deliverance and peace of the faithful under the Gospel; not without a special designation of the punctual time, wherein that Man of Sin shall be revealed, and wherein God's people shall enjoy rest and happiness, both in the beginning and termination thereof. In somuch as, besides Alstede, our learned Mede, in a Latin Manuscript of his, which came lately to my hands, concerning the Revelation of Antichrist, grounds his judgment upon Daniel's prophecy: not a little blaming some late expositors, for turning the stream of those predictions another way.

But, reserving a due reverence to so great and eagle-eyed authors, I dare appeal to all unbiased judgments, whether it do not best suit with all the circumstances of those enigmatical prophecies of Daniel, to confine their relations only to the Jewish Church; making their utmost extent to be the death of the Messiah and the destruction of Jerusalem, without any further meddling with the state of the Church Evangelical: saving only in that one touch of the Second Coming of Christ to judgment, wherein both the whole Church and World is jointly concerned.

To make, therefore, the Fourth Monarchy to be the Roman tyrannizing over the Reformed Church under the Gospel, and the Little Horn with Eyes to be the Antichrist of the last times, and to draw

* Rev. xxii. 12, 21.
the computation of the times mentioned unto an accordance to an imagined calculation, may seem to be no other, than a straining of the text beyond the intention of the author. Sure we are, that all those prophetical predictions were literally and really fulfilled to and upon the Jews, under the reign of those kings, amongst whom the Grecian Empire of Alexander the Great was shared; and that, in the just times, which were designed: but, upon what grounds we may stretch them further, to a re-accomplishment in these last times, it is neither easy nor safe to determine.

Two things must be yielded. First, that those descriptions, which are made by Divines * of that cruel tyrant and persecutor, Antiochus Epiphanes, may well, by just allusion, be applied to the Antichrist under the Gospel. Secondly, that it hath pleased the Spirit of God, to make use of the same expressions in John's description of times, which had formerly been taken up by Daniel: but, here-upon to infer a revolution of the same condition of the Christian Church in the last age of the world, both in respects of her enemies and several events, seems strangely inconsequent.

The most urgent passages of the Prophet Daniel, and those which are most stood upon by the fore-named authors, are Dan. xii. 11, 12. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is the man that waiteth, and cometh to the thousand three hundred and five and thirty days.

Where these two things are taken by these expositors for granted. 1. That the taking away of the daily sacrifice and this desolatory abomination, is to be understood of the last destruction of Jerusalem by Titus. 2. That the days there mentioned, are to be understood to be so many years; which shall immediately succeed in the process of the Evangelical Church.

So as, by Alsted's confident account, the destruction of Jerusalem falling upon the sixty-ninth year of Christ, presently begins the reckoning of the thousand two hundred and ninety prophetic days; that is, so many years: which do expire in the year of Christ 1359: about which tune divers worthy persons, say they, began to oppose Antichristian impiety. From this period, they tell us, we must begin to compute the second number mentioned by Daniel, which is the one thousand three hundred and thirty-five days; that is, years: which shall bring us unto the year of Christ 2694: in which, saith Alstedius, the Thousand Years of the Saints spoken of in the Revelation shall have end; and, they being ended, the war of Gog and Magog shall begin, which the Last Judgment supervening shall put to an end. So then, take from these two thousand six hundred and ninety-four years, one Thousand Years of the Saints' Reign, there remain one thousand six hundred and ninety-four. In this year then, or sooner, saith he, the Thousand Years of the happy Reign of the Saints shall take their beginning.

* Oecolampad. Comment. in Danielem. 1. ii.
But, what a weak and sandy foundation is this, whereon to raise so high a structure! a foundation, merely laid upon a mis-construc-
tive conjecture.

For, what if that desolation mentioned, be not that of Titus? what if those days, be not years? where are we then, for the time of our Millenary Reign?

Let us, then, obtain leave, to enquire a little into both these.

And, for the first, it is more than probable, by all circumstances, that this desolating abomination here spoken of, is the same with that, which is forementioned Dan. vii. 25. and Dan. viii. 13, 14. wherein the taking away of the daily sacrifice and the desolation specified are foretold by the angel, interpreting the vision; and the very same time limited for the fulfilling of it: both which are, accordingly, with much clearness of indubitable truth, accomplished in that persecuting tyrant Antiochus Epiphanes. Compare we the texts and the times. He, saith the angel, shall think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time; Dan. vii. 25. By him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground, and it practised and prospered; Dan. viii. 11, 12. Now, what is a time, times, and a parcel of time, by Daniel's own exposition*, but three years and some days? and what are those three years and few days, but those three years and ten days, wherein the rage of persecution continued upon the Jews till the happy restoration of God's worship wrought by Judas Maccabeus, who, in seven months and ten days after this, forced the confirmation of it from the persecutors? And who is the man, that shall do this great mischief intimated? Even that bloody Antiochus, which is so exactly deciphered by the Prophet, as if he meant to forestall all question, that might arise concerning him in the following generations: for it cannot be doubted, that the Great Horn of the Goat †, which was the Third Monarch, was Alexander the Great; which horn being broken, the four horns that arose instead thereof, were unquestionably those Four Kingdoms towards the four coasts of heaven, amongst which that Grecian Monarchy was divided: which were, of Egypt, towards the South, falling to the share of Ptolomy Philadelphus; of Syria, towards the North, which fell to Seleucus Nicanor; of Macedon, towards the West, which fell to Cassander; and of Asia the Less, to the East, which fell to the share of Antigonus. Now out of one of these, saith the Prophet, that is Seleucus Nicanor, King of Syria, shall arise that little Horn, the cruel Antiochus Epiphanes, who shall make such woeful havock amongst God's select nation, the Jews‡; styled the people of the Saints of the Most High; Dan. vii. 27. in taking away the daily sacrifice, and defacing the sanctuary: whose

* Seven times, i. e. Seven Years. Dan. iv. 16. † Dan. viii. 8, 9. ‡ Dan. viii. 9.
grievous persecution, for the first stage of it, was of that punctual duration.

And, to make the matter yet more clear, if we shall compare Dan. vii. 14. with this instance text of Dan. xii. 7. we shall find the number of the days pitched upon to be the very same for a time, times, and half a time: so as the one thousand two hundred and ninety days immediately specified, make up that three years and a half, wherein the fury of Antiochus’s persecution shall continue; without any relation to the Roman Titus, which is pretended by these authors to make good their imagined computation. Reverend Calvin, whose judgment I so much honour that I reckon him amongst the best interpreters of Scripture since the Apostles left the earth, is willing to construe this of the last desolation of the Jews by the Roman Victors: but knows not what to make of the days specified: professing, that he is no Pythagorean, for matter of numbers: and, therefore, contents himself to take this one thousand two hundred and ninety days, only pro longo temporis tractu, “for some long indefinite tract of time.” But, whereas Alstede builds his conceit upon the succession of these two numbers; making the one thousand three hundred and thirty-five days (i. e. years) to follow after the former one thousand two hundred and ninety expiring, out of both making up his accomplished number of the Saints’ Reign; Calvin * checks him with a plain perennial; and resolves, upon a certum est, that both these numbers are coincident, and are to be taken for one and the same, with that small addition of the greater and later sum of years to the former: which if it be yielded, we are altogether to seek for our calculation of the Thousand Years wherein the Saints must reign upon earth.

Only one main rub seems to lie in our way, which we must be careful to remove. Our Saviour himself speaks of the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place. as a thing in his days yet to come †; and, therefore, with undoubted relation to the Roman Army led by Titus, and to the final sacking of Jerusalem. All which I do willingly grant, without any the least derogation from that former verity: for, what is the holy place, but the Temple of Jerusalem? and what is the abomination of desolation, but the idolatrous, heathenish, destructive army? such was both that of Titus, and that of Antiochus. The place, then, of Daniel, to which our Saviour alludes, with charge to him that reads to observe, is not the forementioned text now insisted upon; but Dan. ix. 27. wherein the angel, after the end of the designed weeks, tells us of the final destruction of the city and the sanctuary, which in the just time was accordingly fulfilled: so as this passage of prophecy hath no affinity at all with that of the xith of Daniel; being so much more before it in place, as after it in time.

Yet, if the event had not punctually made good every jot of this

† Matt. xxiv. 15.
prediction, so construed as we have declared, there might be some doubt of the sense contended for; but now, the issue of the things did so evidently answer to the words thus interpreted, as one would think there could be no place left for contradiction: for, as Junius, Rolloc, and Deodati have clearly computed it to my hands, from the time that Antiochus Epiphanes began to set up idolatry at Jerusalem, until the time wherein he was compelled by the victorious Maccabeus, both to permit, and allow, and ratify the reformation thereof by his charter *, there passed three years, seven months, and about thirteen days; which amount to the thousand two hundred and ninety days, mentioned v. 11. And, from the setting up of that idolatry, if we reckon to the time of the full deliverance of God's people from the yoke of that tyranny, it will fall upon the second number mentioned, v. 12. wherein that wicked Antiochus was taken away by death; which makes up the thousand, three hundred, and five and thirty days: which day whose should live to see, is declared to be blessed, for his happy freedom, and comfortable enjoying of the holy worship of God.

And, now, what is here in the letter of Daniel's prophecy, that doth but look towards the Thousand Years' Reign of the Saints upon Earth? Surely, not one syllable, that may, without a violent angariation, be drawn to such a sense.

And, if Alstedius shall pretend that these mysteries of the later times, concerning the Antichrist and the time of the Saints' Reign, are to be found in Daniel, not in the express letter, but in a way of type or analogy; because he meets with the same phraseology of time, and the like description of persons and things in the Evangelist's Revelation, which he finds in Daniel's prophecy; surely, he had need of greater authority for the warrant of such application, than I fear can be produced: and, if that were yielded; yet that, which we are wont to say of similitude, is verified much more in prefigurations, that they are not intended to hold universally; and, in short, Symbolical Divinity is not to be trusted, for matter of proof.

What mysteries there may be in numbers; and upon what reason it hath pleased the Spirit of God to take up the same terms of numeration for days, months, years, and times in the case of the Christian Church, which he made use of in the Jewish; I suppose it were too much presumption in any man to determine.

And, if the events of things be the best commentaries upon prophecies, how manurable those have proved to the computations and sense of our new Chiliasts shall, in due place, be made manifest.

Now if there be any other amongst those sixty-five places alluded by Alstedius, wherein the favourers of the Millenarian Reign can place any confidence for the evicting of their opinion, I should be glad to see it driven up to the head. For my part, I must sincerely

* 2 Maccab. xi. 33.
profess I see none, that can so much as raise, much less settle my belief.

Supposing, then, as we well may, that this place of Rev. xx. stands alone; let us enquire, whether the sense of it be so clear, as that we may, with good assurance, build upon it, for the certainty of our resolution, concerning the state of the whole world, and particularly of all God’s Saints, for the space of a whole thousand years, lost hitherto in the vulgar account of all Christian Divines. Surely, there can be but one truth; and, whatever falls beside it, is but vain opinion: as, when two points are fixed, there can be but one direct line drawn betwixt them: all other bewray a manifest variation and obliquity. The stars, because they keep a regular course, yield most certain observations of their scite and motions: but the clouds, which are raised out by vapours and carried by winds, how far they are from affording a true judgment, let every almanack witness. Now whether this conceit be a star or a cloud, shall appear by that which followeth.

SECT. 2.

Some expositors then, and those neither few nor mean, have taken the Thousand Years of Satan’s shutting up, to be the same thousand wherein the Saints shall reign. Others, not fewer, make the Saints’ Reign to follow this binding of Satan, for many hundreds of Years.

And, for the time of this chaining up of Satan, some take the Thousand Years for a long time, but indefinite: so Fulke * and Deodati †. Others construe literally, of that determinate number of years specified. Some define it to be the whole time, since the first publishing of the Gospel to the end of the world: so Nicholaus Zegerus, Emmanuel Sa, and Estius ‡. Some determine it to be the whole time of the Gospel published, until the days of their Antichrist; which should be three years and a half before the judgment: so Ribera §, out of Augustin: so Haymo ¶, and Joannes Gagnaeus a Divine of Paris.

Some define this number of the Thousand Years to begin the Thirty-sixth year, or thereabouts, after our Saviour’s death; when, the Jewish Church being overthrown, Satan rushed impetuously upon the Church Christian, and was restrained till the days of Hildebrand: so Junius.

Some define it to begin from the time of Constantine (whom Mr. Brightman conceives to be that angel, which, coming down from heaven, and having the keys of the bottomless pit, laid hold on the Dragon, and bound him in chains) till the Thousand Years expired; which ended in the one thousand three hundredth year of Christ,

* Fulke in loc. † Deodat. in loc. ‡ Zegerus, Sa, Estius, in loc.
§ Ribera in loc. ¶ Haymo l. vii. in Apoc.
in the days of Boniface the Eighth, and the Ottoman empire: so Napier, and Brightman, and Mr. Fox.

Some reckon it from first preaching of the Gospel by Christ and his Apostles, until the time of Gregory the Seventh, otherwise called Hildebrand; and the time of Satan's loosing to be four hundred or five hundred years: so Dent.

Others, ending the time of Satan's shutting up, in the year 1300, make the time of his rage to be an hour, a day, a month, and a year; that is, about three hundred and ninety years after: so Brightman.

Some others make the loosing of Satan to be, when Mahomet and the Pope grew so great; which was at the end of the thousand years after Christ; in all which time the sincere doctrine was taught, till Antichrist came in with the doctrine of the Sacrifice of the Mass, and the doctrine of Merits, Satisfactions, &c: so Fulke.

Some place the beginning of Satan's binding up on the year 1517, when the Witnesses were raised; for that, from that time all people have not generally drunk any new poison of heresy, which might weaken or overthrow their faith: so Matthias Cotterius.

Some others imagine the beginning of this chaining up of Satan to be after the taking of Rome by the Goths, and after Augustulus, who was the last Emperor of the West; affirming, though upon fickle grounds, that, after the fall of the Roman Empire, yea after Mahomet, there was peace in the Church for one thousand years; so as Satan was bound, and shut up in the bottomless pit, till this last age now passed: so Mariana.

Others hold that this Thousand Years of Satan's binding up is not yet begun, but shall be in this age, wherein the Saints' Reign shall enter about the year 1694: so Alstedius and his followers.

These are some of those varieties of constructions (for, if I listed to look after them, it were easy to cloy the reader with many more: these tendered themselves to me suddenly, and as it were unsought) which have passed concerning the Thousand Years' Captivity of Satan, whereby it pleased the Spirit of God to make way to the Thousand Years' Reign of the Saints. In the determination whereof there is no less multiplicity of judgment amongst learned and Christian interpreters: some few whereof I shall lay forth before my reader.

SECT. 3.

And, first, concerning the times of this reign.

"A thousand," saith Haymo *, "is a perfect number; and, therefore, by a thousand years, we understand the present life and the future: now the Saints reign by faith; and, in the Day of Judgment, their reign shall not be terminated, but receive a glorious augmentation." So he.

* Haymo in Apoc. i. vii.
To the same purpose, saith Colladon *, "The Thousand Years are the whole series of time here in this world, in which there shall be always a Church of Christ. As the faithful have lived and reigned with Christ a thousand years, that is in the whole space of this life, so they shall reign with Christ a thousand years in the whole duration of the world to come."

And, if this seem too large, surely these men do not shoot further over than Joannes Brocardus shooteth short; who contracted the Thousand Years after the establishment of the Gospel, into a thousand days here on earth: as, contrarily, Jonas's forty days were stretched out into forty years.

Of those, that hold not fit to divide the time betwixt the present and future life, some understand the Thousand Years' Reign to be understood of the flourishing estate of the Church Militant, during the time of Satan's captivity: "For all the faithful," say they, "do, in a sort, live and reign with Christ here on earth, when they overcome the world by faith:" so Mr. Dent. Some, again, take it of the whole time, between the First Coming of Christ and the Second: so Oecolampadius, in Daniele. Others, waving the present life, define it to he meant of that glorious kingdom, which the souls of the Saints enjoy in heaven until the Day of Judgment: so Mariana: so Estius: and Fulke, to the same purpose, thus:—"These Martyrs, being delivered from the calamities of this miserable life by the first death, and being taken up into heavenly joys, they live and reign still with Christ, through the whole Thousand Years, so long as Satan shall remain in bonds: not, that, after that Thousand Years, they shall die; but to express how great a benefit it was to the godly, to be all that while in happiness:" thus he; without any supposition of a preceding resurrection. Joannes Piscator, as going yet further, even half the Millenary way, so construes it, as that it is to he understood of the raised Martyrs and their ensuing glorification: "This," saith he, "is the singular happiness of the Martyrs of Christ, who, before these Thousand Years, endured persecution; even their resurrection, which shall he before the General Resurrection; and their reign in heaven with Christ for a thousand years, before the resurrection of the rest.

Of those, which take this Thousand Years' Reign, to be in this life below, there is no small variety of construction. Illyricus + takes it to be an inversion of sense; the predicate being set before the subject, the relative before the antecedent: so as the order of the sense should be thus; "I saw the souls of those, that worshipped not the beast &c. and that died for Christ, to live and reign with him; and to sit on their thrones, and judge the wicked; reigning with Christ spiritually, in suffering bodily; as those, who, by their martyrdom for Christ, shall reign and triumph, all the time of Satan's repression, over him and his wicked instruments." Aretius, thus: "They lived again, and reigned with Christ: that is, their cause was found just before him; and they were openly accounted

* Colladon in Apoc. xx.  † Plac. Illyric. Gloss. in Apoc.
and pronounced Saints." "The Thousand Years' Reign," saith Riberan, "is not to be referred to those, which worshipped not the beast; for he speaks not of them as dead: but is to be referred to the souls of those, which had been martyred for the testimony of Jesus; that is, to those, who, when he wrote this, had suffered death for Christ:" so he. But others take it for a later reckoning. "This Reign of a Thousand Years," saith Brightman *, "was to begin where the former period ended; that is, in the year 1300: wherein the continuance of the truth is promised to be for a thousand years, after the restitution of it in these parts of Europe, whose is the First Resurrection: we only have seen three whole hundreds of it past, since the First Resurrection:" thus he. "Not so," saith Mr. Cotton †, "but, after the destruction of Antichrist, the Saints shall enjoy that liberty a thousand years together: not any one of them, but men of the same spirit shall reign with Christ a thousand years in the government of the Church upon earth: reign with him; that is, execute not their own government, but the government of Christ." "Nay," saith Alsted, Mede, and Archer, "that sense falls too short: but the bodies of the Martyrs and Saints shall rise again in the beginning of those thousand years, before the universal and last Resurrection; and shall reign here with Christ upon earth, as being appointed governors of the Church with Christ." "No, they shall not rise in their bodies," saith Mr. Cotton; "but there shall rise men of the same spirit; who shall have the judicature and government of the Church, together with these Angels, or Messengers, and Ministers of God: those that were branded before for heretics, they shall be the only men to be fit to have crowns on their heads, and INDEPENDENT government committed to them:" thus he.

But I may not tire the reader too much, with the enumeration of these differences.

Some take this Thousand Years' Reign to take beginning after the Second Resurrection: whom Mr. Brightman absolutely rejects.

Others, in the other extreme, imagine themselves now already reignning with Christ; their Resurrection or change to be already passed; and themselves glorified, and possessed of the New Jerusalem descended from heaven: who, if they do find in themselves these high workings of the Spirit, which they profess; and be so far transported with these raptures, as to think themselves already in their new heaven; I should not be more apt to wonder at their ecstasies, than to pity their glory.

Mr. Mede makes the Thousand Years' Reign to be the day of a more visible and apparent judgment; circumscribed with two conspicuous Resurrections, as two limited terms. "It shall be," saith he ‡, "begun, first, with the particular and timely judgment of Au-

tichrist, and other enemies of the Church then remaining alive, with the glorious appearance of our Lord Jesus Christ, in flames of fire: and, at length, after the Kingdom of a Thousand Years granted to his holy Spouse, the New Jerusalem, here on earth, and others that shall afterward be born, this great day, now drawing to an end, shall be finished, after the letting loose of Satan and utter destruction of the Church's enemies, with the General Resurrection and Judgment of all the Dead; which being performed, the wicked shall be thrust down to hell to be tormented everlastingly, and the Saints translated into heaven to reign eternally with Christ." So he.

Shortly, some hold this Reign of Christ with his Saints for the Thousand Years shall be personal and visible: so Mede and Archer. Others, that, this while, Christ shall reign visibly in heaven, invisibly upon earth: so Alstede. Others leave it in medio, whether personal or otherwise: so Mr. Burroughs *.

And, lastly, whereas this Kingdom of the Thousand Years relates to the Resurrection; some hold the First Resurrection spiritually to be understood, of rising from sin by a spiritual regeneration: so Fulke and Aretius. Others take it of a bodily resurrection of some elect persons, before the general: as Alstede and Mede. Others take it of a resurrection of Churches, when recovered from their apostatical and dead estate in idolatry: so Mr. Cotton †. Others, lastly, make the first Resurrection to be the glorification of the souls of the elect; and the Second, at the general day, the arising to their perfect blessedness, both in souls and bodies: so Gagnæus. Some appropriate this First Resurrection and Reign to Martyrs only: others enlarge it to all the Saints.

Now, Lord, where are we? What reader doth not find himself lost in this wilderness of opinions? Or what living man can, in such diversities of probable judgments, say, this, not the other, is the sense of the Holy Ghost? It was a wise and true word of that Father, Melius est dubitare de occultis, quàm litigare de incertis: "It is better to doubt of things hidden, than to quarrel about things uncertain." And, to the same purpose, is that discreet and moderate counsel of Deodati: "In all this prophecy," saith he, "it is better and more sure to expect and stay for the explication of the event, than to give it without any certain ground: which seasonable advice, if it had been accordingly followed by many of our zealous compatriots, had saved me the labour of this not over-pleasing discourse.

* Burroughs in Hos. Lect. 7. † Cotton. Resurrection of Churches.
SECT. 4.

But, when I saw so many well-minded Christians, by a credulous trust of some modern authority strongly carried back into the opinion of the ancient Chilists, which was so many hundred years ago hooted out of the Christian Church; and so passionately affected therewith, as that they run themselves into wild consequents, both of paradoxes in opinion, and resolutions in practice: I might not but break silence; and, if no more, yet charitably to advise them to a safe suspension of judgment, in a matter so abstruse and altogether indeterminable.

It is true, that it is not a matter of faith; neither imports salvation, either way: so as here can be no warrant for the violation of charity, in over bitter censures, of either the defenders or oppugners of it: yet, withal, it must be granted to be such as, in that form wherein it is maintained by some abettors, may draw in some dangerous consecutaries, both of act and opinion.

It would be bootless for me to look back at the ancient heresy of the Milliaries, as Austin calls them; to shew how that gross error, which was first broached by the Epicurean, and, as Lindanus justly calls him, Judaizing Cerinthus, was, in a more tolerable sense, taken up, not long after, by Papias Bishop of Hierapolis, reported by Irenæus to be an auditor of St. John and companion of Polycarpus, a well-meaning man, but συμβεβηκαί τὸν νῦν "of a mean judgment," as he is styled; mente non acri, as Nicephorus: which yet relished so ill with the Christians of those times, as that this very passage of the Revelation was deemed by them a probable ground to call the divine authority of this whole book into question, as savouring too much of Cerinthus; but the majesty, which shined in that holy prophesy, so soon dispelled that cloud, and induced the Church to find a better sense of so obscure a clause than the merely literal.

Wherein, yet, some eminent authors thought fit still to rest; as Irenæus, Justin Martyr, Tertullian, Laetantius: yea, we are told by that worthy and orthodox Dionysius Alexandrinus, that Nepos, an Egyptian Bishop, wrote a book in those early times * to this purpose, which he called Elenchum Allegistorum †; wherein he too grossly maintained that Thousand Years' Reign, in all earthly pleasure and delicacy: seconded also by one Coracion, the then famous ringleader of that sect: against whom that reverend and holy Dionysius bent his style, in two Books of the Promises of God ‡: confuting that Judaical and literal construction of the large predictions of the outward happiness of the Church, now by some revived: who, not without a preface of the high respects which he gives to the author for his excellent parts and merits, effectually oppugns his mis-raised opinion; and spends three days' conference.

* About the year of Christ 270. † Ἔλεγχος Ἀλληγοριῶν. ‡ Πρὸ τοῦ γεγραμμένου.
with Coracion, to so good a purpose, as that he brought him, by strength of argumentation, to cast away and recount his former error: all which is fully laid forth by Eusebius.*

Yet, after this, about the year 370, Apollinaris, that exploded heretic, revives this sect; and adds this error to the company of many, much worse, defended by him: which, say Baronius and Binius, was so condemned in him by a Council held at Rome about the year 373. *at posthac omnino continuerit; "that it never so much as whispered since:" but, as it is better observed by Aretius, it held out to the times of Jerome and Augustin; who, upon all occasions, refel it, and cry it down for a Jewish fable.

Ever since which time, till now of late, there hath been no noise at all of it in the world: so as it hath lain dead for this twelve hundred and forty years; and now is raised up out of the grave of oblivion, by some, that think themselves wiser than their predecessors.

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**SECT. 5.**

*The Summary Relation of the doctrine of the late Millenarians.*

**But,** forasmuch as it doth not so greatly concern us to know, what in this case hath been held by former opinionists, as what is now insisted upon for the present, let us both carefully enquire into the substance of this uncouth doctrine lately taken up by some of our brethren, and unpartially examine the grounds whereupon it is maintained.

And, for that I find none hath laid forth this opinion so fully and confidently, as a late London Divine, Mr. John Archer †; one esteemed of so great sanctity and worth, as that no mean person doubted not to file him amongst men as precious as any the earth bore in his time; I shall fearlessly take his word for the point in hand: and shall, first, sum up his doctrine concerning this subject; and, then, shew the improbabilities and incongruities of it: the rather, for that I perceive his conceptions pass generally for the current tenet of the authors of this plausible opinion.

First, then, he lays for his foundation, that there is a threefold kingdom of Christ: one, Providential; which is that universal sovereignty, by which Jesus Christ manages the affairs of all the world, both in heaven and earth: another, Spiritual; which is that sovereignty, which he exercises over the consciences of some people, and in special the elect; subduing them, by his Word and Spirit, to an universal obedience of him: a third, Monarchical; wherein Christ, when he enters upon it, will govern as earthly monarchs do; that is, universally over the world, and in a worldly,

† In his Book of "The Personal Reign of Christ on Earth; laying forth and proving, that Jesus Christ, together with the Saints, shall visibly possess a Monarchical State and Kingdom in this World." Printed and sold by B. Allen, Anno 1413.—Mr. Archer abridged, concerning Christ's Kingdom and Coming.
visible, and earthly glory; not by tyranny and oppression, and sen-
sually, but with honour, peace, riches, and whatsoever in and of the
world is not sinful: so as Christ shall administer this sovereignty
over all the earth, in a visible and worldly manner, for splendor,
riches, peace, &c. though not in a fleshly or sinful manner.

He thence descends to the consideration of the manner of this
kingdom of Christ, both in the extent and qualities of it.

The Extent of it he makes to be unto all reasonable creatures;
angels, devils, and men: shewing that the high ones of the earth,
kings and their monarchies, shall fall before the Lord. Both sun
and moon, i.e. majesty of a higher and lower rank, shall vanish be-
fore him. He shall change all worldly custom; and so all kingly

glory; and set up a new, even his own glory.

Secondly, for the opening of the Quality of it, he makes a double
day of judgment: one, strictly taken, for a partial judgment of some,
not all; wherein many, both saints and sinners, shall be judged, and
that with great terror and solemnity: the other, general; wherein
all men and devils shall be judged; bringing a world of saints and
sinners first to the bar of that more partial and strictly-taken judg-
ment, long before the last and general day. But even that former
shall be, he saith, a general judging (though not to the second
death) of all the ungodly in the world; at least of all that will not
stoop to Christ's sceptre: and, secondly, a judging to the saints
alive, who shall be blamed for their former failings.

Now these two times and degrees of judgment begin and end
Christ's kingdom or monarchies: so as all the time of his reign
may fitly be called a Day of Judgment; wherein there is an even-
ing and morning, answerable to the natural day.

In the Evening, or first part of Christ's kingdom, there is first
an end, or withdrawing and ceasing of the light and glory of the
foregoing day: so Christ's kingdom shall begin with the withdrawing
of peace and comfort, and in following darkness; in that great
trouble shall begin to arise upon those, who shall be the subjects of
Christ's monarchy, both believing Gentiles and Jews, with Israelites
or the Ten Tribes, who shall be all converted, and greatly troubled.
But, when that trouble is at the height, then comes the beginning
of Christ's kingdom.

At the first setting up then of this kingdom, Christ shall come
from heaven visibly, even as he went thither: which yet is not his
last coming to the Last Judgment, but a middle coming betwixt
the two other.

For Christ, he saith, hath three comings: the first, when he
came to take our nature; the second, when he comes to receive
his kingdom, for the receiving of which he went to heaven; the
third, when he comes to judge all and end the world.

This second coming of Christ shall be long before his coming to
the Last Judgment.

In which second coming, Christ will do these three things:.

First, he will raise up the Saints, which are dead before this his
coming: only such as have been martyred, as some think; but

10.
all saints, who have died in the faith: for which cause he is said to come with all his Saints; Zech. xiv. 5. But all the dead, which are not Saints, shall lie still in the dust, till the Last and General Judgment, for the Second Death. The Saints, which thus are raised in the First Resurrection, shall not return to a mortal state of body again, nor yet be so perfectly glorified as they shall be afterwards; for then the people on earth could not bear their presence, for they shall shine as the sun: but they shall be in a middle state, between glory and mortality; as Christ was after his Resurrection, before his Ascension.

Secondly, he will destroy the wicked people on earth: for they, about the time of his coming, shall combine against the Saints; and then will Christ suddenly surprise them to their ruin. Now this ruin of the wicked shall not be as yet universal to every one; only now he will ruin the armies of them: and so he will break the head and the arm of them, as it was with the Egyptians at the Red Sea; and the rest he will make slaves to the Churches. And, it seems that some wicked shall be left for a seed to these nations; because, by the end of Christ’s kingdom, Gog and Magog shall rise against the Saints: which cannot arise out of such as prove hypocrites or excommunicated; for there shall be none such there; but these wicked ones left, shall be the nations ruled with iron; Rev. ii. 26, 27.

Thirdly, he shall examine, blame, and shame the Saints, who are alive at his coming, if they be found to have walked loosely. He will not kill them, nor change them in a moment; but shame them: therefore, Peter exhorts to be holy, that we be not blamed at his coming; 2 Pet. iii. 11—14.

Now when Christ hath thus done, and put his kingdom into form, he will withdraw to heaven again, and leave the government to the dead Saints raised up; among whom, the Apostles shall be chief: and they shall have the government of those Saints, which are found alive: that is, they and all believers shall rule the world, in which the Twelve Tribes shall be chief: and they shall not only rule as kings, but as priests; that is, discipline their souls, as well as their bodies.

Now, for that it might seem to be no small damage for the souls of Saints dead to be fetched from heaven to live again upon earth, with men, in their bodies; he tells us, that it is likely the souls of the departed Saints are not in the highest heaven, but in a middle place better than this world, but inferior to the highest heaven; which place is meant by Paradise in the New Testament: which Paradise, he conceives, to be below the third heaven; and therefore, surely, to be in the region or element of fire, where the sun and stars are; or in the highest region of air, which is called heaven in Scripture.

These Saints’ souls, fetched from this paradise, and joined with their bodies raised from the dead (which is the First Resurrection) they rule Christ’s kingdom, even all of them; though some of them in more eminent place than others.
The Persons that shall be governed, or the Subjects of this kingdom, shall be all that live upon earth; and the place they shall govern shall be the whole world. The Saints shall be ruled like the Israelites under Solomon; the wicked, as slaves. - Those Ten of the Twelve Tribes, that are lost, shall be found out and made subjects of this kingdom. The cities of the Tribes shall be built again, especially Jerusalem; which shall be the most eminent city then in the world. The Israelites shall be first raised to this glory; and, at Jerusalem, will Christ begin to shew himself: and, from the Israelites, shall glory descend to the Gentiles.

The Privileges of this kingdom shall be wonderful. First, all the subjects of it, that are freemen, shall be holy; and not seemingly Saints, but true Saints: not any sinners. Nothing, that defileth, shall be there; no hypocrite; no person excommunicated, as proving bad; nor any of the children of these Saints shall prove naught, but all shall be elect, and prove Saints, and the seed of the blessed: for if any of their issue should prove hypocrites or wicked persons, it would so affect them, that they should not have everlasting joy; neither could sorrow nor sighing fly away. Now, in these times, there shall be no sorrow nor weeping. They shall be edified immediately from God in Christ. The Sacrament is but to last till the next coming of Christ, to set up his kingdom. Christ will hold them up in fullness of grace; though not in full perfection of grace, till the last General Judgment, or their translation to heaven. There shall be a full and present answer to all their prayers; there being no sin, to keep good things from them. There shall be a fullness of all temporal blessings; as peace, safety, riches, health, long life, or whatsoever can be had in this world. They shall have exemption from all bodily troubles. Every one shall live a hundred years: no infant, nor any other shall die sooner. There shall be no sickness or grief, to consume the strength. Although a natural death shall be, yet there shall be no violent or untimely death, by any grief, sickness, or trouble. Satan shall be wholly restrained from tempting them to sin, or others to trouble them. Original corruption shall be kept in, not to break forth into any gross way. To which he adds, they shall not be infected with Popery.

This for the Evening or first part of Christ’s kingdom.

Now when this kingdom of Christ hath lasted to many generations, the slaves and tributaries will be grown to multitudes. These, under the name of Gog and Magog, upon whom the Devil shall be let loose, shall be drawn by Satan to assault the Saints: which trouble shall not be long: it shall be sudden and violent, but short. For Christ shall suddenly come from heaven; and, with fire, kill all the wicked ones, not leaving one of them alive upon earth.

This assault of the wicked will Christ take for the occasion of his coming to the Last and General Judgment: before which he shall, in a moment, change the bodies of all his Saints that are not dead, but alive at his coming; and raise up the dead bodies of the Saints, who lived and died during this kingdom of Christ; and they,
together with the changed Saints, shall meet the Lord Jesus in the
air, coming again from heaven, never more to be parted.

Then shall all the wicked be raised up, from Cain to the last
wicked man that is found on the earth: and now shall be the Judg-
ment, which we call the Day of Judgment; which being finished,
the Saints shall be carried with Christ for ever into heaven, and the
wicked sent with the Devil into hell: which hell shall not be the
same, which is now so called; but another: this being now but as
a prison; that, the place of execution and torment; the hell, that
now is, serving only to reserve condemned spirits, which have no
bodies, till the execution at the Last Day: at which time, this hell
shall cease and be swallowed up. The hell, that shall be for tor-
ment, shall be all this lower and visible world of earth, waters, and
the lower heavens, reduced by God then to their first chaos of con-
fusion.

Now this kingdom of Christ, though for the evening or the first
part of it, it is expressly determined to last a thousand years, or
ten generations: yet the Dæwving or latter part of it is not ex-
pressed in Scripture, how long it shall endure; but, doubtless, will
last a long time: and though called but a Day of Judgment, yet it
may last a thousand years, as the other is to do; because this is
the time, in which God’s mercy, justice, truth, power is to be glo-
riously revealed before all men and devils; so as every sinner is to
be silenced in his reasonings, or convinced; which must require
much time. Secondly, this is the time, in which Jesus Christ is to
triumph and lord it over all reasonable creatures; to be worshipped
and acknowledged, by every one in heaven, earth, and under the
earth. Thirdly, the solemnity of it were to little purpose, if it
were not to last long: as we deride great preparations and pomp
for a short show. Lastly, every act of reasonable creatures being
immortal, shall not only abide for ever in heaven or hell, but be re-
vived and brought forth in that day before all the world; and all
these acts, from Adam to the last of mankind, shall be orderly and
clearly proceeded in by books as in a Court of Justice.

When all this is done, and the final sentence pronounced upon
all creatures, both blessed and cursed, then will Christ resign his
kingdom to the Father; and this world, together with his kingdom,
shall end.

For the beginning of this monarchy of Christ, it must be set up,
saith he, the last in the world, after the other four are passed;
whereof the Roman is the last: that being divided into the Eastern
and Western Monarchy; and, out of the Western, Ten Horns or
kingdoms arising; and, among them, another Little Horn most
blasphemous, which is the Papacy. When these Ten Kingdoms
and the Papacy shall be put to an end, then is the beginning of
this Kingdom of Christ; which, saith he, by comparing of Daniel
with the Revelation, shall be Anno 1666; the Number of the
Beast, only the thousand, because it comes seldom, left out.
Three years and a half before this 1666, the papal power shall
have support in Europe: all the Ten Kingdoms apostatizing to
Popery; and yet one of them shall return to the truth. In the years of Christ 1650, or 1656, the Israelites are to be delivered, by being called to Christianity; both Jews which were Two Tribes, and the Ten Tribes of Israel: both which shall, after their conversion for forty-five years after, suffer great trouble from Mahometans, Heathens, Papists. Upon all which computations, it is likely, saith he, that Christ's coming from heaven, and the raising the dead, and beginning his kingdom, and the Thousand Years, will be about the year of our Lord 1700: for it is to be about forty-five years after 1650, or 1656.

Now it being found out when Christ's kingdom, or the Thousand Years, shall begin, it is easy, he saith, to guess when the time of the last General Judgment and the world's end shall be: which neither angel, nor Christ himself as man, did, in those days, when the Disciples asked the question, know; for it was locked up in the Father's secrets. But, after Christ's sufferings and ascension, all the Father's secrets were revealed to him: for he was worthy; and he reveals them to the Churches by John: opening the meaning of Daniel's time, times, and half a time, which no creature could expound, to be forty-two months, or one thousand two hundred and sixty days. He tells us expressly, that his kingdom should last, after it was fully settled, a thousand years; and then should be a little disturbance: so as we have some comfort, that there is hope the troubles of us Gentile-Christians shall cease about 1666: but, till those days, we are like to see sad times; for it is to be feared that Popery shall again overrun Europe, and bring back under papal power every king in Europe, and suppress all their opposers in every kingdom. By this revolting of the kingdoms to Popery, it comes that the Witnesses are slain, and lie dead in the streets. But ere Antichrist can have time to triumph four years, the Witnesses shall be raised up, and one of the Ten Kingdoms fall off from him, and ruin the city of Rome. But, yet, the Papacy shall breathe; and, by degrees, get head, and join with Turk, Tartar, and the Christians in Europe: but, from this danger, will Christ save all Christians, by his coming, and setting up of his kingdom.

SECT. 6.

Thus have I faithfully related the opinion, and summarily contracted the larger discourse, of Mr. Archer: who, upon the grounds of Alstenius and Mede, runs his own descant plausibly enough; for every clause of his Tractate, calling up the testimonies of the Sacred Scripture.

The several allegations whereof, upon every passage, I could be most willing thoroughly to scan, if I had less care to spare myself, than the reader.

For whose satisfaction, that I may be neither unpardonably tedious, nor in any sort deficient, in the managing of this subject, I
shall, first, shew that universal strain and ground of error, which runs through the whole writing of this author: then, I shall note some of the chief of those bold paradoxal and unwarrantable assertions, which I meet with in this opinion and discourse: in the third place, I shall lay forth those strangely improbable consequents which will inevitably follow upon both: and, lastly, I shall subjoin such fair, safe, and orthodox constructions, as may be warrantably admitted of that dark passage of Scripture, the misprision whereof is guilty of this controversy.

SECT. 7.

That strain of error, which runs through the whole discourse of Mr. Archer; and is the common ground of this mis-opinion.

For the first, that which is the general fault not of this author only, but of all other that look towards the Millenary way, and indeed the main ground of all their heterodoxy in this point, is, that they put a merely-literal construction upon the prophecies and promises of Scripture, which the Holy Ghost intended only to be spiritually understood.

Hence it is, that those frequent predictions, which we meet in every page of the Prophets, concerning the kingdom of Christ, the re-edifying of the Jewish cities, the pomp and magnificence of restored Israel, their large privileges and marvellous achievements, are altogether drawn to a gross, corporal, and syllabical sense; which the judgment of the whole Christian Church, seconded by the event, hath, upon good grounds, ever construed not of the letter, but the spirit.

I remember some thirty years or more ago, a learned gentleman, an eminent Serjeant at Law, a man very skilful in the holy tongue, and that professed no less acquaintance with the laws of God than of man, published a large volume concerning, not the imminent conversion only, but also the royal state of the Jews, their absolute and universal monarchy, their awful sovereignty over all the kings of the earth, the glory of their empire, the splendour of their court and cities; gathering up, to this purpose, all the glorious promises, which occur every where in the Prophets: at the sight whereof, that deeply judicious King James, of precious memory, was highly offended; and, after the perusal of some offensive passages, commanded me, then attending him, to carry the book to the Synod at Westminster then sitting, for their censure; who, upon a serious examination, with much zeal unanimously sentenced it to a speedy suppression, as that which did haere in cortice, and savoured too strong of the flesh, as being too servilely addicted to the letter.

And, now, those very texts, whose misunderstanding hath hither-to led the Jews into a Fool's Paradise, by expecting an earthly
glory, are no less confidently taken up by the favourers of this opinion, as the main ground of their defence.

For instance, the Lord, by his Prophet Zechariah, hath said; The Lord shall inherit Judah his portion in the Holy Land; and shall choose Jerusalem again. Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the Lord; Zech. ii. 12, 10: this is, by the author of "Zion's Joy," applied to that repaired and happy estate of the city of Jerusalem, at this second coming of Christ in glory: whereas the Prophet only fore-tells the restoration of that city and country, after their then-present captivity; and, under that figure, describes the comfortable condition of the Evangelical Church.

So, again, by the Prophet Isaiah, God saith; I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain; and mine elect shall inherit it, and my servants shall dwell there; Isa. lxv. 9. This, the same author cites, in a literal way, to make good the re-settlement of the Jews in that ancient city of their inheritance.

Why doth he not as well add that which followeth? And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in. But ye are they, that forsake the Lord, that forget my holy mountain. Surely, if one of them be applicable to the New Jerusalem, the other must be so also.

The truth is, these prophecies have their reference either to God's merciful dealing with Jerusalem, upon their return from their Babylonish captivity: or, by an usual allegory, express his gracious purpose to the Church under the Gospel; without any respect at all to an earthly re-establishment of the Jewish Nation, in their long-since forgotten possessions.

It were as easy, as tedious, to pass through all those Scriptures, which are wont to be alleged in this case: whereof I dare say there is scarce any one, whose either words or context do not evidently bewray their misapplication: or, if that did not, yet the event would; forasmuch as the time is now at hand, wherein these promises, of the general call and outward magnificence of these ancient people of God, should, according to the construction of our new Chiliasts, be either well forward or accomplished, as we shall see in the sequel; whereas there is not yet the least motion towards it in all the world. Besides, some of their mis-construed texts will necessarily cross the way of us, upon occasion of the several passages which we are about to examine.

SECT. 8.

The First Paradox of Millenarism. A Monarchical State of Christ's

Of paradoxes, let it be the first, but not the least, that Christ, the Son of God, now glorified, shall come and personally set up and administer a monarchical state of a kingdom here upon earth, in a
MISCELLANEOUS WORKS.

kingdom, in a visible and worldly manner, for splendor, riches, peace, &c.

I had thought we had heard him say, My kingdom is not of this world. Now to what world do riches, and honour, and earthly contents belongeth, if not to this? If he govern as earthly monarchs have done, in a worldly, visible, earthly glory (such are the words) how is his kingdom not of this world? Surely, this is more than ever the very Jews expected, or dreamed of. They have looked for a Messiah, that should exercise kingly authority in the world: but they never looked for a glorified Messiah, to come down from heaven to rule upon earth. Zebedee's wife certainly never thought of such a kingdom, wherein her sons should be the primere peers. Neither did the good thief think of such a state, when he said, Lord, remember me, when thou comest into thy kingdom. We have heard of an absolute sovereignty of Christ, as God; of a delegated sovereignty, as Mediator: we have heard of his rule in the Heart, of his rule in the Church: but of his monarchical rule in the World, for a whole thousand years, in a worldly, visible, earthly glory, we never yet heard, and think it very strange news to Christian ears. But, much more strange news it is, that all the Prophets, since the world began *, have spoken of this marvellous monarchy; and yet, that we never heard of it in the writings of all the Fathers and Doctors of the Christian Church, till this day. It is no whit strange, that God's people should be abused by the feigned glosses of men, drawing those Scriptures, which speak of Christ's coming to the final judgment of the world, to the sense of that imaginary kingdom, which hath being no where but in their own brain. But, without any intention of a formal confutation, I purpose only to give some light touches at those paradoxal and unwarrantable positions, which meet with me in this Discourse.

Second Paradox. The change of all worldly custom, and putting down kingly power.

That, in this visible monarchy of Christ, he shall change all worldly customs, and put down all kingly power and greatness, however just, and set up a new; so as there shall be no more lords but he; even as the earthly monarchies swallowed all kingly power under them; may well pass for a sufficient paradox.

We grant, indeed, there shall be none in competition with him, even in his spiritual rule; but that there shall be none in subordination to him in his supposed visible monarchy, were too bold a word.

Third Paradox. A Double Judgment.

That there shall be a double judgment, one a thousand years before the other: the one, wherein many, both saints and sinners, shall be judged, and that with great terror and solemnity, which shall be a general judging (though not to the second death) of all the ungodly in the world; at least of all that will not stoop to Christ's sceptre: the other, of all devils and men, upon the expiration of those thou-

* Acts iii, 21.
sand years, in that universal appearance before God at that great
day *; is an assertion as bold as groundless.

We have heard of a particular doom passing upon every soul, im-
mediately upon the parting from this house of clay; and of a ge-
genral judicature, in those Common Assizes of the World: but, of a
middle sessions, betwixt both these, in which all the ungodly
shall be arraigned, and sentenced to a temporal death or perpe-
tual vassalage; was never either spoken of by God, or heard of
by men.

That there is a threefold coming of Christ: the first,
when he came to take our nature; the second, when
he comes to receive his kingdom; the third, when he
comes to judge all and end the world; may well pass
for a paradox, not inferior to the rest.

Besides the metaphorical comings of Christ to any soul or nation,
whether in mercy or judgment, we have ever heard of one coming
of our Saviour, past, in human weakness; another, to come, in di-
vine power and glory: but, that there should be a third coming
down from heaven to earth, betwixt these, is strange news to Chris-
tian ears: which were heretofore wont to be inured to our old
Apostolic, Athanasian, and Nicene Creeds; and to hear, "From
thence shall he come to judge the quick and the dead." No com-
ing, therefore, till he come to Judgment: and, that there may be
no thought of an intermediate and partial judgment in the begin-
ing of that thousand years, the Creed, which we were wont to pro-
fess in our Baptism, ran thus, "We believe, that, in the end of the
world, he shall come to judge the quick and the dead:" lo, in the
end of the world, not a thousand years before it. Let all good
Christians stick close to their old Creeds; The Faith, which was
once delivered to the Saints; Jude 2: and not suffer themselves to be
carried away with every gale of new doctrine. That of Tertullian is
a sure rule, Primum verum: "The first is true."

Necessarily depending upon this, is that other gross Fifth Paradox. A Double Re-
conceit of a double general resurrection: the one, of
those Saints, which were dead before this coming of
Christ, which shall be raised up a thousand years before the rest,
at his next coming; the other, of all flesh at the end of the world,
and the final coming and judgment.

But whether that first resurrection shall be only proper and pecu-
lar to Martyrs that have died for the name of Christ, or common
to all the Saints, let our Chiliiasts argue amongst themselves. Their
opinions do no less disagree from each other, than they all from the
truth. Alas, good Martha, thou art much deceived, when thou
saidst concerning thy brother Lazarus, I know he shall rise again in
the Resurrection, at the last day; John xi. 24: why, woman, the re-
surrection of that Saint, thy brother, shall be a thousand years
sooner than thou thoughtest of. Neither did St. Paul ever take no-
tice of this first resurrection of the Saints, while he adjures his Timo-
thy, before God, and the Lord Jesus Christ, who shall judge the quick

* Pp. 12, 13, 14.
and the dead at his appearing; 2 Tim. iv. 1: for, surely, the Lord Jesus's judging of the quick and dead, indefinitely spoken, must suppose a resurrection of all the dead whom he judgeth: but here, saith the Chiliasm, is only in Christ's next appearing; a resurrection of the dead Saints, and a judging of none but the wicked which are found alive; for their raising out of their graves is reserved for the last and universal judgment; so as, by that rule, Christ should not at his appearing judge both the quick and the dead.

Sixth Paradox. Answerable to this double resurrection is the paradox of Christ's threefold ascension into heaven: for, saith the author, when Christ hath thus put his kingdom into form, he will withdraw from earth to heaven again, and leave the government to the dead Saints raised up: they and all believers shall rule the world.

And if these all shall govern, who are those that shall be govern'd? There are none left upon earth, but Saints raised to immortality; and Saints found alive, who are perfect believers; and some few slaves, spared from death for servitude. See now what an honourable employment, and singular privilege and honour here is, for Saints immortalized, and translated from death to life, to be the governors of some sturdy and rebellious vassals! In the mean time, Christ, the glorious King of his Church, is returned back into heaven, and will govern the earth by his deputies. What a mean conceit is this, which these men profess to have of the King of Eternal Glory! That he, who hath said, Behold, I am with you always even until the end of the world, whose majesty fills heaven and earth, should come down to put on his kingdom here below, to be govern'd by certain delegates, and then withdraw to his heaven; what is this, but poorly to circumscribe the Infinite Majesty of Heaven within the terms of a finite administration? And now, in this second ascension, we hear no news of the attendance of his retinue: he, that brought down the souls of his Saints, to wait upon him in this descent, for the receiving of this inferior kingdom, shall leave them behind him with their old (but new raised) partners, to spend a thousand years upon earth; at the end whereof, he shall come down again, and fetch them up with him, in his third ascension, to the highest heaven. What a high presumption is this in flesh and blood, to send the Son of God, the Lord Jesus, from heaven to earth, and from earth to heaven, upon an errand of their own making! when himself, in his Holy Scriptures, never speaks but of a double ascent of Christ: the one, which is past, from Mount Olivet, where the impressions of his sacred feet are still said to be, forty days after his Resurrection: the other, future, when, after the General Judgment of the World, he shall carry up all the elect with him to his heavenly glory.

Seventh Paradox. The total reduction of the Ten lost Tribes of Israel.

A literal interpreter is no other than a slave to his syllables; binding himself up to a mere sound of words, with neglect of the true sense intended: which is too well seen in this present subject. The Subjects of this kingdom, if any may be such where all are either princes or slaves, are to be the Twelve Tribes of
the Jews, and the Nations of the Gentiles. What if Ten of those Twelve Tribes be lost? they shall be found again; and be made Saints, that they may become Subjects: for, else, they should but be found out for a worse confusion. So, then, the cities of the Tribes shall be built again, and inhabited by natural Israelites; especially Jerusalem, which shall be the most eminent city in the world, or that ever was in the world; and, at Jerusalem, will Christ begin to shew himself: and, then, by and from the Israelites, shall glory descend to the Gentiles. Thus runs the letter.

But, the best interpreter, St. Paul, tells us of a Jew outwardly, and a Jew within; of circumcision in the flesh, and circumcision of the heart; of circumcision in the spirit, and in the letter; of children of the flesh, and children of the promise. Which distinction whosoever shall have duly digested, will easily find how wild a paradox it is, to tie those frequent and large promises of the Prophets made to Judah and Israel, Zion and Jerusalem, to a carnal literality of sense; and to make account of their accomplishment accordingly, which were never otherwise than spiritually meant: and, thereupon, to affirm, as this author doth, that even those Ten Tribes of Israel, which were, two thousand three hundred and forty years ago, so dispersed, as the dust with the wind, that no man could since their dissipation say of any one of them, “This was an Israelite,” neither have they now any known being in the world; that they should be suddenly fetched up again, out of the forlorn rubbish of Paganism and Mahometism, wherein they are in many hundred generations irrecoverably long since lost, and made the founders and citizens of a new and more glorious Jerusalem, credat Judaeus Apella. It is true, that nothing is impossible to an omnipotent power: had the Almighty said the words to their sense, no difficulty could hinder our assent: he can as easily raise Israelites out of Turks, Tartars, Indians, as out of their graves: but we know the sense of these prophetical promises and predictions, to be, as that Father said, in medulla not in superficie. In this just construction, there is no Jew but a Christian; and Jerusalem is built up, not in the soil of old Jebus, but in the hearts of believers. Shortly, that we may clearly evince the moral impossibility at least of this mis-conceit of the reduction and flourishing estate of all the Twelve Tribes wholly converted to Christ their King, and the magnificent re-edifying of Jerusalem, the event is instead of a thousand arguments. It is but the next year, one thousand six hundred and fifty, or at furthest fifty-six, which this author, comparing Daniel with John according to his own calculation, hath pitched for the performance of these great matters concerning the Jewish people: In which, saith he, the Israelites are to be delivered, by being called to Christianity: both the Jews which are Two Tribes, and the Israelites which are Ten Tribes, &c. And now, where is the man, that can tell us tidings but of a thrave of Jews newly converted, or of one stone laid in the new foundation of the New Jerusalem? so as the issue plainly tells our
Millenarian Brethren they have mistaken their aim, and sends them
to seek for a truer and more verifiable sense.

Well may it pass for a further paradox, that the
dead Saints now raised to an immortal life, shall, in
those their spiritual bodies, so the Apostle calls
them, meddle with the outward administration of the
affairs of the Church, and have continual conversa-
tion with mortal men; controlling their actions,
and ordering their processes according to their secular
occasions.

We find, that, in the attendance of Christ’s Resurrection, many
of the dead Saints rose out of their graves, and went into the Holy
City, and appeared to many*: but, that they ever offered to touch
with any either secular or sacred business, we never find. These
Ecclesiastical Services, how holy soever, are too mean for so glo-
rious agents. And, if they shall manage them, how and in what
fashion shall they govern? shall they abate any thing of the privi-
leges of their glory and immortality? shall they be always visible?
shall they be clothed, or naked? since clothes are only to hide
shame, and to defend from the injuries of the air; and there can be
no place for shame in an immortalized body, and amongst Saints,
where there shall be no sin: and since their raised bodies are now
impassible, and apt to the quick motions of spiritual substance, shall
they confine themselves to these low places upon earth, and not
lodge when they please in their former paradise?

As for those living Saints, who, if any at all, must
be their subjects, in what an impossible condition doth
he make them! They must be mortal, and yet sinless.
What man or angel can reconcile these two? They
must still have original corruption in them; that can-
not be denied: but it shall be so yoked and restrained, that it shall
get little or no ground of them.

What a paradox is this! If little, if any at all, surely they are sin-
ers: and sin, wherever, whatever it be, defileth! now nothing that
defileth, or worketh abomination shall be there; Rev. xxi. 27. None
shall be in this kingdom, but such as shall be saved, such as are
elected: but is it the privilege of election, to exempt from sin? I had
thought the fruit of God’s gracious election had been the remission,
not the freedom from the commission of sin. All here shall be
Saints: no one, he saith, shall be a hypocrite †: O happy kingdom,
where there is no taint of hypocrisy! But shall men have hearts
then? and are not the hearts of men deceitful above all things?
Though Satan be never so close chained up, yet the innate corrup-
tion of that deceitful heart, is able enough to breed store of hypo-
crisy. But what news is it, that no person excommunicate shall be
there? what place can there be possibly imagined for an excom-
munication in a kingdom, after a sort heavenly, wherein there shall
be no use of Sacraments? no use of any other ordinances? wherein

* Matt. xxvii. 52, 53. † Page 27.
all shall immediately feed from God in Christ? wherein Christ will hold them all up in fulness of grace *? Yea, when there shall therefore be no use of pastors, doctors, elders, deacons, preaching, censures in this holy and glorious estate, what spiritual government is that, which the raised Saints shall exercise in the New Jerusalem? Neither shall the persons only of the then-living Saints be freed from deprivation by sin, but all their children, in all the succeeding generations: none of them shall prove bad; none reprobate: all shall be called the seed of the blessed. What! though they be begotten and conceived in sin? what! though they propagate sin to the fruit of their loins? yet their issue shall not prove sinners. As much as to say, there shall be fire, but neither heat nor smoke: there shall be a poisonous fountain, but it shall yield no unwholesome water. Neither can there be any danger of their languishing in grace, though they have neither Word nor Sacraments. Neither shall they have use of any improvement by the heavenly counsel or examples of those glorious and immortal Saints which they shall converse with, which one would think should avail much to the continuation and increase of their holiness; but they shall have an immediate fellowship with God, and shall be edified immediately from God in Christ †. But what! shall there be any use of their prayers? are not those a part of God's Ordinances? and the fellowship, he saith ‡, which they shall have with God is not by Ordinances, but by God and the Lamb: and what need they pray for that, which they do indefeasibly enjoy? However, let it be scored up for none of the least paradoxes, that God's Ordinances should be useless unto God's people any where out of heaven.

That, under this monarchy of Christ, there shall be to the Saints for a thousand years all fulness of all temporal blessings; as peace, safety, riches, health, long life, and whatsoever else was enjoyed under any monarchy, or can be had in the world, or may make their lives comfortable, savoureth too strong of a Jewish or Mahometan Paradise; as being extended, in a fairer and more modest expression, to those carnal pleasures, both of the bed and the board, which have been dreamed of by those sensual Turks and Talmudiges.

It is true, that God hath been as exceeding rich in mercies, as no less large in promises, of all blessings to the children of the kingdom; but those riches and delights are of another nature; purely spiritual; such as may be proper for the fruition of Saints. As for those outward favours, they are such, as the worst may have, and the best may want: such, as that a man may be happy without them; and he, that enjoys them, most miserable: such, as wise Solomon tells us, bewray neither the love nor hatred of the Almighty §. And, surely, if Gog and Magog did not find themselves enabled with strength and health of body, with vigour of spirits, with outward wealth and power, they would never offer, during the time of

that kingdom, to rise up against the Saints in an open war. Shortly, we know the kingdom of God doth not consist in meats and drinks, in houses and lands, in mines and metals, in flocks and herds; but in righteousness, and peace, and joy in the Holy Ghost; Rom. xiv. 17. The enjoyment of good things for a moment, is scarce to be reckoned amongst blessings; since the grief of their cessation doth more than counterpoise the contentment of their fruition. But, here, a long life shall make up the happiness of the rich, honourable, frolic patriots of this new kingdom: for not one of them shall die early. What! not though it be to be translated from mortality to eternal blessedness? Is it an advantage to be held off long from heaven? But who told this man, that no one should die under a hundred years old? It is true, he finds in the letter of Isaiah, There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; Is. lxv. 20: but he might have found also in the next words preceding, In Jerusalem the voice of weeping shall be no more heard, nor the voice of crying; v. 19. Well, then, the husband, or wife, or child must die, at the last: and shall there be no tear shed for them? shall all the subjects be exempted from all afflictions whatsoever; and yet be obnoxious to death, the utmost of all terribles? And how doth that promise extend to a freedom from all outward violences, and inward sicknesses, grief and trouble, which are the means and harbingers of dissolution; and yet give way to that worst of evils, to which all these are but the gentle preparations? The truth then is, these are high allegorical expressions, whereby it pleaseth the Spirit of God to set forth, under bodly resemblances, whether the prosperous and comfortable condition of the Evangelical Church, or the happy estate of the glorified children of the Resurrection; which, whose shall construe literally, shall in vain expect to see the wolf and the lamb to feed together, and the lion to eat straw like the bullock; Is. lxv. 25.

Eleventh Paradox. That so many thousands of glorious and immortal Saints reigning, the Wicked, slaves and tributaries, should be able to raise tear against them.

May it not well pass for a further paradox, that, while there are so many thousand Saints reigning upon earth, and endued with so much majesty and power to govern the world, the slaves and underling-tributaries should be suffered to grow up under them, to such a head, as to defy their governors, and to bid battle to all those immortal rulers, any one whereof were able to quell a world of weak sinners?

Who can think, that the malice of these men should so far exceed their wit, as that, knowing, by long and daily experience, that these raised and glorious Saints, under whose iron sceptre they lived, are immortal, and utterly impassible, they should yet hold it safe or possible to oppose them with any hope of success? And, if, to make the matter more credible, it shall be suggested, as it is by this author, that they are drawn in by some deceitful trick of Satan; they could not but know the wisdom and knowledge of these glorious Saints to be such, as that they might, much better than the Apostle, say, We are not ignorant...
of his devices: so as, if Gog and Magog shall hope, either by wiles or violence, to prevail against invulnerable, spiritual, and half glorified powers, they shall approve themselves more mad than malicious. And, to make this paradox perfect, how strange is the intimation, that this shall be taken for the occasion of Christ's coming the third time to his General Judgment; even the ruin of these assailants, whom he will come from heaven to destroy! as if this witnessless and vain insurrection of Gog and Magog could not be suddenly and powerfully crushed, by so over-punissant opposites: as if the blowing upon all the legions of earth and hell could not scatter them in an instant: as if one of God's mighty angels, who, in one night, destroyed a hundred fourscore and five thousand Assyrians*, could not as easily turn Gog and Magog into heaps or ashes; and yet the Son of God still keep his heaven.

The third time, then, he saith, Christ shall come down from heaven to earth, for his final judgment of the world: the day whereof shall dawn immediately upon the expiration of the Thousand Years' Reign; but may, for ought he knows, last another thousand years, as the former. The Scripture indeed, he confesses, sets not down the time, how long it shall last; but long, certainly, it must last.

And why so very long? and what do we talk of years, when the angel before this, saith, time should be no more? What a bold weakness is this, to measure the Infinite God by ourselves! The necessity of the length of that time of judgment is evinced, he saith, by the great work to be accomplished in it: for therein God's mercy, justice, truth, power, &c. is to be gloriously revealed before all mankind and devils; and the truth of every Scripture cleared; and sinners silenced or convinced. And, secondly, this is the time in which Christ Jesus is to triumph and lord it over all reasonable creatures; and wherein every knee shall bow to him: as if the Almighty should be limited to do his acts by leisure: as if he, that made the world in six days, and could have made it in an instant, cannot as well in that space of time judge it. Alas! what is time, but a poor circumstance of finite mortality; not reaching up to the acts of the Eternal? That Ancient of Days may not have his workings confined to hours, days, months, years: and, justly do we say, that he, who is of himself one most pure and simple act, works in an instant: he can therefore gloriously reveal his justice, truth, power, to men and devils, without any such leisurely respirations; and if in an instant he can raise all flesh from their graves, why should we question whether he cannot as soon judge them? As for the triumph of the Lord Jesus over all his enemies, as it is partly accomplished already; when he ascended up on high, and led captivity captive: so shall it be fully perfected in the act of his Last Judgment; when his foes shall be made his footstool, without any such lingering forms of a protracted solemnity. For the performance whereof, it is supposed by this au-

* 2 Kings xix. 35.  
† Page 39.
thor, and his contests in opinion, that, whereas the Lord Jesus, in his first coming down from heaven, stayed not full thirty-four years upon earth; and, in his second coming down, continued his visible presence amongst men, but till he had settled his government here in the world, and then returned to his heaven; now, upon his third descent to judgment, shall, for some thousand years, remain visibly upon earth, out of the local heaven from whence he descended: a conceit, that would have sounded very strangely in the ears of our unenlightened forefathers: who were ever wont to conceive, that this great business of the Last Judgment, being managed by the Infinite Wisdom and Power of the Son of God, should be of a speedy dispatch; and that their returning Saviour should come to fetch up the bodies and souls of his elect to the instant fruition of their glory in heaven, not to call them to a thousand years' attendance on his visible presence here on earth; and, if they found the thrones set, and the books opened, and all the process out of records, they were wont to construe these expressions as such, wherein the Spirit of God meant to condescend to our weakness, setting forth his own incomprehensible acts, by the forms of our human judicatures, which must necessarily both take up time and require open evidences and convictions, whereof there is no more use when we speak of an Infinite God, than of parchments, scribes, registers.

Thirteenth Paradox. A new determination of a Double Hell, and the place thereof.

Well, then, towards the end of the second thousand years, the Judgment is ended, the final sentence passed both of life and death, the elect are carried up to their bliss, the wicked sent to their place; both settled in their eternity.

But here, I confess, I stand amazed at the confident and peremptory assertion of this author, and other favourers of his opinion, concerning the place of the present and future hell. Doubtless, the departed souls of wicked and unrepentant sinners are not in custody only, but in torture; as being both separated eternally from the face of that God in whose presence is the fulness of joy, and seized upon immediately by the dreadful executioners of divine vengeance: although not in that full exquisiteness of torment, which awaits for them in that great day, when their bodies, which were partners with them in their crimes, must also partake of their everlasting punishments. Tophet, we know, is prepared of old; and there is a peculiar place of unconceivable horror for the Devil, and his angels, and vassals: but where this place is, I have not so much warrant as to enquire; much less to determine. I must, therefore, wonder whence these men receive their light: certainly, (that which was denied to the damned glutton in the gospel,) no man hath been sent thence to them, to inform them of these infernal regions of darkness; and, I am sure, God hath no where revealed this to them in his Holy Scripture. As not daring, therefore, so much as to scan this point, much less to unlock so deep a secret, I lay my hand upon my mouth, in silence and dread: referring it to the glorious angel, that hath the keys of the bottomless pit; and leaving these bold and curious dogmatists to their own conceits.
SECT. 9.

But, though I may well fear I have over-wearied my reader with the enumeration of those ill-sounding Paradoxes, which have not incidently fallen from the pens, but have been studiously maintained by the hands and tongues, of the abettors of this Millenary Reign; yet I must crave leave to put my patience to a further task, in viewing some of those incommmodious, mis-becoming, and improbable Consequences, which will necessarily follow upon that opinion.

I find, in a published Letter from Dr. Twisse of Oxford to Mr. Mede of Cambridge, that this subject was privately much agitated betwixt those two learned Divines: and that the Doctor had furnished twelve complete arguments against this tenet; which, if they could have come to my hands, might both have given me light, and perhaps have saved me labour. In the want of them, I shall insist upon some of those harsh inferences, which offer themselves to my thoughts.

Let the first be, that, in the Lord's Prayer, we are taught to pray, 'Thy Kingdom come *'; therefore, we do therein pray for the accomplishing of this monarchical and personal reign of Christ with his Saints on earth; when as, both such a kingdom was never acknowledged nor believed, by the Universal Church of Christ from that day till this hour: and it is clear, that it was Christ himself, who taught the Disciples herein to pray to his Father for the accomplishing of his Father's kingdom, which is merely spiritual; not for his own personal and visible, as Mediator.

Secondly, how strangely doth it hang together, that the Son of God, in his second coming with much terror for a general judging of all the ungodly in the world, shall yet leave many wicked men alive to breed enemies to his Saints; to be slaves and tributaries to them in their new kingdom! For, as for those Saints, that are raised up from the dead to an immortal estate, they can have no use of such drudges. And, for the Saints living, either they shall know the wicked courses of those surviving vassals, or they shall not know them: if they know them not, they shall be defective in their care and oversight: if they do know them, they shall be afflicted with the sight of their wickedness; according to the profession of the Psalmist, 'Mine eyes gush out rivers of waters, because men keep not thy Law'; and, if so, they are not in that happy estate freed from sorrow, which is strongly pretended, for in these times, 'there shall be no sorrow or weeping'; Rev. xxi. 4.

* Archer. p. 10.
Third Consequent. That Christ, who hath all power, should descend from heaven to depute new governors, &c.

Thirdly, there had need to be a firm ground, whereon to build a belief of so unlikely a truth, that the Son of God, who, a little before his Ascension, could say, *All power is given unto me, both in heaven and in earth*; and who, ever since, rules the Church by a Vicariate of his Spirit, as Tertullian expresses it, according to that order of government which he hath appointed; should now, the second time, come personally down from heaven to depute new governors in this his monarchy, and having settled the administration in their hands should again take his leave of the earth. Further, if those of the ungodly which will not stoop to the sceptre of Christ shall be the subjects of his destruction*, who can imagine, that, when he shall come in such heavenly glory and majesty, and in such astonishing terror, there can be any person upon earth that will not readily crouch unto him, and offer to lick the dust under his feet? Moreover, if Christ shall come down and after deputation of governors ascend again into heaven, how can it be stood upon, that this reign of his is personal for a thousand years upon earth? since personal presence and deputation cannot stand together: there may be a virtual presence of the prince, in delegation of power to others; but a personal, there cannot be.

Fourth Consequent. The strange Composition of this Imagined Government.

Fourthly, if this new kingdom must consist of raised Saints and men living, what a strange composition shall here be of a government! what an unimaginable commixture of subjects! what a contemperature of heaven and earth! The bodies raised are spiritual; the living bodies, fleshly: the raised Saints, immortal; the Saints living, mortal, and at a hundred years dying. What kind of commerce shall here be? how unequal! how unsuitable! How can it be other than a disparagement, to creatures immortal and glorious, to be matched with flesh and blood? How can it be but too much honour for mortal and earthly creatures, ordinarily to consort with the blessed denizens of paradise?

Fifth Consequent. All Saints: yet faith hardly to be found on earth.

Fifthly, if all Saints that ever were before Christ's second coming shall be raised, and the wicked destroyed, and the Saints then found living continued in the world, how shall that be verified, which was spoken by him who is the Truth: *When the Son of Man cometh, shall he find faith upon the earth?*

Sixth Consequent. If the Apostles shall sway this Monarchy, how doth it agree to our Saviour's words, It shall not be so with you?

Sixthly, if all Saints from the first man Adam to the last that expired before Christ's coming, and all the believers then living, shall be rulers and princes, who shall obey? And if, amongst the raised Saints, the Apostles shall, in their sense, sit upon Twelve Thrones, and as a monarchical state on earth judge the Twelve Tribes of Israel, how is that verified, which our Saviour said to them, *It shall not be so with you?*

* Page 13. † Page 8.
Seventhly, what an apparent disadvantage should this be to the blessed souls of the Saints departed, to be fetched down from heaven, where they are in perfect bliss, to spend a thousand years upon earth, ere the consummation of their glory? to change the company of angels for men, heaven for earth?

To which main and choking objection, there is wont to be offered a double solution.

First *, were those departed souls in the highest heaven, yet it becomes them, as the angels do, to come down to serve the Saints; and, with Lazarus’s spirit, to return to their bodies again, at the commandment of Christ. True: all creatures owe their obedience to their Maker and Redeemer; and, the more holy they are, the more ready still they are to pay this tribute of their humble obsequiousness to the will of their God, which is the supreme law, without all pleas of their own inconveniences: but, in this case, where shall we find any such command? where the least signification of the divine pleasure? Surely should he bid any of them glide down to the dreadful regions of hell itself, he would not stick at the condition; but as soon shall they find the Almighty’s charge for the one, as for the other.

Secondly †, they say, it is likely the souls of the dead Saints are not in the highest heaven; but in a middle place, better than this world, but inferior to the Imperial Heaven, which is meant in the New Testament by Paradise.

Wherein, certainly, Mr. Archer hath shot strangely wide; both for the name and the place. Here can be no thought of the terrestrial paradise, as Epiphanius weakly imagined; which, doubtless, was long since defaced by the deluge. That the celestial paradise, then, should either be called or be a lower place than the highest heaven, is no other than a gross misprision. I appeal to the blessed Apostle, who was rapt up thither: who tells us, that the man he knew, was caught up to the third heaven; 2 Cor. xii. 2: and, straight, as describing paradise, for some more eminent part in that highest heaven, he adds, that he, the same man, was caught into paradise, and heard unspeakable words; v. 4: where that we shall not need to imagine a double rapture of St. Paul, as some of the Fathers out of this place have done, it seems clear, that, contrary to this author’s assertion, the Paradise of the New Testament is the highest and most glorious place of the Imperial Heaven; which must certainly be hence evinced, unless we will grant, either two several raptures of the Apostle, or an unnecessary and tautological repetition of one: for, having first said, I knew such a one caught into the third heaven, he subjoins, And I knew such a man, whether in the body or out of the body I cannot tell, God knoweth, how that he was caught into paradise, and heard unspeakable words; so as his taking up into paradise must needs be a farther advance of that his external rapture, the first rise whereof was no lower than the third hea-
ven. Add to this, that, when our Saviour said to the dying convert on the Cross, *This day thou shalt be with me in paradise*, he could intend no less, than a place of heavenly glory: the *Thief speaks of a kingdom*; our Saviour, of a paradise: the kingdom, that was spoken of, was the paradise, which was promised. To this purpose is that, which our learned Gregory observes, out of Irenæus*; who describes the receptacle of just and perfect men, to be a certain paradise in the eastern part of the third heaven; professing to receive that tradition from the disciples of the Apostles. *So as this paradise, according to the best interpreters, is *ex* pars nobilior et eminentior*; *a more noble and eminent part of heaven.* And, if there may be any damage, then, or disadvantage, in the change of a place of more excellence for a meaner, in the change of the company of blessed angels for the society of mortal men, surely it lies strongly against this opinion, which fetcheth the Saints down from the fruition of a heavenly glory to the government of the earth. But, who told this author, that the souls of the departed Saints are only *ευ παρθέξων*, as some ancients have expressed it? in some *‘outer porch’* belonging to the court of heaven; and not in the inner rooms of those glorious mansions? in a place, wherein they have full joy and perfect happiness, yet not where Christ’s body is? and that, in this place, they are kept till this kingdom of Christ come? We are sure we hear our Saviour say, *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold the glory, which thou hast given me*; *John xvii. 24*: and, in his last Sacramental Banquet with his Disciples, we hear him say, *I will drink no more of this fruit of the vine, till I drink it new with you in my Father’s kingdom*; we are sure we hear the Chosen Vessel, who had viewed those heavenly palaces, say, *We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens*; *2 Cor. v. 1*: lo, in the heavens, not beneath them; and that immediately upon the dissolution of this earthly tabernacle, not three thousand years after it; and more than so long it must be by their rule, ere the Apostles can be admitted into heaven: a thousand six hundred years are already passed, and yet the Thousand Years’ Reign is not begun: a thousand years after that must pass, ere the end of the Last Judgment, which shall enter them into the possession of their heaven. But a full confutation of any incident passages is no part of my intention: otherwise, I should willingly fall upon the discussion of those Scriptures, which are strained to the defence of that assertion; whereof yet there would be the less need, for that the argument holds strongly enough, even upon their own concessions: for, if that paradise, which they imagine to themselves, be, though not the third heaven, yet a place of perfect joy and happiness, certainly, the exchange of it, during those thousands of years, for so base and dungeon-like a habitation in this lower world, must needs be greatly disadvantageous.

But if not in the highest heaven, where will be think to place his
Paradise? Surely, saith this Author, in the element of fire.

A strange soil, wherein to plant a blissful Paradise! But what if
there be no element of fire? Such tenets, surely, the Schools afford-
ed our younger days. Some Patricians would tell him, that
if there be an excess of heat in those upper regions, under the con-
cave of the moon; yet it is neither fire, nor elemental. But if,
upon some new principles, he shall make the substance of the starry
heaven (which we had wont to call quintessential) to be the element
of fire, I shall choose rather to wonder at that strange philosophy,
than to wrangle about it; wishing that it were no more unsafe to
broach our own singular imaginations in these points of Divinity,
than in these harmless speculations of Nature.

However it be, whether either of them may be the recep-
tacle of the departed souls of the faithful till Christ's next coming,
it is too much curiosity to inquire, and no less presumption to de-
termine. Sure we are, and it is agreed on all hands, that, imme-
diately upon their freeing from this clog of earth, they are in peace *
and unspeakable happiness, whether in a local or virtual heaven:
neither need we doubt to say, that the full complement of their
glory shall be in that great day, when their old consorts, their bo-
dies, shall be joined with them in the partnership of their consum-
mate blessedness.

Eighthly, how ill is it contrived to match such con-
trarities in the same subject! The children of the
Saints, who are the free subjects of this kingdom, shall
be begotten in sin, conceived and born in sin; and yet
be true Saints: as if only gross actual sins, from which
they shall be restrained, were inconsistent with holi-
ness. Who can bring a clean thing out of an unclean?
saith Job: ch. xiv. 4. If, then, they be pretended to be true Saints,
why are they not cleared from all sin whatsoever? unless we will
bring in the justly-exploded distinction of sins venial and mortal,
sins besides not against the Law; and shall free concupiscence from
the taint of sin; and so shall, in the new kingdom, find our sinning
Saints, or holy sinners. And how insufficiently is it pleaded, that
there can be no hypocrites in this kingdom; for that, it being ad-
ministered by the raised Saints, they cannot possibly pass undis-
cerned by so piercing eyes! as if those sharp eyes of the raised
Saints could penetrate the bosoms of men, and look into the heart,
which the Maker of it hath locked up for his own only search and
intuition.

Ninthly, it suits not over well, that the subjects of
this kingdom shall not converse with God by Ordin-
nances; and yet that they shall have a full and perfect
answer from God, to all their prayers: since it cannot
be denied, that prayer is none of the meannest Ordi-
nances of the Almighty.

* Wisd. of Sol. iii. 3.
Tenth Consequent. Heav en dispeopled of all the ancient glorious inhabitants for two thousand years.

Tenthly, upon this first resurrection of all Saints at the next coming of Christ, how hard and harsh a consequent must it needs seem, that heaven or (as he will have it) paradise shall be, for two thousand years at the least, dispeopled of all their ancient and glorious inhabitants, the souls of God's Saints, which have departed from the beginning of the world, to the very instant of our Saviour's return: all which are, for that time, housed again with their raised bodies upon earth; and there continued upon the employment of their kingly administration!

Eleventh Consequent.

Eleventhly, how incongruous doth it justly seem, that the souls of God's Saints, after their first dissolution, should be in so various, different, and unequal condition, as that some of them should be ruling on earth, clothed with their bodies; while others, which departed after Christ's coming down, should, as new guests, be triumphing in heaven!

Twelfth Consequent.

Apostle hath taught us, concerning the last coming of Christ to judgment, Them also, which sleep in Jesus, will the Lord bring with him; 1 Thes. iv. 14. if the Saints shall be found all on the earth before him; as being raised by him at his second coming, to reign here below till his return to the final judgment of the world?

These and many other absurd inferences may be brought, as necessarily following upon the doctrine of this first resurrection and reign of all Saints; if I did not fear to cloy my reader, with distasteful superfluities.

The opinion of the First Resurrection of only Martyrs confuted.

But, perhaps, I may meet with some of our Millenarian Brethren, who, disclaiming this more common opinion of the raising and reigning of all the Saints, will choose rather to adhere to the concet of Alstedius and his complices, who appropriate this privilege of the first resurrection and Thousand Years' Reign to Martyrs only; as the first fruits unto God; as purchased, by a particular prerogative, from among men. For which purpose, they think fit to interpret that, 1 Thes. iv. 14. Those, that sleep in Jesus; by a strained construct on of the preposition: "Those, that sleep for the sake * of Jesus."

Wherein, certainly, they are not well advised; and will find themselves strongly confuted, out of the very scope and context of the place. It was the Apostle's drift there, to comfort his Thessalonians; and to mitigate their extreme sorrow for the death of those, which were dear unto them: whose decease he terms a sleep. Can they think they grieved for the parting only from their martyred friends? or did none but they sleep? The word is first general and absolute, ere it be restrained by any preposition; and, in the sequel, those, which are asleep, are contra-distinguished to those, that are...
live and remain unto the coming of the Lord: so as all the faithful, which died before, are those that are asleep in Jesus.

Neither can their interpretation find any relief from Rev. xiv. 13. Blessed are those dead, which die in the Lord, &c. that is, as they take it, "for the Lord:" the next words refel it; for they rest from their labours, and their works follow them. Do none but Martyrs find rest from their labours in death? do none else find the happy reward of their works?

And, well may their opposers say, We find not the four and twenty elders, which sat clothed with white raiment, and with crowns of gold on their heads, to have been Martyrs; and yet we hear them say, Thou hast made us unto our God kings and priests, and we shall reign upon earth; Rev. iv. 4. v. 10.

Indeed, if there shall be any reign of the Saints on earth at all for those thousand years, Alstedius is sure too strait-laced to restrain this honour to Martyrs only. How many thousands of Saints have there been, that have been no less holy, and won no less honour to God in their stations, than those, which have bled for him? What shall we say to Abraham, the Father of the Faithful? to him, that wrestled with God, and prevailed? to the rest of the holy Patriarchs? to Moses, the man of God, that conversed so familiarly with the Almighty? to Elias, that was rapt up to heaven? and to all the other holy Prophets? to the blessed Apostles? to the laborious Planters of the Evangelical Churches amongst Pagans? to those painful Preachers of the Gospel, which have willingly wasted themselves to give light unto others? Shall we suppose that they shall lie still in the dust, while one sudden stroke of an axe shall advance those other to the prevented resurrection of a thousand years?

Besides, if he will needs be literal, how much lower must the restriction yet fall! I saw, saith St. John, the souls of them that were beheaded, for the witness of Jesus, and for the word of God; and which had not worshipped the beast, nor his image; neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

For, how many thousands have suffered martyrdom for good causes before the beast was bred, or his image, or his marks heard of; or before Christ came in the flesh! Such was the righteous Abel, the Proto-Martyr of the world. Such were the fourscore and five persons, that wore a linen ephod, murdered by the command of Saul *. Such was Zechariah, the son of Jehoiada, slain by the command of Joash †. Such were those many thousands of God's people, that were massacred under the tyranny of Antiochus. Neither doubt I to say, that whosoever he be, that suffers for the testimony of a good conscience, because he dares not violate any one of the moral laws of God, is as true a Martyr, as he, that dies for the maintenance of any of the Twelve Articles of his Creed.

Besides, our histories tells us ‡ of some very Arians and other heretics, that have yet given their lives up to heathen persecutors for

* 1 Sam. xxii. 18. † 2 Chr. xxiv. 21. ‡ Socrat. Hist. Eccl. i. iv. c. 27.
the name of Christ. Shall we say, that these men shall receive more privilege from God, than the most Orthodox Confessors, which kept their souls within their teeth; yet suffered grievously, and lived and died more holy?

Shortly, then, if we shall count this preventive resurrection a special blessing of God, it must needs be an injurious partiality in those, who shall make such a difference of Saints, as that the more holy shall, in the retribution of the just God, carry away the lesser reward: and the less holy shall, for one act of an instantany suffering, be crowned with so great and long-lasting glory, before them.

How ever it be taken, surely, that so much-urged text of 1 Thes. iv. 14. favoureth neither of them: for when the Apostle saith, *Those, that sleep in, or for, Christ, shall rise first,* he speaks of one and the same resurrection; not of two resurrections, a thousand years asunder. Neither is there any clause in the whole Book of God, that doth so much as seem to countenance, no not to intimate, this double resurrection, in the sense pretended; or this reign, of either Martyrs, or other Saints upon earth: which, in a verity of such importance, is without all example: for all the holy doctrines of Divine Scripture do, as that Father said aright, συναλλαγμένον. "contruth with" each other; making good both themselves and their fellows; whereas this, not only (if it could be true) stands alone; but hath many sore brushes of contradiction both of text and reason, to discard it from our belief.

As for that evasion of Alstedius, that the single expression of this supposed truth is no more derogation from the undoubted certainty of it, than that of the Seventy Weeks of Daniel; which, though but once mentioned in Scripture, yet is and ever hath been received as a most sure, comfortable, and undeniable verity, it cannot serve his turn in the case we have in hand. There is no less difference in the comparison, than in the time. The one, a thing past, and punctually fulfilled: the other, in very pretence, future. The one, clearly laid forth, without any ambiguity in the relation; save only that weeks of years, not of days are plainly signified: the other, full of doubtful construction. As well might he have instanced in many hundred passages of Scripture, especially in matter of history, wherein the Holy Ghost contents himself with single, and but light touches of report; and yet challenging no less belief, than upon a thousand reduplications.

Far be it from him to entertain so uncharitable thoughts of us, as if we durst not trust God on his Word, though but once spoken. We know him to be AMEN; and that repetitions add nothing to plain truths: but, all the question is here, not of words, but of sense; not of what is said, but of what is meant: so as we have reason to expect and require, that, when a strange doctrine is raised out of the construction of a doubtful text, it should be shewed to be seconded by the accordant testimony of other Scriptures; which, upon this matter lying now before us, can never be effected.
SECT. 10.

We are now fallen upon the last part of our task: No necessity from this text, which is to shew, that we are not, by any necessity of this text, cast upon the admission of these strange tenets, of a Double Resurrection of the body; and of such a Reign of the Saints upon earth, as is pretended: since the words may well bear other more commo- 

tious and safe constructions, wherein our sober predecessors contented themselves to rest.

For the terms here used are, if we observe them, of much latitude. He saith, I saw the souls of them, that were beheaded for the witness of Jesus, &c. and they lived and reigned with Christ a thousand years.

This is the First Resurrection.

1. We know the souls are sometimes taken for the spirit that animates us: sometimes for the whole person; so the Proto-Martyr tells us, Jacob brought down into Egypt threescore and fifteen souls; Acts vii. 14.

2. That were beheaded; though, in a grammar-sense, it signifies the time past; yet, commonly, in a prophetical sense, it signifies the future: it being the ordinary phrase of the Prophets, by reason of the infallible certainty of the events, to speak of things to come, as already past: the instances are obvious and infinite.

3. The living and reigning with Christ, is, either in this life, or in heaven; present, or future; in grace, or in glory; in way of government, or of a blessed fruition.

4. The thousand years, either punctually determinate, or indefinite.

5. The First Resurrection, either of the soul, or body; either the resurrection of the soul from sin and a dead state of unregeneration, or the resurrection of the body from the grave; and, in the former construction, a resurrection, either of a reformed community, or of particular persons.

All these, then, well put together, cannot but afford us our choice of orthodox and probable interpretations, without any violence offered to the sense.

Amongst the rest, I shall pitch upon these two, as the most clear and free from all just exception.

The former, relating to the condition of God’s faithful servants here on earth, after those bloody and general persecutions. Thus: “I saw, upon the restraint of Satan from that furious and universal violence, which, by the hands of those cruel Emperors, he had exercised against the Church of Christ, such honour put upon his faithful and constant Confessors, during the time of Satan’s shutting up, as that the power was committed unto them of managing the affairs of God’s Church, and executing due censures upon the offenders. And I saw those godly persons, which, in true zeal of God’s glory, either had suffered, or were
ready to suffer and lay down their lives, for the testimony of Jesus Christ; and those, which conscionably refrained from and abhorred the errors and idolatries of the times; those, I saw to enjoy a comfortable life and spiritual reign with Christ, in a sanctified and gracious estate here on earth; all the time of the thousand years of Satan's restraint. But, for the rest, which lay spiritually dead in their sins and impious courses, they did not, either in that space or afterwards, at all, attain to this life of grace, and to the true knowledge and fruition of God. Now this abandoning of the sinful corruptions of the times, and attaining to the true knowledge and love of the saving truth of God, and a conscionable obedience thereto, is the First Resurrection. Blessed and holy is he, that hath his part in this Spiritual Resurrection; for on such a one the second death, which is an eternal separation of the soul from the presence of God, shall have no power, &c."

The other, relating to the happy estate of the souls glorified in heaven: to this sense: "I saw the souls of the blessed Martyrs, after they were, by a violent death, for bearing witness to the name of Christ, freed from the calamities of this wretched life, received up to glory; and, reigning in heaven with their glorious Redeemer in everlasting happiness, even during those thousands of years, wherein Satan was in his fetters, and, after that, to all eternity."

If either of these constructions may fitly explicate the text, and fully suit with all other Scriptures, to what purpose should we ransack the grave, and rake in the ashes of an odious Cerinthus, or an exploded Papias, for the long-since condemned conceits of old, and hitherto forgotten Millenarism?

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SECT. 11.

I might easily, if it would require the cost of time, lay before my reader the just exception, that may be taken against divers of those other expositions, and the opinions thereon grounded, which I formerly specified: but I do willingly forbear them; as more worthy of silence and neglect. I would rather spend my time and breath in EXHORTING all good Christians, to keep close to their old tenets; and to beware of all either new-devised or redivived errors of opinion, whereof this last age of ours is deplorably fruitful.

Among the rest, let me beseech them to stick fast to their received principles in these four points, which are incident to the matter that lies before us.

First, that they FIX NOT THEIR BELIEF UPON ANY KINGDOM OF CHRIST OUR Saviour, BUT SPIRITUAL AND HEAVENLY. I am sure no other can be enforced upon them by the text: for it is not said, Christ shall reign with them on earth, but they shall reign with Christ; rather intimating, that they should be fetched up to him, than that he should come down to them: and, besides, this
regain is attributed to the souls, not to the bodies of the martyred Saints. If it be urged, that this reign of theirs is upon a resurrection from the dead, it is as easily returned, that the resurrection intimated is no less spiritual, than the soul which it concerns; *Awake, thou that sleepest, and stand up from the dead, and Christ shall give thee light;* Eph. v. 14. saith the Spirit of God: lo, that sleep is death; and both that dead sleep and the awaking out of it is purely spiritual. Neither, indeed, is this personal and visibly monarchical reign of Christ other than disagreeable to the heavenly condition of the Son of God, in the fulness of his glorification: which, certainly, if ever he would have exercised, it should have been when he was here, like unto us, a man amongst men; that so he might have ruled over subjects suitable to himself: but, now that his human body is in a celestial and glorious estate, and his blessed deity shining forth in the full beams of resplendent majesty which mortal eyes are not capable to behold, to bring him down from the highest heaven to take the personal government of men, subject to sin and death, as Alstedius yields them, seems to be extremely incongruous. And, if we would imagine a visible and personal monarchy, here must be all things correspondent thereunto; the place, the form, the attendants, the officers, the laws, the process, the rewards and punishments, in an outward, bodily, and little-other-then-secular way: all which how probable it may sound to Christian ears, I leave to the judicious reader to judge. Had our Blessed Saviour while he was here on earth, or his inspired Apostles after him, given us the least hint of this his future monarchy, we should humbly have prostrated our souls to the belief and expectation of it: but if men will be raising such doctrines out of their private constructions of an anigmatical text, capable of a more safe and received sense, we must crave pardon to withhold our assent, and to leave them to their own imaginations.

Secondly, that they do not, out of this conceit of a personal and visible kingdom of Christ, flatter themselves into an opinion of an absolute freedom from either sin or bodily affliction, here, in this earthly life; since both these are and ever will be the unavoidable companions of frail humanity, and the miserable symptoms of our fleshly nature. It is a true word of Eliphaz, the Temanite: *What is man, that he should be clean? and he, that is born of a woman, that he should be righteous?* Job xv. 14. Certainly, we must cease to be men, when we begin to be sinless. Sin, though it be not of the essence of our nature, as some have erroneously thought; yet it is a proper and inseparable adjunct thereof: which we cannot hope to be quit of, by the most perfect regeneration. And as for affliction, he hath told us, that cannot deceive us, even Truth itself, *In the world you shall have tribulation;* John xvi. 33: and his blessed Apostles, to the same purpose, *That through many tribulations we must enter into the kingdom of heaven;* Acts xiv. 22. And, if Alstedius shall hope to avoid the blow, by shifting his foot, and referring me
words to the present condition of the persecuted disciples, which yet should afterwards be interchanged with vicissitudes of calm and peaceable times; he might well have considered, that this life of ours is necessarily obnoxious to many other afflictions, beside violent persecutions; and might have paral elled that sentence with the experimental observation of the great Pattern of Patience: *Man, that is born of a woman, is of a few days and full of trouble;* Job xiv. 1. Neither, indeed, can this conceit of theirs stand with that old and never-contracted distinction of the Church Militant and Triumphant: for, if this Church of Christ upon earth shall, after the next return of him, be freed both from Satan, who is now chained up; and from all whatsoever afflictions, with what warfare shall we say it is exercised for the space of a whole thousand years? what adversary can it meet with for contention? And, if Alstedius shall tell us, that, in this mean while, the living Saints, though not the raised, are still combated inwardly in their breasts with their rebelling corruptions; we send Mr. Archer to enter the lists with him: who offers to make good upon him, that those very Saints, whom our returning Saviour shall find alive, are, both in themselves and in their children, in all succeeding generations, freed from all the power of sin; so as, though they have an original corruption still within them, yet it shall never break forth to the prejudice of their souls. So as, by this rule, there should be no Church in the world till towards the end of that thousand years, but Triumphant: which surely a man had need of a strong faith to believe.

Thirdly, that they do not entertain the thought or expectation of any other future coming of their Saviour, but that one only of his return to the final judgment of the world. Surely, the blessed Apostle knew of no other, when he charged Timothy before God, and the Lord Jesus, who shall judge the quick and the dead at his appearance, to preach the word; 2 Tim. iv. 1, 2: when he prayed for his Thessalonians, that God would establish their hearts unblameable in holiness, at the coming of the Lord Jesus Christ with all his Saints; 1 Thess. iii. 13. Lo, if there should be imagined a third coming of Christ, we cannot say that he comes with all his Saints: since the greatest part of them, according to this tenet, are already upon earth before him; and do rather stay for him below, than come from above with him. And, indeed, wherefore should it be imagined, that the Lord Jesus should make this middle descent from heaven to earth? Great actions must have answerable motives: what necessity or use can they frame to themselves, of this wonderful appearance? Is it to receive his kingdom? He hath it already: *Thou hast put all things in subjection under his feet,* saith the Apostle; Heb. ii. 8: already hath God highly exalted him, and given him a name, which is above all names: that, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, Phil. ii. 9, 10. Is it to settle the government of that his better re-
formed Church? It is done already: He, that descended, is the
same also that ascended up far above all heavens, that he might fill all
things: and he gave some to be Apostles, some Prophets, some Evan-
elists, and some Pastors and Teachers: to what purpose? For the
perfecting of the Saints, &c. for the edifying of the body of Christ;
Eph. iv. 10, 11, 12. And how long? Till we all come, in the unity
of the faith, and of the knowledge of the Son of God, unto a perfect
man, unto the measure of the stature of the fulness of Christ; v. 13.
Is it to subdue and destroy his enemies? Hath he not infinite
power in his hand, to effect that, without a bodily descent? When
he destroyed the first world of wicked men, did he descend from
heaven to do it? So then we may, with all Christian assurance, rest
upon the word of his holy Apostle Peter, that the heavens must re-
eceive him, until the restitution of all things; Acts iii. 21: which is,
that of the General Resurrection; as we may see by comparing of
St. Peter with St. Paul; Rom. viii. 20, 21. termed by our Saviour,
the day of our redemption: till when (which cannot be long) we
have no ground to expect our Saviour’s return.

Fourthly, that we do, neither, out of a credu-
lous security, put the day of the last judgment
far off from us; nor, out of a misguided pre-
sumption, pass our punctual predetermina-
tions of it.

In both which extremes, these last times have been
too fault-worthy. The time was, when the Apostle
was fain to beat off his Thessalonians, from the expectation of the
then-instant appearing of Christ to judgment: now, we have more
need, after sixteen hundred years’ continuance, to persuade our
people of the approach of this Great Day. They did then believe,
that Christ was at the door: now, we are hardly induced to believe,
that he is upon the way to that dreadful judicature. Surely, this
operation hath this Millenary Doctrine had upon the hearts of men,
that, though they are thereupon apt to expect an appropinquation
of their Saviour for their happy advantage; yet they resolutely
put off the thought of his coming to the general judgment of the
world, for many generations. A man hath a good estate in his
farm, for almost a hundred years: another, that is about to pur-
chase the inheritance in reversion, after so long a term, is told it
were better to spare that cost, since in all likelihood the world
would ere then be at an end: he answers, “Tush! no, the Thou-
sand Years are not yet entered, wherein the Saints shall reign upon
everth before that day.” In which yet this opinionist can be no
other than grossly over-seen. For, is he a Saint, or is he none? if
none, even the next coming of Christ destroys him, and mars his
purchase: if a Saint, though he make no purchase now, he shall
then (according to their doctrine) live in all fulness of riches and
earthly contentment. But, what if that Thousand Years’ Reign
be to be accomplished in heaven, not in earth, as some construe it?
or, if on earth, what if it be already accomplished, as others? Where is then the confidence of this delay? Certainly, notwith-
standing this unhappily raised suggestion, nothing appears, why we should not make full account that the world is near to its last period; and that our Lord Jesus is at hand for his final judgment. For if, in the time of the blessed Apostles, it was justly computed to be the last hour, needs must it now be drawing towards the last minute: neither have we any reason to say, with the evil servant in the gospel, the Lord defers his coming.

It may be a question, whether it may be more out of boldness to maintain that dilatory assertion of the Last Judgment, which hath passed the pens of Alphonsus, Conradus, Cotterius, and others; or the confident and punctual assignation of the time of those Universal Sessions, determined by Alstedius, Archer, and others of that way. Who can but be startled at those lines of Mr. Archer? “Now,” saith he *, “having found out when Christ’s kingdom, or the Thousand Years, shall begin, it is easy to guess when the time of the Last and General Judgment, and the world’s end shall be.” Thus he. Truly, the evidence is much alike of both: for when shall that Thousand Years’ Reign begin? “About the year of our Lord 1700,” saith he, following the steps of Alstedius; who, upon the same ground, casts it upon the year 1694: and both of them ground the epochas of their calculation, upon that fore-mentioned place of Dan. xii. 11, 12: From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he, that waiteth, and cometh to the thousand three hundred and five and thirty days: where the days, as I formerly intimated, are taken to stand for years; and, withal, it is supposed that the thousand three hundred and thirty-five years are, in order of time, to take their original after the expiration of the thousand two hundred and ninety years; and both of them to take their rise from the termination of the Seventy Weeks, viz. Anno 169. All which put together make up the number of two thousand six hundred and ninety-four, which is the utmost period of the Thousand Years’ Reign of the Saints: from which, therefore, if we deduce the said thousand, there must remain one thousand six hundred and ninety-four; the initium regni of the Lord of Glory here upon earth. But, if either the taking away of the daily sacrifice and the desolatory abomination, be not understood in that place of the act and army of the Romans; or the days there mentioned, be not intended to stand for so many years, as being only to signify the short time of Antiochus’s cruel persecution; or, lastly, if those two several numbers were not meant to be successive one to the other, in the whole computation of them (which learned Calvin plainly censures for a vain and groundless conceit) all this aim and labour is lost; and we are yet to seek, where to pitch the account, either for beginning or termination. Shortly, what heed is to be given to this reckoning appears in that first part-

* Personal Reign, p. 50.
cel of it, which concerns the total conversion of the Jews; which Mr. Archer, with the like confidence, places upon 1650, now entered upon by our almanacks, or at the furthest 1656: wherein we see his prognostication fails him, and his prediction is sufficiently checked by the event. No otherwise than Mr. Brightman's: by whose account the Turkish tyranny should have lasted but seven years after he wrote his "Revelation;" whereas now near forty years are since passed, and that empire holds up still in too much vigour, without any appearance of diminution.

What should I need to shew how others, both of our country-men and foreigners, who thought themselves wiser than their fellows, have been shamefully baffled in their fore-determining of the last day of the world; which themselves have been suffered to overlive? It will well become modest Christians, to rest in revealed truths; and leave the unlocking of the secret cabinets of the Almighty, to the only key of his Divine Wisdom and Omniscience: as remembering the words of our Saviour; Of that day and hour knoweth no man; no, not the angels of heaven.

Let it be our care, to be ever in a perpetual posture of readiness for that awful and glorious coming of our Lord and Saviour, whenever it shall be; and to see that our accounts be set right for that great audit: so shall we meet our returning Master, with a comfortable and happy assurance; and hear from him that blessed Euge, Well done, good and faithful servant, enter into thy Master's joy.
MUNDUS
ALTER ET IDEM:
SIVE
TERRA AUSTRALIS
ANTEHAC SEMPER INCognita;
LONGIs ITINerIBUS PEReGRINI ACADEMICI NUPERRIME ILLUSTRATA.

AUTHORE
MERCUrio BRITANNICO.
HONORATISSIMO DOMINO,

NEC MINUS VIRTUTE SUA QUAM SPLENDORE GENERIS ILLUSTRI,

DOM. HENRICO

COMITI HUNTINGDONIÆ,

MUNDUM SUUM

SUPPLEX VOVET

MERCIURIUS BRITANNICUS.
LCTORI
SALUTEM.

PRÆTER spem, amice Lector, nec tempestatibus actus, nec die
turná maris jactatione lassatus; sine ventis, sine velis, in novum
mundum appulisti.

Ubi, postquam terrarum amplitudinem, regionum situm, populo-
rum nores et ingenia, universi denique faciem et habitiem rectè per-
lustraveris; adeò hujus veteris mundi formam agnoscas, ut licet al-
terum videas, eundem tamen credas.

Fortasse cogitas hunc nostrum decrepitum filium tandem sibi
prorsis consimilèm peperisse. Prolem sepè quidem parentis natu-
ram mirificè referre, experientia docet, et poèta:

Qui virét in foliis venit à radicibus humor;
Et patrum in natos abeunt cum semine nores.

Verum mundum nostrum sene non sexagenarium, sed jam ferè
sexmillearium procreasse, ab omni ratione doctrinâque philosophicâ
inmanè quantum discrepát!

Atque, si maximè fuisset mundus ejusmodi generatrice facultate
unquam præditus; nonne vegetioribus suis annis potius eam exer-
cuisset, filios produeisset? Ipsius etiam nati, jamdudum adulti,
edem virtute genus latè propagassent: adeò ut licèt non in innen-
sum, in tantum tamen processisset generatio hæc, totque extitissent
partim juniores partim seniores mundi, ut nullus Alexander quos
superaret mundos, sed mundi quidem, a quibus superarentur, Alex-
andros desiderarent.

Equidem, quod ad me attinet, existimo hunc quern nunc ut novum
intueris mundum, illum ipsum esse, de quo tot ante secula somniârunt
Platonici: quem et Mundum Invisibilem et Mundi Ideam nuncupa-
vère prisci. Si, enim, singula hujus membra et lineamenta rectè
perpenderis, accuratèque contemplatus fueris, veram ac visam hujus
in quo degenmus mundi ideam et ε̲νομένων, te perspexisse dixeris.

Quì, igitur, per tot transcanta secula chimeriis objectus tenebris la-
tebat humanum genus; hujus tandem authoris ingenio et labore nobis
clarè consciendus praebetur. Mundus ille olim invisibilis nescio quo
artificio, sive optico sive magico, visui exponitur; et, hoc opere, pri-
mum detegitur.
MUNDUS ALTER ET IDEM.


Cujus illustrce opus latentem hunc obscurumque mundum est caligine facile crassisset, mod. sibimet ipsi lucem pariter prohibeatam vindicare potuisset. Citiiss itaque nobis patuisset iste mundus incognitus, si citiiss prodiisset hic libellus in lucem.

Verum illius author, mundique ignoti explorator, qui jam pridem Musis, quorum insignis fuerat cultor, vale dicto, ad Theologiae sacra se contulisset, usque jam totus vacat, hoc et nonnulla alia sua commenta Philologiae luce et laude dignissima, tangnam iuxta aut una aspernatus, nullis precibus inducet poituat, ut permetteret in publicum erige. Excusabat, autem, se, juvenili quidem etate oculique Academico, hujusmodi quaedam, propria exercitia et oblectiones gratia, composuisse; sed nec, quasi vugas inutiles rejecere, addicare, nec dignari ut suo nomine unquam sub aspectum hominum veniant.

Hinc factum est, ut hoc opusculum, verè elegantissimum ac jucundissimum, diutius tenebris obductum delitesceret, et indignis caliginis vinculis tenetur, ne litteratorum orbi innotescet: donec ego, quem author ipse, pro sua mirifica humanitate, amici et familiares loco habebat, bellissimi felicis ingenii partis infelicem sortem miseratus, omnibus modis et rationibus quibus poteram, quaerobam et tentabam, ut eundem carcer sux eximere, ct in libertatem lucemque vindicarem. Cùmque probè perspexisset authoris animum adeò fivum et obfirmatum, ut nulli amicorum petitionibus, rationibus, aut suasionesibus a sua sententia moveretur; nec jam spes uía restaret, ut novus hic mundus modo nostro recluderet; sanctas satis amicitiæ leges potius movendus duxi, quum ingenuos cunctorum ubique eruditorum animos dulcisssino hujus frue à gratissimâque volupitate perpetuò privandos esse.

Itaque, ut, quam ipse hic dulcedinem gustaverim, studiosam omnibus perspicuam praebere, consiliam cepi communicandi cum aliis, quod antea me solum penes erat. Sed, priusquam auderem rem agredi, multum temporis elapsum est. Hacerbam, enim, animo: quia, et audaces factum videbatur; et charissimi vivi, cujus amicitiam semper maximini mihi faciendum statueram, offendam, prout debui, metuebam. Ad postremum, verò, rei palehrudinie victus et captus, cum existimarem nihil damni aut deccoris inde posse authori redundare, sed multum potius benevolentiae et famae, plurimum verò utili tatis et voluplatis literate Reipubl. necessario quaere; non potu inali amplius temperare, quin, amotâ omnibus hesitacione, exemplar hujus operis, quod ratione amicitiae nostræ mihi erat creditum, custodiad mec enmitterem, et typographorum manus tradere.

Atque, hoc tandem modo, mea cura industriâque, nonnullro ctiam
discrimine, aperitur tibi, Lector, Novus Orbis, tam diu occlusus et obseratus.

In ejus beneficii mercedem, hoc unum abs te peto et obsecro, ut si quid hinc gratum et jucundum perceperis, velis pro me intercedere apud authorem, quem aegrè laturum vereor, ad sedandum ejus animum, ne ob facinus admissum iniquius quid in me decernat: sed, potius, ut, justis adductus rationibus, factum meum benignius interpretetur; meque in solita sua gratia adhuc retineat ac conservet.

Ita valeas, Novoque Mundo, quem expectas, lætè finaris.

GULIELMUS KNIGHT.
ITINERIS OCCASIO,

ET

Προταρασμεναμα.

Quæ mihi cum peregrinis omnibus necessitudo quondam intercesserit, et satis norunt Academici nostri, et ipsorum libri θιαίηνιου et literae etiamnum abundè testantur: sive huc me illud impulerit Homericum,

— pro Διος ἀδικεῖ

Eiusque, τοιαύτης:

sea, potuís, præter suavissimos illorum mores et ingenia, innata mihi quædam animi sitis et titillatio, à summo discendi studio profecta: neque, enim, quid illustre tulit ulla nostri orbis regio, quod me, jam tibi verè Atheniensem percontatorem, diu latere potuit.

E reliquis, postquam mihi multus sermo cum meo Petro Beroaldo, Gallo, et Adriano Cornelli Drogio, Belga, de peregrinationis utilitate subortus fuisse; in quo non injecunda legum, morum, linguarum, urbium collatio amicà quædam lice agitata est; “Ego verò,” inquit Beroaldus, “ad huc nescio quid sit illud peregrinari. Nam si limen patrium transire, terram tuae proximam calcare, fretum ali-quod angustius aut flumen (putà Twedam, Rhe[nû]vne) transnavi-gare, hoc sibi nomen, ut vulgò fieri solet, adseiscat: cùm tamen eodem cælo, ÿsDEM fruare sideribus, vixque mutatam soli faciem animadvertis; non video quid in se durum, aut quid nobile, complectatur. Me jam chari parentes, et tot Montalbanae amicitia, velut longius absentem, sollicité domum revocant: ego me, interea, vel præter abstrusioram Socratis sententiam, domi biennium hoc egisse puto: quautillo, enim, distat à Montalbano Lutetia, à Lutetia Cale-tum, à Caleto Dorobernium! Sanè, ubi terram ipsam cogito, ulham mihi forte unam videor; cùm tabulam geographicam, latum digi-tum; cùm, verò, cælum intueor, nihil quicquam promovisse. Nec video qui mihi minus Europa quàm Gallia patriæ nomen mercetur: nam, si linguarum varietatem spectes, quis nescit quod in orbe hoc Europæo provincie, totidem ab una Gallorum gente, et etsi et or-gine penitus discrepantia sermonum idiomata usurpari? si mores et ingenium populi, in tibi hie orbis, non quidem nostri, sed planè universi expressam imaginem, dum unaquaque provincia in gentis
vicinæ mores habituisque; non secus ac polypus piscis in saxi sibi adiacentis colorem transformatur.

"Atqui nos," inquam ego, "invidemus tibi, serió, Beroalde, quam tu tantopere contemnis peregrinandi licentiam: qui, misselli homines, testudinunì more, domunculis nostris infixi hæremus; dum tu orbis totius delicias liberè intueris, et jam animo benè satu ro despicis et conclucas. Si liceret mihi modò Alpinani nivem vel Pyrenææ umbras contueri, quantum ego hoc meis oculis, ocio meo gratularer! ubi quicquid viderem et audirem, documento mihi fo ret, recentique cognitionis accessione avidum hoc pectus locupletaret."

"Quanta sibi, mi hospes, promittunt absentes!" respondet Beroalde, "quàrifique vana spes lactat sæpe inexpertos! Hâc ego me opinione, domi quondam latitantem, sovere solembam; quam nunc semel meis finibus egressus, inanem comperì ac oiosam. Facilis, enim, est in tantillâ profectione satietas, rerûnique vel non antè vísarum novitas opinione rario. Ita namque parûm à nostris discrepant aliena, ut vel ea, quæ nunc prîmûm oculis nostris occurrunt, nova tamen videri non possint. Et quid, quæò, est in tam probe notis remotisque parûm terræ partibus, quod homini cordato, minus tabularum usu et peregrinorum sermones, quàm suis itineribus innotescat? Britanniam vestram descriptis Camdenus: hunc qui legerit, quidînì de singularibus urbis ac villis, fluvius et quotquot usiam cernuntur antiquitatis monumentis, aut stupendis naturâ operibus, absens disceptare possit, non minus profectò accuratè, quàm qui singula suis oculis perlustrât? Et quæ tandem pars Europæ, suorum laboribus ac typis illustret, exteròrum oculis minus patescit? Mores vèrò populum si quis desideret, et illi communì quâdam ratione satis noti sunt universis: neque tamen ita sibi constantes, ut singillatim possint cujusquam vel oculis vel calamo comprehendi. Audiant vulgò Galli temerarii; Hispani, arrogantes; bibles, Germani; Britanni, πολυτάγμονες; Itali, molles; Suevi, timidi; Boëmi, inhumanì; Hyberni, barbari ac superstitosi: quisquàmne hominum ita plumbeus est, ut existimet Galliam vix quenquam prudentem, Hispaniam pusillanimum, abstænum Germaniam produxisse? Fallunt, mihi crede, qui animorum compositionem et efferationem morum ita totam caelo tribuunt, nihil ut propriæ cujusque indoli, nihil semin parentis, nihil denique educationis ratione relinquat. En tibi has ipsis Musarum ædes, sub quorum benigniore umbrâ nos feliciter hoc ocio fruimur philosophico: finge tibi ex Italis, Hispanis, Gallis, Danis, Belgis, Polonis, coaülisse pulchellum hunc studiosorum numerum: putäsne majorem ingeniorum varietatem inter ipsos, quàm solos vestrates, posse comperiri? Quoquò igitur te vertas, non video, aut cur hoc tam compendiarium ac verè sesquipedale iter peregrinationis nomen mereatur; aut quid nobis istinc commodi (modò illustrium doctrinâ virorum, Whitakeri, Rainoldi, Junii adspectum excipias) itinerantibus demum emergat. Ego, certè, Draconem ac Cândium vestrates, ac Sebastianum Delcanum Portuguese, verè dixerim peregrinatos, qui totum hunc orbem, isticne quidem navali, non ita pridem permensius sunt. Neque, verò, nomen hoc invadebo.
vel Christophoro Colono, qui Occidentalem Indiam, vel Ferdinandum Magellano, qui Moluccas, vel Francisco Pizarro et Almagro, qui provinciam Peruvianam, vel denique Hugoni Villeboio, qui terram Arc- ticam primus aperuisse furtur; nec illi demum quisquis fuerit, qui vel novos orbis periculosos dispositionem invenirit, vel nuper inventos excoluerit. Et, sanec, (licet enim coram vobis tutò fateri) nescio quid milii mens mea suggestis heroicis, audere aliquid in hoc genere, quod et hac aetas stopeat, et posteri nepotes gratè semper memorìa recolendum censeant."

Tacuit hic Beroaldus; et erubuit, acsi aliud scrips! vel audacius vel secretius excidisset.


"Pol, tu malus es interpres silentii," respondet Beroaldus, "quin illud potius conjecturis tuis ultrò inmises, Drogii: quod, cumb res magne non sine magno apparatu longisque prefationum ambagibus, ut Yiri principes non sine numeroso stipatorum agmine, prodire soleant; ipse rem longè maximam, unius anni prolem, dereum absque omni premonitione nudam in medium protrusisse visus sim. Consilium, quidem, istud vobiscum communicare, jam mihi olim ab initio certò decretum erat: quod, tamen, gradibus quibusdam facere volui, et non sine opportuna animorum praeparatione: sine quâ, nòvi quam ingrata et insipida videantur, etiam quae prudentissimè sunt instituta. Nunc, verò, rem totam, ni suspicatum vobis velim amo- rem meum, intempestivo sermo praecipitare mihi necessum video. Faciam, igitur, hercle, citiius aliquantù quam sperabam; sed non minus profecti lubenter: singite vos, modo, ne quid desit, longam πρόφασιν, quam ego mihi propositam, ordine suo antecessisse. Aegrì me semper habuit, quod in tabulis geographicis usque mihi occurrît, "Terra Australis Incognita:" et, sanè, quis hac, non planè excors, sine tacitù indignatione legit? Nam si Terram esse norunt, si Australam, quomodo tandem incohinitam asserunt? et, si incognita sit, quid mihi illius formam, quid situm unaînimes geographi de- pinxerunt? Ignovi honinis, qui quod esse aiunt, se tamen ignorare fatentur! et quosque tandem désides nescire non pigtet, quid à nobis cognosci quadentenus profitemur? Certè, si nemo unquam non deforet nobis aliud, quo pertinacem hanc (quam nos, boni viri, aetiquam dissimulamùs) inertiam excusaremìs: nunc, verò,


"At tu nescis," respondet Beroalduis, "nescis, hospes, ex adverso meæ terræ incognitæ jacere Promontorium Bona Spei. Audendum, sèlicet; et sperandum. Illa periculorum spectra terrenim belles animos, excitant generosos: quorum si habenda esset ratio, nulla nobis regio, nulla urbs, aut domus præter nostram, pataret. Hanc unam ob causam quandiu latuit Americanus ille orbis; et adhuc credo latuisset, ni Deus nobis seró Columbami calitùs emisisset, quæ olivæ ramulo ex hac terræ decerpto, doceret nos aliquid præterea superesse terraram, quod undis parüm submergeretur: cujus quàm celebre sanctümque gratae postèritati nomen haberi solet! imò, quandiu terra erit, circumferetur illius effigies, quam nos, non sine honore quodam stuporèque, intuemur: neque sanè mile minus honorificum sonat, "Inventor Orbis Novi," quàm istius "Expirnator." Quidnì nos idem beet successus, eadem gloria? Neque profectò parüm mihi acuit animum non obscopum illud satìaque de-

* Proverb. Chinesianum.*
MUNDUS ALTER ET IDEM.

cantatum Senecæ Tragœdi vaticinium, quod a nobis adhuc restat adimplendum:

Venient annis
Secula seris, quando Oceanus vinculā rerum
Laxet, et ingens pateat tellus.

Quid de itineris instituti exitu clarius dici potuit, aut felicius?"
Hıc, interpellans Drogius; "At cave," inquit, "Beroalde, tam altæ structuræ adeò exile at angustum substernas fundamentum. Columbus ille tuus, quicquid tragicus vates hariolatus est, jam olim præstisitse dicitur. Hæc sera sæcula sunt. Patuit, jam dudum, ingens Americana tellus: Quid tu aliam somnias ætatem, terram aliæm?"

"Scio quàm popularis hæc sententia sit, dubito quàm vera," inquit Beroaldus: "et, si fallor, efficiam ut vel tu planè falsam fatæare, vel istud vaticinium fuisses perneges. Nau, ubi futuri temporis omnis vaticinium sit; quid si palam eviceris Indias Americanas sæculis prioribus innotuisses? ut, hoc modo, Seneca non tam futurum præmenere, quàm quid ab aliis ante se factum docere videcre tur. Nec quid mihi magis persuasum est, quàm aliquam Occidentalis hujus terræ partem, illam fuisses auream Ophyrain, quam Salomonis et Hirami classis trienni navigatione non sèculi lustrassæ fertur. Etenim, ubi quinque mihi occurrunt pugnantium hąc de re authorum sententiæ; prima Rabani Mauri et Nicolai Lyrani, quæ in Orientali Indiæ ponit Ophyrinam terram; secunda Raphælis Volaterrani, etiam et Abrahæi Orelæii, quæ hanc Solafam statuit in Oceano Ethipico insulam, ex incertæ Ludovici, nescio cuius, Veneti relatione; tertia Gasparis Varerii quæ quicquid uspiam terræ Pegusio, Malacca, Sumatra, continentur, hoc nomine indigetat; quarta Francisci Vatalbi, cùi, teste P. Martyre, suffragatur Columbus, quæ insulum Hispaniolam; quinta, demique, Postelli, Goropii Becani, Benedicti Ariæ Montani, quæ Periæam hanc fuisses regionem confiderent statuit: ultimæ dux, reliquarum longè verisimillisæ, pro nobis faciunt ambae; quorum utra vicerit, ego, quod volo, pariter evicerco. Et sanæ, quod ad priores duas, illas ita planæ sustulit G. Varerius, ut quicquid ulter adtextero supervacaneum fuerit. Superest, ut quod ille alius, ipse illi vicissim operæ navarem; doceræmque Sumatram et Malaccam, Auream Chersonesum, perperàm ab illo cum Ophyrinæ regione confundi. Satis quidem docent sacræ paginæ classem hanc Tyro-Judaicam, integrum trienniæ huius itineris insumpisse: at qui à Mari Rubro ad Sumatram navigant renovantæque, totum iter decimo mense, aut ad summum integro labente anno, conficiunt. Quæ hic analogia temporis? quæ species æqualitatis? Quid pro se hec Varerius? fortasse, navigandi artem nondum adhuc tam plenè cognitam fuisses, quàm nunc pridem seris Lisitanorum laboribus; perque hoc tam eæcum et erroribus undique patens elementum, rudes adhuc nautas cursum fortasse rarum rectum instituisse. At unde tandem, mi homo, hæc Salomonis remotissimae terræ cognitio? Calítus, credo, dices. Et sanæ credo cælitus, unde et cætera. Age, igitur: qui regionem auriferam esse
doceret, et adeundi etiam consilium suggereret, an viam non monstraret identidem? Adde quod certum ille semper itineris spatium statuatur: non citius unquam redit onusta classis, non morata diutius: quod unum maximam longinquitatem loci, non incertos nautarum errores prædicare videtur. Sed et nomen ipsum adluce clarè pro nobis loquitur: inverte modò literam unam*, saeuc idem est nominis utriusque. Increduli mihi jam plane videmini ac pertinaces, nisi terram hanc Indicam diu ante Senece secula satis exploratam fuisse mecum fateanmini."

"Vicisti," inquam ego, "Beroalde, scilicet; et jam tempestivum triumphant agis. Esto sanè Salomonis sapientissimi regis operà auream hanc regionem è tenebris prioribus eratam fuisse, classique sua jam tum patuisse; hincine sequiturum speras toti terrarum orbi æquè fuisse cognitam? etiam remotissimos illis gentibus, quibuscum nihil unquam cum Judæis commercii intercessit? vel, quod multò difficilius est, ejus memoria ante sera Romanorum secula non potuisse interire? Id, verò, si factum concesseris, actum est de opinione tuà, actum de vaticinio."

"Sed non ita faciè succumbo, mi hospes," respondet Beroaldu; "cedóque hisce rationem vanus umbris. Inò, potius pedem mihi fortius fitig hæc tua am opportunà dubitatio. Nou, enim, planè silent, indices veritatis, historiae; sed Ophyrine hujus terræ cognitionem ad Romanos usque nepotes proprius deducunt. Nostris inter Salomonis ævum et originem Carthaginis, centum quinquaginta plús minus annos elapsos: at, verò, Carthaginenses, teste Aristotele, (quod nec in ipsà urbis infantìa factum crederim) insulam hanc (nec quà alia potuit esse) ultra Gades, in Mari Atlantico sitam, post diuturnam navigationem repererunt; legémque tulerunt (quæ ratio est, insulum luculentissimam, ditissimam, nec à Pænis cultoribus occupatam, nec orbi reliquo tam vulgò cognitam fuisse) ne quis suorum illò dinceps commigraret; verò, scilicet, ne amœnitate ac opulentìa loci pellécti civès, aliam istic Carthaginem, patrià sedè derelictò, meditarentur. Quod cäm à Pænis Graeci acceperint, quis dubitaret ab utriusque Romanos didicisse? Credite nunc, si vultis, amici, ac tam clarae veritati mecum adstipulamini; vel, si navultis, hàesitate. Mihi certè persuasissimùm erit, latere adluce Senece tellurem ingentem; nòsque modò audetis ac satagi-tis, felicissimos exploratores etiamun expectare. Ecce nunc venio, mi orbis, post tot vota, post tot moras: venio, inquam, spe plenus et fiducià; et vel te mundo, vel cadaver hoc tibi, audax imperio. Agite, verò, socii, si quis manet adluce calor priscè virtutis, si qua præclarè merendi ambitio, audete hoc faciun: estote mihi comites itineris, compotes fortunæ. Apage frigida illa pectora, quibus nil sapit, nisi quod nihil praè sé ferat: periculi, nihil gloriæ; quibus nullum placet sepulchrum non suà obiectum gleba. "Esuriens: sitiens: ægorabimus: moriemur." Ignave voces, indignè philosophus! indignè peregrinis, alterius mundi disquisitoribus, contemptoribus hujus! Nihil, profectò, deest, præter animum. Si viri estis, sumite hunc volvis, et crigite: con-
tragique imbelles opininum impetus obfirmati, accingite vos ad hoc iter; fortasse, jucundum; certè, præclarum, perque multis viarum anfractus rectà ducens ad immortalem gloriam. Sin minùs, sedete domi, desides et inglorii. Inveniam ego alios consilii mei fautores sociósque; quibus vos fortassì auspicatissimum cœpti hujúsce exitum serò invidèbitis."


Jamque ubi post triduum ad Belgica litora appulissemus, post septimanam ad Aquitanica, surripucre mihi Delphensis villa Dro- gium, Mons Albanus Beroaldun; utruński, sanè, invitissimum: méque, vel àπραπτων επέμψαι, meorum cachinnis post tantam expec- tationem propinquandum; vel solivagum viatorem innumeris igno- tisque periculis nisirerè obruserunt.

Neque, tamen, hác me terruit insperata solitudo. Perrexi alac- cer: postque biennium Insulis Fortunatis, litore Africano, Mono- motapensi terrà ac promontorio à tergo relictis, nigellum Crapulæ caput salutavi.
Crapulia* regio ampla; luculenta, quod ad situm: a septentrione, Oceano Æthiopico; ab oriente, Locaniā † et Viraginiā; ab austro, Moroniā ‡ Felici; ab occidente, palude Tryphoniā §, terminatur: in eâdem ipsâ orbis parte, in quâ monstrosissimus ales Ruc || elephantum integrum ungibus suis rapiens deglutendum, a neotericis geographis depingi solet.

Gleba nimis feraci: caeloque nimium benigno fruitur; et cujus ego, non sine tacitâ quâdam invidiâ, sêpius misertus sum, quod incolas non habeat frugi melioris.

Longitudine, quidem, ad gradum 74. Latitudine, verô, ad sexagesimum porrigitur. A Capite Bonœ Spei 11 grad. distat; totique ferè Africœ ex adverso jacet.

In duas vulgû provincias tribuitur, Pamphagoniam et Yvrouiam: quârum altera, magna quidem ex parte eùsdem et longitudinis et latitudinis est, quod ominosum nemini videatur, cum nostrâ Britanniâ; altera, verô, cum utrâque Germaniâ. Utraque eidem principi, iisdem legibus subjicitur; nec moribus, nec ingenio, nec habitu adeò dissimilis.

* Notat Crapula vitium, unde nomen huic regioni inditum, alteri scilicet ebrietatis excessu proprium: κραπταλην enim Græcis, vel à καρπâ και τάλην "lucta capitâs," vel απὸ τυὰν καὶ νυνιον παλλιατΙςια, quod caput vertigine quâdam concentuat vim resinaîmum praestim, ut Plin. l. xxi. c. 2. vel απὸ τυὰς παλάς, quâ voce Poetae, uti Phœcyon ait, vimum significat, vulgô tamen quë vel cibo vel vino se ingurgitant "crapulâri" dicuntur. Hinc nos terram hanc in duas provincias partiti sumus: Pamphagonia, nota vox, gulones edacissimos complectitur; Yvronia, à Gallicâ voce "yvre" vel "yvrongne," quæ ebrium significat, "fungos ebriosos."

† Locania HISP. luxuriam significat; Crapula proximam, quoniam qui Genio nimis indulgent, in libidinem procliviores sint; "Sine Cerere et Baccho &c."

‡ Moronia huic adjacet, quoniam γαρὶ ταξιδε μὴ τίκιν λειτιν Φρένα, verē Poeta.

§ Rationem nominis situsque quæræ in descriptione Laverniae.

|| Qui Genius hujus loci perhibetur, propter voracitatem incredibilem
CAP. II.

PAMPHAGONIA.

Terra Gulonum.

PAMPHAGONIA triquetra ferè est, figurâ Æeltali*; non absimilis Ægypto veteri: montosa, collibusqué obsita editorĭbus: solo pinguissimo; ita ut aves, quæ conferint huc solent pastūs gratiā convolare, si per menses tres istic permanserint, præ merâ mole saginâque montes nequeant transcendere, quin neque consequentium mānus evadere; neque, tantillo tempore, cedant pinguedine Ortolanis ac Beccaecis Italorum.

Quod etiam in Scotiā factum novimus, è frondibus deciduis generari anseres †; quodque honoratissimi pridem legati nostrās testimonia probatissimum est, in Euroboreali mundi plagā è terrā cresceræ agnillum ‡, caulique innixum, gramen adjacentem depasce; quis istic fieri non sibi facile persuadere patereur?

Sed et piscis, qui in isto litore frequentissimi, ita voraces sunt (sive pro more populi locique ingenio, sive quōd honorem sepultūrē magnificentissimae cum Neronis rhombo § præsagiant) ut, hamo subinde injecto, confluant ubertim; haud seclus ac misellæ animae ad Charontis cymbam, apud Lucianum: ferrōque vel non capti inhereant (ut carbonarii metallicique solent funi demissō, ubi calor luncernæ malignum fortē halitum prædicerit) extralique gestiant.

Addae, quod portus, qui, si cui alii, huic genti commodissimi sunt, nulli usui inserviant, nisi apportandis recipiendisque edulis; quæ illus superfìlius solent pellibus commutare: neque incolis licet integera, quicquam exportare, quod palatam quamlibet oblique spectare videatur.

Arbores ibi nullas vidi, nisi frugiferas. Ornos, quercus, salices, et hujusmodi plantas steriles et otiosas oderunt; quippe quæ nil praeter umbrem nudam et inutilim largiantur. Sepes ibi omnes, quod et in Yvroniā passim videre est, vitibus lupulis consitae: illud Occidentales Angli ||, hoc Lombardi ab hac regione didicerunt.

* Sic Nilus intimam illius terræ partem format, quæ olim Ægypti nomen tulit: unde veteres Ægyptii. Ibidem tanti fecerunt, quòd illus pede exprimi visa est suæ terræ imaginae.
† "Barnacles:" alii tamen malum est ligno madefacto diu corruptūque vermiculos, e vermiculis anseres creari.


|| Salopiensis et Worcestr, comitatus; ubi sepæs omnis onusta
Crustumiis, Syriisque pyris, gravibusque volemus.
Virg. Georg. 2.
Jure quidem avito, Frugiona *, terra nunc paulò remotor, hanc sibi regionem vendicat. Ferunt, enim, Saturni ævo, principes Frugionos toti huic orbis dedisse jura, et istic regiam suam posuisse: quo tempore, quod simpliciores antiqui fagis vescabantur, regio haec Fago-

nia dicta est. Jam moribus prorsis inmutatis, ac jugo prioris ditionis excusso, aliquid antiquo nominii adjectum voluerunt indigenæ, et Pamphagoniam appellâratu.

CAP. III.

Prima Pamphagoniae Provincia.

FRIVIANDAE † provincia, ut a proximis ordiamur, nisi peculiari quo-
dam loci ingenio id fieret, calidior est, quàm ut veros pareret γαζρι-

μαργυς: ultimus enim illius apex, quem aliī geographi Promonto-
rium Terræ Australis nuncupant, ejusdem fere latitudinis est cum australissimâ Castiliae parte; gradibusque 42 distat ab æquatore. Incolæ fuscâ sunt cute, pilisque retortis; neque tam molem aut nu-
merum, quàm delicias quaerunt.

In hoc ipso promontorio, quod nos à colore Nigrum † vocitabi-

mus, (fumosisimâ enim regio est; partim, propter frequentissi-
mos loci vapores; partim, propter Terræ Del Fogo vicinitatem, 

quæ huic à dextris, etiam geographorum omnium consensu alian-
to tamen proprius, adjunct) urbs est Cucina, ædificis satis quidem 

altis, at fuliginosis olidisque constructa; à quâ deducta quondam 

colonia fortassì Cacuchinae nomen dedit.

Celebre hic Omasii divi || templum est; molis adeopol vastissi-

mae: mille aris ac focis totidem, íisdem (si Rucales Ferias ¶|| exce-

peris) perpetuis instructum. Cujus in medio, pyramis ultra omnem 

excelsitatem, quæ manu possit fieri, fastigiata, Memphiticis illis pa-

rùm cedens, Cheminea Turrис**, assurgit; ac visendum longè belli 

signum dat circumjacenti regioni: ubi, enim, nostrates, palo † † edi-


* Moronia sola interponitur Crapuliac et Frugionæ. Nomen hoc, quanquam 
ad rem vestiariam propriè spectet Varr. l. iv. ling. Lat. à nobis tamen aliò trahi-
tur; derivatum à Frugi, quem Galli significantissimè “Homme de bien” vocant.
† Ferculà delictoria Galli “viandés friandes” vocant; nos, ex aptâ utriusq-

compositione, voculam unam fecimus. Hanc, autem, in vestibulo hujus regional 
collocavimus, quòd et calore nimiì fieri non possit quin palato sint incola ëgalis de-
licato et naseabundo. Australiöres, verò, propter nativum frigus edaciores 

fininìmus.
‡ Ad imitationem Pliniij; apud quem bis occurrì “Album Promontorium:” al-
terum, in Africâ: proœm. l. iii. alterum, in Phœnico, non procula Tyro. l. v. c. 19.
§ “Cucina,” Italis Culina est; unde nos Anglicè “Kitchen,” adjuti pronunzia-
tione Italiana.
|| Quis fuerit, quære cap. 11. hujus libri.
¶ Statim post solennia, quæ genio loci quotannis peraguntur: respondent, scilia-
cet, hæ ferìæ nostrati Carnis-prívio.
** Caminus; Gallîce, “Cheminée,” forsan a “Chemin,” via, quòd fumò 
muniat egrediendi viam.
† † “Beacons,” Angl.
tissimo in monte posito, pice oblito inflammáticoque, suos monent im-
minentis ab hoste periculi; hi, contrà, cessante fumo id faciunt: 
nam cùm semel furvos in orbes glomerari desierit perennis vapor, 
indicio est hostes jam appropinquare; Hambrios*, praesertim, qui, 
pœ re omnibus aliis, ut cum Apuleio loquar, huic genti formidamina 
suut maxima.

Villa huic plurimae subjacent; dominiúmque agnoscent supremae urbis. 
Charbona, pagus profection amplissimus; et, quod nus-
quam alibi cernem, subterranèus: cujus sterili solo Favillia paulò igno-
obiliior superstruitur. Hanc excipit Tenaille, viculus angustissimus; 
latissimusque Batillii; villarum par egregium. A sinistra fa-
mulanter huic Assadora, Marmitta, Culliera; omnes advenarum 
frequenti nos nobiles: quarum Marmittam aliiit Livenza, fervidus am-
nis, quem ferunt 24 horarum spatio bis ebullore: non secus ac fons 
ille Peccanus Anglorum.

CAP. IV.

Secunda Pamphagoniae Provincia.

ADJUNGITUR huic amoenissima pars Pamphagoniae, Tractus Golosi-
nius †, dactylis, amygdalisque, ficubus, olivis, malis puninis citris-
que, et nucibus denique myristicis, coopertus: per quem limpidis-
simum flumen Ogúum tacite discurrit.

Hie Marza-pane, pulchra urbs, altaque turrita et deaurata; sed 
nimium patens hostibus. Cum imminet Zuckerii Colles ‡: è quo-
rum visceribus dulce nescio quid, albicáusque, et durum effodi so-
let; vix notum seculo priori §; quale veteres, ex arundinibus Ara-
bicis Indiceus petierunt ‖. Paucissimos hic videbis ætatis adultæ 
non edentulos, spiritusque fetidissimi.

Seplasium urbecula huic proxima, quæ neminem admittit civem 
praeter solos aromatarios pyxidiumque concinnatores: oppidum Vi-
raginiis probè notum; quippe cui non parum indies cum hoc pop-
pulo commercii intercedet; praesertim, verò, cum Locaniis, quæ spe-
cula crystallina solent horum pastillis et unguentis commutare. Isto-
rum arti faciet admodum loci opportunitas, et cali munificentia: to-
tus, enim, iste tractus, certis temporibus, aromaticis troischis, pro 
more grandinis confertim decidentibus, contegitur; quam ego Ævi-
Thymiæ invadendum puto, quoad essentiam, cum aereo illo melle, quo, 
verno praesertim tempore, quercus nostrates imbutas sapo vidimus:

* "Hambro," Hispani Fames est: Insulæ autem Famelice descriptionem 
quaer cap. 1, 2, hujus libri. Propriorum nominum significationem, ne marginem 
nimium ineraimus, index sub fine libri explicabit: illò lectorem remitto.
† Hisp. "The Coast of Sweet-Meats."
‡ "Zuckor," Germanis Saccharum.
§ Galeni ævo vix notum. ‖ Plinius l. xii. c. 8.
solâ differt crassitudine; nam, ubi mel nostrum guttatim spargitur, incassantur hi globuli intensiore mediae regionis frigore, et cadendo resultant.

CAP. V.

De Tertia Pamphagonia Provinciā.

Quinquagesimo quinto gradu incidimus in Planitiem Leçanican *, ipsa Pamphagoniae viscera.

Ubi occurrît nobis, primum Cibinium † urbs: quod interluitür Assagionis fluvii aqua acidulâ. In cujus foro tumulum cernas, ut ego ex literarum vestigis conjectabam Apicii illius Romanî: non eleganter hercle, sed antiquum; cancro marino insculptum ‡. Et sanè fieri potuit, quicquid nobis obvïdat Seneca fides, quod celebris hic heluo, postquam majores quàm quos Galliae suppedîtissent, cancros disquisiturus African frustrà petìssit, accepto hujus litoris rumore, huc tandem vererit proram, atque hic demum crapulâ perierit. Viderint critici.

Prætero hic consultò pinguissimos Ofuliac et Lardanæ Campos; elegantissimam urbium Mortadellam, cujus mihi situs impensè placuisset, ni sæpiusculè marium salem plus æquo saperet; pagum omnium factissimam Formaggium; et, in ipsis Yvroniae finibus, paludinosissimam Mantecam.

Festino ad regionis totius Metropolin: qua una, sive structure formam, sive mores populi, sive regulas vivendi, leges desideret quis, instar omnium erit cordato lectori.

CAP. VI.

Metropolis Pamphagoniæ: Morésque Populi.

Ville hic, sicubi aliás, pancissimae: ut meritò conjiceret istinc viator, pagos omnes à civitatibus devorari.

Urbes non tam multæ, quàm populosa et ingentes: quærum et mater et domina facile audit Artocæopolis.

Fama est seculo priore duas fusisse civitates celeberrimas, Artopolin et Creatiun: quæ (uti mos est potentioribus et locis et hominibus; adeò ut ægrè quidem se continant, instructissimae totius orbis Academiae; utrique mea mater, altera etiam et nutrix, sorores germanae, ab hac tam ingrátâ lite) de principatu diu multitumque

* Axâvrum, Græcis Patina est; hæc, ergo, Planities Patellaria.
† Cibin, urbs est in Traçiu Danubiano, nunc sub Turcâ ditione; nos significationem spectavimus, non situm.
‡ Volaterran, Antropol. l. xiii.
omniaque qui tandemque locus in neque ex id nec, nec in partim, et, Lib. utciita ut minima, vers. una morbo bium; quidem quosdam eheguntur; quadantenus. ventur tant: scendendi gularum gradus Juvenalii cerevioKvffai structae pingantur, tur deinde dispositis, benignior Augusta aqua terlnit etiam lata usurpans, temponimque urbis consenuit prae hujus nive cilio, dorem contendebant. Scendendi gularum gradus Juvenalii cerevioKvffai structae pingantur, tur deinde dispositis, benignior Augusta aqua terlnit etiam lata usurpans, temponimque urbis consenuit prae hujus nive cilio, dorem contendebant.

Hæc autem fossa Gruessa dicitur. Muros illi ministrat duplicates benignior laniena; ex ossibus pecorum, quæ maetantur indies, ita dispositis, ut majora tibicum loco totam inom sustineant, minora deinde superstruantur; minima, verò, medium in locum coartentur; omniamoque cimento, ex ovorum albuminibus confecto, compingantur, miro artificio. Ades nec pulchrae; nec, pro aliarum urbmore, altius constructæ; ut non oppus sit Augusto alieni tā ήψη τῶν οἰκοδομημάτων κολύσει, "aedificiorum altitudinem intra septuaginta pedes coercere;" quod Romæ factum legimus: nec Senecè locus sit aut Juvenali §, de gradum superstructurā conqueri. Σανδιόματα et gradus non curant, non ferunt cives: partim, ob ascendendi tandem; partim, ubi presentim, quod solent, probè potārint, ob descendendi periculum. Illæ omnes latioribus bestiarum scapulis, tegularum loco, alfabrè contectæ.

Urbes ipsorum nullos agnoscent cives, nisi qui mensam spectant quadantesius. Agricolæ, fabri, moliores, lanii, in municipiis habitant: qui, tamen, ubi ad certam ventris molem excreverint, promoverunt in civitatem; in quam nemo admittitur primitus, prater coquos, pistores, cauponès, et gravissimos urbem senatores: qui quidem non, ut alibi, propter prudentiam, aut divitiias, aut prolixiorem barbam; sed, propter abdominis mensuram, quotannis ritu soleñni eliguntur; et quò quis magis crescit, illò provehitur altius: ita, quosdam vidi ab infima et obscursissima urbecule mænibus, suo quidem merito, nobiliore adhuc donatos civitate; tandemque in urbiun celeberrimâ, senatorià dignitate auctos; qui, tamen, ubi vel morbo (quod sæpe fit) vel ætate, statuto macilentiores evaserint, unà cum carne pristinum honorem amiserunt.

Plateæ, quod iii tam incuriosà urbe mirabar maximè, stratae mar-

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more: tum, quod uti conjectabar, paulo laboriosius sit, neque prorsus careat periculo, ob inaequalitatem lapidum pedes altius elevare; tum, uti sellae senatoriae facilius promoveantur: neque, enim, pedibus unquam, aut equis, aut verò lecticas, ponderis causâ, forum petunt, vel publica convivia; sed sellis quibusdam amplissimis, rotularum quatuor gyris, hâc illâe trahi solent: præsetim, hoc modo donum setûlibus suis affixi nutantes spumantesque reducuntur.

Ad quatuor urbis rotundâe portas, totidem, suis vicibus, indices sedent senatores. "Buscadores *" appellant; intrantes et exequentes quosque sedulû exploraturi: exequentes, quidem, num forte jejuni prodire ausint, quod ex ventris distensione faciliâe conjuiciunt; reque jam comprobatâ, reos duplici cenâ muletant: intrantes, verò, quid secum ferant reduces: nec, enim, licet cuiquâm, aut non pleno ventre exire, aut redire non plenà mam.


Hortos ibi habent multorum profectò jugerum: sed invenustos; quique ulterius cedant Adonis, Alcinoi, aut verò etiam Langianus. In quibus frustra e§, si expectas areolarum nitelam et ordinance, aut pulcherrima florum pigmenta: consita hic potius cernes omnias ra-

* Hisp. Inquisitores.
† Locus in Asia, ubi primo adventus sui tempore advocant ciconias; et eam, quâ ultima adventit, iânant. Plin. lib. x. c. 23. Idem Solinus, alií perperam Phìrionis-Cumen legunt, ex Strabone.
‡ Philoxenus, ut Arist. in Ethicis.
§ Olim nostratibus in "Castro de Bever."
phanis, allio, bracteolis, muschatisque melonibus, quos hinc petiti
lautior Italia; quantum epulum possit centum dare Pythagoreis.

Illic videres frutrice nobili caules,
Et utrumque porrum, sessilesque lactucas,
Pigroque ventri non inutiles betas.*

Sed et Ptocharum hic publicum est: in quo quotquot hydropem,
aut podagran, aut asthmaticam passionem edendo ac bibendo con-
traxerint, de publico aluntur. Sed qui edentuli jam facti sunt pra-
senio, vel temerat et incautæ masticatione, in Sorboniam Insulam
relegantur.

Habet quidem, mancipiorum instar, vernas plurimos quisque di-
torium; agris, hortisque colendis, vilioribusque officiis deputatos:
qui, tamen, ubi ad justam magnitudinem pervenerint, donantur li-
bertate.

Si quis est nobilissimis regni proceribus crapulâ interierit, is de-
mum (puta totus est selectissimis dapibus conlatus) servis propina-
tur deglutientem, neque fas est tot delicias tam supinos perdere.

Viri ad miraculum crasso corpore, obesóque; neque ille dignus
est quem clauso labello salutes, cujus mentum ad medium usque
pectus, omentúnque ad ima genua vix dunt propendeat. Nec aliter se habent femīnæ: quarum formam Itāle aliquantulum, sed
maximē omnium Barbaricē †, imitātæ sunt: ut ne nubere quidem
permissionur virgines, donec, publico examine facto, mammas suas
mento parum demisso contigisse viris constiterit.

Nudi fère omnes incedunt: neque vestis illis curæ. Solis mag-
istratibus, quique notæ melioris, togis uti licet, ex illorum peco-
rum coris, quæ soli suis ipsorum faucibus vorare uno accubuit po-
tuerunt. Singuli, tamen, cultellum unà cum latissimo cochleari
dextro brachio appensum gestant. Ante pectora modo, juxta Vir-
gilianum illud "sola ferunt tonsis mantilia villis;" quibus, ne quid pe-
reat, gutulas decidentes excipiant; oráque abstergeant: illa, verò,
usu nimio levióra ne an nigrióra fuerint, víx judicārit oculatissimus
spectator.

Tardissimo sunt ingenio, et ad omnes scientias ineptissimi: qui,
tamen, quot curant artes, callent.

Scholæ tantum illic aperiuntur popinatarie; in quibus omnis ju-
ventus edendi, bibendi, scindendi scientia statim εἷς áπαλαν eru-
diri solet: quibus Archisilenius quidam, exquisitissimus heluo, tunc
temoris præficiebatur; prælegitque, grammaticæ loco, fragmina
quaedam Apicianæ †. Instar bibliothecæ, publicum est cantharorum
repositorium; in quo omnes scyphorum ordines gradūsque, per
certas classes, disponebantur. Poca. fercula libri sunt; minora,
tyronibus; adultis, majuscula: huic cyathus, triens illi, alteri sex-
tarius; gallina huic, illi anser, tertio agnus, apponitur aut perna.

* Mart. lib. iii. Ep. 47.
† Barbaræ fæm. catellos edunt, pinguescendi studio.
‡ Test. Suidas hunc libros de gulā scripsisse.
Neque unquam feriandi datur licentia, donec totum quipsen-
sum absolverit. Quòd si qui septenni in gravior parum profecerint,
exulant illico in Famelicas Insulas; neque fas istic morari diutius:
quii et huc relegantur medici, et quisquis dietam cuiquam præ-
scipserit.

Quisquis agrétat, quantumvis refragante Aescepiade, radicum
edit, quod jubet Celsus; et paulum calidae inhibit, vomitat, et
purga tur illico: quodque egeritur hoc modo, res fis ci est.

Ferina caro maximis ibi in deliciis; quam, tamen, venatione
captare nequint: retibus tantum ac laqueis damas ad se ul tro
venientes implicat. Sed et suem animalium omnium et utilis-
sum reputat et optimum*: sive ob quandam morum similitudinem,
quii norunt mensae soli à natura comparatam; sive quod cibo non
hiercle lautissimo saginat omnium nutriat impinguéctque citissimé.

Quis, denique, credes et cum tantâ rerum profusione parcimoniam
posse consistere? quiam, tamen, hoc facit esse locatam, in
minimis quibusque frustulis, ossibus, micisque servaudis,
observavi maximam. Ideo canes non alunt, non felem, non accipitrem,
nec quid præterea carnivorum: imò, cùm quis columbam caput
ume sibi parari curat, grana jam cruda et in iimo ejus ventriculo diu sepulta
erui jubet, et reliquis apponi; quod ab illis Veneti hodierni oppor-
tune didicerunt.

Quinimo si quis ad putredinem usque vel tantillum cibi apud se
servavit, statim religatur ad palum: excepto quòd ferinam lieet re-
ponere, donec lanugine quâdam obducatur: et, quod vix præ nau-
tea memorare possunt, caseum vulgò tam diu servent, dum totus
in vermiculos resolvatur, et tum demum viva animacu la ipsam pu-
tidissimì cibi putredinem, paulo sacchari adspersa, nimis avidè vo-
rant delicatissimi epulones; quem sanè pessimum morem demiro
Germanos inferiores istinc mutuatos.

Fluminibus abundat regio; quae incerto motu fluunt reflúntique,
pro egestationum infinità copiâ: sed semper ineunte Januario, et
Februario exeunte, ripas prætergregiuntur, et minantur vicinis
pascuis.

CAP. VII.

Bella Pamphagonum.

Cum duplici quidem hoste Pamphagones ãδτσινθνν πόλεμον gerunt;
Insularibus Famelicis sive Hambrìis, et Frugionìis. Illì non procu-
sitì ad Occidentem in Æthiopico Oceano, ut suo loco narrabimus:
hi remotiores aliquantùm, interposità Moronìae parte maximà, ali-
quà Viraginìæ.

Narrant historiae Hambrios, inito cum Larciniis fœedere, terram

hanc invasisse sepius, semel verò viceße: quo tempore incolæ sylvis et caveis quibusdam subterranœ misère sese abdiderunt: donec loci numina, precibus illorum votisque tandem commota, novam gentem suis ipsorum faucibus interemissent; tantum, enim, ipsi post tam subitam mutationem ingurgitarunt, ut, morbis inde contractis, ad unum omnes intra triennium ulûro perierint.

Sæpe etiam, sed frustrâ, pedem hic suum figere tentarunt incolae veteres, Frugionii; qui, tamen, uti fortuna deteriorem plerunque in partem vergit, nimium felici Pamphagonum successu repulsam sunt. tantum, enim, ipsi post tarn subitam mutationem intrurgitiunt, it, morbis inde contractis, ad unum omnes intra triennium ulûro perierint.

Sed Yvrones, nati magis ad bellum, mutuas, ubi opus est, istis suppetias ferunt: sine quorum opportunis auxiliis, Pamphagones, proculdubio, diu antehac succubissent.

CAP. VIII.

Ucalegonium, urbs libera.

Sed adhuc intacta milli, non tacenda tamen, Ucalegonium *; libera civitas, ditionis amplissimae, in ultimis Planitiei Lecanicae finibus, Moroniam versus, constituta: quæ nullam ostentat Pamphagonia, vel magis antiquam, vel stupendam magis: cujus, uti fertur, cives quovis monacho feliciorem vitam degunt; quippe suppetit istis quicquid usui esse possit abundé.

Inprimis, munitissima est ipso situ loci, planèque inaccessa; ut inanes hostium insidias et incursitationes merito ridere possit: insidet, enim, altissimae rupi maximèque precipiti, per milliaria Germanica decem continuatae; per cujus cavam vallam Oysivium, flux men an stagnum nesio, lentissimo pede serpit †. Unicus tantûm patet incolis ascendendi locus, via unica: nec illa gradibus quibusdam, uti fieri solet, sinuosis; sed, qui puteorum mos est, demisso fune ac corbe vinimeâ. Alimentum istis suppetitantes aures huic loco peculiare, nec visenda aliás. Gutiges vocant accolæ; fulcis non absimiles: idque triplici modo: nam, præter carnem suam et ovorum congeriem, maximà piscium copiâ, prolix enutriendi gratiâ nidos suos instruunt indies, ferèque bruatt: quin et foco perenni inserviunt aggesta ista-

* Villa oriosa, Ucalegon ille Virgilianus, dictus ab ex déleγwv, "parum curans;" ut nos olim docuit noster Dunæus in suis lectionibus.
† Hæc ferè omnia cernantur in castello quodam apud Scotos.

 Pars interior vitem producit generosissimam, lætâmque segetem: nec quid aliud est, quod Ucalegones vel non habent, vel non curant.

 Hic ergo incuriosissimè agit ætatem populus; vel, Apuleiano sensu, verè incuriosus*: cœnât, dormiunt, surgunt, prandent, recumbunt. Exulant, lege Sybariticâ, non modò Galli omnes, sed et omne genus artificum: agricolas, enim, soli hic agunt porci, quod antiquitus factum Ægyptiis; nec reliquis est opus. Sunt, tamien, ditoribus ministri: quorum alter expurgiscent oculos aperit lentâ manu; alter edenti ventulum facit flabello; alter frusta hiantis ori immittit; excipit alter urinam; alter cingulum solvit necitque: domino sat est ingestum ori mansitare, digerere, egerere.

 Sub Ucalegonii præsidio delitescunt et aliae urbes, iisdemque fruuntur privilegiis, Lirona † et Roncara ‡; nisi quod férè semper dormiant cives, et, quod de ursis Plinius, tarn gravi somno premanitur, ut ne vulneribus quidem excitari queant; mirumque in modum hoc veterno pinguescant.

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**CAP. IX.**

**Leges Regni.**

**PYTHONOS-COME praetorium,** profectò amplissimum et fenestris undique patentissimum, in ipso propylæi frontispicio, auriæ literis scriptum, exhibet Σχολὴ καὶ τάξεις. Medæ vero columnæ appensas sacras legum tabulas; in hanc férè sententiam:

2. Ferculum pateramve plenam qui temere dejecerit, vasculura juris brevissimo cochleari, ad talos positum, rectus absorbeat.
3. Nemo solus edat, ne privato domiccenio impune violet mensse aut leges: in plateis discumbunto cives, aut propter fenestras undique adapertas.
4. Integras quatuor horas quisquis à somno jejunaverit et defraudaverit gemium, bis cogatur coenare.
5. Ore jam pleno, recto dignito respondisse sat esto.
7. Coquorum quisquis ita malè tractaverit opsonium ut edendo non sit, palo publico suffigatur: juxta que appendatur caro semi-


cruda vel semiustulata, donec misertus quis famelicus spectatorum totam comederit.

8. Fructare non liceat modo, quod Caesarum nonnulli decreverunt*; sed honorí sit: quique maxímè viríliter, clarè, et strenuè ructaverit, symposiarcha proxími convívii ordinátor.

9. Quisquis †, dum cíngulo tentátur, spiritúm contínuéret, ut reliquos procérés possít epulántes contueri: quod suppliciónum nonnullís fuit capitále.

10. Quántum quisque comederit, commensalís hebdomadatim ad prǽtorem defertó; ut, si præscripto mínus absolverit, poenas, quibús dignus est, luát.

Qui levissíme peccáverint diem totum carceri includuntur, quem ásperius appellánt: in quibus Saturnus, filiorum suorum tumulus, arte mirá calatur.

Pridie cinerum sacra faciunt Genio Locí, cujus férè solís agnoscent núme: qui, formá maximá vóraxissimáque aliís (rúce appellánt incolá) conspicuum se præbet quotannis, expectátorum suorum vota. Huic illí crudás offérunt hecatómbas, hoc modo.

Vasta planités Lecanica est, ab australi parte montibus undique circumcincta. Huic convolánt, certo die, incolás ad unum omnes: dúcuntque secum innumeram vim omní generís pecórum, jumén-

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CAP. X.

Religio Populi.

* Sueton. Claud. † Polit. ‡ Rationem hujusre legis quaere capite sequente.

Jovem horvent: quòd, illo tonante, vinum acescat; et quòd, imbre intempestivo, fruges suffocet.

Tempori Deo, putá rerum omnium edacíssimo, áedes illic víde structas eleganter: in quibus Saturnus, filiorum suorum tumulus, arte mirá calatur.
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torum, alitum. Elephantos, rhinocerotes, camelos, quos in hunc diem saginant (neque aliter moris est tam inutilis genus animalium servare aut pascere) boves procerissimos, auros, oves, capras, quin et aves quotquot sunt nudas atque deplumes; quasique includunt in spatiosissimam hunc caveam. Ipsi, per montium latera, velut theatri alicujus gradus ordine dispositi, flexis genibus expectant sui minimis adventum.

Tandem, ingenti clangore, ac confusissimo strepitu et ronco, a longe conspicias sacrum alitem, adunco rostro, falcatis ungibus, oculis micantibus, mira catervâ harpyiarum, corrorm, vulturum, accipitrum undique stipatum. Advolant horrendo stridore; et jam, ad instar dense nubis, vallem subjacentem numero et pennarum umbre tegunt, solémque et caelum adimunt. Tcr circumvolant plantiam, dum incôla exclamant, precantur, tremunt, gratulantur.


Quicquid superest, quod sanè plurimum ut sit necesse est, illo ipsò die à popolo istic discumbente consumatur jubet pietas: quo sic se nimium replent, ut, per dies ferè quadragesinta, carnem fastidiant; et exinde piscibus, sed sumpto longè majore viuo coctis conditionisque, et dapibus Golosiniis, vescantur; cûm ut se recreent aliquantulum tantâ fercludorum varietate, tum ut eo acriore animo carnet diu neglectam aggradiantur. Unde religiosam Quadragesimæ observationem in regionibus Pontificis etiamnum crediderim invaluisse.

CAP. XI.

Electio Magni Ducis.

FESTINO ad palatium Magni Ducis: quò me duxit meus Genius feliciter, illo ipsò die, quo novus princeps, pro more regni, creabatur.

In isthmo planè medio inter utrâque provinciam, sita est arx longè augustissima: quam ferunt olim struxisse Omasium quendam gigantem, vastâ molis; parem non illi, cujus effigiem nostrates academici è vicino colle excisam invidunt et admirantur; sed illi potius quicunque fuit hominis monstru, cujus binos dentes maxillares è puteo quondam Cantabrigiensii el ossos vidi, vix humano capite minores; quibus profectò dens ille in Utmensi liitro repertus, authore Sigeberto, spontè cederet. Nanus erat, huic homini comparatus, Ores-

* In Laciniae silvis; ibique degunt: quære l. iv. c. 4.
MUNDUS ALTER ET IDEM. LIB. I.—CRAPULIA.

Victor primus deus
His facit alii non
Nec in alii fit
Pratereat renus
Saevit et siccus
Haeret sua
Ius est
Subitus
Vd. Quia
Vetet hostis
Vivit gentres et
Valete

Ego sic censeo restituendum: penes lectorem esto judicium.

* Septem cubitorum. Plin. l. vii. c. 16.
† Cubitorum 16. quod tamen Oti putabatur.
‡ Aut Charonis, discipuli hujus Lysippi, alii duum 70 cubitorum.
OMASII FAGONIÆ, DUX, DOMINUS, VICTOR, PRINCEPS, DEUS HIC JAC-CEO: NEMÔ ME NOMINET FAMELICUS, PRÆTEREAT JEJUNUS, SALITET SOBRIOUS: HÆRES MIHI ESTO QUI POTEST, SUBDITUS QUI VULT, QUI AUDET HOSTIS. VIVITE VENTRES ET VALETE.

Hæc regia Duciæ est: quem ille primus legislator voluit non certo, ut alibi, imperio frui, sed anxio sempérque mutabili. Nam ex honoratissimis regni familiaris, quæ multæ sunt, Mentorum, Bucco- num, Ventriconum, Palatinorum cuíquam licet ducatum ambire; et, ubi meruerit, vendicare.

Sic ergo se habet Ducis electio. Quotannis instituitur solenne certamen: quod quidem non lanceis, aut curribus, aut remis; sed dentibus peragi solet: ubi qui vicerit, præter coronæ pampineæ honorem, regni Seneschallus, Duci proximus, exinde salutatur.

Finito certamine, surgit quisque; ac, tangens sacrum Omasii tumulum, Bacchum jurat, et Saturnum, et ipsos Omasii manes, se, absque fraude ac dolo malo, negotium hoc sequens tractaturum.

Dein, suo ordine, theatrum conscendit, hunc in diem non nimis altè concinnatum, futurum examen ambitiosè expectaturus.

Tandem, prodit novus Seneschallus, cingulum ferens aureum, gemmis probè stipatum, immenso quidem longitudinis. Sacram Zonam Imperii vocant indigênae: cui verbum intextum animadverti, "Si nihil ulrà:" quæ se primus omnium induit dux prior, notátque abdominis sui mensuram; sequuntur hunc, suo quisque loco, procères reliqui: quicunque, verò, cinctórium istud, non distento ventre nec retento spirítu, sic urgere poterit, ut altiòre adhuc foramine opus videatur, maximo aclamantis populi applausu, Dux Cranūlae salutatur. Cui statim regius pocillator, flexis gemibus, amphoram porrigit amplissimam; monétque populo suo propinet salutem. Is, vase arrepto apertoque, conceionem habet ad populum; si potest, congruam; si minus, blandam certè ac benevolam. Cui ego et autem adhibui et animum: sed, quæ illis gutturalis locutio, sonum horruit; sensum non intellexi: sumnum percontanti sic reddidit interpres.

Postquam, inquit, gratias habuisset ingentes Baccho, Carneæ deæ, et nigellis quotquot sunt numiniibis, et in primis imperii lari-gitori Ventri qui illum ducem maximum crassassem hodie: suísque oculis gratulatus esset, qui se, priusquam exciderint, ducem poten-tissimum intuerentur; ad populum se convertit, suavissimæ oratione, Omasium sanctè jurans libertates se nostras propaguaturum, promotorum negotia, hostes fugaturum, sequiturum consilia, fo urum studia, vota susceptorum, laxaturum gulas, mensuras ampliaturum; denique quales sumus servaturum, facturum quæs esse desideramus. Dein, Fami, Abstinenticæ, Diææ, Maleæ Cerviae, Macilentia, hostem se accerринum professus est; juravitque denuo neminem se præside jejunaturum impune, neminem ingratiis gracæturum. "Quare," inquit, "agite, per sanctam saturitatem, estote semper hilaris, et, quando potestis, obsequentem: et ita suaviter intret, tu-tōque exeát pulchellus iste cyathius," quo dicto vinum lentius ebi-
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bit, fundoque vasis inverso labrum pollici, pro more applicat, "ut ego vos semper ebrios, saturos, fortmiatos capio."

Populus, letâ voce, cælum implet ingeniâque; "Cagastrius," sic enim illi nomen*, "augustissimus Crapułae Imperator, vivat, regnet, crescat!"

Insignia regni statim illi tradita, struthiocamelus ferrum vorans, cum verbo "Digere et Impera?" et, demidue, pro facibus, gladióve, aut sceptra, cultellum una cum doliolo aureo in manus ipsi dedit Seneschallus; et solenni verbo, dixit, "Utete et fruere."

Prætereo lubens struices, quas illic vidi hâc nocte patinaras, monstros, carnis, vini torrentes. Id unum silere nequeo, compita omnia nocte hâc, ita strata fuisse ebrorum cadaveribus, ut victorum hostium castra solent post maximam stragem.

Nihil fere habent in se singulare urbes reliquae Devoracum, Porcestria, Sarcoboscum, Vernlacium, Lingastrum: quorum mores habitusque ex una facilè colliget lector.

CAP. XII. 

Insula Famelica, vel Terra d’Hambre.

Excidit nobis Insulae Famelicæ mentio.

Illâ, ne quid lateat lectorem, longitudinem habet graduum 330: latitudinem, verò, 54: opposita, quidem, ab aquilone Cap. Blanco; ab austro autem, Paludi Tryphoniae.

Terra petræa, montosa, infæcunda, munda, arenosa. Arbores hic aliquot; sed decorticatae, calva; quae nec fructum ferant, nec frondes: quin neque flos nec gramen, quod alibi virescit injußum, uspiam hic crescant.

Veris hyemisque vices nescit solum exsurrexi et planè demortuim: sive quod herbas frondësque primum enascentes carpant, vorëntque avidissimi indigena: sive id fiat iratæ, Cereis impeca
tionibus; quam ferum, dum filiam jam nuper amissam per maria per terras solicitè disquireret, incidisse in hanc insulam, et in ejus scopoloso litore naufragium passam fugisse, ac præmide diris devosisse hanc terram, ac jussisse ne quid istic deceperse nascorur.

Incolarum nemo sedet hic volens; sed exilio e amôs suos ejectus. Hi omnes colore sunt fusco et subpallido: curte durâ, compactâ, et elephanti more hiulcâ: omnium, quos sol vidit, mactavit; ut συνελέψιν tibi aliquod novâ cûte obtectum, aut hominis æbrae referrat quis horum cadaverosus hospes.

Videbis hic alium muscis insidiântem; vermiculæ alium: nec desunt, qui terræ eutem radunt cultello, ut abdunserant herbarum radiculas. Quin et sibi mutuò, ubi lieuerit, procer sunt: quod

* Cagastrium vox est Paracelsica, opposita Iliastro: et nos pœnunt: à καγάστρυ.
à se prudenter factum Aristotelici régulá defendunt; etenim, crescenté hospitum numero, necesse est crescat rerum omnium indigentia: nec quem liberat advenam novitium, nisi vel robur, vel maciléntia.

Fabri ferrarii férè sunt omnes: quanquam et Pamphagones philosophos huc omnes ac medicos relegent, et Hispani omne genus libertos.

Terribilis formæ bestia per hujus insulae deserta passim oberrat. Nuchtermagen * vocant, ἄπειδολος; quæ horrendissimo latratu cælum implet: quem sonum qui semel duodecim horarum spatio non audierit, surdescit illico; ter vero qui audierit, nec quid prædæ objecerit ante horas duodecim, moritur.

Alia hüc animalia, præter lupos et Cercopithecos † caudis aliquantulum curtos, nulla vidi.

* Composita vox à duabus Germanicis: Nuchter, "jejunos," et Magen, "stomachus:" unde Anglicum "Maw;" g resoluto in w.
† Cercopitheci caudas suas devourant, famis impatientes.
YVRONIA*,

ALTERA CRAPULII PROVINCIA.

CAP. I.

Ingenium Populi.

YVRONIAM aggredior: cujus uemo accuratam à me descriptionem exspectet; neque enim australius sum illorum urbes invisere, donec jam obtenebresceret, cum jam civis somno vinoque seputi.

Quid metuerim, mihi rogas: neque hoc invidero lectori; Burgo-magistrorum largitatem; quibus in more est adventantes quoque hospites nescio quot vini confessi excipere, adventuque illis munificentissime gratulari, publicis impensis ac nomine civitatis: quos ehibant ipsi omnes necessae esse, ni ingrati, et, quod pejus est, re-publicae hostes haberi mavelint. Metuebam mihi, ab hoc honore et periculo.

Regio est aliquanto major Pamphagonia; tantoque intemperantior, quanto illae opulentior. Latitudine utramque Germaniam vel adaequat, vel sanee superat.

Nulla regio est, ubi vel uberiis proveniant uae, vel feliciis; adeo ut, qua singulis Europæis gentibus propriis sunt, Germaniae albores et tenissimæ, Galliae rubicundæ pauloque fortiores, Hispaniae colore medioxumæ, virtute generosissimæ, omnes istic abunde crescent.

Temperie aliquantulum à Pamphagonibus discrepant: illi calido et sicco delectantur plurimum; hi, calido et humido: illi proinde culinarii et furui; hi, cellularii et rufi capuliani, à vicinis joco nuncupati.

Neque minus ingenio: tanto, enim, Yvrones illis disertiores sunt, quanto magis impudici. Ineunte quidem ætate, plerique omnes ingeniiosissimi sunt: provectione vero, et præsertim decrepità, ita obliviosi, ut vix sui nominis meminerint.

* "Terra ebriosa."
CAP. II.

Ivronia tributa in suas partes.

Provincia hæc in tres * præcipuè comitatus ab incolis distinguatur: Oenotriam, vel Ponfiniam; Pyreniam, vel Zythæniam; et Lupulaniam, quæ et aliis Houbelonia dicta est.

Quod ad Ponfiniam, (vocabulo ut ego putabam corrupto, P pro B, F pro V, more Germanico mâle pronunciato) Meionium salsum flumen hanc à Pamphagonià scindit ab occidente; ambitque Ducis regiam: cujus, tamen, undas non quidem à mari derivatas putant accolæ, sed ab aëreo quodam fluore conflatas.

Continet illa in se multas urbes egregias. Hic, enim, in primis occurrit mihi Pampinolæ, vel Ampelolæ; viculus quintuplex, qui per Olmos se Colles pulchër diffundit, et usque ad Traubenam urbeculam, pro lateritiae materiœ colore rubicundam, porrigitur.

Inâ in valle, quæ Torcolia dicitur, Licoris elegantissimi fluminis nativum cubile est: per cujus amœnissimas ripas, plurimas vidi civitates, haec illæ undiqueque sparsas, non sine prudentissimo delectu fundatorum: Bacheram, Krugtopolin, Chytraam, Cadillam ligneo muro circundatam. Reliquus sanè orbis, quaquaquâ patet, flumen huic uni conferendum nullum habet: Danubius, Tamesis, Volga, Tyberis, Sequana, aut ille Guianorum Ralleana, præsto plane sordent: nam, prater limpidissimorum taciteque labentium fluctuum lascivos errores, aquæ dulcissimi saporis est; quæ nec optimo novit vino cedere, nec mellitis Turcarum poculis.

Peculiare quoddam piscis genus sibi vendicat hic oceani filius natum maximus, Pistrin minorem: indigenæ *Spukwall† vocant; cui mos est maximam liquoris mustei copiam e cavâ vertice in altum egerere: quern vicina gens scaphis excipit studiosissimè; domique adservat.

Hic inter decurrendum Faesseram, urbem hercule ingentem, oblongam invisam, divertit tandem per latam vinii cellæ planitiem, ad metropolin hujus provinciæ, Zouffenbergam.

CAP. III.

Zouffenberga, Metropolis Ivironiae, descripta; et, sub hâc, Ivroniæ habitus moræisque.

Zouffenberga, ignoto mihi nomine nisi quod sonum Germanicum praæ se ferre videbatur, colli supercedificata navasæculis apparat, qua-

† Hoc nomen indit Gesnerus huic pisci: nos “Whirlpool,” appellamus.
quavorsum aspicienti. Urbs valde celebres; et emporium, situs beneficio, commodissimum.

Ex orientali parte, dolorium aggeribus probò cineta: quorum etiam costis dominulae omnes obturguntur.

In ipsa portæ vestibulo, sita est a manu ad vesperam, ex inviolando legis præscripto, amphora pregrandis. Poculum Hospitale, sùa lingua vocant eves: cujus ause insculptum est vetus illud, "ibi". Quisquis ingreditur, aut totam ebit, aut sìstitur magistratui rationem contumaci reditatur.

Supernè sculpta vidi urbis insignia; hirundinem undo pedi inærentem, cum verbo justà positò, "PLENA QUIESCÒ."

Hic ego, perquam certè opportune, conveni hospitem jam urbem ingressurar, hominem peregrinum genti Loçanicum; qui se suà lingua "Cincinnemon*" nominabant. Is me sub vesperà clanculum introduxit; ac multa docuit, quæ ipse nullus reprehendissem.

Edificiorum et materia et structura non absimilis Pamphagonicis; nisi quòd anterior pars domorum vitæ continuà sic prorsis obducatur, ut ni undiquaque penderent tabernarum insignia, profectò in medià te vineà putares obambulare: spectaculum, hercè, non injucundum.

In foro publico, anéis suspenduntur catenis, singularum mensurarum exemplaria, sigillo regni ore summo consignata; juxtàque legum sacrarum tabula; quas etiam nos paulò post fideliter commemorabimus.

Nudi incidunt incolæ; nisi quòd omnium tempora pampineis corollis adumbrentur: cute, tamen, mirè depicta, veterum Britanlorum more: hujus, quidem, centauri; illius, tragelaphi; alterius, columbae, altiss bibaccissimi. Est et quem cernas amphorae formà tam artificiosè superinductum, ut brachiiis lateri incurvatis vivam jurares amphoram. Vidi et qui balænam ita pulchre referret, ut, illo vamente, nemo non putaret et hunc cetum, et quod ejecerit oceanum.

Ardebat mihi animus publicum convivandi morem, clàm civibus, intueri. Cui demum annuit hospes: quanquam non sine plurimis, isisque seris periculorum præmonitionibus, morìnique documentis: quibus ego probè instructus, ad praetorium, ubi convivía solent agitari sub noctem, unà cum fido duce, me contuli.

Confluent discumbúntque, eodem planè more quo Pamphagones prius; nisi quòd istic plus pectorum observavi, fercolorum minus. Vase duplici stipatur quie ex utroque latère: matulà, quà urinam; trullà, quà vomitum excepturus est.

Initio, quidem, libant Baccho; communi deo: non illò more, quo Romani olim, paulò vini diffuso huni; sed longè religiosiore. Juxta summum mensæ Bacchi statua erigitur, tenentis dextra quidem ingentem crateram; dun, præ nimió pondere, quod Virgilius olim, fessè subvenit lèva sorori. Huic sacerdos, supplicum con-

* Itala vox, à sono destillantis vini perita.
vivarum nomine, cadum vini (neque enim minus capit) jugiter infundit: quod, per cavos quosdam tubulos, veluti tot venas ad os usque et femoris juncturam derivatur; atque ita erumpit, quasi vatum simul et evomere et mingere videretur. Hae autem illis clepsydra est, moderando convivio: postquam, enim, is egerere desiderit, istic ingerere religio est.

Dein, salsamenta non unius generis apponuntur; placenta satitate, haleculae, et salibus exsaschalciades, pernas plus quam Westphalæ, radices carduorum sylvestrium, anchoviae siti prioritandae.

Tum statim plena circumvolvunt pocula, sonantique vacua; ut vix demum statueres, impetanea fuerint ut evacuarentur illico, an exhausta ut implementur: et, ut Plautinus ille, scaphio, cantharis, batiolis bibunt.

Præbibiturus alteri, solenni cantiunculâ illum provocat: dein, dextris arctius conjunctis concussisque vehementius, pocolôque ori ejus feré admoio, rem aggregatur: et, post multas interspirationes, remissisque spiritus, et blandas sermocationes, ansam poculi non deserit, donec totum epotârit. Pari modo respondet alter *.

Mensa secunda ferculis non ita magnis ac opiparis instruitur: quam etiam novâ potione contemperare solent.

Demum et tertiae rarissimo fruticum apparatum pulchrè instauratur: quâ feré finitâ, mappâque jam provolutâ, magister ceremoniarum, clarâ voce, Eclectibitis ter præeconatur.


Cum unus e convivis, exutâ corollâ, flexisque genibus, velut votâ facturus, sextarium arripit: et, "Salutem," inquit, "Cagastrio potentiissimo Crapulæ Archidueci." Bibit, anhelat, respirat, eructat, sermocinatur; donec, post certa quædam intervalla, totque haustus quot nominis suo literæ, fundum inverterit: quo facto, corrobice; et, quod Horatius, "mero tinge pavimentum superbo."

Sequitur a summâ quiesque; isdemque pocolo, facto, et gestu fidum se comprobant civem ac benevolum; quodque mavult, strenuum potatorem.

Assurgit statim alter; et, "Bene vos," inquit, "bene celaberram et augustissimam Zouffenbergam:" clarèque interrim ructat, incurvato genu, bibit, ehibit: nec quis audet non sequi. Tertius Yvroniae nominat honorem, procerisque: unicuique suppedit aliquid, quo reliquis pelliciat ad novos haustus.

Tandem, cum una aequæ pocula potitavit quiesque, quod splenem mihi movit maximè, post hæc seria, ordine suo pœtam † agit unus-

* Exulat hinc illud Græcanicum, in veterum etiam Romanorum convivii usurpatum: Ἐκά ρωτε τίνα, καὶ τελα τίνα, καὶ μή, τί ἐστι, Plutarch. ομοιος. decad. 3. Athen. lib. x. Plautus in Sticho.

† Verè deistorum quopiam dixerit Horatius: "Aut insanit homo, aut versus facit."
quisque, musis omnibus invitis, solius Bacchi numine, ac ἑπθεόνῃ: argument, scilicet, antiqui moris, cujus meminit, in Symposiaca, Plutarchus, cantilenam quisque suam modulatur. Instar lyric era portamento insonans cultellum: et pulsatum est, aeripol, harmonice. Alter aniceum suam laudavit: alter Dionysii virtutem praeieavit: alter quae res sibi cum uxore domi erat, propalavit; ut succurrerit mihi statim illud vesus Laberii:

Eebriolati mentem hilarum accipient.


Interim, dum haec fuit, quot ora hominum, tot discrepantes affectus conspirissizes: hunc, præ mero amore, socio allachryman- tem; illum, oscula libantem proximo; alium, in risus inmodicos solutum; alium, devòtâ mente, Baccho provolutum; alium, cui poculum * non citius allatum est, stomachantem, jurantemque centum mille diabororum myriadas; alium, nutantem et simul ore spumantem.

Ab initio autem convivium, quoniam ita lubricâ sunt plerique memoriâ, ut officii sui facilè obliviscantur, adsidet paulo altior notarius publicus, Auffeichner, qui haustus quisque in tabellas velut acta publica refert; quid quis, cui propinaverit, sedulò describit; finitâque cœnâ, modò quis auscultando fuerit, recitat.

Trinkenius, Bibulo 3a congia.
Bibulus, Oesophagio sesquiamphoram.
Dipsius, Leinio 2. sextar.
Drollius, Biberio totidem.
Zaufenius, Saturioni semicad.

Si quis demum officio defuisse reprehendatur, modò solvendo sit, adiuec satisfacit: sin minus, ineunte convivio, non sine magno se fremere tenetur liberare.

Perfecto jam catalogo, elepsydrâque exhaustâ; "Illud verò unum," inquam ego, "paulò soliciiorem me habet, quò isti com- modè deducendi sint domum." "Facile id tiet," respondet hospest. "Vides funes illos, qui tot ferreis annulis istic in foro alligantur? Hos cautiores ministri, quibus ante finitas epulas pocu- lum libare piaculo est, vix etiam sibimet susci confidere, foribus herilibus affixos, novum Ariadnes filium sequi, rectâ domum unà cum suâ mandrà remeant, quantumvis illum nocte." "Sed quid, si quis funem interea moverit loco?" Subrisit ille; "Et quenquam putas hoc noctis," inquit, "ita agere excubias? Novimus, tamen, hoc factum aliando. Tum is et domum petit et uxorem non suam: quod, tamen, ipsa, fortassì æquè temulentâ, non ante cras-

Ab hoc more, proculdubio, petitem est illud Græcorum, Διαγραμματιστή τώ Σπόματος ἀφ’ ἁρπαγ.signals: Ut interpres Aristophan, in Avibus, Nonius.

* Ἀγριμηδία τη τω πόματος ἀφ’ ἁρπαγ. χορηγία: ut ille de Elephantis.
tinum meridiem persentiscit; tunc, autem, quod nescientes fecerunt, rident scientes. Certò, enim, ipsis persuasum est, “Non peccare quicquid, quis facit ebrius;” quia non ipse, sed Bacchus id perpetrat.” Occurrebat mihi, tamen, illud Luciani, quia δε' ο Δίόνυσος ποιεῖ τὸ δὲ άκετρον τῆς τόσεως.*

CAP. IV.

Equites Aurei Dolii: Legésque Loci.

In prætorio etiam urbis suspensum vidi aureum illud dolium, quod equitibus hujusce ordinis nonum dare solet: nam qui ter istud sobrius siccaverit, eques exinde creatur à Duce; donaturque tardo insigni dignitatis.

Neque contemnenda sunt horum equitum privilegia: ubicunque enim sunt, et mensa dominat ur et tabernis. Vinum cujuscumque generis gratis afferi jubent; et modum cuique præscribunt potandi.


Habe demum, Lector, Zouffenbergæ, sed et Yvroniae totius leges: risumque, si potes, tene:

Pomeridiana fides irrita esto.
Pocula nemini sua santo.

Qui meri aliquid ejecerit cottaabando præter spumam, semet incurvæs effusum liquorem linguæ absorbeto.

Propinanti respondet quisque codem poculo modoque, quo erat provocatus: qui secus fuxit biduum sitiat.

Pocula semper vel plena sint vel vacua: dimidiata qui vel apposuerit minister, vel conviva tulerit, reus est læsæ societatis.

Ebrium qui sobrius percusserit, intestabilis sit: qui sobrium ebrius, absolvatur.

Quisquis ebrium sobrius spoliaverit, vino interdicatur in perpetuum: qui interfecerit, siti pereat.

Qui siccam salutem praecatus fuerit Crapulæ Imperatori, læsæ majestis damnetur.

Naturæ vel morbo abstemius, exesto.
Rectilinearis pressus à cenâ, scelus esto.
Quisquis triduo in urbe manserit, Baccho sacrificet.

* Lucian. Dialog. † Vel Helotarum Laconicorum more.
Civem qui uincuaverit meæcum aut furem, ferat impunè; qui abstemium, in jus vocator.

Qui vinum aqua miscuerit, ad caninam mensam damnator.

Qui Bacchum juraverit, nec servaverit fidem, intestabilis est.

Qui poculo alienum petierit iratus, et vel quid vii effuderit, vel vas ipsum fregerit, proximo dic poculis et manum et labra abstinento.

In vestibulo praetorii scriptum reperi:

"Hæc domus est læra semper bonitate repleta.
Hic pax, hic requies, hic gaudia semper honesta.

Inscript. Stilliard."

CAP. V.

Artes et hellandi mos Yronibus.

Lippi ferè sunt omnes, et paralytici; strumâque insignes nobili, quali superbiunt Alpium et Pyrenæorum coloni.

Pictores longè optimi sunt, dum tremulam facit manum ebriosa senectus: ut meritò hic illud cogites Luciani oios av υνήφων καυτος ην,  自动生成的文本结束。
Exequiae Burgomagistri. Bacchi Sacrificium.

Illà ipsà nocte, quæ testes nos habuit convivii, quidam è burgomagistris, cujus aedes in altiore colliculo sitæ erant, è fenestrâ excidit; quam is, parum sui compos nec benè palpans, ostium putâtat; fractâque cervice, statim expiravit. Cujus exequiâs, magnà cum pompâ luctûque, celebratas vidi. Pullo se quisque colore tingebat; proque serti pampilceis, cupressea induebat. Cadaver impositum nun sandapile, non pyrae; sed dolio semi pleno injectum, in putoe vini pleno non tam sepultum quàm submersum est: nam, ubi Romanis in more erat pyras altiori glebas turis, ut loquar cum Lucrècio, et omne genus suaveoleium aromatum superinvertere, hic urnulam quisque vini infundit tumulo, mortuóque valedicit. Statua illi erecta in medio Bacchi atrio, inscripta illorum lingua hoc carmine *:

"Non patuerè fores: patuit quæ nocte fenestra,
Janua mortis erat, janua honoris erit.

Biduum ego istic tutus mansissem, cum ad me hospes, "Heus tu," inquit, "latuisti probè, hactenus; sed tertium si adhuc diem egeris, necesse est Baccho sacrificies: illa mihi cura incumbit: sci licet, vi in tuam gratiam pejerare malim."

Cui ego: "Et quis illæ mos est, quœso, cui tam necessariò parrendum est? Id, si semel cognovero, aut diutius permaneatur faciam, aut hodierno discessu hoc te metu ac periculo liberabo."


* Et illud,

"Vina dedere neci G. vina sepulchro
Funde; situm nundum finit atra dies."

Senæ in Templ. S. Dominici. Adhuc et tertium:

"Vina dabant vitam; mortem mihi vina dederunt.
Sobrius auroram cernere non potui.
Ossa merum sitiunt: vino consperge sepulcrum;
Et, calice epoto, care viator, abi.

VALETE POTATORES." Script. Senæ in Templo S. Spiritus.
CAP. VII.

Pyraenia vel Zythænia, et Peregrinatio ad Sacrum Utreum.

Iam ego jam solus aquilonarem plagam versus: et, à tergo mihi relictì Schaum albido flumine, perveni ad Kotzungam; villam omnium quas vidi tetterrimam, oldissimam.

Jamque in ipsis Ponfiniæ terminis, Validolium salutavi, satis commodam iitidámque: in quâ, tamen, fontem aut fluviumnullum animadverti; ut audio, ne vinum nymphis adulterari possit.

Id unum quæror, cujus monitum volo lectorem; ita profiscicenti mihi molesta fuisse pocula, ut cruces Italæ et Hispanæ solent festinanti viatori: quæ ad tertium quemque lapidem sub sacro fornice plena disponebantur, quibus illibatis perseverantibus fas non est illâ praeterire. Conveni, tandem, viatorem, vîlissimo ac villoissimo sagulo superindutum, fronte ac pedibus nudum.

Ego statim quò tam grandi gradu tenderet percontabar.

Cui ille, "Peregrinationem," inquit, "longam suscepi ad sacram utrem Schlauchberge."

Miratus novum urbem nomen, itérque inusitatum, multa rogabant, de regionis urbisque situ, de consili ratione, ac utris denique illius virtute: tulique responsum:

"Schlauchberga urbs est in ultimis ferè Pyraeniarum finibus et Lócaniarum, ab utrâque regione celebratissima: in quâ, praeter alia colenda dissimiae religionis monumenta, ades sunt Bacchi Pyrodì: Capellam Ardentem vocant: non, ut in alii regionibus, adulti, barbaritique; sed embryonis: illâ ipsâ formâ, quâ totus ardens à Semeles utero, patre obstetricante, olim ereptus est: ex arduâ rupe excisæ. E quarum secto, pyropis aureisque flammulis magnificentissimis ornato, ut castracate in nescio quod Indicum mare, guttæ perennies fluentes tepentisque liquoris in utrem subjectum continuo fluxu desstallant; quem supernè ferunt tantâ virtute imbutom, ut quisquis piè devoteque ex eo largius hauserit, namquam deinceps, aut ante medium noctem sitire, aut ante meridiem inebriari possit. Id, verò, utrunque mihi homini publico, multum facessit negotii: qui neque ad medium usque noctem dormire possint, quin præ nimià siti surgant; neque manè surgo, quin ante meridiem gravissimo somno premar ebrios. Hunc ergo in finem, nisi quod paulum aude ibaverim hodie de pura fonte, per triduum hoc situculosus incedo, ut
tanto plus mercear de hoc igneo numine: nec quis, aut mihi sic amicto, aut meo cuicunque comiti, polum autem audet obtrudere importunitu.

Ego amplexus avidè oblatum mihi tam opportunè privilege; et comitatum illius, et patrocinium obnixius efflagitabant.

- Tandem, ubi non parum viæ garriendo transegissemus, mutatam soli faciem animadvertis, in quà nunc simus regione sescitor.

Hic inquit, "Ex quo latam illam paludem tragiemus, Methium designans lacum, tractus est Ucebatius; proximior Pyreneæ regio: non æquè culta, sed multè felicior nostrâ Oenotriâ; sive terræ virtute, sive æris tempiem spectes."

Subolebat mihi, accepto quàm primùm nomine, et origo vocis et ratio: quod ad βαθος usque soliti sint epotare; vel ab ēc τυ σκευος βαθι: quàm verè, judicent australium linguarum peritiores.

Sanè, populus perquam sordidus et inhumanus; nec, nisi ebrius, unquam non ferus et truculentus videbatur: qui tamen mihi, ut superstitiosissimi sunt, comitis tam religiosi causâ, satis favabant. Primam quidem nostræ, in publico uberculæ cujusdam obscurioris xenodochio, transegimus: satis pol quietè; hospites, enim, omnes ebriałatos, xenodochio, volens ad berga? quis stat; ulna per oceano bus tissimum quantum adjunguit versi tentat casuri dormit uiuiim iacessitus sterntuntur in in Tandem, Subolebat Hie ratio comitatum Sane, Pervenimus, "Ego, Sed non quieta terriE;!gitamur. Non qui, inquit, amplexus taceo. et sive: proximo, hie interveniente, requiem in puppi reliqui, ubi Pyraeniae vere, mihi, accepto hac iam ac variis, nos decidit; populus iri-inf, non est, "perven'emus." aut quamque nos sociis postquam quamque ille, Restat his litora" mihi, jam illis, cuiusdam cuiq; aut socio amisso non fuerit epitulatus: cui ille, laccisitus ingeminato verbere, pariter respondet: alterutri se parti adjungunt reliqui; volant hac illac minaces remi, jam in fustes con-versi; et nunc non amplius undam, sed auram verberant: facilè sternuntur humi, quos Bacchi priorès ictus ultrà præcipitantis. Victores duo, neque jam plures supercerant, serè pertusi tantæ eladis, in nos irrimunt, tervè intuentes; nostrâque causâ hac omnia eve-

* Virgil, Æn.
nisse clamitant. At nos, quibus pudori visum est a totidem ebriis
superari, procumbentium armis instructi, impotens par hostium fa-
cile subeginus, armisque spoliatos ligavimus: ipsi nautas cegimus: 
quim et cymba ipsa, quasi non minus ebria, nutabat hac illac; ita
ut, nisi siccior nobis venti aura ab Αεολio utre opportunius emissa
flavisset, et navim planè invitam rectà promovisset, hic nos miseri
renges spem omnem unà cum cadaveribus nostris obscurè sepelis-
semus, neque unquam religiosus iste comes Bacchi sui utrem in-
visisset.

Inter navigandum, quod unum silere nequeo, oversabatur oculis
nostris, procéli à sinistris, insula quaedam alta et nivosa; aliquantò
borealius: cujus nomen rationemque petenti responsum est:—

"illa Glacialis Insula nominatur: quò Bacchi, jam imberbis,
ut iratae novercae supercilium fugeret, à patre relegatus est: 
quem cùm inhumanitiùs tractassent, tandemque vi et armis abegis-
sent incólæ, iratus pater terram jussit perpetuis nuc aec tenebris
operiri."

"Sed unde funus ille, quem à longinquò videmus è montis ni-
vosìi cacumina erumpentem?"

"Mons," inquit, "Sacer Dionysii: in cujus igneis visceribus
expiri ferunt illorum animas, qui òniìs sobriè temperantèque vi-
viron, aut illi manus olim violentas intulerint. Hic scilicet pênas
dant infelices umbrae, assiduèque cruciantur; donec quis amicorum
superstitum, Capellam Ardentem inverterit, et inegà illà, aquà in tu-
mulum effusà, manes liberaverit."

Subrisi ego: jam mihi visus cantatissimi illius Purgatorii origin-
em explorassè: ut frustrà sit Odilo ille Abbas cum Monachis Clu-
niacensibus, qui in Εναe Monte istiusmodi animatorum expiatorum,
600 abhinc annis statuerint *.

Appulimus, tandem; urbémque inuenimus satis quidem elegan-
tem, sed utribus vasísque coriaceis stratum, tectam. Nec artifices
ullos hic vidisse memini, praetereutus utriores: ut jam tandem
quid de coris Pamphagonicis fieret, satis intelllexerim. Cujus rei
rationem sic habe: Incolae non mero utuntur, ut Yvrones reliqui;
sed aquis quibusdam lambicatis, vino fortissimo commistiis, quorum
tanta vis est, ut fragili hoc vitro contineri nequeant; quapropter
thecas sibi hujusmodi comparant, resinà picéque firmatissimas.

Cives nùi sunt, plerique, lippi, iracundi, invidi, suspiciosi, tre-
mente manu, gressu dubio; et, quod me terruit maximè, meras
flammae et bibunt et spirant: quantum, eunim, nos istic aque, aut
òmmissinæ cervixia; tantum isti hujus calidissimi liquoris infundunt;
ut quoties aliquem viderim istorum, non potuerim non ignei Dra-
conis Franeerensis meninisse.

Ego, igitur, qui modò aquà percílitabar, nunc mihi magis ab in-
cendio metuebam. Comiteim, ergò, meuni Baccho suo supplianti-
em, præcordiis meiis longè mièius consulturus, deserui; et ab
urbe Vulcani Cyclopúmque, potius quàm Liberi Patris, me proximo
mane subduxi.

* Anno 1000.
Jamque dum per extremas Loçaniae oras reditum meditabar, visurus Houbeloniam, tertiani Yvroniae regionem, ecce me subitò adorta est armata vis Viraginensium, cinxit, cepit, rapuitque miserrimum erronem, per immensum iter, ad caput regni Gynæcopolin.

Nolo tamen ægrius ferat lector, quod intacta mihi hoc casu remanet Yvroniae pars reliqua: nam, ut mihi narravit nuperus comès, et hæc omnium ignobilissima est, et parum discrepat a cæteris; nisi quod Houbeloniis minus generosa ebrietas est, magisque belluina.
LIBER SECUNDUS.

VIRAGINIA, VEL GYNIA NOVA.

CAP. I.

Situs Viraginie; illiusque Regiones. Terra Faeminarum.

GYNIA Nova *, quam alii corruptâ voce Guineam appellant, ego verò Viraginiam, illíc sita est, ubi geographi Europae Psittacorum Terram depingunt. Ab aquilone, Loçaniam huic genti inimicissimam; ab austro, Frugionam; ab oriente, Moroniam Mobilem et Felicem, attingit.

Terra prosectò ferax; sed malè culta.

Regiones sub se multas amplásque continet; ingenio simul et moribus valde sibi dissonas. Præcipuaræ sunt Linguadocia, Rixatia, Ploravia, Risia Major et Minor, Aphrodysia, Amazonia, Eugynia: à quibus non procul abest Insula Hermaphroditica. Harum ego quasdam peragravi planè invitisimus.

Superat reliquas longissimè Linguadocia: in quà plurimæ sunt urbes celeberrimæ: Garrilla, Psudium, Labriana, quam interluit flunmen ingens: Sialon vocant accolæ, quod ita sepe tument, ut in tam vasto canali vix possit contineri: et sanè depressior pars regionis, quam Mentyrneam Vallem nominant, hinc inde periclitaretur quotidiem, ni sagaciiores incolæ osseo aggere ripas bene nirent.


Quid, ergo, de me factum, inprimis referam; ac, dein, quæ de novâ gente dicenda sunt, ordine meo prosequer.

* Guineæ Nova describi solet extrema pars orientalis terræ Austr. incognitæ, proxima regno Mâletur et Beach, hic nos et Guyniam finiximus.
CAP. II.

Quid mihi factum à Gynaecopolitis.

Quam primum me dura viotrices, ò Loganicis finibus raptum, in forum deduxissent, campanulam illico pulsârunt: quâ semel audita, convolârunt avidâcis cives; meque hic in procinctu vinctum curiosius intuentur: dum una rapticum nostrarum, quæ tunc, ut videbatur, ducem egit, dato, uti opus erat, silentii signo, reliquas alloquutae est.

Qui sim, cujásve, nescire se: solummodo in tarn perditâ regionis finibus me deprehensiim: monetque, ut, tot tantisque Loganensium injuriis lacessitae, de serâ tandem vindicia cogitent; ferantque de me judicium.

Ego gentem meam rationé:meque erroris, quibus potui verbis ac gestibus, significabam; me rerum Loganinarum prorsus ignarum; et ex illis esse, qui ipsarum et sexui et genti benè semper voluissent; indignum esse harum clementiâ et justissimi regiminis famâ, peregrinum insontem, nihil unquam de ipsarum sexu malè meritum, indicât causa, damnatum iri.

Movit illas non parum tam supplex oratio, tamque non fucata species veritatis: vicit, ergo, demum tutor plurimarum sententia, vinctum me scilicet in prætoriano carcere, Gynæcio, servandum, donec et patria mea et peregrinationis institutum sequat ei constiterit.

Hic ego et longam et miseram servivi servitutem: neque, ni me patriæ meæ (qua meritò per terrarum orbem Fœminarum audit Paradisus *) nomen servasset, vivus hinc demum excessisset. Enim verò, Loganicos, quotquot deprehendunt, vel suspendunt vel vilissimis officiis in hoc infami carcere deputare solent: sic nimirum ulteriogradianus illius gentis injurias; quæ tametsi salacissima sit, et in venerem propensissima, pueros tamen ardet solos, et putanas, fortissimæ mulæ et jumenta: uxores vel omnino negligité, vel nimis suspiciosa curâ et zelotypiâ sollicità custodit. Quot ego hic non ignobilium captivorum classes, ad Herculea pensa senescentes, lanam carpen tes, staminâque torquentes vidi!

Liberavit me, tandem, patriæ principísque iam olim emeritæ sacrosanctum nomen; non tamen solutum prorsus et injuratum. Tangenda mehi, scilicet, Ara Junonis; et publicè danda fides, me leges subsequentes inviolatè observaturum:—

Me nihil unquam mali nobilissimo sexui, vel verbo vel facto, machinaturum.

Fœminam loquentem sermone meo nunquam interpellaturum.

Domesticum imperium me ubicunque sim, fœminæ concessurum.

* Gallic. proverb. "Angliam, fœminarum paradisum, servorum purgatorium, infernum equorum."
Me nunquam in Locaniam rexiturum: agitatur, enim, apud illas vulgari proverbio, "Plurimos hunc appellere bonos viros, discedere malos maritos."

Plurium amores me, ne vel gestu, simul ambiturum.
Nihil quicquam proditurum secreti.
Nihil unquam uxori, quod ad cultum ornatumque spectâtir, negaturum.

Ingenii, et formar, et facundiae laudem me fæminis altò daturum; et ab omnibus detectantium calumniis vindicatum.

Suscepi in me labens omnia: neque durio rem certè conditionem facilè respuissem, discedendi studio. Ita vincula etiamnum calamo meo scribentis injecta videt lector; ut omnia fas non sit mihi jurato eloqui. Quædam non mala licebit: mala non liceret, vel injurato.

CAP. III.

Forma Regiminis et Electionum.


Parliamentum istic habent ferè perpetuum; in quo majoris momenti negotia pertractantur: ut Desiderius noster, si jam superesset, factum agnoscet, quod sœminas tantopere petentes introducit*. Id, verò, necessæ est, propter legum latarum incertitudinem: licet, enim, postero die plebiscita quævis pro arbitrio retractare: eodem non licet; ne sibi parùm constantes viderentur.

Suffragis quidem pares sunt universæ cives; non tamen dignitata: certo enim praefectorum numero, quas Centum-Viras appellant, urbes precipuæ fasces tribuunt. Neque verò natae sunt illæ: rerum dominae, sed electæ; uti aliqua videbitur, pulchritudine et eloquentia, sola enim hac duo in omni electione spectantur, eminere.

Olim penes populum erat eligendi potestas, donec ex eo quod unaquaeque semetipsam suo promovit suffragio orta confusio laudatissimum hunc electionis morem antiquaverit.

Exinde decreetum est, ut illæ solæ judices sedentem tam invidioso litis, quæ se neque formosas neque disertas profiterentur. Quo factum est, ut, concurrente sepe populo, ne una comperta est in tam frequenti spissâque coronâ, quæ electricis locum occuparet; dum prosectiores ætate non minus se putant facundas, quàm juvenculæ elegantes.

Tandem, visum est hunc honorem duodecim ex annosissimis è

* Erasmi. Colloq.
vico Vetulonio * matronis deferri: quem etiam superbo praetera
titulo prudenter auxerunt, ut eo libentius expeteretur. Neque illis
praeter titulum deesse potest, quod a senibus plurimi solet esti-
mari, rerum omnium affectuosa: ita, enim, Noctiae Lauriotaet vo-
laut undique, ita donis certant ambitiose puellae, captantque ingenti
pretio venalem judicium gratiam, ut nec forum ipsum crediderim
aut corruptus aut opulentius.

Pro sceptro, fascis usque, aut securi, Plume istis, et Specula pre-
feruntur, maximae molii: que vel per vicos incedentes non desinunt
intueri; et horum consilio, capillos, ora, et gressus ipsos compo-
nere.

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**CAP. IV.**

*Viraginensium Origo.*

PAUCISSIMÆ Viraginensium istic natæ sunt: sed aliunde a quibus-
cunque orbis terræ regionibus huc confluent, que aut propter ni-
miam in maritos ferociatem pulse sunt, aut propter nimiam mar-
torum inclementiam et zealotypiam sponte exulfrunt.

Quotquot maritorum suorum dominæ, injusti imperii causæ è fini-
bus suis una cum viris ejectæ huc appulerint, in extinis regni oris,
illæ presertim parte quæ Gynaudria vel Amazonia dicta est, urbes
munitas incolunt, militisque agunt præsidias.

Exsules, verò, spontææ, que imbelliores plerunque sunt et ani-
mi mollioris, in ipso regni umbilico pacem colunt et formam.

Neque est quod speres rempublicam tam incertæ originis ali-
quando præ civium paucitate desituram: tot, enim, huc indies ag-
gregantur ultroneæ, præsertim municipes, ut verendum sit potius
ne nullus brevi reliquis futurus sit novis civibus commorandii locus.

Ego certe malè metuo, ne ubi istiusmodi regio nostratibus feomi-
nis calamo meo innotuerit, vix utt domi mansura sit, proximi se-
culi spem suæ fecunditate conservatura.

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**CAP. V.**

*Aphrodysia †.*

EXHINC, igitur, regiae urbis diplomate instructas, perrexie porro ad
septentrionalam Viraginae partem, que Loçaniam spectat, Aphro-
dysiam: terram, herclè, florentissimam.

Nec scio quot leucis ab Erotio vel Amantinâ proximâ regionis
villâ distabam, cùm jucundissimi odoris halitus nares mihi opple-

† Aristoph. † Terra lasciva.
bat; haud secus ac si pretiosissimae pharmacopolarum pyxides juxta stetissent: ita omnia hic seplasarios olent pastillos et delicias Golosingias. Reliqua taceo.

Hic funarnas vidì proceras, comptas, et, nil fusus gratiam formæ sustulisset, sanè pulchras. Quae omnes facie papillisque nudae incedebant; cæterum amictæ, sed materiâ levissimâ, coloribusque splendidissimis. Partes nudæ ita palam cerussate videbantur Moscovicicam more, ut jurares personam te videre, vel statuam, aut paretam; non humanam cutem.

Mulieres Desuergonianæ (illo gaudet nomine prima urbs Aphrodisia) vitreas colunt domus, undique pellacidas. Harum neminem, nisi frustra velis esse, donis quereris; nisi forte priusquam compta fuerit et ornamenta: nec quam in orro theatrove (hic enim diem terunt) nisi vel ridentem, vel canentem, vel tripudiantem cernes.

Non aranea muscis insidiatur magis, quam istæ viatoribus Lotharicis, quantumvis genti sue infestis: quæ quamquam et horum plerique ultrò se, quaestis gratiâ, istorum summament petulantia. Captos pelliciunt ad se primulum lascivis gestibus: deìn, exorant importantius: pretio, demum, agrediantur: denique, si nihil horum, vi cogunt turpissimæ libidini inservire: qui, postquam semel sui copiam fecerint, non aliter quam equi admissarii in secretiore stabulo custodiuntur, necio quibus radicibus Indicis philtrisque potentissimis saginati.

Has ego et odi, et fugi ocius; ne vel literarum presidia satis me tutum ratus: quibus prosecto nunquam ausus fuisset, ni formæ satis jampridem mihi conscius, spem salutis pudorique mei commississe. Profuit, ergo, semel fuisse deforme: ut vel ea, quorum causâ naturam maxime solennem criminari, tant aliquando, illâ sic sagacissimâ nobis prospiciente, vel non cogitantibus utilissimâ.

CAP. VI.

Insula Hermaphroditica.

Non procul à Guaone, ultimâ Moluccarum, inter Cap. Hermosam et Beach Promontorium, Insulam vidi Hermaphroditican; nec formâ, nec magnitudine, Monensi nostrati absimilem.


Sed et forma vestium composta ex utrique sexu propriis: nam qui plus habent virilitatis, à talis ad coxas usque viros referunt, reliquo corpore se mnimas: contrà, verò, quæ naturâ muliebri insigniores. Quod et in nominibus propriis, ne quid dissimulent, studiosè observant. Qualia sunt Philippomaria, Petrobrigida, Amarichardo, Thomalicia.
MISCELLANEOUS WORKS.

Serviunt reliquis adolescentiores, quotquot natos non et genuerint et pepererint.

Si quem est nostris deprehenderint naturae simplicis, hunc ut prodigiumum quiddam ostentant: neque seculis admirantur, ac nos partus bicipites, mutilosve, aut absque pudenda parte natos.

Se demum perfectam prolem naturae gloriantur: quae "cùm binas aures, nares, manus, oculos, pedesque binos concessit absoluto corpóri, cur minùs," inquit, "praestantissimum animalium dupliciter instructum voluerit? quin et si quis consulat mulierem aevi sacrae Cybeles (pol bene castis ritibus) peragente, aut verteris Romae, imò et novae famosissimos pedicatores, comperiet istos nequiter ambire, quod nobis sponte concessum est."

His se, aliisque foedissimis rationibus, mirantur homines non plane rudes: in quibus, pro corporis forma, tam cum muliebri astutia, virilem sagacitatem observabí.

Jumenta hic nulla, praeter mulas; nec feræ, praeter lepores. Pisicus ferè victitatis gens tota; praetérimque testaceis.

CAP. VII.

Amazonia, vel Gynandria *.

Reversurus per extremam Aphrodysiam partem, ejusque occidentalem angulum, incidi, prout lares me viales ducebant, in Amazoniam vel Gynandriam; unicum tam imbellis regni praesidium, adversus vicinorum furor et incursions.

Quoniam vero præter Locáncos ab adiacentium nemine periculum sibi putant imminere (quippe Frugiona, pacifica gens, ipsas irritare non vult; Moronia non potest, si velit maxime) hic fit ut praesidiarias urbes Amazonum, in Orientali Locaniae vestibulo colloca- verint.

Ubi tacere nequeo quantum me spes mea fessellerit: conspecto enim semel virili habitu, non parum gestiebat nihil animus ne quiquam sibi sugerentes illicio, me molestissimas Viraginias oras evasisse. Sed illusium externa incolarum specie docuit eventus: hic, enim, braccatae incédunt fœminae, barbásque prolixas alunt; viri quique stolati et imberbes: qui lanificio strenue incumbunt domi; dum fœmi- nœ rei rusticae operam dant, et militari.

Pepuzia hic urbs et antiqua et magna sedet: unde fortassì orí olim Pepuziani hæreseos † jamdudum damnati, qui mulieribus imperium et sacerdotium commissum voluerunt.

Non ita Barbari suas mulieres vel Aristotelis ‡ aevó tractabant, vel etiamnum tractant imperiosè, ut istic fœminæ viros. Miserebatur certè tanta servitutis. Nihil induere, satagere, eloqui audient boni

* Anglis, "Land of Shrews." † August. lib. de Hæres.
‡ Aristot. Politi. 1. c. 1.
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virì, injussu uxorum: nec quo exire, vel ad necessaria naturae munia, nec quem contueri aut alloqui, nisi veni à priius huiiimè im-
petrà. 

Id quòd hodiero die sanctiùs, quàm olim observatum didici. Cui 
rei rationem hanc ferunt esse: quòd virorum cordiatìores quidam, 
pertæsi jam serò tam ignavae turpisque servitutis, consilium inquis 
statà quàdam nocte fœminas clanculum adoriendi, secretàque strage 
gravissimum hoc jugum excutiendi. Quod quidem juxta coujura-
tionem hanc feliciter evenisset, ni meticulosus quidam homuncio, 
cui subirata conjux ob officii alicujus neglectum verbera minitata 
est, ut supplicium evaderit, totam consilii rationem sub vesperà 
patefécisset.

Sedent mulieres, dum viri ministrant: dum expurgiscuntur, dor-
mìunt: dum plorant, rixantur et verberant. Albo lapillo dignus 
est ille dies, cui isti salvà possint cute valedicere. Visus mihi fu-
sem denuo inter Turcica mancipia versatus, ni me habitùs discrimen 
turpioris servitii monuisset. Vaì, quale spectaculum erat in virili 
manu, colus ac stamen; in muliebri, pugio baculiusve! Dissimulavi 
tamen, ut potui, pudorem; animum studiosè applicans, ut omnia 
cognoscere possem, nihil pati.

Si qua clementiore ingenio muliercula mitiùs egerit cum viro, ac 
remissùs; statim, ut hìc delatrìcum plena sunt omnia, desfertur ad 
seunatum, lèseque majestatis inccusatur: Crimen illi intentant vici-
næ, non sine magnà et animi commotione et contentione vocis. 
Quòd si res vel levissimis indicìis innotuerit, hoc modo rea pleci so-
let: vestem cogitur mutare cum viro; sìque amicta, raso capite, 
prodire in forum: ibi totò die stat in editiere loco, omnium specta-
tricum convitiis ac cachinis exposita. Neque vir ipse hanc auda-
ciam feret impuncé, qui tantùm sìbi à mulière oblatum favorem 
non modestè recusàrit: uthi illa tandem domum redierit, luto, lotio, 
contumelii maculatissima, vestem non antè deponit, quàm erut-
tum ostentaverit baculum, quo viri sui caput validè comminerit.

Uxorì suæ quisquis supervixerit, aut ancillam ducat oportet, datà 
prìus observantiae prioris fide; aut proximae matri-familias in man-
cipium cedat: quoniam nemini virorum rebus domesticis quamlibet 
suis præses liceat. Dum peregrè proficiscetur fœmina, vel militiae 
causà, vel negotiationis, vel denique voluptatis, ancillae aut filiae 
mandantur claves, et cum clavibus imperium: cui si ille semel obstre-
pere ausus fuerit, dat ò fearful reduci; ni, precibus multìs aliisque 
quibuscumque officiis, silentium vicariae domìnæ impetràrit, conci-
liàrit gratiam.

RARIUS ad ejusdem thori consoritum admittuntur viri; quando, ni-
mìrum, lubitum est uxorculis: sapit hoc silicet, ut illæ qui-
dem putant, nimium familiaritatis. Ni, tamen, singulis noctibus 
antequam inculuerit domiùae lectus è procetone surrexerint, ac nu-
do pede ascenderint, terque levi manu pultàrin fore, summissaque 
voce obsequium suum officiosius obtulerint, posterò die vapulent.

Contra morem nostratìum, capillos tondent, ungues alunt. 

Sunt inter illas, quæ artem gymnasticam et exercènt et profiten-
10.
tur: quà quomodo dentes, ungue, calces bellicosissimè gerant, ostenditur: denique faciem excoriare, oculum ernere, mordere lacertos, aurem perfodere, vellere barbam artificiosius, et præceptis docent et exemplis.

Vix crederes quàm illic domi nitent omnia: ubi, tamen, omnia lavant, verrunt, coquunt, parant viri soli: ut hinc satis apparet, viros officia domestica recusare, non quod ista tractare nequeant, sed quod se minùs decere putent. Nihil ibi sordidum vidi praeter virorum vestimenta; quæ profectò præter modum squalescunt, ut non minus ipsi se negligant, quàm à fœminis negligantur. Foris, tamen, et agros et tecta, fœminarum curam, videas incultissima: urbi cum memnia ita semiruta, ut blue satis appareat, viros officia domestica recusare, non quod ista tractare nequeant, sed quod se minimis decere putent. Nihil ibi sordidum vis praeter virorum vestimenta; quæ profectò praeter modum squalescunt, ut non minus ipsi se negligant, quàm à fœminis negligantur. Foris, tamen, et agros et tecta, fœminarum curam, videas incultissima: urbi cum memnia ita semiruta, et ubi adhuc integra consistunt ita imperite constructa, ut virorum tutelam desiderare videantur, et fœminarum opere et patronio abominari. Dubitas nunc de salute mea, Lectore; sat, scio, sollicitus, quà tandem ratione miser peregrinus e tam periculosa perditaque regione sit incolumis evasurus. Dicam igitur, hoc mihi præstiterunt habitus, aetas, consilium. Nam et habitu incedebam virili; et jam adolescentulo mihi prima lanugo sexu commode dissimulabat; et, quod accidit mihi peropportune, istic incidit, quod cui mirum videbitur in tam longinquù orbe, in plurimos mihi de facie quondam notos conterraneos: quorum fretus præceptis monitisque, ut suæ olim Sibyllæ Trojanus eques*, per paludinosissimas Fluviae valles, montesque Tuberoniae, non sine multis laboribus, molestiis, periculis, in Moroniae fines lætus hospes perveni.

Sed quid de probis interea fœminis fiat, et rogabis, et nimium fortasse miraberis.

Infelicem me ratus viatorem, aut ingratum: qui istas vel non converterim unquam; vel visas notasque, tanto silentio praeterierim. Plurimæ quidem illæ sunt, mi homo, dico seriò: sed quæ Eugy-niam habitant, partem mihi fateor, non visam; sed certo rumore cognitam. Quin et prædictis Viraginiae partibus non paucæ sunt; sed quæ vitam agunt anchoretiam et monasticam, ac proinde montes incolunt praeruptos et inaccessos. Huc scilicet, uti ferror, castissimæ, piissimæ, pulcherrimæ fœminarum ultro secedunt.

Quisquis ascenderit ac studiosius quaeritaverit, non poterit non plurimas hujus farinæ reperire. Ipse unam aut alteram conveni; quaram adhuc et formam, et mores, virtutemque stupeo: sed quod adolescentuli nostrates, si qui huc fortè peregrinarentur, ita omnem inveniendi laborem refugiant, curâmque rejiciant; hinc tìt, ut bona-rum fœminarum paucitatem immeritò causentur.

Æneid vi.
LIBER TERTIUS.

MORONIA*

CAP. I.

Numerus Moronioe, et Situs.

Moronia regio est omnium quas vidi incultissima, vastissima, populosissima. Sanè, si quis in celebrioris alicujus emporii bursa obambulet, quod ille olim de Parisiis, mundum huc totum confluxisse judicabit. Non me latet quid de Europaeorum numero scriptitârint historici: illud verò quantuncunque est, liberè concedamus. Italia 9,000,000, plus minus, complectatur: Hispania aliquantò pauiores: Anglia 3,000,000: totidem et Belgia: Germania utraque 15,000,000: Gallia totidem: Sicilia 130,000. Novimus et quid de Chinensium, quorum, ut perhibent qui de magnis majora loquantur, 70,000,000 solent in hâc audaci orbis censione numerari: mera profectò híc solitudo est, si quis istorum cum frequentissimo Moronio populo conferatur.

Terra sita est sub ipso polo Antartico; uti, contrà, sub Arctico, Pygmaeurum: et, sanè, jam subolet mihi ex unà cädémque causâ, frigore nimium utriusque regionis intensissimo, et Pygmaeurum exilitatem, et Moronorum stupiditatem provenisse: quà quidem in re pulchri sibi respondet Natura; dum in alterâ mundi plagâ vitium corporis, animi verò in alterâ, ex nimia solis remotione fieri voluerit. Cui et hoc fidem facit, quòd qui sub mediis ac temperatis celis zonis habitant, et animo valere solent et corpore. Sed philosophi id curent scilicet.

Ab austro Crapulìa terminatur; Viragniâ, et extremo Frugionæ angulo, ab oriente; ab occidente, denique, Laverniâ.

CAP. II

Moronia partes, Morésque to ipopulo communes.

Multiplex quidem est Moronia, et morìformis. Nam, ad orien
tem, Variana vel Mobilis Moronia sita est; sub ipso polo, Aspera;

* Terra Stultorum.
ad austrum, Moronia Felix; inter utramque, Fatua; Pia, denique, ad occidentem.

Corporè sunt plerique omnes, quantumvis saviente frigore, pro-
cerò et obeso, crine subpallido, Φοξος capite *, labiis prominentibus,
auribus crassissimis.

Sed non idem omnibus ingenium, non mores, non habitus. No-
tabò panca, quae in universum ferè omnibus competere mihi visa.

Advenis quibuscunque, sine omni discriminate, copiām faciunt (si
Asperam Moron. exceperis) suarum urbi, ædium, mensae. Adi
quenquam istorum; saluta submissiūs, non sine turgidulis titulis,
planèque Hispanicis; lauda vel facièm, vel vestem, vel manum, vel
domum; et quicquid dixerit adstipulare: hospitium nactus es
quamdiu voles, in quo nihil quicquam tibi deerit quod possit uspiam
comparari. Gratias et blandis pollulationibus hic vœneunt omnía.

Plumas, aut sertà, vel campanulas, aut tympana, magnò aurí pre-
tia, æ gratissimis emunt mercatoribus.

Mediae hyeme aperto incundit pectore, et reliquo corpore leviter
amicto; ut eo faciliūs intret calor, frigus exeat: æstate, autem, in-
dundu endromida, et superindundu pallium, et quòt habent vestes;
ne quà fortè calor intrare possit: quanquam et alii, Φιλόσοφοι, con-
temptà hyemis intemperie, nudi ferè prodeant; hâc fætì ra-
tione, quòd cùm cæterà animalia suis plumis aut corio contenta sint,
turpe sit regi reliquorum homini aliorum integumentis indigere.

Nemo istorum solus unquam est: semet enim alloquitur, sibîque
respondet vicissim: secum ludit ipse, non sine magnà contenzione,
aliquando etiam et rixis; ristûnque sibi aut lachrymas movet
ubertim.

Per omnes Moronìæ partes vagantur religiosisores quidam Moro-
sophi, in varios ordines distincti; qui eodem istis in loco habentur,
quò Bonzi † apud Chinenses: plúm genus hominum, ac lepidu-
lum. Exciderunt nihi ferè classium nomina; quarundèm sonus
hæret etiamnum, vel certè non multùm absimilis. Alii se, ni malè
memini, Morello-scuro ‡ vocant: alii, Cluniachos, et Latrini-
neses §: alii, Licetanos, Zoccolantos, Cercosimios ||, Matteobassos ¶,
Scelestinos **, Della mercede, Della vita commune. Isti omnia
que habent largiuntur alìis, ipsi mendicant. Ad extremos Moronìae
fines ambulant nudo pede, ut cælatum lapidem intueantur, allo-
quantur, exosculentur: cui, demum, supplices provoluti offerunt
munera, vota fundunt. Aurum plumbo mutant, et membranulis.
Cereos ascendent merídie. Carne vesci, religio illis est: piscibus
ad crapulum licet. Aurum nudâ manu argentímve tangere quibus-
dam piciulo est ††. Hominum vix quenquam salutant! nullum

* Φοξος, ἵνα τιοισκαλ. de Thersitè. Homer.
† Hi Chinensium quasi Pseudotheologi Pagodos (sic idola vocant) religiosissimè
colunt, magnôque in honore sunt.
‡ Morello-scuco, color est Italìis Monachorum de valle umbrosà.
§ Lateranenses regulares, et Cluniacenses.
|| Cerrotsini.
¶ Matteo Bassò, Italìis fundator erat Capucinorum.
** Càlestinos.
†† Nota fabula est de Franciscano et Dominico.
non lapidem aut lignum. Flagellis se miseræ mastigant, ut apud istos crudelior quædam, quàm quæ Lacoüm olim diuægryoris re-viviscat: sive, quòd nemo alius tergus suum illis poliendum sit commodaturus; sive, quòd olim vitulorum sanguinem Deo gratum fuisset acceperint. Verticem radunt: vel, quòd laevi crania se natos meminerint; vel, ad calorem cerebri temperandum; vel, ne crines inter cælum et cerebrum nascentes impedimento forest, ne libera mens cælestia meditaretur*. Duo tantum sunt, quæ, me judice, plus nimirum sapiunt astutiæ: quòd credulam plebeculam ita pulchræ emungant, ut aliquem impensis laute vivant ipsi otiosèque; et, de-nique, quòd nolentes perpeti doni crucem (ut ingeniose Scaliger) uxoribus utantur alienis, pullósque quos ipsi genuerint, aliquorum alis fovendos supponat.

Si quis horum ægrotaverit, lachrymatur affatim, usque dum vel noriatur, vel convalescat. Medicamenta omnia pertinaciæ avertant: tantum moribundæ oleo à suis Morosophis inunguntur.

Sapientiam non metiuuntur silentio (quippe res etiam manuimides faciant utro) sed verborum defectu, numero, rotundo exitu. Ille verè sapit, non qui parum loquitur, sed qui multum non incongrœ.

Non equitant unquam: non navigat: salutem suam, vel cespitanti junctum, vel natanti mutanique ligno credere, stultum judicant.

Ad pubertatem usque ab uberibus matrum pendent.

Mortuos non solent sepelire. Factum id, putant inhumanus, ut quis parentem, vel uxorem, amicùmve, eo quòd animà destitutur, terrà occultaret; nec posse fieri, ut eum olim superstitem vel amàrit quis vel honorât, quem modò mortuum ita supinus abjecerit, ac nudum vermis propinaverit. Suorum ergo cadavera ligno altissimo suspendunt sub dio, vestita quàm possunt elegantissimè; et quotannis visunt ac venerantur: quàquam et veteribus hunc sepe- liendi: morem usurpatum fuisset satis doceant non paucà, Piaæ præ- serti Moronieæ, monumenta.

Et isti uxorum dominiòm agnoscent: sed illò mitius, quòd ipsorum mulieres imperare nesciant. Quem morem linc ego natum accipi.

Viragine olim Amazoniæ, istis adhuc pænè confines, Moroniam totam armis subjugarunt: quam, tamen, ipsae nolentes propter col- lonorum iuopiam occupare, nomen sibi retinientes imperii, pepige- runt ut victi incolæ pristino more possiderent; tantùm amavi tributi nomine asinum auro probò onustummitterent dominis ac victrici- bus Amazoniis. Et id quidem, annis jam plurimis, dies stato facti- tatum est. Renuunt, tandem, Moroni: nuntiumque remittunt, aurum se quidem non tanti facere, modò ipsi, quòd suum est, tem- pare suo petere dignarentur; sed ut amicum animal, manere apud se discupiens, fustibus ahigerent, invitúmque cogerent thesaúrum

ac, "parcite malumus hostes nam re
nam sed et, cum quique molestissimum nam, at Pazzivillani, vel, suum rea, robustior prsesertim, merito succubuisse. Invadunt in humique quere, plorarunt, illico acie cives violenta turus quiunt, quam que spectat) ceps pretio respondent plenum, Variana, statu formam, constat, se bus plurima posses ita hoc legum cantur plentes, De Quicquid Facies nunc rem enim ac imo ad ac vestrCim tota anno expovtare, catervatim, militar sit, res precibusque pro irrueie cavilii quae laudem bellum, imperare. Omnia quam invetiimus ultro victse iUius stratos quiunt, crudelitas, Moroiiorum terre orientalissima illis Florae cum non obsecrarunt, aeque; Response si arrogent more: ambigiiam asinum pro provincite sibi, quaeres posses ipsi; afficere multiformis ibi ceseorum, ut relieus, faciesorum ut habere et morte est, imperare. Tota provincia invenerim, mea quas Amazonias, se non justum onus accepisse: præsertim, cum ipsi sepius experti fuissent, misellum animal, cui in primo egressu ferendo videbatur, ante longi itineris exitum, oneri succubuisse. Responso hoc commotiores Amazoniae bellum parant: invadunt terram; et, relucrante nemine, pervenient tandem armatae acie ad metropolin regni, Pazzivillam: re auditâ, conglomerantur cives catervatim, absque tamen omni et ordine et armatura: hostes illico militari more se disponere ad pugnam, clamare, jacula torquere, irruere: Pazzivillani, cùm unum aut alterum e suis cæsos humique stratos conspexissent, in genua prociderunt supplices: plorârunt, obscurârunt, et expostularunt: "Quæ est hæc," inquint, "crudelitas, ò Amazoniae, pro uno asino tot homines tam violenta morte afficere! cùm unos vosis asinus vivus plus profuturus sit, quàm mille cæsorum hominum cadavera: habeat unaque vel vestrum asinum aurumque: malumus nos sine illis vive, quàm pro illis mori: parce modò, et abite." Desistunt, demum, pretio precibus victae victrices; sed hâc præterea lege, ut dein ceprum tota Morororum genera uxoribus (quod regimen domesticum spectat) ultro obtemperarent. Victi pergratum id sibi futurum respondent; molestissimum enim sibi hactenus visum, et invide plenum, imperare.

CAP. III.

Variana; vel, Moronia Mobilis*.

Variana, orientalissimaMoronia pars est, proxima Viraginiae.

De quà non quaeres a me certi aliquid, benigne Lector. Quo in statu res illius provinciae invenerim, reliquerim, satis quidem et mihi constat, et æquè constabit tibi: at si tu huc fortæ peregrinatus alter se nunc habere compareris, præmonitus noli meam fidem criminari; ìta enim omnia ibi nova fiunt indies, ut facilius possis certam Protei formam, chamaeleontis colorem, crasium caeli faciæ prædicere.

Quicquid arrogent sibi Portugallenses in regionum disquisitionibus ac longinquus peregrinationibus, puto veteres Gallos meritissimo posse laudem hanc, ut sibi propriam, vendicare: nam certè istic plurima invenimus Gallorum vestigia; sive locorum nomina, sive legum reliquias, vel denique numismatum spectus monumenta.

Facies terræ multisformis est et dubia: nam quà pascua lata vide hoc anno Floræ sacra, proximo aratrum expectant, Cerenique dicantur; quique pridem montes caelo minabantur, nunc cavam replentes vallem, superbum cacumen viatoribus calcandum præbent.

* Terra Stultorum Inconstantium.
Flumina sâpe novos canales mirantur, prioribus interclusis: est etiam, ubi

Plastra boves ducunt, quà remis acta carina est *:

undis interim incolarum aggeribus exclusi adhuc immanè frementibus, et alio in loco amissae hæreditatis compensationem molientibus.

Urbes hic multæ, magnæ; sed quarum et nomen et fabrica mutatur indies.

Harum faciæ princeps cum ego huc primulûm appuli, Farfellia dicta est; ante discessum verò, senatorum edicto, Papilionia nominata est. Urbs rotatilis, ita ut hàc illàc, currum more, pro civium arbitrio circumagiarit possit. Illam ferunt centies locum, trigesies et structure formam, mutasse. Me illic hospitante, juxta fluvium Sans-eauum t considèbat, jam statim montem Anylon conscensur. Sed et flumina quæque sic gelu ferè assiduo constricta sunt, ut opportunam transfixiâ viam fugienti villae offerre videantur. Singulis mensibus facies urbis nova est: sic enim structæ sunt aediles, ut à se possint absque periculo separati. Quam primùm ergo fastidium istos cœperit viri aut vicinis, illico novam sibi plateam, sedem novam quaerunt.

Urbs insigne olim Testudo erat domoporta, cum verbo Sapiens Graeci, "Omnia mea mecum": nunc, verò, Papilio floribus variis insidens, pulchrique delectus nota verbum additur, "UBILIBET."

SECT. 1.

Vestis ac Mores Populi.

Incolæ plumis coloratis, Indico more, vestiuntur: quibus cùm aviculas conspiciant contra viam frigoris satís armatas; his tanto se tutiùs munitos autemant, quanto ipsi tam imbecilli teneroque animalium generi antecellunt. Situm, tamen, plumarum subinde mutant, ut novum habitum mentiantur: adeo ut quæ manè verticem obumbrabat, jam ante vesperam talos verrat; quæque modò genua, nunc altius posita pectus vestiatur.

Ducunt uxores: quas etiam pro tempore amant effictim: dantisque illis fidem conjugalis benevolentia, verèque custodiunt, donec vel illa dislipicuient, vel ipsi aliam viderint pulchriorem. Tum, demum, coniuges, non hercle invite, commutantur: citius enim illas coeperat maritallis thori fastidium.

Hospitem quemlibet, vel non antea conspectum, tractant Hodie familiâssimè, ac si perpetuum inter illos amicitiae fœdus itinum foret: postridie, autem, velut ignotum præterebunt.

Vix quicquam volentes offerunt, quod non retractent secundo spiritu, anteqquam seriò promiserint. Nihil promittunt, quod non dejerant postmodò, anteqquam præstiterint. Nihil, denique, præstant, cujus non ducantur, serà tamen, penitentiam.

Hodie nihilò vendunt, quæ, ubi emptori placere inaudiverint, cras magno redimunt.

Leges condunt in annum: neque enim expedire, ut, cùm rerum conditio mutationum vicissitudinis obnoxia sit, vivendi tamen regularè eadem semper permaneant: quibus addè, quod cum svelèverit (p)ovli- (p)ovli-sple- cumque aliferèsque sint, nimiae profectò servitutis cùstum, id semel decernere, quod cùm postea expertis displicuerit, non possit unquam revocari.

SECT. 2.

Tumulus Vortunii. Antiqua Numismata.

Hic, in agro Muerio, propter viam, tumulus cernitùr Vortunii cujusdam, non valdè antiquus, minùs elegans. Cui inscriptum *:

VIATOR

Mane, Lege, Ambula. Hic jacet

Andr. Vortvinus, nec servvs, nec miles, nec medicus, nec la- nista, nec svtor, nec fvr, nec cavсидicvs, nec foenrator, sed omnia: Nec in vrbe vitam egit, nec rvri nec domi, nec foris, nec in mari nec terra, neqve hic, nec-alibi, sed vbi- qve. Nec fame, nec veneno, nec ferro, nec capistro, nec morbo svblatvs, sed omnibvs. Posvi H.I. illi nec debitor, nec hères, nec cognativs, nec vicinvs, nec necessarivs hanc neqve molem, nec lapidem, nec tvmvlvm, nec castrvm-doloi- ris, sed omnia; nec tibi, nec illi, nec mihi, nec male, nec bene volens, sed omnibvs.

Ad quartum ab urbe Novizzà lapidem, è puteo quodam effossa multa vidimus antiquiora numismata. Paucula non pigebit, in lectoris gratiam, descripsisse.

Quadratus hic nummus erat: cui, ex alterà parte, Janus bifrons; ex alterà, verò, lapillus rotundus lævi quasi tabulæ insculptus videbatur, unà cum obscuris literarum notis Err. Var. Dvc.

Erat et rotundus: cujus pars una togatum quendam referebat, mediae ferè ætatis: dextra catelli venustioris capiti innixa: sinistrâ

* Cui simile Bononiae est ad S. Petri, Aeliiæ Læliæ Crisp. monumentum.
librum semiapertum gerebat. Pars altera chamaeleontem coloribus suis variegatum; et supernæ scriptum erat CONST. LIP.

Tertius erat majoris, ut videbatur, valoris; ovali figurâ; ex antica parte facie nasutâ, macilentâ, fronte redimitâ: ex alterâ, polypo pisce subjacenti saxo et affixo, et adsimilato eleganter excusus: cui et verbum juxta positum "Pour Bon." Authorem nec scio nec quâro; nec quid sibi voluerit homo sciolus satis capio: facilè intelliget omnia lector paulò magis gnarus antiquitatis.

SECT. 3.

Academia Variana.

In tractu Vallis Senzapesiæ *, quod nullus expectâram, comperi quidem imaginem Academiae: Dudosam vocant sui: in quâ occurrebant nihil umbrae philosophorum.

Falleris quisquis istic lectorum cathedras, auditorum classes, scholas artium, rectores, pedagogos, leges, libros quaeris. Quisque sibi magistri vicem supplet, et auditoris.

Collegia tamen hic bina. Scepticorum unum: qui nec oculis, nec auribus suis fidendum censent; nec il unum statuere audent, se nihil statuere audere. Surripe cuquam istorum nummum, aut pa­nem, aut paunum (quod Lacidae cuidam istorum contigit †) statim ambiguit, num tale quid unquam habuerit priûs. Colaphum impinge, quamlibet irata manu: dubitat num acceperit, vel num se jam sentiat accepisse. Alloquere, adsta, tange: audit, videt, sentit: dubius tamen interea, ne fallaces sensus mentiantur.

Alterum vero Novatorum, illis Troverense, forsan ab inveniendo dictum: totos, enim, se dedunt isti rebus disquirendis; novisque urbium, vestium, ludorum, gestuum, rerum publicarum formis coundis operam locant. Quisquis jucundius aliquod ludi genus, aut inauditam vestis formam excogitât, à duce pro dignitate rei

* "Sensa peso." Ital. absque pondere, leve. † Diog. Laer.
promovetur. Qui bullas primus, ex saliva et smegmate compositas,  
è juglandis cortice, insufflato calamo excitavit, non minus illis cele-  
bris est; quàm vel bombardarum inventor, vel Moguntinus ille  
typographiae author, apud Europæos. Hi magno in pretio sunt au-
licis, etiam et artificibus, Moronæ presertim Felicis, qui ipsorum  
consilio vestes omnes concinnat, componunt gestus.  

Quin et isti novam sibi linguam fabricârunt; quam Supermoni-
cam * appellant magistri; solis doctioribus adhuc cognîtiam.  

Selectiora quædam vocabula, in peregrinantium gratiam, ad-
texere operâe mihi pretium erit; excogitata quidem nuperrimè, et  
nunc dierum illis usitatissima; ne nimium fortè stupidus ac ipsorum  
linguâ Cedurinus † habeatur viator, qui ipsos alloquientes parum  
tellexerit.

† Terra ipsis,  
Anima,  
Quicquid intra cutem,  
Pars interna diaphragmatis,  
Innata qualitas,  
Naturale,  
Sal,  
Vapor terræ,  
Aqua commotio,  
Mel sylvestre,  
Halitus malus elementorum,  
Principium,  
Supernaturale,  
Unguentum,  
Dejectio stellarum,  
Jupiter,  
Successiva generatio,  
Præsagium incertum,  
Certum verò,  
Pustulae,  
Malus sanguis,  
Mancus vel mutilus,  
Gibbus,  
Silo  
Adek  
Cohos  
Coostrum  
Relloleum  
Cherionium  
Hal et Malek  
Leffas  
Lorindt  
Tereniabin  
Realgar  
Ilech  
Iesadach  
Oppodeltoch  
Nostoch  
Cydar  
Dardo  
Erodinium  
Essodinium  
Bothor  
Cassatum  
Artetiscus  
Nasda  
Sulphur,  
Argentum vivum,  
Stannum rude,  
Mercur. precipitatus,  
Metallum ferro simile,  
Liquefacti denique metalli materia,  
Ferrum,  
Mercurius,  
Chibur vel Alcubrith  
Azoth, Sibar, Unquasi, Missadan  
Wismadt  
Diatessadelton  
Robolt  
Blachmal  
Edir  
Missadar, Zaibar  

*Systica lingua Paracelsi, sic à suis nuncupatur.  
† Cédurinus, Paracelso "stupidus."  
‡ Catalogus vocabulorum quorundam Paracelsiorum.
Aurum minerale, Chifir, Fido
Cuprum, Melibæum
Vitriolum, Colcothar
Compositio ex coralio et carabe, Dubelcolep
Habe etiam et spirituum appellationes, qui istis familiarissimi.

Bonus daemon, dicitur.
Spiritus boni, secreta revelantes, Zeninephidei
Spiritus ignei, Triferter
Spiritus aërei, Nenufari
Lemures, Caballii
Spectrorum actiones, Trarames
Spiritus minerales, Operimethiolim
Imagines impressæ, Gamohæa

Præfectus collegii erat Bustius Hohenheimius *, precipuus novæ linguae architectus. Haud scio tamen, num haec nova huc usque obtinuerit, an locum cesserit alteri, cuse fortassis nuperius. Quicquid erit, liberavi ego fidem praemonendo.

CAP. IV.

Asper Moronia †.

Sub ipso polo, in Australis Terræ extremino apice, Aspera Mor. locum sortita est: regio montosa, petrosa, gelu perpetuo constricta; quippe quæ calo fruitor sicco, et frigidissimo.
Rupes hic ferrea est, respondens per omnia magneticae, quæ sub altero polo perhibetur: quæ ratio est ignota nautis et geographis, quòd, in tabulis nauticis, postè quæm semel æquinoctiam transnavigaveris, magnes ad australsem se polum potius convertat.
Duos sub se Ducatus continet, amplos herclè magis quæm felices; Lyperiam quam alii Maniiconicam terram nuncupant, et Orgiliam.

SECT. 2.

Lyperiae Dux: Populus.

Lyperiae dux, "Le Grand Chagrin" à suis cognominatus, homo morosus tetricusque, populo præsidet sui quidem non minus simili quæm à reliquis Moronis discrepanti.
Palatium illi ingens Cordolium, ë gagate magnificæ constructum: in cjuus vestibulo, rubris characteribus, exaratum est,

Merenum locus est; procul hinc discédite læti ‡.

* Illd nomen nativum est Paracelso. † Terra Stultorum Melancholicorum. ‡ Ranzovianum carmen in sacello quodam, prope Sigebergam.
Incolæ plerique hispidi, maciinti, inculti, colore fusco, crine nigro, coute durâ et asperâ, fronte torvâ, neglectâ veste, vultu tristi; oculus cum stupore quodam fixis, nec se faciélè moventibus, intersum verò demissis, ac veluti in cavis maxillarum tumulis jam diu seputis.

Nemo urbem heic quærat, aut pagùm. Incolæ soli semper habi tant, leporum more, vitâmque degunt planè eremiticam: partim, quòd ita naturalù suâ-suspiciosi ac meticulosi sint, ut proximos non ferant; partim, quòd edicto Ducis cautum sit ne quis aut intra conspectrum alterius domi, aut intra certa millarium spatia àedium sibi poneret fundamenta.


Quæris quid agant, vel quo tandem modo âetatem terant? Sanè, imaginando et fingendo nunquam facta, nunquam futura; credendo quæ finixerint; prosequendo quæ crediderint: quæ ratio est, cur ita horreant aspectum, nonlìnte interpellari.

Alius se jam diu mortuum putat, seque velut frigidum cadaver imo in pavimento protensum sternit. Si quis forte domesticorum appro pinquârit hominem sciscitaturus, involat huic in faciem; necromanticum rium, qui, secretâ carminum vi, animam prìus exauroratam ex inferis revocaverit: et jam, velut umbra, vagatur hac illâ, spé rans non posse se deinceps humanis sensibus comprehendi †. Accurrat quis suorum, rapiâtique, et catenis (uti opus èst) vinciat; hunc unam ex Furiis judicat ad Plutone missum, ut animulam sibi nuper ereptam repetere; domûmque suam, quam olim tumulum sibi finxit, nunc Infernum ratus, eo magis perhorrescit.

Alius se talquam imaginatus, degit in cubili subterraneo, vermes venaturus, rostròque probè calceato terram suffiòdit: ubi verò aliquis, illum insequeus, vel aciculâ pupugerit, statim (prorsus enim sibi videtur more talpuram caecitare; ut neque virum, nec ferrum dignoscat) furcâ ratus talparìa transfodi se, exclamat miserè, seque part patibulo.

Alius Atlantem fingit grave culorum onus sibi imposuisse: stat ergo immobîlis suspirans sæpissimè, et nunc tollens humerum, nunc deprimens: et, postquam diutulè sub fìcto hoc onere sudaverit, ubi quis suorum magnum cali tibícìnum ad se traxerit moveritque loco, procidit is in faciem; mundi ruinam, parùm interea tacitus, impatien ter exspectat; increpans homunciones imprudentissimos, ita prodigos suæ salutis et orbìs universi.

* Observatum hoc sedulo est hodie à Monachis Carthusianis, et éadem lege cautum. His similia quære in Hospicio Srultorum Melanchol, a Barôn. scripto.
Alia, Megèram se opinata, vel Furiarum quampliam, terret hospitatem sevis gestibus: capillos suos totidem angues quantit, sibilat, et unges intentat adventientibus: nacta, verò, catellum aut soricem excruciat quantum potest; animamque se peccatoris törquere rata, quod Ajax olim insaniens arietibus fecisse dicitur, pœnis et querelis miseri animalis semet admodum consolatur.

Alius, nasum sentientes ultra modum excrevisse, lora consult; quibus, more Cingaris Meriiniani, a tergo revinctum excipiat.

Alius argillaceus sibi totum videtur, vitreiisve: procul ergo devitat obvios; veritus ne, si forsan in quem violentius impegerit, illico confriigatur.

Ita nemo horum est, qui non se alium comminiscitur.

SECT. 3.

Abs Ochietto Monte, Larmium salsum Flumen oritur, rigatque maxima huic provincia partem. Sed et regionem haec totam pertranseunt Montes Traurigii; ut Italian, Apennini: qui horrorem fere induit, dira quudam solitudine; nihil enim hic conspicies, præter ursum antra, et tuguriola sagarum. Abundat istic utrumque malarum genus. Ursus, animal verè melancholicum, per hyemem totam in obscurissima caveâ delitescit; pedesque sibi lambendo, vivit. Sagae, decrepitæ aniculae et impotentem, grasmos oculis, attritis dentibus (ut veter Caecilius) quæ omnia se posse putant, vel tantum muscitando, ciere tepesstates, rivos sistere, mordere morbis, excitare mortuos: ipsæ tamen, interim, praeserit fame moriuntur.

Montium istorum latus umbrosum operit Bubonia Sylva; spectris, uti ferunt vicini, perpetuo infestata, ac mortalibus invia.

Lycanthropicos per haec sylvam passim discurrentes videbis; territorique plus satis, ni istorum morem vocisque fraudem praenoveris, audies ululantes.

Sed et in Valle Gramiâ, montibus hisce subjacente, oberrant pluriis, quos princeps sagarum Melæna in leones asinosque transformasse dicitur: ita tamen, ut humanam illis et vocem et faciem concesserit.

SECT. 4.

Omittendum est inter reliquà, quod in hac regione celeberimum est: in latere nivosi montis et excelsissimi Traurigiorum et ultimi, Antrum Manineconicum, aliis, Antro del Pianto. Vestibulo quidem angusto, et caeruleâ glacie concreto; intus, verò, ut ex sono licet conjectari, tractu valde spatioso. A limine pendent striae:

* Merlin. Coccaia in Macaronicis. 
† Melanchol. asinina, leonina.
grandiores: quae, velut dentes totidem, in horridissimis speluncae faucibus videnter induruisse.

Hic fama est raptas melancholicorum animas, intensissimo frigore torqueri. Quisquis ori appropiquaverit introversurus, quod vix quisquam prudens facit, humi sternit examinis; ibique cadaverorum corpus reditum animae cruciatissimum arrogatur: sed qui aurem admoverit teriae vel aliquantulum remotiorem, quae suspiria, et sive catenarum sive stiriarum decidentium clangorem, inaudire sibi videbitur!

At qui in aliqùa montis hujusce parte somniaverit, quod ego audaculus homo expertus sum, Deus Bone, quales Chimzeras, et Tragelaphos, Centaurósque, et mille stupendas monstrorum formas, non sine horrore quodani, conspiciet!

CAP. V.

Orgilia*; alter Ducatus Aspera Moronia.

Vicina huic Orgilia est: terra arida, arenosa, sterilis; quae gentem producit iracundam, furiosam, rabidam. Staturæ cæteris minorem, pallida facie, crine rubro, oculis scintillantibus, tremente labio, incerto gressu, sed plerunque concitato.

Huic praest Dux de Courroux, tyrannorum omnium et exemplar et Coryphaeus. Mirabitur, nec credet lector narranti, quid ille jubeat, quid agat, quamque impetuose, quo redigat suos, quomodo plectat.

Celebris ille quondam Russorum tyrannus mitis homo ac mansuetus, pra isto, mihi visus; et qui primorum Caesarum, imò et Patagonum crueris sitientissimus.

Quin et istic forsan häsitabit incredulus rerum indagator, explorator terrarum; neque, cum caeli ingenio soleant incolarum mores conformari, ibi sine persueender, regionem hanc polarem pro loci situ intensissimâ frigidam, tam plus satís calidae ac cholericae prolis matrem unquam exitisse. At novimus sat benè philosophi, eò verisimilius hoc ex astra perissei posse fieri, quò caelum frigidius: neque illud quisquam stupere poterit, qui noverit Africam, regionem torridissimam, gelidissimas serpentis generare; et in fornacibus Cypris vulgo creari muscas, quae suæ frigiditate ignem extinguant. E medià regione aëris fulgura torqueri ac tonitrua. Hanc, denique, terræ molem ex igne subterraneo, aucto quidem ex ambientis corporis frigiditate, quassari hác illác, penitissique commoveri. Nunc ergo, suffragante philosophiá, fidem et spero mihi et arrogo.

Ubi quatuor praecipuæ sunt provinciae istius partes, Lecithia, Pra- sinia, Iodia, Glastia. Singulis et habitus et color suus est: Leci-

* Terra Stult. Cholericoorum.
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thenses, pallido et cinericio; Prasinenses, viridi; Glassii, livido et 
cæruleo; Iodii, rubicundo colore et tincti incidunt et amici.

Nemo horum prodit unquam non onustus armis: ut qui vestis 
parum fortasse suppetat, nullum tamen armature genus sic defetus 
rum. Idem homo non maximus quasi conductitius Martis bajulus, 
dextro quidem humero bombardani, sinistro fustem, ex altero la 
tere gladium, pugionem, ex altero, arcum pharetrâique à tergo 
gestat quaquâ proficiscitur: quisquis obviam venit eunti, ni procul 
cedat viâ, ad pugnam se paret, vel ad mortem necesse est. Harum 
iter est sine vuliere, aut sale: et quem semel interfecerit quis, 
voracissime dilaniat; vescuntur enim crudâ carne semper, sæpius 
humanâ, quam inter dapes maxime oppiparas numerant, epotique 
cruore madefaciunt.

Leges ibi nullæ: vi et armis omnia decernuntur. Injuriam passus 
aut ulciscitur, aut succumbit. Unicum hoc valet, petitum ex anti 
quo jure, " Vince et Frure." 

Duello licet, vel vindictam petere, vel suum repetere, vel rapere 
alienum. Quod si plures concurrerint, miscuerintque lites, qui su 
pervenerint, fisco addicuntur. Id scilicet à duce decretum est astu 
tius; ut et conjunctionum semina opportunè praecaveret, et sub hoc 
prætextu mensæ sua honestius fercula procuraret.

Sedes ducalis Tarochium* est: urbs ingens, sed linea tota; 
quam nec ex aliâ materiâ strui sinet tyrannus, ne non satis com 
modè possit, ubi cives deliquerint, pro suo arbitrio incendii. Nemo 
líc habitat, præter fabros ferrarios, camifices, lanios: in quorum 
officinis propendent pernæ humanæ, non secus ac apud nos suīlæ 
ut vitulinae. Hanc lambit Zornus Fluvian rapidissimus: quem 
aiunt hyeme mediâ, pro more fontium, incalescere, et halitus edere 
maeolentes.

Juxtà, tyranni aula est, ardua quidem et excelsa; monti præalto 
superaedificata, quem ipsi Calaverinium vocant; feruntque, ex cra 
nis humanis congestum, ad hoc tandem fastigium crevisse. Late 
ritio illa, tamen, et alto muro circundata: vivit enim ille semper 
dubius suorum fidei; mavültque suis ferratis portis, quàm ipsorum 
amori et observantia confidere.

Stipatum hunc ferunt decem millibus camificum qui omnes hujus 
et iræ inserviunt et palato. Si quis peregrinus, rerum ignarus, huc 
fortasss appulerit, statim res fisci est, apponiturque duci cæna 
caput; quo genere non minus delectatur ille, quàm nostri quælibet 
averarâ, vel pisce; nec minus studiosè, camificum operâ, hanc sibi 
predam disquirit, quàm Vitellius olim phænicopterum linguas et 
lactes murænarnum†. Æthiopes illi turdorum loci; nostri, verò, 
coturnicum. Agitatem tamen illum benigniis, qui tantum animi 
gratiâ patalique, nec ob crinem aliquod commissum, trucidantur: 
non secus eum ac cum Eurydice Olympias egisse furtur †, dat illis 
oponenem eūnes φαυνής potestatemque quodcunque mavelint mortis 
genius eligendi; ferrone perire malint, an capistro.

* Garzonius Discurs. 13. "Fatuos furibundos" vocat Da Tarocco; hinc nomen 

stud. † Sueton. Vitell. ‡ Diodorus Sicul.

In medâ fere regione Palus est Coledochia*: non minor profecto illâ Mæotide, nec ignobilior: cuius aqua colore flava est, sapore amarissima. Exundat ista serpüis; sed incertis temporibus: riparûmque oblita, per magnam Orgilæ partem furibunda vagatur; quantumque soli tangit undarum profluvio, que sulphurea illi natura est, non secus ac devius Phaëthontis currus comburit. Jam tum vasa sibi implent accole; credentes hoc liquore erebriœs hausto acui sibi animum, et ad quævis audendum concitari.


Aspera nimis erat hæc Moronia, quàm ut me ferret hospitem. Mansi ego, salvâ et benè curatâ cute, Pazzivillæ; satius mihi ratus in hoc negotio, credere quàm experiri.

CAP. VI.

Moronia Fatua.

Nulla Moroniae pars tam antiqua vel tam numerosa est, quàm hæc, quàm Fatua vulgo nuncupatur: cuius incolæ aborigines se Moronos venditant. Hæc itaque non aliter regionum mater audit, quàm urbium Pazzivilla: ac proinde in medio, quasi tam lepidi

* Hoc nomen est vesicula bilis receptaculo.
corporis umbilicus, locum habet. Nam ab austro Aspera Moronia, ab oriente Mobilis, ab occidente Pia, a septentrione Felix, hanc medium cingit quaquaversal.

Pars australior Scioccia, magis ignava est ac pituitosa: illa, quæ aquilonem respicit, multo et operosior et rerum agendarum pertor.

Ni testis oculatus suissem morum factorumque stupidissimæ gentis, non credidissem, hercè, naturam tam brutis animalculis rationem, divinissimum munus, indulsisse. Omnes, enim, illa in parte, quæ Maninconicam Moroniam attingit, more quadrupedum incidunt proini; nec, quæ illis mira simplicitas, aliud genus ingressus cognoverunt.

Ne tuguriole hic ullum cernes: partim, quod ipsi domunculas sibi parare nesciant; partim, verò, quod ab alio structas ingredi non ausint, ne tecti rudentis mole suppimantur.

Multi hic quotannis, praer merà inedia ac frigore, moriuntur; quippe qui nec cibum coquere, nec vestem concinnavere, nec sternere lectum, imò ne congruè quidem eloqui norint. Nemo parentem suum novit, aut filium, aut uxorem: nemo redeundi viam qua prius egressus est, nemo ursum ab ove, leonom a catello distinguet. Iniò sunt, qui ignorant quæ tandem via cibum sibi paratum stomacho ingererent, per naresve an per aures, aut si quod aliud minus aptum foramen. Denique, nec enim hic libert immorari, finge tibi quodvis Arcadicum pecus humanà donatum specie, habes germanum Sciocciae indigenam.

SECT. 2.

Bavaria *.

Pars reliqua, Bavaria, ingeniosior est; digniorque, et viatoris pedibus, et oculis fastidiosi lectoris.

Populus, enim, sagacissimus sibi visus, rerum omnium causas subtillius indagatur, nec nisi altius petitis rationum momentis acquiscit.

Ab incunabulis monoculi sunt omnes: quippe, statim à particula, oculus alter, velut superfius, eruítur; quòd, clausa semper altera palpebrarum, et distinctius cernamus et intentiús.

Pars nuda incidit; ut induendi et excuendi parcant laboris simul et tempori. Pars tecta sibi parat, sed absque septo vel parietae; ut ædes eò magis sint perspirabiles, ac proinde salubriores. Pars nidos sibi struunt, avicularum more, altissimos; ut æco sint viciniores.

Omnes et opinionum et operum singularitatem quidam mirè sectantur.

Horum quidam, auram captantes popularem, vix prosectò cre-

* Terra Nugonum.

Ex ipsis quosdam audio adisse pridem oraculum, de tam dubio difficillimi negotii eventu sciscitaturus: quibus Ulico Pustius, "Travaillez t." Discedunt alacri animo consultores, sibique jam animu esse oriantur: perditintque, iterum ac denuo, repetitam operam, et cum operâ facultates; nec intelligunt se tempestive a praescio numine admonitos, ut, Vulcaniâ hâc fraudâ jam serò spreto, marœ insudarent ac ligoni.

**SECT. 3.**

*Urbes Moroniae Fatuae, scilicet Bavariae: Metrop. Pazzivilla.*

Prima hâc omnium occurrebat mihi Duricoria: urbs non contemnenda, quä tamen nihil habet quod moretur viatorem.

Huic proxima Pratensis Villa †; senatorum prudentiâ nobilis: qui, non itâ pridem, caelo nimboso pluvioque, de arcanâ imbre consultum inierunt. Alius pulsandas monet urbis totius campanulas. Alius, quod Italæ mulieres solent ut ingruentem avertant tempestatem, diri odoris paula sub dio comburenda. Tandem, gravissimus hujus ordinis surrexit; suadisse, ut quicquid in se nubes completeretur aquae, destillare sinerent; nec dubitare se quin, hoc pacto, pluvia sit tandem, suâ sponte, cessatura.

Sed urbiâ omnium domina Pazzivilla est. Sita, quidem, partim in planitiâ uliginosa et palustri, partim vero in montis editioris latere: ita ut pars utraque aquilonari vicorum descendu continuetur, procul ab omni nemore ac fluvio.

Montosa pars valli nivem suppeditât, vallis monti aquam in putetis stagnisque diutius reservatam.

Portas habet sedeceim: quas eo consilio struxisse aiunt fundatores, ut quadruplo dìitorem alii habèrent civitatem.

Formâ non rotundâ, non ovali; ut urbes aliae. Sed mediâ, inter

* Mountebanks.
† Recitat decantatum à plebe rhythmum Libavius, in hanc sententiam:—

Alchymia est ars sine arte;
Cujus scire est pars cum parte;
Medium est strenuè mentiri;
Finis, mendicatum eri.

† Villa et Historia Italis bene nota, Moretin, de Orig. Relig. Pap.
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v cylindricam et inversam pyramidalēm; planē ad effigiem humani corporis composita. Nemo hanc formam mirabitur illicit, qui no- verit Belgium Iconi, Peloponnesum platani folio, Italiam tibiae mortui hominis, corio bubulo Hispaniam, utramque penisulam orbis Atlantici piscium pulmonibus, Asiām crocodilī pelli assimilata: ut, simul ac istam videris, Colossum aliquem humi stratum, vel Promet- teum Caucaso illigatum, te à longe putare scripseris.

In ipso montis vertice forum collocatur; quippe quōd caput urbī est, sensumque et vitam reliquis administrat. Quae res quantum laboris facessat bajulis, dum supellectilem quamcunque, praesertim dolia nigra, in columna, vino vel cervisia plena, contra declivem coilis dorum, imaginibus: ut, simul ac istam, Colossi animi stratum, vet Prome- teum Cauca.so illigatum, te a longe putares conspicari.

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Hic habitant gravissimi ac honoratissimi senatores: qui hinc, velut spectaculum, totam urbem commodissime possunt intueri.

Cervix huic adjuncta est viculus brevis et angustus, lictorum sedes et bedellorum. Instar scapularum, brachiorum, ac manus, sunt utrinque vicī duo; quos occupant artifices pauci quidem illi, nec nimiūm periti.

Pro truncō hujus urbī corporis platea latior paulo et excelsior, hospitiis destinata, quae ad lumbos usque porrigitur. Etiam ipsa pars quâ sedemus, pulcherrī videtur referri depressiore montis loco, ubi cum planitiae paulatim coniungitur. Lenones hic habitant, lu- pæque, et quotquot urbi mundandae dant operam cloacarii.

Crura et pedes binos ad medium vallem protensos bajuli sortiuntur ac viatores. Ades ad unam omnis carent fundamento; quippe aiunt se malle lapides effodiere, quàm sepelire.

Ædificia sibi struunt excelsissima senatores, ut quō calum pro- pius attigerint, eō magis incalescant, et inferiorum hanc terrae aeris- que inclementiam effugiant.

Nullam non domum cernes probè pictam utrinque; et majorum omnium praestitim, imò et hospitium nominibus inscriptam*.

SECT. 4.

Senatus Pazzivillanus.

Me illic agente, consilium ceperunt senatores, quibus potissimīm modis ad urbī sive dignitatem, sive amūnitate, seu denique securitatem, fieri posset accessio.

Alius aliud suasit, pro sua quique facultate et prudentiā. Primus, quidem, mare illuc per multa milliaria, perque medios

* Muro bianco charta di matto.
montes, civium industriâ, deducendum: cujus proximitate urbes alias, mirum in modum, ditatas ipse animadvertisset.

Surgit alter, ac moros à fronte remittit; neque sédémus ait tam fero vorâcìque elemento: cujus perfidis fluctibus multae præclares civitates absorptæ fuissent.

Alius ergo miros suadet aqueductus, ab ima valle per tubulos quosdam petendos: quod non dubitât facilè posse fieri, sùm quod sèpius viderit sponte suà è putes ebulississe; seque, quòd nihil hâbuerit quò in spatium angustius coarctarerur, per totam planitiem diffudisse: quodque, è contra, cùm pluvialis aqua de summo monte descendat, unda undam propellere soleat et praecipitare; idem proculdubio factura sit ascendendo.


Exsurgit alius; ac, subridens, rogat quomodo tandem vallis mone-tem possit parturire: ac, praéterea, ut hoc posse fieri concederetur, pontes maximè omnium patere pârculis; nam si tantillum labère-tur jumentum vel viator, ne salus ipsa servare illum possit, quin ex-templo perceat necessum sit; plerunque etiam, quod pejus est, non sine brachio aut crure misère contracto. Malle se aliquod consului-ère, quod plurimum secum ferat dignitatis, nihil pericuì, nec mull-tum laboris. Quocircù, si benevolentì cives sìbì monitóri auscultarent, id sibi longè optimum videri: ut unaqueque domus, prò mole suà, pyramidem sìbì altiorem erigerent; cujus apici summo gallus æneus argenteusve, aurea cristà insignis, quávis àurâ versatilis insideret: in unàquâque pyramidè horologium collocaret: singulis horologiis campanulam adjungeret. Nec dici posse, quàm elegans ac jucundum spectaculum, tam frequens excelsarum pyramidîdium series adventantibus peregrinis videretur; quàmque per horas aurem deliniret tot tintinnabulorum jugiter sonantium harmonia.

Acclamaturn est, uno statum ore, tam commodâ, facili, gravi, petitæque altius sententia: ut jam deinceps hospes quisquis, mea sequus vestigìa, illò fuëris in posterum peregrinatus, urbem sis longë elegantiorum cultiorémque invisurùs.

SECT. 5.

Spesius Tractus*.

Spesius Tractus huic adjacet, olim ditissimus: in quo nil celebre vidi, praèter Saltum Actæonium, Cubæam, urbem octangularem, et Milanam †.

* Terra Suiit. Prodigorum. † Tria præcipua prodigalitatis subjecta, Canis, Alea, Accipiter.
Incolae bonorum certe omnes profusissimi sunt; víasque excogitant, quicquid habent ingeniósius prodigéndi: quidam enim cani venatico, aliī vero accipitri aut milvo, aliī cubo ebúrneo chartæve pictæ ampla insumunt patrimonia: immò ubi sola vestis suppétit, lianc vel hastæ subjiciant, vel deponunt collybistæ, ut habeant quo voluptatem suam instructius insequantur.

Sed regio hæc num ad Fatuam Moroniam, an Felicem pertineat, mihi quidem incertum est. Peñes quosque fúerit olim, stat mihi ante hunc diem veteres migrásse colonos: et, si quos hæc regio jurispréritos alerin vel feneratóres, jurárim terram sanè pulchram et fecundam, istos diu abhinc novos domínos salutásse.

Ubi nihil superest, vel quadrís victitam alienis, vel de publico forsán aluntur.

Celebre híc est Azotium Promontorium, asylum miseris debitoriibus: quó confugiunt quicunque toro infeliciter cesserint. Novimus et ubi qui solvendo sunt satis illuserint istic mœstis creditoribus: qui si forté fugientem hunc fuerint prosequüti, et ab arà retraxerint invítum, rei jam lâxœ religionis, à summâ quidem arce præcipitantur.

Hic parentes, etiam superstites, nostris, ut videtur, indulgentiores, filiis vix düm adultís integrum demandant patrimonium; et, moribundi, uxoris plerique rémi totam familiarém, agros, superlectilem, neglectà prole, legare solent: quòd si illæ vitam priores exsesserint, tantum insumunt funeri, quantum filiæ elocandæ inserviret.

SECT. 6.

Lisonica Gens †.

Pro vestibulo Felícis Moroníæ sedet Gens Lisonica; omnium quás vidi prodigiosissimá: bifrons, bilinguis: ex antíca parte simiam, posticà canem referens; ut ex homine, cane, simià tota composita videatur.

Hic fidem mihi faciet gravis author Munsterus; qui, ex alterâ saltem parte, Índos quosdàm haec formâ descripsit.

Nata quidem ad serviendum: pars maxima sé generosioribus vicinís gentis voleutès vendunt aut emancipant.

Etsi verò tam stupidi sint, ut nihil ipsí possint laude dignum ex cogitare, optimæ tamen norunt quicquid usquam viderint imitari: nec quid aut indùnt aut agunt, aut loquentur, cujus exemplar sibi aliquid non proposuerint. Me illœ agente, claudicabant altero pede omnes, et inter incendéndum usque serebánt; eò quod pæfectus Lisoniæ Ciniflonius, crus sibi fregisset pridem, et catarrho diuturniore laborasset.

* Moresin. Sc. in lib. de Orig. Rel. Pap. hoc idem de Britannis.
† Terra Adulatorum.
‡ "O imitatores, servum pecus."
MORONIA vere Felix, sive amoenitatem sive opulentiam spectes, australiorum regionum facilè principatum obtinet. Quòd si quantum præ se fert divitiarum, tantum revera possideret, vereor ne huic Aquilonari etiam orbi palmaris præriperet: sed istis mos est, et quæ non habent simulare, queaque habent ostentare gloriosius.

E longà et latà montium serie, planitiae continua fit per milliaria Germanica 60 protensa, quæ situm præbet Felici Moroniæ longè quidem juvundissimum: cujus imis pedibus oberrat Le-Sain flumen spectatissimum, et ferè totam cingit.

In declivi fronte collis tam pulchrè continuë, facilè concipiet lector, quantà cum amœnitatem spargantur urbeculae: ex altera parte

* Terra Thrasonum; vel, stultitiae gloriosæ.
vallem despicientes florentissimam, rivo certè perquam elegante per-
erratum; ex alterâ, æquabili pasuuorum agrorúnque tractu, satis æde
pol spatiou, septæ commodissimè.

Urbē hic non tam frequentes, quàm altae nitidæque; fabricâ
tamen valde tenui; et quicquid externo splendore pollicentur, in-
trinsecus nimitùm sordidæ.

Hic, quà parte Rodomontadii Colles inæquale dorsum viatoribus
calcandum præsent, Vanтарole Urbs est, quæ et Salacona dicta est;
superba ædificiis, sed ad mendicitatam indīga.

Vicina huic Menospércia *, lutosâ mehercè villa, cui nomen me-
ritò concesserit illa Parisiorum.

Ab hac non multùm distat Rupes altissima et nötissima Derrum-
biada †; non multùm absimilis Peccane illi apud Anglos: cujuś
pars summa solo æquabili continuatur; descensu tamen adeò recto
ac præcipitu, ut si ab alto despicias, lavis saxorum superficies turris
editissimæ humanâque operâ politæ latus referre videatur. Multis
funeribus funesta rupe: ut non plures crediderim è saxo Tarpeio
cessidere.

Alteram orbiculi hujus Moronici partem occupat Antoia Urbs;
incendii ita nimis obnoxia, ut ne vetus Roma tam sæpe flagraverit;
quod partim ex civium negligenitiá, partim ex æedium oleosà ma-
teriâ evenire credibile est.

Et vicina huic Putanium, quam aliī Villam Vitiosam appellant;
è silice cæmentōque durissimo structa.

Dein, prope ditionis Ucalegonicae fines, offerunt se latissimi Sin-
obræ Campi ‡: ubi populus nunquam non seriatur, et in laborantes
quoque severius animadvertit. Ĉujus precipuæ urbes Jugaria et
Risagium: quorum ex orientali latere ubi Le-Sain cum Oisivio
Flumine undas commiscet, Saltuares illas Insulas (olim, uti videtur,
Plinio § cognitas) conspeximus; quæ in symphoniae cantu, ad ictus
modulantum pedum moveri perhibentur.

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SECT. 2.

Mores Populi.

Nemo hic non se nobilem gloriatur; statuas atavorum, et insignia
nec non immensam prosapiae sua seriem, etiam ab annis ante orbem
conditum 10,000, cum illis apud Diodorum Siculum, derivatam os-
tentans. Vidi istic prælongas quorundam porticus, cognationis stir-
pisque suae rectis, obliquis, transversis lineolis depictas; quorum
tamen avos vicinia sartores, carbonarios, equisones pridem agno
vertit.

Nec quis nobilium est, quo Scogidos || appellant, quin prædia
etiam habeat suburbana, colonis quibusdam, Vellacos vocant vulgò,
elocata: servis verò plerique Lisonicis utuntur.

* Cit. Ep. ad M. Fab. Gallum. † The Torre. ‡ 'Αγγος αλευ τορέω. § Plin. i. ii, 95. || Vel "Escogidos." Hisp.
Vicu et prætenui et vilissimo contenti sunt ipsi Sennaladini, nobilium generosissimi. Sunt tamen ex his, qui, scilicet in anno, sub finem fortem Decembris, convivia quidem agitant splendidaeissima, magno cum apparatu, et hospitum numero, et ferculum, ut uniu huic festo reditus ferè omnes insumere necesse sit: deinceps, verò, quod superest, ita genui defrudent, ut penè merà se fame esseuent.

Sed pars maxima, ventrem contemnens eaque quantumvis obstrepeti aereum obturans, quicquid uspiam succurreret vestium, pretió deterit; ita tamen ut pudet esuriem fateri palam: quam ut honestè dissimulam, et saturitatem contrà mentiantur, quoquò ambulant à prandio, mundaer bì sibi fauces mantili, calanóque dentes exonerare cannis non visae pridem reliquis, assolent.

Horum cuvis non arca, non fundus tantum valet, quantum gladius et quod gerit amículum. Non desunt ex istis, qui centum plurésve Mangeguadagnos * (iì servì sunt) alunt vestiintique. Quicquid habet tamen, ut Plautinus ille, càm mutuo non possent, sumperunt fænore; vestésque suas à parario conducerunt in diem. Vidi et qui stabulum sibi struxerint verè regium, è longè conquisisitís lapidibus columnis marmoreis multòque ebore conceamatum: ipse verò, interea, tuguriolum humile, augustum, cespititium habèrit.

Nomina sibi longissima fingunt; quibus gentis, loci, stirpis, cognationis gaudent aggere: sed ct titulos omnes non uno spiritu contentos, de compositione frequenti concomulant.

Plumæ hic præsertim longiores, quas Spruzzolias vocánt, non minores fiant quàm pelle ab hodiernis Moscovitis. Aliquì, præterea, campanulas argentæas calcaneis appendunt; quæ, ad singula vestigia clārè resonantes, oculos ad se vocant præterœuntium, aurèisque demulcent.

Paucl illi, qui generis ignobilitatem non possunt diffiteri, excelso tamen animo sunt, et altissima sapiunt. Memini in vestibulo cujusdam inscriptum legisse:

"Miserò quello, chi di persona vile,  
Nasce dì cor magnanimo e gentile †."

Unum inter reliqua stupebam istic: nec imméritò. Incolarum plerosque non pane, non cibo; sed fumò herbae ‡ non bène olentis, nec hercelè salutaris, victitare; quem ore quidem excipiunt, náribus egerunt; ut ex istic tot interim caminos facere videantur. Morem hunc nescio, hercelè, num ab Indis Moroni, an Indi ab istic didicerint. Fertur enim nobilem quendam ingeniosum, sed nequani, Topia Waralladorem, fumi pessimì originem ab Indico quodam Dæmonne petisset. Sunt tamen, qui Indos quosdam Torrida-Zonios authores fuisse putant tam clari suffitūs, ut intus etiam ni-

* Sic Itali suos ingeniosè: Angl. voce "Eatgains."
† In aditu monis Fesulani, in conclavi quodam, scriptum Politiani manu.
‡ Tobacco.
sect. 3.

Moroniae Felicis Paradisus:

NIHIL habet ulla Moroniae pars, fortasse nec noster orbis, tam nobile, tam pulchrum, quam Felicis Moroniae Paradisum: mirandum, hercle, opus; et cujus unius aspectus tanti itiueris et tedium satis levatis, et sumptus abundé compensari.

Perstringit a longe oculos mons rutilus, totusque (sic enim vel est, vel, quod tantundem valet, videtur) aureus: aggestus olim opere, uti ferunt, chymistico. Qui tamen si lubet ferro metalli robur experiri, in pulverem illico evanescent; si flammat, in fumum.

Cujus in fastigio, castrum splendet crystallinum: arte non humanæ, sicut existimant accole, concretum: etenim ferunt Fortunam † est caelo quondam, deorumque numero exterminatum, hanc sibi sedem, terre ad instar celi posuisse: hic bonum numen beare mortales auxilio, presentiâque; tamque largâ manu profundere inexhaustas munificentiae operes, ut quicquid demum credulè saltum mente quis bonus petierit, satque diu expectarit, non possit non aliquando impetrare.

Convolant huc, ex omnibus terrae plagis, nullius non ætatis, sexus, conditionis homines; ex pià tamen Moroniâ frequentissimi: nec quis ferè est in toto hoc orbe adeo vel impotens, vel eximius, quin aliquando montem hunc et conspexerit, et ubi licuit ascenderit ‡. Madonna Lauretta, et Divus Compostellius, et Parathalia illa nostra Desiderii § frigent, mehercle, praet notum numine.

Strati jacent in valle innumerii clientes; non secus ac globuli candidiores obducunt semitas, ubi grandinaverit: nutum Bonæ Deæ religiosæ praestolati. Nec fas cuquam audaci pede sacrum collem premere, donec, albo vexillo a Sacerdotibus Castellanis ex-

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* Scortas Roma Julium nummum solvunt Pontifici: exhinc census illius annuus
  scedit 40,000 Ducatos. Paul. iii. in Tabellis suis habuit Mercatrices 45,000.
† Fortuna, soltorum dea, vetus illud, "Favet fatuis."
MISCELLANEOUS WORKS.

tenso, itium ac voluntatem suam Diva significaverit. Tum clamit-
tant unà omnes, raucò stridore celum implentes, "MADONNA
SCOOPERTA*;" ruuntque universi, visaque ac portae angustias frus-
trà queritantur. Dunque nimium festinant, alter alteri viam ob-
struit: nec ści potest quanta hinc rixa sepius orientur, imo et
pigne parum aliquaìo sicea: nam praèire volunt omnes, nemo
cedere meliori. Premunt adstantes: precedentibus invident: re-
motoribus illudunt.

Vidi istic laterum fortassìis infirmiorum quosdam, qui in hâc valle
penè senuerint; quibus nec adhuc datur ingrediendi licentia.

Quid rei agant hi omnes rogitas, Lector, et miraris. Certè con-
vocavit omnes habendi cupiditas: retinuit spes: nempè vota factu-
ros quosque, ut, Divae beneficio, exoptato tandem bono potiri
liceat. Notavi hic alium negatos precaturum amores; alium, pacem
modò domesticam; alium, honores; divitias, alium. Hic patrui
nimis jam longævi, funus; ille, post tres olim vices, munus vacatu-
rum, rogat. Sedebat hic prope portam superciliosus quidam rerum
dominus, novissimâ proximam, uti ferunt, monarchiam petiturus:
hec, deformès quædam virgunculae, formae gratiam; illæ, anus ru-
gosæ rëdivivam sperabant adolescentiam: hic, sterilis liberos; illæ,
serva libertatem: omnes aliquid, singuli alius meditabantur.

Signo janii dato, qui possunt dant sese in viam; montem, non
pedibus, (ilicet hoc piaculo est,) sed manibus gemubúsque con-
scensuri.

Medium jam montem magno cum labore assecutos blandiìs ex-
cipit unus e sacerdotibus, nomen sciscitatus et patriam; quod semel
acceptum, te interim consistente, voce Stentoreâ pronunciat: par-
tim, ut socios suos ipsümque adeò numen premoneat, quos qua-
léseque sint hospites habituri; partim, ut intelligat priusquam pro-
pìiis accesseris, consulto priús numine, num sat tecum attuleris fidei
et puritatis.

Nam si paulò impurior, ac depressior graviore mali scincnà istuc
concessiris, conscia satis Diva rubeo te vexillo monet in cœnobio-
lum (loculìs purgandis juxta positum) relegari: hec asservabere,
donec leviore crumenâ, mundiore animà, fueris ad reliquum itineris
conficiendum comparator.

Quòd si nomen fortè placuerit, plumbeo te signo satis instructum
dimittit ausplicató: tribus tamen hisce tibi in aurem, solenni more,
priús obmurmuratis, "Spera, Crede, Expecta."

Pergis læto alacriéque animo: cùmque ipsos ferè palatii gradus
attigeris, limen ferreum se offert: cui inscriptum:

"Fortunam si avidè vorare peregas,
Illam ut malè conceqvas necessè est †."

Hujus angustissimòs aditus torvus janitor aliquandiu praecludit;
qui tamen mercede facile mitescit, aperiéque tibi non tam portam,
quàm foramen; cui ubi tu te pronus insinuaveris multò nisu, en

* Sonus Italorum, quum D. Mariae statua retegitur.  † Sannazarii carmen.
Sacerdotum habitus, officia, ritus, templi forma, ne nimius sim, prudens omitto.

Tandem, vacat enim per aliquod tempus omnia contueri, accedit alter flaminum, manumque prehendit; et simul oculos facie aut totam linteo velamine revincit: per multas ambages occæcatum ducens hospitem, quoquò lubet; sed, uti creduli homines opinionur, in templum Bona Deæ: scilicet, profanis oculis non licet numeris majestatem conscipari.

Provolvi hâc juberis in faciem, sacrâmque pavimentum deosculari, nec movere manum pedemve, donec te Diva nominatim compellaverit: tum, quicquid volueris, audacter profari; quicquid illa jussuris, satagere absque vel morâ vel diffidentiâ; factumque iri, quantumvis arduum, quod flagitaveris.

Sed quæ religionis tana, merces est? inquis: aut quis culsus in jussâ esse exitus?

Ridendus, hercule; quique splenem agit vel non petulantem. Illusum est singulis probè, arte quidem multiplici: sed adhuc tam clanculariâ, ut licet inopes dimittantur singuli, malint tamen suam quisque sive inertiâ, sive incredulitatem, quâm fidem numeris criminari.

Facto semel voeto (putâ honorem postulari) illa benignâ annuit. Et, in primis, jubes supplicem, post horas aliquot, Sacram, ut appellât, Potiunculam ebibere; quâ sordes animæ ultrâ abluantur; ipsæque dignior fiat, qui exoptatam felicitatem reportet. Deinceps etiam procumbat aliquando, donec ipsa denuo fuerit allocutâ: tum vocem observat sedulâ, ac jussa capessat: alacer; nec dubitât quin vōtī compos illicō sit evasurus. Tantâm ubi omnia ex animi sententia successerint, credat eodem in statu æternâm permansura, gratâque animo numeris beneficentiam recordetur.

Acceptum jam calicem absorbet hospes lubeutissimè; suavissimâque sacri liquoris gustum tacîtè sibi plaudit; uesicos, interea, polum revera soporiřerum sibi propinari, mulso, papavere, opio, lactucis, atque id genus herbis medicatum: cujus haustu consopi tur illico, non secès ac cadaver aliquod, à vespillonibus hâc illâc in palatium asportatur. Denique, intuentium cæchinis exceptus diu, sistitur tandem in cubiculo, lectûque elegantissimo; ornato, more regio, eburneiis quidem tabulis, aureâ contignatione, stragulis pretiosissimis, ut ne peristromata æquè sint Campanica*, neque Alex andrina belluata, conlatûque tapetia. In limine ministri collocaturn, ædepol cultissimi, torquibus annulìsque, more aulico, insigniti; expectaturi donec Endymion istor novus, quod post triduum plerunque fit, evigilaverit. Qui demum experger factus, circumspicit attoitum: loci et formam et pretium, habitœque ministrorum nunc quam satis miratus; dum servi omnes, ordinè suo, flexis genibus, experrectum salutant Regem, faustümque diem appre cantur: quod-

* Plautus Pseud.
que mavelit hodie vestis genus officiosè percontantur. Tandémque
afferunt infiniti penè valoris vestimenta,

"Dant digitis gemmas, dant longa monilia collo *;"

et obsitum margaritis diadema capiti imponunt. Indusiatu denique
ac patagiato, ubi prandendi tempus institterit, mensam dapalem ac
munificam instruunt. Spectaculis, ludis, musicóque concéntu,
reliquum diei consumunt. Quin et crené autrum adhuc apparatu magis,
si fieri potest, regio. Claudiur autem inscio cæna eodem ipso po-
culo, quo gravissimus ille sopor pridem inductus est: unde bonus
ille rex ephemerus,

"Jam simul expletus dapibus, vinóque sepultus †,"

per posticum essentur foras, habitúque proprio, sed aliquantulum
fœdatiore in trivio miser exponitur. Ubi cum ad se redierit, rur-
sum stupet, quis et ubi sit fuerítque pridem: ac, revolveus animo
nuperam modòque amissam beatitudinem, ejulat miséré; semet in-
cusans sive ineértæ, quòd Divæ tam præséntis vocem, prout in man-
datís habuisse memint, secundò non auscultaverit; vel ingratiu-
dinis, quòd, tam inopinà dignitate nimis elatus, donantis munificent-
tiam neglexerit. Cedit ergo lachrymans, quiritansque;
et id unum in orae habet animóque, "Fuimus Troës." Hortatur reliquis,
ut pergant, seque praebent Divæ morígeros; omnium se mortálium
fuisse pridem fericissimum, suà solius culpá excidisse: unde alií,
auspicatiora sibi omnia pollicentes, magis adhuc proritántur.

CAP. VIII.

Pia Moronia †.

Ab occidente, Moroniam Felicem ac Fatuam claudit Pia: regio
quidem suopte ingenio satís ferox ac elegans; maximè tamen
squallens incurrì domínorum. Nam ubi duas in partes tribui solet,
Credulium et Doxiám §, priorem longèque ampliorem qui colunt,
ita toti ritus quosdam putidos ac ridiculos sapient, ut suorum om-
nium curam abjicere, Deo dignum opus existimant.

Villae hic et optimæ et frequentissimæ sunt: Lipsanum, Mara-
villa; nec dissita procul Crocetta, Rodillia, Bascia.

Ulterior pars ferè sola, quâque vix novit colonum. Hujus pagi
Ceniza, D'ayuno, Gymnopodilla, Fovetta, fortassí ob situm parút

* Ovid. Metam. 10. Plaut. Epid. † Virgil. Æn. 3. † Terra Sult.
Superstitionisorum.
§ Quotquot religiosè insaniunt, vel superstitione laborant, vel novis ac hæreticis
opinionibus. Hinc Morpiae duo comitatus.
salubrem, ferè derelicti sunt: nisi quòd semel in anno, sancta quàdam die Veneris, ab omnibus Moronis Piis invisantur.

Non tacendum hic est in Monte Bagnacavallino Ptochæum, in toto orbe maximum ac luculentissimum, "Hospidale di Pazzi Incurabili," impensis regionis totius, et excerptum et sustentaturn; cujus prefectus hodie Garzonius* est, vir sanctus integer ac solitarius, qui in classes quasdam pulchrè distinctit hujus ordinis universos. Nulla Moroniae pars est, quæ non colonias huc aliquot impotentialorum emiserit.

Sancto, praeter cenobiola, quorum hic numeros est, nec plures villas esse crediderim, nil praeter sordidissima tuguriola, quale Westphalum illud Lipsii hospitalium, cernes.

Nemo hic lacetam terræ possidet: omnes, enim, se Cænobitis Morosophis mancipâruns, agròsque paternos aris fœcisque divorum conscérârunt.

Verbo dicam, quatuor hic ædium genera conspexi: Templa, Cænobia, Processuehas vel παραξυνσια, Tuguriola; nam, praeter religiosos, vel mendicant omnes vel serviant.

Religionis cuidam devotissimi omnes sunt: quid, tamen, cuive Deo credant, nescire profinetur; negligentis disquirere. Sat illis est, majorum vestigia sequi, et sanctorum olim sedes occupare.

Etiam incessu gaudent crucipliici: sic enim pedes promoveant, ut alter alteri ε τρανσv s positus crucis formam referat. Eodemque more brachia, dolentium gestu, implicata gerunt.

Templa, quidem, habent cultissima: in agris, tamen, cuvis lapidi ac ligno supplices prostrernunt; globulose ligneos et succinose agitant.

Non tot istic capita, quot divi. Paucos, praedictos, annumeravit Varro veteribus Romanis: qui ferè omnes lapidei, lignei, farinacei; non desunt, tamen, qui equos, sues, canes in hoc albo reponant. Novos indies creant sibi deos; aliando etiam, uno die, in uno templo, ducentos.

Quod ab Ægyptiis olim factitatum legitimus, hic ubique commerimus; superstitium ædes negligi, honestari funus ac monumenta mortuorum. Novimus 800 libras certæ uni non maximo funeris insumptas†.

Hic ego me supustum volo: caveaque testamento istuc delatum curent hæredes; comitèsque mihi adjungi cupio, quotquot peregri nationem hanc meam vel damnant, vel plus æquo mirantur, vel sibi posthac imitandum proposuerint.

Nam, praeter tædas, incensationes per circuitum, oscula, campalunares sonum, a-visiones, quæ animæ pridem exauroratae non parüm prodesse putatur; parafrenariis dubois illud eu lege loci incumbit, ut, dubois flabellis ex serico nigro, insignibus mortui despecto, muscas à cadavere arcent; etiamsi tempus hyemale sit †, quando muscae omnes non minus cadavere servato mortuæ jacent.

* "Hospidale di Pazzi Incurabili," à Thomà Garzonio de Bagnacavallo scriptum parüm feliciter.
† Tot solent insumi sepulturæ cujusque Cardinalis. Lib. Sacr. Cærcmon. i.
Nihil tractant non exorciaratuni prius; aquam, oleum, salem, ce-
ram, balsamum, gladium militarem. Rose aureae, magni cum so-
lemnitate, benedicunt. Baptizant vexilla et canpanulas.

Sed, quod quis magis stupeat, in Urbe Maravilla, certum est la-
pides audire, lachrymaei, ridere, pedem porrigere ac retrahere, sa-
nare morbos, sanguinem emittere, ac nihil non quotidie praestare,
quod a quouquam vel hominem, vel Semonum, vel Deemonum,
fieri possit.

**Sect. 2.**

**DOXIA: altera Moronie Pie Provincia*.**

DOXIA, pars altera, varietatis plurimum ostentat, elegantiae parum.
Nulla hic villa, nulla domus, ad alterius formam constructur: sin-
gula novam, quamque fieri potest a reliquis discrepantem, ad-
fectant.

Nusquam plura vidi, minusque obliterata vetustatis monumenta.

Chronia hic villa est; Septemque Pyramids, diruta aliquantu-
rum, a Saturni inolim erectae, in memoriam Septem Angelorum,
quos, præter Dei conscientiam, mundum credebat fabricasse †.

Dein Abraxia Urbis, Basilidianorum quondam sedes: que, vete-
rum decreto, ex ædibus constatbat 365, nec fas est vel unam priori-
bus adicere, aut verò unam demoliiri ‡.

Nec abhinc multum Pagus Borboriticus § statuas ostentat tri-
ginta ‡, ævo semesas, dextris quidem conjunctas: octo, tamien, re-
liquis majores: saxa Hebræis characteribus inscripta.

Quin et hic desertum paulo sylviosus est, in quo Eclesaitos vel
Ebioneos ¶ diu ferunt vixisse: rudera quædam æra vetustæ adhuc
remanent, in quæ coacti sacra fecerunt diis ethicorum. A sinistra
rumuli cernuntur Heracleonitici, oleo balsamoque etiam num ma-
didi **. A dextrâ Vallis Ophitica, ubi sacri colubri spelunca, et
altare quod toties incantationibus evocatus ascendisse fertur ††.
Etiam subterraneæ Caianorum domunculae parent hic peregrinis;
inferno, ut creditur, proximae: in quibus Caini fustis Judæaque ca-
pistram sanctis asservantur.

* Terra Stultorum Hæreticorum.
† Saturniani docebant septem Angelos fecisse caelum, præter Dei conscientiam. August.
§ Basilidiani caelos 365 esse: secundum numerum literarum nominis Ἀγέλων.
IX Gnostici sic dixi sunt, quasi conosii, ob insignem in suis mysteriis turpitudi-
¶ Valenitii Acenit 30. Ἑβώνος 80 &c. quibus primogenita octonario (verbis Iren-
ææ) praæcapua erat, et origo reliquarum. Hi voculis Hebræis in suis sacràs ple-
†† Iadem Epiphanio. Hi (ut Eusebius) fidem in persecutione negandam, et in
corde servandam docent.
** Novo modo morientes redimere videbantur oleo, balsamo, aquà, et invocationibus Hebræis.
†† Ophita Christum colubrum deceptorem fuisse; nutriunt colubrum, qui, in-
cantante sacerdote, egreditur, lambit obligationes, regreditur.
Ad ripam Hygri Lacus, ferreà catenà palo affigitur Severianorum Patera*; quà illi homines, quondam abstemìi, aquam excipere solebant.

Ibidénumque augustissima Tacianorum † cubilia, mensæ minores; sparsiusque jacent Montanistarum funeste placentæ ‡, Valesiorum puniciæ testiculi §, Manichæorum agri longè spiuosissimi ||, Psallianorum cellulae precatoriæ ¶, Patricianorum cruces **, utriculi Ascitarum † †, Pallatorinichierarum statue ‡ ‡ Harpoeraticæ, Aquariaorum cyathi §§, et quotquod fuerunt veterum hæresewn monumenta.

Nihil tamen ita splendidimum vidit seculum illud prins, ac Rhetaurium Palatum ||||, ad omnium planè aedem exemplar ita ædificatum, ut suam interam formam videatur sibi propriam retinere.

Manent denique adhuc casta Abelianorum mensæ ¶¶, quæ prolem adoptatitam ac alieni patris genera signa, sanctaque reliquias palam ostentant.

Hic non ita pridem fundamenta novæ urbis jecerunt parum auspicato fanatici errores, quos Erriconicolaitas et Georgio-Davidicos vocam ***.

Quin et exules quidam Virginenses duraturam hic rempublicam perperam meditabant.

Liceat mihi monere orbis universi dominos, reges, imperatores, modò suæ paci ac ipsorum saluti probè consultum velint, hæreticos omnes pacis publicæ juratos hostes ac perturbatores huc relegent.

* Severiani non bibebant vinum, quod de Satana et terrâ germinasse dicunt. August. lib. de Hæresibus.
† Taciani nuptias damnabant æquæ ac fornicationes; ergo lectis non magnis utebantur; mensis verò minoribus, quòd cannibus non vesebantur. Ibid.
‡ Illi de sanguine animuli infantis, punctionum vulneribus extracto, conficiunt panem; sanguinem hunc farinæ miscens. Ibid.
§ Vales. se castrabant et hospites, rem se Deo gratam fecisse sperantes.
|| Manich. inter alia absurdiss. plantas sentire et dolere purabat: agrum ergo spinis purgere nefas illis videbatur.
¶ Hi Euchita etiam dicti sunt: ſanquam non orabant, ut his qui hoc de illus audìunt (inq. Aug.) incredibile videbatur.
** Patric. carnem suam non á Deo, sed Diabolo conditam putárun; quam ergo sic oederunt, ut quidam sibi mortem intulerint.
† † Asciae utres se novos, vino novo repletos, dicebant: utrem circumambiant baccantes.
‡‡ Dicti à {πατιαλος} per palam digitum significantes; qui labiis et naribus op- {μυχος} ponunt digitos, atque íta student silentio. Augustinus
σπιλυλογικες appellare mavult.
§§ Aquam offerebant in pseulo sacramentì.
||| Rhetorius, ut notat Philas., quod tamen Augustino incredibile videatur, affirmabat omnes hæreticos rectè ambulare et vera dicere.
¶¶ Abeliani non miscebantur uxoribus; nec, tamen, sine uxoribus vivère illis liebat: adoptárun, ergo, filios aliorum; generantibus circumquaque vicinis, et filios suos inopes ad spem hæreditatis alienæ dantibus libenter. August. loc. citato.
† † † Brunisæ quidem Angli in Virginiam relegati.
CAP. IX.

Status Politiae Moronicae.

URBIUM quidem singularum regimen medium est inter aristocraticum et democraticum. Eligit sibi populus, quem mavult senatum rum numerum: qui neque annuum gerunt, neque perpetuum magistratum; sed, pro eligentis plebece arbitrio, prasunt præsidentque. Si quem habeant nimiae fortassit prudentiae suspectum, hunc statim ostracismo severiore e suis finibus ejiciunt.


* Camera Papagalli, locus in quo Pontifex eligitur. lib. Caeremon.
† Ipsissima verba authoris Sacrarum Caerem. in consecratione Pontif.
LIBER QUARTUS.

LAVERNIA.

CAP. I.

*Situs Laverniae*

Lavernia, ab occidente, Magellauico quidem Oceano; ab oriente, Piâ Moroniâ, et Crapulie parte aliquâ, terminatur.

Terra tam prorsûs effêta et sterilis, si uniam provinciam excepéris, ut ex hâc, potius quàm Trinaciâ illà vèteri, filia Cereris à Plutone rapta videretur.

Nec pastori hîc locus, nec agricolae: incolæ, tamen, ita rerum omnium copia diffìluunt, ut nulla mihi in orbe tòto dìtior; et, quantum feritas illa naturæ fert, gens deliciâtor visa fuerit: quicquid enim ulliibi terrarum splendidum habetur ac rariusculum, sive dolo seu vi rapiunt ad se: raptûmque, pari violentiâ, tuentur.

Maximè, tamen, Piaâ Felicisque Moronis spoliis orientalior pars; maritima, verò, partim Indorum gazis, partim communi quam exercent pyraticâ, se ditare solent.

Laverniae partes duæ sunt; Larcinia, et Phenacia. Hæc Moroniam et Crapulie angulum attingit: illa magis Occidentem spectat; et, contra vagæ gentis Larcinæ morem, suis se finibus contineri sinit: utraque valde immanis et inhospita.

CAP. II.

Larcinorum Mores.

Larciniam ab utrâque Moronìâ separat flumen Tryphonium; cujus undræ flexuosissimæ non pauciores insulas, quàm Raleana Guianorum faciunt.

*Terra Furum, quorum dea Laverna. "Da mihi fallere falsâque dicere, pulchra Laverna." Horat.
† Prout artis hujusee duæ species sunt; Latrocinium, Impostura.
‡ Terra Latronum.
§ Tryphon insignis latro apud Ægyptios.
Tota regio ita sylvosa et montana est, ut deserti potius nomen mereatur; et, quod de urbe quâdam Strabo, ad rebellandum quàm ad habitandum aptior videatur.

In istorum sermonem quædam Wallica vocabula notavi: quod ego ex ignotis nostratiam peregrinationibus factum judicârim.

Lar cinensium populus quidem satis numerosus est; respublica nulla. Sibi quisque se natum putat: sibi soli vivit: sibi obtemperat: tantumque possidet, quantam diripere quovis modo possit raptumque custodire: quoque potentior quis factus est, eo magis timetur; eoque pluribus non tam subditis, quàm Ævëziðôdis domi- natur.

In certas familias distinguntur incolae; quæ singulæ stirpis suæ potentissimœ volentes obiuriant. Contribullibus suis parcis quisque et adhaeret: reliquis omnes liberrimè spoliat. Abhinc diu exhausta fuisset horum incursionibus utraque Moronia, ni sagaciores prefecti cum libertate salutem ab omnibus familiarum ducibus, magnâ auri vi, quotannis remissent.

Formæ corporis nihil ferè à nostris discrepant; nisi quod omnès, exceptis insularibus, adnunc * unguibus sint, et quasi accipitrinis: id quod Laverniis omnibus commune est.

Montanae partem occupat Gens Sbanditica: cui umbram quidem commodam ac salutarem largitum Butinia Sylva; præ quà illæ Germanorum Hercynia, demec latronum millibus stipata, pomari- lum angustiis, aut mera quasi sepæs videtur.

Castra hæ passim cernes: non, hercè, nimiûm splendida; sed et multa et munitissima: in quibus tutó sedent familie cujusque duces, prædæmum à vicinorum periculo sartam tectam conservant. Dum plebecute nova sibi quotidie sub quâvis arbore lectum sternit, more Tartarorum, et assidua viatoribus insidias struit: quos illicœbonis omnès expoliates non letho dedunt, quod Itali et Germani insidiatores solent, nec enim quicquam veruntur ne cui pænas dent commissi latrocinii; sed vincunt ad sui Ducis aulaum deducunt, obstringuntque juramento se illi in perpetuum fideliter servirum: qui, ubi vel fidem violaverit, vel per meuses aliquot nihil cuiquam surripuerit, vel non vacuum viatorem lubens præte- rierit insalutatum, laqueo damnatur. Ina crescit indies istorum po- testas, et ex quo latæ Phænacibus lex est de filiis natu minoribus prorsus exhaerendandis, evehendisque primigeniis, auxit non parum spontaneâ pubis etiam nobilioris accessione.

Pii Moronii non tam cruces colunt, quàm isti oderunt. Quan- quam, ergo, illi, ex initi cum Laverniis fræderis tenore, incolumes se domi continere possint; si, amen, hoc fuerint evagati hoc uno nomine suspendio plerique perent, quod hoc signo istud supplicii genus ipsis exprobrare videantur.

Nunquam non intestinâ bella, inter tribuum capita orientur, dum peculium quisque suum repetit, detinêque alienum: quod commodè quidem cedit orbì universo; verendum enim foret, ne tot tamque perfidiorum hominum conjuncta vis, aucta quotidie, in per-

* Oútos òξυχρ ἵστ; de Mercurio Luciano.
niciem reliquarum gentium conspiraret: quam ob causam prudenteriores Phænacii et ferunt inter illos, et alunt lites.

Non minima laus est etiam parvulis, quod olim Caesar de veteribus Germanis *, artificiosè furari; quos à tenerrimis, et præceptis qua vocant Henetricis imbuunt, et exemplis. Videbis infantulos, etiam dum ab iberibus matrum pendent, aciculam subducere vel nummum: quod si hallucinati fuerint tantillum; et, vel non satis audaci vel sat lentà manu, rem aggressi fuerint, ita ut eis' axièq ropa facilè deprehendantur; vapulant illico. Tandem ubi adoleverint, aut anatem, aut anserem, aut quid grandius indies oportet sustaurus: nec impune diem transigunt, in quo rem domesticam nihil auxerint. Quod si satis constiterit operam ab ipsis navarem strenuè, non aèqè successisse, aut glebam ex agro vicino, aut ramusculum surripiant necesse est, ne forte desuescendo fierent ineptiores.

Sed hæc in ipsis Phenacique finibus præcipuè cernuntur: inter quos et Larcinos latissima Vallis Bugietta se diffundit; de quâ, suo loco, pluribus, posteaquam Larcinos Litorales ordine descripserimus.

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**CAP. III.**

**Litorales et Insulares Larcini †.**

Hi, sive in Litore Magellanico, sive in ripà et Insulis Tryphonicas latè sparsi, amphibií sunt; eo ditiores reliquis, quo sunt reliquis occupatores.

Quibus etiam non parum færent notissimi freti angustiae. Cognito enim semel, propter præcipitem maris decursum, nullum dari nautis retrocedendi viam, scaphis catenisque obstipant iter, et ita navim spoliand et vectores: ex quo factum putem, quod fretum istud regressum plane nullum patiatur; non tam undarum impetu, quam numero ac ferocitate pyratarum.

Nemo nautarum Europæorum magis callet istis fluxuum tempes­tates, et situs opportunitatèsque portuum, ventos, syrtes, scopulos: neque pisces ipsi, aut melius natant, aut facilius.

Primas hic obtinet Portus Dunius: villa, non sanè magna, nec adeò munita; sed audax admodum, et omnium fère regionum spo­liis ad miraculum usque dives: sita in ipso angulo Larciniae, quo terra hæc, interventu Tryphonii Fluminis, à Crapuliâ dirimitur. Hujus littus magnetibus ac pulvere magnético stratum ferunt; quo­rum virtus navem ad se quamlibet remotorem allicit, retinætque. Sed neque minus proficiunt illi Duniorum, qui maria quæque pe­rerrant, ac naves longè suis munitores adoriantur. Mirum est, hercè, quoties istos, vel post imparèm sæpe congressum, audacìa

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*Cæs. de Bello Gall. lib. vi.* † Regio Pyratarum.
victores reddiderit: quod tamen alii baptizatis incantatisque vexillis Moronicis acceptum referre malit. Insigne urbis vultur est, vel inter volandum pascens, cum verbo "Fruor nec quiesco."

Statim a Tryphonis Fluvii vestibulo, Portus Bercius est; insularum istarum omnium, et undarum dominus: nam a praeterentibus quibusque etiam suis, non minimum vectigal exigit; pretium vitæ: et, hanc quibusdam majoribus magnete tinctis, non alter navibus alienis, quæm nos piscibus, insidiatur; tactaque semel impactis ad se uncis quantumvis contranitentes, ducit.

In totidem paludinosissimis insulis, et tam latre flumine, vix domunculam cernes, aut cymbam; partim, quod ob proximitatem loci, gens ista cum Moronis plerunque miscatur, quorum sane nemo non natare mult melit: unde fit, ut brachiorum remigia tam Daedale tractare norint, dimidiam ut vitæ partem, quod de crocodile diceretur, in aquis degant; motiisque velociitate cum celerrimis quidem remis ausint contendere.

Hi nautis formidabiles sunt, quàm nautici quisquae pyrate. Improviso, enim, navim assequuntur; remorâque firmius adhaerentes reiinent; et, vel retentiE dorsum perferant ut aqua submergatur, vel impetu subvertunt, vel denique scopulis allidunt.

CAP. IV.

Quis mihi aditus. Harpyie.

Sed quis mihi huc aditus patuerit, aut quæ tandem commorandi centia fuerit concessa, mirabitur lector: nec credet, aut quenquam sancentis committere semet ausum tam immani populo, aut incolum demum redisse.

Intelligat ergo lector, communem istis cum Piis Moronis jubilaum, de more solenni, anno quoque quinquagesimo celebrari: in quo, cum omnibus orbis totius nationibus ac populis inducicie pactæ sunt; quo durante, religio est furacissimo ganeoni, pacem vel publicam vel privatam violare. Jam tum convolant huc hospites: qui, tamen, quicquid secum attulerint, incolis gratis largiuntur; ut pacem hanc vel unius anni liberam, quadrienni lite lucrosiorem existimem. Incidi ego in sacram hunc annum, peropportunè; et, cum quibusdam aliis itineris nostri sociis, regionem lustravi.

Inter eundem maximum nobis ab Harpyis imminebat periculum; quibusque profectò fœdus pacis nullum nobis serire licuit. Hæ,
nee scio volucres ne dicerem an daemones, ex quo a Boreae filis pulsæ fuerunt, hic, ut fama est, sedem sibi posuerunt. Ex transversis trabibus, in medio quercus robustissima, nidos sibi sternunt. Ore, bubonem referunt; dorso et corporis mole, struthiocamelum; pennis, hystricem; rostro ac ungibus, aquilam. Recurrebat nihì in me teneim istas cernen quod de звонувοις alitibus scripserat olim supposititius Aristoteles*, qui in Diomedæ Insula circulatim semper volitantes Graecis tantum adubabant, alios omnes infestabant. Pariter nobiscum ac peregrinis omnibus egerunt rapacissimæ Harpyæ: incolas ipsos, quasi probe cognitos, familiariter excepérunt, semperque dimiserunt illas; in nos magno impetu inoviariunt. Quisquis per Sylvæ istius Butinise deserta solus ambulat, harum ungibus rapitur illico, ac dilaniatur. Imò, vix tutum ab his iter est decuriae peregrinorum, absque conductitio Larcinorum praesidio.

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CAP. V.


Redeo jam ad Vallem Bugiettam, ultimam Larciniæ metam; communem tamen utrique provinciæ terram.

Suum cuique partem ex æquo tribuit Mnemon Fluvius, per medium planitiem decurrens; qui et oppidis Phænacum præsidiaris situm prebet commodissimum.

Fallor nisi hic viderim Herodoti ac Plinii historici quædam, sed vix jam percipienda oculis, monumenta. Struxit sibi hic ædes profectò elegantes Mercurius Gallo-Belgiæ; nec abhinc procul Cardinalis quidam historicus, amplissima jecit castelli augustissimi fundamenta. Nam ex quo Hispanus vicinam huic Indiam occupavit, licuit etiam Jesuitis bohì cum Phænacum venià oras hasce, ut polypremauïkiai sìon sunt mortalium, invisere; et, ab alius relietam, propter creberrimos Larcinorum incursus, terram incolere.

Astrologorum gymnasiola hic multa sunt; quibus, herclè, poetas excipe et juridicos, præ alis omnibus favere solent Phænaces. Quin et in hac ipsâ valle (nam quid dissimilem?) ego quidem conduxi domum; ubi præscius rerum hariolus audacter scripsi verissimum hujus temporis vaticinium.

Longe humaniores sunt Larciniis Phænaces; aut saltem crudelitatem exercere magis secretam: nam quod illi palam et sub dio, hi sine testibus agunt domi.

Hi et legibus sese, et Aurei Principis (nam sic suum regem ap-

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* Lib. de Mirabilibus. Contra quam canis ille, cujus Epitaphium videre est in villa suburbâ Bononia: " Latrai à ladri, et a gli amanti tacqui &c."
† Terra Impostorum.
pellant) imperio subjiciunt Furtofranchéca, pars Bugiétæ proximior, ex omnibus Laverniae partibus aut optima est, aut minimæ profectione mala.


Arbores sic suà naturà viscidæ sunt, ut volucrum quotquot ramulis insident, illico adhaerent; prædææque sunt viatoribus.

Maximum hujus provinciæ emporinim et longè frequentissimum Bolsecium * dicitur: cujus tamen vici duo, Palatium et Fripperia, omnes quas vidi urbium plateas numero excedunt. Palatium quidem causidicorum litibus, Fripperia parariorum mundaitionibus destinatur.

Et, sanè, causidicorum nulla sub cælo tam ferax regio est: qui, ut Plautinus ille †, si nihil est litium, lites serunt. Horum non minor hic numerus est, quæm in Westmonasteriolo nostro capitum. Quanquam, verò, indies creentur novi, fieri tamen non potest, ut illi putant qui in rebus politicis lyncei sibi videntur, quin istorum numerus in posterum decrescat; nam ubi litigando totam inter se provinciam, quod jam ferè fit, partiti fuerint, clientibus deinceps indigent necessè est: quo fier, ut in se ineunt mutuè, et alter alterius commissus malè parta dissipèr in vulgus; futurisque alterius ævi nepotibus, locum exercendæ huic arti magis lucrosum paret. Horum servis usitata semper est vestis *ixipes; ut hinc innumar inservire se dominis ad utramvis causæ partem suscipiendum paratissimis. Lites istis suppeditat, et fænatorum copia, et Ruzius impetusissimus fluviorum: qui, dum præcipiti cursu inter Insulas Strophadas labitur, nunc magnam solutionis terræ partem ab unà devolvit in alteram, tandem et in tertiam impellit; nunc, verò, priore sede festiditu novum sibi quærit canalem, avidissimis dominis nunc patrios fundos adimens, nunc largiens novos.

Incolarum plerique, Alpinorum more, strumà laborant: Argyranchæ ‡ vocant medici. Qui morbus ita vulgaris est, ut nemo locum affectum vel sanatum velit, vel occultatum.

Nec scio que secretà virtus istorum cuti indita sit; ut non minus argumentum attrahat ad se, quam magnes ferrum; nec minus attrac tum retineat.

Fripperia omnibus et artificem generibus instruitur; et mercium officina tamen hic nulla: quique continuus clamoribus artem suam et merces eponit transeunti populo; et, emptorem nactus, secedit laudatam prius suppletilem ostensurús. Hic cupidum product torquem, aureis laminis obductum §; juratque, nec Tagum, nec Indorum sodinas, quid magis aureum protulisse. Alter testiculum ostendit muscatum, suauissimis odoribus plenum. Alius uniones profert limpiddissimos; quos quidem neque candore, nec laore, nec magnitudine, nec orbe, nec pondere, in his enim Plinio dos

*h Urbocrumenisenecarum. † Plaut. Penculo. ‡ Morbus Demosthenis; Latinis, Argentangina. § Clavius lib. i. Chrysopœæa, &c.
omnis unionum, à veris ac nativis dignoscere: conchasque ipsas exhibet, in quibus solidiores illæ guttæ pridem concreverint.

Nec desunt è scarpellinis: qui lapides propincent specie tenus ex omni genere precisissimos; Adamentem Cyprium, Hephestitem Corinthium, Siculum Achaten, Niliacum Galactiten, Abeston Arabicum, Pæaniten Macedonitam, Asiaticam Alabandinam, Beryllum Indicum, Gagaten Britannicam, Persicum Æëtiten, Chalcedonium Africanum, Smaragdum Scythicum, Corneolum Germanicum, Chrysolithum Æthiopicum, Carbunculum Libycum.


Schola hic publica in suburbiis aperitur; non, hercè, incelebris: in quà sua ars, hoc est Spagyrica (ignoscant mihi chymici, aut succenseant sibi, qui artis inhonestæ nomen laudatissimae indiderint) juventuti quotidie praegigitur.

His scilicet Alcorani locum obtinet antiquissima Mercurii Historia; orbi nostro penitùs ignota: quæ docet quàm feliciter Cyllenius, adhuc infans, à Neptuno tridentem, à Marte gladium, ab Apolline arcam pharetránque, à Vulcano forcipem, à Venere cingulum sufluratus sìt; quàmque fere καθαρέω ἐν ἣ γατίν ἐμμελενήσας τὴν κλετικὴν *, ab Jove fulmen surripuisset: ac, deinde, subdit omni gena defraudandi furandique documenta; tyronem plurimis docues excutere seram, pessulum reserare, lentè movere pedem, arcae jam clausæ filum viscosum immittere, intactâ crumenâ numnum elicere, quod feceris strenuè pejerare nec interim erubesceere, ac mille istiusmodi technas, quarum ego arcana Caballistica disquirere contempti.

Caupones ad unum omnes ita malè fidi sunt, ut non ausint hospites, vel suis dormientem pulvillis aurum submittere, vel sacculus arcísve confideire quamlibet ferratìs; sed, quod obsessos olim Jüdæos fecisses comperimus †, in suis ipsorum lib. dormituri reconducent crastino manè repetendum.

In villis vix quenquam videbis, præter molitores, sartores, et paucos fortasse vates Chiromanticos.

* Lucian. † Jos. Bello Judaico.
CAP. VI.

Plagiana Provincia.

Plagianus dein Tractus ab occidente cernitur spatio...
mendus alter et idem. lib. iv.—laernia. 217


Urbes hic vidi Scrofiolam: villam saeè fecam; et, Catonis verbò †, "cloacalem, coglieram, serram, caxam;" quam tamen lustrare volenti mihi non licuit. Unusquisque civium clavem secum gestat, ne quis peregrinus ingrederetur. Reliqui omnes, per Villas Porciglias dispersi, non tam casis, quam cubilibus contenti sunt.

Hos ego homines, hos mores, has urbes vidi, stupui, risi: annoque demum tricesimo, itineris tanti laboribus fractus, in patriam redii.

Peregrinus quondam Academicus.

* Χρύσιος Σεβ. † Festus.
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NOMINUM PROPRIORUM.

Actæonius, saltus: ab Actæone magno venatore, quem, uti solent, exedebant canes.
Amazonia: notum nomen, olim regio Americana, nunc ob viriles incolarum animos nostrae.
Aphrodísia, Gr. ab Ἄφροδίτη. Venus. illa verò à spumâ. Orta salò.
Hic Amantina urbs: cujus nomen nos à tractu Danub. petimus.
Arrebatia, provincia. Hisp. ab Arrebatar, vi rapere.
Artopolis Artocreopolis, Græc. decomp. Ἀρτοκρόπης, ἀρεχύς, πόλις, panis, caro, urbs.
Assadora, urbs. Hisp. verù, ab assando dicta.
Assagion, fl. vide marg.

Baldachinum. sic Itali vocant Umbellam, sub quâ Papa equitat (ut barbaris utar verbis sacrarum cærem.) verbum sacrarum cærem.
Bascia urbs, osculatoria. Ital. à baiser, Gal.
Batillum. u. à Batillo, Latin.
Baveria. prov. Gall. nugas significat.
Bercius port. Flandris notum nomen, &c.
Domus panis: nomen carceris nostratis celeberrimi.
Bubonia. syl. Latin. à Bubonum frequentiâ.
Buscadores, Hisp. Inquisitores, à Buscar, inquirere.

Cadilla. u. Latin. diminut. à Cado.
Calaverinus mons à Calaverna Hisp. cranio, à calvo dict.
Candosoccia. Columel. l. v. c. 4. palmites prolixos in vineis, quos Megros appellamus. Galli, Candosoccos.
S. Carniceria. Hisp. Lanienæ; nec aliud domus Inquisitor.
Ceniza. u. Hisp. cinis.
Chagrin, Gall. mæstus, melanchol.
Charbona. u. à Gall. Charbon. villa subterranea.
Chatouilla. u. Gallic. chatouiller, titillare.
Chiurzea. u. Χυτω, Græc. poculum.
Cibinium. u. in tractu Danubii: Lat. à cibo.
Cinfolionius, Lat. Horat. cinfolones Hair-curlers.
Cogliera. u. Ital. cogliere, colligere: quasi Gatherington.
Coledochia. pal. à Κόλυδος δέκτησαι. Gr. quære Marg.
Kotzunga. u. Germ. kochen, vomere. hinc vomitio, kotzunga.
D. de Courroux. Gall. iratus, furibundus.
Crapulia, vide Marg. Latin.
Creatium. u. Græc. xpéæs, caro.
Crosetta. u. Ital. crux.
Krugtopolis, à German. krugt, Amphora.
Cubæa. u. Græca, Alea.
Cucina. u. Ital. vide Marg.
Cuillera. u. Gall. cochlear, inde petita vox.

Derrumbiada, Hisp. præcipitium.
Desueronga. u. ab. Ital. voce, que impudentiam sig.
Devoracum. u. Lat. à devorando.
Di-Marza, Ital. sanguinis corrupti, saniei.
Dienta. ab Hisp. Dens.
Doxia, Græc. à Δόξα, opinio.
Dudosia. Acad. Hisp. Dubia b, mutat. in d.
Dunius port. Dunkerk.
Duricona. u. Lat. Ficus duricoræae. Plin. l. xv. c. 18. q. durum ha-
bent corticem.

Erotium. u. Græc. quæ et Amantina.

Farfellia. u. Ital. Farfello ; papilionem sig.
Favilla. Lat. à favilla.
T. del Fogo. c. Latin. mutato in g.
ournagium. u. à Gallic. fourmage. caseo.
Fouetta. u. Gall. Flagellatoria.
Fripperia vicus quidam Lutet. Parisiorum.
Frivianda. pr. vid. Marg. p. 144.
Frugiona. Lat. Margin. ibid.
Furto-Francheça u. compos. à Latino,
Furto, et Gall. Franchise, libertas.

Garilla. u. Lat. à garriendo.

Gorga. Ital. guttur.
Gorganta. u. Hisp. Fauces.
Grnessa fossa. Hisp. pinguis. nam à Crasso. Lat. Grasso Ital. hinc
Hisp. Gesso.
Gynæcopolis. Græc. γυναίκων πόλις.
Gymnopodilla. u. Græc. γυμνοπόδια.

Hambria insul. Hisp. Famelica, q. marg.
Hierosule. u. Gr. ἱερός σύλη sacrorum depeculatio.
Houbelonia. pr. à Gallico Houbelon, lupulus.

Jugaria. u. ab Hispan. Jugar. jocari.

Labriana. u. Lat. à Labris.
Lardana. u. Lat. à Larido.
Larcinia. pr. Gall. Larrecln, latronem sig.
Larmium. fl. Gall. Larme, Lachryma, abbrev.
Lavernia. ter. Latin. vid. marg.
Lecho. u. Hisp. Lectus.
Licoris. fl. Hisp. Licor, pro liquor, Lat.
Linguadocia. pr. Lat. à lingua: quod feminæ sint plerunque lin-
Lingastrum. u. Lat. à lingendo.
Lipsanium. u. Græc. λεψανίον, reliquiae.
Livenza. fl. liquor.
Loverium. u. Gallic. Laudatoria.
Lupulania. pr. Lat. à Lupulis.
Lyperia. pr. Græc. λυπηρία, tristis, tristitia.

Maninconica terra Ital. n. positò pro 1. melancholica.
Antrumi Maninconicum.
marvel.
Marmitta. u. Hispàn. Lebes.
Menturnea, olim urbs Samnitium; nos à Mento vocem petitam
volumus.
Meionium. fl. Lat. à meiendo. Cyprus hoc olim nomine gaudebat.
Stephan.
Methius Lacus. Græc. à μεθίον.  
Milana. u. Gall. quasi milvina; urbs milvorum et accipitrum.  
Mnemon. fl. Græc. memor.  
Mnovix, à μὴνος stultus:  
Mortadella. u. Ital. Saucages.  
Muerius aeger. à Muer Gall. mutare.  
Novizza. u. Ital. novitia.  
Öechtermagen: Germ. stomachus jejunus.  
Ochietto mons Ital. diminutiv. ab Ochio, oculus.  
Œnotria. pr. Gr. ab οἶνος.  
Oflulia. u. Lat. ab Oflula.  
Omasius gigas. Lat. ab Omaso intestino.  
Orgilia. pr. Gall. ab orgueil. sig. superbiam.  
Oysivium. fl. Gall. otiosum.  
Padronilla. u. Ital. At nos pro villâ patronorum.  
Pampinola. Lat. Ampelona Græc. eadem urbs. ad imitationem nominis Hispanicæ urbis Pampelonæ.  
Pazzivilla. Ital. urbs stultorum.  
Phenacia. pr. Græc. Φενάες, impostores.  
Pipulia. palus: Lat. Plaut. pro convitio, Pipulo te differam ante iedes.  
Pythonos-come. Gr. quaer. marg.  
Ploravia. pr. Lat. à plorando.  
Ponfinia. pr. vide textum. cap.  
Porcestria. u. à Lat. porcis.  
Porceglia vill. à vocab. quod Haram sig. Hisp.  
Putanium. u. scortorum urbs. Ital.  
Pyraenia. pr. Græc. à πυρί et cívā.  
Risia major, minor. pr. Latin. à Risu: ab Ital.  
Risaghium. u. ab. Ital. risaglia. risu.  
Rodomantadii coll. discursus (si bene memini) nugatorios; Rotonmantades appellant Galli citeriores, fors an à Romance Hisp.  
Rodillia. u. à voce Hisp. genu. signif.  
Roncara. u. vid. Marg. à ῥόγυχα.  
Ruzius fl. à Gall. ruse, fraud, astutia.  
Le Sain. fl. Gallic. sanus.  
Sbsanditica gens, Italis nimium nota. exleges.  
Sarcoboseum. u. Græc. à σαρκόβιον et carne vesci.  
Serofiola. u. Lat. à serofa. sus animal est avaro simillimum. terram semper intuetur, nihil quicquam prodest ante extremum diem.
Scarpellino. Ital. Lapicida, l. Lat. mutat. in r.
Scioccia. pr. ab Ital. Sciocco, fatuus.
Schlauchberger. u. à Germ. Schlauch, utre. dempto e.
Schaum. fl. Germ. spuma.
Seplasium. u. Lat. à Seplasia foro Capua unguentario; cujus deliciis Poeni fracti sunt.
Serrara. u. à Latin. serrando.
Spagyrica ars. Græc. à trahendo dicta.
Strophades ins. Gr. à στρόφαδες. Eadem etiam et Plota dictæ.
Struzzolæ pluvæ, Ital. à struzzolo, struthiocamelio.
Tarochium. u. vide marg.
Tenaille. Gall. Forceps.
Topia-Wari, rex olim Guianæ.
Torcola val. ab Ital. Torcolo Latin. Torculari.
Traubena, à Germ. Trauben, uva, racemus.
Traurigi montes, a Germ. Traurig.
Trouerense. coll. à Gall. Trouver, invenire.
Tryphonia pal. à Tryphone latrone. vid marg.
Ucalegonium. Græc. urbs otiosa.
Uscebatius, tract. à Potu Hybernico.
Vale-dolium. Lat. ad imitationem nominis Hisp. valedolio.
Vautarole. à Vautar Ital. et vauter, Gal.
Vellacos. Hisp. servos vocant.
Verguença. Hisp. opprobrium, pudor.
Viraginia Lat. Verulanium Lat.
Vinicella. Latin.
Vortunius. Lat. à vertendo.
Zuckerii coll. Germ. pro saccharo, jucker.
QUO VADIS?

A

JUST CENSURE OF TRAVEL,

AS IT IS COMMONLY UNDERTAKEN

BY THE

GENTLEMEN OF OUR NATION.

BY JOSEPH HALL, D.D.
TO

THE RIGHT HONOURABLE MY SINGULAR GOOD LORD,

EDWARD LORD DENNY,

BARON OF WALTHAM.

RIGHT HONOURABLE:

If ever any man had reason to be in love with the face of a foreign entertainment, those are they, which were admitted to the attendance of the truly generous and honourable Lord Hay, your most noble Son, in his late embassage to France: in which number my unworthiness was allowed to make one; who can, therefore, well witness, that no man could either receive more honour from a strange country, or do more honour to his own. What wanted there, that might make men confess themselves more welcome than strangers? Neither doubt I, but, that after many ages, France itself will wonder at the bountiful expressions of her own favours.

But, while others were enjoying the noble courtesies of the time, my thoughts entertained themselves with searching into the proof of that ordinary Travel, wherewith I saw men commonly affected: which, I must needs confess, the more I saw, the less I liked. Neither is it in the power of any foreign munificence, to make me think ours any where so well as at home. Earthly commodities are no part of my thought: I looked, as I ought, at the soul; which I well saw, uses not only to gather no moss in this rolling, but suffers the best graces it hath to moulder away insensibly in such unnecessary agitation.

I have now been twice abroad: both times, as thinking myself worthy of nothing but neglect, I bent my eyes upon others, to see what they did, what they got. My enquiry found our spiritual loss so palpable, that now, at last, my heart could not chuse but break forth at my hand, and tell my countrymen of the dangerous issue of their curiosity.

I meddle not with the common journeys to the mineral waters of the Spa: to which many sick souls are beholden for a good excuse; who, while they pretend the medicinal use of that spring, can freely quaff of the puddle of Popish Superstition, poisoning the better part,
instead of helping the worse. These I leave to the best physician, Authority; which, if it may please to undertake the cure, may perhaps save as many English souls from infection, as that water cures bodies of diseases.

I deal only with those, that profess to seek the glory of a perfect breeding, and the perfection of that which we call civility, in travel: of which sort I have, not without indignation, seen too many lose their hopes and themselves, in the way; returning as empty of grace and other virtues, as full of words, vanity, mis-dispositions.

I dedicate this poor discourse to your Lordship, as, besides my daily renewed obligations, congratulating to you the sweet liberty and happy use of your home: who, like a fixed star, may well overlook these planets; and, by your constant settledness, give that aim to inferior eyes, which shall be in vain expected from a wandering light.

The God of Heaven, to whose glory I have intended this weak labour, give it favour in the sight of his Church; and return it back, but with this good news, that any one of the sons of Japhet is hereby persuaded to dwell ever in the tents of Shem. Unto that divine protection, I humbly betake your Lordship, justly vowing myself,

Your Lordship's humbly devoted,

in all faithful and Christian obedience,

JOSEPH HALL.
QUO VADIS?

SECT. 1.

It is an over-rigorous construction of the works of God, that, in moating our Island with the ocean, he meant to shut us up from other regions: for God himself, that made the sea, was the Author of navigation; and hath therein taught us to set up a wooden bridge, that may reach to the very antipodes themselves. This were to seek discontentment in the bounty of God, who hath placed us apart, for the singularity of our happiness; not for restraint.

There are two occasions, wherein Travel may pass,—matter of traffic, and matter of State.

Some commodities God hath confined to some countries: upon others he hath with a full hand poured those benefits, which he hath but sprinkled upon some. His Wise Providence hath made one country the granary, another the cellar, another the orchard, another the arsenal of their neighbours, yea, of the remotest parts. The earth is the Lord's, which he meant not to keep in his hands, but to give; and He, which hath given no man his faculties and graces for himself, nor put light into the sun, moon, stars, for their own use, hath stored no parcel of earth with a purpose of private reservation.

Solomon would never have sent his navy for apes and peacocks; but yet held gold and timber, for the building of God's house and his own, worthy of a whole three years' voyage.

The sea and earth are the great coffers of God: the discoveries of navigation are the keys, which whosoever hath received, may know that he is freely allowed to unlock these chests of nature, without any need to pick the wards.

Wise Solomon's comparison is reciprocal. A ship of merchants, that fetches her wares from far, is the good Housewife of the Commonwealth; and, if she were so in those blind voyages of antiquity, which never saw needle nor card, how much more thrifty must she needs be in so many helps both of nature and art!

Either Indies may be searched for those treasures, which God hath laid up in them for their far-distant owners. Only let our merchants take heed, lest they go so far, that they leave God behind them; that, while they buy all other things good-cheap, they
make not an ill match for their souls: lest they end their prospe-
rous adventures, in the shipwreck of a good conscience.

SECT. 2.

And, for matter of policy, nothing can be more plain, than that
our correspondence with other nations cannot possibly be held up,
without intelligence of their estate, of their proceedings: the neg-
lect whereof were no other, than to prostrate ourselves to the
mercy of a hollow friendship; and to stand still, and willingly lie
open, while we are played upon by the wit of untrusty neighbour-
hood. These eyes and ears of state are necessary to the well-being
of the head.

In which number I do not include those private interlopers of in-
telligence, that lie abroad only to feed some vain chameleons at
home with the air of news, for no other purpose save idle dis-
course; but only those profitable agents, whose industry either
fitteth them abroad for public employment, or employeth them
after due maturity in the fit services of the commonwealth.

Neither my censure nor my direction reaches to either of these
occasions.

It is the Travel of Curiosity, wherewith my quarrel shall be
maintained: the inconveniences whereof my own senses have so
sufficiently witnessed, that, if the wise parents of our gentry could
have borrowed mine eyes for the time, they would ever learn to
keep their sons at home, and not wilfully beat themselves with the
staff of their age. Upon them let my pen turn a little; as those,
that are more than accessories to this both private and public mis-
chief.

SECT. 3.

It is the affectation of too early ripeness, that makes them prodi-
gal of their children's safety and hopes: for, that they may be
wise betimes, they send them forth to the world in the minority
both of age and judgment: like as fond mothers use to send forth
their daughters on frostings, early in cold mornings, though into the
midst of a vaporous and foggy air; and, while they strive for a co-
LOUR, lose their health.

If they were not blinded with over-weening and desire, they
could not but see, that their unsettledness carries in it a manifest
peril of miscarriage. Grant that no danger were threatened by the
place, experience gives us, that a weak-limbed child, if he be suf-
fstered to use his legs too soon, too much, lames himself for ever;
but, if he walk in uneven ground, he is no less subject to maims
than crookedness. Do they not see how easily a young twig is
bowed any way? Do they not see that the midwife and nurse are
wont to frame the gristly head of the infant to any fashion? May
not any thing he written upon a blank? And, if they make choice of this age, because it is most docible, and for that they would take the day before them, why do they not consider, that it is therefore more docible of evil? since wickedness is both more insinuative and more plausible than virtue, especially when it meets with an untutored judge; and seeing there is so much inequality of the number of both, that it is not more hard to find virtue, than to miss vice.

Hear this then, ye careless ostriches, that leave your eggs in the open sand for the sun to hatch, without the fear of any hoof that may crush them in pieces. Have your stomachs resolved to digest the hard news of the ruin of your children? Do ye profess enmity to your own loins? then turn them, as you do, loose to these dangers, ere they can resist, ere they can discern: but, if ye would rather they should live and grow, bestow upon them the kindly heat of your best plumes, and shelter them with your own breast and wings, till nature have opened a seasonable way to their own abilities.

SECT. 4.

Yea, let it be my just complaint in this place, that, in the very transplantation of our sous to the safer soil of our own Universities and Inns of Court, nothing is more prejudicial than speed. Perfection is the child of time; neither was there ever any thing excellent, that required not meet leisure.

But, besides, how commonly is it seen, that those, which had wout to swim only with bladders, sink when they come first to trust to their own arms! These lapwings, that go from under the wing of their dam with the shell on their heads, run wild. If tutors be never so careful of their early charge, much must be left to their own disposition; which if it lead them not to good, not only the hopes of their youth, but the proof of their age lies bleeding.

It is true, that, as the French Lawyers say merrily of the Normans, which by a special privilege are reputed of full age at twenty-one years, whereas the other French stay for their five and twentieth, that Matilia supplet aetatem; so may I say of the younglings of our time, that precocity of understanding suppieth age and stature: but, as it is commonly seen, that those blossoms, which overrun the spring, and will be looking forth upon a February-Sun, are nipped soon after with an April-Frost when they should come to the knitting; so is it no less ordinary, that these rathe-ripe wits prevent their own perfection, and, after a vain wonder of their haste, end either in shame or obscurity.

And, as it thus falls out even in our Universities, the most absolute and famous seminaries of the world, where the tutor’s eye supplies the parent’s; so must it needs much more, in those free and honourable inns (as they are called, for their liberty; colleges, for
MISCELLANEOUS WORKS.

their use) of our English Gentry, wherein each one is his own master in respect of his private study and government. Where there are many pots boiling, there cannot but be much scum. The concourse of a populous city affords many brokers of villainy, which live upon the spoils of young hopes, whose very acquaintance is destruction. How can these novices, that are turned loose into the main, ere they know either coast or compass, avoid these rocks and shelves, upon which both their estates and souls are miserably wrecked? How commonly do they learn to roar, instead of pleading; and, instead of knowing the laws, learn how to contemn them! We see and rue this mischief; and yet I know not how careless we are in preventing it.

How much more desperate must it then needs be, to send forth our children into those places, which are professedly infectious; whose very goodness is either impiety or superstition! If we desired to have sons poisoned with misbelief, what could we do otherwise? Or what else do those parents, which have bequeathed their children to Antichristianism?

Our late journey into France informed me of some ordinary Factors of Rome, whose trade is the transporting and placing of our Popish novices beyond the seas: one whereof, whose name I noted, hath been observed to carry over six several charges in one year. Are we so foolish to go their way, while we intend a contrary period? Do we send our sons to learn to be chaste in the midst of Sodom?

The world is wide and open; but our ordinary travel is southward, into the jaws of danger: for, so far hath Satan's policy prevailed, that those parts, which are only thought worth our viewing, are most contagious; and will not part with either pleasure or information, without some tang of wickedness.

What can we plead for our confidence, but that there is a household of righteous Lot in the midst of that impure city; that there are houses in this Jericho, which have scarlet threads shining in their windows; that, in the most corrupted air of Popery, some well-reformed Christians draw their breath, and sweeten it with their respiration?

Blessed be God, that hath reared up the towers of his Sion in the midst of Babylon! We must acknowledge, not without much gratulation to the Gospel of Christ, that, in the very hottest climates of opposition, it finds many clients, but more friends: and, in those places, where authority hath pleased to give more air to the truth, would have had many more, if the Reformed part had happily continued that correspondence in some circumstances with the Roman Church, which the Church of England hath hitherto maintained. God is my record, how free my heart is both from partiality and prejudice. Mine eyes and ears can witness, with what approbation and applause divers of the Catholics Royal, as they are termed, entertained the new translated Liturgy of our Church; as marvelling to see such order and regular devotion in them, whom
they were taught to condemn for heretical. Whose allowances, I
well saw, might with a little help have been raised higher, from the
practice of our Church to some points of our judgment.

But, if true religion were in those parts yet better attended, and
our young Traveller could find more abettors and examples of piety, on whom we might rely; yet how safe can it be to trust
young eyes with the view and censure of truth or falsehood in re-
ligion? especially when truth brings nothing to this bar, but ex-
treme simplicity; and, contrarily, falsehood, a gaudy magnificence
and proud majesty of pompous ceremonies, wherewith the hearts
of children and fools are easily taken. That courteous of Rome,
according to the manner of that profession, sets out herself to sale
in the most tempting fashion: here wants no colours, no perfumes,
no wanton dresses; whereas the poor Spouse of Christ can only
say of herself, I am black, but comely. When, on the one side,
they shall see such rich shrines, garish altars, stately processions;
when they shall see a Pope adored of Emperors, Cardinals pre-
ferred to Kings, Confessors made Saints, little Children made An-
gels; in a word, nothing not outwardly glorious: on the other side,
a service without wilt or guard, whose majesty is all in the heart,
none in the face: how easily may they incline to the conceit of
that Parisian Dame, who, seeing the procession of S. Genovishe go
by the streets, could say, O que belle, &c. "How fine a religion
is ours, in comparison of the Huguenots!"

Whereunto must be added, that, supposing they do not carry with
them but rather go to fetch the language of the place, some long
time needs be spent, ere they can receive any help to their devo-
tion; while, in the mean season, their unthriving intermission is
assailed with a thousand suggestions: and who sees not, that this
lucrum cessans, as the Civilians term it, offers an open advantage to
a busy adversary?

SECT. 5.

In a word, it hath been the old praise of early rising, that it makes
a man Healthful, Holy, and Rich; whereof the first respects the
body, the second the soul, the third the estate: all falls out con-
trary in an early travel.

For Health: the wise Providence of God hath so contrived his
earth and us, that he hath fitted our bodies to our clime, and the
native sustenance of the place unto our bodies. The apparent dif-
fERENCE of diet, and of drinks especially, falling into so tender age,
must needs cause a jar in the constitution; which cannot, in all
likeness, but send forth distemper into the whole course of the
ensuing life. The stream runs like the fountain; and speeds well,
if, at last, by many changes of soil, it can leave an ill quality be-
hind it. Besides that the misgovernance of diet, whereunto their li-
berty lays them open in the weakness of their pupillage, cannot but
be extremely prejudicial. In this point let experience be consulted with: her unpartial sentence shall easily tell us, how few young travellers have brought home, sound and strong, and, in a word, English bodies.

As for HOLINESS, we lose our labour, if this Discourse prove not that it hath none so great enemy as timely travel. At once do we hazard to abandon God and our home. Set an empty pitcher to the fire, it cracks presently; whereas the full will abide boiling. It was the younger son in the gospel, who therefore turns unthrifty, because he got his portion too soon into his hands, and wandered into a far country. The eye of the parent, and the scourge of the master, is all too little to bring our sons to good. Where, then, there is neither restraint of evil, nor helps to grace, how should their condition be other than hopeless? The soil doth much in many plants: the Persian Hyoscyamus, if it be translated to Egypt, proves deadly; if to Jerusalem, safe and wholesome: neither is it otherwise with some dispositions, which may justly curse the place, as accessory in their undoing.

Lastly, for RICHES, not of the purse, (which is not here thought of) but of the mind, what can be expected from that age, which is not capable of observation, careless of reposition? whereof the one gets, the other keeps the treasure of our understanding. What is this age fit to look after but butterflies, or birds' nests, or perhaps the gay coat of a courtier? And if remarkable considerations be put into it by others, they are as some loose pearls, which, for want of filing upon a string, shake out of our pockets: so as all the wealth of a young Traveller is only in his tongue; wherein he exceeds his mother's parrot at home, both for that he can speak more, and knows that he speaketh.

SECT. 6.

And, in truth, it is not only in Travel, wherein we may justly complain of the inconvenience of haste: but, that we may look a little aside, in all the important businesses of our life; especially in marriage and professions. The ordinary haste in the one, before the face can descry the sex, fills the world full of beggary and impotency; and no less haste, in the other, fills it as full of ignorance and imperfection. For, on the one side, where the vigour of nature wants, what can be propagated but infirmity? or how can he skill to live, that wants experience? On the other, what plenty of water can there be, where the lead of the cistern is put all into the pipes? Where those, that should be gathering knowledge for themselves, spend it, like unthrifty heirs, upon others, as fast as they get it?

I am deceived, if I have not touched one of the main grounds of that universal decay of Arts and Men, wherewith the world is commonly checked. They must be mightier and wiser, that know how to redress it.
SECT. 7.

But, let us give our Traveller, that which parents seldom care to give, maturity of age. Let him be as ripe, as time can make him. What is the best advantage, which his absence can promise us? Let us lay the benefits of Travel in the one scale, the inconveniences in the other; whetherson ever over-weighs shall sway down the beam of our judgment.

The private contentment of a man's own heart in the view of foreign things, is but a better name of a humorous curiosity. If a man yield to run after his appetite and his eye, he shall never know where to rest; and, after many idle excursions, shall lie down weary, but unsatisfied.

For, give me a man, that hath seen Judas's Lanthorn at Saint Dennis's, the Ephesian Diana in the Louvre, the Great Vessel at Heidelberg, the Amphitheatres at Nismes, the Ruins and half-lettered Monuments of the Seven Hills, and a thousand such rarities; what peace hath his Heart, above those, that sit at home and contenm these toys? And what if that man's fancy shall call him to the stables of the great Mogul, or to the solemnities of Mecha, or to the library of the mountain of the moon, will he be so far the drudge or lacquey of his own imagination, as to undertake this pilgrimage? Or, where will he stay at last, upon his return? If he have smelt the ill-scented cities of France, or have seen fair Florence, rich Venice, proud Genoa, Lucca the industrious: if then his thoughts shall tempt him to see the rich glutton’s house in Jerusalem, or invite him to Asmere, or Bengal, must he go? And, if he can deny and chide his own unprofitable desires at the last, why began he no sooner? That could not be forborne too early, which at last we repent to have done.

He, therefore, that travels only to please his fantasy, is like some woman with child, that longs for that piece, which she sees upon another's trencher, and swounds if she miss it; or some squire of dames that doats upon every beauty, and is every day love-sick anew. These humours are fitter for controulment, than observation.

SECT. 8.

It is a higher faculty, that Travel professeth to advance; the supreme power of our understanding: which if from hence it may be manifestly improved, he should not be worthy to tread upon the earth, that would not emulate Drake and Candish in compassing it.

But, set aside the study of civil law, which indeed finds better helps abroad, all sciences (the word may seem proud, but it is true) may be both more fitly wooed, and more surely won, within our four seas: for, what learning is that, which the Seas, or Alps, or
Pyrenees have engrossed from us: what profession, either liberal or manuarily, wherein the greatest masters have not been at least equalled by our home-bred islanders?

What hath this or the former age known more eminent for learning, than some of ours, which have never, trod on any but their own earth? And, as good market-men by one handful judge of all the whole sack, why may we not find cause to think so of the rest, if they would not be wanting to themselves?

I am sure the Universities of our island know no matches in all the world: unto whose perfection, that as they exceed other so they may no less exceed themselves, nothing wanteth, but severe execution of the wise and careful laws of our ancestors; and restraint of that liberty, which is the common disease of the time. And why should not the child thrive as well with the mother's milk, as with a stranger's?

Whether it be the envy or the pusillanimity of us English, we are still ready to under-value our own, and admire foreigners; while other nations have applauded no professors more than those, which they have borrowed from us. Neither have we been so unwise, as to lend forth our best. Our neighbours, which should be our corivals in this praise, shall be our judges; if those few of our writers, which could be drawn forth into the public light, have not set copies to the rest of the world, not without just admiration. And how many stars have we of no less magnitude, that will not be seen!

Blessed be God, who hath made this word as true as it is great, no nation under heaven so aboundeth with all variety of learning as this island! From the head of God's Anointed doth this sweet perfume distil to the utmost skirts of this our region. Knowledge did never sit crowned in the Throne of Majesty, and wanted either respect or attendance. The double praise, which was of old given to two great nations, That Italy could not be put down for arms nor Greece for learning, is happily met in one island. Those, therefore, that cross the seas to fill their brain, do but travel northward for heat; and seek that candle, which they carry in their hand.

SECT 9.

Yea, so far is our ordinary Travel from perfecting the intellectual powers of our gentry, that it rather robs them of the very desire of perfection.

For what discouragements shall they find from the love of studies, in those parts which are most sought to for civility! Who knows not, that they are grown to that height of debauchment, as to hold learning a shame to nobility; esteeming it as a fit guard for the long robe only, too base for their tissues? an opinion, so savouring of proud ignorance and ignorant looseness, that I cannot honour it with a confutation. Who would think, that the reason-
able soul of men, not professedly barbarous, should be capable of such a monster? What is learning, but reason improved? And can reason so far degenerate, as to hate and contemn itself? Were these men made only for a sword, or a dog, or a horse? only for sport, or execution?

I know not wherein Lewis the Eleventh shewed himself unwitty, but in the charge which he gave to his son, to learn no more Latin, but, Quis nescit dissimulare, nescit vivere: and would this alone teach him to rule well? Doth the Art of Arts (such is the government of men) require no grounds but dissimulation or ignorance? Even to the feeding of hogs or sheep, there is more or better skill necessary.

How unlike is this to a successor of Charles the Great, whose word it had wont to be, that he would rather abound in knowledge, than wealth!

In the Court of our King Henry the Eighth, a certain great peer, of this diet, could say, It was enough for noblemen’s sons to wind their horn, and carry their hawk fair; that study was for the children of a meaner rank. To whom Pace justly replied, That then noblemen must be content that their children may wind their horns and carry their hawks, while meaner men’s sons do wield the affairs of state.

Certainly, it is a blind and lame government, that lacks learning: whose subjects, what are they else, but as limbs of a body whose head wanteth senses, which must needs therefore fail of either motion or safety?

From hence it is, that so few of the foreign nobles are studious, in comparison of ours: (in which regard, I am not ashamed to recant that, which my un-experience hath, out of hearsay, written in praise of the French education:) and those few, that have stolen the turning over of books, hide their skill, lest they should be made to blush at their virtue.

What brave trophies and rich monuments hath the pen of our Gracious Sovereign raised of himself unto all posterities! When ignorance and malice have shot their bolt, the glory of his great wisdom and knowledge shall more fill the mouth and affect the hearts of all succeeding ages, than of his greatness. Paul the Fifth, and his greatest Chaplains Bellarmine and Perron, have felt the weight of his hand; whereas the great King, that styles himself Catholic, when he comes to pass his censorious Edict* upon Cardinal Baronius, who in the eleventh tome of his History seemed too busy in fastening the title of the kingdom of Sicily upon the Pope, professeth to ground his intelligence of his wrong only upon others’ eyes; as if a book, though of a Cardinal, were too mean an object for the view of Majesty. And, as all subordinate greatness flows from the head, so do commonly also the dispositions.

* Edicto del Rey Don Philipe d’Espana contra el Tractado della Monarchia de Sicilia enxerido por Cesar Baronio Cardinal, en el Tomo undecimo de sus Anales Ecclesiasticos.
Neither have the Doctors of the Romish Church, upon whom
the implicit faith of the Laity is suspended, found it any ill policy,
to cherish this dislike of bookishness in the great: for, while the
candle is out, it is safe for them to play their tricks in the dark;
and, if the Assyrians be once blinded, how easily may they be led
into the midst of any Samaria! If the light of knowledge might
freely shine to the world, Popery would soon be ashamed of itself,
and vanish amongst the works of darkness.

Now how well these examples, and this conversation, shall whet
the appetite unto good studies, it cannot be hard to judge.

SECT. 10.

But, perhaps, it is not the learning of the School, but of the State,
wherein our Traveller hopes for perfection. The site and form
of cities, the fashion of government, the manners of people, the
raising and rate of foreign revenues, the deportment of courts, the
managing both of war and peace, is that, wherein his own eye
shall be his best intelligencer; the knowledge whereof shall well
require his labour, whether for discourse or for use.

What if I say, that, save the soothing up of our fancy in all this,
these lessons may be as well taken out at home? I have known
some, that have travelled no further than their own closet, which
could both teach and correct the greatest Traveller, after all his te-
dious and costly perussions.

What do we, but lose the benefit of so many journals, maps, his-
torical descriptions, relations, if we cannot, with these helps, travel
by our own fire-side?

He, that travels into foreign countries, talks perhaps with a pea-
sant, or a pilgrim, or a citizen, or a courtier; and must needs take
such information, as partial rumour or weak conjecture can give
him: but he, that travels into learned and credible authors, talks
with them, who have spent themselves in boltling out the truth of
all passages; and who, having made their labours public, would
have been like to hear of it, if they had mis-reported.

The ordinary Traveller propounds some prime cities to himself;
and thither he walks right forward: if he meet with outh, that
is memorable in the way: he takes it up; but how many thousand
matters of note fall beside him on either hand, of the knowledge
whereof he is not guilty! whereas some grave and painful author
hath collected into one view, whatsoever his country affords worthy
of mark: having measured many a foul step for that, which we
may see dry-shod; and worn out many years in the search of that,
which one hour shall make no less ours, than it was his own.

To which must be added, that our unperfect acquaintance may
not hope to find so perfect information on the sudden, as a natural
inhabitant may get, by the disquisition of his whole life. Let an
Italian or French passenger walk through this our island, what can
his Table-Books carry home, in comparison of the learned "Britain" of our Camden, or the accurate "Tables" of Speed? Or, if one of ours should, as too many do, pass the Alps, what pittances can his wild journey observe, in comparison of the "Itinerary" of Fr. Schottus and Capugnaeus? Or, he, that would discourse of the Royalties of the French Lilies, how can he be so furnished by flying report, as by the elaborate gatherings of Cassaneus, or of Degrassatus?

What should I be infinite? This age is so full of light, that there is no one country of the habitable world, whose beams are not crossed and interchanged with other. Knowledge of all affairs, is like music in the streets, whereof those may partake, which pay nothing. We do not lie more open to one common sin, than to the eyes and pens of our neighbours. Even China itself, and Japania, and those other remotest Isles and Continents, which have taken the strictest order for closeness, have received such discoveries, as would rather satisfy a reader, than provoke him to amend them.

A good book is, at once, the best companion, and guide, and way, and end of our journey. Necessity drove our fore-fathers out of doors, which else, in those misty times, had seen no light: we may, with more ease and no less profit, sit still, and inherit, and enjoy the labours of them and our elder brethren, who have purchased our knowledge with much hazard, time, toil, expense; and have been liberal of their blood, some of them, to leave us rich.

SECT. 11.

As for that Verbal Discourse, wherein I see some place the felicity of their Travel, thinking it the only grace to tell wonders to a ring of admiring ignorants, it is easy to answer, that table-talk is the least care of a wise man: who, like a deep stream, desires rather to run silent; and, as himself is seldom transported with wonder, so doth he not affect it in others: reducing all to use, rather than admiration; and more desiring to benefit, than astonish the hearer. Withal, that the same means, which enable us to know, do, at once, furnish us with matter of discourse: and, for the form of our expression, if it proceed not from that natural dexterity which we carry with us, in vain shall we hope to bring it home: the change of language is rather a hindrance to our former readiness. And, if some have fetched new noses, and lips, and ears from Italy, by the help of Tagliacotius and his scholars, never any brought a new tongue from thence.

To conclude, if a man would give himself leave to be thus vain and free, like a mill without a sluice, let him but travel through the world of books, and he shall easily be able to outtalk that tongue, whose feet have walked the furthest.
What hath any eye seen or imagination devised, which the pen
hath not dared to write?

Out of our books we can tell the stories of the Monocelli; who,
lying, upon their backs, shelter themselves from the sun with the
shadow of their one only foot. We can tell of those cheap-dieted
men, that live about the head of Ganges, without meat, without
mouths, feeding only upon air at their nostrils: or of those headless
eastern people, that have their eyes in their breast; a mis-conceit
arising from their fashion of attire, which I have sometimes seen:
or of those Coromandae, of whom Pliny speaks, that cover their
whole body with their ears: or of the persecutors of St. Thomas
of Canterbury, whose posterity, if we believe the confident writings
of Degrasalius, are born with long and hairy tails, soupinf after
them; which, I imagine, gave occasion to that proverbial jest,
wherewith our mirth uses to upbraid the Kentish: or of Amazons;
or Pigmies; or Satyrs; or the Samarcanmande Lamb, which, grow-
ing out of the earth by the navel, grazeth so far as that natural
tether will reach: or of the bird Rue; or ten thousand such mira-
cles, whether of nature or event. Little need we to stir our feet,
to learn to tell either loud lies, or large truths. We have heard a
bird in a cage sing more change of notes, than others have done
in the wild liberty of the wood.

And, as for the present occurrences of the time, the world about
us is so full of presses, that it may and is grown so good a fellow,
that it will impart what it knows to all the neighbours: whose re-
lations, if sometimes they swerve from truth, we may well con-
sider, what variety of report every accident will yield; and that,
therefore, our ears abroad are no whit more credible, than our eyes
at home. Yea, rather, as Tully could say, that at Antium he could
hear the news of Rome, better than at Rome; so may we oftentimes
better hear and see the news of France or Spain, upon our Ex-
change, than in their Paris or Madrid: since, what liberty soever
tongues may take to themselves, a discreet man will be ashamed to
subscribe his name to that, whereof he may be afterwards con-
vinced.

SECT. 12.

Since therefore Travel cannot outbid us in these highest commodi-
ties, which concern the wealth of the mind; all the advantage it
can afford us, must be in those Mixed Abilities, wherein our bodies
are the greatest partners, as dancing, fencing, music, vaulting;
horsemanship; the only professions of the mis-named academies
of other nations.

Who can deny, that such like exercises are fit for young gentle-
men; not only for their present recreation, but much more for the
preparing of them to more serious action?

Yet must these learn to know their places: what are they else,
but the varnish of that picture of gentry, whose substance consists in the lines and colours of true virtue? but the lace or facing of a rich garment? but the hang-bies of that royal court, which the soul keeps in a generous heart? He, that holds gentility accomplished with these (though laudable) qualities, partakes more of his horse, than his horse can possibly of him.

This skill then is worthy of our purchase: yet may not be bought too dear; and, perhaps, need not to be fetched so far.

Neither my profession nor my experience will allow me to hold comparisons, in this kind; but I have been heartened by no mean masters of these arts, to say, that our nation hath yielded some in all these faculties, which need not stoop unto the proudest foreigner. Ours have no fault but one, that they are our own: and what hath their country offended, if their art offend not? It is a humourous giddiness, to measure the goodness of any thing by the distance of miles; and, where there is equality of worth, to neglect the nearest. I slander our nation, if it be not sick of this disease, in the course of all sciences. And, if nearness and presence be the cause of our dislike, why do we not hate ourselves, which are ever in our own bosom? why do we not hate this fastidious curiosity, which is too close to us?

Perhaps, perfection in these qualities is thinner sown amongst us, than some other: where: so as our island, for want of work and encouragement, affords no such multitude of masters: but, how can we complain of rareness, since, if our age yield us but one excellent in each kind, it is more than we are willing to use; and, if the fault were not in ourselves, one candle might light a thousand.

To instance in the best: the Horse is a noble creature: which as it is the strength and pride of France, so wins the hearts and heels of that nation. The generality of their skill is nothing to a stranger: each private man's cunning rests in himself: it is only the teacher, whose ability may concern us. And, whereas there is a double kind of menage, as I have heard, one for service, the other for pleasure: in the first, our masters think they cannot yield unto the best; in the latter, if they grant themselves exceeded, how many men have taught their dog the same tricks, with no less contentment! In both, we have the written directions of their greatest artists; who, for the perpetuity of their own honour, failed not to say their best. And, if these dead masters suffice not, we have had, we may have the best of their living. The conscience of a man's excellency will abide no limits; but spurs him forth to win admiration abroad: and if, therewithal, he can find advancement of profit, how willingly doth he change his home! We have had experience of this in higher professions: much more of these under foot. One obscure town of Holland, in our memory, had, by this means, drawn together at once the greatest lights of Europe: and made itself then no less renowned for professors, than it is now infamous for schism.

Fear of envy forbids me to name those amongst us, which have honoured this island in the choice of their abode. Where art is
encouraged, it will soon rise high, and go far; and not suffer a channel of the sea to stay it from the presence of a more bountiful patronage.

SECT. 13.

But, let us grant these faculties so fixed upon any nation, that all our water must necessarily be fetched at their well: and add unto these a few waste compliments and mimical courtesies, which must needs be put into the match of our ordinary travel.

And now let us sit down, and see what we paid for this stock, and count our winnings. What must our complete Traveller stake down for this goodly furniture of his gentry? If not loss, danger; danger of the best part, if not all: a double danger; of corruption of religion, and depravation of manners; both capital.

And can we think these endowments so precious, that they should be worth fetching upon such a hazard? Will any man, not desperate, run into an infected house, to rifle for a rich suit? Will any man put his finger into a fiery crucible, to pull out gold? It is vitally taken of Chrysostom, when our Saviour said, Ne exatatis in ercnum; that he says not, "Go forth into the desert, and see, but believe not;" but gives an absolute prohibition of going forth at all, that they might be out of danger of misbelief.

"Tush, idle and melancholy fears," say some of our gallants: "Wherefore serves discretion, but to sever good from ill? How easily may a wise man pull a rose, and not prick his hand! How freely may he dip in this stream, and not be drowned?"

Little do these peremptory resolvers know, either the insinuative power of evil, or the treachery of their own heart in receiving it, or the importunity of deceivers in obtruding it. They are the worse for their travel, and perceive it not. An egg covered with salt, as our philosophers teach us, hath the meat of it consumed while the shell is whole. Many a one receives poison, and knows not when he took it. No man proves extremely evil, on the sudden. Through many insensible declinations, do we fall from virtue; and, at the first, are so gently seized by vice, that we cannot believe our accusers. It is mischief enough, if they can be drawn to a less dislike of ill; which now, by long acquaintance, is grown so familiar to their eyes, that they cannot think it so loathsome, as at the first view. The society of wilful idolaters will now down with them, not without ease: and good meanings begin to be allowed for the cloaks of gross superstition. From thence they grow to a favourable construction of the mis-opinions of the adverse part; and can complain of the wrongful aggravations of some contentious spirits: and, from thence, yet lower, to an indifferent conceit of some more politic positions and practices of the Romanists. Neither is there their rest. Hereupon ensues an allowance of some of their doctrines, that are more plausible, and less important; and, withal, a censure of us, that are gone too far from Rome. Now the marriage of ex-
clesiastical persons begins to mislike them: the daily and frequent consignation with the cross is not to no purpose: the retired life of the religious, abandoning the world forsooth, savours of much mortification; and Confession gives no small ease and contentment to the soul. And, now, by degrees, Popery begins to be no ill religion. If there cannot be a false fire of mis-devotion kindled in them, it is enough if they can be cooled in their love of truth: which how commonly it falls out amongst us, I would rather experience should speak, than myself.

Some there are, that, by a spiritual Antiperistasis, have grown hotter in their zeal, by being encompassed with the outward cold of irreligion and error; who as they owe not this grace to themselves, so are they more for wonder than imitation. If Daniel found a guard in the lion’s den, shall another put himself thither for shelter? And if Peter walked upon the pavement of the water, did the rest of the disciples step forth and follow him?

That valiant Champion of Christ, since we are fallen upon his name, who durst draw his sword upon a whole troop, after all his protestations of his inseparableness from his Master, was yet infect-ed with the air of the High Priest’s Hall: and, while he but warmed himself at that fire, cooled in his respect to his Saviour.

Although perhaps this contagion working, as it commonly doth, remissly, causeth not any sudden alteration in our Traveller; but, as we say of comets and eclipses, hath his effect when the cause is forgotten.

Neither is there any one more apparent ground of that lukewarm indifference, which is fallen upon our times, than the ill use of our wanderings: for, our Travellers being the middle rank of men, and therefore either followers of the great or commanders of the meaner sort, cannot want convenience of diffusing this temper of ease unto both.

SECT. 15.

All this mischief is yet hid with a formal profession, so as every eye cannot find it: in others, it dares boldly break forth to an open revolt. How many in our memory, while, with Dinah, they have gone forth to gaze, have lost their spiritual chastity; and, therewith, both the Church and themselves! How many, like unto the brook Cedron, run from Jerusalem through the vale of Jehoshaphat, and end their course in the Dead Sea!

A popish writer of our nation *, as himself thought, not unlearned, complaining of the obstinacy of us heretics, despair of prevailing, because he finds it to be long ago fore-prophesied of us in the Book of the Chronicles, At illi Protestantes audire voluerunt †. It is well that Protestants were yet heard of in the Old Tes-

* Robert Pointz, in his Preface to the Testimonies for the Real Presence.
† 2 Chron. xxiv. 19.
tament, as well as Jesuits; whose name one of their own by good hap hath found; Num. xxvi. 24: like as Erasmus found Friars in St. Paul’s time, inter falsos Fratres*.

But it were better, if this man’s word were as true as it is idle. Some of ours have heard to their cost, whose loss joined with the grief of the Church, and dishonour of the Gospel, we have sufficiently lamented. How many have we known stricken with these asps, which have died sleeping!

And, in truth, whosoever shall consider this open freedom of the means of seduction, must needs wonder that we have lost no more; especially, if he be acquainted with those two main helps of our adversaries, importunity and plausibility. Never any Pharisee was so eager to make a proselyte, as our late factors of Rome.

And, if they be so hot set upon this service, as to compass sea and land to win one of us, shall we be so mad as to pass both their sea and land to cast ourselves into the mouth of danger? No man setteth foot upon their coast, which may not presently sing, with the Psalmist, They come about me like bees. It fares with them, as with those, which are infected with the pestilence: who, they say, are carried with an itching desire of tainting others. When they have all done, this they have gained, that, if Satan were not more busy and vehement than they, they could gain nothing. But, in the mean time, there is nothing wherein I wish we could emulate them, but in this heat of diligence and violent ambition of winning. Pyrrhus did not more envy the valour of those old Roman soldiers, which he read in their wounds and dead faces, than we do the busy audacity of these new. The world could not stand before us, if our truth might be but as hotly followed as their falsehood. Oh, that our God, whose cause we maintain, would enkindle our hearts with the fire of holy zeal, but so much as Satan hath inflamed theirs with the fire of fury and faction! Oh, that he would shake us out of this dull ease, and quicken our slack spirits unto his own work! Arise O North, and come O South, and blow upon our garden, that the spices thereof may flow forth!

These suiters will take no denial; but are ready, as the fashion was to do with rich matches, to carry away men’s souls whether they will or no.

We see the proof of their importunity at home. No bulwark of laws, no bars of justice (though made of three trees) can keep our rebanished fugitives from returning, from meddling. How have their actions said, in the hearing of the world, that, since heaven will not hear them, they will try what hell can do!

And, if they dare be so busy in our own homes, where they would seem somewhat awed with the danger of justice, what, think we, will they not dare to do in their own territories, where they have not free scope only, but assistance, but encouragement? Never generation was so forward as the Jesuitical, for captation of wills amongst their own, or of souls amongst strangers. What State is

* Serar. in Joshua lib. i. c. 2. q. 19. Getser contra Lernæum, cap. 1 et 2. Verè ait quidam hæreticus Jesuitas in sacris literis reperiri.
not haunted with these ill spirits? yea, what house? yea, what soul? Not a Prince's Council-Table, not a Lady's Chamber can be free from their shameless insinuations. It was not for nothing, that their great patron, Philip the Second, King of Spain, called them Cleri-
cos negociadores; and that Marcus Antonius Columna, General of the
Navy to Pius Quintus in the battle of Lepanto, and Viceroy of
Sicily, could say to Father Don Alonso, a famous Jesuit, affecting to
be of the Council of his conscience, Voi altri padri di Jhesu havete
la mente al cielo, le mani al mondo, l'anima al diavolo.

SECT. 16.

Yet were there the less peril of their vehemence, if it were only
rude and boisterous, as in some other sects; that so, as it is in can-
non-shot, it might be more easily shunned than resisted: but here,
the skill of doing mischief contends with the power. Their mis-
zealous passions hide themselves in a pleasing sweetness; and they
are more beholden to policy, than strength.

What gentleman of any note can cross our seas, whose name is
not landed in their books beforehand, in prevention of his person?
Whom now arrived, if they find untractable through too much pre-
judice, they labour first to temper with the plausible conversation of
some smooth Catholic of his own nation. The name of his country
is warrant enough for his insinuation. Not a word yet may be
spoken of religion; as if that were no part of the errand. So have we
seen a hawk, cast off at a hernshaw, to look and fly a quite other
way; and, after many careless and overly fetches, to tour up unto
the prey intended. There is nothing, wherein this fair companion
shall not apply himself to his welcome countryman. At last, when
he hath possessed himself of the heart of his new acquaintance, and
got himself the reputation of a sweet ingenuity and delightful so-
ciableness, he finds opportunities to bestow some witty scoffs upon
those parts of our religion, which lie most open to advantage.

And now it is time to invite him, after other rarities, to see the
Monastery of our English Benedictines; or, if elsewhere, those En-
lish Colleges, which the devout beneficence of our well-meaning
neighbours, with no other intention than some covetous farmers lay
salt-cats in their dove-cotes, have bountifully erected. There, it is
a wonder if our Traveller meet not with some one, that shall claim
kindred or country of him in a more entire fashion. The Society
welcomes him with more than ordinary courtesy: neither can he re-
fuse, except he will be uncivil, to be their guest. He cannot mis-
like the love of his countrymen: he cannot fault their carriage.

And, now that they have mollified the stiffness of his prejudice,
and with much tempering fitted him for their mould, he is a task
meet for one of their best workmen; who, willingly undertaking it,
hath learned to handle him so sweetly, as if he would have him
think it a pleasure to be seduced. Do ye think this Doctor will be-
gin first with the infallibility of their Great Master; and persuade him that a necromancer, a heretic, an atheist, cannot err in Peter's Chair? or tell him, that he may buy off his sins as familiarly, as he may buy wares in the market? or teach him, that a man may and must both make and eat his God to his breakfast? This hard meat is for stronger maws. He knows how first to begin with the spoon; and to offer nothing to a weak stomach, but discourse of easy digestion. As, first, That a Catholic, so living and dying, by our confession, may be saved: That there is but one Church, as but one Christ; and that, out of this ark, there is no way but drowning: That this one Church is more likely to be found in all the world, than in a corner; in age, than in the last century of years; in unity, than in diversities. And how comest the glorious brag of the Roman Universality, their inviolate unity, their recorded successions, their harmless unity, their confessed magnificence: That theirs is the mother church; as the Stock of Christendom, so especially to the English nation, from archbishop, the best form of government, beseems the temple, how unlikely it is, that Christ would leave his Spouse in the confusion of many heads, or of none: and, how that we are but a rag to them, a coat: and, where was our religion before Luther lay with Bora? and, what miserable subdivisions are there in our Protestancy! and, what a gleaning are we to the harvest of Christendom; with infinite suggestions of this nature; able, as they are plausibly urged, to shake an ungrounded judgment: which if they have so far prevailed, as that the hearer will abide himself hood-winked with this vail of the Church, how easily shall time lead him into those hatefuller absurdities!

SECT. 17.

In all which proceeding, these impostors have a Double Advantage:

First, that they deliver the opinion of their Church with such mitigation and favour, as those, that care to please, not to inform: forming the voice of the Church to the liking of the hearer, not the judgment of the hearer to the voice of the Church.

Wherein it is not hard to observe, that Popery spoken and written are two things.

In discourse, nothing is more ordinary, than to disclaim some of their received positions, and to blanch others. It is the malice of an adversary, that mis-reports them. They do not hold, that images should be adored; that the wood of the cross should be worshipped, with the very same devotion, that is due to Christ himself; that the Church is the judge of God's writings; that Paul the Fifth cannot err; that a man may merit of his Maker, much less supererogate; that a mouse can run away with that, which either is or was God Almighty; that it is lawful to kill a heretical king; and all other those monsters of opinion, which their most classic authors have
both hatched and shamelessly thrust into the light of the world. They defy those ridiculous legends, which we father upon their Church: and how much do they scorn S. Francis’s bird, or his wolf, or his wounds, or his apostles of Assize! Pope Joan was but a fancy. Never Pope was a heretic.

If now we cry out of impudence, and call their allowed writers to witness; lo, even they also are forged by us, and are taught to play booty on our side.

Thus resolved to outface all evidence, they make fair weather of their foulest opinions; and inveigh against nothing, so much as the spitfulness of our slanders.

It is not possible, that the more stranger should be in love with the face of their Church, that might see it in her own likeness; and, therefore, they have summarily masked one part of it; and painted another: so as those images of her, which are ugly and offensive, shall not appal them but her beauties. And, because books are dangerous blabs, and writers leading the generations to come, how strangely that face is made with age and art, therefore their tongues are cut off, and made to speak none but her own words.

Out of this licence, and hope to win, they can fit their dishes to every palate; and are so saucy, as to make the Church belie itself.

Hence it was, that a Spanish Father could teach *, That it is not of the necessity of faith, to believe that the present Pope is the Vicar of Christ, and the successor of Peter: that Hostius, the Jesuit, could say, That the Pope abused his keys, and the authority of the Church, in receiving Henry the Fourth: that another of his fellows, in a discourse with a French Bishop, could disparage the decision of his Holiness in comparison of a General Council: that Menas, the Reader of Divinity at Valladolid, following Salas the Jesuit, could affirm the lawfulness of the marriage of religious persons, upon a doubtful revelation: that more than one of that Order have dared to broach Confession by letters, against the Bull of Clement the Eighth.

And, if these men be not sparing of their contradictions to that Vice-God of theirs, whose vassals they are by peculiar profession, how much more boldly will they swim against the stream of any common opinion, that may concern the body of that head!

SECT. 18.

Their Second Advantage is, that they regard not with what un-truths they make good their own assertions. It is all one, with what mortar or rubbish they build up a side.

* Exemplar. Epist. Scripæ ad Dominum Paulinum, quondam datarium sub Clementis vii. beate memoriz Pontificatu.
From hence flow the confident reports, both of their miracles to convince us, and their slanders to disgrace us.

Father Hayndius, a Jesuit of thirty-three years' standing, amongst fifty-two complaints, which, out of an honest remorse, he put up against his own Society, to their General Aquaviva, finds this not the least, that his fellows shamed not to seek the honour of their Order by cogging of miracles. What packets fly about daily of their Indian wonders! Even Cardinal Bellarmin can abide to come in as an avoucher of these cozenages; who dares aver, that his fellow Xavier had not only healed the deaf, dumb, and blind, but raised the dead: while his brother Acosta*, after many years spent in those parts, can pull him by the sleeve, and tell him in his ear, so loud that all the world may hear him, Prodigia nulla producimus, neque verò est opus. Of the same stamp are the daily-renewed miracles, revelations, visions, wherewith any man's ears must needs be beaten amongst them. Africk was, at the best, but barren of novelties, in comparison of Rome; and yet the world is incredulous, if it will not suffer itself to be gullied with these holy frauds.

And no fewer are those lewd calumniations, the stuff of all their invectives, whereby they labour to make us loathsome to the world: our persons, our doctrines are loaded with reproaches; neither matters it how just they are, but how spiteful. What other measure can be expected of us, when their best friends have thus, upon some private dislikes, smar ted from them? Their own holy Fathers, Clement the Eighth, and Sixtus Quintus, and with them (the honour of the Jesuitical Order) Cardinal Tollet, can all shew bloody wales in their backs, from their lashes. Their late patron of famous memory, whose heart they well merited, and keep it (as their dear relique) enshrined in their La Flesche, was, after his death, in their pulpits proclaimed Tyrant and worse †: no marvel, then, if after the virulent declamations of our Gifford (their Gabriel), and the malicious suggestions of others of that viperous brood, we have much ado to persuade our neighbours, that we have any Churches, Baptism, Liturgy, Religion.

I appeal then to all eyes and ears, how easy it is for a man, that will take leave to himself of making what truths he lists, and defending them by what untruths he pleaseth, to lead a credulous heart whither he pleaseth.

SECT. 19.

But if the power of falsified reason prevail not, these desperate factors of Rome, as I have been informed, have learned, out of their acquaintance in the Court of the Prince of Darkness, to employ

stronger aid. On some of their hands, I fear, magical delusions and devilish incantations shall not want, rather than they will want a client.

Neither can this seem strange to any, that knows how familiarly the Roman Church professes the solemn practice of conjuration; in such a fashion, as it doth more than trouble the best Casuists, to set down a perfect difference betwixt their sacred magic and the diabolical.

From hence, perhaps, have proceeded those miraculous apparitions, if at the least they were any other but fancy or fraud, where-with some of our death-sick gentlemen amongst them have been frightened into Catholics.

A famous Divine of France, second to none for learning or fidelity, told me this one, amongst other instances, of his own experience, which he yet lives to justify. A Gentleman of the Religion, whose wife was popishly devoted, lying upon the bed of his sickness, in expectation of death, sends for this Divine, his pastor. The sick man’s wife sends for a Jesuit. Both meet at the bed’s side: each persuades him to his own part: both plead for their religion at this bar, before these judges: after two hours’ disputation, not only the gentleman was cheerfully confirmed in that judgment, which he had embraced; but his wife also, out of the evidence of truth, began to incline to him, and it. The Jesuit departed, discontent; yet, within some few hours after, returning, when the coast was clearer, entreats some private conference with the gentlewoman: with whom walking in her garden, he did vehemently expostulate; mixing, therewithal, his strongest persuasions. At last, to shut up his discourse, he importuned her, with many obserations, that she would vouchsafe to receive from his hands a little box which he there offered her, and for his sake wear it about her continually: she consented: no sooner had she taken it, than she fell to so great a destestation of her husband, that she could by no means be drawn into his presence; and, within two days after, in this estate she died. An act more worthy the sword of justice, than the pen of an adversary.

These courses are as secret as wicked. Not daring therefore peremptorily to accuse, I would rather leave these practices to further enquiry. Sure I am, that by their tongues Satan labours to enchant the world, and hath strongly deluded too many souls. And are we weary of ours, that we dare tempt God, and offer ourselves as challengers to this spiritual danger?

The Jesuits, amongst much change of houses, have two famous for the accordance of their names: one called “The Bow,” at Nola; the other, “The Arrow,” La Flesche, in France: though this latter were more worthy of the name of a whole quiver, containing not fewer than eight hundred shafts of all sizes. Their Apostate Ferrier, if I shall not honour him too much, played upon them in this distich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia: quis juvem, quem meruere, dabit?
This provision is for the care of Christian Princes: but, in the mean time, what madness is it in us, not only to give aim to these roving flights, but to offer ourselves to be their standing butt, that they may take their full aim and hit us level at pleasure!

Do we not hear some of their own Fellow-Catholics, in the midst of their awfullest senate, the Parliament of Paris, pleading vehemently against these factious spirits; and crying out passionately of that danger, which will follow upon their admission, both of lewd manners and false doctrine? and do we, in greater opposition, fear neither; and especially from English Jesuits?

Some countries yield more venemous vipers than others: ours, the worst. I would it were not too easy to observe, that, as our English Papists are commonly most Jesuitish, so our English Jesuits are more furious than their fellows. Even those of the hottest climates cannot match them in fiery dispositions. And do we put ourselves out of our comfortable sunshine, into the midst of the flame of these noted incendiaries? Do we take pleasure to make them rich with the spoil of our souls? And, because they will not come fast enough to fetch these booties, do we go to carry them unto their pillage?

SECT. 20.

The danger is in the men, more than in their cause: and if this great Courtizan of the World had not so cunning Launders, I should wonder how she should get any but foolish customers.

The Searcher of all Hearts, before whose tribunal I shall once come to give an account of this "Censure," knows that I speak it not maliciously. Him I call to witness, that I could not find any true life of religion amongst those, that would be Catholics. I meddle not with the errors of speculations, or school points; wherein their judgment palpably offendeth: I speak of the lively practice of piety.

What have they amongst them, but a very outside of Christianity, a mere formality of devotion?

Look into their Churches: there, their poor ignorant Laity hope to present their best services to God: and yet, alas! they say, they know not what: they hear, they know not what: they do, they know not what: returning empty of all hearty edification, and only full of confused intentions; and are taught to think this sacrifice of fools meritorious.

Look upon their Chemarim, the sacred actors in this religious scene: what shall you see, but idle apishness in their solennest work, and either mockery or slumbering?

Look into their religious houses: what shall you see, but a trade of careless and lazy holiness? hours observed, because they must, not because they would. What do they, but full piety asleep, with their heartless and sleepy Vespers?

Look into the private closets of their devout ignorants: what difference shall you see betwixt the image and the suppliant? If they can hear their heads knock upon each other, they are not bid to care for hearing their prayers reflect upon heaven. Shortly, in all that belongs to God, the work done sufficeth; yea, meriteh: and what need the heart be wrought upon for a task of the hand?

Look into the melancholic cells of some austere recluses: there you may find, perhaps, a haircloth, or a whip, or a hurdle; but shew me true mortification, the power of spiritual renovation of the soul. How should that be found there, when as that saving faith, which is the only purger of the heart, is barred out as presumptuous; and no guest of that kind allowed, but the same which is common to devils? What Papist in all Christendom hath ever been heard to pray daily with his family, or to sing but a Psalm at home?

Look into the universal course of the Catholic life: there shall you find the Decalogue professedly broken; besides the ordinary practice of idolatry, and frequence of oaths. Who ever saw God's day duly kept in any city, village, household, under the Jurisdiction of Rome? Every obscure Holy-Day takes the wall of it, and thrusts it into the channel. Who sees not obedience to authority so slighted, that it stands only to the mercy of human dispensation? And, in the rest of God's Laws, who sees not how foul sins pass for venial? and how easily venial sins pass their satisfaction: for which a cross, or a drop of holy water is sufficient amends? Who sees not how no place can be left for truth, where there is full room given to equivocation?

All this, though it be harsh to the conscientious man, yet is no less pleasing to the carnal. The way of outward fashionableness in religion, and inward liberty of heart, cannot but seem fair to nature; and especially when it hath so powerful angariation. It is a wonder, if but one half of Christendom be thus wont to walk in it. Those, which are either ungrounded in the principles of religion, or unconscionable in the practice, are fit to travel in these miserable errors: But, though Israel play the harlot, yet let not Judah sin. Come ye not to Gilgal, neither go ye up to Bethaven.

SECT. 21.

From the danger of Corruption in Judgment, let us turn our eyes to the DEPRAVATION OF MANNERS, which not seldom goes before.
Apples therefore fall from the tree, because they be worm-eaten: they are not worm-eaten, because they fall: and, as usually follows, Satan, like the raven, first seizes upon the eye of understanding, and then preys freely upon the other carcase.

We may be bad enough at home: certainly, we are the worse for our neighbours. Old Rome was not more jealous of the Grecian and African manners, than we have reason to be of the Roman. It were well, if we knew our own fashions; better, if we could keep them.

What mischief have we amongst us, that we have not borrowed?

To begin at our skin: who knows not whence we had the variety of our vain disguises? as if we had not wit enough to be foolish, unless we were taught it. These dresses, being constant in their mutability, shew us our masters. What is it, that we have not learned of our neighbours, save only to be proud good-cheap? Whom would it not vex, to see how that other sex hath learned to make anticks and monsters of themselves? Whence came their hips to the shoulders, and their breasts to the navel; but the one from some ill-shaped dames of France, the other from the worse-minded courtezans of Italy? Whence else learned they to daub these mud-walls with apothecary’s mortar; and those high washes, which are so cunningly licked on, that the wet napkin of Phryne should be deceived? Whence the frizzled and powdered bushes of their borrowed excrement? as if they were ashamed of the head of God’s making, and proud of the tire-woman’s? Where learned we that devilish art and practice of duel, wherein men seek honour in blood, and are taught the ambition of being glorious butchers of men? Where had we that luxurious delicacy in our feasts; in which the nose is no less pleased, than the palate; and the eye, no less than either? wherein the piles of dishes make barricadoes against the appetite; and, with a pleasing encumbrance, trouble a hungry guest? Where, those forms of ceremonious quaffing, in which men have learned to make gods of others, and beasts of themselves; and lose their reason, while they pretend to do reason? Where, the lawlessness (mis-called freedom) of a wild tongue, that runs with reins in the neck, through the bed-chambers of princes, their closets, their council-tables, and spares not the very cabinet of their breasts; much less can be barred out of the most retired secrecy of inferior greatness? Where, the change of noble attendance and hospitality, into four wheels and some few butterflies? Where, the art of dishonesty in practical Machiavelism, in false equivocations? Where, the slight account of that filthiness, which is but condemned as venial, and tolerated as not unnecessary? Where, the skill of civil and honourable hypocrisy, in those formal compliments, which do neither expect belief from others, nor carry any from ourselves? Where, that unnatural villainy, which, though it were burnt with fire and brimstone from heaven, and the ashes of it drowned in the Dead Sea, yet hath made shift to revive, and calls for new vengeance.
upon the actors? Where, that close atheism, which secretly laughs God in the face, and thinks it weakness to believe, wisdom to profess any religion? Where, the bloody and tragical science of king-killing; the new divinity of disobedience and rebellion? with too many other evils, wherewith foreign conversation hath endangered the infection of our peace?

Lo here, dear Countrymen, the fruit of your idle gaddings. Better, perhaps, might be had: but he was never acquainted at home, that knows not our nature to be like unto fire, which, if there be any infection in the room, draws it straight to itself; or like unto jet, which omitting all precious objects, gathers up straws and dust.

Islanders have been ever in an ill name. Wherefore? save only for the confluence of foreigners, which never come without the freight of their national wickedness? The experience whereof hath moved some witty nations, both ancient and present, to shut themselves up within their own bounds; and to bar the intercourse of strangers, as those, that thought best to content themselves with their own faults.

A corrupt disposition, out of a natural fertility, can both get and conceive evil alone; but, if it be seconded by examples, by precepts, by encouragements, the ocean itself hath not so much spawn as it: in all which regards, he hath escaped well, that returns but what he carried; but he is worthy of memory, that returns either more good, or less evil. Some have come home perhaps more sparing; others, more subtle; others, more outwardly courteous; others, more capricious; some, more tongue-free; few, ever better. And, if themselves be not sensible of their alterations, yet their Country and the Church of God feels and rues them.

SECT. 22.

Let me, therefore, have leave to shut up this Discourse with a Double Suit, one to our Gentry, the other to Supreme Authority; both which shall come from the bottom of a heart unfeignedly sacrificed to the common good: neither speak I words, but my very soul unto both.

To the former my suit is, that they would be happy at home. God hath given us a world of our own, wherein there is nothing wanting to earthly contentment. Whither go ye then, worthy Countrymen, or what seek ye? Here grows that wealth, which ye go but to spend abroad. Here is that sweet peace, which the rest of the world admires and envies. Here is that gracious and well-tempered government, which no nation under heaven may dare once offer to parallel. Here all liberal arts reign and triumph: and, for pleasure, either our earth or our sea yields us all those dainties, which their native regions enjoy but single. Lastly, here heaven
stands open, which to many other parts is barred on the outside with ignorance or misbelief.

And, shall our wantonness contemn all this bounty of God; and carry us to seek that, which we shall find no where but behind us, but within us? Shall the affection of some frivolous toys draw us away from the fruition of those solid comforts, which are offered us within our own doors?

How many of ours, whom their just offence hath cast out of the bosom of their country, compare their exile with death; and can scarce abide to bid that breath welcome, which they are forced to draw in a foreign air; and, though freedom of conscience entertain them never so liberally abroad, yet resolve either to live or die at home! And do we suffer our folly to banish us from those contentments, which they are glad to redeem with the hazard of their blood?

Are we so little in our own books, that we can be content to purchase outlandish superfluities, with the miscarriage of our souls, with the danger of miscarriage, with the likelihood of danger? Are we so foolish, that, while we may sweetly enjoy the settled estate of our primogeniture, we will needs bring upon ourselves the curse of Ruben, to run abroad like water; whose quality it is, not easily to be kept within the proper bounds? yea, the curse of Cain, to put ourselves from the side of Eden, into the land of Nod, that is, of demigration?

None of the least imprecations, which David makes against God’s enemies, is, Make them like unto a wheel, O Lord. Motion is ever accompanied with unquietness, and both argues and causes imperfection: whereas the happy estate of heaven is described by rest; whose glorious spheres, in the mean time, do so perpetually move, that they are never removed from their places.

It is not the least part either of wisdom or happiness, to know when we are well. Shall we not be shamelessly unthankful, if we cannot sing the note of that great Chorister of God, My lot is fallen to me in a good ground? Hath not the munificence of God made this island as it were an abridgment of his whole earth; in which he hath contrived, though in a less letter, all the main and material commodities of the greater world: and do we make a prison, where God meant a paradise?

Enjoy, therefore, happy Countrymen, enjoy freely God and yourselves. Enrich yourselves with your own mines. Improve those blessed opportunities, which God hath given you, to your mutual advantage; and care not to be like any, but yourselves.

SECT. 23.

And if at any time, these unworthy papers may fall betwixt the hands of my SOVEREIGN MASTER, or any of his grave and honourable
MINISTERS OF STATE, let the meanness of so weak and obscure solicitors presume to commend this matter to their deepest consideration; and, out of an honest zeal of the common safety, sue to them for a more strict restraint of that dangerous liberty, whereof too many are bold to carve to themselves.

Who can be ignorant of those wise and wholesome laws, which are enacted already to this purpose? or of those careful and just cautions, wherewith the licences of travel are ever limited? But what are we the better for God's own laws, without execution? Or what are limits unto the lawless? Good laws are the hedges of the commonwealth; just dispensations are as gates or stiles in the hedge. If every straggler may; at pleasure, cast open a gap in this fence of the State, what are we the better for this quickset, than if we lay open to the common?

Who sees not how familiarly our young recusants, immediately upon their disclosing, are sent over for their full hatching and making? Italy, Spain, Artois, and now of late France itself provides nests, and perches, and mews for these birds, with the same confidence, wherewith we breed our own at home; which when they are once well acquainted with the Roman lure, are sent back again fit for the prey.

And, as for those of our own feather, whereas the liberty of their travel is bounded chiefly with this double charge: one, that they have no conversation or conference with Jesuits, or other dangerous persons; the other, that they pass not into the dominions of the King's enemies: both these are so commonly neglected, as if they were intended only for a verbal formality; yea, as if the prohibition meant to teach men, what they should do. Every of our novices hath learned to make no difference of men; and dare breathe in the poisonous air of Italy itself, and touch the very pommel of the chair of pestilence.

It is this licentious freedom, which we mis-call Open-Hearted Ingenuity, that undoes us. Do we not see the wary closeness of our adversaries, which will not so much as abide one of our books: (a mute solicitor) to harbour in any of their coasts? How many of the Italian or Spanish Nobles have we known allowed to venture their education in our Courts or Universities? Do they lie thus at the lock, and do we open our breast, and display our arms, and bid an enemy strike where he list?

Since then we have no more wit or care, than to be willingly guilty of our own shame, oh that the hands of Supreme Authority would be pleased to lock us within our own doors, and to keep the keys at their own girdle!

And, to speak truth, to what purpose are those strait and capital inhibitions of the return of our factious fugitives into this kingdom, if, while the wicket is shut upon them, that they should not come to us, the postern be open to us, that we may go to them?

As all intercourse is perilous, so that is most, which is by our own provocation. Here yet they dare but lurk in secret, and take only
some sudden snatches at a weak prey; like unto evening wolves, that never walk forth but under the cloak of the night: but, in their own territories, they can shew the sun their spoils, and think this act worthy of garlands and trophies. Here, we have mastiffs to secure our flocks: there, the prey goes straggling alone to the mouth of their dens, without protection, without assistance, and offers to be devoured.

Ye, whom the choice of God hath made the great shepherds of his people, whose charge it is to feed them by government, suffer not their simplicity to betray their lives unto the fangs of these cruel beasts: but chase them home rather, from the wilful search of their own perdition; and shut them up together in your strong and spacious folds, that they may be at once safe, and ye glorious!

SECT. 24.

Lastly, for those, whom necessary occasions draw forth of their own coasts, that we may have done with those which like foolish Papists go on pilgrimage to see another block better dressed than that at home, let me say to them, as Simeon that prophetic monk said to the pillars which he whipped before the earthquake, "Stand fast, for ye shall be shaken." And, therefore, as the crane, when she is to fly against a high wind, doth balance herself with stones in her bill, that she may cut the air with more steadiness; so let them carefully fore-instruct and poise themselves with the sound knowledge of the principles of religion, that they may not be carried about with every wind of doctrine. Whereo if they add but those lessons, which they are taught by the State in their letters of passage, there may be hope they shall bring back the same souls they carried. It was at least an inclination to a fall, that Eve took boldness to hold chat with the Serpent.

And, as subtle lawyers desire no more advantage in the quarrel, which they would pick at conveyances, than many words; so neither do our adversaries. While our ears are open and our tongues free, they will hope well of our very denials. Error is crafty; and, out of the power of his rhetorical insinuations, ofttimes carries away probability from truth. I remember in that famous embassy of the three philosophers, which Athens sent to Rome, Critolaus, Diogenes, and Carneades, there falling out many occasions of discourse, wise Cato persuaded, the Senate to a speedy dismissal of those, otherwise welcome guests: "Because," said he, "while Carneades disputes, scarce any man can discern which is the truth." There is more danger of these spiritual sophisters, by how much the business is more important, and their subtlety greater. Let our passenger, therefore, as that wise Grecian served his fellows, stop up his ears with wax against these Syrens.

Our Saviour would not give Satan audience, even while he spake
true; because he knew that truth was but to countenance error. There is ever true corn strewed under a pitfall: those ears are full and weighty, which we dress with lime to deceive the poor birds in a snow: no fisher lets down an empty hook, but cloathed with a proper and pleasing bait. These impostors have no other errand but deceit. If he love himself, let him be afraid of their favours; and think their frowns safer than their smiles.

And if, at any time, as no fly is more importunate, they thrust themselves into his conversation, let him, as those which must necessarily pass by a carrion in the way, hold his breath, and hasten to be out of their air. And, if they yet follow him in his flight, let him turn back to them with the angel's farewell, *Incipet te Domminus.*
SOME FEW OF

DAVID'S PSALMS

METAPHRASED,

FOR

A TASTE OF THE REST.

BY JOSEPH HALL.
TO MY LOVING AND LEARNED COUSIN,

MR. SAMUEL BURTON,

ARCHDEACON OF GLOUCESTER.

Indeed, my Poetry was long since out of date, and yielded her place to graver studies; but whose vein would it not revive, to look into those Heavenly Songs? I were not worthy to be a Divine, if it should repent me to be a Poet with David, after I shall have aged in the Pulpit.

This work is holy and strict, and abides not any youthful or heathenish liberty; but requires hands free from profaneness, looseness, affection. It is a service to God and the Church, by so much more carefully to be regarded, as it is more common. For, who is there, that will not challenge a part in this labour? and that shall not find himself much more affected with holy measure rightly composed?

Wherefore, I have oft wondered, how it could be offensive to our adversaries, that these divine ditties, which the Spirit of God wrote in verse, should be sung in verse; and that a Hebrew Poem should be made English. For, if this kind of composition had been unfit, God would never have made choice of numbers, wherein to express himself.

Yea, who knows not, that some other Scriptures, which the Spirit hath indited in prose, have yet been happily and with good allowance put into strict numbers? If histories tell us of a wanton poet of old, which lost his eyes while he went about to turn Moses into verse; yet every student knows, with what good success and commendation, Nonnus hath turned John's Gospel into Greek Heroics. And Appollinaris, that learned Syrian, matched with Basil and Gregory (who lived in his time) in the terms of this equality, that Basil's speech was σα-θεραπεώς, but Appollinaris's ἀθροτερος, wrote, as Suidas reports, all the Hebrew Scripture in Heroics; as Sozomen, somewhat more restrainedly, all the Archaeology of the Jews, till Saul's government, in twenty-four parts; or, as Socrates, yet more particularly, all Moses in Heroics, and all the other histories in divers metres: but, however his other labours lie hid, his Metaphrase of the Psalms is still in our hands, with the applause of all the learned: besides the labours of their own Flaminius and Arias Montanus, to seek for no more, which have worthily bestowed themselves in this subject.
Neither do I see how it can be offensive to our friends, that we should desire our English Metaphrase bettered. I say nothing to the disgrace of that we have: I know how glad our adversaries are of all such advantages; which they are ready enough to find out without me, ever reproachfully upbraiding us with these defects. But, since our whole translation is now universally revised, what inconvenience or shew of innovation can it bear, that the verse should accompany the prose? especially since it is well known, how rude and homely our English Poesy was in those times, compared with the present; wherein, if ever, it seeth her full perfection.

I have been solicited by some reverend friends to undertake this task; as that, which seemed well to accord with the former exercises of my youth, and my present profession. The difficulties I found many; the work, long and great: yet not more painful than beneficial to God’s Church: whereeto as I dare not profess any sufficiency; so I will not deny my readiness and utmost endeavour, if I shall be employed by Authority.

Wherefore, in this part, I do humbly submit myself to the grave censures of them, whose wisdom manageth these common affairs of the Church; and am ready either to stand still or proceed, as I shall see their Cloud or Fire go before or behind me. Only, howsoever, I shall, for my true affection to the Church, wish it done by better workmen: wherein, as you approve, so further my bold, but not unprofitable motion, and commend it unto greater ears; as I do you to the Greatest.

Your loving Kinsman,

Non-such,
July 3.

JOSEPH HALL.
SOME FEW OF

DAVID'S PSALMS METAPHRASED.

PSALM I.

IN THE TUNE OF THE CXLVIIIth PSALM,

"Give laud unto the Lord."

Who hath not walkt astray,
In wicked men's advice,
Nor stood in sinners' way;
Nor in their companies
That scorners are,
As their fit mate,
In scoffing chaire,
Hath ever sate:

2 But in thy lawes divine,
O Lord, sets his delight,
And in those lawes of thine
Studies all day and night:
Oh, how that man
Thrice blessed is!
And sure shall gaine
Eternall blisse.

3 He shall be like the tree
Set by the water-springs,
Which, when his seasons be,
Most pleasant fruit forth brings,
Whose boughs so greene
Shall never fade,
But covered beene
With comely shade.

So, to this happy wight,
All his designes shall thrive:

4 Whereas the man unright,
As chaffe, which windes doe drive,
With every blast
Is tost on hie,
Nor can at last
In safety lie.
5 Wherefore, in that sad doome,  
They dare not rise from dust:  
Nor shall no sinner come,  
To glory of the just.  
For, God will grace  
The just man's way;  
While sinners' race  
Runs to decay.

PSALM II.

IN THE TUNE OF THE CXXVTH PSALM,

"Those, that do put their confidence."

WHY do the Gentiles tumults make,  
And nations all conspire in vaine,

2 And earthly princes counsell take  
Against their God; against the raigne  
Of his deare Christ? let us, they saine,

3 Breake all their bonds: and from us shake  
Their thraldome, yoke, and servile chaine.

4 Whiles thus, alas! they fondly spake,

He, that aloft rides on the skies,  
Laughs all their lewd device to scorn;

5 And, when his wrathfull rage shall rise,  
With plagues shall make them all forlorn;

And, in his fury, thus replies:

6 But I, my King with sacred horne  
Anointing, shall, in princely guise,  
His head with royall crowne adorne.

Upon my Sion's holy mount  
His empire's glorious seat shall be.

And I, thus rais'd, shall farre recount  
The tenour of his true decree.

7 My Sonne thou art, said God; I thee  
Begat this day, by due account:  
Thy scepter, doe but ask of me,  
All earthly kingdomes shall surmount.

8 All nations to thy rightful sway,  
I will subject from furthest end

9 Of all the world; and thou shalt bray  
Those stubborne foes, that will not bend,

With iron mace, like potters' clay,

10 In peeces small: ye kings attend;  
And yee, whom others wont obey,  
Learne wisdome, and at last amend.
11 See ye serve God, with greater dread
   Than others you: and, in your seare,
   Rejoyce the while; and, lowly spread,
12 Doe homage to his Sonne so deare:
   Lest he be wroth, and doe you dead
13 Amids your way, If kindled
   His wrath shall be: O blessed those,
   That doe on him their trust repose.

---

PSALM III.

AS THE CXIIIth PSALM,

"Ye children, which &c."

Ah, Lord! how many be my foes!
How many are against me rose,
2 That to my grieved soule have sed,
   Tush, God shall him no succour yeeld;
3 Whiles thou, Lord, art my praise, my shield,
   And dost advance my carefull head!
4 Loud with my voice to God I cry'd:
   His grace unto my sute reply'd,
   From out his holy hill.
5 I laid me downe, slept, rose againe:
   For thou, O Lord, dost me sustaine,
   And say'st my soule from feared ill.
6 Not if ten thousand armed foes
   My naked side should round enclose,
   Would I be thereof ought a-dread.
   Up, Lord, and shield me from disgrace:
7 For thou hast broke my foe-men's face,
   And all the wicked's teeth hast shed.
8 From thee, O God, is safe defence;
   Do thou thy free beneficence
   Upon thy people largely spread.

---

PSALM IV.

AS THE TEN COMMANDMENTS,

"Attend my people."

Thou witnesse of my truth sincere,
My God, unto my poore request
Vouchsafe to lend thy gracious care:
Thou hast my soule from thrall releast.
2 Favour me still, and daigne to heare
Mine humble sute. O wretched wights,
3 How long will ye mine honour deare
Turne into shame through your despights?
   Still will ye love what thing is vaine,
4 And seeke false hopes? know then at last,
That God hath chose, and will maintaine
His favourite, whom ye disgrac't.
   God will regard my instant mone.
5 Oh! tremble then, and cease offending;
And, on your silent bed alone,
   Talke with your hearts, your wayes amending
6 Offer the truest sacrifice
   Of broken hearts; on God besetting
7 Your onely trust. The most devise
The wayes of worldly treasure getting:
   But thou, O Lord, lift up to me
The light of that sweet looke of thine;
8 So shall my soule more gladsome be,
   Than theirs with all their corne and wine.
9 So I in peace shall lay me downe,
   And on my bed take quiet sleepe;
Whilest thou, O Lord, shalt me alone
   From dangers all securely keepe.

---

PSALM V.
IN THE TUNE OF THE CXXIVTH PSALM,
"Now Israel may say, &c."

Bow downe thine eare,
   Lord, to these words of mine,
And well regard
   The secret plaints I make.
2 My King, my God,
   To thee I doe betake
My sad estate:
   Oh, doe thine eare incline
To these loud cries,
   That to thee powred bin.
3 At early morn
   Thou shalt my voice attend:
For, at day break,
   I will myselfe addresse
Thee to implore,
   And wait for due redresse.
4 Thou dost not, Lord,  
   Delight in wickednesse;  
Nor to bad men  
   Wilt thy protection lend.

5 The boasters proud  
   Cannot before thee stay:  
Thou hat’st all those,  
   That are to sin devoted;  
6 The lying lips,  
   And who with blood are spotted,  
Thou doest abhorre,  
   And wilt for ever slay:

7 But I unto  
   Thy house shall take the way:  
And, through thy grace  
   Abundant, shall adore,  
With humble feare,  
   Within thy holy place.

8 Oh! leade me, Lord,  
   Within thy righteous trace:  
Even for their sakes  
   That malice me so sore,  
Make smooth thy paths  
   My dimmer eyes before.

9 Within their mouth  
   No truth is ever found:  
Pure mischief is  
   Their heart: a gaping tombe  
10 Is their wide throat;  
   And yet their tongues still sound,

11 With smoothing words.  
   O Lord, give them their doome,  
And let them fall  
   In those their plots profound.  
In their excesse  
   Of mischief, them destroy,

12 That rebels are;  
   So those, that to thee flye,  
Shall all rejoice  
   And sing eternally:  
13 And whom thou dost  
   Protect, and who love thee  
And thy deere name,  
   In thee shall ever joy;  
Since thou with blisse  
   The righteous dost reward,  
And with thy grace,  
   As with a shield him guard.
PSALM VI.

AS THE LTH PSALM,

"The mighty God, &c."

Let me not, Lord,
   Be in thy wrath reproved:
Oh! scourge me not
   When thy fierce wrath is moved.
2. Pity me, Lord,
   That doe with languor pine:
Heale me, whose bones
   With paine dissolved bin;
3 Whose weary soule
   Is vexed above measure.
O Lord; how long
   Shall I bide thy displeasure?
4 Turne thee, O Lord,
   Rescue my soule distrest;
4 And save me of thy grace.
   ’Mongst me those that rest
In silent death,
   Can none remember thee;
And in the grave
   How shouldst thou praised be?
6 Weary with sighs
   All night I caus’d my bed
To swim: with tears,
   My couch I watered.
7 Deepe sorrow hath
   Consum’d my dimmed eyne,
Sunk in with griefe
   At these lewd foes of mine:
8 But now hence, hence,
   Vaine plotters of mine ill:
The Lord hath heard
   My lamentations shrill:
9 God heard my suit,
   And still attends the same:
10 Blush now, my foes,
   And flye with sudden shame.
ON thee, O Lord my God, relies
My onely trust: from bloody spight
Of all my raging enemies
Oh! let thy mercy me acquite.

2 Lest they, like greedy lyons, rend
My soule, while none shall it defend.

3 O Lord, if I this thing have wrought,
If in my hands be found such ill;
4 If I with mischiefe ever sought
To pay good turnes, or did not still
Doe good unto my causlesse foe,
That thirsted for my overthrow;

5 Then, let my foe in eager chase,
O'ertake my soule, and proudly tread
My life below, and with disgrace
In dust lay downe mine honour dead.

6 Rise up in rage, O Lord, eft soone
Advance thine arme against my fo'ne;
And wake for me, till thou fulfill

7 My promis'd right: so shall glad throngs
Of people flocke unto thy hill.
For their sakes then revenge my wrongs,
8 And rouse thyselfe. Thy judgements be
O'er all the world: Lord, judge thou me.
As truth and honest innocence
Thou find'st in me, Lord, judge thou me:

9 Settle the just with sure defence:
Let me the wicked's malice see

10 Brought to an end. For thy just eye
Doth heart and inward reines descry:

11 My safety stands in God, who shields
The sound in heart: whose doome, each day,
12 To just men and contemners yeelds
13 Their due. Except he change his way,
His sword is whet, to blood intended.
His murdering bow is ready bended.

14 Weapons of death he hath addrest
And arrowes keene to pierce my foe,
15 Who late bred mischiefe in his breast;
But, when he doth on travell goe,
16 Brings forth a lye; deep pits doth delve, 
And fall into his pits himselfe.

17 Back to his owne head shall rebound 
His plotted mischiefe ; and his wrongs

18 His crowne shall craze: But I shall sound 
Jehovah’s praise with thankfull songs, 
And will his glorious name expresse, 
And tell of all his righteousnesse.

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PSALM VIII.

AS THE CXIIITH PSALM;

"Ye children which, &c."

How noble is thy mighty Name, 
O Lord, o’er all the world’s wide frame, 
Whose glory is advanc’d on high 
Above the rowling heavens’ rack!

2 How for the gracelesse scorrer’s sake, 
To still th’ avenging enemy, 
Hast thou thy tender infants’ tongue, 
The praise of thy great name made strong, 
While they hang sucking on the brest!

3 But, when I see the heavens bright, 
The moone and glittering stars of night, 
By thine almighty hand addrest, 
4 Oh! what is man, poore silly man, 
That thou so mind’st him, and dost daine 
To looke at his unworthy seed!

5 Thou hast him set not much beneath 
Thine angels bright; and, with a wreath 
Of glory, hast adorn’d his head.

6 Thou hast him made high soveraigne 
Of all thy workes, and stretch’d his raigne 
Unto the heards and beasts untame, 
7 To fowles, and to the scaly traine, 
That glideth through the watry maine.

8 How noble each-where is thy Name.

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PSALM IX.

TO THE TUNE OF THAT KNOWN SONG BEGINNING,

"Preserve us, Lord."

Thee, and thy wondrous deeds, O God, 
With all my soule I sound abroad:
2 My joy, my triumph is in thee.
   Of thy dread Name my song shall be,

3 O highest God: since put to flight,
   And fal’n and vanish’t at thy sight

4 Are all my foes; for thou hast past
   Just sentence on my cause at last;
   And, sitting on thy throne above,
   A rightful Judge thyselfe dost prove:

5 The troupes profane thy checks have stroid,
   And made their name for ever void.

6 Where’s now, my foes, your threat’ned wrack?
   So well you did our cities sack,
   And bring to dust; while that ye say,
   Their name shall dye as well as they!

7 Loe, in the eternall state God sits,
   And his high throne to justice fits:

8 Whose righteous hand the world shall weeld,
   And to all folke just doome shall yeeld.

9 The poore from high find his releefe;
   The poore in needfull times of griefe:

10 Who knows thee, Lord, to thee shall cleave,
    That never dost thy clients leave.

11 Oh! sing the God that doth abide,
    On Sion Mount; and blazon wide

12 His worthy deeds. For he pursues
   The guiltlesse blood with vengeance due:
   He minds their cause, nor can passe o’er
   Sad clamours of the wronged poore.

13 Oh! mercy, Lord: thou, that do’st save
   My soule from gates of death and grave:
   Oh! see the wrong my foes have done:

14 That I thy praise, to all that gone
   Through daughter Sion’s beauteous gate,
   With thankfull songs may loud relate;
   And may rejoice in thy safe aid.

15 Behold, the Gentiles while they made
   A deadly pit my soule to drowne,
   Into their pit are sunken downe:
   In that close snare they hid for me,
   Loe, their owne feet entangled be.

16 By this just doome the Lord is knowne,
   That th’ ill are punish’t with their owne.

17 Downe shall the wicked backward fall
   To deepest hell, and nations all

18 That God forget; nor shall the poore
   Forgotten be for evermore.
The constant hope of soules opprest

Shall not ave dye. Rise from thy rest,
O Lord. Let not men base and rude
Prevaile: judge thou the multitude

Of lawlesse Pagaans: strike pale feare
Into those brests, that stubborne were:
And let the Gentiles feele and find,
They beene but men of mortall kind.

PSALM X.

AS THE LST PSALM,

"O God, consider."

Why stand'st thou, Lord, aloofe so long,
And hid'st thee in due times of need,

While lewd men proudly offer wrong
Unto the poore? In their owne deed
And their device, let them be caught.

For, loe, the wicked braves and boasts,
In his vile and outrageous thought;
And blesseth him, that ravines most.

On God he dares insult: his pride
Scornes to enquire of powers above;
But his stout thoughts have still deni'd

There is a God. His wayes yet prove
Aye prosperous: thy judgements hye
Doe farre surmount his dimmer sight.

Therefore doth he all foes defie:
His heart saith, I shall stand in spight,
Nor ever move; nor danger 'bide.

His mouth is fill'd with curses foule,
And with close fraud: his tongue doth hide

Mischief and ill: he seekes the soule
Of harmelesse men, in secret wait;
And, in the corners of the street,
Doth shed their blood: with scorne and hate,
His eyes upon the poore are set.

As some fell lion in his den,
He closely lurks, the poore to spoyle:
He spoiles the poore and helplesse men,
When once he snares them in his toyle.

He crowcheth low in cunning wile,
And bowes his brest; whereon whole throngs
Of poore, whom his faire shewes beguile,
Fall to be subject to his wrongs.
11 God hath forgot, in soule he sayes: 
   He hides his face to never see.
12 Lord God, arise, thy hand up-raise: 
   Let not thy poore forgotten be.
13 Shall these insulting wretches scorne 
   Their God; and say, thou wilt not care? 
14 Thou see'st. (for all thou hast forborne) 
   Thou see'st what all their mischiefs are; 
   That to thy hand of vengeance just 
   Thou maist them take: the poore distressed 
   Relye on thee with constant trust, 
   The helpe of orphans and oppressed.
15 Oh! breake the wickeds' arme of might, 
   And search out all their cursed traines, 
   And let them vanish out of sight. 
16 The Lord, as King, for ever reignes. 
   From forth his coasts, the heathen sect 
17 Are rooted quite: thou, Lord, attend'st 
   To poore men's suits; thou do'st direct 
   Their hearts: to them thine eare thou bend'st; 
18 That thou mayst rescue from despight, 
   The wofull fatherlesse and poore: 
   That so, the vaine and earthen wight 
   On us may tyrannize no more.
ANTHEMS
FOR THE
CATHEDRAL OF EXETER

Lord, what am I? A worm, dust, vapor, nothing!
What is my life? A dream, a daily dying!
What is my flesh? My soul's uneasie clothing!
What is my time? A minute ever flying:
   My time, my flesh, my life, and I;
What are we, Lord, but vanity?

Where am I, Lord? Downe in a vale of death:
What is my trade? Sin, my dear God offending;
My sport sin too, my stay a puffe of breath:
What end of sin? Hell's horror, never ending:
   My way, my trade, sport, stay, and place
   Help to make up my dolefull case.

Lord, what art thou? Pure life, power, beauty, bliss:
Where dwell'st thou? Up above, in perfect light:
What is thy time? Eternity it is:
What state? Attendance of each glorious sp'rit:
   Thyself, thy place, thy dayes, thy state
   Pass all the thoughts of powers create.

How shall I reach thee, Lord? Oh, soar above,
Ambitious soul: But which way should I flie?
Thou, Lord, art way and end: What wings have I?
Aspiring thoughts, of faith, of hope, of love:
   Oh, let these wings, that way alone
   Present me to thy blissfull throne.
ANTHEM
FOR
CHRISTMAS DAY.

Immortal babe, who this dear day
Didst change thy heaven for our clay,
And didst with flesh thy Godhead vail,
Eternal Son of God, all hail!

Shine, happy Star, ye Angels sing
Glory on high to Heaven's King:
Run, Shepherds, leave your nightly watch,
See heaven come down to Bethlehem's cratch.

Worship, ye Sages of the East,
The King of Gods in meanness drest.
O Blessed Maid, smile and adore
The God, thy womb and armes have bore.

Star, Angels, Shepherds, and wise Sages;
Thou Virgin, glory of all ages;
Restored frame of heaven and earth;
Joy in your Dear Redeemer's birth.
Leave, O my soul, this baser world below,
Oh, leave this dolefull dungeon of woe;
And soare aloft to that supernal rest,
That maketh all the Saints and Angels blest.

Lo there the Godhead's radiant throne,
Like to ten thousand suns in one!

Lo there thy Saviour dear in glory dight
Ador'd of all the powers of heavens bright:
Lo where that head, that bled with thorny wound,
Shines ever with celestial honour crownd:

That hand, that held the scornfull reed,
Makes all the fiends infernall dread:

That back and side, that ran with bloody streams,
Daunt angels' eyes with their majestick beames:
Those feet, once fastened to the cursed tree,
Trample on death and hell, in glorious glee:

Those lips, once drench't with gall, do make
With their dread doom the world to quake.

Behold those joyes thou never canst behold;
Those precious gates of pearl, those streets of gold,
Those streams of life, those trees of paradise,
That never can be seen by mortal eyes:

And, when thou seest this state divine,
Think that it is or shall be thine.

See there the happy troupes of purest sprights,
That live above in endless true delights;
And see where once thyself shalt ranged be,

And look and long for immortalitie:

And now, beforehand, help to sing
Hallelujahs to Heaven's King.
VIRGIDEMIARUM.

SIXE BOOKES.

FIRST THREE BOOKES,

OF

TOOTH-LESSE SATYRS.

1. POETICALL.
2. ACADEMICALL.
3. MORALL.
ADVERTISEMENT BY THE EDITOR.

By the kindness of Mr. Henry Ellis, of the British Museum, the Editor is enabled, in addition to the fruits of his own researches, to enrich the following masterly performance of his author with some of those elucidations, which his frequent imitation of the Classics and his perpetual allusions to temporary and local circumstances have rendered indispensable to a full comprehension of the spirit and beauty of his satire. Mr. Ellis has had it in contemplation to publish an edition of the Satires, fully illustrated: which design, it is to be hoped, he will find leisure to accomplish. In the mean time he has had the goodness to allow the Editor to select such notes from his papers, as might appear most necessary: and he has also furnished him with Warton's notes on his author, contained in a few of the first sheets of the fourth volume of his History of English Poetry, which had passed the press before the death of the learned critic. Mr. Ellis's notes are marked E, and those of Mr. Warton W. For the rest the Editor is responsible.

Those obsolete words, which rarely occur in the Satires, are explained in the Notes. The following are such as repeatedly occur. For the rest, the Glossary to the Whole Works may be consulted.

Albe, or albee—albeit, although.
Betide—befal.
Certes—certainly.
Covetise—covetousness.
Dight—dressed, decked.
Erst—first, formerly.
Eyne—eyes.
Gan—began.
Gin—begin.
Frere—friar.
Hundred—hundred.
List—choose.
Meed—reward.
Mote, or mought—might.
Playned, playning—complained, complaining.
Rife—common.
Sith—since.
Spright—spirit.
Treen—trees.
Weene—to imagine.
Wot—to know.
Writhen—wrinkled, distorted, twisted.
HIS

DEFIANCE TO ENVY.

NAY; let the prouder Pines of Ida feare
The sudden fires of heaven; and decline
Their yeelding tops, that dar’d the skies whilere:
And shake your sturdy trunks, ye prouder Pines,
Whose swelling grains are like be gald alone,
With the deep furrowes of the thunder-stone.
Stand ye secure, ye safer shrubs below,
In humble dales, whom heav’n do not despight;
Nor angry clouds conspire your overthrow,
Envyng at your too-disdainfull hight.
Let high attempes dread envy and ill tongues,
And cow’rdly shrink for fear of causelesse wrongs.
So wont big okes feare winding yvy weed:
So soaring egles feare the neighbour sonne:
So golden Mazor wont suspicion breed,
Of deadly Hemlock’s poys’n’d potion:
So adders shroud themselves in fayrest leaves:
So fouler fate the fayrer thing bereaves.

— whilere—just now, a little while ago. Shakespeare uses erewhile in this sense

Else your memory is bad, going o’er it erewhile.


Raleigh uses the word as Hall does.

2 ——— are like be gald——
i. e. are like to be fretted, marked, or torn. So in Book IV. Sat. 5.

With some gal’d trunk, ballac’d with straw and stone.

And in the conclusion to Book III.

Hold out, ye guiltie and ye gal’d hides.

3 So golden Mazor wont suspicion breed
Of deadly Hemlock’s poison’d potion.

Mazor, or mazer, is explained in the old dictionaries to be a standing-cup to drink in, commonly made of maeser, a Dutch word for maple. The contrast of the poet then is, between a cup usually made of maple, and the same cup made of gold,
Nor the low bush feares climbing yvy-twine:
Nor lowly bustard dreads the distant rayes:
Nor earthen pot wont secret death to shrine:
Nor suttle snake doth lurke in pathed wayes.
Nor baser deed dreads envy and ill tongues,
Nor shrinks so soone for feare of causelesse wrongs.

Needs me then hope, or doth me need mis-dread:
Hope for that honor, dread that wrongfull spight:
Spight of the partie, honor of the deed,
Which wont alone on loftie objects light.
That envy should accost my muse and mee,
For this so rude and recklesse 4 poesie.

Would she but shade her tender brows with bay,
That now lye bare in carelesse wilfull rage;
And trance herselfe in that sweet extasey,
That rouzeth drooping thoughts of bashfull age.
(Tho now those bays and that aspired thought,
In carelesse rage she sets at worse than nought.)

Or would we loose her plummy pineon,
Manicled long with bonds of modest feare,
Soone might she have those kestrels 5 proud out gone,
Whose flightty wings are dew'd with weeter 6 ayre;
And hopen now to shoulder from above
The eagle from the stayrs of friendly Jove.

Or list she rather in late triumph reare
Eternali Trophees to some conqueror,
Whose dead deserts slept in his sepulcher,
And never saw, nor life, nor light before:
To lead sad Pluto captive with my song,
To grace the triumphs he obscur'd so long.

Or scoure the rusted swords of elvish knights,
Bathed in Pagan blood; or sheath them new
In misty morall types; or tell their fights,
Who mighty giants, or who monsters slew:
And by some strange inchanted speare and shield,
Vanquish their foe, and wan 7 the doubtfull field.

May be she might in stately Stanzaes frame
Stories of ladies, and advent'rous knights 8 ,
To raise her silent and inglorious name
Unto a reach-lesse pitch of praises light,
And somewhat say, as more unworthy done,
Worthy of brasse, and hoary marble-stone.

4 recklesse—careless, or severe.
5 kestrel—a species of hawk; from the French quercelle, cercelle: these from the Latin circulus: so called from the shape or disposition of its tail.
6 weeter—wetter.
7 wan—won.
8 Stories of ladies, and advent'rous knights.

Jointed allusion to the finished and descriptive poetry of Spenser. E.
Then might vaine envy waste her duller wing,
To trace the aery steps she spiting sees,
And vainly faint in hopelesse following
The clouded paths her native drosse denies.
    But now such lowly Satyres here I sing,
    Not worth our Muse, not worth their envying.

Too good, if ill, to be expos’d to blame:
Too good, if worse, to shadow shamelesse vice.
Ill, if too good, not answering their name:
So good and ill in fickle censure lies.
    Since in our Satyre lyes both good and ill,
    And they and it, in varying readers’ will.

Witnesse, ye Muses, how I wilfull song
These hedy rhymes, withouten second care;
And wish’t them worse, my guiltie thoughts emong;
The ruder Satyre should go rag’d and bare,
    And show his rougher and his hairy hide,
    Tho mine be smooth, and deckt in carelessse pride.

Would we but breath within a wax-bound quill,
Pan’s sevenfold pipe, some plaintive pastorall;
To teach each hollow grove, and shrubby hill,
Ech murm’ring brooke, each solitary vale
    To sound our love, and to our song accord,
    Wearying eccho with one changelesse word.

Or list us make two striving shepheards sing,
With costly wagers for the victorie,
Under Menalcas judge; whiles one doth bring
A carven bole well wrought of beechen tree,
    Praising it by the story, or the frame,
    Or want of use, or skilfull maker’s name.

Another layeth a well-marked lambe,
Or spotted kid, or some more forward steere
And from the payle doth praise their fertile dam;
So do they strive in doubt, in hope, in feare,
Awaying for their trustie Umpire’s doome,
Faulted as false, by him that’s overcome.

Whether so me list my lovely thought to sing,
Come daunce, ye nimble Dryads, by my side;
Ye gentle wood-Nymphs, come; and with you bring
The willing faunes that mought your musick guide.

* Song for sung: thus spelt for the sake of the rhime. E. This conformity of
the orthography to the rhime is very frequent. Indeed the orthography, in our
author’s days, was regulated by no fixed principles. There is no kind of confor-
mity, in this respect, between the first edition of the Satires printed in 1597, and
the subsequent editions of 1599, and 1602. I have followed, with very few ex-
ceptions, that of the first edition: from which edition I have also corrected several
gross mistakes which had crept into all that followed.

10 steere—a young bullock.  11 faulted—blamed, found fault with,
Come, nympha and faunes, that haunt those shady groves,
While I report my fortunes or my loves.

Or whether list me sing so personate,
My striving selfe to conquer with my verse,
Speake, ye attentive swaynes that heard me late,
Needs me give grasse unto the conquerers.

At Colin’s feet I throw my yeelding reed 
But let the rest win homage by their deed.

But now, ye Muses, sith your sacred hests
Profaned are by each presuming tongue;
In scornfull rage I vow this silent rest,
That never field nor grove shall heare my song.

Only these refuse rymes I here mispend,
To chide the world, that did my thoughts offend.

*At Colin’s feet I throw my yeelding reed.*

Expressive of his reluctance and inability to write Pastorals after Spenser.

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**DE SUIS SATIRIS.**

Dum Satyræ dixi, videor dixisse Sat iræ
Corripio; aut istæc non satis est Satyra.

Ira facit Satyram, reliquum Sat temperat iram;
Pinge tuo Satyram sanguine, tum Satyra est.

Ecce novam Satyram: Satyrum sine cornibus! Euge
Monstra novi monstri hæc; et Satyri et Satyræ.
VIRGIDEMIARUM.

LIB. I.
PROLOGUE.

I first adventure, with fool-hardy might,
To tread the steps of perilous despight:
I first adventure, follow me who list,
And be the second English Satyrist.

Envy wayts on my backe, Truth on my side:
Envy will be my page, and truth my guide.

Envy the margent holds, and truth the line:
Truth doth approve, but envy doth repine.

For in this smoothing age who durst indite
Hath made his pen a hyred parasite,

To claw the back of him that beastly lives,
And pranck base men in proud superlatives.

Whence damned vice is shrouded quite from shame
And crown’d with virtue’s meed, immortal name!

Infamy dispossest of native due,
Ordain’d of old on looser life to sue:

The world’s eye bleared with those shameless lies,
Mask’d in the shew of meal-mouth’d poesies.

Go, daring Muse, on with thy thanklesse taske,
And do the ugly face of vice unmaske:

And if thou canst not thine high flight remit,
So as it mought a lowly Satyre fit,

Let lowly Satyres rise aloft to thee:
Truth be thy speed, and truth thy patron bee.

1 I first adventure—Book ii. Sat. 7, our author implies the previous existence of other Satirists.

Thou brain-sick tale
Of old astrology: where didst thou waile
Thy cursed head thus long, that so it mist
The black bronds of some sharper Satyrist?

That he introduced Genuine Satire among us, may be readily granted; but not that he was the First Satirist. E. It appears, however, from his Postscript, that he had seen no English Satires; and only those of Ariosto and “one base French Satire,” of modern writers.

2 Pranck—Dress out.
SATIRES.

BOOK I.

SATIRE I.

Nor lady's wanton love, nor wand'ring knight, Legend I out in rymes all richly dight.
Nor fright the reader with the pagan vaunt
Of mightie Mahound, and great Termagaunt. Nor list I sonnet of my mistresse' face,
To paint some Blowesse with a borrow'd grace; Nor can I bide to pen some hungrie Scene
For thick-skin eares, and undiscerning eyne. Nor ever could my scornfull Muse abide
With tragick shooes her ankles for to hide.
Nor can I crouch, and wi'the my fauning tayle, To some great patron, for my best avayle. Such hunger-starven, trencher-poetry,
Or, let it never live, or timely dye:

From this Satire we learn what kind of pieces were then most in fashion, and in what manner they were written. They seem to have been Tales of Love and Caivalry, Amatorial Sonnets, Tragedies, Comedies, and Pastorals. W.

Legend—To write fabulously.

Of mightie Mahound, and great Termagaunt.

Warton, in his commentary on the Fairy Queen, was persuaded that our author had here a passage of that poem in view—

---The whiles the carle did fret
And flame in his disdainful mind the more,
And oftentimes by Termagaunt and Mahound sware.

F. Q. B. vi. C. 7. St. 47.

These were, however, common Saracen oaths; and introduced in many parts of the Fairy Queen. E. See Todd's Spenser, vol. vii. p. 27.

To paint some Blowesse with a borrow'd grace.

In modern ballads, Blousilinda, or Blousibella. Johnson interprets Blowze, a ruddy fat-faced wench. W.

Hungrie—Perhaps the true reading is angrie: that is, impassioned. W.

Avayle—Advantage.

Such hunger-starven, trencher-poetry.

Poetry written by hirelings for bread. W.
Nor under every bank and every tree, 
Speak rymes unto my oten minstralsie: 
Nor caroll out so pleasing lively laies,
As mought the Graces move my mirth to praise.

Trumpet, and reeds, and socks, and buskins fine,
I them bequeath: whose statues wand'ring twine
Of yvy, mixt with bayes, circlen around;
Their living temples likewise laurell-bound.
Rather had I, albee in carelesse rymes,
Check the mis-ord'red world, and lawlesse tymes.
Nor need I crave the Muse's mid-wifry,
To bring to light so worth-lesse poetry:
Or, if we list, what baser Muse can bide,
To sit and sing by Grantae's naked side?
They haunt the tyded Thames and salt Medway,
Ere since the fame of their late bridall day:
Nought have we here but willow-shaded shore,
To tell our Grant his banks are left forlore.


SATIRE II.

Whilome the Sisters Nine were vestall maides, 
And held their temple in the secret shades

1 Trumpet, and reeds, and socks, and buskins fine, 
I them bequeath: whose statues wand'ring twine
Of yvy, mixt with bayes, circlen around
Their living temples likewise laurell-bound.

A beautiful imitation of the Prologue to Persius's Satires—

Heliconidasque pallidamque Pyrenen
Illis remitto, quorum imagines lambunt
Hederæ sequaces. E.

I them bequeath—The Oxford Editor refers this to the Earl of Surrey, Wyat, Sidney, Dyer, &c.

— Whose statues wand'ring twine &c.
— Whose statues th' wand'ring twine &c. W.

9 — circlen—encircle.

10 They haunt the tyded Thames and salt Medway,
Ere since the fame of their late bridall day:
Alluding to Spenser's beautiful episode, in the Fairy Queen, B. iv. Canto 11, on the marriage of the Thames and Medway. E.

11 — Willow-shaded shore.

Willows, the types of desertion. W. See the close of Sat. 4. of this Book.

12 — forlore—forlorn.

13 In this Satire our author poetically laments that the Nine Muses are no longer Vestal Virgins. W.

14 Whilome—formerly.
Of faire Parnassus, that two-headed hill,
Whose auncient fame the southern world did fill:
And, in the steed of their eternall flame,
Was the coole streame, that tooke his endles name,
From out the fertile hoofe of winged steed.
There did they sit, and do their holy deed,
That pleas'd both heav'n and earth: til that of late
Whom should I fault? or the most righteous fate,
Or heav'n or men, or fiend, or ought beside,
That ever made that foule mischance betide?
Some of the Sisters in securer shades
Defloured were:
And, ever since, disdaining sacred shame,
Done ought that might their heav'nly stock defame
Now is Pernassus turned to a stewes,
And on bay-stocks the wanton myrtle grewes;
Cytheron hill’s become a brothel-bed,
And Pyrene sweet turnd to a poison’d head
Of cole-black puddle, whose infectuous staine
Corrupteth all the lowly fruitful plaine;
Their modest stole, to garish looser weed,
Deck’t with love-favors, their late whordom’s meed:
And, where they wont sip of the simple flood.
Now tosse they bowles of Bacchus’ boyling blood
I marvell’d much, with doubtfull jealousie,
Whence came such litturs of new poetrie:
Mee thought I fear’d, least the hors-hoofed well
His native banks did proudly over-swell
In some late discontent, thence to ensue
Such wondrous rablements of rim-sters new:
But, since, I saw it painted on Fame’s wings,
The Muses to be woxen Wantonings.
Each bush, each bank, and ech base apple-squire
Can serve to sate their beastly lewd desire.
Ye bastard poets, see your pedigree,
From common trulls and loathsom brothelry!

SATIRE III.

With some pot-fury, ravish from their wit,
They sit and muse on some no-vulgar writ.

15 —fault—blame.
16 Pyrene—Two syllables. E.
17 —stole—garment.
18 —woxen—become.
19 —apple-squire.—A cant term, formerly in use to denote a pimp. “Of her gentleman-usher I became her Apple-Squire, to hold the door, and keep centinel at taverns.” Nabbe’s Microcosmus, quoted by Mason in his Supplement to Johnson.
As frozen dung-hills in a winter’s morn;
That void of vapours seemed all before 20;
Soone as the sun sends out his piercing beames,
Exhale out filthy smoke and stinking steames:
So doth the base, and the fore-barren 21 braine,
Soone as the raging wine begins to raigne.
One higher pitch’d doth set his soaring thought
On crowned kings, that fortune hath low brought;
Or some upreared, high-aspiring swaine,
As it might be the Turkish Tamberlane 22:
Then weeneth he his base drink-drowned spright,
Rapt to the threefold loft of heaven’s hight,
When he conceives upon his fained stage
The stalking steps of his great personage,
Graced with huf-cap termes 23 and thundring threats,
That his poore hearers’ hayre quite upright sets.
Such soone, as some brave-minded hungry youth
Sees fitly frame to his wide-strained mouth,
He vaunts his voyce upon a hyred stage,
With high-set steps and princely carriage:
Now, swooping 24 in side robes of royalty,
That earst did skrub 25 in lowrie brokery;
There, if he can with termes Italianate 26,
Big-sounding sentences, and words of state,
Faire patch me up his pure lambick verse,
He ravishes the gazing scaffolders 27:

20 — before—before.
21 — fore-barren—barren before.
22 As it might be the Turkish Tamberlaine.

See Malone’s Shakespeare.—Ed. 1790. pp. 115, 116. E.
23 — huf-cap termes—blustering, swaggering termes.
24 — swooping—flaunting proudly: alluding, perhaps, to the swooping or descent of a bird of prey on his quarry.
26 There if he can with termes Italianate.

Alluding to the prevailing custom of innovating on our native tongue from the Italian.
See also, in B. v. Sat. 2.

When Mavio’s first page of his poesie,
Nail’d to a hundred postes for novelty,
With his big title an Italian mot,
Layes siege unto the backward buyer’s great.

So Marston, in his Satires, 1598

I cannot quote a motte Italianate
Or brand my Satires with a Spanish terme. E.

27 He ravishes the gazing scaffolders:

Those who sat on the Scaffold; a part of the Play-House, which answered to the Upper Gallery. So, again, B. iv. Sat. 2.

When a craz’d scaffold, and a rotten stage,
Was all rich Nænius his heritage.

See the conformation of an old English Theatre accurately investigated in the Supplement to Shakespeare: I, 9. seq. W.
Then, certes, was the famous Corduban,
Never but halfe so high Tragedian.
Now, least such frightfull showes of Fortune's fall,
And bloudy tyrant's rage, should chance appall
The dead stroke audience, mids the silent rout,
Comes leaping in a selfe-misformed lout;
And laughs, and grins, and frames his mimik face,
And justles straight into the prince's place:
Then doth the Theatre eccho all aloud,
With gladsome noyse of that applaunding croud.
A goodly hoch-poch! when vile Russettings
dragh't with monarchs, and with mighty kings.
A goodly grace to sober Tragick Muse
When each base clown his clumbsie fist doth bruise,
And show his teeth in double rotten row,
For laughter at his selfe-resembled show.
Meane while our poets, in high parliament,
Sit watching every word and gesturctnent;
Like curious censors of some doughtie geare,
Whispering their verdit in their fellowes' eare.
Wo to the word, whose margent, in their scrole,
Is noted with a blacke condemning cole!
But, if each periode might the synode please,
Ho!—bring the ivy boughs, and bands of bayes.
Now, when they part and leave the naked stage,
Gins the bare hearer, in a guiltie rage,
To curse and ban, and blame his likerouse eye.
That thus hath lavisht his late halfe-pee.
Shame that the Muses should be bought and sold,
For every peasant's brasse, on each scaffold.

SATIRE IV.

Too popular is Tragicke Poesie,
Strayning his tip-toes for a farthing fee,

28 ———— The famous Corduban. Seneca.
29 Now, least such frightfull showes of Fortune's fall, &c. &c.

But, adds the critical Satirist, that the minds of the astonished audience may not be too powerfully impressed with the terrors of tragic solemnity, a VICE, or Buffoon, is suddenly, and most seasonably introduced. W.
30 Russettings—a coarse kind of stuff.
31 When each base clown his clumbsie fist doth bruise.

In striking the benches to express approbation. W.
32 ———— gesturctnent—gesture.
33 ———— geare—a general word for things or matters. See Reed's Shakespeare : vol. vii. 240. xiii. 261.
And doth besides on Rimelesse numbers tread,
Unbid lambicks flow from carelesse head
Some braver braine in high Heroick rimes
Compileth worm-eate stories of olde times:
And he, like some imperious Maronist,
Conjures the Muses that they him assist,
Then strives he to bumbast his feeble lines
With farre-fetcht phrase;
And maketh up his hard-betaken tale
With strange enchantments, fetcht from darksom vale,
Of some Melissa, that, by magicke doome,
To Tuscan's soyle transporteth Merlin's Toombe.
Painters and Poets hold your auncient right:
Write what you wil, and write not what you might:
Their limits be their List; their reason, will.
But if some painter, in presuming skill,
Should paint the stars in center of the earth,
Could ye forbear some smiles, and taunting mirth?
But let no rebell Satyre dare traduce
Th' eternall Legends of thy Faery Muse,
Renowned Spencer: whom no earthly wight
Dares once to emulate, much lesse dares despight.
Salust of France, and Tuscan Ariost,
Yeeld up the Lawrell Girlund ye have lost:
And let all others willow wcare with mee,
Or let their undeserving Temples bared bee.

SATIRE V.

ANOTHER, whose more heavie hearted Saint
Delights in nought but notes of rufull plaint,

4 From these lines Warton supposes Hall was no friend to blank verse. And he soon after condemns such licentious fictions as occur in Orlando Furioso. E. Yet, in his Postscript, he speaks pretty decisively against rhyme, at least as applicable to satire:—"the fettering together the series of the verses, with the bonds of like cadence or desinenence of rhyme, which if it be unusually abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it bredeth to any judicial ear &c."

35 And maketh up his hard-betaken tale
With strange enchantments, fetcht from darksom vale,
Of some Melissa, that, by magick doome,
To Tuscan's soyle transporteth Merlin's Toombe.

Referring to the beginning of the Third Book of Orlando Furioso; where the Tomb of Merlin is transported by the poe from Wales to France. Compare Warton's Observations on the Fairy Queen. I. 37. E.

36 Salust of France——
Guillaume Salluste, Seigneur du Bartas, the translation of whose "Semaines" was once popular, and to which Hall prefixed Commendatory Verses. E.

37 The Book, to which this Satire alludes, is the "Mirour of Magistrates;" in which poem many of the most eminent characters in English History are intro...
Urgeth his melting muse with solemnte teares
Rime ⁴⁸ of some drearie fates of lucklesse peres.
Then brings he up some branded whining ghost;
To tell how old misfortunes had him tost.
Then must he ban the guiltlesse fates above,
Or fortune fraile, or unrewarded love:
And, when he hath parbrak'd ⁴⁹ his grieved minde,
He sends him downe where earst he did him find,
Without one peny to pay Charon's hire,
That waiteth for the wand'ring ghosts' retire.

SATIRE VI.

ANOTHER scorns the home-spun threed of rimes ⁵⁰;
Match'd with the loftie feet of elder times:
Give me the numbred verse that Virgil sung,
And Virgil selfe shall speake the English tung:
Manhood and garboiles shall he chaunt with chaunged feete,
And head-strong dactils making musick meete.
The nimble Dactils, striving to out-go
The drawling Spondees, pacing it below:
The lingerig Spondees, labouring to delay
The breath-lesse Dactils, with a sudden stay ⁴⁷.
Who ever saw a colt wanton and wilde,
Yok'd with a slow-foote oxe on fallow field,

duced relating their own misfortunes. It was originally written by Thomas Sackville, first Lord Buckhurst, about 1557; and was afterwards digested anew, and continued by several of the greatest wits of the Elizabethan Age. E.

Rime—i. e. To rhyme.
parbrak'd,— i. e. sickened to vomiting. Spenser, Book I. Canto i. 20., has

Her filthy parbrake all the place defiled has.

See Mr. Todd's note. In the old translation of the Bible, edit. 1569, at Prov. xxy. 16. we read, "If thou findest honey, eate so much as is sufficient for thee, lest thou be over full, and perbrake it out agayne."

Another scorns the home-spun threed of rimes, &c. &c.
Alluding to a servile imitation of Latin verse, in which the mistaken zeal of pedantry had engaged, and for which some of the finest poets of the Elizabethan Age would have rejected rhyme. Mr. Warton thought that the hexametral translation of Virgil to which Hall alluded was Webb's Translation of the Bucolics: but it would rather seem to be Stanihurst's Translation of the Æneid, c. 1579: for Hall, in his fifth line, says

"Manhood and garboiles shall he chaunt with chaunged feete;"
and Stanihurst's fifth line of the First Æneid runs thus,

Now manhood and garboiles I chaunt, and martial horror. E.

These four lines exhibit the earliest specimen of representative harmony, which I remember to have met with. E.
Can right areed how handsomly besets
Dull Spondees with the English Dactiles.
If Jove speake English in a thundring cloud,
Thwick thwack, and rif raf, rores he out aloud.
Fie on the forged mint that did create
New coyne of words never articulate.

SATIRE VII 44.

Great is the folie of a feble braine,
Ore-rul'd with love, and tyrannous disdaine.
For love, how-er ver in the basest brest,
It breeds high thoughts, that feed the fancie best:
Yet is he blinde, and leades poore fooles awrie,
While they hang gazing on their mistres' eie.
The love-sicke poet, whose importune prayer
Repulsed is, with resolute dispayre
Hopeth to conquer his disdainfull dame,
With publique plaints of his conceyved flame.
Then poures he forth in patched Sonnettings,
His love, his lust, and loathsome flatterings:
As tho' the staring world hangd on his sleeve,
When once he smiles, to laugh; and, when he sighs, to grieve.
Careth the world, thou love, thou live, or die 44?
Careth the world how faire thy faire one bee?
Fond wit-wal, that wouldst lode thy wit-less head
With timely hornes 45, before thy bridall bed!
Then can lie terme his durtie ill-fac'd bride,
Lady and Queene, and Virgin Deifide:
Be shee all sootie-black, or bery-browne,
Shee's white as morrows milk, or flakes new blowne:

42 areed—understand.
43 In Hall's time, Sonnets to Beauty were embarrassed by Wit and Fancy. They were ceremonious and strained; abounded in laboured and affected gallantries, were replete with combinations of contrarieties, and marked by complaints which moved no compassion. E.
44 Careth the world, thou love, thou live, or die?
i. e. whether thou love &c.”
45 Fond wit-wal, that wouldst lode thy wit-less head
With timely hornes ————

Ford, in the Merry Wives of Windsor, reflects on himself as conscious of his own injury under the opprobrious epithet of “wittol-cuckold!” which Mr. Malone explains as “one who knows his wife's falsehood, and is contented with it:—from wittan, Sax. to know.” In Book IV. Sat 1, our author seems to use wit-old in much the same sense:
That hee, base wretch, may clog his wit-old head,
And give him hansell of his Hymen-bed.
And, tho' she be some dunghill drudge at home,
Yet can he her resigne some refuse roome
Amids the well-knowne stars; or, if not there,
Sure will he saint her in his Calendere.

SATIRE VIII. 46.

Hence, ye profane 47: mell 48 not with holy things,
That Sion muse from Palestina brings.
Parnassus is transform'd to Sion-hill,
And Jury-Palms 49 her steep ascents done fill.
Now good S. Peter weeps pure Helicon 50,
And both the Mariyes make a musick mone 51:
Yea, and the prophet of the heav'nly lire,
Great Salomon, sings in the English Quire;
And is become a newfound sonetist,
Singing his love, the Holy Spouse of Christ:
Like as she were some light-skirts 52 of the rest,
In mightiest ink-hornismes he can thither wrest.
Ye Sion muses shall, by my deare will,
For this your zeale and far-admired skill,
Be straight transported from Jerusalem,
Unto the holy house of Betleem.

46 This Satire ridicules, among others, Markham's Sion's Muse: for an account of which see History of English Poetry: Vol. III. p. 318. W.
47 Hence, ye profane — procul, O procul este, profani.
48 — mell—mingle, meddle.
49 — Jury-Palms—The first edition reads Jury-Palms, which the Oxford Editor converted into ivry-Palms, but of the meaning which he affixed to the word I can form no notion: whereas Jury-Palms, or the Palm-Trees of Judea, is in perfect harmony with the figure adopted by our Satirist. Book IV. Sat. 3. has the same allusion:
The palme doth risely rise in Jury field.
50 Now good S. Peter weeps pure Helicon.
The work here reprehended was Robert Southwell's "St. Peter's Complaint," originally published in 1595: reprinted in small 4to. 1615; and again, in 1620, in 12mo. E.
51 And both the Mariyes make a musick mone.
Spenser, in his Teares of the Muses, I. vi. has
52 — light-skirts—wanton,
SATIRE IX.

Envy, ye Muses, at your thriving mate 53; Cupid hath crowned a new Laureat: I saw his Statue gayly tyr'd 54 in greene, As if he had some second Phoebus beene. His Statue trim'd with the Venerean tree, And shrined faire within your sanctuary. What, he, that earst to gain the ryming goale, The worn Recitall-post of Capitolle, Rymed in rules of stewish ribaldry, Teaching experimentall baudery? Whilest th' itching vulgar tickled with the song, Hanged on their unreadie poet's tongue. Take this, ye patient Muses; and foule shame Shall wayt upon your once profaned name. Take this, ye Muses, this so high despight, And let all hatefull lucklesse birds of night, Let scriching owles nest in your razed rooffes, And let your floore with horned satyrs' hoofes Be dinted and desfiled every morn; And let your walles be an eternall scorn. What if some Shorditch fury should incite Some lust-stung lecher, must he needs indite The beastly rites of hyred venerye, The whole world's universall baud to bee? Did never yet no damned Libertine, Nor elder Heathen, nor new Florentine 57, Tho' they were famous for lewd libertie, Venture upon so shamefull villanie. Our Epigrammatarians old and late, Were wont be blam'd for too licentiate. Chast men! they did but glance at Lesbia's deed, And handsomely leave off with cleanly speed. But arts of whoring, stories of the stewes, Ye muses, will ye beare, and may refuse? Nay let the Divell and Saint Valentine, Be gossips to those ribald rymes of thine.

53 Envy, ye Muses, at your thriving Mate, &c. &c.
54 tyr'd—attired.
55 dinted—marked, impressed. Frequently used by Spenser, and the old writers.
56 Shoreditch was, in our author's time, a part of the town notorious for brothels. W.

Mr. Warton supposes Robert Greene to be alluded to in these lines; who practised the vices, so frequently displayed by him in his Poems. E.
VIRGIDEMIARUM.

LIB. II.
PROLOGUE.

Or bene the Manes of that Cynick spright,  
Cloth’d with some stubburn clay and led to light?  
Or do the relique ashes of his grave  
Revive, and rise from their forsaken cave;  
That so, with gall-weet words and speeches rude,  
Controls the manners of the multitude?  
Envie belike incites his pining hart,  
And bids it sate itselfe with others’ smart.  
Nay, no despight: but angrie Nemesis,  
Whose scourge doth follow all that done amisse;  
That scourge I bære, albe in ruder fist,  
And wound, and strike, and pardon whom she list.

1 — gall-weet — wet with gall.
BOOK II.

SATIRE I.

For shame; write better, Labeo, or write none:
Or better write; or, Labeo, write alone.
Nay, call the Cynick but a witty foole,
Thence to abjure his handsome drinking bole;
Because the thristie swaine, with hollow hand,
Convey'd the streame to weet: his drie weasand.

Write they, that can; tho' they, that cannot, doe:
But who knowes that; but they, that do not know?

Lo! what it is that makes white rags so deare,
That men must give a teston: for a queare.

So, lavish ope-tyde causeth fasting-lents,
And starvling Famine comes of large expence.

Might not (so they were pleasd that beene above)
Long Paper-abstinence our death remove?
Then many a Loller would in forfaitment,
Beare Paper-fagots ore the pavement.

But now men wager who shall blot the most,
And each man writes. Ther's so much labour lost.
That's good, that's great: nay much is seldom well:
Of what is bad, a littl's a greate deale.
Better is more: but best is wought at all.
Lesse is the next, and lesser crinnall.
Little and good, is greatest good save one:
Then, Labeo, or write little, or write none.

Tush, in small paynes can be but little art,
Or lode full drie-fats from the forren mart,

1 The author seems, in this Satire, to have had the First of Persius in view. E.
2 —— weet—wet.
3 —— teston—or testerne: a piece of money of the value of ten-pence, as appears from the following passage of one of Latimer's Sermons, quoted by Mr. Holt White, in Reed's Shakespeare, Vol. IV. p. 188. "They brought him a denair, a piece of their current coyne that was worth ten of our usual pence, such another piece as our testerne."
4 —— queare—quire. E.
5 So lavish OPE-TYDE causeth fasting lents.

Ope-tyde probably means profusion, an open-house.
6 —— drie-fats—the fat, or vat, is a vessel used for the fermentation of liquors; and also denotes a vessel of eight bushels, for measuring malt.
7 —— fro—from.
With Folio-volumes, two to an oxe hide;
Or else, ye Pamphleter, go stand aside;
Read in each schoole, in every margent coted,\(^8\);
In every catalogue for an autour noted.
There's happiness well given and well got:
Lesse gifts, and lesser gaines, I weigh them not.
So may the giant rome and write on high,
Be he a dwarfe that writes not there as I.
But well fare Strabo, which, as stories tell,
Contriv'd all Troy within one walnut shell.
His curious ghost now lately hither came:
Arriving neere the mouth of luckie Tame,
I saw a Pismire strugling with the lode,
Dragging all Troy home towards her abode.
Now dare we hither, if he durst appeare.
The subtile Stithy-man that liv'd while eare\(^9\);
Such one was once, or once I was mistaught,
A smith at Vulcan's owne\(^*\) forge up brought,
That made an iron-chariot so light,
The coach-horse was a flea in trappings dight.
The tame-lese steed could well his wagon wield,
Through downes and dales of the uneven field.
Strive they, laugh we: meane while the black story
Passes new Strabo, and new Straboe's Troy.
Little for great; and great for good; all one:
For shame! or better write; or, Labeo, write none.
But who conjur'd this bawdie Poggie's ghost,
From out the Stewes of his lewde home-bred coast:
Or wicked Rablais' drunken revellings,
To grace the mis-rule of our tavernings?
Or who put Bayes into blind Cupid's fist,
That he should crowne what laureats him list?
Whose words are those, to remedie the deed,
That cause men stop\(^11\) their noses when they read?
Both good things ill, and ill things well; all one.
For shame! write cleanly, Labeo, or write none.

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SATIRE II.

To what end did our lavish auncestours
Erect of old these stately piles of ours;

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\(^*\) coted—quoted.

\(^9\) The subtile Stithy-man that lived while eare.

\(^8\) i.e. Anvil-man, or Smith: the word is still used in the northern counties. See Reed's Shakespeare: Vol. XV. 422. XVIII. 191. And, I can add, in the midland; as I have frequently heard it in Birmingham.—While eare means just now, a little while ago. See note 1, p. 277.

\(^10\) owne—The only instance in our author of the pronunciation of the final e. E.

\(^11\) That cause men stop—That cause men to stop.
For thred-bare clearks, and for the ragged muse,  
Whom better fit some cotes of sad seclude?  
Blush, niggard Age, and be ashamed to see,  
These monuments of wiser ancestrie.  
And, ye faire heapes, the Muses' sacred shrines,  
(In spight of time and envious repines)  
Stand still, and flourish till the world's last day,  
Upbraying it with former love's decay.  
Here may ye, Muses, our deare Soveraines,  
Scorne each base Lordling ever you disdainest;  
And every peasant churl, whose smoky rooфе  
Denied harbour for your deare behoove.  
Scorne ye the world, before it do complaine;  
And scorn the world, that scorneth you againe:  
And scorn contempt itselfe, that doth incite  
Each single-sold squire to set you at so light.  
What needes me care for any bookish skill,  
To blot white papers with my restlesse quill;  
Or poare on painted leaves, or beat my braine  
With far-fetcht thought; or to consume in vaine,  
In latter even, or mids of winter nights,  
Ill-smelling oyles, or some still-watching lights?  
Let them, that meane by bookish businesse  
To earne their bread, or hopen to professe  
Their hard got skill, let them alone, for me,  
Busie their braines with deeper bookerie.  
Great gaines shall bide you sure, when ye have spent  
A thousand lamps, and thousand reames have rent  
Of needlesse papers; and a thousand nights  
Have burned out with costly candle lights.  
Ye palish ghosts of Athens, when at last  
Your patrimonie spent in witiesse wast,  
Your friends all wearie, and your spirits spent,  
Ye may your fortunes seek, and be forwent.  
Of your kind cosins, and your churlish sires,  
Left there alone, mids the fast-folding briers.  
Have not I lands of faire inheritance,  
Deriv'd by right of long continuance,  
To first-born males, so list the law to grace,  
Nature's first fruits in eviternall race?

12 Scorne each base Lordling ever you disdainest.

The relative who is omitted. E.

13 —— behoove—advantage, protection.
14 Each single-sold squire— a single-soled shoe was a common, cheap shoe: hence single sol'd squire was a low, contemptible fellow.
15 —— forwent—abandoned.

16 Nature's first fruits in eviternall race.

The first edition reads enitermll, which appears to me to be an error of the press for eviternall. The edition of 1602 alters it to an eternal, and is followed by the
Let second brothers, and poore nestlings,  
Whom more injurious nature later brings  
Into the naked world; let them assaine  
To get hard peny-worths with so bootlesse paine.

Tush! what care I to be Arcesilas,  
Or some sad Solon, whose deep-furrowed face,  
And sullen head, and yellow-clouded sight,  
Still on the stedfast earth are musing pight;  
Mutt'ring what censures their distracted minde,  
Of brain-sicke paradoxes deeply hath definde:

Or of Parmenides, or of darke Heraclite,  
Whether all be one, or ought be infinite?

Long would it be, ere thou hadst purchase bought,  
Or welthier wexen by such idle thought.

Fond foole! six feete shall serve for all thy store;  
And he, that cares for most, shall find no more.

We scorne that welth should be the finall end.

Whereto the heavenly Muse her course doth bend;  
And rather had be pale with learned cares,

Than paunched with thy choyce of changed fares.

Or doth thy glorie stand in outward glee?  
A lave-ear'd asse with gold may trapped bee.

Or if in pleasure? live we as we may,  
Let swinish Grill delight in dunghill clay.


17 ——— assaine—essay, or endeavour.

*Tush! what care I* to be *Arcesilas, etc.*

From Persius, Sat. 3. 78.

—— quod satis est sapio mihi: non ego curo  
Esse quod *Arcesilas, aerumnosique Solones,*  
*Obstipo capite, et figentis lumiæ terram,*  
*Murmura cum secum et rabiosa silentia reddunt,*  
*Atque exporrecto trutinantur verba labello,*  
*Ægroti veterna meditantes somnia:*——

Where the philosophy of the profound Arcesilas, and of the *aerumnosi Solones,* is proved to be of so little use and estimation.

19 ——— pight—placed, or fixed. Often found in Spenser. Shakespeare thus uses it:

*When I dissuaded him from his intent,*  
*And found him PIGHT to do it*——

LEAR: Act II. Sc. 1.

See Reed, Vol. XVII. 387.

20 ——— wexen—waxed, become.
SATIRE III.

Who doubts? The lawes fell down from heaven’s height,
Like to some gliding starre in winter’s night?
Themis, the Scribe of God, did long agoe
Engrave them deepe in during marble-stone,
And cast them downe on this unruly clay,
That men might know to rule and to obey.
But now their characters depraved bin,
By them that would make gain of others’ sin.
And now hath wrong so maistered the right,
That they live best, that on wrong’s offal light.
So loathly fly, that lives on galled wound,
And scabby fester inwardly unsound,
Feeds fatter with that poys’nous carrion.
Than they, that haunt the healthy lims alone.
Wo to the weale, where many lawiers bee;
For there is, sure, much store of maladie!
’Twas truly said, and truely was foreseen,
The fat kine are devoured of the lean.
Genus and Species long since barefoote went,
Upon their ten-toes in wilde wanderment;
While father Bartoll on his footcloth rode,
Upon high pavement gayly silver-strowd.
Each home-bred science percheth in the chaire.
Whiles sacred arts grovell on the groundsell bare.
Since pedling Barbarismes gan be in request.
Nor classick tongues, nor learning found no rest.
The crowching Client, with low-bended knee,
And manie Worships, and faire flatterie,
Tels on his tale as smoothly as him list,
But still the Lawier’s eye squints on his fist;
If that seeme lined with a larger fee,
Doubt not the suite, the law is plaine for thee:

— weale—state, common-wealth.

— gan be—began to be.

This is an allusion to an old distich, made and often quoted in the age of scholastic science.

Dat Galenus opes, dat Justinianus honores,
Sed Genus et Species cogitur ire in pedes.

That is, the study of medicine produces riches, and jurisprudence leads to stations and offices of honour; while the professor of logic is poor, and obliged to walk on foot. W.

The interview between the anxious client and rapacious lawyer, has humour well adapted to the characters at that time. W.
Tho' must he buy his vainer hope with price,  
Disclout his crownes, and thanke him for advice.  
So have I scene in a tempestuous stowre,  
Some breer-bush shewing shelter from the showre  
Unto the hopefull sheepe, that faine would hide  
His fleecie coate from that same angrie tide:  
The day is fayre, the sheepe would fare to feed,  
The tyrant breere holds fast his shelter's meed,  
And robs the sheepe, in favour's faire pretence.

WORTHY were Galen to be weighed in gold,  
Whose help doth sweetest life and helth uphold:  
Yet, by S. Esculape he solemne swore,  
That for diseases they were never more,  
Fees never lesse, never so little gaine;  
Men give a groate, and aske the rest againe.  
*Groats-worth of health* can any leech allot?  
Yet should he have no more, that gives a grote.  
Should I on each sicke pillow leane my brest,  
And grope the pulse of everie manly wrest,  
And spie out marvels in each urinall,  
And tumble up the filths that from them fall,  
And give a Dose for every disease  
In prescripts long and tedious Recipes,  
All for so leane reward of art and mee?  
No hors-leach but will looke for larger fee.  
Meane while, if chaunce some desp'rate patient die,  
Com'n to the period of his destinie:  
(As who can crosse the fatall resolution,  
In the decreed day of dissolution?)  
Whether ill tendment, or recurelesse paine,  
Procure his death; the neighbors straight complain,

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25 _Disclout his crownes—_ i.e. unpurse them. W.  
27 —_mangy—_having the mange.  
28 —_tumble—_rumble, is the reading of the later editions. I have corrected it from the first.  
29 _Com’n—_being come.  
30 — _straight—all_ is the reading of the later editions; but _straight of_ the first.
Th' unskilfull leech murdred his patient,
By poysone of some foule Ingredient.

Here-on the vulgar may as soone be brought
To Socrates-his poysoned Hemlock-drought,
As to the wholsome Julap, whose receat
Might his disease's lingring-force defeat.

If nor a dramme of Triacle soveraigne,
Or Aqua Vitæ, or Sugar Candian,
Nor Kitchin Cordials can it remedie,
Certes his time is come, needs mought he die.

Were I a leech, (as who knowes what may be?)
The liberal! man should live, and carle should die:
The sickly Ladie and the goutie Peere
Still would I haunt, that love their life so deere.

Where life is deare, who cares for coyned drosse?
That, spent, is counted gaine; and, spared, losse:
Or would conjure the Chymick Mercurie,
Rise from his hors-dung bed, and upwards flie;
And, with glas-stils and sticks of Juniper,
Raise the Black-Spright, that burns not with the fire:
And bring Quintessence of Elixir pale,
Out of sublimed spirits minerall.
Each poudred graine ransometh captive kings,
Purchaseth realmes, and life prolonged brings.

SATIRE V.

Saw'st thou ever Siiquis patch'd on Paul's Church dore,
To seek some vacant Vicarage before?
Who wants a Churchman, that can service sey,
Read fast and faire his monthly homiley?
And wed, and bury, and make Christen-soules?
Come to the left-side alley of Saint Poules.
Thou servile foole, why could'st thou not repaire
To buy a benefice at steeple-faire?


32 Saw'st thou ever Siiquis patch'd on Paul's Church dore, &c. &c.
Si-quis was the first word of Advertisements, often published on the doors of St. Paul's. Decker says, "The first time that you enter into Paules, pass thorough the body of the Church like a porter; yet presume not to fetch so much as one whole turne in the middle isle; nor to cast an eye upon ST QUIS doore, pasted and plaistered up with serving men's supplications, &c." Gul's Horne Booke. 1609. p. 21. And in Wroth's Epigrams. 1620. Epigr. 93.

A mery Greeke set up a ST QUIS late,
To signify a stranger come to towne
Who could great noses &c. W.
There moughtest thou, for but a slender price,
Advo...sion thee with some fat benefice:
Or, if thee list not wayt for dead men’s shoo’n
Nor pray eoch-morn th’ incumbent’s daies wer doon;
A thousand patrons thither ready bring,
Their new-falne churches to the chaffering.
Stake three yeares’ Stipend: no man asketh more:
Go, take possession of the church-porch-doore,
And ring thy bels; lucke stroken in thy fist:
The parsonage is thine, or ere thou wist.
Saint Fooles of Gotam mought thy parish bee,
For this thy base and servile Symonie!

SATIRE VI.

A GENTLE squire would gladly intertaine
Into his house some trencher-chaplaine;
Some willing man, that might instruct his sons,
And that would stand to good conditions.
First, that he lie upon the truckle-bed,
Whiles his young maister lieth ore his bed.
Second, that he do, on no default,
Ever presume to sit above the salt.
Third, that he never change his trencher twice.
Fourth, that he use all common courtesies;
Sit bare at meales, and one halfe rise and wait.
Last, that he never his young master beat,
But he must ask his mother to define,
How manie jerkes she would his breech should line.
All these observ’d, he could contented bee,
To give five markes and winter liverye.

shoo’n—shoes.
new-falne—Come into their gift by the death of the incumbent, and therefore illegally offered for sale.
Go, take possession of the church-porch-doore,
And ring thy bels
Alluding to the ceremonies observed on induction into a benefice.
stroken—struck, or stricken.
to sit above the salt.

Towards the head of the table was placed a large and lofty piece of plate; the top of which, in a broad cavity, held the salt for the whole company. One of these stately salt-cellars is still preserved, and in use, at Winchester College. With this idea we must understand the following passage of a table meanly-decked. Book VI. Sat. 1.

Now shalt thou never see the salt beset
With a big-bellied gallon flagonet.

W.
SATIRE VII.

In th’ heaven’s universall alphabet
All earthly things so surely are foreset,
That, who can read those figures may foreshew,
Whatever thing shall afterwards ensue:
Faine would I know (might it our artist please)
Why can his tell-troth Ephemerides
Teach him the weather’s state so long beforne\(^3\),
And not fore-tel him, nor his fatall horne,
Nor his death’s-day, nor no such sad event;
Which he mought wisely labour to prevent?
Thou damned mock-art, and thou brainsick tale
Of old Astrology, where didst thou vaile
Thy cursed head thus long, that so it mist
The black bronds\(^3\) of some sharper satyrist?
Some doting gossip, mongst the Chaldee wives,
Did to the credulous world thee first derive;
And superstition nurs’d thee ever sence,
And publisht in profounder Art’s pretence:
That now, who pares his nailes, or libs\(^4\) his swine,
But he must first take counsell of the signe.
So that the vulgars count, for faire or foule,
For lying or for dead, for sick or whole.
His feare or hope, for plenty or for lack,
Hangs all uppon his New-Year’s Almanack.
If chance once in the spring his head should ake;
It was foretold: Thus saies mine Almanack.
In th’ heaven’s High-Street are but dozen roomes,
In which dwels all the world, past and to come.
Twelve goodly Innes they are, with twelve fayre Signes,
Ever wel tended by our Star-Divines.
Everie man’s head innes at the horned Ramme;
The whiles the necke the Black-Bull’s guest became:
Th’ arms, by good hap, meet at the wrastling Twins:
Th’ heart, in the way, at the Blew-Lion innes:
The legs their lodging in Aquarius got;
That is the Bridge-Streeete of the heaven, I wot:\(^4\):

\(^{38}\) beforne—before.

\(^{39}\) bronds—properly swords (See Todd’s Spenser, Vol. V. p. 212.): but black bronds must here mean severe censures.

\(^{40}\) libs—castrates.

\(^{41}\) That is the Bridge-Streeete of the heaven, I wot.

The later editions read Bride-Streeete. I have restored this reading from the first edition.
The feete tooke up the Fish, with teeth of gold;
But who with Scorpio lodg’d, may not be told.
What office then doth the Star-Gazer beare?
Or let him be the heaven’s Osteleere;
Or Tapsters, some; or some be Chamberlaines,
To waite upon the guests they entertaine.
Hence can they reade, by vertue of their trade,
When any thing is mist, where it was laide.
Hence they divine, and hence they can devise,
If their ayme faile, the Stars to moralize.
Demon, my friend, once liver-sicke of love,
Thus learn’d I by the signes his griefe remove:
In the blinde Archer first I saw the signe,
When thou receiv’dst that wilful wound of thine;
And now in Virgo is that ernell mayd,
Which hath not yet with love thy love repaid;
But marke when once it comes to Gemini,
Straightway fish-whole shall thy sicke-liver be:
But now (as th’ angry heavens seeme to threat
Many hard fortunes and disastres great)
If chance it come to wanton Capricorne,
And so into the Ram’s disgracefull horne,
Then learne thou of the ugly Scorpion,
To hate her for her foule abusion:
Thy refuge then the Balance be of right,
Which shall thee from thy broken bond acquite:
So, with the Crab, go backe whence thou began,
From thy first match, and live a single man.

42 The human figure, thus astrologically distributed, was common on old almanacks.

43 ———— his griefe remove.

i. e. his grief to remove.

44 ——— abusion—delusion, fraud.

45 ——— acquite—acquit, release.
VIRGIDEMIARUM.

LIB. III.
PROLOGUE.

Some say my Satyrs over-loosely flow,
Nor hide their gall inough from open show:
Not, riddle-like, obsuring their intent;
But, packe-staffe plaine, uttring what thing they ment:
Contrarie to the Roman ancients,
Whose words were short, and darksome was their sence.
Who reads one line of their harsh poesies,
Thrise must he take his wind, and breath him thrise.
My Muse would follow them that have fore-gone',
But cannot with an English pineon:
For looke how farre the ancient Comedie
Past former Satyrs in her libertie;
So farre must mine yeeld unto them of old.
'Tis better be too bad, than be too bold.

1 —fore-gone—gone before.
BOOK III.

SATIRE I.

Time was, and that was term'd the Time of Gold,
When world and time were yong, that now are old:
(When quiet Saturn swaid the mace of lead;
And Pride was yet unborne, and yet unbred.)
Time was, that, whiles the autumne fall did last,
Our hungry sires gap't for the falling mast
Of the Dodonian okes.
Could no unhusked akorne leave the tree,
But there was chalenge made whose it might bee.
And, if some nice and likorous appetite
Desir'd more daintie dish of rare delite,
They scal'd the stored Crab with clasped knee,
Till they had sated their delicious eie:
Or search'd the hopesfull thicks of hedgy-rowes,
For brierie berries, or lawes, or sourer sloes:
Or, when they meant to fare the fin'st of all,
They lick't oake-leaves besprint with hon'y fall.
As for the thrise three-angled beech-nut shell,
Or chesnut's armed huske and hid kernell,
No Squire durst touch, the law would not afford,
Kept for the court, and for the king's owne bord.
Their royall plate was clay, or wood, or stone;
The vulgar, save his hand, else had he none.
Their only seller was the neighbour brooke:
None did for better care, for better looke.
Was then no playning of the Brewer's scape,
Nor greedie Vintner mixt the strained grape.
The king's pavilion was the grassy green,
Under safe shelter of the shadie treen.
Under each banke men layd their limbs along,
Not wishing any ease, not fearing wrong:

1 This Satire strikingly resembles the VIth of Juvenal. E. It exhibits a forcible contrast of the temperance and simplicity of former ages, with the luxury and effeminacy of the Satirist's own times.
2 besprint—besprinkled.
3 seller—cellar.
4 scape—cheats. W.
5 Not wishing any ease —
6 e. Not feeling the want of any ease.
Clad with their owne, as they were made of old,
Not fearing shame, not feeling any cold.
But when, by Ceres’ huswifry and paine,
Men learn’d to bury the reviving graine;
And father Janus taught the new found vine
Rise* on the Elme, with many a friendly twine;
And base desire bade men to delven7 low,
For needlesse mettals; then gan mischiefe grow.
Then farewell, fayrest age, the world’s best dayes;
Thriving in ill, as it in age decates.
Then crept in Pride and pcevish Coretise;
And men grew greedy, discordous, and nice.
Now man, that earst Haile-Fellow was with beast,
Woxe on to weene® himselfe a God at least.
No aery foule can take so high a flight,
Tho’ she her daring wings in clouds have dight;
Nor fish can dive so deep in yeelding sea,
Tho’ Thetis’ selfe should swear her safetie9;
Nor fearfull beast can dig his cave so lowe,
As could he further than Earth’s center go;
As that the ayre, the earth, or Ocean,
Should shield them from the gorge of greedy man.
Hath utmost Inde ought better, than his owne?
Then utmost Inde is neare, and rife to gone10.
O Nature! was the world ordain’d for nought
But fill” man’s maw, and feed man’s idle thought?
Thy Grandsire’s words savour’d of thriftie leekes,
Or manly garlicke: but thy furnace reekes
Hote steams of wine; and can aloofe descrie
The drunken draughts of sweete Autumnitie°.
They naked went; or clad in ruder hide,
Or home-spun Russet, void of forraine pride:
But thou canst maske in garish gauderie13,
To suite a foole’s far-fetched livere.
A French head joyn’d to necke Italian:
Thy thighs from Germanie, and brest fro Spain:
An Englishman in none, a foole in all:
Many in one, and one in severall.
Then men were men; but now the greater part
Beasts are in life, and women are in heart.

*Rise—i. e. to rise.
7 delven—to dig.
® Woxe on to weene — i. e. Came to imagine.
9 safetie—as three syllables. E.
° rife to gone.
i. e. easy to be gone to.
” fill—i. e. to fill.
°° Autumnitie—the Autumnal Season.
13 garish gauderie—shewy finery.
Good Saturne' selfe, that homely emperour,
In proudest pompe was not so clad of yore,
As is the under-groome of the ostlerie,
Husbanding it in work-day yeomanrie.
Lo! the long date of those expired dayes,
Which the inspired Merlin's word forc-sayes:
When dunghill pesants shall be dight as kings,
Then one confusion another brings:
Then farewell, fairest age, the world's best dayes,
Thriving in ill, as it in age decayes.

SATIRE II.

Great Osmond knowes not how he shal be known,
When once great Osmond shall be dead and gone:
Unlesse he reare up some rich monument,
Ten furlongs nearer to the firmament.
Some stately tombe he builds, Egyptian wise,
Rex Regum written on the Pyramis.
Whereas great Arthur lies in ruder oke;°
That never felt none but the feller's stroke.
Small honour can be got with gawdie grave;
Nor it thy rotting name from death can save.
The fayrer tombe, the Fowler is thy name;
The greater pompe procuring greater shame.
Thy monument make thou thy living deeds:
No other tombe than that true virtue needs.
What! had he nought wherby he might be knowne,
But costly pilements of some curious stone?
The matter nature's, and the workman's frame;
His purse's cost: where then is Osmond's name?
Deserv'dst thou ill? well were thy name and thee,
Wert thou inditched in great secrecie;
Where as no passenger might curse thy dust,
Nor dogs sepulchrall sate their gnawing lust.
Thine ill deserts cannot be grav'd° with thee,
So long as on thy grave they engrav'd be.

° Whereas great Arthur lies in ruder oke.

In opening a barrow, or tumulus, lately, on the Downs near Dorchester, the body of a Danish chief, as it seems, was found in the hollow of a huge oak for a coffin. W.

°° Nor it thy rotting name from death can save.

The edition of 1602, followed by that of Oxford, has rotten. I have adopted the reading of the first edition.

°° grav'd—buried in the grave.
SATIRE III.

The curteous citizen bad me to his feast,
With hollow words, and overly request:
"Come, will ye dine with me this holyday?"
I yeelded; tho' he hop'd I would say Nay:
For had I mayden'd it, as many use;
Loath for to grant, but loather to refuse;
"Alacke, Sir, I were loath; another day,--
"I should but trouble you;--pardon me, if you may:"
No pardon should I need; for, to depart
He gives me leave, and thanks too, in his heart.
Two words for money, Darbishirian wise!
(That's one too many) is a naughtie guise.
Who lookes for double biddings to a feast,
May dine at home for an importune guest.
I went: then saw, and found the great expence;
The fare and fashions of our citizens.
Oh, Cleopatricall! what wanteth there
For curious cost, and wondrous choise of cheare?
Beefe, that earst Hercules held for finest fare;
Porke, for the fat Bœotian; or the hare,
For Martiall; fish, for the Venetian;
Goose-liver, for the likorous Romane;
Th' Athenian's goate; quaille, Iolan's cheere;
The hen, for Esculape; and the Parthian deere;
Grapes, for Arcesilas; figs, for Platoe's mouth;
And chesnuts faire, for Amarillis' tooth.
Hadst thou such cheer? wert thou ever ther before?
Never.—I thought so: nor come there no more.
Come there no more; for so ment all that cost:
Never hence take me for thy second host.
For whom he meanes to make an often guest,
One dish shall serve; and welcome make the rest.

17 overly—slight.
18 For had I mayden'd it i. e. Acted the modest maiden.
19 Two words for money, Darbishirian wise.
20 for an importune guest.
21 Oh, Cleopatricall!—luxurious as Cleopatra.
22 And chesnuts faire, for Amarillis' tooth.

By the name of Amarillis, Spenser, in "Colin Clout's come home again," distinguishes Lady Strange: to whom also he dedicates "The Teares of the Muses." See Todd's Life of Spenser, p. 76.
SATIRE IV.

Were yesterday Polemon's Natals kept,
That so his threshold is all freshly steept
With new-shed blood? Could hee not sacrifice
Some sorry morkin\(^\text{23}\) that unbidden dies,
Or meager heifer, or some rotten ewe,
But he must needes his posts with blood embrew;
And on his way-doore fixe the horned head,
With flowers and with ribbands garnished?
Now shall the passenger deeme the man devout.
What boots it be so, but the world must know't?
O the fond boastings of vaine glorious men!
Does he the best, that may the best be seene?
Who ever gives a paire of velvet shooes
To th' Holy Rood\(^\text{24}\), or liberally allowes
But a new rope to ring the Couvre-feu Bell,
But he desires that his great deed may dwell,
Or graven in the chancel-window-glasse,
Or in his lasting tombe of plated brasse\(^\text{25}\).
For he, that doth so few deserving deeds,
'Twere sure his best sue for such larger meeds.
Who would inglorious live, inglorious die,
And might eternize his name's memorie?
And he, that cannot brag of greater store,
Must make his somewhat much, and little more.
Nor can good Myson weare on his left hond,
A signet ring of Bristol-diamond,
But he must cut his glove to shew his pride,
That his trim jewel might be better spide;
And, that men mought some Burgesse him repute,
With satten sleeves hath grac'd his sackcloth sute.

SATIRE V.

Fie on all curtesie, and unruly winds,
Two onely foes that faire disguisement finds.

\(^{23}\) morkin—a beast that dies by accident or sickness.

\(^{24}\) Who ever gives a pair of velvet shooes
To th' Holy Rood

The velvet shoes were for the feet of Christ on the Cross, or of one of the attendant figures. W.

\(^{25}\) Or in his lasting tombe of plated brasse.

The edition of 1602, followed by the Oxford, reads the: but his is the reading of the first edition.
Strange curse! but fit for such a fickle age,
When Scalp is are subject to such vassalage.
Late travelling along in London way,
Mee met, as seem'd by his disguis'd aray,
A lustie courtier; whose curled head
With abron locks was fairely furnished.
I him saluted in our lavish wise:
He answers my untimely curtesies.
His bonnet vail'd, ere ever he could thinke,
Th' uni'uly winde blowes off his periwinke.
He lights, and runs, and quickly hath him sped,
To overtake his overrunning head.
The sportfull wind, to mocke the Headlesse man,
Tosses apace his pitch'd Rogerian:
And straight it to a deeper ditch hath blowne;
There must my yonker fetch his waxen crowne.
I lookt, and laught; and much I marvailed,
To see so large a Caus-way in his head.
And me bethought, that when it first begon,
'Twas some shroud Autumne that so bar'd the bone.
Is't not sweete pride, when men their crownes must shade,
With that which jerks the hams of every jade,
Or floor-strowd locks from off the barber's sheares?
But waxen crowns well gree with borrow'd haires.

26 — abron—Qu. auburn?
27 His bonnet vail'd ——
i. e. pulled off. See Reed's Shakespeare, Vol. VII. p. 235.
28 — periwinke—i. e. periwig: about this time first become an article of dress. In Book IV. Sat. 6, it is made one of the characteristics of a fop—

And weare curl'd periwigs.
29 Tosses apace his pitch'd ROGERIAN.

It seems to have been a favourite practice of periwig makers, ever since the introduction of this excrementitious ornament of the head, to distinguish its various forms by different proper names. The Titises, and Brutuses, and Georges of the present day form the last of this noble race!
30 There must my YONKER fetch his waxen crowne.
Yonker means a novice; a lusty young man; or a young, inexperienced man, easily deceived. See Reed's Shakespeare, Vol. II. p. 338.
31 'Twas some SHROUD autumne that so bar'd the bone.
Shroud, for shrewd; bitter, severe. So Shakespeare—

That have endur'd shrewd days and nights with us.

32 — gree—for agree.

As You Like It. Act V. Sc. 4.
SATIRE VI.

When Gullion di’d (who knows not Gullion?)
And his dry soule ariv’d at Acheron,
He faire besought the feryman of hell,
That he might drinke to dead Pantagruel.
Charon was afraid least thirstie Gullion,
Would have drunke drie the river Acheron.
Yet last 33 consented for a little hyre,
And downe he dips his chops deepe in the myre,
And drinks, and drinks, and swallows in the streeme,
Untill the shallow shores all naked seeme.
Yet still he drinks, nor can the Boteman’s cries,
Nor crabbed ores, nor praiers 34 make him rise.
So long he drinks, till the blacke Caravell 35
Stands still fast gravel’d on the mud of hell.
There stand they still, nor can go, nor retyre,
Tho’ greedie ghosts quicke passage did require.
Yet stand they still, as tho’ they lay at rode,
Till Gullion his bladder would unloade.
They stand, and wait, and pray for that good houre;
Which, when it came, they sailed to the shore.
But never since dareth the Feryman,
Once intertaine the ghost of Gullian.
Drinke on drie soule, and pledge sir Gullion:
Drinke to all healths, but drinke not to thine owne.

Desunt nonnulla.

SATIRE VII.

Seest thou how gayly my yong maister goes,
Vaunting himselfe upon his rising toes;
And pranks 36 his hand upon his dagger’s side;
And picks his glutted teeth since late noon-tide?
’Tis Ruffio. Trow’st thou where he din’d to day?
In sooth I saw him sit with Duke Humfray 37.

33 — last—for at last.
34 — praiers—as two syllables.
35 — caravell—boat, a small vessel.
36 — pranks—adjusts. See Todd’s Spenser, Vol. II. p.117.
37 In sooth I saw him sit with Duke Humfray, &c. &c.

Mr. Steevens says that he never yet met with a satisfactory explanation of the cant phrase of dining with Duke Humphrey. “It appears, however,” he adds, “from a satirical pamphlet called The Gull’s Horn-booke, 1609, written by T. Deckar, that, in the ancient church of St. Paul, one of the aisles was called Duke Humphrey’s Walk; in which those, who had no means of procuring a dinner, affected
Many good welcomes, and much Gratis cheere,
Keepes he for everie stragling Cavaliere.
An open house, haunted with great resort;
Long service mixt with musicall disport.
Many a faire yonker with a fether'd crest,
Chooses much rather be his shot-free guest,
To fare so freely with so little cost,
Than stake his twelve-pence to a meaner host.
Hadst thou not told me, I should surely say
He touch't no meat of all this live-long day.
For sure me thought, yet that was but a ghesse,
His eyes seeme sunke for verie hollownesse:
But could he have (as I did it mistake)
So little in his purse, so much upon his backe?
So nothing in his maw? yet seemeth by his belt,
That his gaunt gut no too much stuffing felt.
Seest thou how side it hangs beneath his hip?
*Hunger and heavy Iron makes girdles slip.*
Yet for all that, how stifly strits he by 39,
All trapped in the new-found braverie.
The Nuns of new-woon Cales his bonnet lent,
In lieu of their so kind a conquerrment 40.
What needed he fetch that from farthest Spaine,
His Grandame could have lent with lesser paine?
Tho he perhaps never past the English shore,
Yet faine would counted be a conquerrour.
His haire, French like, stares on his frighted hed,
One locke Amazon-like disheveled,
As if he ment to weare a native cord,
If chaunce his Fates should him that bane afford.
All Brittish bare upon the bristled skin,
Close noched is his beard both lip and chin;

to loiter. Deckar concludes his fourth chapter thus: 'By this, I imagine, you have walked your bellyful, and thereupon being weary (which is rather, I believe) being most gentilien-like hungry, it is fit that as I brought you unto the duke, so (because he followes the fashion of great men in keeping no house, and that therefor you must go seeke your dinner,) suffer me to take you by the hand and leade you into an ordinary.' The title of this chapter is, 'How a gallant should behave himself in *Powles Walkes*.' Mr. Steevens then quotes this passage of Hall as confirming the interpretation here given. See his Note on Richard III. Act iv. Scene 4.

38 — yonker—See Note 30. p. 317.

39 — how stifly strits he by.
i. e. struts.

40 The nuns of new-woon Cales his bonnet lent,
In lieu of their so kind a conquerrment.
He pretends to have been at the conquest of Cales, where the nuns had worked his bonnet. W.

41 — Amazon—Accented on the second syllable. E.
His linnen collar Labyrinthian-set,  
Whose thousand double turnings never met:  
His sleeves halfe hid with elbow-Pineonings,  
As if he meant to flye with linnen wings.  
But when I looke, and cast mine eyes below,  
What monster meets mine eyes in human show!  
So slender wast with such an abbot’s loyne,  
Did never sober nature sure conjoynye.  
Lik’st a strawne scar-crow in the new-sowne field,  
Reard on some sticke, the tender corne to shield.  
Or if that semblance suite not everie deale,  
Like a broad shak-forke with a slender steale.  
Despised nature suit them once aright,  
Their bodie to their cote, both now mis-dight.  
Their bodie to their clothes might shapen bee,  
That nill their clothes shape to their bodie.  
Meane while I wonder at so proud a backe,  
Whilest th’ emptie guts loud rumblen for long lacke:  
The bellie envieth the back’s bright glee,  
And murmurs at such inequalitie.  
The backe appeales unto the partial eine,  
The plaintive bellie pleads they bribed beene;  
And he, for want of better advocate,  
Doth to the eare his injurie relate.  
The backe, insulting ore the bellie’s need,  
Says, Thou thy selfe, I others’ eyes must feed.  
The maw, the guts, all inward parts complaine  
The back’s great pride, and their own secret paine.  
Ye witless gallants, I beshrew your harts,  
That sets such discord twixt agreeing parts;  
Which never can be set at oncemint inore,  
Untill the mawe’s wide mouth be stopt with store.

THE CONCLUSION OF ALL.

Thus have I writ, in smoother cedar tree,  
So gentle Satyrs, pend so easily.  
Henceforth I write in crabbed oke-tree rinde,  
Search they, that meane the secret meaning finde.  
Hold out, ye guilty and ye galled hides,  
And meet my far-fetch’d stripes with waiting sides.

42—*deale*—part, division, circumstance.  
43—Like a broad shak-forke with a slender stakle.  
Qu. A fork to toss or shake hay &c. with?  
44—*mis-dight*—ill-dressed.  
45—nill—will not.
VIRGIDEMIARUM.

THE THREE LAST BOOKES,
of
BYTING SATYRES.
THE AUTHOR'S CHARGE TO HIS SATYRES.

Ye luck-lesse rymes, whom not unkindly spighte
Begot long since of truth and holy rage,
Lye here in wombe of silence and still night;
Untill the broyles of next unquiet age:
  That, which is others' grave, shal be your wombe;
  And that, which beares you, your eternall toombe.
Cease, ere ye gin; and, ere ye live, be dead;
And dye and live, ere ever ye be borne:
And be not bore, ere ye be buryed;
Then after live, sith you have dy'd beforne.'
  When I am dead and rotten in the dust,
  Then gin to live, and leave when others lust.
For when I dye, shall Envie dye with mee
And lye deepe smother'd with my marble stone;
Which, while I live, cannot be done to dye;
Nor, if your life gin ere my life be done,
  Will hardly yelde t' awayt my mourning hearse,
  But for my dead corps change my living verse.
What shall the ashes of my senselesse urne
Neede to regard the raving worlde above?
Sith afterwards I never can returne,
To feele the force of hatred or of love?
  Oh! if my soule could see their post-hume spight,
  Should it not joy and triumph in the sight?
Whatever eye shalt finde this hatefull scrole
After the date of my deare exequies,
Ah! pitty thou my playning orphane's dole,
  That faine would see the sunne before it dyes.
  It dy'de before: now let it live agane:
  Then let it dye, and bide some famus bane.

Satis est potuisse videri.

\(^{-1}\) beforne—before.
VIRGIDEMIARUM.

LIB. IV.
BOOK IV.

SATIRE I.

Che baiar vuol, bai.

Who dares upbraid these open rimes of mine
With blindfold Aquine's, or darke Venusine? 2
Or rough-hew'ne Teretisius, writ in th' antique vain,
Like an old Satyr and new Flaccian?
Which who reads thrise, and rubs his rugged brow,
And deep indenteth every doubtfull row,
Scoring the margent with his blazing stars,
And hundreth crooked interlinears,
(Like to a merchant's debt-rolle new defac't,
When some crack'd Manour crost his book at last)
Should all in rage the curse-beat page out-rive,
And in ech dust-heape bury mee alive,
Stamping like Bucephall, whose slackned raynes
And bloody fet-lockes fry with seven men's braines:
More cruell than the cravon Satyre's ghost,
That bound dead-bones unto a burning post;
Or some more strait-lac'd juror of the rest,
Impannel'd of a Holy-Fax inquest: 4
Yet well bethought, stoops downe and reads anew.
"The best lies low, and loaths the shallow view,"
Quoth old Eudemon, when his gout-swolne fist
Gropes for his double ducates in his chist: 5

--- Venusine—Venusia or Venusum, now Venosa, a town and principality of the kingdom of Naples, was the birth-place of Horace. So Juvenal, i. 51.

   Hæc ego non credam VENUSINA digna lucernā. E.

2 And deep indenteth every doubtfull row.
The edition of 1599, followed by the Oxford, reads falsely intendeth.

3 More cruell than the cravon Satyre's ghost.
I have not been able to discover the allusion. Craven, or cravent, formerly denoted a coward.

4—— Holy-Fax inquest.
Fax antiently denoted hair. Possibly the reference may be to some inquest held on a holy relique of this nature.

5—— chist—for chest.
Then buckle close his carelesse lyds once more,
To pose the poore-blind snake of Epidaore.
That Lyncius may be match't with Gaulard's sight,
That sees not Paris for the houses' height;
Or wilie Cyppus, that can winke and snort
Whiles his wife dailyes on Mæcenas' skort:
Yet when hee hath my crabbed pamphlet red
As oftentimes as Philip hath beene dead,
Bids all the Furies haunt ech peevish line
That thus have rackt their friendly reader's eyne;
Worse than the Logogryphes of later times,
Or Hundreth Riddles shak't to sleeve-lesse rimes.
Should I endure these curses and dispight,
While no man's eare should glow at what I write?
Labeo is whip't, and laughs mee in the face:
Why? for I smite, and hide the galled-place.
Gird but the Cynick's helmet on his head,
Cares hee for Talus, or his flayle of lead?
Long as the craftie Cuttle lietn sure
In the blacke Cloud of his thicke vomiture,
Who list complaine of wronged faith or fame,
When hee may shift it to another's name?
Calvus can scratch his elbow and can smile,
That thrift-lesse Pontice bites his lip the while.
Yet I intended in that selfe devise,
To checke die churle for his knowne covetise.
Ech points his straight fore-finger to his friend,
Like the blind diall on the belfrey end.
Who turns it homeward, to say, This is I,
As bolder Socrates in the comedie?
But single out, and say once plat and plaine,
That coy Matrona is a curtezan;
Or thou false Crispus chok'd thy welthy guest,
Whiles he lay snoring at his midnight rest.

6 To pose the poore-blind snake of Epidaore,
    Cur in amicorum vitis tam cernis acutam,
    Quam aut aquila, aut serpens Epidaurius?
    Horace, Sat. i. 3.

7 —— skort—for skirt.

8 As oftentimes as Philip hath beene dead,
Alluding, possibly, to the First Philippic of Demosthenes; where the orator, reprobing the supineness of the Athenians in giving credit to the reports of Philip's death rather than in preparing to resist his attacks, asks τι δυνας Φιλιππος; ου μα δικ ελλα σιμ. Or he may allude to Philip of Spain.

5 Worse than the Logogryphes of later times.
Logogryphes are verbal intricacies, from λογος; and γειφος. It is used by Ben Jonson. See Mason's Supplement to Johnson.

0 Cares hee for Talus, or his flayle of lead?
The allusion is to Spenser's Talus. W.
And in thy dung-cart didst the carcase shrine
And deepe intombe it in Port-Esqueeline".

Proud Trebius lives, for all his princely gate,
Or third-hand suits, and scrapings of the plate.
Titius knew not where to shroud his head
Untill he did a dying widow wed,
While she lay doting on her death's bed;
And now hath purchas'd lands with one night's paine
And on the morrow woes and weds again.
Now see I fire-Hakes sparkle from his eies,
Like to a Comet's tayle in th' angrie skies:
His pouting cheeks puff'd up above his brow,
Like a swolne toad touch't with the spider's blow:
His mouth shrinks sideward like a scornful Playse,
To take his tired eares' ingratefull place:
His eares hang laving—like a new lug'd swine,
To take some counsel of his grieved eyne.

Go to then, ye my sacred Semones,
And please mee more the more ye doe displease.

Care we for all those bugs of ydle feare?
For Tigels grinning on the theatere?
Or prating puppet on a theatere;
Or Mimoe's whistling to his tabouret;
Selling a laughter for a cold meale's meat.

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And please mee more the more ye doe displease.

Care we for all those bugs of ydle feare?
For Tigels grinning on the theatere?
Those tooth-lesse Toyes that dropt out by mis-hap
Bee but as lightning to a thunder-clap.
Shall then that foule infamous Cyned's hide
Laugh at the purple wales of others' side?
Not, if he were as neere as, by report,
The stewes had wont be to the tennis court.
Hee, that, while thousands envy at his bed,
Neighs after bridals and fresh-maydenhead:
While slavish Juno dares not looke awry,
To frowne at such imperious rivalry;
Not tho' shee sees her wedding jewels drest,
To make new bracelets for a strumpet's wrest;
Or, like some strange disguised Messaline,
Hires a night's lodging of his concubine;
Whether his twilight-torch of love doe call
To revels of uncleanly musicall,
Or midnight playes, or taverns of new wine,
Hy, ye white aprons, to your land-lord's signe;
When all, save tooth-lesse age or infancie,
Are summon'd to the Court of Venerie.
Who list excuse? when chaster dames can hire
Some snout-fayre stripling to their apple-squire;
Whom, staked up like to some stallion-steed,
They keepe with eggs and oysters for the breed.
O Lucine! barren Caia hath an heire,
After her husband's dozen years' despayre.
And now the bribed mid-wife sweares apace,
The bastard babe doth beare his father's face.
But hath not Lelia past her virgine yeares?
For modest shame (God wot!) or penall feares?
He tells a merchant tidings of a prise,
That tells Cynedo of such novelties;
Worth little lesse than landing of a whale,
Or Gades' spoyles, or a churl's funerale.
Go bid the banes and poyn't the bridall-day,
His broking baud hath got a noble prey:
A vacant tenement, an honest dowre
Can fit his pander for her paramoure;
That hee, base wretch, may clog his wit-old head,
And give him hansell of his Hymen-bed.
Ho! all ye females that would live unshent,
Fly from the reach of Cyned's regiment.
If Trent be drawn to drags and Low refuse,
Hence, ye hot lechour, to the steaming stewes.

17 Those tooth-lesse Toyes that dropt out by mis-hap.
Alluding to what he calls his own Toothless Satires.

18 apple-squire—See Note 19, p. 286.

19 wit-old—See Note 45, p. 291.

20 hansell—earnest.

21 unshent—unreproached.
Tyber, the famous sinke of Christendome,
Turn thou to Thames, and Thames run towards Rome.
Whatever damned steeame but thine were meete,
To quench his lusting livers boyling heat?
Thy double draught may quench his dog-daies' rage
With some stale Bacchis, or obsequious page,
When withen Lena makes her sale-set showes
Of wooden Venus with fayre limned browes;
Or like him more some vayled Matrone's face,
Or trayned pretise trading in the place.
The close adulteresse, where her name is red,
Comes crying from her husband's lukewarme bed,
Her carrion skin bedaub'd with odors sweet,
Groping the postern with her bared feet.
Now play the Satyre whoso list for mee,
Valentine self, or some as chaste as hee.
In vaine shee wisheth long Alchmaena's night,
Cursing the hasty dawning of the light;
And, with her cruell ladie-starre uprose,
Shee seeks her third roost on her silent toes;
Besmaared all with loathsome smoke of lust,
Like Acheron's stemes, or smoldring sulphur dust:
Yet all day sits shee simpring in her mew;
Like some chast dame, or shrined saynct in shew;
Whilees hee lies wallowing with a westy hed
And palish carkasse, on his brothel-bed,
Till his salt bowels boyle with poysonous fire;
Right Hercules with his second Deianire.
O Esculape! how rife is phisicke made,
When ech brasse-basen can profess the trade
Of ridding pocky wretches from their paine,
And doe the beastly cure for ten-grotes' gaine!
All these and more deserve some blood-drawne lines,
But my sixe cords beene of too loose a twine:

"Yet all day sits shee simpring in her mew.
A mew was a place of confinement where hawks were kept till they had moulted. Hence the King's "Mews"—that place having being formerly full of mews where the king's hawks were kept. See Reed's Shakespeare, Vol. XIV. p. 280. and Todd's Spenser, Vol. II. p. 161. Our author, Book IV. Sat. 4, has

Or tend his spar-hauke mantling in her mew.

And, Book VI, when describing the use made by an old belle of her false teeth, he says

And with them grinds soft-simpring all the day.

Qu. Should not this be weasty-head, that is waving, shaking, palsied.
MISCELLANEOUS WORKS.

Stay till my beard shall sweep mine aged brest,
Then shall I seem an awfull Satyrist:15
While now my rimes rellish of the ferule still,
Some nose-wise Pedant saith; whose deep-seen skill
Hath three times construed eyther Flaccus ore,
And thrisre rehears'd them in his Triviall floare.35
So let them taxe mee for my hote bloode's rage,
Rather than say I doted in my age.

SATIRE II.

Arcades ambo.

OLD driveling Lolio drudges all he can
To make his eldest sonne a gentleman.
Who can despayre that sees another thrive25
By lone of twelve-pence to an oyster-wive?27
When a craz'd scaffold, and a rotten stage28
Was all rich Nævius his heritage.
Nought spendeth he for feare, nor spares for cost;
And all he spandes and spaires beside is lost.
Himselfe goes patch'd like some bare Cottyer,29
Least he might ought the future stocke appeyre.30

24 But my sixe cords beene of too loose a twine:
Stay till my beard shall sweep mine aged brest,
Then shall I seem an awfull Satyrist.

Ah, si fas dicere! sed fas
Tunc, cum ad canitietn, et nostrum istud vivere triste,
Aspexi, et nucibus facimus quaecunque relictis.31
Pers. Sat. I. E.

25 And thrisre rehears'd them in his TRIVIALL FLOARE.

Triviall floare, from Trivium, a common resort, may mean his School-Room.

26 Who can despayre that sees another thrive.
The Oxford edition reads to see. I have restored the genuine reading from the editions of 1598, and 1599.

27 By lone of twelve-pence to an oyster-wive.
Probably by lending small sums to oyster-women for the purchase of their daily stock, for which an oppressive and usurious interest was demanded. Mr. Colquhoun, in his Treatise on the Police of the Metropolis, states this practice to be carried to a great extent, at this day, in London: many persons supporting themselves by lending enough to improvident barrow-women to purchase the stock of the day, for which they receive after the rate of six-pence for five shillings.

28 When a craz'd scaffold, and a rotten stage.

See Note 27, p. 287.

29 Cottyer—cottager.
30 — appeyre—impair.
Let giddy Cosmius change his choyce aray,  
Like as the Turke his tents, thrise in a day;  
And all to sun and ayre his sutes untold  
From spightfull mothes, and frets, and hoary mold;  
Bearing his paune-layd lands upon his backe,  
As snayles their shels, or pedlers doe their packe.  
Who cannot shine in tissues and pure gold,  
That hath his lands and patrimomie sold?  
Lolioe's side-cote is rough Pampilian,  
Guilded with drops that downe the bosome ran;  
White carsy hose, patched on eyther knee,  
The very embleme of good husbandrie;  
And a knit night-cap made of coursest twine,  
With two long labels button'd to his chin:  
So rides he mounted on the market-day,  
Upon a straw-stu'ft pannell all the way,  
With a maund 31 charg'd with houshold merchandise,  
With eggs, or white-meat, from both dayries;  
And with that byes he rost for Sunday-noone,  
Proud how he made that week's provision.  
Else is he stall-fed on the workey-day,  
With browne-bread crusts softien'd in sodden whay;  
Or water-grewell; or those paups of meale,  
That Maro makes his Simule and Cybeale 33:  
Or once a weeke, perhaps, for novelty,  
Reez'd bacon soords 33 shall feast his family;  
And weens this more than one egge cleft in twaine,  
To feast some patrone and his chappelaine;  
Or more than is some hungry gallant's dole,  
That in a dearth runs sneaking to a hole,  
And leaves his man and dog to keepe his hall  
Least the wild roome should run forth of the wall.  
Good man! him list not spend 34 his idle meales  
In quinsing plovers, or in winning quailles 35;  
Nor toot in Cheap-side baskets earne and late 36  
To set the first tooth in some novell-cate.

31 —  maund—a hand-basket.  
32 — or those paups of meale,  
That Maro makes his Simule and Cybeale.  
Simula is used in ancient Latin Deeds for a manchet, or white-loaf. I can explain the passage no farther.  
33  Reez'd bacon soords—i. e. reechy remnants of bacon. Soord is still used in Warwickshire at least, and probably elsewhere, to denote the rind or thick skin of bacon.  
34 — list not spend—i. e. list not to spend.  
35 In quinsing plovers, or in winning quailles.  
Quinsing—descriptive of the noise made by the plover, similar to the effect of the quisy on the organs of speech:—winning means whining.  
36 Nor toot in Cheap-side baskets earne and late,  
To set the first tooth in some novell-cate.  
Novell-cate means New-cake.
Let sweet-mouth'd Mercia bid what crowns she please
For halfe-red cherries, or greene garden-pease,
Or the first artichoks of all the yeare,
To make so lavish cost for little cheare:
When Lolio feasteth in his reveling fit,
Some starved pullen scours the rusted spitt.
For else how should his sonne maintaine bee
At Ins of Court or of the Chancery:
There to learne law, and courtly carriage,
To make amends for his meane parentage;
Where he, unknowne, and ruffling as he can,
Goes currant e'ere where for a gentleman?
While yet he rousteth at some uncouth signe,
Nor never red his tenure's second line.

What broker's lousy wardrop cannot reach
With tissued panes to prancke each peasant's breech?
Couldst thou but give the wall, the cap, the knee,
To proud Sartorio that goes stradling by:
Wer't not the needle, pricked on his sleeve,
Doth by good hap the secret watch-word give?
But hear'st thou Lolio's sonne? gin not thy gate.
Untill the evening oule or bloody-batt:
Never untill the lamps of Paul's beeene light,
And niggard lanternes shade the moon-shine night
Then, when the guiltie bankrupt, in bold dread,
From his close cabin thrusts his shrinking head,
That hath bene long in shady shelter pent
Imprisoned for feare of imprisonment;
May be some russet-cote Parochian
Shall call thee, cousin, friend, or countryman,
And, for thy hoped fist crossing the streete,
Shall in his father's name his god-son greete.

--- pullen—pullet.

--- ruffling as he can.

Shakespeare has

The tailor stays thy leisure,
To deck thy body with his ruffling treasure.

Mr. Malone says "A ruffler in our author's time signified a noisy and turbulent swaggerer; and the word ruffling may here be applied in a kindred sense to dress." See his Note on the passage in the Taming of the Shrew, Act xiv. Sc. 3.

--- rousteth—roosts, or lodges.

With tissued panes to prancke each peasant's breech.
Probably with squares of tissue (a rich stuff made of silk, and silver or gold thread, woven together) to dress out, or ornament, &c. The Oxford Editor, not understanding the word panes in this sense, spells it pains, having found it paines in the edition of 1599.

--- gate—gait or walk.

--- russet-cote Parochian.

Probably, some homely clad inhabitant of the Parish where he was born.
Could never man worke thee a worser shame, 
Than once to minge thy father's odious name: 
Whose mention were alike to thee as leve 
As a catch-pol's fist unto a bankrupt's sleeve; 
Or a Hos ego from old Petrarch's spright 
Unto a plagiarie sonnet-wright. 44. 
There, soone as he can kisse his hand in gree, 45 
And with good grace bow it below the knee, 
Or make a Spanish face with fanning cheere, 
With th' iland-conge like a cavalier, 
And shake his head, and cringe his nekke and side, 
Home hies he in his father's farme to bide. 
The tenants wonder at their land-lord's sonne, 
And blesse them at so sudden comming on, 
More than who vies his pence to viewe some trick 
Of strange Morocoe's dume arithmetike 46, 
Or the young elephant, or two-tayl'd steere, 47 
Or the rig'd camell, or the fiddling frere. 
Nay then his Hodge shall leave the plough and waine, 
And buy a booke, and go to Schole againe. 
Why mought not he, as well as others done, 
Rise from his fescue to his Littleton 48? 
Foole! they may feede with words and live by ayre, 
That climbe to honor by the pulpits stayre: 
Sitting seven years pining in an Anchore's cheyre, 
To win some patched shreds of Minivere 49;

44 — minge—Qu. should not this be minde, to remind?  
45 Or a Hos ego from old Petrarch's spright 
Unto a plagiarie sonnet-wright.  
Qu. what is the allusion here?  
46 There, soone as he can kisse his hand in gree.
  i. e. in expression of liking or satisfaction: from the Italian "prendi in grado." 
47 Of strange Morocoe's dume arithmetike, &c. &c.
  Alluding to a Horse exhibited by one Bankes, and taught to perform a variety of 
  tricks. Shakespeare and many other writers of his day allude to his feats. Both 
  Bankes and his Horse were, at length, to the disgrace of the age, burnt at Rome, 
  as magicians, by order of the pope. See a curious Note, with a coarse representa-
  tion of the horse exhibiting his tricks, in Reed's Shakespeare, vol. vii. p. 26.—The 
  other lines refer to popular exhibitions of the author's time.  
48 — steere—a young bullock.  
49 Why mought not he, as well as others done, 
Rise from his fescue to his Littleton?  
Fescue was restored by the Oxford Editor: the early editions reading Festue. It 
means "a small wire, by which those who teach to read point out the letters," 
Johnson. By Littleton is probably intended the great lawyer. The sense is, 
"Why might not he, as others have done, rise from the first rudiments of learning 
to great attainments and high reputation?" 
50 To win some patched shreds of Minivere. 
The hood of a Master of Arts in the Universities. W. Minivere is "a skin with 
specks of white." AINSWORTH.
And seven more plod at a patron's tayle,  
To get a gelded chappel's cheaper sayle.  
Olde Lolio sees, and laugheth in his sleeve  
At the great hope they and his state do give.  
But that, which glads and makes him proud'st of all,  
Is when the brabling neighbours on him call  
For counsell in some crabbed case of lawe,  
Or some indentments, or some bond to draw:  
His neighbour's goose hath grazed on his lea,  
What action mought be entred in the plea?  
So new-falne lands have made him in request,  
That now he lookes as lofty as the best.  
And well done Lolio, like a thrifty syre,  
'Twere pity but thy sonne should prove a squire.  
How I fore-see in many ages past,  
When Lolioe's caytive name is quite defa'st,  
Thine heyre, thine heyre's heyre, and his heire againe  
From out the loynes of carefull Lohan,  
Shall clime up to the chancell pewes on hie,  
And rule and raigne in their rich tenancie:  
When, perch't aloft to perfect their estate,  
They racke the'r rents unto a treble rate;  
And hedge in all the neighbour common lands,  
And clogge their slavish tenant with commaunds;  
Whiles they, poore soules, with feeling sigh complain,  
And wish old Lolio were alive againe,  
And praise his gentle soule and wish it well,  
And of his friendly facts full often tell.  
His father dead! tush, no it was not hee,  
He finds records of his great pedigree;  
And tells how first his famous ancestor  
Did come in long since with the Conquerour.  
Nor hath some bribed herald first assign'd  
His quarter'd armes and crest of gentle kinde;  
The Scottish Barnacle, if I might choose,  
That, of a worme, doth wax a winged goose.

50 To get a gelded chappel's cheaper sayle.

I believe the true reading is gelded chapel: i. e. a benefice robbed of its tythes & c. So, in the Return from Parnassus: Act. iii. Sc. 1. He hath a proper gelded parsonage. W. Warton's correction is of the Oxford edition: for gelded is in reality the reading of those of 1598 and 1599. This application of the word occurs several times in Shakespeare.—Sayle means sale.

51 And hedge in all the neighbour common lands.

Enclosures of waste lands were among the great and national grievances in our author's age. It may be presumed the practice was then carried on with the most arbitrary spirit of oppression and monopoly. W. Book v. Sat. 1. 1. 4. has a similar allusion: and great part of the Third Satire of that Book turns on the same idea. E.
Nathlesse some hungry squire, for hope of good,
Matches the churle’s sone into gentle blood;
Whose sone more justly of his gentry boasts,
Than who were borne at two pide-painted posts,
And had some traunting chapman to his syre,
That traunting’d both by water and by fyre.
O times! since ever Rome did kings create,
Brasse gentlemen, and Cæsars Laureate!

SATIRE III.

Ficimus Troës. Vel, Vix ea nostra.

What boots it, Pontice, tho’ thou could’st discourse?
Of a long golden line of ancestors?
Or shew their painted faces gaylie drest,
From ever since before the last conquest?
Or tedious bedroles of descended blood,
From father Japhet since Ducalion’s flood?
Or call some old church-windowes to record
The age of thy fayre arms;—
Or find some figures, halfe obliterate,
In rain-beat marble, neare to the church-gate,
Upon a crosse-leg’d toombe? what boots it thee,
To shew the rusted Buckle that did tie
The garter of thy greatest grand-sire’s knee?

Nathlesse—Not the less, nevertheless.

two pide-painted posts.

Pide, or pied, is spotted, or speckled.

And had some TRAUNTING CHAPMAN to his syre.

Traunting means travelling. Johnson explains Tranters, from Bailey, as “Men who carry fish from the sea-coasts to sell in the inland countries.”—Chapman is substituted in the Errata to the first edition for merchant, which is in the text, but none of the later editions have adopted the correction.

Part of the VIIIth Satire of Juvenal is followed here, in a correct and spirited style. E.

What boots it, Pontice, tho’ thou could’st discourse, &c. &c.

Stemmata quid faciunt? Quid prodest, Pontice, longo
Sanguine censeri pictosique ostendere vultus
Mayorum?

Juv. Sat. viii. 1. 1. E.

Or find some figures, halfe obliterate,
In rain-beat marble, neare to the church-gate,
Upon a crosse-leg’d toombe?

Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculis nasbque carentem.

Juv. Sat. viii. 1. 4. E.
What to reserve their reliques many yeares,
Their silver-spurs, or spils58 of broken speares?
Or cite olde Ocland's verse, how they did weild59
The wars in Turwin, or in Turney field?
And, if thou canst in picking strawes engage
In one halfe day thy father's heritage;
Or hide whatever treasures he thee got,
In some deepe cock-pit; or, in desp'rate lot
Upon a sixe-square peece of ivorie,
Throw both thy selfe and thy posteritie;
Or if (O shame!) in hired harlot's bed
Thy wealthy heyre-dome thou have buried.
Then, Pontice, little boots thee to discourse
Of a long golden line of ancestors.
Ventreous Fortunio his farme hath sold,
And gads to Guiane land to fish for gold;
Meeting perhaps, if Orenoque denye,
Some stragling pinnaece of Polonian Rie.
Then comes home floting with a silken sayle,
That Severne shaketh with his canon-peale.
Wyser Raymundus, in his closet pent,
Laughs at such daunger and adventurement;
When halfe his lands are spent in golden smoke,
And nowe his second hopefull glasse is broke;
But yet, if haply his third fornace hold,
Devoteth all his pots and pans to gold:
So spend thou, Pontice, if thou canst not spare.
Like some stout sea-man, or Philosopher.
And were thy fathers gentle? that's their praise60;
No thanke to thee, by whome their name decays:
By virtue got they it, and valourous deed;
Do thou so, Pontice, and be honoured.

58 — spils—small shivers of wood.

59 Or cite olde Ocland's verse, how they did weild &c. &c.

--- Effigies quò
Tot bellatorum si luditur alce pernox

"Christopher Ocland, a schoolmaster of Cheltenham, published two poems in Latin Hexameters, one entitled Anglorum Prwlia, the other Elizabetha." See Warton's Hist. Eng. Poetry iii. 314.

60 And were thy fathers gentle? that's their praise; &c. &c.

Tota licet veteres exornent undique cere
Atria, nobilitas sola est atque unica virtus:
Paulus vel Cossus vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum.

Juv. Sat. viii. l. 19 E.
But els, looke how their virtue was their owne,
Not capable of propagation,
Right so their titles beene, nor can be thine,
Whose ill deserts might blancke their golden line.  
Tell me, thou gentle Trojan, dost thou prize
Thy brute beasts’ worth by their dams’ qualities?
Say’st thou, This Colt shall proove a swift-pac’d steed,
Only because a Jennet did him breed?
Or say’st thou, This same horse shall win the prize,
Because his dame was swiftest Trunchefice,
Or Runcevall his syre? himselfe a Gallaway?
While, like a tireling jade, he lags half-waye;
Or whiles thou seest some of thy Stallion-Race,
Their eyes boar’d out, masking the miller’s-maze,
Like to a Scythian slave sworne to the payle,
Or dragging froathy barrels at his tayle?
Albee wise Nature, in her providence,
Wont, in the want of reason and of sence,
Traduce the native virtue with the kinde,
Making all brute and senselesse things inclin’d
Unto their cause, or place where they were sowne:
That one is like to all, and all like one:
Was never foxe, but wily cubs begets:
The beare his fiercenesse to his brood besets:
Nor fearfull hare falt out of Lyon’s seede,
Nor eagle wont the tender dove to breede:
Creet ever wont the cypresse sad to beare,
Acheron banks the palish popelare:
The palme doth rifely rise in Jury field,
And Alpheus’ waters nought but olives wild:
Asopus breeds big bul-rushes alone,
Meander, heath; peaches by Nilus growne:
An English wolfe, an Irish toad to see,
Were as a chast-man nurs’d in Italie.
And now, when Nature gives another guide
To humane-kind, that in his bosome bides,

51 Right so their titles beene, nor can be thine,
Whose ill deserts might blancke their golden line.

——Sed te censeri laude tuorum,
Pontice, noluerim; sic ut nihil ipse future
Laudis agas. Miserum est aliorum incumbere famae.

Juv. Sat. viii. l. 76. E.

52 masking the miller’s-maze.

i. e. pacing round the mill with his eyes covered.

53 Wont, in the want of reason and of sence,
Traduce

i. e. si accustomed to traduce.
Above instinct, his reason and discourse,
His being better, is his life the worse!
Ah me! how seldom see we sons succeed
Their father’s praise, in prowess and great deed!
Yet, certes, if the syre be ill inclin’d,
His faults befall his sons by course of kinde.
Scaurus was covetous, his sonne not so;
But not his pared nayle will hee foregoe.
Florian, the syre, did women love alife,
And so his sonne doth too; all, but his wife.
Brag of thy father’s faults: they are thine own.
Brag of his lands, if those bee not forgone.
Brag of thine owne good deeds: for they are thine;
More than his life, or lands, or golden line.

SATIRE IV.

Can I not touch some upstart carpet-shield
Of Lolio’s sonne that never saw the field,
Or taxe wild Pontice for his Luxuries,
But straight they tell mee of Tiresias’ eyes?
Or lucklesse Collingborn’s feeding of the crowes,
Or hundreth scalps which Thames still underflowes?
But straight Sigalion nods and knits his browes,

44 *Brag of his lands, if those bee not forgone.*
The Oxford edition, instead of those be, reads they are, without authority.—Forgone means lost, resigned.

45 *Can I not touch some upstart carpet-shield*
Of Lolio’s sonne that never saw the field—

In Shakespeare’s Twelfth Night, Sir Toby says of Sir Andrew “He is a knight, dubbed with unhacked rapier, and on carpet consideration” which Johnson explains of a knight receiving his dignity, kneeling, not on the ground, as in war; but on a carpet. Hence the contemptuous term Carpet-Knights; which epithet the reader may see farther explained by Mr. Reed and Mr. Stevens, in Reed’s Shakespeare, vol. v. p. 368.

65 *But straight they tell me of Tiresias’ eyes.*
Tiresias was fabled to have been deprived of his sight by Juno, in resentment of his having determined against her a point contested between her and Jupiter.

66 *Or lucklesse Collingborn’s feeding of the crowes.*
His legend is in the Mirrour of Magistrates. He was hanged for a distich on Catesby, Ratcliff, Lord Lovel, and Richard III, about 1484. E.

68 *Or hundreth Scalps which Thames still underflowes.*
The Oxford editor altered this word to overflowes, supposing the heads to be at the bottom of the river: but the author evidently alludes to their being fixed on the bridge.
And winkes and waftes his warning hand for feare,
And lisps some silent letters in my eare?
Have I not vow'd for shunning such debate
(Pardon, ye Satyres,) to degenerate?
And, wading low in this plebeian lake,
That no salt wave shall froath upon my backe.
Let Labeo, or who else list for mee,
Go loose his eares and fall to Alchymie.
Onely let Gallio give me leave a while
To schoole him once, or ere I change my style.
O lawlesse paunch! the cause of much despight,
Through raunging of a currish appetit,
When splenish morsels cram the gaping maw,
Withouten diet's care or trencher-law;
Tho' never have I Salerne rimes profest; To be some ladie's trencher-criticke guest
When each bitt cooleth for the oracle,
Whose sentence charms it with a ryming spell:
Touch not this coler, that melancholy:
This bit were dry and hote, that cold and dry.
Yet can I set my Gallio's dieting,
A pestle of a larke, or plover's wing;
And warne him not to cast his wanton eyne
On grosser bacon, or salt haberdine;
Or dried fitches of some smoked beeve
Hang'd on a writhen with since Martin's eve,
Or burnt larke's heeles, or rashers raw and grene,
Or melancholike liver of a hen;
Which stout Voravo brags to make his feast,
And claps his hand on his brave ostrige-brest,
Then fals to praise the hardy Janizar
That sucks his horse side, thirsting in the warre:
Lastly, to seale up all that he hath spoke,
Quaffes a whole tunnell of Tobacco smoke.
If Martius in boystrous buffes be drest,
Branded with iron plates upon the brest,
And pointed on the shoulders for the nonce; As new-come from the Belgian Garrisons,
What shall thou need to envie ought at that,
When as thou smellest like a Civet-Cat?

69 Withouten—without.
70 Tho' never have I Salerne rimes profest, &c. &c.

Salernum is a city in the kingdom of Naples, which had formerly a famous University. I cannot explain the Satirist's allusion.

haberdine—a dried salt-cod,

i.e. for the occasion or purpose. See Johnson; and Todd's Spencer, vol. vi. p. 271.
When as thine oyled lockes smooth platted fall,
Shining like varnished pictures on a wall?
When a plum’d fanne may shade thy chalked face,
And lawny strips thy naked bosome grace.
If brabling Make-Fray, at each fayre and sise,
Picks quarrels for to show his valiantise;
Straight pressed, for a hungry Swizzer’s pay.
To thrust his fist to each part of the fray;
And, piping hote, pusses toward the pointed plaine.
With a broad Scot, or proking spit of Spaine 73:
Or hoyseth sayle up to a forraigne shore,
That he may live a lawlesse conquerer:
If some such desperate Hackster shall devise
To rouse thy hare hart from her cowardise.
As idle children striving to excell
In blowing bubbles from an emptie shell;
Oh Hercules! how like to prove a man,
That all so rath thy warlike life began!
Thy mother could thee for thy cradle set
Her husband’s rusty iron corselet;
Whose jargling sound might rocke her babe to rest,
That never playn’d of his uneasie nest:
There did he dreame of drye wars at hand,
And woke, and fought, and won, ere he could stand.
But who hath seene the lambs of Tarentine 75,
May gesse what Gallio his manners beene:
All soft as is the falling thistle-downe,
Soft as the fumy ball, or Morrian’s crowne 76.
Now Gallio, gins thy youthly heate to raigne
In every vigorous limme and swelling vaine.
Time bids thee raise thy hedstrong thoughts on hy,
To valour and adventerous chivalry:

73 With a broad Scot, or proking spit of Spaine.

With a broad Scotch dirk; or long, slender Spanish sword.

74 —rath—early.

75 But who hath seene the lambs of Tarentine.

* Si cupidus, si
Vanus, et Euganea quantumvis mollior agná:
Si tenerum attritus Catinensi pumice limbum
Squallentes traducit avos
Juv. Sat. VIII. 1. 14. E.

76 Morrian’s crowne.

Morrian is the Fool in the play. W. By crowne may, therefore, be meant either the Fool’s head or the cap which he wore. But, Query, does not our author allude to Maid Marian’s crown among the Morris Dancers? See Fig. 2. in the Ancient Window of Mr. Tollett given at the end of vol. XI. of Reed’s Shakespeare; where, as the Mock Queen, her crown appears puffed out at the top.
Paune thou no glove for challenge of the deed,
Nor make thy Quintaine other's armed head
T'enrich the waiting herald with thy shame 76,
And make thy losse the scornfull scaffold's game.
Wars, God forefend 77! nay God defend from warre!
Soone are sons spent, that not soone reared are.
Gallio may pull mee roses ere they fall,
Or in his net entrap the tennis-ball,
Or tend his spar-hauke mantling in her mew 79,
Or yelping begles' busy heele persue,
Or watch a sinking corke upon the shore,
Or halter finches through a privy doore,
Or, list he spend the time in sportfull game,
In daily courting of his lovely dame,
Hang on her lips, melt in her wanton eye,
Dance in her hand, joy in her jollity;
Here's little perill, and much lesser paine,
So timely Hymen doe the rest restraine.
Hy, wanton Gallio, and wed betime,
Why should'st thou leese 80 the pleasures of thy prime?
Seest thou the rose-leaves fall ungathered?
Then hy thee, wanton Gallio, to wed.
Let ring and ferule meet upon thy hand 81,
And Lucine's girdle with her swathing-band.
Hy thee, and give the world yet one dwarfe more,
Such as it got when thou thy selfe wast bore.
Looke not for warning of thy bloomed chin:
Can never happinesse to soone begin.
Virginius vow'd to keepe his mayden-head,
And eats chas'd lettuce, and drinkes poppy-seed,

Nor make thy Quintaine other's armed head
T'enrich the waiting herald with thy shame.

The Quintaine, or Quintin, is described by Johnson, as "An upright post, on the top of which a cross post turned upon a pin. At one end of the cross post was a broad board, and at the other a heavy sand-bag. The play was to ride against the broad end with a lance, and pass by before the sand-bag, coming round, should strike the tilter on the back." This appears to have been the kind commonly used in English sports; but Quintaines of different construction, as in the figure of a man with a sword or a sand-bag, were used on the continent. The principle of all these was the same, viz. to avoid the blow of the sword or sand-bag, by striking the Quintaine in a particular place. Figures of the different kinds may be seen in the curious Notes of Mr. Malone and Mr. Douce on the subject. See Reed's Shakespeare, vol. viii. pp. 193-198.

76 — forefend—avert, prohibit. Frequent in Shakespeare.
77 Or tend his spar-hauke mantling in her mew.
To mantle, is "to spread the wings as a hawk in pleasure," says Johnson. The mew was the place where hawks were confined. See Note 22, p. 331.
80 — leese—lose.
81 Let ring and ferule meet upon thy hand.
I. e. Marry, while so young as to be yet under the ferule of the master.
And smels on camphyre fasting; and, that done,
Long hath he lived, chast as a vayled nunne;
Free as the new-absolved Damosell,
That Frere Cornelius shriver in his cell:
Till, now he waxt a toothlesse bachelor,
He thaws like Chaucer's frosty Janivere;
And sets a month's minde upon smyling May,
And dyes his beard that did his age bewray;
Byting on annis-seede and rose-marine,
Which might the fume of his rot lungs refine:
Now he in Charon's barge a bride doth seek,
The maydens mocke, and call him withered leeke,
That with a greene tayle hath a hoary head;
And now he would, and now he cannot wed.

SATIRE V.

Stupet albius aere.

Would now that Matho were the Satyrist,
That some fat bribe might greaze him in the fist;
For which he neede not bradle at any barre,
Nor kisse the booke to be a perjurer:
Who else would scorne his silence to have solde,
And have his tongue tyed with stringes of gold?
Curius is dead, and buried long since,
And all that loved golden Abstinence.
Might he not well repine at his olde fee,
Would he but spare to speake of usurie?
Hirelings enow beside can be so base,
Tho' we should scorne ech bribing varlet's brasse:
Yet he and I could shun ech jealous head,
Sticking our thumbs close to our girdle-stead:
Tho' were they maniced behinde our backe,
Another's fist can serve our fees to take.
Yet pursy Euclio, clearly smiling, prayd
That my sharpe words might curtal their side trade:
For thousands beeene in every governall,
That live by losse, and rise by others' fall.
Whatever sickly sheepe so secret dies,
But some foule raven hath bespoke his eyes?
What else makes N——, when his lands are spent,
Go shaking like a threedbare malecontent;

\[ ^{82} \text{That Frere Cornelius shriver} ———
That Friar Cornelius confessed. \]

\[ ^{83} \text{pursy—fat.} \]

\[ ^{84} \text{governall—government.} \]
Whose band-lesse bonnet vailes his ore-grown chin,
And sullen rags bewray his morphew'd skin?
So ships he to the wolvish westerne ile;
Among the savage kernes in sad exile;
Or in the Turkish wars, at Caesar's paye,
To rub his life out till the latest day.
Another shifting gallant to forecast
To gull his hostesse for a month's repast,
With some gal'd trunk, ballac'd with straw and stone,
Left for the paune of his provision.
Had F——'s shop lyen fallow but from hence,
His doores close seal'd as in some pestilence,
Whiles his light heeles their fearfull flight can take,
To get some badg-lesse blew upon his backe?
Tocullio was a welthy usurer,
Such store of incomes had he every yeare,
By bushels was he wont to meete his coyne,
As did the olde wife of Trimalcion.
Could he doe more, that finds an idle roome
For many hundreth thousands on a toombe?
Or who reares up foure free-schooles in his age,
Of his olde pilage and damn'd surplusage?
Yet now he swore, by that sweete crosse he kist
(That silver crosse, where he had sacrifice'd
His coveting soule, by his desire's owne doome,
Dayly to dye the Divel's martyrdome)
His angels were all flowne up to their sky,
And had forsooke his naked treasurie.
Farewell Astrea and her weights of gold,
Untill his lingering calends once be told;

— morphew'd—scurfy.

So ships he to the wolvish westerne ile,
Among the savage kernes in sad exile.

Our author had probably seen Spenser's "View of the State of Ireland", composed a short time before the publication of these Satires, though not printed till many years afterwards. The Kernes are Irish foot-soldiers. Spenser's description of them is an ample justification of our Satirist's epithet of savage kernes; and it is probably in allusion to their character that Hall calls Ireland wolvish. "Marrie", he says, "those be the most barbarous and loathly conditions of any people (I thinke) under heaven: for, from the time that they enter into that course, they doe use all the beastly behaviour that may bee; they oppose all men; they spoile as well the subject, as the enemy: they steale: they are cruel and bloodie; full of revenge, and delighting in deadly execution; licentious; swearers, and blasphemers; common ravishers of women, and murtherers of children". See Todd's edit. vol. viii, p. 392.

— gal'd—fretted, tombe.

— ballac'd—ballasted, loaded.

To get some badg-lesse blew upon his backe.

Some dress, different from that which he had wore, in order to prevent detection.
Nought left behind but waxe and parchment scroles,
Like Lucian's dreame that silver turn'd to coles. \(^9\)
Shouldst thou him credit, that would \(^9\) credit thee?
Yes, and mayst sweare he swore the verity.
The ding-thrift heyre his shift-got summe mispent,
Comes drouping like a pennylesse peni tent,
And beats his faint fist on Tocullio's doore:
It lost the last, and now must call for more.
Now hath the spider caught a wandring flye,
And drags her captive at her cruel thig he:
Soone is his errand red in his pale face.
Which beares dumb Characters of every case.
So Cyned's dusky cheeke and fiy ery eye,
And hayre-les brow, tells where he last did lye.
So Matho doth bewray his guilty thought,
Whiles his fayre face doth say his cause is nought.
Seest thou the wary angler trayle along
His feeble line, soone as some pike too strong
Hath swallowed the bayte that scorns the shore,
Yet now neare hand cannot resist no more.
So lyeth he aloofe in smooth pretence,
To hide his rough intended violence:
As he, that, under name of Christmas cheere,
Can starve his tenants all th' ensuing yeare.
Paper and waxe (God wot !) a weake repay
For such deepe debts and downstakt summs as they. \(^9\)
Write, seale, deliver, take, go spend and speede,
And yet full hardly could his present need
Part with such summe: for but as yester-late. \(^9\)
Did Furnus offer pen-worths at easy rate,
For small disbursment: he the bankes hath broke,
And needs noute now some further playne orelooke ;
Yet, ere he goe, fayne would he be relcast,
Hy you, ye ravens, hy you to the feast.
Provided that thy lands are left entyre,
To be redeem'd or ere thy day expyre ;
Then shalt thou teare those idle paper-bonds,
That thus had fettered thy pauned lands.
Ah foole! for sooner shalt thou sell the rest,
Than stake ought for thy former interest ;

\(^9\) Like Lucian's dreame that silver turn'd to coles.
This may be a figurative allusion to what is related in the Somnium Luciani. If not, I am not aware to what other part of his writings it refers.

\(^9\) _nould_—quasi _ne would_, would not.

\(^9\) For such deepe debts and downstakt summs as they.
The edition of 1599 reads downcast; and is followed, as usual, by the Oxford Editor.

\(^9\) _yester-late_.

i. e. so lately since as yesterday.
When it shall grinde thy grating gall for shame,
To see the lands, that beare thy grandsire's name,
Become a dunghill peasant's summer-hall,
Or lonely Hermit's cage inospitall;
A pining gourmand, an imperious slave,
A hors-leech, barren womb, and gaping grave:
A legal theefe, a blood-lesse murtherer,
A feind incarnate, a false usurer:
Albee such mayne extort scorns to pent
In the clay walles of thatched tenement:
For, certes, no man of a low degree
May bid two guestes, or gout, or usurie:
Unlesse some base hedge-creeping Collybist
Scatters his refuse scraps on whom he list,
For Easter-gloves, or for a Shroftide hen,
Which, bought to give, he takes to sell aゲn.
I doe not meane some glozing merchant's feate,
That laugheth at the cozened world's deceit,
When as a hundred stocks ly in his fist,
He leakes and sinks, and breaketh when he list.
But Nummius eas'd the needy gallant's care
With a base bargaine of his blowen ware
Of fusted hoppes, now lost for lacke of sayle,
Or mo'Id browne-paper that could nought availe;
Or what he cannot utter otherwise,
May pleasure Fridoline for treble price:
While his false broker lyeth in the wind,
And for a present chapman is assign'd,
The cut-throte wretch for their compacted gaine
Buyes all for but one quarter of the mayne;
While, if he chance to breake his deare-bought day,
And forfait, for default of due repay,
His late intangled lands; then, Fridoline,
Buy thee a wallet, and go beg or pyne.

"A hors-leech, barren womb, and gaping grave.
"The horseleach hath two daughters, crying, Give, Give. There are three things that are never satisfied: yea, four things say not. It is enough:—The grave, and the barren womb &c." Prov. xxx. 15, 16.

— mayne extort —
i. e. excessive extortion.

"Unlesse some base hedge-creeping Collybist.
Our author uses this word when speaking of Christ's driving the money-changers out of the Temple.—"See now, how his eyes sparkle with holy anger, and dart forth beams of indignation in the faces of these guilty Collybists!" Works, vol. ii. p. 458. The word is from the Greek Κυρίαμοζ, a Money-changer, Banker, &c.

— glozing—flattering, fraudulent.
— blowen—stale.
— mayne—full price.
If Mammon selfe should ever live with men, Mammon himselfe shall be a citizen.

SATIRE VI.

Quid placet ergo?

I wote not how the world’s degenerate,
That men or know or like not their estate:
Out from the Gades up to th’ eastern morne,
Not one but holds his native state forlorn.
When comely striplings wish it were their chance,
For Cænis’ distaffe to exchange their lance,
And weare curl’d periwigs, and chalke their face,
And still are poring on their pocket-glasse.

Tyr’d with pin’d ruffes, and fans, and partlet-strips,
And buskes and verdingales about their hips;
And tread on corked stilts a prisoner’s pace,
And make their napkin for their spitting-place,
And grip their wast within a narrow span:
Fond Cænis that would’st wish to be a man!
Whose mannish hus-wives like their refuse state,
And make a drudge of their Uxorious mate;
Who, like a cot-queen freezeth at the rocke,
While his breech’t dame doth man the forrein stock.

100 In this Satire our author appears to have had both the First Ode and the First Satire of Horace in view.

101 I wote not how the world’s degenerate,
&c. &c.

Qui fit, Mæcenas, ut nemo quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contenus vivat?

Hor. Lib. i. Sat. i.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona.

Juv. Sat. x. E.

102 Tyr’d—Attired.

103 — partlet-strips.

Johnson’s definition of partlet, after Hanmer, is “A name given to a hen; the original signification being a ruff or band, or covering for the neck”: and, in illustration, he quotes this line of our author.

104 — buskes—

Pieces of steel or whalebone, worn by women to strengthen their stays.

105 — verdingales—

Or Fardingales—“A whale-bone circle that ladies formerly wore on their hips, and upon which they ty’d their petticoats.” Phillips’s New World of Words.

106 — cot-queen—

“A man that is too busy in meddling with women’s affairs”. Phillips’s New World of Words.
Is't not a shame to see each homely groome
Sit perched in an idle charriot-roome\(^{107}\),
That were not meete some pannell to bestride,
Surcyled to a gallowed hackney's hide?\(^{107}\)
Each muck-worme will be rich with lawlesse gaine,
Altho' he smoother up mowes of seven years' graine,
And hang'd himselfe when corn grows cheap again;
Altho' he buy whole harvests in the spring,
And foist in false strikes to the measuring;
Altho' his shop be muffled from the light,
Like a day-dungeon or Cimmerian night:
Nor full nor fasting can the carle\(^{108}\) take rest,
While his George-Nobles rusten\(^{109}\) in his chest:
He sleeps but once, and dreames of burglarie,
And wakes and castes about his frightened eye,
And gropes for theeves in every darker shade\(^{110}\);
And, if a mouse but stirre, he cals for ayde.
The sturdy plough-man doth the soldier see
All scarfed with pide\(^{111}\) colours to the knee,
Whom Indian pillage liath made fortunate;
And now he gins to loath his former state:
Now doth he inly scorne his Kendall-Greene\(^{112}\),
And his patch't cockers\(^{113}\) now despised beene.
Nor list he now go whistling to the carre,
But sells his teme and fetleth\(^{114}\) to the warre.
O warre! to them that never tryde thee, sweete!
When his dead mate fals groveling at his feete,
And angry bullets whistlen\(^{115}\) at his eare,
And his dim eyes see nought but death and drere\(^{116}\).
Oh happy plough-man! were thy weale well knowne:
Oh happy all estates except his owne!

\(^{107}\) *Sit perched in an idle charriot-roome*.

Mr. Warton has adduced some very curious anecdotes of coaches; which had, by this time, got into common use. They were introduced, I believe, about 1564. E.

\(^{108}\) *carle*—a churl, clown.

\(^{109}\) *rusten*—rust.

\(^{110}\) *And gropes for theeves in every darker shade*.

The Oxford Editor, ridiculously enough, has converted this word into *th' eves*.

\(^{111}\) *pide*—or *pied*, spotted, speckled.

\(^{112}\) *Now doth he inly scorne his Kendall-Greene*.


\(^{113}\) *patch't cockers*—
I know not what these mean.

\(^{114}\) *fetleth*—prepareth for, or enters upon. The word is still used in the midland counties to signify adjusting, preparing, &c.

\(^{115}\) *whistlen*—whistle.

\(^{116}\) *drere*—sadness, misery.
Some drunken Rimer thinks his time well spent,
If he can live to see his name in print;
Who when he is once fleshed\(^{117}\) to the presse,
And sees his handsell\(^{118}\) have such payre successe,
Sung to the wheele, and sung unto the payle,
He sends forth thraves of ballads to the sale\(^{119}\).
Nor then can rest, but volumes up bodg'd rimes,
To have his name talk't of in future times.
The brainsicke youth, that feeds his tickled eare
With sweet-sauc'd lies of some false Traveller,
Which hath the Spanish Decades\(^{120}\) red awhile,
Or whet-stone leasings of old Maundevelle\(^{121}\);
Now with discourses breaks his midnight sleepe,
Of his adventures through the Indian deepe,
Of all their massy heapes of golden mine,
Or of the antique toombs of Palestine;
Or of Damascus' magicke wall of glasse,
Of Salomon, his sweating piles of brasse,
Of the bird Ruc that beares an elephant\(^{122}\),
Of mer-maid's that the southerne seas do haunt,
Of head-lesse men\(^{123}\), of savage Cannibals,
The fashions of their lives and governals\(^{124}\):
What monstrous cities there erected bee,
Cayro, or the City of the Trinitie.

\(^{117}\) — fleshed—initiated, introduced.
\(^{118}\) — handsell—earnest, first-fruits.

\(^{119}\) He sends forth thraves of ballads to the sale.

Supposed to have been levelled at Elderton, a celebrated drunken ballad-writer. W.

\(^{120}\) — Spanish Decades ———

An old black-letter quarto, translated from the Spanish into English about 1590; and more than once alluded to in the satirical productions of the time. W.

\(^{121}\) Or whet-stone leasings of old Maundevelle—
i. e. with his amusing and interesting fabrications.

\(^{122}\) Of the bird Ruc that beares an elephant.

"in cædom ipsâ orbis parte, in quâ monstruosissimus ales Ruc elephantum integrum unguibus suis rapiens deglutientium."—Mundus Alter et Idem. See p. 142 of this vol. The author of the English Translation of this piece adds in a note, "This bird's picture is to be seen in the largest Maps of the World, with an Elephant in his pounces." See a large account of this fabulous creature Lib. i. c. 10. of the same work, at p. 153 of this vol. The author mentions it again, p. 238, in his Censure of Travel; where there occurs a similar reprehension of the marvellous stories of travellers with that in this Satire.

\(^{123}\) Of head-lesse men ———

"We can tell ... of those headless eastern people, that have their eyes in their breast; a mis-conceit arising from their fashion of attire which I have sometimes seen". See Censure of Travel, p. 238 of this vol.

\(^{124}\) — governals—governments.
Now are they dung-hill cocks, that have not seene
The bordering Alpes, or else the neighbour Rhene-
And now he plyes the newes-full Grashopper 125,
Of voyages and ventures to enquire.
His land morgag’d, he sea-beat in the way,
Wishes for home a thousand sithes 126 a day.
And now he deemes his home-bred fare as leefe 127,
As his parch’t bisket, or his barreld beeke.
Mong’st all these sturs of discontented strife,
Oh let me lead an academiche life 128!
To know much, and to thinke we nothing know;
Nothing to have, yet think we have enow:
In skill to want, and wanting seeke for more;
In weale, nor want nor wish for greater store.
Envy, ye monarchs, with your proud excesse,
At our low sayle 129, and our bye happinesse.

SATIRE VII 130.

Who says these Romish pageants bene too hy
To be the scorne of sportfull poesy?
Certes not all the worlde such matter wist 131
As are the Seven Hills, for a Satyryst.
Perdy 132, I loath a hundreth Mathoes’ tongues,
A hundreth gamesters’ shifts or landlords’ wrongs;

127 And now he plyes the newes-full Grashopper.

The Exchange, having the Grashopper as a vane; the crest of Sir Thomas
Gresham, its founder.

126 — sithes—times.
127 — leefe—dear, precious.
128 Mong’st all these sturs of discontented strife,
Oh let me lead an academiche life!
&c. &c.

Our author appears from his “Specialities” to have been warmly attached to the
academic life which he here praises. Speaking of his election as a Fellow of
Emanuel College, he says—“I was with a cheerful unanimity chosen into that
Society; which if it had any equals, I dare say had none beyond it for good order,
studious carriage, strict government, austere piety: in which I spent six or seven
years more with such contentment, as the rest of my life hath in vain striven to
yield.”

129 At our low sayle ———

This expression was proverbial. In “The Return from Parnassus”, Act iv. Sc. 5.
we find Scholars must frame to live at a low sayle. E.

130 Compare this Satire with Mundus Alter et Idem, Lib. iii. c. 8, 9.
131 —— wist—knows.
132 Perdy—Fr. par Dieu, an old oath.
Or Labeo's poems, or base Lolio's pride,
Or ever what I thought or wrote beside;
When once I thinke if carping Aquine's spright
To see now Rome were licenc'd to the light,
How his enraged ghost would stampe and stare,
That Caesar's throne is turn'd to Peter's chayre.
To see an olde shorne Lozell perched hy,
Crossing beneath a golden Canopy;
The whiles a thousand hairleesse crownes crouch low,
To kisse the precious case of his proude toe:
And, for the lordly Fasces borne of olde,
To see two quiet crossed keyes of golde;
Or Cybele's shrine, the famous Pantheon's frame,
Turn'd to the honour of our Ladie's name.
But that he most would gaze and wonder at.
Is th' horned miter, and the bloudy hat,
The crooked staffe, their coule's strange form and store.
Save that he saw the same in hell before:
To see the broken nuns, with new-shorne heads,
In a blinde cloyster tosse their idle beades;
Or louzy coules come smoking from the stewes,
To raise the lead rent to their lord accrewes
(Who, with ranke Venice, doth his pompe advance
By trading of ten thousand curtezans)
Yet backward must absolve a female's sin;
Like to a false dissembling Theatine.

Meaning Juvenal, who was born at Aquinum, a town in Campania. Editor.
The thought of Juvenal's rising from the tomb to survey Papal Rome, might
perhaps originate with Spenser's lines when figuring the Ruins of Rome:

"O that I had the Thracian Poet's harp
For to awake out of th' infernal shade
Those antique Caesars, sleeping long in dark,
The which this antient city whilome made."
St. 25. E.

--- carping Aquine's spright.

--- now—present.

--- Lozell—"A lazy lubber, a slothfull booby". Phillips's New World of Words.

--- blinde—dark.

--- raise the lead rent to their lord accrewes.
The relative is omitted.

--- Who, with ranke Venice, doth his pompe advance
By trading of ten thousand curtezans.

"Scorta Roma Julium nummum solvunt Pontifici; exhinc census illius annuus
excedit 40,000 Ducatos. Paul iii. in Tabellis suis habuit Meretrices 45,000".
See Note at p. 201 of this volume.

--- Like to a false dissembling Theatine.

Friars thus named, from Teate in the kingdom of Naples. Their history may be
found in the Dictionaries of the French Academy and of Moreri. E.
Who, when is skine is red with shirts of male
And rugged haire-cloth, scoures his greazy naile;
Or wedding garment tames his stubburne backe,
Which his hempe girdle dyes all blew and blacke:
Or, of his almes-boule three dayes sup'd and din'd,
Trudges to open stewes of either kinde:
Or takes some Cardinal's stable in the way,
And with some pamper'd mule doth weare the day,
Kept for his lord's own sadle when him list.
Come, Valentine, and play the satyrist,
To see poor sucklings welcom'd to the light
With searing yrons of some sowe Jacobite,
Or golden offers of an aged foole,
To make his coffin some Franciscan's coule:
To see the Pope's blacke knight, a cloked Frere,
Sweating in the channell like a Scavengere;
Whom earst thy bowed hamme did lowly greete,
When at the corner-crosse thou did'st him meeete,
Tumbling his Rosaries hanging at his belt,
Or his Barretta, or his towred felt:
To see a lasie dumb Acholithite,
Armed against a devout flye's despight,
Which at th' hy alter doth the Chalice vaile
With a broad flie-flappe of a Peacocke's tayle;
The whiles the likerous priest spits every tryce
With longing for his morning sacrifice,

*A Jacobite, or Jacobin, was a Grey Friar. E.

**Or golden offers of an aged foole,
To make his coffin some Franciscan's coule.

How highly a cowl was prized to keep away Demons, may be seen in Pennant's London, under Christ Church, Newgat Street. E.

**Or his Barretta, or his towred felt.
The Bireta was a covering for the head; the bireta coccinea was a Cardinal's Hat; and the birretum album the covering worn by Serjeants at Law. See Spelman under the word Birrus.—The towred felt must mean a high crowned hat.

**To see a lasie dumb Acholithite,
&c. &c.

This was an inferior part of the Acholite's office; whose chief business was to deliver the water vessels and candlesticks to the Priest. The Form of the Peacock Fan may be seen in Bp. Carleton's Remembrance, p. 37, where it occurs in the head-piece to chap. iv. E.

Weever says, "The Acolites or Acoluthites were to follow and serve the Bishop or chief Priest, to provide and kindle the lights and lamps of the Church, and to register the names of such as were catechized". See Mason's Supplement to Johnson.

**The whiles the likerous priest spits every trice,
&c. &c.

"Thi sort of ridicule is improper and dangerous. It has a tendency, even with
Which heeres up quite perpendiculare,
That the mid-church doth spite the Chancel's fare,
Beating their emptie mawes that would be fed
With the scant morsels of the Sacrist's bread.
Would he not laugh to death, when he should heare
The shamelesse legends of S. Christopher,
S. George, the Sleepers, or S. Peter's well,
Or of his daughter good S. Petronell

But had he heard the female father's grone,
Yeaning in mids of her procession;
Or now should see the needlese tryall-chayre,
(When ech is proved by his bastard heyre)
Or saw the churches, and new calendere
Pestred with mungrell saints and reliques dere,
Should hee cry out on Codro's tedious tomes

When his new rage would ask no narrower rooms?

our an entire party of circumstances, to burlesque the celebration of this awful solemnity in the Reformed Church. In laughing at false religion, we may sometimes hurt the true. Though the rites of the Papist Eucharist are erroneous and absurd, yet great part of the ceremony, and above all the radical idea, belong also to the Protestant Communion. This is Mr. Warton's Note on the passage; which I wished not to suppress, though I think his censure of the Satirist, in great part at least, misplaced. The satire is directed, not against any circumstance to be found in the simple and dignified celebration of the Protestant Communion, but singly against the unscriptural and ridiculous custom of the priest appropriating all the wine to himself and distributing wafers only to the other communicants.

EDITOR.

Would he not laugh to death, when he should heare
The shamelesse legends of S. Christopher,
S. George, the Sleepers, or S. Peter's well,
Or of his daughter good S. Petronell?

Among the MSS, which Bishop Fell presented to the Bodleian are four volumes of great antiquity, entitled "Vita et Passiones Sanctorum." In these may be found the legends here alluded to.

The story of Petronella, the daughter of St. Peter, seems, in part at least, to have been believed by our author. See Works, vol. ix. pp. 137, 143.

But had he heard the Female Father's grone,
Yeaning in mids of her procession.

Alluding to the story of Pope Joan.

Should he cry out on Codro's tedious tomes—

The edition of 1599, followed by the Oxford, reads toombes; with manifest impropriety, as the Satirist alludes to the opening lines of his favourite Juvenal:

Semper ego auditor tantum? nunquamne reponam,
Vexatus totes rauci Theseide Codri?
Impune ergo mihi recitaverit ille togatas,
Hic elegos? impune diem consumuerit ingens
Telephus? aut summi plenam margine libri
Scriptus, et in ergo, nec dum finitus Orestes?
VIRGIDEMIARUM.

LIB. V.
**BOOK V.**

**SATIRE I.**

_Sit pæna merenti._

PARDON, ye glowing cares: needs will it out,
'Tho' brazen wals compas'd my tongue about,
As thicke as welthy Scrobioe's quick-set rowes
In the wide common that he did inclose.
Pull out mine eyes, if I shall see no vice,
Or let me see it with detesting eyes.
Renowmed Aquine, now I follow thee,
Far as I may for feare of jeopardie;
And to thy hand yeeld up the Ivye-mace,
From crabbed Persius, and more smooth Horace;
Or from that shrew, the Roman Poetesse,
That taught her gossips learned bitternesse;
Or Lucile's muse, whom thou didst imitate,
Or Menip's olde, or Pasquiller's of late.
Yet name I not Mutius, or Tigilline,
Though they deserve a keener stile than mine;
Nor meane to ransacke up the quiet grave;
Nor burne dead bones, as he example gave.
I taxe the living: let dead ashes rest,
Whose faults are dead, and bayed in their chest.
Who can refrain that's guiltlesse of their crime,
Whilest yet he lives in such a cruel time?
When Titio's grounds, that in his grand-sire's daies,
But one pound fine, one penny rent did raise,
A sommer-snow-ball, or a winter-rose,
Is growne to thousands as the world now goes.

*Renowmed Aquine*

i.e. Juvenal. See Note 133, on Book iv.

1 When Titio's grounds, that in his grand-sire's daies.

The first edition reads this line, uncouthly,

_When Titius his grounds, that in grand-sire's daies._

I have followed the edition of 1599.
So thrift, and time, sets other things on flote,
That now his sonne soups in a silken cote,
Whose grandsire happily, a poore hungry swayne,
Beg'd some cast abby in the churche's swayne:
And, but for that, whatever he may vaunt,
Who now's a monke had been a Mendicant.
While freezing Matho, that for one leane fee
Wont terme ech Termes the Termes of Hilarie,
May now, in sted of those his simple fees,
Get the fee-simples of fayre mannyeres.
What, did he counterfeit his prince's hand,
For some strave lord-ship of concealed land?
Or, on ech Michael and Lady-Day,
Tooke he deepe forfaits for an houre's delay;
And gain'd no lesse by such injurious braule,
Than Gamius by his sixt wife's buriall?
Or hath he wonne some wider interest,
By hoary charters from his grand-sire's chest,
Which late some bribed scribe for slender wage,
Writ in the characters of another age,
That Ploydon selfe might stammer to rehearse,
Whose date ore-lookes three Centuries of yeares?
Who ever yet the trackes of weale so tride,
But there hath beene one beaten way beside?
He, when he lets a lease for life, or yeares,
(As never he doth untill the date expeares;
For when the full state in his fist doth lie,)
He may take vantage of the vacancy
His fine affords so many trebled pounds
As he agreeeth yeares to lease his grounds:
His rent in fair correspondence must arise
To double trebles of his one yeares price.

3 soups—flaunts proudly. See Note 24, on Book I. Sat. 3.

4 Who now's a monke had been a Mendicant.
The edition of 1599, followed as usual by the Oxford, reads this line without meaning,

Who knows a monke had beene a Mendicant.

5 While freezing Matho, that for one leane fee
Wont terme ech Termes the Termes of Hilarie,
May now, in sted of those his simple fees,
Get the fee-simples of fayre mannyeres.

A striking example of the taste of the age for puns. E.

6 —strave—Qu. stray?

7 That Ploydon selfe might stammer to rehearse.
Ploydon, or Plowdon, was an eminent lawyer of that day.

8 correspondence—for correspondence. E.
Of one baye's breadth, God wot! a silly cote,
Whose thatched sparres are fur'd with sluttish soote.
A whole inch thick, shining like black-moor's brows,
Through smok that down the head-les barrel blows;
At his bed's feet feeden his stalled tene;
His swine beneath, his pullen ore the beame:
A starved tenement, such as I gesse.
Stands strangling in the wasts of Holderness;
Or such as shiver on a Peake-hill side,
When March's lungs beate on their turfe-clad hide;
Such as nice Lipsius would grudge to see
Above his lodging in wild West-phalye;
Or as the Saxon king his court might make
When his sides playned of the neat herd's cake.
Yet must he haunt his greedy land-lord's hall,
With often presents at each festival;
With cram'd capons every New-yeare's morn,
Or with greene-cheeses when his sheepe are shorne;
Or many maunds-full of his mellow fruite,
To make some way to win his waighty suite.
Whom cannot gifts at last cause to relent,
Or to win favour, or flee punishment:
When griple patrons turne their sturdy steele
To waxe, when they the golden flame do feel;
When grand Mæcenas casts a glavering eye
On the cold present of a poesie;
And, least he might more frankly take than give,
Grope's for a French crowne in his emptie sleeve?
Thence Clodius hopes to set his shoulders free
From the light burden of his Naperie 15.
The smiling land-lord shows a sun-shine face,
Faining that he will grant him further grace,
And hears like Æsop's foxe upon the crane 16
Whose necke he craves for his Chirurgian:
So lingers off the lease untill the last,
What reck's he then of paynes or promise past?
Was ever fether, or fond woman's mind,
More light than words; the blasts of idle wind?
What's sib or sire 17, to take the gentle slip,
And in th' Exchequer rot for surety-ship?
Or thence thy starved brother live and die,
Within the cold Cole-Harbour sanctuary 19?
Will one from Scots-Banke 20 bid but one grote more,
My old tenant may be turned out of dore;
Tho' much he spent in th' rotten roofe's repayre,
In hope to have it left unto his heyre:
Tho' many a lode of marle and manure led 21,
Reviv'd his barren leas, that earst lay dead.
Were he as Furiius, he would defie
Such pilfring slips of pety land-lordrye:
And might dislodge whole collonyes of poore,
And lay their roofe quite level with their floore;

15 — Naperie—linen.
Our author uses the word in the Contemplation on the Thankful Penitent: Works, vol. ii. p. 109. "She, that made a fountain of her eyes, made precious Napy of her hair."

16 And hears like Æsop's foxe upon the crane.

The edition of 1599 and the Oxford read a.

17 — recks—heeds, cares for.

18 What's sib or sire ———
I have restored this reading from the first edition: the later read fire. Sib is from the Saxon, and means a relation; and is here placed in contradistinction to sire.

19 Within the cold Cole-Harbour sanctuary.
A magnificent building in Thames Street, called Cold Herbergh, that is Cold Inn, probably so denominated from its vicinity to the river, was granted by Henry IV. to the Prince of Wales. It stood on the spot now called Cold Harbour Lane. It passed afterwards through various hands. See an account of it in Maitland, pp. 185, 192.

20 Will one from Scots-Banke ———
Meaning, probably, that spot on the bank of the river now called Scotland Yard; formerly denominated Scotland, and where magnificent buildings were erected for the reception of the Kings of Scotland and their retinues. See Stow, vol. ii. p. 578.

21 —— led—laid.
While yet he gives, as to a yeelding fence,
Their bagge and baggage to his citizens,
And ships them to the new-nam'd Virgin-lond 22,
Or wilder Wales where never wight yet wond 23.
Would it not vexe thee, where thy syres did keepe
To see the dunged foldes of dag-tayld sheepe?
And ruin'd house, where holy things were said,
Whose free-stone wals the thatched roofe up-braid,
Whose shrill saint's-bell hangs on his loverie,
While the rest are damned to the Plumbery 24?
Yet pure devotion lets the steeple stand,
And ydle battlements on eyther hand:
Least that, perhaps, were all those reliques gone,
Furious his sacriledge could not be knowne.

SATIRE II.

Hic quaerite Trojan.

Hous-keping's dead, Saturio: wot'st thou where?
For-sooth, they say far hence, in Brek-neck shire.
And, ever since, they say, that feele and tast,
That men may break their neck soone as their fast.
Certes, if Pity died at Chaucer's date 25,
He liv'd a widdower long behinde his mate:
Save that I see some rotten bed-rid syre,
Which, to out-strip the nonage of his heire,
Is cram'd with golden broaths and drages of price,
And ech day dying lives, and living dies;
Till, once surviv'd his ward-ship's latest eve,
His eies are clos'd, with choise to die or live.
Plenty and hee dy'd both in that same yeare,
When the sad skye did sheed so many a teare.

22 — Virgin-lond—Virginia; then newly discovered, and thus named in compliment to Queen Elizabeth.

23 — where never wight yet wond.
i. e. where never man yet lived.

24 Whose shrill saint's-bell hangs on his loverie,
While the rest are damned to the Plumbery.

Loverie, i. e. Louver or Turret. All the other bells are melted down. W.

25 Certes, if Pity died at Chaucer's date.

See Chaucer's Poem "How Pyte is dead". E.
Chaucer places the Sepulchre of Pity in the Court of Love, v. 700.

a tender creature
Is shrined there, and Pity is her name, &c. W.
And now, who list not of his labour fayle,
Marke, with Saturio, my friendly tale.
Along thy way thou canst not but descry
Faire glittering halls to tempt the hopefull eye:
Thy right eye gins to leape for vaine delight,
And surbeate toes* to tickle at the sight:
As greedy T—when, in the sounding mold,
Hee finds a shining pot-shard tip't with gold;
For never Syren tempes the pleased eares,
As these the eye of fainting passengers.
All is not so that seems: for, surely, than†
Matrona should not bee a Curtezan:
Smooth Chrysalus should not bee rich with fraud;
Nor honest R—bee his own wife's bande.
Look not asquint, nor stride across the way
Like some demurring Alcide to delay‡;
But walke on cherely, till thou have espide
Saint Peter's finger at the church-yard side.
But wilt thou needs, when thou art warn'd so well,
Go see who in so garish walls doth dwell?
There findest thou some stately Doricke frame,
Or neate Ionick worke;——
Like the vaine bubble of Iberian pride§,
That over-croweth all the world beside:
Which, rear'd to raise the crazy monarcke's fame,
Strives for a court and for a colledge name;
Yet nought within but louzy couls doth hold,
Like a scab'd cuckow in a cage of gold:
So pride above doth shade the shame belowe;
A golden periwig on a black-more's brow.
When Maevio's first page of his poesy,○
Nayl'd to a hundredth postes for noveltie,

*And surbeate toes
Toes bruised and battered with travel. It is used by Spenser.

†than—for then, for the sake of the rhime.

‡Like some demurring Alcide to delay.

§Like the vaine bubble of Iberian pride,
&c. &c.

Meaning the Escurial, founded by Philip II; and boasted of as one of the wonders of the world.

○When Maevio's first page of his poesy,
&c. &c.

In this age the three modern languages were studied to affectation. In "The Return from Parnassus", a fashionable fop tells his page, "Sirrah, boy, remember me when I come in Paul's Church-yard to buy a Ronsard and Dubartas in French, an Aretine in Italian, and our hardest writers in Spanish, &c. Act II. Sc. 3. W.
With his big title an Italian mott
Layes siege unto the backward buyer’s grote,
Which all within is drafty sluttish geere
Fit for the oven, or the kitchin fire:
So this gay gate adds fuell to thy thought,
That such proud piles were never rays’d for nought.
Beate the broad gates: a goodly hollow sound
With doubled echoes doth againe rebound;
But not a dog doth bark to welcome thee,
Nor churlish porter canst thou chafing see:
All dumb and silent, like the dead of night,
Or dwelling of some sleepy Sybarite:
The marble pavement hid with desart weede,
With house-leeke, thistle, docke, and hemlock-seed.
But, if thou chance cast up thy wondering eyes,
Thou shalt discerne upon the frontispice

OYAEIS EISITΩ graven up on hye,
A fragment of olde Platoes poesie:
The meaning is “Sir foole, ye may be gone:
Go backe by leave; for way here lieth none.”
Looke to the towred chymneis which should bee
The winde-pipes of good hospitalitie;
Through which it breatheth to the open ayre,
Betokening life, and liberall welfare:
Lo! there th’ unthankfull swallow takes her rest,
And fils the tonnell with her circled nest;
Nor halfe that smoke from all his chymneis goes,
Which one tobacco-pipe drives through his nose.
So rawbone hunger scorns the mudded walls,
And gins to revell it in lordly halls.
So the Blacke Prince is broken loose againe,
That saw no sunne save once (as stories saine):
That once was, when, in Trinacry I weene,
Hee stole the daughter of the harvest queene;
And grip’t the mawes of barren Sicily
With long constraint of pinefull penury;

a With his big title an Italian mott.

See Note 26 on Book I. Sat. 3.

—— geere—stuff.

b OYAEIS EISITΩ graven up on hye,
A fragment of olde Platoes poesie.
The motto on the front of the house, which our author calls “a fragment of old Platoes poesie”, is only an humorous alteration of Plato’s OYAEIS ακαθαρτος EISITΩ. W.

c Which one tobacco-pipe drives through his nose.
Which is as in the first edition. I have adopted the reading of the edition of 1599.
And they, that should resist his second rage,  
Have pen'd themselves up in the private cage  
Of some blind lane, and there they lurke unknowne  
Till th' hungry tempest once bee overblowne:  
Then, like the coward after his neighbours' fray,  
They creepe forth boldly, and aske, Where are they?  
Meane while the hunger-starv'd appurtenance  
Must bide the brunt, whatever ill mischance:  
Grim Famine sits in their forepined face,  
All full of angles of unequall space;  
Like to the plaine of many sided squares,  
That wont be drawen out by geometars;  
So sharpe and meager, that who should them see  
Would sweare they lately came from Hungary.  
When their brasse pans and winter coverled  
Have wipt the maunger of the horses-bread.  
Oh mee! what ods there seemeth 'twixt their chere  
And the swome bezell at an alehouse fyre.  
That tonnes in gallons to his bursten panch,  
Whose slimy droughts his draught can never stanch!  
For shame, ye gallants! grow more hospital,  
And turne your needlesse wardrope to your hall.  
As lavish Virro, that keepes open doores,  
Like Janus in the warres,—  
Except the twelve daies or the wakeday feast,  
What time hee needs must bee his cosen's guest.  
Philene hath bid him, can hee choose but come?  
Who should pull Virroe's sleeve to stay at home?  
All yeare besides who meal-time can attend:  
Come, Trebius, welcome to the table's end.  
What tho' hee chires on purer manchet's crowne,  
Whiles his kind client'grindes on blacke and browne,  
A jolly rounding of a whole foote broad,  
From of the mong-corne heape shall Trebius load.

--- bezell—is the ring in which a stone is set.  
--- bursten—bursting.  

Whose slimy droughts his draught can never stanch—  
Should be read, in the present mode of spelling, and as the Oxford Editor has it,

Whose slimy droughts his draught can never stanch.

What tho' hee chires on purer manchet's crowne.
Manchet is the finest sort of wheaten bread.—I cannot trace the meaning of chires; unless it have affinity with chirre, to coo as a pigeon: and may denote here the gentle noise accompanying the mastication of the crowne or tender crust of the manchet, as opposed to the client's grinding the black and brown.

--- mong-corne—mixed corn, as wheat and rye. Johnson.
What tho' he quaffe pure amber in his bowle
Of March-brewd wheat, yet sleeks thy thirsting soule
With palish oat, froathing in Boston-clay,
Or in a shallow cruse: nor must that stay
Within thy reach, for feare of thy craz'd braine;
But call and crave, and have thy cruse againe:
Else how should eeven tale bee registred,
Or all thy draughts, on the chalk'd barrel's head?
And if he list revive his hartles graine
With some French grape, or pure Canariane,
When pleasing Bourdeaux fals unto his lott,
Some sowerish Rochdeau fals onto his lott,
What tho' himselfe carveth his welcome friend
With a cool'd pittance from his trencher's-end,
Must Trebie's lip hang toward his trencher-side?
Nor kisse his fist to take what doth betide?
What tho' to spare thy teeth he employes thy tongue
In busie questions all the dinner long?
What tho' the scornfull waiter lookes askile,
And pouts and frowns, and curseth thee the while;
And takes his farewell with a jealous eye,
At every morsell hee his last shall see?
And, if but one exceed the common sise,
Or make a hillocke in thy cheeke arise,
Or if perchance thou shouldest, ere thou wist,
Hold thy knife uprights in thy gripef fist,
Or sittest double on thy back-ward seat,
Or with thine elbow shad'st thy shared meat,
Hee laughs thee, in his fellowe's eare, to scorne,
And asks aloud, where Trebius was borne?
Tho' the third sewer takes thee quite away
Without a staffe, when thou would'st longer stay,
What of all this? Is't not inough to say,
I din'd at Virro his owne board to day?

40 — sleeks—slakes, quenches.

41 — froathing in Boston-clay.

Probably earthen drinking-vessels, made at Boston.

42 — askile —

This word is not to be found in the old Glossaries, nor in the Specimen of Boucher's Supplement to Johnson which has recently appeared and comprehends the letter A. But it seems to mean the same as askance or askew.

43 Tho' the third sewer ———

The sewer was the officer who served up the feast.
SATIRE III 44.

KOINA SKARN.

The Satyre should be like the Porcupine 45,
That shoots sharp quilles out in each angry line,
And wounds the blushing cheeke and fiery eye,
Of him that heares and readeth guiltily.
Ye antique Satyres, how I blesse your daies,
That brook’d your bolder stile, their owne dispaise;
And wel-neare wish, yet joy my wish is vaine,
For now our eares beene of more brittle mold,
Than those dull earthen eares that were of old:
Sith theirs, like anvilles, bore the hammer’s head,
Our glasse can never touch unshivered.
But, from the ashes of my quiet stile
Henceforth may rise some raging rough Lucile,
That may with Eschylus both finde and leese 47
The snaky tresses of th’ Eumenides:
Mean-while, sufficeth mee, the world may say
That I these vices loath’d another day:

44 Our author has in this piece forcibly exhibited the design of legitimate Satire:—

— the blushing cheeke, and fiery eye,
Of him that heares and readeth guiltily.

Lamenting, at the same time, the untempered genius of his age; which, while it encouraged the graces and subdued imagination of Classic Elegance, could not brook its bolder and more nervous efforts. In this Satire, too, Hall has justly reprehended Plato’s notion of a political community of all things; for which Marston censured him with some severity, but without refuting a single position. The passage of Plato to which our Satirist more immediately refers, and whence he derived the motto of the Satire, is in the Vth Book de Legibus. E.

45 The Satyre should be like the Porcupine, &c. &c.

This ingenious thought, though founded on vulgar error, has been copied, among other passages, by Oldham. Of a true writer of Satire he says

He’d shoot his quills just like a porcupine,
At view; and make them stab in every line.


46 were—The Oxford Editor reads been, without authority.

47 leese—is to lose; but seems to be used here for to loose.
Which I hane done with as devout a cheere,  
As he that rounds Poule's-pillers in the eare;  
Or bends his ham downe in the naked queare.  
'Twas ever said, Frontine, and ever seen,  
That golden clearkes but wooden lawyers bene.  
Could ever wise man wish, in good estate,  
The use of all things indiscriminate?  
Who wots yet how well this did besee 
The learned maister of the Academe?  
Plato is dead, and dead is his devise.  
Which some thought witty, none thought ever wise:  
Yet, certes, Mæcha is a Platonist  
To all, they say, save whoso do not list;  
Because her husband, a farre-trafiqu'd man,  
Is a profest Peripatecian.

And so our grandsires were in ages past,  
That let their lands lye all so widely wast,  
That nothing was in pale or hedge ypent  
Within some province, or whole shire's extent.  
As Nature made the earth, so did it lye,  
Save for the furrows of their husbandry;  
When as the neighbour lands so couched layne,  
That all bore show of one fayre champian:

Some head-lesse crosse they digged on their lea,  
Or rol'd some marked meare-stone in the way.  
Poore simple men! for what mought that avayle,  
That my field might not fill my neighbour's payle;  
More than a pilled sticke can stand in stead,  
To barre Cynedo from his neighbour's bed;  
More than the thred-bare client's poverty  
Debarres th' atturiey of his wonted fee?

If they were thriftlesse, mote not we amend,  
And with more care our dangered fields defend?  
Ech man can gard what thing he deemeth deere,  
As fearefull marchants doe their female heyre:  
Which, were it not for promise of their wealth,  
Need not be stalled up for feare of stelth;  
Would rather sticke upon the belman's cries,  
Tho' proferd for a branded Indian's price.

Then rayse we muddy bul-warkes on our bankes,  
Beset around with treble quick-set rnakkes;  
Or, if those walls be over weake a ward,  
The squared bricke may be a better gard.

48 — hane—for have.  
49 As he that rounds Poule's-pillars in the eare.  
The Oxford Editor reads yeare, without authority. But is not that the meaning?  
50 — ypent—pent, or confined.  
51 — meare-stone—or meer-stone, a stone to mark the boundary.
Go to, my thrifty yeoman, and uprear
A brazen wall to shend thy land from feare."
Do so; and I shall praise thee all the while,
So be thou stake not up the common stile;
So be thou hedge in nought but what's thine owne;
So be thou na. what tithes thy neighbours done:
So be thou let not lye in fallow'd plaine
That, which was wont ye'ide usurie of graine.
But, when I see thy pitched stakes do stand
On thy incroched piece of common land,
Whilest thou discommonest thy neighbour's keyne,
And warn'st that none feed on thy field save thine;
Brag no more, Scrobius, of thy mudded bankes,
Nor thy deep ditches, nor three quickset rankes.
Oh happy daies of olde Deucalion,
When one was land-lord of the world alone!
But, now, whose coler would not rise to yeeld
A pesant halfe-stakes of his new-mowne field,
Whilest yet he may not for the treble price
Buy out the remnant of his royalties?
Go on and thrive, my pety tyrant's pride:
Scorne thou to live, if others live beside;
And trace proud Castile that aspires to be
In his old age a young ift monarchie:
Or the red hat, that tries the lucklesse mayne,
For welthy Thames to change his lowly Rhene.

SATIRE IV.

Possunt, quia posse videntur.

VILLIUS, the welthy farmer, left his heire
Twise twenty sterling pounds to spend by yeare.
The neighbours praysen Villio's hide-bound sonne,
And say it was a goodly portion:
Not knowing how some marchants dowre can rise,
By Sundaie's tale 54 to fifty Centuries;
Or to weigh downe a leaden bride with golde,
Worth all that Mathe bought, or Pontice sold.

52 A brazen wall to shend thy land from feare.
To shend generally signifies, in the old writers, to ruin, disgrace, blame,  &c.
The meaning of the line may i.e., that a brazen wall, raised from or on account of
his fear, would disgrace his land.

53 — trivs—is improperly cries in the later editions.

54 By Sundaie's tale

Probably, by means of employing his Sunday.
But whiles ten pound goes to his wife's new gowns,
Nor litle lesse can serve to sute his owne;
While one peece payes her idle wayting man,
Or buyes a hoopde, or silver-handled fanne,
Or hires a Friezeland trotter, half yarde deepe,
To drag his tumbrrell through the staring Cheape;
Or whiles he rideth with two liveries,
And's treble rated at the subsidies;
One end a kennell keeps of thriftlesse hounds;
What thinke you rests of all my younker's pounds
To diet him, or deale out at his doore,
To cofer up, or stocke his wasting store?
If then I reckon'd right, it should appeare
That fourtie pounds serve not the farmer's heyre.
VIRGIDEMIARUM.

LIB. VI.
BOOK VI.

SATIRE I.

Semel insanivimus.

Labeo reserves a long nayle for the nonce, 
To wound my margent thro' ten leaves at once; 
Much worse than Aristarchus his black pile, 
That pierc'd olde Homer's side:—
And makes such faces, that mee seemes I see 
Some foule Megera in the Tragedie, 
Threatning her twined snakes at Tantale's ghost; 
Or the grim visage of some frowning post,
The crab-tree porter of the Guild-Hail gates, 
Whiles he his frightfull beetle elevates, 
His angry eyne looke all so glaring bright, 
Like th' hunted badger in a moonelesse night, 
Or like a painted staring Saracin:
His cheeks change hew like th' ayre-fed vermin's skin,

1 This last Book and Satire is a humorous and ironical recantation of the former Satires: as the author here pretends there can be no just ground for one in such times as his own. In one part he again glances at the sorry poets of his time, and makes some terse allusions to poets of a former day. Afterwards, when enumerating some of the festive tales of our ancestors, he gives a close and spirited imitation from Juvenal: and closes the whole by a few remarks on the prevailing dialect of Poetry, with a vigour of fancy scarcely rivalled by the finest poets of his time. E.

2 Labeo was undoubtedly some contemporary poet, a constant censurer of our author; and who, from pastoral, proceeded to heroic poetry. Warton thought it might be Chapman, though he did not recollect that Chapman wrote any pastorals. Compare Attius Labeo, in Persius. E.

3 — for the nonce — for the purpose, occasion.

4 Much worse than Aristarchus his blakce pile, 
That pierc'd olde Homer's side

The name of Aristarchus had long been used to express a rigid critic. Cic. Orat. in Pisonem. cap. 30. Hor. Ars Poet. 445. Ausonian: Lüdus Septem Sapientum, p. 265. E. Pile is probably from the Latin pilum, the head of an arrow.

5 Or the grim visage of some frowning post, 
ßc. ñc.

A picture from the life of the tremendous Gog and Magog, which have been the terror of every successive generation of citizens when children, and their ridicule when men.
Now red, now pale; and, swolne above his eyes, 
Like to the old Colossian ymageries. 
But, when he doth of my recanting heare, 
Away, ye angry fires, and frostes of feare: 
Give place unto his hopefull temper'd thought, 
That yeelds to peace, ere ever peace be sought. 
Then let mee now repent mee of my rage, 
For writing Satyres, in so righteous age: 
Whereas I should have strok't her tow'rdly head, 
And cry'd Eoae in my Satyres' stead, 
Sith now not one of thousand does amisse. 
Was never age I weene so pure as this! 
As pure as olde Labulla from the baynes, 
As pure as through-fare channels when it raynes; 
As pure as is a black-more's face by night, 
As dung-clad skin of dying Heraclite. 
Seeke over all the world, and tell mee where 
Thou find'st a proud man, or a flatterer; 
A theefe, a drunkard, or a parricide, 
A lechour, lyer, or what vice beside. 
Marchants are no whit covetous of late, 
Nor make no mart of time, gaine of deceit. 
Patrons are honest now, ore they of old: 
Can now no benefice be boughte or sold. 
Give him a gelding, or some two yeares' tithe, 
For he all bribes and Simony defi'the. 
Is not one pick-thanke stirring in the court, 
That seld was free till now, by all report. 
But some one, like a claw-backe parasite, 
Pick't mothes from his master's cloake in sight; 
Whiles he could picke out both his eyes for need, 
Mought they but stand him in some better steed. 
Nor now no more smell-feast Vitellio 
Smiles on his master for a meale or two; 
And loves him in his maw, loaths in his heart, 
Yet soothes, and Yeas and Nayes on eyther part. 
Tattelius, the new-come traveller, 
With his disguised cote and ringed eare, 

6—— through-fare channels

i. e. kennels in great thorough-fares, through which a great body of water pours when it rains; not through faire, as the Oxford Editor reads, without authority, and to the destruction of all sense.

7 Is not—for There is not.

8—— seld—seldom.

9 Mought they but stand him in some better steed.

This line is omitted, by mistake, in the first edition.

10 Tattelius, the new-come traveller, &c. &c.

Marston also reprehends, in a character resembling this of our author, the swag
Trampling the burse's marble twice a day "
Tells nothing but starke truths, I dare well say;
Nor would he have them knowne for any thing,
Tho' all the vault of his loud murmur ring.
Not one man tells a lye of all the yeare,
Except the Almanacke or the Chronicler.
But not a man of all the damned-crue,
For hills of gold would sweare the thing untrue.
Pansophus now, though all in a cold swatt";
Dares venture through the feared castle-gate,
Albee the faithfull oracles have foresayne
The wisest Senator shall there be slaine:
That made him long keepe home, as well it might;
Till now he hopeth of some wiser wight.
The vale of Stand-gate, or the Suter's hill,
Or westerne playne, are free from feared ill."
Let him, that hath nought, feare nought I areed "
But he, that hath ought, ly him, and God speed!
N ornaments Dennis doth, by breake of day,
Stumble into blinde tavernes by the way,
And reele mee homeward at the ev'ning starre
Or ride more eas'ly in his neighbour's chayre.
Well might these checks have fitted former times,
And shouldred angry Skelton's breath-lesse rimes ":

gerers of his time; who, in their rambles about the town, visited the Royal Ex-
change as mercantile travellers. The Royal Exchange was also frequented by
hungry walkers, as well as St. Paul's. Robert Hayman, in his Quodlibets or
Epigrams. Lond. 1628. 4to. Epigr. 35. p. 6. has

To Sir Pearce Pennilesse.
"Though little coyne thy purselesse pockets lyne,
Yet with great company thou'rt taken up;
For often with Duke Humfray thou dost dyne,
And often with Sir Thomas Gresham sup." W.

Trampling the burse's marble twice a day.
The Royal Exchange received the name of Bourse from Sir Thomas Gresham;
and exchanged it for its present name, in 1570, by order of Queen Eliza-
beth. E.

Pansophus now, though all in a cold swatt,
The is the reading of the edition of 1599, and the Oxford.

The vale of Stand-gate, or the Suter's hill,
Or westerne playne, are free from feared ill.
Stand-gate vale probably means Stand-gate Street, in Lambeth.—Suter's or
Shooter's Hill is well known.—By westerne playne, the site now occupied by St.
James's and Hyde Parks was most likely intended.

Areed—advise.

And shouldred angry Skelton's breath-lesse rimes.
So Phillips, in the Theatrum Poetarum, p. 115, says of Skelton, "Methinks he
hath a miserable loose rambling style, and galloping measure of verse." E.
Ere Chrysalus had bar'd the common boxe, 
Which earst he pick't to store his private stocks; 
But now hath all with vantage paide againe, 
And locks and plates what doth behind remaine: 
When earst our dry-soul'd syres so lavish were, 
To charge whole boots'-full to their friend's wel-fare; 
Now shalt thou never see the salt beset 
With a big-bellyed gallon flagonet.  
Of an ebbe Cruce must thirsty Silen sip, 
That's all forestalled by his upper lip. 
Somewhat it was that made his paunch so pears: 
His girdle fell ten ynches in a yeare. 

Or when old gouty bed-rid Euclio 
To his officious factor fayre could show 
His name in margent of some olde cast bill, 
And say, Lo! whom I named in my will; 
Whiles hee beleeves, and, looking for the share, 
Tendeth his cumbrous charge with busy care 
For but a while; for now he sure will die, 
By this strange qualme of liberalitie. 
Great thanks he gives—but, God him shield and save 
From ever gayning by his master's grave: 
Onely live long and he is well repayd, 
And weats his forced cheeks whilst he said; 
Some strong-smeld onion shall stirre his eyes 
Rather than no salt teares shall then arise. 
So lookes he like a marble toward rayne, 
And wrings, and snites, and weeps, and wipes againe: 
Then turnes his backe and smiles, and lookes askance, 
Seas'ning againe his sowred countenance; 
Whiles yet he wearies heav'n with daily cries, 
And backward death with devout sacrifice,

---

16 Now shalt thou never see the salt beset 
With a big-bellyed gallon flagonet.

See Note 37, on Book ii. Sat. 6.

17 Of an ebbe Cruce must thirsty Silen sip, 
That's all forestalled by his upper lip.

An ebbe cruce probably means a shallow vessel, the contents of which ebbed or returned against the upper lip, and disappointed the drinker.

18 — pears —
To peer is, to come just in sight. By pears, our author may mean shrunk in.

19 By this strange qualme of liberalitie. 
This is restored from the first edition; his being that of the other editions.

20 — snites—a term in Falconry. "A hawk is said to smite or suite, when she wipes her beak or bill after feeding". See Phillips's New World of Words.

21 — sowred—The Oxford editor reads sorrow'd, without authority.
That they would now his tedious ghost bereav'n,
And wisheth well, that wish'st no worse than heav'n.
When Zoylus was sick, he knew not where,
Save his wrought night-cap, and laune pillow-bere 22:
Kinde fooles! they made him sick, that made him fine;
Take those away, and ther's his medicine.
Or Gellia wore a velvet mastick-patch 23
Upon her temples when no tooth did ache;
When Beauty was her reume I soone espide 24,
Nor could her plaister cure her of her pride.
These v'ces were; but now they ceas'd of long:
Then why did I a righteous age that wrong?
I would repent mee, were it not too late;
Were not the angry world prejudicate.
If all the sevens penitentiall
Or thousand white-wands might me ought availe,
If Trent or Thames could scour my foule offence
And set mee in my former innocence,
I would at last repent me of my rage:
Now, beare my wrong, I thine, O righteous age.
As for fine wits, a hundreth thousand fold
Passeth our age, whatever times of olde.
For, in that Puis-nè 25 world, our syres of long
Could hardly wagge their too unweldy tongue
As pined crowes and parrats can doe now,
When hoary age did bend their wrinkled brow:
And now, of late, did many a learned man
Serve thirty yeares' prenti-ship with Priscian;
But now can every novice speake with ease
The far-fetch'd language of Th'-Antipodes.
Would'st thou the tongues, that earst were learned hight 26,
Tho' our wise age hath wipt them of their right;
Would'st thou the courtly three in most request,
Or the two barbarous neighbours of the west?
Bibinus selfe can have ten tongues in one,
Tho' in all ten not one good tongue alone.
And can deepe skill ly smothing within,
Whiles neither smoke nor flame discerned bin?

22 pillow-bere—pillow-case.
23 mastick-patch

Mastick is a clear and sweet gum, of a dry and binding quality. It appears to have been used for the cure of the tooth-ache.

24 When Beauty was her reume I soon espide.
The meaning probably is, that the desire of being thought beautiful was her disease. Rheuma is explained by Phillips as "a flowing down of humours from the head upon the lower parts."

25 Puis-nè—Fr. younger, inconsiderable.
26 hight—named, called.
Shall it not be a wild-figg in a wall,
Or fired brimstone in a minerall?
Do thou disdain, O over-learned age!
The tongue-ty’d silence of that Samian sage:
Forth, ye fine wits, and rush into the presse,
And for the cloyed world your workes addresse.
Is not a gnat, nor fly, nor seely ant,
But a fine wit can make an elephant.
Should Bandel’s throstle die without a song?
Or Adamantius, my dog, be laid along,
Downe in some ditch without his exequies,
Or epitaphs, or mournfull elegies?
Folly it selfe, and baldnes, may be prais’d;
And sweet conceyts from filthy objects rays’d.
What do not fine wits dare to undertake?
What dare not fine wits doe for honor’s sake?
But why doth Balbus his deade-doing quill
Parch in his rusty scabbard all the while;
His golden fleece ore-grown with moldy hore,
As tho’ he had his witty works forswore?
Belike, of late, now Balbus hath no need;
Nor now belike his shrinking shoulders dread
The catch-pole’s fist—The presse may still remaine
And breath, till Balbus be in debt againe.
Soone may that bee! so I had silent beene,
And not thus rak’t up quiet crimes unseen.
Silence is safe, when saying stirreth sore
And makes the stirred puddle stinke the more.
Shall the controller of proud Nemesis
In lawlesse rage upbrayd ech other’s vice,
While no man seeketh to reflect the wrong,
And curb the raunge of his mis-ruly tongue?
By the two crowns of Pernasse ever-greene,
And by the cloven head of Hippocrene,
As I true poet am, I here avow
(So solemnly kist he his laurell bow)
If that bold Satyre unrevenged be
For this so saucy and foule injurie.

--- over-learned—The Oxford Editor reads ever-learned; probably by an error of the press, but certainly without authority.

--- Is not—There is not.

--- seely—silly, simple.

Folly it selfe, and baldnes, may be prais’d.

An allusion to Erasmus’s Moriae Encomium, and the Encomium Galvitiei, written at the restoration of Learning. Cardan also wrote an Encomium on Nero, the Gout, &c. W.

--- bow—for bough.
So Labeo weens it my eternall shame
To prove I never earn'd a poet's name.
But would I be a poet if I might;
To rub my brow three daies, and wake three nights,
And bite my nayles, and scrat my dullard head,
And curse the backward Muses on my bed
About one peevish syllable; which, out-sought,
I take up Thales' joy, save for fore-thought
How it shall please ech ale-knight's censuring eye
And hang'd my head for fear they deeme awry.
Whiles thred-bare Martiall turns his merry note,
To beg of Rufus a cast winter-cote;
Whiles hungry Marot leapeth at a beane,
And dyeth like a starv'd Cappucien:
Go, Ariost, and gape for what may fall
From trencher of a flattring cardinall;
And, if thou gettest but a pedant's fee,
Thy bed, thy board, and coarser liverye,

But would I be a poet if I might,

Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litera coæcuit, atque
Perfectum decies non castigavit ad unguem.

Hor. Ars. Poet. 291. E.

which, out-sought,
I take up Thales' joy, save for fore-thought,
How it shall please ech ale-knight's censuring eye.

Out-sought means discovered.—By Thales' joy the Satirist seems to refer to a saying of Thales, the Milesian, the founder of the Ionic Sect, and the first of the Seven Wise Men of Greece. He boasted that he had to thank his fortune principally for three things—Προτος μη δήσω τος ἑγκόμιος, και ε Ἡρεῖον τετα, οτι ἄνθρωπον τετα, οτι Ἐλλήνη και ε Βαρβαρος. See his Life in Diog. Laert.—Ale-knight means the oracle of the tavern.

Whiles thred-hare Martiall turns his merry note,
To beg of Rufus a cast winter-cote.

Alluding to the 57th Epigram of the Vth Book of Martial. E.

Whiles hungry Marot leapeth at a beane,
And dyeth like a starv'd Cappucien.

Clement Marot, the best French poet of his time. Toward the close of his life he fell into disgrace, as a warm friend to the Reformed Religion; having, as Beza confesses, contracted at the Court of France such loose habits of life, as even Protestantism itself could never correct. E.

Go, Ariost, and gape for what may fall,
The allusion is evidently to Hippolito, Cardinal of Este; to whose court Ariosto's reputation for wit had procured him favourable access. E.
O honor, farre beyond a brazen shrine,
To sit with Tarleton on an ale post's signe 37!
Who had but 38 lived in Augustus' daies,
'Thad beene some honor to be crown'd with bayes:
When Lucan streaked on his marble bed,
To thinke of Cæsar, and great Pompey's deed 39;
Or when Achelaus shav'd his mourning head,
Soone as he heard Stesichorus was dead.
At least, would some good body of the rest
Set a gold-pen on their bay-wreathed crest;
Or would their face in stamped coyne espresse,
As did the Mytelens their poetesse.
Now, as it is, beshrew him if he might,
That would his browes with Cæsar's laurell dight.
Tho' what ay I'd mee I might not well as they
Rake up some for-worne tales 40, that smother'd lay
In chimney corners, smok'd with winter-fires,
To read and rocke asleepe our drouzy sires?
No man his threshold better knowes, than I
Brute's first arrivall and first victory 41;

37 O honor, farre beyond a brazen shrine,
To sit with Tarleton on an ale post's sign!

See the History of Shoreditch, p. 209. Tarleton's Portrait, with a Tabor and Pipe, still serves as a sign to an ale-house in the Borough. E. Tarleton is here praised as a poet, who is commonly considered only as a comedian. Meres, in Wits Tr. f. 286, commends him for his facility in extemporaneous versification. W.

38 — had but—had he but.

39 When Lucan streaked on his marble bed,
To thinke of Cæsar, and great Pompey's deed.

Contentus famâ jaceat Lucanus in hortis
Marmoreis

Juv. Sat. vii. 79. E.

Streaked is restored from the early editions; the Oxford reading stretched: which conveys, indeed, nearly the proper meaning; for to streak, according to Littleton, is to stretch one's self for want of sleep.

40 — for-worne tales.
i.e. tales frequently related before.

41 No man his threshold better knowes, than I
Brute's first arrivall and first victory.

Nota magis nulli domus est sua, quàm mihi lucus
Martis

Juv. Sat. i. 7.

These lines, and those which immediately follow, allude to the popular pieces of our author's day. E.
Saint George’s sorrell, or his crosse of blood;
Arthur’s round bord, or Caledonian wood;
Or holy battels of bold Charlemaine;
What were his knights did Salem’s siege maintaine;
How the mad rivall of fayre Angelice
Was phisick’t from the new-found paradice.
High-stories they, which, with their swelling straine,
Have riven Frontoe’s broad rehearsall-plane.
But, so to fill up bookes, both backe and side,
What needs it? Are there not enow beside?
O age well thriven and well fortunate,
When ech man hath a muse appropriate;
And shee, like to some servile eare-boar’d slave,
Must play and sing when and what he would have!
Would that were all!—small fault in number lies,
Were not the seare from whence it should arise.
But can it be ought but a spurious seede,
That grows so rife in such unlikely speed?
Sith Pontian left his barren wife at home,
And spent two yeares at Venice and at Rome,
Returned, heares his blessing askt of three,
Cries out, O Julian law! adulterie!
Tho’ Labeo reaches right (who can deny?)
The true straynes of Heroicke poesie:
For he can tell how fury reft his sense,
And Phœbus fild him with intelligence:
He can implore the heathen deities
To guide his bold and busy enterprise;

42 Or holy battels of bold Charlemaine.
43 Les Douze Pairs”, or “The Twelve Peers”, of Charlemagne are frequently mentioned in the fictions of Chivalry. See Warton’s Obs. on the Fairy Queen, I. 184. E:
43 What were his knights did Salem’s siege maintaine.
Alluding to Godfrey of Bulloigne, the subject of Tasso’s Jerusalem Delivered. E.
44 How the mad rivall of fayre Angelice
Was phisick’t from the new-found paradice.
Alluding to Orlando, in Ariosto. E.
45 High-stories they, which, with their swelling straine,
Have riven Frontoe’s broad rehearsall-plane.
quantas jaculetur Monychus ornos
Frontonis platani, convulsâque marmora clamant
Semper, et assiduo ruptae lectore columna.

Juv. Sat. i. 11. E.
46 But, so to fill up bookes, both backe and side,
What needs it?
aut summi plena jam margine libri
Scriptus et in tergo necdum finitus Orestes?
Juv. Sat. i. 5. E.
Or filch whole pages at a clap, for need,
From honest Petrarch, clad in English weed;
While big But Oh's! each stanza can begin,
Whose trunke and tayle sluttish and bartlesse bin.
He knows the grace of that new elegance 47,
Which sweet Philisides fetch't of late from France;
That well besee'md his high-stil'd Arcady,
Tho' others marre it with much liberty,
In epithets to joyne two wordes in one
Forsooth, for adjectives cannot stand alone:
As a great poet could of Bacchus say,
That he was Semele-feviori-gena.
Lastly he names the spirit of Astrophell 48:
Now hath not Labeo done wondrous well?
But ere his Muse her weapon leare to weild,
Or dance a sober Pirrhicke in the field 49,
Or marching wade in blood up to the knees,
Her Arma Ærum goes by two degrees.
The shepe-cote first hath bene her nursery,
Where she hath worne her ydle infancy;
And, in hy startups 50, walk't the pastur'd plaines,
To tend her tasked heard that there remaines;
And winded still a pipe of ote or brere,
Striving for wages who the praise shall beare;
As did whilere the homely Carmelite,
Following Virgil, and he Theocrite 51;
Or else hath bene in Venus' chamber traind
To play with Cupid, till shee had attain'd
To comment well upon a beauteous face,
Then was she fitt for a heroicke place.

47 He knows the grace of that new elegance,
§c. §c.
About this time compound epithets were introduced into our poetry. Spencer had been beforehand in complaining of the abuses here noticed. See Teares of the Muses, 553. E.

48 Lastly he names the spirit of Astrophell.
Astrophel was the name by which Spencer distinguished Sir Phillip Sidney; on whom he has left a Pastoral Elegy, under this title.

49 Or dance a sober Pirrhicke in the field.
The Pyrrhic Dance, performed in armour. W.

50 startups—some kind of country furniture for the feet, which I have not been able to trace in the old Dictionaries.

51 As did whilere the homely Carmelite,
Following Virgil, and he Theocrite.
By the homely Carmelite we are, doubtless, to understand Baptista Mantuan, who lived at the close of the xivth and the beginning of the xvth century. E. Whilere means a little time ago. See Note 1, to the "Defiance to Envy".
As wittie Pontan\(^{52}\), in great earnest, saed,
His mistres' breasts were like two weights of lead.
Another thinks her teeth might liken'd bee
To two fayre rankes of pales of yvorie;
To fence in, sure, the wild beast of her tongue,
From eyther going farre, or going wrong:
Her grinders like two chalk-stones in a mill,
Which shall with time and wearing wax as ill
As old Catillae's, which wont every night
Lay up her holy pegs till next day-light,
And with them grinds soft-simpring all the day\(^ {53}\),
When, least her laughter should her gums bewray,
Her hands must hide her mouth if she but smile;
Fayne would she seeme all frixe and frolicke still.
Her forehead fayre is like a brazen hill,
Whose wrinckled furrows, which her age doth breed,
Are dawbed full of Venice chalke for need.
Her eyes like silver saucers, fayre beset:
With shining amber, and with shady jet:
Her lids like Cupid's-bowcase, where he hides
The weapons that doth wound the wanton-eyde.
Her chin like Pindus, or Pernassus hill,
Where down descends th' orflowing stream doth fil\(^ {54}\)
The well of her fayre mouth.—Ech hath his praise.
Who would not but wed poets now a daies!

---

\(^{52}\) *As wittie Pontan* — John Jovianus Pontanus, whose poetry, chiefly hendecasyllabic, was often luxuriantly amorous. See his Works, printed at Hamburgh, 1515.

\(^{53}\) *And with them grinds soft-simpring all the day.*

See Note 22, on Book iv. Sat. 1.

\(^{54}\) *Where down descends th' orflowing stream doth fil—*
The relative is omitted—that doth fill.
IT is not for every one to relish a true and natural Satire: being, of itself; besides the nature and inbred bitterness and tartness of particulars, both hard of conceit and harsh of style; and, therefore, cannot but be unpleasing both to the unskilful and over musical ear: the one being affected with only a shallow and easy matter; the other, with a smooth and current disposition. So that I well foresee, in the timely publication of these my concealed satires, I am set upon the rack of many merciless and peremptory censures; which, since the calmest and most plausible writer is almost fatally subject unto, in the curiosity of these nicer times, how may I hope to be exempted upon the occasion of so busy and stirring a subject? One thinks it mis-beseeming the author; because a poem: another, unlawful in itself; because a satire: a third, harmful to others; for the sharpness: and a fourth, unsatire-like; for the mildness: the learned, too perspicuous; being named with Juvenal, Persius, and the other antient satires: the unlearned, savourless; because too obscure, and obscure because not under their reach. What a monster must he be, that would please all!

Certainly, look what weather it would be, if every almanack should be verified: much-what like poems, if every fancy should be suited. It is not for this kind to desire or hope to please, which naturally should only find pleasure in displeasing: notwithstanding, if the fault-finding with the vices of the time may honestly accord with the good will of the parties, I had as lieve ease myself with a slender apology, as wilfully bear the brunt of causeless anger in my silence.

For Poetry itself, after the so effectual and absolute endeavours of her honoured patrons, either she needed no new defence, or else might well scorn the offer of so impotent and poor a client. Only, for my own part, though were she a more unworthy mistress, I think she might be inoffensively served with the broken messes of our twelve o’clock hours, which homely service she only claimed and found of me, for that short while of my attendance; yet, having thus soon taken my solemn farewell of her, and shaked hands with all her retinue, why should it be an eye-sore unto any, since it can be no loss to myself?

For my Satires themselves, I see two obvious cavils to be answered.

10.
One, concerning the matter: than which, I confess, none can be more open to danger, to envy; since faults loath nothing more than the light, and men love nothing more than their faults: and, therefore, what through the nature of the faults and fault of the persons, it is impossible so violent an appeachment should be quietly brooked. But why should vices be unblamed, for fear of blame? And, if thou mayst spit upon a toad unvenomed, why mayst thou not speak of a vice without danger? Especially so warily as I have endeavoured: who, in the unpartial mention of so many vices, may safely profess to be altogether guiltless in myself to the intention of any guilty person who might be blemished by the likelihood of my conceived application; thereupon choosing rather to mar mine own verse than another’s name: which notwithstanding, if the injurious reader shall wrest to his own spite, and disparaging of others, it is a short answer, “Art thou guilty?” Complain not: thou art not wronged. “Art thou guiltless?” Complain not: thou art not touched.

The other, concerning the manner: wherein, perhaps, too much stooping to the low reach of the vulgar, I shall be thought not to have any whit kindly rought my ancient Roman predecessors, whom, in the want of more late and familiar precedents, I am constrained thus far off to imitate: which thing I can be so willing to grant, that I am further ready to warrant my action therein to any indifferent censure.

First, therefore, I dare boldly avouch, that the English is not altogether so natural to a satire as the Latin: which I do not impute to the nature of the language itself, being so far from disabling it any way, that methinks I durst equal it to the proudest in every respect; but to that which is common to it with all other common languages, Italian, French, German, &c. In their poesies the fettering together the series of the verses, with the bonds of like cadence or desinence of rhyme, which if it be usually abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear: which if any more confidential adversary shall gainsay, I wish no better trial than the translation of one of Persius’s Satires into English; the difficulty and dissonance whereof shall make good my assertion. Besides, the plain experience thereof in the Satires of Ariosto, (save which, and one base French satire, I could never attain the view of any for my direction, and that also might for need serve for an excuse at least) whose chain verse, to which he fettereth himself, as it may well afford a pleasing harmony to the ear, so can it yield nothing but a flashy and loose conceit to the judgment. Whereas, the Roman numbers, tying but one foot to another, offereth a greater freedom of variety, with much more delight to the reader.

Let my second ground be, the well-known daintiness of the

1 The edition of 1599, followed by the Oxford, reads unusually. I have restored the reading of the first edition. Editor.
time: such, that men rather chuse carelessly to lose the sweet of the kernell, than to urge their teeth with breaking the shell wherein it was wrapped: and therefore, since that which is unseen is almost undone, and that is almost unseen which is unconceived, either I would say nothing to be untalked of, or speak with my mouth open that I may be understood.

Thirdly, the end of this pains was a satire; but the end of my satire, a further good: which whether I attain or no, I know not; but let me be plain with hope of profit, rather than purposely obscure only for a bare name's sake.

Notwithstanding, in the expectation of this quarrel, I think my First Satire doth somewhat resemble the sour and crabbed face of Juvenal's: which I, endeavouring in that, did determinately omit in the rest, for these forenamed causes, that so I might have somewhat to stop the mouth of every accuser. The rest to each man's censure: which let be as favourable as so thankless a work can deserve or desire.

2 This Post-script having been published with “The Three Last Bookes, of Byting Satyres,” by the “First Satire” here is to be understood the First of the Fourth Book. Editor.
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Abandon</td>
<td>To remove, to banish.</td>
</tr>
<tr>
<td>Aberration</td>
<td>A wandering.</td>
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<tr>
<td>Abide</td>
<td>To await.</td>
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<tr>
<td>Abilatation</td>
<td>Ability.</td>
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<tr>
<td>Ablative</td>
<td>To differ, to deviate.</td>
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<tr>
<td>Abolition</td>
<td>For removal, taking away.</td>
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<tr>
<td>Abortion</td>
<td>Abortion.</td>
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<tr>
<td>Abstention</td>
<td>The act of withholding or keeping off.</td>
</tr>
<tr>
<td>Accension</td>
<td>Kindling, enflaming, flame.</td>
</tr>
<tr>
<td>Acclaim</td>
<td>To applaud.</td>
</tr>
<tr>
<td>Accumbent</td>
<td>One who lies or sits at meals.</td>
</tr>
<tr>
<td>Acknowledgment</td>
<td>The session of an assembly.</td>
</tr>
<tr>
<td>Addition</td>
<td>An addition.</td>
</tr>
<tr>
<td>Addiaphorist</td>
<td>One who is neutral or indifferent.</td>
</tr>
<tr>
<td>Adiaphorous</td>
<td>Neutral, indifferent.</td>
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<tr>
<td>Adjective</td>
<td>An addition.</td>
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<tr>
<td>Addictitious</td>
<td>Assumed, counterfeit.</td>
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<tr>
<td>Adulterine</td>
<td>Polluted, not genuine.</td>
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<tr>
<td>Advertisement</td>
<td>Information.</td>
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<td>Affirmation</td>
<td>To affirm.</td>
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<td>Affection</td>
<td>Design.</td>
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<tr>
<td>Afflatus</td>
<td>Relating to the affections, longing.</td>
</tr>
<tr>
<td>Affeign</td>
<td>To pretend, to imagine.</td>
</tr>
<tr>
<td>Agnition</td>
<td>Acknowledgment.</td>
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<tr>
<td>Aglai</td>
<td>Honourable persons.</td>
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<tr>
<td>Aitiology</td>
<td>Causes, use.</td>
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<td>Allocution</td>
<td>Allocution.</td>
</tr>
<tr>
<td>Allocutious</td>
<td>Assumed, counterfeit.</td>
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<tr>
<td>Amazement</td>
<td>To amaze.</td>
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<tr>
<td>Amate</td>
<td>To subdue, to humble.</td>
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<tr>
<td>Ambient</td>
<td>Surrounding.</td>
</tr>
<tr>
<td>Ambients</td>
<td>Persons surrounding.</td>
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<tr>
<td>Ambulatory</td>
<td>A walking-place.</td>
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<tr>
<td>Amotion</td>
<td>Putting away.</td>
</tr>
<tr>
<td>Amphibolies</td>
<td>Ambiguities.</td>
</tr>
<tr>
<td>Amplification</td>
<td>Embracing.</td>
</tr>
<tr>
<td>Ampliate</td>
<td>To extend, to enlarge.</td>
</tr>
<tr>
<td>Amebocyte</td>
<td>A hermit.</td>
</tr>
<tr>
<td>Angariation</td>
<td>A pressing or forcing of another to an action.</td>
</tr>
<tr>
<td>Angelica</td>
<td>A herb.</td>
</tr>
<tr>
<td>Anointing</td>
<td>The act of anointing with oil.</td>
</tr>
<tr>
<td>Anomaly</td>
<td>Transgression of the law.</td>
</tr>
<tr>
<td>Antelican</td>
<td>Before daylight, early.</td>
</tr>
<tr>
<td>Antevert</td>
<td>To prevent.</td>
</tr>
<tr>
<td>Anthropology</td>
<td>A figure whereby human passions are attributed to God.</td>
</tr>
<tr>
<td>Antichthones</td>
<td>Antipodes, men living on the opposite side of the earth.</td>
</tr>
<tr>
<td>Antiperistasis</td>
<td>When heat or cold is rendered more intense by being beset with its contrary.</td>
</tr>
<tr>
<td>Antonomasy</td>
<td>A figure, by which an appellative is substituted for a proper name.</td>
</tr>
<tr>
<td>Apaid</td>
<td>Dealt with, satisfied, rewarded.</td>
</tr>
<tr>
<td>Apertion</td>
<td>Opening.</td>
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<tr>
<td>Apostate</td>
<td>To apostatize.</td>
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<tr>
<td>Apostating</td>
<td>Apostatizing.</td>
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<tr>
<td>Apotactical</td>
<td>Disorderly.</td>
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<tr>
<td>Appay</td>
<td>To discharge, to satisfy.</td>
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<tr>
<td>Appellation</td>
<td>Longing, desire.</td>
</tr>
<tr>
<td>Appose</td>
<td>To question, to puzzle.</td>
</tr>
<tr>
<td>Apprecation</td>
<td>Prayer.</td>
</tr>
<tr>
<td>Apprecatory</td>
<td>Praying, of the nature of prayer.</td>
</tr>
<tr>
<td>Apprehensive</td>
<td>Ready to conceive.</td>
</tr>
<tr>
<td>Apprise</td>
<td>To appraise, to value.</td>
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<tr>
<td>Approval</td>
<td>Evidence, approbation.</td>
</tr>
<tr>
<td>Approximation</td>
<td>Near approach.</td>
</tr>
<tr>
<td>Arbitrable</td>
<td>Decided, determined.</td>
</tr>
<tr>
<td>Aread</td>
<td>To guess.</td>
</tr>
<tr>
<td>Aretinisms</td>
<td>Impurities: so named from Peter Aretine.</td>
</tr>
<tr>
<td>Argument</td>
<td>Reasoning.</td>
</tr>
<tr>
<td>Arrectary</td>
<td>The upright beam of the cross, as far as the transverse.</td>
</tr>
<tr>
<td>Arreption</td>
<td>Snatching away.</td>
</tr>
<tr>
<td>Artolatry</td>
<td>Bread-worship.</td>
</tr>
<tr>
<td>Aspectable</td>
<td>Capable of being seen.</td>
</tr>
<tr>
<td>Asperssion</td>
<td>Sprinkling.</td>
</tr>
<tr>
<td>Assassinates</td>
<td>Assassinations.</td>
</tr>
<tr>
<td>Assay</td>
<td>To state, to satisfy.</td>
</tr>
<tr>
<td>Assurance</td>
<td>Assurance, security.</td>
</tr>
<tr>
<td>Assecuration</td>
<td>The act of rendering secure.</td>
</tr>
<tr>
<td>Assentation</td>
<td>Flattery.</td>
</tr>
<tr>
<td>Assoil</td>
<td>To answer.</td>
</tr>
<tr>
<td>Assume</td>
<td>To take up.</td>
</tr>
<tr>
<td>Astipulate</td>
<td>To agree, to vouch.</td>
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<tr>
<td>Astipulation</td>
<td>Testimony.</td>
</tr>
<tr>
<td>Astonied</td>
<td>Astonished, confounded.</td>
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<tr>
<td>Astructive</td>
<td>Opposed to destructive.</td>
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<tr>
<td>Glossary Item</td>
<td>Dictionary Definition</td>
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<td>---------------</td>
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<tr>
<td>Ataxy</td>
<td>Disorder</td>
</tr>
<tr>
<td>Atoned</td>
<td>At peace</td>
</tr>
<tr>
<td>Atonement</td>
<td>Reconciliation</td>
</tr>
<tr>
<td>Atropy</td>
<td>A want of due nourishment, languor.</td>
</tr>
<tr>
<td>Attrition</td>
<td>A slighter sorrow for sin.</td>
</tr>
<tr>
<td>Attach</td>
<td>To arrest.</td>
</tr>
<tr>
<td>Avoid</td>
<td>To render void, to prevent.</td>
</tr>
<tr>
<td>Avoidance</td>
<td>Absence.</td>
</tr>
<tr>
<td>Bark</td>
<td>To refuse.</td>
</tr>
<tr>
<td>Bandog</td>
<td>A dog chained.</td>
</tr>
<tr>
<td>Barking</td>
<td>Being barked at.</td>
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<tr>
<td>Barretor</td>
<td>A wrangler.</td>
</tr>
<tr>
<td>Bay-windows</td>
<td>Brown-windows.</td>
</tr>
<tr>
<td>Beat</td>
<td>To determine.</td>
</tr>
<tr>
<td>Bedumb</td>
<td>To render dumb.</td>
</tr>
<tr>
<td>Begun</td>
<td>Pledged in drinking.</td>
</tr>
<tr>
<td>Behoof</td>
<td>Advantage.</td>
</tr>
<tr>
<td>Beleague</td>
<td>To combine.</td>
</tr>
<tr>
<td>Belegur</td>
<td>To besiege.</td>
</tr>
<tr>
<td>BeLike</td>
<td>Probably.</td>
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<tr>
<td>Beline</td>
<td>To besmear.</td>
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<tr>
<td>Belking</td>
<td>Lurking.</td>
</tr>
<tr>
<td>Benefacture</td>
<td>Doing good.</td>
</tr>
<tr>
<td>Beslavé</td>
<td>To enslave.</td>
</tr>
<tr>
<td>Bestead</td>
<td>To befriend, to serve, to treat.</td>
</tr>
<tr>
<td>Bevy</td>
<td>A brood, a company.</td>
</tr>
<tr>
<td>Bigger</td>
<td>A cap or coif.</td>
</tr>
<tr>
<td>Blank</td>
<td>To disappoint, to damp, to refute.</td>
</tr>
<tr>
<td>Bloughty</td>
<td>Blovated, huge.</td>
</tr>
<tr>
<td>Burt</td>
<td>To blab, to speak inconsiderately.</td>
</tr>
<tr>
<td>Bolt</td>
<td>To sift.</td>
</tr>
<tr>
<td>Boot</td>
<td>To benefit.</td>
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<tr>
<td>Bouliny</td>
<td>A disease in which the patient eats like an ox.</td>
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<tr>
<td>Routefeux</td>
<td>Sowers of strife or sedition.</td>
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<tr>
<td>Bouzing</td>
<td>Topping, drinking lavishly.</td>
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<tr>
<td>Brabble</td>
<td>To clamour; a clamour.</td>
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<tr>
<td>Brabbling</td>
<td>Glamourising.</td>
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<tr>
<td>Bran</td>
<td>A class.</td>
</tr>
<tr>
<td>Brewess</td>
<td>Bread sopped in broth.</td>
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<tr>
<td>Burgen</td>
<td>To spring forth, or bud.</td>
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<tr>
<td>Burse</td>
<td>An exchange, a market-place.</td>
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<tr>
<td>Byss</td>
<td>Fine linen.</td>
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<tr>
<td>Capernaatical</td>
<td>A carnal interpretation of the eating of Christ's body.</td>
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<tr>
<td>Captation</td>
<td>The practice of catching favour.</td>
</tr>
<tr>
<td>Career</td>
<td>To run at full speed.</td>
</tr>
<tr>
<td>Cark</td>
<td>To be careful or anxious.</td>
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<tr>
<td>Carle</td>
<td>A clown, a charle.</td>
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<tr>
<td>Cassation</td>
<td>The act of making null and void.</td>
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<tr>
<td>Catabaptist</td>
<td>An impugner of infant-baptism.</td>
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<tr>
<td>Catachrestically</td>
<td>In a remote or abused sense.</td>
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<tr>
<td>Cautelous</td>
<td>Cautious.</td>
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<tr>
<td>Celature</td>
<td>The art of engraving or cutting in metals.</td>
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<tr>
<td>Celebrious</td>
<td>Famous, renowned.</td>
</tr>
<tr>
<td>Celibate</td>
<td>Single state.</td>
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<tr>
<td>Censing</td>
<td>Perfuming with censers.</td>
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<tr>
<td>Cension</td>
<td>A census, taxation.</td>
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<tr>
<td>Censure</td>
<td>Judgment; to judge, to determine.</td>
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<tr>
<td>Champertous</td>
<td>Confederated in a quarrel.</td>
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<tr>
<td>Champerty</td>
<td>or Champertie—Confederacy in casks.</td>
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<tr>
<td>Chicane</td>
<td>Work.</td>
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<tr>
<td>Chary</td>
<td>Careful.</td>
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<tr>
<td>Chilast</td>
<td>They who expect the personal reign of Christ for a thousand years on earth.</td>
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<tr>
<td>Chronography</td>
<td>The time of an event.</td>
</tr>
<tr>
<td>Circulation</td>
<td>Going round or about.</td>
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<tr>
<td>Circumduction</td>
<td>A leading about.</td>
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<tr>
<td>Claw</td>
<td>To tickle, or flatter.</td>
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<tr>
<td>Clerkly</td>
<td>Scholar-like.</td>
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<tr>
<td>Clientage</td>
<td>In the condition of clients or dependants.</td>
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<tr>
<td>Clientele</td>
<td>The condition of clients or dependants.</td>
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<tr>
<td>Climacterical</td>
<td>Critical age.</td>
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<tr>
<td>Cloddar</td>
<td>To clot together.</td>
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<tr>
<td>Coaction</td>
<td>Force, authority.</td>
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<tr>
<td>Coarctation</td>
<td>Confinement, restraint.</td>
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<tr>
<td>Coarcted</td>
<td>Conflined, restrained.</td>
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<tr>
<td>Cocker</td>
<td>To pamper.</td>
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<tr>
<td>Coctaneous</td>
<td>Being of the same age or time.</td>
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<tr>
<td>Cogged</td>
<td>Pretended.</td>
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<tr>
<td>Coggling</td>
<td>Pretending.</td>
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<tr>
<td>Cognition</td>
<td>Relationship.</td>
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<tr>
<td>Cognizance</td>
<td>A crest, token.</td>
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<tr>
<td>Cognoscible</td>
<td>Capable of being known.</td>
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<tr>
<td>Cohortation</td>
<td>An exhortation.</td>
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<tr>
<td>Coin</td>
<td>Tumult, hurry, confusion.</td>
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<tr>
<td>Collection</td>
<td>An inference.</td>
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<tr>
<td>Collogue</td>
<td>Fawning, cringing.</td>
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<tr>
<td>Colluding</td>
<td>Deceiving.</td>
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<tr>
<td>Collybists</td>
<td>Money-changers, Bakers.</td>
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<tr>
<td>Commensals</td>
<td>Fellowship at table.</td>
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<tr>
<td>Commensations</td>
<td>Revelings, junketings, particularly after supper.</td>
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<tr>
<td>Compellation</td>
<td>An address.</td>
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<tr>
<td>Compete</td>
<td>To equal.</td>
</tr>
<tr>
<td>Competition</td>
<td>Entering into competi- tion.</td>
</tr>
<tr>
<td>Complie</td>
<td>An accomplice.</td>
</tr>
<tr>
<td>Complotting</td>
<td>Plotting together.</td>
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<tr>
<td>Compost</td>
<td>To manure.</td>
</tr>
<tr>
<td>Comprehensor</td>
<td>He who has obtained.</td>
</tr>
<tr>
<td>Compurgator</td>
<td>He who vouches for others.</td>
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<tr>
<td>Conceive</td>
<td>To imagine.</td>
</tr>
<tr>
<td>Concertation</td>
<td>A contest.</td>
</tr>
<tr>
<td>Concorporate</td>
<td>To unite with.</td>
</tr>
<tr>
<td>Concredit</td>
<td>To enthrust.</td>
</tr>
<tr>
<td>Concussion</td>
<td>A concussion.</td>
</tr>
<tr>
<td>Condescendent</td>
<td>Permission, acquiescence.</td>
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<tr>
<td>Conduction</td>
<td>Leading.</td>
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<tr>
<td>Congestion</td>
<td>Heaping together.</td>
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<tr>
<td>Connivancy</td>
<td>Winking at.</td>
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<tr>
<td>Confer to</td>
<td>To agree to.</td>
</tr>
<tr>
<td>Conquisition</td>
<td>Bringing together.</td>
</tr>
<tr>
<td>Consecutaries</td>
<td>Inferences, consequences.</td>
</tr>
<tr>
<td>Conserve</td>
<td>To preserve.</td>
</tr>
<tr>
<td>Considerable</td>
<td>To be considered.</td>
</tr>
<tr>
<td>Consign</td>
<td>To enthrust, to hand down.</td>
</tr>
</tbody>
</table>
GLOSSARY.

Consignation—Sealing, signing.
Conspersion—Sprinkling.
Conspiration—Union.
Conspurcation—Defilement.
Constupi—Deflowering, violation.
Contaction—Touch.
Contesseration—A leaguing between strangers.
Contest—A fellow-witness.
Contestation—Combined witnessing.
Contiguation—A frame, &c. of beams or boards.
Contra-yerva—A species of birthwort, growing in Jamaica.
Contruth—To agree in testimony.
Convant—To summon, to convene.
Convict—To prove.
Conviction—A reproof of others.
Convince—To prove, refute, shew.
Cope—A priest’s cloak or hood.
Corporals—The communion cloths used in the Romish Church.
Correlation—Reciprocal relation.
Correption—Reprouction.
Corrival—A rival.
Corriviality—Rivalship.
Counterfeiting—Counterfeiting.
Cruciation—Torment.
Cruze—To crush.
Cynosure—The north-star, what attracts the eye.

Daghes-point—The point of a leather latchet.
Damage faisant—Doing injury.
Darklings—Being in the dark.
Dative—Giving.
Day—Time.
Day—Used in the sense of Judgment: a Greekism; the Greek word for Judgment being ἡμέρα, a day.
Deal—Quantity, portion.
Debellation—Subduing by war, warring against.
Decertation—A dispute.
Decline—To draw, to bend.
Decursion—The act of running or running down.
Deduce—To withdraw, to branch from, to derive.
Defalk—To fail in.
Defatigation—Wearness.
Defeazance—Aannulling.
Defer—To withhold.
Degustation—Taste.
Dejected—Afflicted, overthrown, humbled.
Dejectedness—Humble condition.
Dejection—Humiliation.
Dejeration—A solemn oath.
Delation—An accusation.
Delator—An accuser.
Delatory—Accusing.
Dectation—Delight.
Demandate—To entreat, to enjoin.
Demerit—To confer obligations.
Demigration—Removing from place to place.

Denotation—A mark, token.
Denude—To make naked.
Decoordination—Disorder.
Dekloration—Lamentation.
Deprehension—Detection.
Derive—To direct.
Design—To point out.
Destitution—A state of want.
Determine—To finish.
Detestation—Wishing; a witnessing to the contrary.
Dretect—To refuse, or decline.
Drectation—The act of refusing or declining.
Detrosion—The act of thrusting down.
Devolution—The act of devolving.
Dichotomize—To divide into two parts.
Diet—A class, society, taste.
Dietetical—Relating to diet or food.
Dilaniation—Tearing in pieces.
Dilater—A diffuser.
Dilation—Delay.
Dilatory—Deferring to a long period.
Dimication—Contention.
Dimitted—Dismissed.
Dint—A stroke.
Dismemberment—Dissolution.
Disforcement or Disreption—Plundering.
Disappointment—Disappointment.
Disagreeable—Unsuitable.
Discern—To cause to differ, to distinguish.
Disercion—A division, rent.
Discussion—Departure.
Disclamation—Being disclaimed, the act of disclaiming.
Discruciate—To torment.
Discuss—To dismiss.
Disdoubt—To doubt.
Disherson—Disinheriting.
Disjunct—Making opposition or separation.
Disparition—Disappearing.
Disperse—To make known.
Disport—Sport.
Disrespective—Careless.
Disruption—Breaking asunder.
Disseised—Dispossessed.
Dissolute—Loose in meaning.
Dissolution—Melting.
Disterminate—To place at a distance.
Distract—To divide.
Distrail—Distracted.
Disvaluation—Disesteem.
Diswoft—To bring to disuse.
Ditation—Enriching.
Dition—Rule, dominion.
Dittany—the herb garden-ginger.
Diversion—Turning away.
Divestiture—the act of stripping.
Divident—Distinct.
Divinatory—Predictive.
Divulgation—Making known.
Division—Plucking off or away.
Divulsive—Tearing away.
Dole—A Gift.
GLOSSARY.

Dormition—Sleep.
Dorser, or Torture—A dormitory, chamber.
Dotation—Endowment.
Dry-fats—Large wooden vessels.
Dullard—A stupid person.
Dump—A melancholy piece.

Each where—Every where.
Edition—The act of publication.
Effectually—Feelingly.
Eff some—Quickly.
Egestion—The act of discharging food.
Eululation—Lamentation.
Eke—To spin out.
Elimination—Turning out of doors.
Eluciation—Removal to a distance.
Elutration—Deliverance.
Elusion—Artifice, evasion.
Embace—To degrade.
Embass—To enclose.
Emergent—Naturally arising.
Emissitious—Prying.
Enfeoff—To invest, to put into possession.
Elive—To make alive, to animate.
Enter—To give entrance to.
Enter—To make to stir.
Entitative—An abstraction of all circumstances from the thing considered.

Epiphonema—Exclamation.
Eremitel—A hermit.
Eremitical, or Eremithist—Retired.
Erratical—Wandering, irregular.
Ereption—Snatching away.
Escheat—A forfeiture; to forfeit.
Estate—To put into possession.
Ethnic—A heathen, heathenish.
Euge! Well done!
Eutax—Good order.
Evacuate—To make void.
Evasion from—Escape.
Evict—To prove.
Eviction—Proof.
Evince—To prove, to convict.
Evirate—To castrate.
Eviter—Immortal, eternal.
Eviternally—Eternally.
Eviternity—Eternity.
Evolution—Act of flying out.
Exauthority—The act of dismission or degradation.
Excaecation—Blinding.
Exception—A withdrawing.
Excision—Cutting off.
Excursion—The act of shaking off.
Executidion—One who believes that true faith may he lost.
Exigent—Extremity, necessity.
Examination—An emptying out, privation.
Exotical—Foreign.
Expect—To wait.
Experiment—Proof, experience, instance; to try, to prove.
Expilate—To plunder.
Expiation—Plundering.

Exploiation—Stripping.
Exprobation—Reproof, censure.
Expiator—To take by storm, to conquer.
Expuration—Purification.
Exquisite—Entire, perfect, accurate.
Exquisitely—Accurately.
Exhibition—The act of hissing.
Exsiccation—Drought, drying up.
Extramission—Discharging.
Exudation—An overflow.

Face bread—The shew-bread.
Facile—Easy, candid.
Fail—Causing to fail.
Fainten—To cause to faint.
Family—A sect called the Family of Love.
Famoused—Rendered famous.
Fardel—Bundle, heap, baggage.
Farding—Painting.
Fault—To blame.
Faulted—To be faulty.
Favor—A favourer, a protector.
Feody—One who holds under another.
Feoff—To invest with possession or right.
Feriation—Keeping holiday.
Ferity—Wildness.
Fetch—A stratagem, artifice.
Fetch about—To go about.
Firmitude—Firmness.
Fecility—Fithinness.
Feneration—Lending on interest.
Fond—Foolish.
Fondly—Foolishly.
Fondness—Folly.
Fontinel—An issue.
For—On account of.
Foregone—Lost, given up.
Forelay—To anticipate, withhold, prevent.
Foreslowing—Delaying, hindering.
Foyning—Feigning to strike.
Free-denizen—To make free, to invest with citizenship.
Frequence—Concourse, assembly, intercourse.
Fruiten—To fructify.
Frum—A jeer, taunt.

Gage—To engage.
Gainstand—To oppose.
Galliard—A lively dance.
Gallinaufry—A strange medley.
Garish—Shewy, gaudy.
Garishly—Shewily, gaudily.
Garishness—Shewiness, gaudiness.
Gaudy—Joyous.
Gazul—See Suhit.
Gession—Rare, wonderful.
Geniculation—Bending the knee.
Gimmer—Movement, machinery.
Gird—A twitch, pang.
Give—To misgive.
Glaive—To flatten, to wheedle.
Glibbed—Rendered glit.
Gloration—Boasting.
Go—To be.
GLOSSARY.

Good-cheap—At a small expence.
Gooded—Rendered good.
Grains—Branches.
Gramercy—An interjection denoting surprize or pleasure.
Gratulate—To congratulate.
Gratuation—Congratulation.
Grevetn—To aggravate.
Gregary—Ordinary, common.
Gripple—Gripping.
Gripple-minded—Disposed to extortion.
Griplessness—Gripping, oppression.
Groundsel—Timber that is next the ground.
Guard—An ornament, to ornament.
Guiltiness—Consciousness.
Guilty—Conscious, productive.
Gullery—Imposture, knavery.
Gustation—Taste.
Gymnic—Gymnastic, relating to strong exercises.
Gyre—A circle; to cause to move in a circle.

Habilitation—Communication, qualification.
Handsel—Earnest, first-fruits, first use.
Harboreous—Sheltering, protecting.
Headily—Headlong.
Headsman—A beheader.
Healthists—Drinkers of healths.
Hearten—To encourage.
Hemorrhallis—The Day-Lily.
Henchman—A page, attendant.
Heremites—Hermits.
Hernshaw—A place where herons breed.
Hesternal—Of yesterday.
Heterarchy—The government of another.
Hold—To continue.
Holocausts—Burnt-offerings.
Homonymy—Equivocal nature.
Honorifice—Honour.
Honest—To make to appear honest.
Hospital—Hospitalable.
Humanity—Human nature.
Husband—An economist.

Illation—Inference.
Ilimitation—A want of exact limits.
Imagine—Supposing.
Immanity—Bararity.
Immacessible—Unfading.
Immacessibly—Unfadingly.
Imminent—Impending.
Immission—Sending.
Immutation—Change.
Imp—A shoot; to graft, to connect in affinity.
Impeccancy—Infallibility.
Impeditive—Obstructive.
Impetration—An obtaining by request.
Impetatory or Impetative—Such as would obtain.
Imploitation—Entreaty.
Importune—Importunate.
Impreparation—Want of preparation.
Impress—Device, emblem.

Imprevalency—Incacity of prevailing.
Improve—to aggravate.
Impound—To provide for.
Impugn—To attack, oppose, disprove.
Impugnation—Attack.
Impuration—Defilement.
Impure—To defile.
Imputted—Accounted, thought of.
Imagination—Life within.
Incend—To enflame.
Inchoate—Begun, to begin.
Inchostly—Respecting the beginning.
Inchation—Beginning.
Incident—Incidental.
Incident into—Belonging to.
Inclamation—Declarations, exclamations.
Incogitancy—Want of thought.
Incomposibility—Incompatibility with something.
Inconsolately—Inconsolably.
Increpation—Blame, reproof.
Incus—To run.
Incurious—Indifferent, careless.
Incuriousness—Freedom from niceness.
Incurrence—Entrance.
Incurvation—Bending.
Indent—To covenant.
Indict—To appoint.
Indiction—Assembling, appointment.
Indign—Unbecoming, contemptuous.
Indignly—Unbecomingly, contemptuously.
Indubitate—Undoubted.
Induce—To lead to.
Induction—Leading in.
Induration—Hardness.
Ineffectible—Incomprehensible, or unspeakable.
Inerrable—Incappable of erring.
Inexistence—Existence within.
Infectible—Capable of being infected.
Inform—to animate.
Inform'd—Unformed.
Infuse—To pour in.
Ingerinate—To redouble, to repeat.
Ingenious—Ingenuous.
Ingenuity—Ingenuousness.
Inurgitation—Swallowing greedily.
In hand with—Treating of.
Inhation—A gaping after, or longing for.
Inhibit—to prohibit.
Inhibition—Prohibition.
Inued—Gathered in.
Inoperation—Internal operation.
Insensate—Senseless, enraged, mad.
Insensateness—Insensibility.
Insition—Engraving.
Insist in—to concine to.
Instance—Earnestness.
Instantancy—Instantaneous, momentary.
Instantly—Earnestly.
Instinct—Instigation.
Insultation—Mockery.
Intellective—Relating to the understanding.
Intelligences—Intelligences.
Intend—to relate to understanding.
Intend—to render intense, to stretch, to encrease.
Intended—Eager.
Interenerate—To make tender.
Intensive—Intense.
Intention—A menacing, as with the hand, &c.
Intention—Eagerness, fixedness, intensity.
Intercession—Cutting up.
Inter-commoning—Feeding at the same table.
Interminate—To threaten.
Intermination—Injunction.
Interpellation—A summons, interruption.
Insert—to insert between.
Interspersed—Scattering here and there.
Intercrinen—Breathing-times, intervals.
Intervenient—Intervening.
Intreat—To treat.
Intricated—Perplexed.
Intromitting—Letting in, admitting.
Intuition—Observation, regard, sight, perception.
Irrepentance—Incapacity of repenting.
Irresoluble—That cannot obtain ease.
Iteration—Repetition.

Jactation—Boasting.
Jubilation—Exultation.
Just—Appointed, orderly, entire, exact.
Justicer—An administrator of justice.
Justiciaries—Self-justifiers.

Kail—Broth.
Kern—An Irish boar or soldier.
Killing—Being killed.

Lancinate—To cut, to tear.
Lapidation—Stoning.
Largition—The act of giving.
Lash—to move with a sudden spring or jerk.
Latch—to catch, to receive.
Latrealical—Belonging to worship.
Laver, or lavcr—to turn often in a course.
Lay—to contrive; a wager.
Lazarly—Afflicted with filthy diseases.
Leaguer—A messenger, ambassador, seige.
Leasing—Falsehood.
Leige-man—A faithful subject.
Leiger—An ambassador.
Leman—A harlot.
Let—to hinder; hindrance.
Lewd—Wicked.
Lightly—Commonly, easily.
Lime—to smear.
Lime-fingered—Thievish.
Liquorous, or likorous—Dainty, curious.
List—to incline; inclination.
Litigious—Controverted, subject to controversy.
Livery and seizin—Giving and taking possession.
Loathly—Loathsome.
Lock—A place.

Longanimity—Long forbearance, long enduring.
Longsome—Tiresome.
Loose—The end, issue.
Lunets—Blinds for the eyes, Satellites.
Luxation—Disjointing.
Lycanthropy—A kind of madness, in which men have the qualities of wild beasts.

Maceration—Wasting.
Make-halt—A maker or promoter of mischief.
Maleficiation—Injury.
Mal-gre—Maugre, in spite of.
Malice—to behave maliciously, to bear malice to.
Mammock—A shapeless piece, a fragment.
Manicipate—to enslave.
Manuduction—Eating.
Mannishness—Masculine character.
Manuary—A workman; performed by the hand.
Manuduction—Guidance by the hand.
Manumission—Releasing.
Maravedi—A small Spanish copper-coin.
Marian Times—The times of Queen Mary Ist.
Marish—Marshy.
Mart—to sell.
Marting—Selling.
Mask—to confound.
Ma-t—The fruit of the beech-tree.
Masterly—Imperiously, proudly.
Mate—to subdue.
Mathe—Mowing.
Maturation—Ripening, maturity.
Maumet—a puppet, a figure dressed up.
Mavis—The thrush.
Maze—to confound.
Median—Middle.
Meiny—Retinue, family.
Melifority—that which is better.
Memorative—Adapted to assist the memory.
Menage—Horsemanship.
Mere, or Meare—a boundary.
Merit—to deserve at another's hand.
Mesline—Mixed, mixture.
Metonymically—the putting of one word for another.
Metuad—a wand to measure with.
Michaelmas flaws—The bad weather common at the autumnal equinox.
Millenaries, Millenarians—See Chiliasts.
Minatory—Threatening.
Misacception—Taking in a wrong sense.
Miscelaine—Mixed, confused.
Misprision—Contempt, mistake, oversight.
Mis-relate—to refer improperly.
Miswonting—Disuse.
Monomachy—Single combat.
Moonets—Satellites.
Morphew—a white scurf; to scurf.
Most-what—Usually, for the most part.
Most-where—in most places.
Mot—Motto.
GLOSSARY.

Motivation—A commotion.
Much-what—Nearly.
Mure—To wall, to immure.
Mutation—A change.

Name—Respect, account.
Napery—Linen.
Necotian Incense—Tobacco.
Nep—Mint.
Nescience—Ignorance.
Nouce—Occasion.
Noursled—Nursed.
Nundination—An open and scandalous sale of justice.

Obdurnition—Sleeping, going to rest.
Obdurration, Obdureness—Hardness.
Obdure—To harden.
Obedible—That can be preyed upon.
Obfirm—To confirm, to settle.
Object—To offer.
Obliation—Barking.
Oblivious—Capable of being forgotten.
Obserication—Entreaty.
Obsecratory—Suppliatory.
Obstetrication—Office of a midwife.
Obssigitation—Sealing or confirmation.
Obstination—Making obstinate.
Obestation—Entreaty.
Obtortion—Distortion.
Obturation—Smearing or closing up.
Occacation—Blinding.
Occurrent—Occurring, occurrence.
Offuscation—Obfuscation.
Ominate—To forebode.
Onwards—in advance, in anticipation.
Ope-tide—See p. 298, note 5, and the Erata, in this volume.
Opocrisy—Toil, labour.
Oppugn—To oppose.
Oppugnation—Opposition, attack.
Orbation—Depivation.
Orbity—Want of children.
Ordalian—Ordeal.
Ordinate—To direct; regular, methodical.
Ordinately—Regularly.
Orts—Fragments.
Ostended—Discovered itself.
Ostension—Shewing.
Otherwise—One way, another way.
Out—to dispossess.
Overlash—to exceed.
Overlay—to oppress by weight.
Overliness—Pride, overbearing.
Overly—Proud, overbearing.
Overture—Aperture.
Over-wee—the think too highly of.

Pact—Covenant; agreement.
Paium—A Pagan.
Painful—Laborious.
Painfully—Laboriously.
Pandarisms—Pretences, or occasions.
Parametical—Exhortatory, persuasive.
Paralogism—False or bad reasoning.
Paronomasy—A play upon words.
Parasiteism—Flattery.

Parasitical—Flattering.
Parcel-sainted— Imperfectly sanctified, or separated into small and distant bodies.
Parietings—Repairing walls.
Paris-Garden, a place of low amusement, formerly situated in the Borough.
Parle—Conference.
Parture—Separation.
Pasch—Easter.
Pasquin—A lampoon.
Pass—to make account of.
Patent—Open.
Paternity—The relation of a father.
Patrocination—Defence, support, protection.
Patter—to make a noise like hail.
Peccant—Corrupt, faulty.
Pectoral—A breast-plate.
Pedagogy—Discipline, institution.
Pelting—Pitiful, pastr.
Peragration—The act of passing over or about.
Pererration—Wandering about.
Perfunctorily—Negligently.
Perition—Loss.
Permeation—Passing or piercing through.
Persistance—Perseverance, stedfastness.
Petard—An engine for blowing up places.
Petulency—Wantonness, mischeivousness.
Phrontisteries—Monasteries.
Placal—Atrocious.
Pill—to roh, to peel.
Piscation—Fishing.
Pisht at—Despised.
Pitch-brand—Mark of infauny.
Plaining—Making plain or smooth.
Plaint—Complaint.
Pleasance—Pleasure.
Plerophory—Fulness.
Pleuritical—Belonging to a pleurisy, or inflammation of the lungs.
Plight—to pledge, to engage.
Point—to appoint.
Poise—Weight.
Pole—Head.
Poll—to strip, to exact.
Polling—Stripping, exaction.
Polycoyrany—The government by many.
Ponderation—Weight.
Portage—Carrying.
Portuise—A brevari, or Romish priest’s office-book.
Postiller—one who writes glosses.
Posy—Motto.
Potential—in possibility of existence.
Precious—Anticipating, aware.
Prankingly—Flauntingly.
Preception—Command.
Precocity—Too early ripeness.
Preconization—the act of warning or announcing.
Predication—an affirmation, a declaration.
Prefer—to advance.
Pregravate—to clog heavily.
Prejudicate—Prejudiced.
Prepensed—Preconceived.
GLOSSARY.

Prepossess—To possess beforehand.
Presevation—Perception beforehand.
Presiduiaries—Guards.
Pressive—Urgent.
Preterition—Passing by.
Prevent—To precede, to anticipate, to fortify.
Prevention—Anticipation.
Prevision—Foresight.
Prime Stole—Best robe.
Primere—Principal.
Primogenous—Original.
Prociviety—Tendency to evil.
Prodigence—Prodigality.
Prodiction—Treachery, deceitfulness.
Promerit—To lay under obligation, to merit.
Promove—To advance, to promote.
Promoting—Promoting.
Prophylactical—Preventive of disease.
Proper—Peculiar.
Prositcies—Possessions.
Propriety—Exclusive right.
Propugnations—Defence, support.
Propulsion—Repelling.
Proritation—The act of inciting or alluring.
Prosopopoeia—A personification.
Provenues—Productions.
Puissance—Younger, inferior.
Puissance—Strength, value.
Pursuivant—A pursuer, an officer of justice.
Pute—Perfectly pure.
Puttock—The buzzard.
Quail—To daunt.
Quarrelled—Quarrelled with.
Quarry—To prey upon.
Queen—A strumpet, a worthless woman.
Quesey—Squamish.
Querimony—A complaint.
Questman—A stater of lawsuits, inquirer, officer.
Questuary—One studious of profit.
Quick—Living.
Quintessential—Consisting of the quintessence.
Quiritation—Complaining.
Quodlibetical—Subtle.
Quotidian—Daily.
Rack—A frame.
Radicitate—Rooted.
Raked—Covered, hid.
Ramping—Rushing.
Rapture—Being carried along.
Rarely—Singularly.
Rathe—Early, prematurely.
Ravine—To plunder.
Reave—To contract.
Reaving—Taking by violence.
Rebate—To blunt.
Recidivation—Backsliding, relapse.
Reclaim—To cry out.
Reclamation—Reformation.
Recollect—To collect.
Recollection—Collection.
Reconciment—A re-obtaining, a regain.
Recollection—A remembrance.
Reccriment—Dross, filth.
Recula—To retire.
Reduce—To reduce.
Redivived—Revived.
Redolence—Sweet scent.
Redolent—Sweet-smelling.
Reduce—To bring back.
Reduce—To reduce.
Reduction—Bringing back.
Reductively—By reduction, by consequence.
Reflection—Refreshment.
Refel—To refute, to disprove.
Reflection—Return.
Refession—Digging up.
Rerifcation—Refreshing.
Regest—To cast or turn up again.
Régiment—Government.
Reluctation—Resistance, aversion.
Remembrance—Reminding.
Remiss—Lower.
Remotion—Removal.
Renitenye—Reluctance.
Rennible—Running, volatile.
Replosed—Laid up.
Reposition—Firm hold or repose, burial, treasuring or laying up.
Reputation—Estimation, judgment.
Resentment—Feeling.
Reservation—Withholding.
Resolution—Explaination, satisfaction, resolved expectation.
Resolve—To dissolve, to melt, to explain.
Respective—Kind.
Restipulation—A reciprocal engagement.
Restitution—An assemblage.
Retch, or Reach—To stretch.
Retractive—Withholding.
Revicted—Proved on the other side.
Reviction—Reviving.
Revoke—To recover.
Rife—Common.
Rifely—Commonly.
Rift—Cleft, crack.
Rivality—Rivalry.
Rhetoricate—To play the orator.
Round—Plain, faithful, decisive.
Roundel—The circumference of a wheel, a circle.
Roundly—Plainly, faithfully.
Ruff—Success, prosperity.
Ruffle—To disturb.
Rainate—To ruin.
Run descan—To enlarge.
Sacred—Consecrated.
Sad—Grave, serious.
Sadly—Soberly, seriously.
Sag—To hang low or heavy.
Sagamore—A king or supreme ruler among the American Indians.
Saine—Say.
GLOSSARY.

Sanation—A cure.
Sapiential—Relating to wisdom.
Scabious—A herb so called.
Scalith—Injury.
Scant—Scarcely.
Scarce—valuable—Scarcely to be estimated.
Sciscitations—Questionings.
Scissure—A rent, division.
Scogamist—Jesting; from a celebrated jester named Scogan.
Scogantry—Jestingly.
Sconces—Forts.
Scopet—To lade, to empty.
Scurritile—Scurrilous.
Scrule—To press, to squeeze.
Securance—Security.
Securist—A secure person.
Seen—Skilled.
Segregate—To separate.
Segregation—Separation.
Seized—Possessed.
Sejoin—To separate.
Segniction—Separation.
Seldom when—Unfrequently.
Sepelition—Burial.
Sequel—A consequence.
Sequencer—Order of succession.
Sere or Searc—Dry, withered.
Serene—Dryness.
Sermojications—Preachings.
Several—Separated, distinct.
Severaled—Distinguished,
Several—Particulars.
Severalty—Separation, distinction.
Sharp—Sword.
Shaveling—A friar, one shaven.
Sheeped—Disgraced.
Shimmering—Glittering.
Shot—Reckoning.
Shred—Froward.
Shrift—Confession of sin to a priest.
Shiven—Confessed.
Sidereal—Bright, starry.
Sign—To ratify, to consign, to signify.
Simulation—Deceit, pretence.
Simulatoiy—Pretended.
Sinisterly—Absurdly, towards the left hand.
Site—Situation, token.
Skill of—To know how.
Slip—A pretender, a counterfeit.
Sort—Aim.
Sort to—To produce.
Sortition—Casting lots.
Soul-bell—A passing-bell, a bell rung at the death of a person.
Spagiric—A chemist.
Spend Stover—To consume provisions.
Spiration—Breathing.
Sportulary—Living by alms.
Squinancy—Quinsey.
Stale—A handle, step, means.
Stated—Settled.
Stave off—To push off, to defer.
Stead—To help, to support.
Stigmatical—Marked, branded, stigmatized.

Stoppel—What stops the hole of a vessel.
Stridulous—Making a small creaking noise.
Stroid—Destroyed.
Styed—Soared, ascended.
Style—A pen.
Subact—To subdue.
Subduction—Withdrawing.
Subdue—To withdraw.
Subincusation—An implied accusation.
Sublation—Withdrawing.
Submit—Submitive.
Subornation—Seduction to a base action.
Subversion—The act of obtaining by surprise or deceit.
Suffect—To choose or put in the place of another.
Suffosion—Undermining, digging up.
Sulfumigation—Raising fume by means of fire.
Subit and Gazul—Certain weeds growing in Egypt, of which, being burnt to ashes, the finest sort of Venice glasses are made.
Supererogation—One conception made on another.
Supernal—Celestial.
Supernatation—Swimming on the surface.
Supersecular—Spiritual.
Suppalpation—Wheedling, gently stroking.
Suppersitation—Flattery, pimpling.
Supputation—Computation, account.
Suffuse—To leave off.
Surreption—Stealth.
Surrogate—To depute.
Surrogation—Deputation.
Susception—Assuming, taking up.
Sweilt—To dry up, or be pinned, with heat.
Swinge—Sway, sweep.
Sybaritical—Effeminate, from the people of Sybaris, a city in the south of Italy, infamous for its effeminacy.
Syllabical—Adhering to the merely literal sense.
Symbol—Type, emblem, sign.
Symboles—Shares in a reckoning.
Symbolize—to agree.
Tallying—Recording, punishing.
Talmudiges—Adherents to the Talmud.
Tang—A strong taste.
Tzel, or Teasel—The Dipsacus: Eng.
The Shepherd’s rod.
Techiness—Peevishness.
Techy—Peevish.
Tender—To treat tenderly.
Tent—To fill a wound with lint.
Tentative—Trying, essaying.
Tenter—to stretch out as on tenters.
Tentig—Itching.
Terminated—Terminated.
Terror—A vagabond.
Terrene—Earthly.
Tew—To beat.
Theopanies—Services in the immediate presence of God.
Theoretical—Theoretical.
GLOSSARY.

Thrave—Twenty-four in number.
Thurification—The act of fuming with incense.
Timely—Early, premature.
Till—To urge.
Topped—Snuffed.
Torrefaction—Scorching or drying.
Tort—Injury, wrong.
Tour—To fly round.
Towards—Forwards, in preparation.
Tract of time—Process of time.
Tractation—Treating on a subject.
Traduce—To propagate, to convey or deliver down.
Traduction—Derivation, propagation.
Tralation—A metaphorical expression.
Transient—Passing by.
Translocation—Removal.
Treachor—A traitor.
Trochee—A kind of medical lozenge.
Tropical—Figurative.
Trot—Truth, faith.
Truecheman—An interpreter.
Tuition—Defence.
Tutor—A defender.
Twit—To reproach, to sneer at.
Tympany—A hard swelling of the belly.
Tyred, tyring—Fed or feeding as a culture.

Ubiquity—One who believes the omnipresence of Christ's body.
Ubiquity—A being in every place.
Umbratical—Shadowy.
Umbrage—A pretext.
Unconvincibleness—Safety from conviction.
Undefeasible—Certain, that cannot be annulled.
Unfeasible—Impracticable.
Univocally—In a determined sense.
Unpleasive—Unpleasing.
Unreaved—Unrent, unopened.
Unrespective—Acting without reasons.
Unright—Unrighteous, not upright.
Unr ipt—Ript.
Unthrift—A prodigal.
Usurary—Usurious.
Ure—Practice, use, habit.
Use—Interest.
Usurp—To employ, to use.
Utter—To sell.
Utopical—Imaginary, chimerical.

Til—To yield, to give place.

Valediction—Farewell.
Value—To imply, to signify.
Vastation—Wasting.
Vatical—Prophetical.
Vellitation—The act of quarrelling or bickering with.
Velleity—The lowest degree of desire.
Venditate—To display, to boast.
Venditation—Display, parade.
Vendure—A thing sold.
Vent—Sale.
Ventilation—Diffusion, the act of fanning or sifting.
Veny—Push, thrust in fencing.
Verdure—Taint.
Vertigo—Giddiness.
Very—Mere.
Vespertine—Of or relating to the evening.
Vestiary—Relative to clothing.
Vicariate—Deputed office.
Viduity—Widowhood.
Vigilancy—The state of life.
Villenage—Base servitude.
Visive—Belonging to the sight.
Voice—To represent.

Wales—Risings or marks from blows.
Wasters—Foils, or cudgels.
Weal—Prosperity.
Wearish—Soft, tame.
Ween—To think.
Weildance—Weilding.
Well—To spring.
Well-stated—Well-regulated.
Welt—Border.
Weltereth—Rolls in the mire.
What?—Why?
Whence—Whereas.
Whiffler—A serjeant, one who clears the way.
While—To amuse, to beguile.
Whittle—A knife.
Wight—A person.
Wis, Wywis—Truly, verily.
Wishly—Wishfully.
Withead—Bound with withes.
Wont—Habit.
Woolward—Clothed in woollen garments.
Wringing—Writhing.
Writhed—Wrinkled.
Wrought—Forced.

Zedoary—A Chinese root like ginger, but odoriferous.
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* The Reader is requested to alter the word *Three*, in the Advertisement prefixed to the First Volume, to *Four*: and also to notice the following:

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**ERRATA.**

- Problem.
- Ghent.
- Best.
- Ghent.
- Histories.
- (1.) But, &c.
- Imputed.
- Dissolution.
- Aristides.
- Dean's.
- Misselli usque.
- Sta. Clara problem.
- Misselli.

**ADDENDA.**

- Ghent.
- histories.
- But, &c.

- Problem.
- Ghent.
- Best.
- Ghent.
- Histories.
- (1.) But, &c.
- Imputed.
- Dissolution.
- Aristides.
- Dean's.
- Misselli usque.
- Sta. Clara problem.
ADDENDA AND ERRATA.

VIII. Page 367, line ult. for c. 46. read c. 44.
373, — 29, — in — time.
434, remove the reference †, in the text, to the next paragraph.
456, Note. By Sixtus's edition is to be understood the revision of that edition by Clement VII. and not the edition published by Sixtus himself; for several of the errors censured by our author are to be found in Sixtus's own edition, but are corrected in the revision by Clement.

IX. Page 92, line 2, a pede for Mart. read Marr.
370, Add to the Note—"as they now stand, but not as they stood in the author's time." The revision took place in the reign of Charles II.
520, line 9, a pede for su read seu.
541, — ult. — ὑπαιτίως — ὑπαιτίως.
777, — ult. — 511 — 571.
600, — 12, a pede — AD — s. T. D.

201, — 4, a pede — Roma — Romae.
203, — 17, — ἀπωχοδοτία — ἀπωχοδοτία.
298, Note 5. By Ope-tide was meant, in all probability, Shrove-Tide; the Carnival of the Roman Church: which is, in most Popish Countries, a time of unusual liberty; in recompence, as it were, of the abstinence which is to be encountered during the subsequent Lent. Our Author uses it elsewhere, in contradistinction to Lent. See Vol. V. p. 458. "There is an Opetide by his allowance, as well as a Lent."
361, In running Title, for Book I. read Book V.

** The Binder should be directed to cut very little off the margins on account of the extent of the letter-press. **