A Treatise of Specters

Bromhall, Thomas

[S.l.], 1658

Second Book: The Wonderfull History of Spectrals; and The several Devices and Delusions of Devils and Evil Spirits

urn:nbn:de:bsz:31-96270

THE VVonderfull History OF SPECTRALS; AND The several Devices and Delusions of *Devils* and *Evil Spirits.*

The Second Book.

Of Oracles, Prophecies, and Predictions of Devils.

1. TElephus, the King of the *Mysons*, who did prohibit and interdict the *Grecians* from descending or going into the lower Countreys, when he obstinately pursued *Ulysses* amongst the Vines; but being hindred, he fell upon the trunk or stump of a Vine; *Achilles* was a great way off, who shot a Dart into the King's left thigh; but Peace being made, and the *Greeks* returning to their own Country, *Telephus* was a long time afflicted with the pain of the wound; and when he could not be cured by any means, when he was in great extremity, he was admonished by *Apollo*'s Oracle, That he should make use of *Achilles* and *Æsculapius* his sons; so he instantaneously sailed to *Argos*, lest he should be denyed of the remedy that was promised him by the Oracle;

Oracle; *Achilles* with *Machaon* and *Podalyrius* took care of his wound, and in a short space, that which the Oracle did predict came to passe.

CRæsus, the King of the *Lydians*, when he had parted with one son, as *Atius*, he had another son that was dumb, and for the cure of it, he left nothing undone, no stone was unturned; and then he sent to enquire of the Oracle at *Delphos*, to whom *Pythia* answered: 2.

Αὐδὴ γίνου, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε.
Μὴ βούλευ πολύδυξον ἴδειν ἐπὶ δώματ' ἀκούειν
Παιδὸς φθεγγομένου. τόδε σοι πολὺ λῴον ἀμφὶς
Ἔμμεναι. αὐδήσει γὰρ ἐν ἤματι πρῶτον ἀνόλβῳ.

Thy speechless son, great King, *Crœsus* high race,
Wish not his words to hear, thy long'd-for Grace;
One day thy boon shall thee distresse, when thou
Shalt have with force what thou requestest now.

The event did give credit to the Oracle; for the *Gardi* being taken by *Cyrus*, when a certain Souldier rushed upon the King, his dumb son cryed out with a loud voice, when before he never spoke word, ἄνθρωπε μὴ κτεῖνε Κροῖσον, O thou man, kill not *Crœsus*; so that *Crœsus* by his own fault lost his Kingdom, who by the words of his son, saved his life. *Herodotus lib.* 1.

THe *Minyæ* relate or tell the story about *Hesiod*'s bones, after this manner; The Plague raging upon Man and Beast, they sent some to consult with the Oracle, who received this answer, That to cease the Plague, there was onely this one remedy; for if they did but carry *Hesiod*'s bones out of the *Naupactian* field, into *Orchomenium*, otherwise their malady could not be cured: And again they asked of the Oracle, In what part of the *Naupactian* field that should find them? *Pythia* gave answer, That a Crow would shew them the place. And when they returned back into their Country, and those that were sent enquiring for it not far from the way side, saw a Crow sitting on a stone, and there they digg'd, and found *Hesiod*'s bones in the concave of the Monument, with this inscription, *Pausanius in Boeticis.* 3.

A*Theniensis*, the son of *Catatreus* the *Cretian*'s King, when he asked counsel of the Oracle, had this answer given, That the fates had decreed, that his Father should be slain by him; and desiring to shun that fate, of his own accord, together with many other Volunteers, went away into the mouth of *Rhodes*, which is called *Camiros Catatreus*, by the instigation of his onely son, took his journey into *Rhodes*, desirous of bringing his son into *Creet*; It was night time ere he came into the Island, and there was a fight 4.

and

and a contention rise between his Companions and the Inhabitants of the Iland, *Althemenes* coming with his help, unwittingly he slew his father with a Dart; for which cause *Althemenes* being struck with great sorrow, and not being able to bear the *Atlantean* burden of that grief, he did forsake the company of men, and wandred alone thorow desarts and uncouth paths, and he being spent with grief, dyed. *Diodorus, lib.* 5. *cap.* 13.

5. AMphion's house being wholly consumed with the Plague, *Laius* succeeded in the *Thebane* Kingdom; he taking to Wife *Jocasta*, *Creon*'s daughter: and when he wanted children a long while, consulting the Oracle, Whether or no he were to have any children? received this answer, It was not good for him to have children, because if he had, there would proceed from him a son that should kill his father, and by such an unlucky fortune should contaminate his house; therefore *Laius* commanded the Infant that was born, that he should be thrown away, his feet being manacled in iron chains, from whence he was sirnamed *Oedipus*, from the swelling of the wound: The houshold servants when they did not cast forth the Child which they had given to them, they did delivered it to a certain woman-servant, whose name was *Polybia*; and when he came to man's estate, *Laius* appointed and gave order, that they should consult the Oracle about the Infant that was exposed and sent abroad. Also *Oedipus* being certified by whom he was so exposed; and going to *Pythia*, to get intelligence who were his Parents; so when he met with his Father at *Phocidis*, though they did not know one another, *Laius* did very imperiously command *Oedipus* to give him the way. *Oedipus* moved with anger, slew *Laius*, not knowing he was his Father. *Diodorus, lib.* 4. *cap.* 6.

6. PArysadas, the King of the *Bosphorean Cymmerians*, had three sons, *Eumelus*, *Satyrus*, and *Prytamis*, who when their father was deceased, strove and contended for the Kingdom; *Eumelus* by the help of *Ariapharnis* the King of the *Thracians*, slew *Prytamis*; *Satyrus* oppugning the Palace, received a wound in one of the muscles of his arm, and so perished by it; therefore *Eumelus* being possessed of, and invested in the Kingdom for five years space, by a strange accident was slain; for when he returned home to his house out of *Scythia*, he hastened to a certain sacrifice, where there was a Chariot running to the Court, and it was carried upon four wheels, in which there was a Tent or a Pavilion, the horses were affrighted, and so carried him away; When the Chariot-driver could not hold the reins, the King fearing lest he should be cast into ditches, endeavoured to leap out of the Chariot, and his sword being involved and sticking in one of the wheels, he was cut with it, falling cross upon it, and so was slain instantly. It is also reported, that *Satyrus* was warned of the Oracle, that he should have a care of a Mouse, therefore he suffered none of his Subjects to take that name,

name, and stood much in fear of houshold-mice, and field-mice, and gave warning that the boyes should kill the Mice, and stop the holes that they might not enter into the Rooms: At last he ended his life, being wounded in a muscle of his arm. *Eumelus* asking counsel of the Oracle, received answer, That he should have a care of those things that he had carried to his house; therefore he would not rashly enter into his house, unless first his young men had viewed the top and bottom of it; but when he was slain by reason of the Chariot wheel, because of the Tent that was carried in the Chariot, they all thought that the Oracle was fulfilled. *Diodorus Siculus, lib. vigesf.*

7. *Cyrus* the King of the *Persians* marching to *Istrum* against the *Massagetes* and *Essedonas*, he consulted *Orpheus*'s head in *Lesbo*; and asking the Oracle, of the event of the Wars; had this answer, τὰ ἐμὰ δ κύρε τὸ, i. e. *Similem exitum, ut ego, habebis*, Thou shalt dye the same death that I dyed of; the event gave credit to the Oracle: for *Cyrus* was slain by *Tomyris* the Queen, who cut off his head, as *Orpheus*'s was by the *Thracian Menadians*. *Philostratus testis.*

8. *Polycrates* the *Samian* Tyrant, after he had taken the *Rhene* Iland, and consecrated it to *Apollo*, there was set up gallant Playes at *Delphos*; and also sent to consult *Apollo*'s Oracle, Whether he should call those Playes *Delion*, or *Pythian*? The Oracle answered, They shall be both *Pythion* and *Delian* Playes to thee; intimating, That he should soon dye; and therefore it was made a Proverb.

9. There was a great slaughter revealed unto *Julius Cæsar*, by many evident and wonderful Prodigies; for a few moneths before that time, when the Husbandman by the *Julian* were brought into the *Capuan* Colony to cast down the old Monuments, to build new Villages; and they did it more accurately, in that some Antiquarians that searched, found some brazen Tables in a Monument, which did give notice to them, that *Capys*, the builder of *Capua*, was buried there; and there was found there that brazen plate, in which was written in Greek this sentence; *when the bones of* Capys *shall be discovered, then shall it come to passe, that one of* Julian-*blood shall be slain by the hands of his Kinsmen.* And presently after *Italy* was punished with great slaughter. *And lest that any should think this thing fabulous and commentitious, the Author of it is* Cornelius Balbus, *one of* Cæsar's *Favourites. Suetonius.*

10. *Titus* the Emperour had this of the Oracle, He should dye in the same manner that *Ulysses* perished and dyed, ἐκ τῆς θαλάσσης, by the Sea; *Ulysses* was slain by his son *Telegonus*, by a *Wray*-spear, that is, by a weapon of that fishe's bones, instead of an Arrow; And so *Titus* was kill'd by his brother *Domitian* with the poyson of a Sea-Hare. *Cœlius, lib. 26. cap. 30.*

11. *Justinianus*, the *Roman* Emperour, about the year of our Lord, 533, sent one *Mundus*, a Captain, into *Dalmatia*, against the *Ostrogoths*, who inhabited *Salonas*; And when he went out with his son *Mauritius* to behold the Camp, he was slain by the *Goths*; and so fulfilled the Oracle, and freed many from their fear. But there were some who said, That there were some Prophetical Verses pronounced by one of the Sybills, whose opinion was, that *Mundus* was to perish with his issue, where at length *Africk* was to be taken by the *Romans*; But then *Justinian* did restore *Africk* to the same *Vandals*: This Prophecie of *Sybill* did much perplex and affright many men, who did expect, that there would a suddain destruction come upon the whole World: But the event, death, and end of this Captain *Mundus* and his son, did shew, that such like Prophecies were obscure and ambiguous, and how fallacious the Artificers of Magick were. *Aventinus, lib.* 3. *Annal. Bojorum: et Johan Magnus, lib.* 10. *cap.* 14.

12. *Manuel Comnenus* hoping that the thred of his life should be extended, did put himself into a Monasticall habit, so that he ended both his life and his reign together; who had reigned eight and thirty years, excepting three moneths; to which continuance of the Empire, that old Oracle seemed to allude,

——*Tui prehendet,*
——*te Postrema nominis.* viz.

The last part or syllable of thy name will put
Finis to thy life.

For νι the last syllable of the name of *Manuel*, with the Greeks, doth comprehend or compleat that number. *Nicetas, lib.* 7.

13. *Xerxes* beginning War with the *Grecians*, when he was vanquished and overcome at *Salamina*, he constituted *Mardonius*, that he should prosecute the Warr in his name; But when he little availed and prospered at the *Plateas*, when he fought and flew, his fame began to be mute; *Mardonius* left a great Treasure in the Tent which he had buried in the ground: *Polycrates* the *Theban*, enticed with hope of it, did buy the field; But when he had a long time made scrutiny and search for the Treasure, and yet did not find it, he consulted *Apollo*'s Oracle at *Delphos*, by what means he might find the Treasure? *Apollo* answered him in these words, πάντα λίθον κίνει, *Turn every stone*; And when he did so, it is said, that he found great store of gold. *Erasmus in Chiliadibus.*

After

AFter that twelve Kings had created *Setho* to be King of *Ægypt*, and making a strict covenant between themselves that they should not entrench one upon another, and so by a sure conspiration did rule *Ægypt*: but in the mean while, it was known by the Oracle, that he that should sacrifice or offer in an Iron vessell should only obtain the Egyptian Empire. Not very long after, it came to passe that when by chance, when all the Kings stood in *Vulcans* Temple in the manner of sacrificers, the chief Priest of the Temple, numbring each of them, except *Psammetichus* who stood in the last place, took the Phiall, and offered; and he being compelled by necessity, took off his Helmet, and sacrificed therewith, then he bore his Censer as the rest of the Kings did: the thing being minded, and observed, incontinently they that stood by, remembred the Oracle, and consulting together, they judged *Psammetichus* to be worthy of death. But by chance it happened to be known. The greatest part of the Kingdome being shaken off, the other Kings did relegate and dismisse by their Law, another part of them into the fenny part of *Ægypt*, and that the rest should abstain from that: *Psammetichus* did take very ill that ignominy, and underhand took private counsell how he should revenge that contumely: therefore in the interim it was told by the Oracle out of *Latone*, which was in the *Buti* City, accounted the truest of all those that the Ægyptians had, that he should use the help and aid of the brazen men that should issue out of the Sea, and that they should vindicate *Psammetichus*, and inthrone him in great dignity. Not much time was spent ere that the *Jonians* mixt with the *Carian* viewing all the Sea-cost thereabouts, that they might rob thereabouts, and being driven by Storms and Tempests, did voluntarily steer their course into *Ægypt*: therefore one of the inhabitants seeing them land, and come on shore, affrighted at the uncouthnesse and strangenesse of the thing, being full of fear, related it to *Psammetichus* that the brazen men were come. For the Ægyptians, untill that time, had never seen an harnessed Souldier, then he perceived that the fatall time was come; and quickly he entered in league with the *Jonians*, and with their companions, and got them on his side, for the appointed war with many promises; and *Psammetichus* aided with these helps, quickly destroyed the Kings by whom he was relegated and dismissed, and all the Countrey was yielded to him. *Sabellicus lib. 4. Ennead. 2. ex Herodoti, lib. 2.* 14.

MAnuel *Comnenus* Emperour, having a Son born, that he might make his birth-day more famous, did entertain his noblest Citizens (as the custome was) with a sumptuous feast, carrying boughs in their hands, and called his Son *Alexius*, not onely that he might honour him with his Grandfathers name, but for the Oracles sake, who by ambages and doubtfull speeches gave answer that so long the stock of the *Comnenian* family should endure as the name did comprehend the letters αἷμα, *per A. Alexius; per J. Johannes,* 15.

nes; per M. and *A. Manuel*, and his son *Alexius*, not obscurely did signify. *Nicetas lib.* 5.

16. THe Countrey of *Bœotia* being spoiled and devastated by the fury, violence, and war of the *Thracians*, they who over-lived the slaughter, went into the innermost concavest den where the Oracle was, That there they should take up their seats, where they should see the white Crows. By and by in *Thessaly* near the *Pagæaticau* promontory, when they were objected there to their sights, there were discovered to be white Crowes, which being wet in Wine, the boyes sent out de-albifyed and anointed with brine or plaister. *Cœlius, lib.* 57. *cap.* 11.

17. WHen the *Teucri-Cretensians* sought themselves out new habitations, and asking advice of the Oracle, received this answer, That they should there fix their station, and inhabit where γηγενεῖς, *hoc est, terræ filii eos adorirentur*, where the sons of the Earth should set upon them. They wandring about *Mysia* and *Cilicia*, at last came into *Troy*, where they fell asleep; then a great company of domesticall mice did eat and gnaw the strings of their Bowes and Shields, so that when they awaked and rose up, they could make no more use of their Bowes, therefore they thought that the Mice were the Enemies that were foretold to them by the Oracle; and sate down and lived in that place, and builded the Town *Sminthe*, because the *Cretans* call mice σμύνθους. *Eustachius, Iliad.*

18. THe *Phrygians* being carried by *Æneas* their Captain into the Laurell field, were not willing to go any further, but listned to the Oracle, that it might shew them some future events, and contingencies, the Oracle told them, That there they were to have their permanent dwellings, where for hunger they should be driven to eat their Tables: Which not very long after their repulse happened, and then they remembred, and made themselves bread-trenchers, which was for their meat, that for want of it they eat; and then there was a cry from one to another, that now they were destroyed, and dead men because of their errour, for there should they have their Mansions and dwellings, where they should eat such kind of Tables for want of meat, which words were received with favour and consent by all them that stood about. It is not very evident where they rejected that answer of the *Trojan*: some think at *Dodonæum*, others in the Tent Cottage of *Ida* in *Erythris*, which *Sybill* did inhabit, a Maid-prophetesse and dweller there. It is also said that the *Trojans* were commanded to sail to the Western Countries untill they were driven into that place where they should be forced to eat their Tables for want of bread. And when that happened they knew that time was come that they should end their wandring, and that they were arrived at the fatall land. *Sabellicus, Lib.* 7. *Æneid.* 1.

The

THe *Lacedemonians* were led into the *Tarentine* Colony by their Captain *Phalanthus*, a *Spartane*; the Oracle at *Delphos* predicted, that when he did observe rain under *Æthra*, then he should be Master or overcomer of the field and City. But when he himself by the clew of his own reason, could not trace out the meaning of the Oracle, neither knew what it meant, nor consulted any interpreter, he made ready his Navy to go into *Italy*; and there when he had overcome the barbarous Nations, and neither could compasse field nor City when it came into his mind, that it was utterly unpossible that that which the Oracle said should be, and began to suspect it, whether it was the voice of God or no, because it could never come to passe that it should rain, when it is a pure Crystalline serene Heaven, which the Greeks call *Æthra*; His Wife very lovingly did comfort him by all means, who did so despond and despair, and sometimes leaning his head upon her knees, and killing flies, her tears for sorrow of heart, and the hard fortune of her husband, trickled down, that her hope was so frustrated. Wherefore opening the sluces and flood-gates of her eyes, she did bedew and wet her Husbands head; then were the knots of the Oracle unloosed, for the name of his Wife was *Æthra*. Therefore in that very night which followed that day, he took the City, and a rich Sea-Town of the *Tarentines*. *Pausanias in Phocicis*. 19.

Codrus, an *Athenian* King, sprung out of *Thrace*, when the whole *Attick* Region was destroyed with the *Peloponnesian* Warr; he advising with the Oracle, had this answer, That they should be Victors, whose Captain perished by a warlike hand; therefore putting off his Kingly regal habit, he was like to a common Souldier, and offered himself to the force of his enemy; and one of the adverse Souldiers struck him with his weapon, and so he voluntarily run upon his own death; and was willing rather to perish himself, then that the *Athenians* should perish. *Cicero in fine lib. 1. Tusc. quæst. et lib. 5. de finibus.* 20.

WHen *Xerxes* made War with the *Grecians*, the *Lacedemonians* enquiring of the Oracle about the event of the Warr, they received this answer from *Pythia*, That the *Athenians* were to be overcome by the *Persians*, but that the *Spartan* King was to be kill'd in the field. *Mardonius* saith, the *Athenians* being relinquished and left, three hundred of the *Lacedemonians* were slain with their King *Leonidas*. *Herodot. lib. 8.* 21.

THe *Romans* making Warr against *Pyrrhus* the *Epirotes* King, *Paulus Æmilius* received this answer from the Oracle, That he should be the Victor, if he should build an Altar in that place where he saw a man swallowed up in his running. A few dayes after he saw *Valerius Torquatus* swallowed up in the ground; and therefore he built an Altar there, and got the Victory, and sent 22.

an

an hundred and sixty Elephants to *Rome*, carrying Towers on their backs. *Plutarchus in Parallelis.*

23. IN the *Cimbrick* Warr *Batabaces* came to *Pessinunte*, being Priest to the Mother of great *Idæa*, he brought the Goddess out of the Temple, to declare Victory to the *Romans*, and of the great glory and credit of the Warr which was to come: And when the Senate was agreed on it, and for Victory sake had determined to go to the Temple of the Goddess of Victory; and when he was comeing forth to make his Oration to the People, that he might declare these things to them, *A. Pompeius*, the Tribune of the people, did hinder *Batabaces*, calling him a deluder, a deceiver, and pluckt him out of his Pulpit with great indignity, when the thing it self spoke for it, and commended his words; and when *Pompeius* returned home with whispering and muttering speeches, such a Feaver bore him company, (as every one knew) that he dyed within seven dayes after. *Plutarchus in Marii vita.*

24. WHen the *Vejentes* in a sharp and long Warr were driven within the City Walls by the *Romans*, and yet the City could not be taken; and the delay did seem no lesse burdensome and intolerable to the besiegers, then to the besieged, the immortal gods by a wonderful miracle did make way for them, that they might accomplish their desired Victory; on a suddain the *Albane* Lake or Gulph not being at all encreased by any showers from Heaven, neither had it any addition from any inundation from earth, did overflow its banks; and for inquisition sake to know the reason of it, Ambassadours were sent to *Apollo*'s Oracle at *Delphos*, to know the reason of it; They received this answer, That the water of that Lake should be diffused thorough the fields; for so even should the *Vejos* be over-run, and brought into subjection by the *Romans*: And before the Legates might proclaim or declare, a Southsayer of the *Vejentians* was taken by a *Roman* Souldier, (for they wanted Interpreters of their own) and he was brought into the Tents, and did prophesie and predict: Therefore the Senate being warned by a double admonition and prediction, almost at the same time did obey the Oracle, and was possessed of the City. *Valerius Maximus, lib. 1. cap. 6.*

25. WHen the *Dorienses* did often attempt to take *Elea* against *Augea*'s posterity, whose King was then *Eleus*, they were commanded by the Oracle, that when they sailed back again, they should make *Triocalus* Captain; And by chance *Oxylus* met him sprung out of, and begotten of *Æmon* of *Thoas* his son, being a banished man in *Ætholia*, playing in the Sun, unwittingly he kill'd a man; And when he had blinded a Mule of one of his eyes, *Orespontes* ingeniously conjectured, that the Oracle belonged to *Oxylus*, therefore the Captain being elected, they passed to *Peloponnesus* in a ship; for he conceived, that by a Foot-Army they could not attempt

tempt to break thorough the ſtraits; ſo the *Dorienſes* obeyed, and they preſently got *Elea*. *Pauſanias, lib.* 5.

THe *Lacedemonians* were alwayes overcome in Warr by the *Tegeans*: they asked advice of the Oracle, How, and by what means they might ſo pleaſe their gods, that they might overcome the *Tegeans*? *Pythia* anſwered, That *Oreſtes* the ſon of *Agamemnon*, his bones were to be brought to *Lacedemon*; and they doubting, and being uncertain of the place in which they were hid; The Oracle anſwered, 26.

Ἔστ τις ἀρκαδίης τεγέη φλυρῷ ἐνὶ χωρῳ,
Ἔνθ' ἄνεμοι πνείουσι δύο κεφαλῆς ὑπ' ἀνάγκης,
Καὶ τύπος ἀντίτυπος, καὶ πῆμ' ὀπὶ πήμασι κεῖται.
Ἔνθ' ἀγαμεμνονίδην καθέχει φυσίζοος αἶα,
Τὸν σὺ κομισσάμενος τεγέης ὀπὶ λύρροθος ἔσῃ.

To this purpoſe:

There's an Arcadian *liveth in a Cot,*
Where wind is by two bulls together got,
Where type on th'antitype, one dint is ſet
Upon another, where lye bury'd yet
The ſpoyles of Agamemnon: *if that ground*
And Cot thou purchaſe, there they may be found.

When no man could underſtand the Oracle, *Liches*, one of the benefactors of the *Spartanes*, came to *Tegea*, and ſitting down in a Brazier's Shop, wondred at his works. To whom the Smith ſaid, Why doſt thou wonder, O thou ſtranger, (ſaith he) at theſe? thou wouldſt much more wonder, if thou ſhouldſt ſee a Sepulchre which I have found, by digging a Well under ground, in which I ſaw bones ſeven cubits long, which I again buried in the earth. Then *Liches* inſtantly call'd to mind the Oracle within himſelf, and conceived, that thoſe two winds which the Oracle had ſpoken of, were the bellows of the Smith; and that the anvil was an antitype: for he was to ſuffer in rowing back; and that the hammer was a ſign or emblem, which ſtruck the Anvil, of evil, firſt paſſive, becauſe it ſuffers from the hammer; afterwards alſo active, becauſe it was invented for mens deſtruction. And *Liches* ruminating with himſelf, did communicate this thing to the *Lacedemonians*, and feigning an eſcape, returned to the *Tegeans*; and he bought the skeleton, of the Smith, and privily carried the bones to *Lacedemon*: And then it came to paſſe, that the *Lacedemonians* overcame the *Spartanes* in Warr, almoſt at that very ſame time in which *Cyrus* took the Kingdom from *Cræſus*. *Herodotus, lib.* 1.

In

27. IN the reign of *Tiberius* the Emperour, there was an Oracle given out at *Rome*, in these words;

Bis ter trecentis circumvolventibus annis,
Seditio perdet Romanos.

Ere thrice three hundred Snakes incircled bee,
Rome by Sedition ruin'd you shall see.

Which they did think came to passe in *Nero's* time, which fell out near that time; the people repeated these words, when part of the City was wickedly burnt by *Nero*; *Nero* to pacifie the people, said, That there was never such words spoken: Which done, the people sung this Sybills verse,

Ultimus Æneadum matrem necat Induperator.

The last of the *Æneas*'s Family shall kill his Mother, he being Emperour. Which happened; and whether it was an Oracle from God, or from a prophetick spirit that was amongst the people, or by a guesse that they had from the state that things was then in, I know not; for *Nero* was the last of the *Julian*-Family, which sprung from *Æneas* which ruled. *Xiphilinus, in Nerone.*

28. A Little before the coming of the *Spaniards* into *America*; the King of the Island which, after the name of the Finders, they called *Hispaniolam*; he consulted the Idol of *Zemus*, and religiously underwent a Fast for five dayes together, also much whipping, that he might know what would become of his Kingdom. The Devill answered, That there were bearded, which should be armed men, that should take away the Kingdom by force, and that by one fatal blow, they by their swords should anatomize many bodies, and that they should oppresse the Inhabitants by cruel servitude. The King hearing the words of the Oracle; and that he might appease the wrath of the gods, he epitomized and comprehended in a verse which they call *Arentum*, which he would have to be sung at their Festivals, with solemn ceremonies; therefore many of the Inhabitants when they saw the *Spaniards* first come into the Island, they consulted how they might escape, remembring the Oracle. *Petrus Cieza, tom. 2. rerum Indicarum. cap.* 33.

29. S*ardanapalus*, an *Assyrian* King, was besieged by *Arbaces* a *Mede*: In the City of *Ninus*, there was an Oracle given to his Ancestors, That *Ninus* could never be taken, unless the Enemy should make a River to the City, which he verily believed could never be taken; and therefore he thought he could bear out the siege, and also expected aid to come to him. When he had held out the siege for the space of two years, by lethargiz'd and idle besiedged persons the River by continual showers did flow to a very great heighth; and when it had deluged a good part of the City, and had cast and thrown

thrown down the Walls for the length of twenty furlongs; The King thinking the time of the Oracle was come to p ſſe, deſpaired of remedy; and leſt that he ſhould be taken of the enemies, he burnt the Palace: *Arbaces* creeping thorough the ruines of the walls, was made King. *Diodorus, lib. 2. cap. 7.*

THere was an Oracle given to the Poet *Heſiod*, that he ſhould have a care of the Temple of *Nemean Jupiter*; when therefore he took his flight from *Nemean* at *Peloponneſus*, by chance he came into *Oeneon* of *Locris*, where there was a Temple of *Jupiter Nemean*; and being in that place, unawares he was ſlain by *Amphiphane* and *Ganetor*, the ſons of *Phyſigeus*, becauſe they believed their Siſter was deflowred by him, and that *Steſichorus* was ſprung from him by that illegitimate means. *Thucyd. apud Gyrald. Dial. 2. hiſt. Poet.* 30.

EPaminondas the *Thebane* received this from *Apollo's* Oracle at *Delphos*, That he was to have a care of *Pelagus*, which he thought was to be underſtood of the Sea; wherefore it was his greateſt care, leſt he ſhould be carried or tranſported any where by Galleys, or by any other veſſel: But the Devil had forewarned him, not that he ſhould avoid the Sea, but a Grove that he was to eſchew at *Mantinea*, whoſe name was *Pelagus*, where he dyed. *Pauſanias in Arcadicis & Suidas.* 31.

THere was an Oracle alſo given to *Cambyſes*, a *Perſian* King, out of the City of *Latona* of *Butus*, that he was to yield himſelf to the fates in the way to *Ecbatanis*; he underſtood it of *Ecbatana* of *Meda*; but when he was in *Syria*, after the death of *Apis* the *Egyptian* god, he got upon his horſe, his ſword was naked, wounded the King in the thigh, tormented with fear and grief; and he asked What was the name of the next Town? and when he knew that it was *Ecbatana*, he did acknowledge his errour, and dyed deſpairing. *Herodotus lib. 3.* 32.

PYthia did prophesie and predict the death of *Philip* King of *Macedonia*, in this manner: 33.

----Taurus adeſt, & finis adeſt, ferietq; miniſter,
Et Græcis pariter,
O utinam fierem Jovis ales in æthere juxta
Thermodoontis aquas, procul ut bella horrida ab alto,
Deſpicerem; victus flet at hic qui vicit obivit.

A Bull being preſent, thy end's not abſent far,
The ſervant o're the Greeks ſhall domineer;
O that I were *Jove's* Bird eagling on high,
Towring alwayes near to the azure sky,

O're *Thermodonian* waters for to see
Such crimson and such scarlet Tragedie,
Where conquer'd shall bewail with weeping eye,
The Conquerour conquer'd, by the fates shall dye.

This doubtfull speech King *Phillip* interpreted on his side, and thought that it was predicted by the Oracle as though *Perses* were to be sacrificed in the manner of a sacrifice. But the meaning was far otherwise which signifyed quite contrary, to wit, *Phillip* being amongst a great company of men amongst the sacrifices where there ought to be a crowned Bull sacrificed, and therefore he was very glad, and sacrificed joyfully, supposing afterwards to have his tutelar Gods to help him to bring *Asia* under the dominion of *Macedonia*, and when he offered great oblations in honour of the Gods, and his daughter *Cleopatra*, which came of his Wife *Olympias*, was espoused to *Alexander* the King of the *Epirots* his Brother, he commanded that the Marriage should be celebrated in *Ægis* the City of *Macedonia*, and many out of all the parts of *Greece* flocked to that jolly wedding, and magnificent consorts of Musick, and contention in it, and also a great feast made to receive the friends and guests, he in the midst of the ceremonies invested in a white garment, was slain by *Pausanias* one of the guard, at the *Thermodonian* River near *Chæronea*, where a little while before he had got a famous victory of the *Grecians*: for *Pausanias* took hainously that he was complained of for ravishing of *Attalas* the Neece of *Olympias* and was often derided of the King for it. *Diodorus lib. 16. & Pausanias in Arcad.*

34. THe same King when he had consulted the *Delphick* Oracle what he might do that he might come and attain to a full and perfect age; *Pythia* commanded him that he should avoid *Quadrigas*, which he understood, was meant a Cart drawn with four horses; which hearing, he gave order that all Carts throughout his whole Kingdome should be removed, and would not go into *Boetia*, which was called *Quadrigas*. At the last he was slain by *Pausanias*, who carried a Cart and four Horses engraven in the hilt of his Sword. *Valerius Maximus, libro primo. Cicero de fato. Plutarch, in Alexandro.* Others say, that when he encircled and rid about the *Thebane* Marsh, which was called *Currus*, he was slain.

35. *Æschylus* the tragick *Athenian* Poet, was told by the Oracle that he should dye by a blow; therefore being a banished man in *Sicilia*, he did eschew roofs lest he should be oppress'd by their ruine, or knock't on the head by their fall; but it hapned that sitting on a stone in the Country, with his head uncovered, and an Eagle flying on high called *Morphos*, (whose sole property it is to break the Sea shell-fish) and being hallucinated and deceaved by the whiteneſſe of his bald pate, thinking it to be a chalky stone, let the shell-

shell-fish fall upon it, to have the shell-fish broken, and so *Æschylus* perished by that fall and stroak. *Idem. lib. 9. cap.* 12.

D*Aphidas* the Sophister, when he Ironically had consulted the *Delphick* Oracle, whether he might have an Horse upon which he might be carried; The Oracle answered that there might be found one, but that he should be so troubled and vexed by it, that he should dye. A while after he went to *Attalus* the King, whom he had formerly offended, and was apprehended, and so precipitated, and cast down from a stone, was called *Equus*. *Cicero de fato. Et Valer. Max. lib.* 1. *de Miraculis*. 36.

VWHen *Dionysius* the Seniour, Tyrant of *Syracusa*, acted a Tragedy to the *Athenians* in their *Bachanalian* feasts, and when he by all their suffrages and voices was declared Victor, one of the Queristers or chanters of the Musicall company, thinking that he should have some great reward if he were the first Messenger that should relate the Victory, sailed in all haste to *Corinth*. And there found a Ship that was to go to *Sicily*, and boarding on it with prosperous winds and gales sailing to his desired Haven, and arriving at *Syracusa*, and then incontinently related the Victory to the Tyrant, and was gratified with great rewards. *Dionysius* was exceeding glad of the news, and offered gratulatory sacrifices to his Gods, and celebrated great feasts, banquettings, and *Bacchanalians*; and when he had invited his friends and familiars indulging and overcharging himself with too much wine, fell into a grievous sicknesse by reason of his too much gulphing of Wine. But when he was told by his Gods that he was to dye, when he had overcome his betters. He taking the Oracle in this sense, to wit, as having reference to the *Carthagenians*, that they were better, stronger, and more warlike men then he. Wherefore having many conflicts, bickerings, & skirmishes with them, if the victory seemed to hang in *æquilibrio*, *i.e.* eeven ballance, or rather his side was likely to have the *Præstat*, he was wont to make the two Wings of his army to fly away and to be ore-come of their own accord, least he should seem to overcome his betters, but yet for all this *Matchevilian* Policy, he could not escape the sentence which the fates had determined against him. But being an indifferent good Poet, was adjudged by the *Athenian* suffrages to overcome better Poets; therefore the truth of the Oracle being in some measure accomplished, and fulfilled, the term and date of his life ended. *Diodorus*, *lib.* 15. 37.

A*Lexander* the *Epirot's* King, being called into *Italy* by the *Tarentines*, and by the lots of the *Dodonean* Oracle, he was warned to have a care of *Atherusia*, and the City of *Pandosia*; for there he was to yield himself to the fates, for this cause he sent betime into *Italy*, that he might keep a distance from *Pandosia* a City of *Epirus*, and *Acheron* its River, which the *Thesprotian* bosome 38.

 received,

received, it flowing out of *Molossis*, standing hellish black jet-like pools and bayes. But no humane providence or foresight could eschew fatal necessity, which for the most part rushes soonest into that which is aimed most to avoid. Oftentimes *Alexander* had overcome the *Brutians* and *Lucans* in battell, and had taken many of their Cities. In the mean time, he had fortified and strengthened three Monuments not far from the *Pandosian* City, which did grieve and molest the borders of the *Lucans* and *Brutians*, and did grievously oppresse the Countrey thereabouts. But continuall showers did so deluge and overflow the fields that lay between, and so the army being parted into three, could not get help from any other. *Alexander*, not being able to get supplies, made two Bulworks or Castles of defence, therefore they environed with their siege, the Captain parting with, and losing a great part of his riches and provision: There were of the *Lucans* exuls and banished men about *Alexander* 200; by this means, they with their party promised that they would bring the King into their power, either alive or dead. Therefore the King daring to adventure, broke through the midst of his enemies with his out-spread waving hands and arms, and killed the Captain of the *Lucans*, fighting with him hand to hand, and gathering together his army into one, he with a full body came to the River, the strength of whose Tide a little before had broke down the bridge, and when he consulted of an escape over it, being not fathomed by him, and his Army being tyred out, and by chance one blab'd forth the name of the River, which was much hated by the King, and so exclaimed and cryed out, Art thou called *Acheron*, which being known, he made a great hæsitation whether or no he should passe over the River: and when he so delayed, one *Sotinus* a servant, gave warning that the *Lucans* did seek places to lye in wait for them, and when the King thought that they were ready to rush upon him, with his naked Sword, he leapt into the River. A Horse on the overthwart bank stood to receive him; which when one of the *Lucans* had wounded him with casting a Dart, and the streaming Tides carryed him down (his Spear sticking fast) towards the enemies Camp dead, and they tearing it to pieces, and cutting it in the midst, one part they sent away, the other kept for to be mocked, which they a long while battered with stones and darts, and at the last they delivered it to a Woman, that she might keep it to be a ransome to redeem her Husband and children which were captives on the adverse party, and they sent away the bones of the burned body to their enemies at *Metapontus*, from whence they were further sent to *Cleopatra*, and to her sister *Olympias*, the Mother of Great *Alexander*. *Strabo, lib. 6. Valerius Maximus, lib. 1.*

There

THere was an old Oracle came from the Altar of *Jupiter Ammon*, concerning the death of *Annibal* the famous *Carthaginian* Captain. *Lybyssa corpus teget tuum. Lybyssa* shall be thy grave. *Anniball* did suspect *Africa*, and that his burtall should be in *Carthage*, and thought he should end his life there, for there is a fabulous place of *Bythinia*: beside the Sea not far off, there is a little Village called *Lybyssa*, and by chance *Annibal* was banished there; and because he alwayes suspected the mollities, and tenderness of the King of *Prussia*, and abhorred the *Romans*, therefore he opened seaven subterraneal holes or passages before his house, or out of his Tent, and divers *foramina* or oilet holes made, in which there was many secret conspirators, privately combineing together. And when he received that commandement of *T. Quintius Flaminius* the *Roman* Ambassadour which he had desired and obtained of the King, he attempted a flight through the private holes; but when he fell into the Kingdomes snares, he determined to kill himself. Some report him to wrap his neck in his Cloak, and commanded his servant that he should infix his knee in his posteriours, and twine and twist him hard, untill he should dye. *Livius lib. 8. Decad. 4.* and had poison given him, which he had power to mix and mingle himself, and taking the cup himself, said, We free at last the *Roman* people by this dayes work, when he believed that it was expected there should be a long and a tedious death of that hated old man, and by this means they say *Anniball* perished. *Plutarchus in Flaminio. Pausaunias vero in Arcadicis*; that when he got upon a horse, he of his own accord, wounded his hand, and had not rid far when a Feaver got hold of him by reason of the inflammation of his wound, and that he dyed within three dayes. And so the fatall name of the man whom the *Nicomediences* called *Lybyssam*, fulfilled the Oracle. 39.

APpius Claudius in a Civil war, in which *Cn. Pompeius* falling out with *Caesar*, breaking the league, bringing both detriment to himself and to the Common-wealth, desirous to find out the spring and root of that great sedition (for he excelled in strength the *Achaian* Empire) he compelled the chief Governour of the *Delphick Tripos*, to descend into the inmost concave that they might know certain things; consulting with the Oracles, they were almost choaked such a damp and stinking vapour of that divine, or rather diabolical spirit was drawn in by them. Therefore an inspired Virgin by the instinct of the Deity, and with a horrid voice, sung with such quavering sounds of words, uttered the destiny, or Oracle. For it is nothing (saith she) to thee; in this *Romane* war, thou shalt get the Valley of *Euboea*: but he thinking to be admonished by *Apollo*'s Oracles, lest there should arise any contention or difference about it, departed into that Region and Countrey which is between *Rhamminta*, that noble and renouned part of *Micka* and *Caristum*, bordering upon the *Chalcidick* Sea, lying between, got the name of 40.

Euboea

Eubœa, where he was spent and consumed of a disease, before the *Pharsalian* combat and fight, and he possessed that burying place which was foretold him by the Devill. *Valerius Max. lib.* 1. *cap.* 8.

41. THe *Antianæan* Oracles gave an Item unto *C. Caligula* that he should have a care of *Cassius*, therefore he gave order that *Cassius Longinus* the Pro-consull of *Asia* being a Lawyer, to be put to death; but before he had satisfied his tyrannicall desires, he was slain by *Cassius Chærea*, not being able to eschew his fate. *Rutilius, in vita Cassii.*

42. M*ichael Comnenus Palæologus* Emperour, grieved with a pain at his heart, and being much troubled and perplexed with the fear of death, he asked those that stood about him, what was the name of that place. When he had heard the name of *Pachonii* and *Allages*, with a great sigh, he said, that there was he to finish his life, and that his death was decreed by the fates, and therefore bitterly accused himself, that before that time he had not blinded and pluck't out the eyes of that honest man *Pachonius*, for that an Oracle was publickly reported to be given out concerning the Emperour, that being deceased *Pachonius* should succeed him in the Kingdome, and being deceived and blinded with the love of ruling he had not hastned to make *Pachonius* unserviceable for the Empire. *Gregoras lib.* 5.

43. THere was a famous City in *Olympos*, whose name was *Libethra*, which Mountain stretched it self forth into *Macedonia*, not far from which City there is *Orpheus*'s Tomb and Monument, and there was formerly an Oracle had from *liberi patres*, to the *Libethrians* out of *Thrace*, that their City should be raced out, and destroyed by a swine, when the Sun first should see *Orpheus*'s bones. And therefore they being so well versed and accustomed to the Oracle, that they never mistrusted any thing, neither did they believe that there was any wild beast endued with such strength that could deface such a City, which relyed no lesse upon their own confidence then it's great strength. But when it pleased the Gods that these things should come to passe, a certain shepheard at noon-tide being weary, laid down beside *Orpheus* his Tomb. And by chance falling asleep, in his dream began to chant and to sing *Orpheus* Verses in a sweet and delectable tone, and by that sweet chanting, those shepheards that were hard by, and those Plowmen that were plowing not far off being much taken with it, left their work, and ran to hear the sweet song of the sleeping shepheard, and there when they joggled and justled one another nearer and nearer to the shepheard, they threw down the Pillar, and that being cast down the Urne was broken up, which done, the Sun saw *Orpheus*'s bones: Therefore in the following night, a great deal of rain came, and the River sides (being one of *Olympus* streams) cast down the walls of

of the *Libethrians*, and o'returned the holy Temples and buildings, and destroyed all the men and beasts which were within the wals. *Pausanias in Bæoticis.*

THe *Siphnian* Ilanders, by reason of their silver and gold-Mines, are very rich, heaping up great Treasures, and yearly did send their tenths to *Apollo* at *Delphos*; they inquired of the Oracle, Whether they were to possess their present enjoyments long, or no? *Pythia* answered; 44.

> Ἀλλ' ὅταν ἐν ἄστει πρυτανήϊα λάϊνα ᾖσται,
> Λευκοφρὺς τ' ἀγορή, τότε δὴ δεῖ φράδμονος ἀνδρὸς
> Φράσασθαι ξύλινόν τε λόχον, κήρυκά τ' ἐρυθρόν.

> When you a Market-House, and Council-Hall
> Erect all white, beware, a cunning blade
> With woodden Troops, and with red Ensigns shall
> Thy Coasts and Thee with cruelty invade.

The Event confirmed the Oracle; for the *Siphnians* at that time had a Market-place and a Councel-house built of white *Parian* Marble; when the *Samians* instantly came themselves to *Siphnum*, and sending a Ship with their Ambassadours to the City, which was (as all ancient ships used to be) painted red; the Messengers did require ten talents; the *Siphnians* refused: The *Samians* possessed themselves of their fields, and slew many of their City, and took many prisoners, which the *Siphnians* redeemed for a hundred Talents; Then at last (although it was very late) they understood the Oracle, of a woodden Army, and a red Ship of Legates and Ambassadors, *Herodotus, lib.* 3.

THere was an ancient Oracle given to the *Messanensians* in *Sicily*, *Carthaginenses urbis suæ lixas futuros*; Which they understood in this sense, that the *Carthagenians* were to be slaves of the City *Messana*, and to be serviceable to them, and by this hope were puffed up with pride; therefore they attempted to oppose themselves against *Hamilcar* the *Carthaginian* Captain; but their City being taken, at the last they understood the equivocall sense of the Oracle; for *Hamilcar* did command the *Carthaginian* Souldiers, like servants, that they should demolish and pull down all their houses, and that they should leave nothing unruinated and not pull'd down, and to burn all, and to spatter the ruines all about; neither was there any delay for his commands, they did ruinate the walls, and o'return the buildings with such violence, that the multitude hasting, and being urgent, in a short time they had finished the work, all the Monuments were presently abolished; and the manner of the place was utterly blotted out, and the ground, where the City formerly stood, did appear so overthrown, 45.

and

and trampled, that scarce any tokens of habitation could be any where discerned, &c. *Diodorus, lib.* 14.

46. THe *Phocenses* being miserably vexed with War by the *Thessalians*, sent to consult the Oracle at *Delphos*, concerning their affairs: and their Ambassadours, received this answer;

Mortalem atq;. Deum jubeo decernere ferro:
Victor uterq;, aliud sed enim mortalis habeto.

The god and man I do command to try
It out by sword, who shall have victory:
They both are conquerors, I do confesse,
But yet the mortal shall the god possesse.

The *Phocenses* being pusled with this dubious Oracle, and not at all understanding the meaning of it, sent out three hundred Scours, who were all slain even to the last man, with their Captain *Gelo*. This slaughter struck the Camp with a very great terrour. And at last they were come to that height of desperation, that they brought together their Wives, Children, all their goods, and whatsoever they could wrap or wring, as gold, silver, and rich clothes, and amongst the rest, the Ensigns of their gods, and building about them a very great Pile, they left onely thirty men to look to them, with strict charge, that when they were in fight with their enemies, if they saw any thing go cross or against them, they should first slay their wives and children, and then cast all the goods upon the Pile, and then put fire to it; and lastly, that they should either kill one another, or run desperately upon their enemies weapons; from which amongst the Greeks all cruel and immane Councels and Designs were called *Phocica*, or *Phocensian*. Things being thus ordered by the advice and counsel of *Tellias*, an *Elian* Prophet, they draw out against the enemy, and being resolute, rush most desperately in amongst them, and being acted with utter desperation, plyed their hands so furiously, that they obtained the most absolute and signal victory that ever any Age could boast of. Then was the Oracle plain and obvious to every ordinary understanding. For according to their custome in War, the Generals on both sides gave to their Souldiers *tesseræ*, or marks to be known by from the enemy, as we do our Watch-word. And these happened then to fall pat with the answer of *Apollo*: The *Thessalians* giving *Etonia Minerva*; and the *Phocenses* the Founder of their Country, *Phocus*.

47. THe *Lacedemonians* having received the most healthfull and good Laws of *Lycurgus*, after his death being (as we say) prick'd with provender, and not content longer to enjoy their ease and quiet, pust with the conceit of being more noble then the

Arcadians,

Arcadians, they consult *Pythia*, whether they might not attain the possession of that whole Kingdom to themselves entirely? To whom she returned this answer;

Ἀρκαδίην μ' αἰτεῖς; μέγα μ' αἰτεῖς. ὅτε τοι δώσω.
Πολλοὶ ἐν ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔασιν,
Οἵ σ' ἀποκλύσουσιν. ἐγὼ δ' τοι ὅτι μεγήρω.
Δώσω τοι. τεγέην ποσείκρετον ὀρχήσασθαι,
Καὶ καλὸν πεδίον χοίνῳ διαμετρήσασθαι.

Wouldst thou *Arcadia* have? a pretious boon,
Yet I will grant many fruit-eaters soon
Arcadia enter shall, these it impair;
And this I grant thee, Thou shalt there a fair
And plenteous harvest reap their Land about
All rich, with fetters thou shalt measure out.

When the *Lacedemonians* had received this answer, they declined their assault of the rest of *Arcadia*, and onely set upon the *Tegeates*, taking fetters along with them, to wit, that having an Oracle to that purpose, they might bring the *Tegeates* into captivity, and so make use of their fetters. But having fought them, they themselves were vanquished, and those that came alive into the enemies hand, were fettered with those very ropes they had brought, and put to mow and till the *Tagean* Land, being restrained within the length of their fetters. Those very fetters remained in the Temple of *Minerva Alea* at *Tegea*, within the memory of man, being hung up as a Trophie for that victory. *Herodotus, lib.* 1.

48. *Cleomenes*, King of the *Spartans*, consulting the Oracle at *Delphos*, had this answer, *Eum Argos esse capturum*; which runs either thus, That he should take *Argos*; or, That *Argos* should take him; or he the *Argians*: Which Oracle understanding in the more favourable sense, he was very confident of taking the City *Argos*: but when he had surrounded some Troops of the *Argi* in a Grove, and there burnt them, asking who was the Deity of that place? and being told it was *Argus*, he complained, the Oracle had deluded him; and then quitted all hope of conquering *Argos*. *Herodotus, lib.* 6.

49. *Philomelus* the *Phocensian*, having taken the *Delphick* Oracle, began to compell *Pythia* to tell him something of the future event of the affairs of his Country; At whose imperious carriage the woman being much moved, said unto him, *Sir, you may do what you please*. At which words *Philomelus* very much rejoyced, taking them as a most apt answer to his demands, and the prediction of his future successe; and presently hereupon gave out in writing, That the Gods had licensed him to do what he pleased; and after

the custome calling together the people, in a speech he made to them, expounded the Oracle, exhorting them to be of good courage for the future; and after this wholly bent his resolution and endeavours for military designs. There happened also a Prodigy in the Temple of *Apollo*, in this manner; An Eagle hovering over the roof, cast her self down to the very ground, and followed some Doves that were carried into the Temple, preying upon them at the very Altar; which those that pretended skill in matters of that nature, expounded, an undoubted token of the good successe of *Philomelus* and the *Phocensians* in the *Delphic* Warr; which lasted nine years dubious, but at last terminated with the destruction of the *Phocenses*. *Diodor. lib.* 16.

50. *Cræsus* demanding of the Oracle at *Delphos*, Whether he should reign long, or no? received this answer from *Pythia*;

> Ἀλλ' ὅταν ἡμίονος βασιλεὺς μήδοις ἡσθῇς.
> Καὶ τότε Λυδὲ πόδαρκες πολυψηφίδα παρ' ἕρμον
> φεύγειν, μήδ' μίμνειν, μηδ' αἰδέσθης κακὸς εἶναι.

> Whenso'ere a mungril Mule shall have the Crown,
> Wanton well fed, shall frisk it up and down
> With's tender hoofs; then fly and make no stay
> To ask what is the news; away, away.

Cræsus concluding with himself that there would never any Mule reign over the *Medes* instead of a Man, thence infer'd that his rule should be perpetuall; not understanding that by a Mule, was understood *Cyrus*; because he was descended of two severall Nations: his Mother *Mandane* being of a better extract then his father *Cambyses*. For she was a *Mede*, and *Astyages* the King his daughter; and he but a *Persian* when they were subject to the *Medes*. *Herodotus lib.* 1.

51. *Arcesilaus* being driven from his Kingdome with his Mother *Phretima*, being at *Samos*; sollicited all persons he could meet with in hope to regain his Country; and having got together a very considerable army, he sent to *Delphos* to consult the Oracle there about his return into his own Kingdome: to whom *Pythia* returned this answer. During the time of four *Battus*'s, and as many *Arcesilaus*'s, to wit, eight Generations of men *Apollo*, hath granted thee to reign; and further dehorts thee to endeavour. And likewise perswades thee when thou art in thy own seat, to remain in peace; But if thou findest a furnace full of Pitchers or pots, be sure thou boil them not, but fling them out; and if thou dost fire the Furnace, take heed of entring a place that is compassed with water, for if thou dost, thou shalt perish, and the Bull do what he can. *Arcesilaus* taking those forces he had gathered in *Samos*, returned to *Cyrene*, and having recovered his Kingdome, and somewhat

what seeled his affairs, not minding the Oracle, he called his adversaries to Judgment, and those that he could lay hold on, he sent to *Cyprus* to be executed; whom the *Cnidians* when they were brought into their Country rescued, and sent them to *Thera*. Some that had privately conveyed themselves into a strong Tower-building combustible matter round, he burnt the Tower and all. When he had done, he began to remember this was that the Oracle had forbidden him, and went out of the City *Cyrene* fearing the death predicted, for he conceived *Cyrene* to be that circumfluous place he was warned to avoid; and betook himself to the King of *Barcæans* called *Alazeris* whose Neece he had married, where some as well *Barcæans* as *Cyrenean* Exuls espying him walking in the *forum* set upon him, and divided both his and his Cosen *Alazeris* heads from their bodies. *Herodotus lib.* 4.

NERO *Cæsar* being warned by some Mathematicians that the ruine of his Empire was portended by the Stars, but some of them differ'd in opinion in one thing, and some in another, at last being sick, he sent to *Delphos* to be resolved what should be the fate of his state; and received in answer this, That he should beware of the 73. year. Which when he heard, being an inconsiderate man, and scarce above thirty; he so wholly gave himself up to security, that he feared nothing, concluding that the Oracle had promised him a peaceable reign during his whole life, and that he could not dye before the appointed year set down by the Oracle, insomuch that he arived to that height of insolence, vaine conceit, that having lost some precious jewells in a tempest; he was confident the fishes would export them to land for him, as they were in duty bound, in his conceit: With these fond extravagancies was he elevated, even till on a sudden he was left destitute by all his friends and subjects, and forced to a most ignominous end, so well did *Apollo's* Counsell steed him. But least this father of lies should seem to deliver any untruth, the night before his death he made *Nero* hear a voice, cursing the name of *Nero*, and extolling that of *Galba*, that so he might understand it was by the will and institution of the Oracle that he fell; for *Galba* succeeded him for the space of seventy three years. *Petrarcha ex Suetonio.* 52.

XERXES the Son of *Darius*, having dig'd up an old Monument of *Belus*, found an Urne of Glasse, in which a dead Corps lay in Oyl, but the Urne was not full, but empty a hands breadth from the hips of the body, near which there stood a little Pillar or column, on which was contained written, that it should go ill with him that opened the Sepulchre, and did not fill the Urne: which when *Xerxes* had read, he was taken with much dread and horrour, and commands presently Oyl to be powred into it, with which it was not full, he therefore commands again more Oyl to be bestowed upon it, and found that the Urne was nothing fuller, than before; yet he continues seeking to fill it, till he found that all 53.

his labour was in vain, and then the Monument being shut, he departs in great grief and sorrow, he had fifty myriads of men in an army designed against the *Greeks*, but returning, he miserably ended his life, being kill'd by night in the streets by the hands of his own son. *Ælianus ex Herodoto, lib.* 3.

54. Sylvester the second, formerly called *Gilbertus*, a *French*-man (as they say) by evill arts obtained the Popedome. When he was a young man, he was a Monk in a Monastery of *Florence* scituated in the *Aurelian* Diocesse, but leaving the Monastery, the Devill followed him, to whom he wholly surrendred himself; he came to *Hispalis* a City of *Spain* to study, being very desirous of learning; in which he was so great a proficient, that in a short time, of a Scholler he became chief Master. *Martinius* testifies that *Robert*, King of *France*, and *Lotharius*, a man famous by Nobility and learning who was afterwards created Arch-Bishop of *Senoseases* were his Scollers; *Gilbertus* therefore, provoked by ambition and diabolicall desire of governing, first by largenesse and gifts, he obtained the Arch-Bishoprick of *Rhemes*, then of *Ravenna*, and lastly the Popedome itself, the Devill helping his endeavours herein, but upon this condition; That after his death he should be wholly his, by whose assistance he had got so great dignity; he moved the Devill to tell him how long he should continue Pope; the Enemy of mankind answering (as he is wont) ambiguously, If thou shalt not come near *Jerusalem*, thou shalt live long. When therefore in the fourth year and first Moneth of his Popedome the tenth day, he had sacrificed in the great Church of the Holy Crosse at *Rome*, he knew that by his fate he was to dye forthwith: he therefore repented and acknowledged his wickednesse before the people, and renouncing all ambition and diabolicall fraud, he exhorted all to a good and pious life.

55. When the *Boetians* wasted the Sea-coasts of *Attica*, and the *Athenians* were about their expedition against *Ægrina*, there comes an Oracle from *Delphos* that the *Æginetians* could not be hurt for thirty years; in the thirtieth year when the *Æginetians* had dedicated a Temple to *Æacus* that things might succeed with them, they began their war with them; but as they made violent war against them, so they received many losses and brought great detriment to themselves, and at the last were in great extremity when the *Athenians* heard of this Oracle, they likewise dedicated a Temple to *Æacus*, which is now to be seen in their Market-place, but they thought they were not to forbear war for thirty years, which time they heard to be fatall, but that if they forbore war they should receive many wrongs from the *Æginetians*. *Herodotus lib.* 5.

The

THe Wisedome of the *Persian* Magies and their skill in divination is kept in memory by many Monuments, who as they foretold many things, so they predicted by many secret signes the cruelty that *Artaxerxes Ochus* afterwards exercised against those he subdued, and the miserable slaughter that ensued, for when *Ochus* subdued the Government of the *Persians*, one of them advised a certain Magician, one of the Eunuchs to observe (the Table being covered) upon what meat (amongst all that the Table was furnished with) the King should first lay his hands, who intentively marking *Ochus* with both his hands stretched out, with his right hand he hastily took to him a knife, and with the other the biggest loaf upon the Table, which with flesh upon the board he carved, and ate heartily and chearfully, these two Prophets hereupon concluded, that there would ensue during his reign, fruits of the Earth in great plenty, and a seasonable time to gather them, but frequent slaughters. *Elianus lib. 2. et Diodor. lib. 17. Bibliothecæ.* 56.

AMongst the *Pedasensians* which live above *Halicarnassus*, it is reported that as often as any adverse fortune is ready to seize upon the *Amphiensians* (who live near that City) a huge beard suddenly groweth upon the chin of their chief Priest of *Minerva* the Goddesse, which happened twice amongst them. *Herodotus, lib.* 8. 57.

BEleses a *Chaldean*, exhorted *Arbares* General of the *Medes*, to invade the Kingdome of the *Babilonians*, promising to him certain victory, which after two years, and much losse by slaughter given and received on both sides, undermining the City of *Ninus* King of *Sardinapalus*, he desperately burned the Kings Pallace, and obtained it. *Diodorus, lib. 2. cap. 7.* 58.

THales the *Milesian*, perceiving that the next year would be a very plentiful season for oyl, (by the rising of the seven Stars,) bargained afore-hand with his customers for all that years oyls at a greater rate, than otherwise, by reason of the great plenty, he could have sold them for. And likewise foreseeing the next year there would be a great scarcity, he aforehand bought up many mens oyls at a cheap rate; and the year following sold them very dear, and thereby became rich. *Fulgos. lib. 8. cap. 11. and others.* Pliny *ascribes this piece of Policy to* Democritus, *and sayes, That* Sextius *a Roman used the very same cunning at Athens.* This man commanded his body, when he was dead, should be buried in a very obscure place of the *Milesian* fields, foreseeing that there should be a *forum* or common Mart erected there by the *Romans. Plutarchus in Solone.* 59.

At

60. AT *Mnesarchus* the common Cryer *Brutus* was told by the *Chaldeans*, that his son should be victor in Contentions. Wherefore he would have had his son become a Fencer. But afterwards he set to write Tragedies, and therein was indeed the victor of all others. *Gellius, lib.* 15. *cap.* 20. who relates it out of *Theopompus*.

61. THe Birth-day of the Emperour *Augustus* fortuned to fall on that very time that *Cataline's* Cause of his Conjuration was a pleading in Court. And his Father *Octavius* staying a little longer than ordinary, excused himself, for that his Wife was newly brought to bed. *P. Nigidius*, then present, looking his birth-hour, is said to affirm, *That then was born the Lord of the whole world.* He being at *Apollonia*, went with *Agrippa* to *Theogenes* his Chamber; But when *Theogenes* had predicted most high things, as he thought, of *Agrippa's* birth-day, betwixt fear and shame, lest his destiny should prove inferiour, could hardly be perswaded to tell his Nativity. And when he declared it, *Theogenes* is said to have danced about with joy, and to have worshipped him; which somewhat animated *Augustus*; so that he afterwards published his destiny, and stamped a Coyn, with the sign of *Capricorn*, in which he was born. *Sabellicus, lib.* 8. *Ennead.* 6. *ex Suetonio.*

62. VVHen *Livia* bore *Tiberius*, *Scribonius* the Mathematitian promised great matters; yea, and that he should reign one time or other; but without a regal diadem: For then you must understand, the power of *Cæsars* was altogether unknown and unheard of amongst them. *Suetonius.*

63. T*iberius Cæsar*, that he might learn the Art of the *Chaldeans* had a teacher, one *Thrasyllus*. As often as he consulted about these kind of matters, he went into a private and out-house, suffering no one to be privy to his business, but one free-man onely. He was altogether unlearned, but of a robustious strong body, and had gone before him through roughs and craggs (for the house stood upon a rock); and this *Thrasyllus* his Art, *Tiberius* was resolved to try. For as he returned, if he suspected him of any fraud, he had resolved to precipitate him down a rock in his return, that there might no one remain privy to this his levity. After he had most exquisitely told *Tiberius* how he should be Emperour, and many other future events, he askt him, If he could calculate his own birth-day? He answered, Yes; and looking into his destiny, the more he look'd, the more he quak'd and trembled, and at last cryed out, That some eminent and imminent danger attended him. When *Cæsar* saw this, he ran to him, embraced him, and told him what his danger was; promising him, for that he knew it, he should be safe of it. On a time *Tiberius* as he was walking on the Sea shore with

him

him in much perplexity of mind, *Thrasyllus* advised him to be of good comfort, and hope better things; but when he grew so dejected, that he was almost ready to cast himself into the Sea, being in great fear of his father-in law *Augustus*, *Thrasyllus* espying a Ship come sailing towards them, affirmed to him very confidently, That that very Ship brought him good tydings. The ship being put into the Haven, he received Letters from *Augustus* and *Livia*, whereby he was recalled to *Rome*, according to his hearts desire. *Dion in Augusto.*

64. CLaudius the Emperour, a little before his death creating Consuls, predicted to them the moneth wherein he should dye; and having assured them of the very utmost limit of his time, in his last counsel he did obtest, that his sons should live brotherly and lovingly, commending them to the Senate, and professed it again and again to them that were present, (and who were very sorry, desiring the contrary) that he should dye as he had told them. *Suetonius.*

65. NEro being born early in the morning before Sun-rising, a certain Astrologer looking into the course of the Stars, said, That he should reign at *Rome*, but should kill his own Mother, which when *Agrippina* his Mother heard, she said, *Let him kill me, so he may be Emperour.* The event declares, that the Astrologer predicted truth. *Xiphilinus in Nerone.*

66. A *Scletarion*, a Mathematician, being brought to *Domitian* the Emperour, because he was so bold as to predict somewhat concerning his end; when he did not deny but he had reported those things which by his Art he foresaw: *Domitius* growing very angry, commanded him to tell him what his own end should be; and he told him, To be torn to pieces by dogs, and that very shortly. Whereupon he presently commanded him to execution, and that body his should be burnt to ashes, and that the ashes should be buried, to try the truth, or rather to disprove the falshood of his assertions. But Fate would not be altered; for when the pile and all was prepared, an exceeding showr of rain came so violently, that all the executioners and company left the dead body by the pile; and, that while, the dogs came and tore it. Whilest he was at Supper, *Latinus* his Jester telling him this amongst the rest, of that dayes fables and conceits; he was so enraged, as if from this time he had been past hope of life, and lay obnoxious to all the strokes of malevolent fortune. *Sabellicus ex Suetonio.*

Domitian

67. *Domitian* the Emperour, superstitiously given to Mathematical Predictions, and thereby being informed of the time of his death the day before he was killed, having fruit brought him as a Present, he commanded them to be set by, and kept till the next day; and saith, If I may, I will make use of them. And then then turning to them who were next to him, he saith; The Moon to morrow being in *Aquarius* will look red and bloody, which demonstrates some horrid wickedness, as all men throughout the World expect. He being advised by Mathematicians, to take heed of the fifth hour of that day, was solicitous to take their Judgment, What great mischance would come by reason thereof, who said, That it portended great mutation in the World. He therefore when that day came, sitting idly, and scratching a little Wart on his forehead, he broke it, so that some blood ran down his face; which seeing, he said, God grant I have no greater hurt then this. And enquiring what a clock it was? it was answered purposely, That it was the sixth hour; though it was the fifth hour, which he so much feared; whereupon thinking all danger past, he joyfully riseth, intending to refresh his body: but instantly his Chamberlain *Parthenius* came to him, telling, he was to speak with one in his bed-Chamber upon an important business; whither coming, he received from him and his confederates seven wounds, whereof he dyed, in the fourty sixth year of his age, and fifteenth year of his reign. *Sabellicus, lib. 4. Ennead. 7.*

68. *Hadrian* the Emperour was not onely excellent in other Arts, but also in Astronomy, which *Marius Max.* doth so far declare, that he knew all things concerning himself; insomuch, that he foreshewed his Acts which he should perform every day, even to the last hour of his life. It is manifest, that he told *Verus*, whom he adopted, That the Fates shew to terrene creatures what shall be done, beyond which nothing can proceed here: He wrote to that very year, yea and the moneth of that year in which he departed, and shewed, that he could not out-live that moneth. *Fulgosus, lib. 8. cap. 11.*

69. *Septimus Severus Pertinax* is said to have been a most skilfull Mathematician: When his wife *Martia*, the Mother of *Bassianus* was dead, he calculated the Nativities of all about him, and finding that *Julia*, though not nobly descended, yet by the Planet under which she was born, it was signified, that she should be Empresse, he took her to wife, who was the Mother of *Greta Valeterianus*. The same man travailing towards *Brittanie*, told, That he should not thence return, and that in the roof of the Palace, in which he used to sit in Judgment; he left his predictions in writing, so that all men might see them wholly, except that part of them which treated of the hour of his birth. *Xiphilinus Dionis Niræi abbreviator, in Severo.*

A Certain *Ægyptian* from the *Mendosian* coast, comming to *Constantinople*, went into an Inne, the hostesse whereof was a skilfull Midwife, who assoon as she had drawn some Wine for her guest, tells him with an extended loud voice, that a friend of hers now in labour of her third child was in great danger unlesse she had speedy help, whereupon she suddenly left the *Ægyptian*, went and helped the woman from the misery of her travell or labour, and returns to her guest, who being angry for her absence, she relateth the cause of her stay. He exactly observed the time and hour of the day; Go, said the Midwife, and tell the Woman in childbed that she hath brought forth one that shall be able to do more then the Emperour; which said, she carouseth a whole bowl of Wine, and told what the Infant's name should be, and accordingly afterwards he was named *Ablabius*: who had such excesse of fortune, that in the time of *Constantine* the Great, he was made *Prætor*, by which office he could do more then the Emperour. *Eunapius, in vita Ædosii.* 70.

TWo *Jews*, Astrologers and Magitians, promised *Zira* Prince of the *Arabians*, Empire and long life, if he would demolish the Christian Temples and Images of Saints, which he put in execution: but before a whole year came about, he died, and his Son intended to punish the Impostors, but they fly into *Isauria* (where *Leo*, who after *Theodosius* the third Emperour was cast down, was called *Isaurus*) they find a boy of mean birth, but endewed with a most excellent and towardly wit and genius; they tell him that he should be Emperour, and that so confidently, that they swore by many Oaths, that the event should answer their predictions, if he would but do what they desired; and he promised to do what ever they prescribed. Afterwards *Leo* obtains the Empire; in the ninth year after, they require the performance of his promise and seek nothing but that he will abolish the pictures of Christ and his Mother. The Emperour in observance of his promise puts down all Images, and heavily punished all that worshipped or kept them. *Cuspinianus Zonara.* 71.

SImon Prince of the *Bulgarians*, led his Army against the *Crabats*, and fighting them in narrow places betwixt Mountains, lost all his Army, a certain man named *John*, a Magitian and Astronomer comes to *Lucapenus* the *Roman* Emperour, and adviseth him that he should send some body who might cut off the head or top of a Pillar which was placed over the Arch made in the remembrance of the Victory of *Xerolophus*, and over against the Sun-setting, promising that thereupon *Simeon*, (to whom it was fatall) should presently perish, and in the same hour the head of the statue was cut off (as it was afterwards found by diligent inquisition made) that *Simeon* died by the grief or sicknesse of his heart. *Cedrenus.* 72.

73. Guido *Maltraversus*, Earl of *Patavia*, and Knight of *Lucius*, had a Son called *Nicholas* by *Constantia* the daughter of *Obicius Marciones* an *Estensian*, whom *Jambonus Andreas*, as well a Magitian as an Astrologian, did predict a pernicious Citizen to his countrey, and moved his Father if possibly he could to dis-inherit him. *Guido* dyes, whereby *Nicholas* becomes powerfull in Riches and credit, conspires with *Canes Scaligerus*, the destruction of his Countrey: whereupon is raised a most bloudy war, in which as it is reported, an hundred thousand men and upwards were slain. So the event proved the prophecy of *Jambonus* true. *Bernhardus Scardoneus Blandus, lib.* 8. *Decad.* 2.

74. THe *French* men having to their Generall *Guido Appius*, and fighting against *Martinus*, besieged the Town of *Livius*, at that time when the *Sicilians* celebrated the *French Vespers*. *Guido Bonatus*, Prince of the *Forolivensian* Astronomers, and without doubt a Magitian also, foretold the Earl of *Mount-ferrat*, that the day before the Calends of *May*, he should make a sally contrary to the expectation of all men, whereby he should obtain most assuredly victory over his enemies, but that he should receive a wound in his hip; and being a skillfull Physitian and Surgion, he took with him Ovalls, Glisters, and necessary things with him to bind up his wound, when he sallied out against the Enemy; nor was the event contrary to this presage, for the *French* were overthrown. *Platina in Martino.* 4. *Blandus lib.* 8. *Decad.* 2.

75. A*Ntiochus Tibertus* excellent in Chiromancy, Piromancy, and Physiognomy at *Cresena*, foretold to *Guidon* a servant, whose surname was *Guerra*, that upon suspition of infidelity, he should be killed by his intimate friend; To *Pandulph* the Tyrant he also told that he should be banished to *Malatesta* in *Armenia*, should in extream poverty dye a banished man; and not long after *Pandulphus* killed *Guidon*, for that he was jealous of his fidelity; and commits *Antiochus* himself to Prison, that he might try the event of his presages. *Antiochus* so far prevailed with the daughter of the Jaylour that he obtained of her a rope, by which he was let down out of the Prison into a Ditch, but being by the noise of his shackles discovered, he was taken as he was flying away, and brought back heavily beaten for his escape, and he and the maid both secured. At length *Pandulphus*, a banished man, poor and forsaken of all men, died in a poor Inne. So many things were portended to befall *Tiberius* himself, which notwithstanding his warning, he could by no means avoid. *Jovius, in Elogiis.*

76. P*Etrus Leonius* of *Spoleto*, a famous Physician who first opened a dore to the learned Art of Physick publishing *Galen's* most studious labours therein, he was a most dexterous Astronomer and Magitian, and therefore knowing that his sudden death was portended

tended to him by the danger of water to avoid frequent Navigations, he departed from *Perusius* and the *Venetians* to *Umbra* and *Spoleto*; Shortly after being invited to the company of *Lawrence* a Physitian, he by the fallacious Art of Astronomy predicted to him recovery of his health and present deliverance from a sicknesse, under which he grievously laboured, which made him neglect all means to obtain his former health by rejecting *Lazarus Placentinus* an illustrious Physitian, who sent to him by *Lewis Sfortia*, brought Physick to him, when it was too late by reason of his neglect. Wherefore *Antiochus* blamed and hated of all men after the death of *Lawrence*, whether by his own desperate action, or by the violence of *Peter* the Son of this *Lawrence* it is uncertain, he was precipitately drowned in a stinking ditch belonging to a Town near adjacent. *Jov. in Elogiis.*

B*Artholomæus Cocles*, a *Bononian*. Scholler to *Antiochus*, and a most exquisite Palmist and Physiognomist, warn'd *Goricus* the Astrologer, that he should beware, lest he suffered most violent tortures when he was at *Leucas*. But he not minding his advice in his Ephemerides that a little after he made, predicted, that *Joannes Bentovolus* should be thrust both out of his Country and Government, for which the Tyrant caus'd him to be five times tossed in a cord; And so he received the reward of his Art. This same *Cocles* told one *Coponus*, that he would very shortly commit a most horrid murder; and also told *Hermes* the King's son, That he should be banished and kill'd in fight. *Hermes* therefore commands *Coponus* to kill *Cocles* his evil Prophet. *Cocles* foresaw his danger of death by his art, and therefore wore a private helmet to defend himself, and alwayes carried a great two-handed sword. But *Coponus* in the habit of a Porter (whilest he was earnest in unlocking his door, which *Coponus* had before prevented, by putting a little wire into the lock, that he might have the better opportunity for his design) beat out his brains with an Ax: and being questioned for it, alledged no other thing for the fact, but that he was incited thereto by *Cocles* his own self, telling him that he must be a murtherer, and nothing else. *Jovius in Elogiis.* 77.

A Certain Astrologer in the Court of *Frederick* the second Emperour, much reverenced *Rodolphus* the *Haspurgensian* Earl with exceeding observance, though he had but a mean estate, and valued not at all men far more potent; and being demanded a reason thereof by the Emperour; he answered, I know that *Rodolphus* shall be Emperour, and when thy Issue shall decline, his renown shall be spread abroad far and near, though he be esteemed by few at this time: Neither did his presage want a true event, for in the year of our Lord, 1273. in the Calends of *October*, he was chosen King of the *Romans* by the Princes of *Germany* at *Franckford*, when he besieged the Pallace. *Cuspianus, in Cæsaribus.* 78.

79. WHen the Mathematicians looked into the Geniture of the Great *Sfortia*, and observed the excellent positure of the Stars, and their admirable sites and aspects they predicted to him, High Empire, immortal glory, and a happy off-spring: but at length they added, That he should not attain old age, but should perish by an untimely death. *Jovius, in ejus vita.*

80. BRaccius, the excellent *Montenensian* Duke, seeing the body of his Enemy, *Sfortia* the Great, drowned in the River of *Piscaria*, fell a praising the dead man with most exquisite Encomiums, which of right belonged to him: but he not being freed from so great danger of a present battle, shewed to his Souldiers a more cheerful countenance; because he, being conscious of a fatal secret, had learned from Astrologers, that *Sfortius* indeed was to go before, as taken with a violent death, but a little after himself also, as it were with the like lot, should undergo the same fortune of departure: He scarce lived over the fifth moneth, when as for thirteen moneths space, making assault at *Aquila*; and it being in vain besieged, at length in a memorable battel, being overcome and slain by the sword of the *Sfortian* Souldier, he fullfilled both the truth of the Stars, and many prophets. *Jovius*, in the life of *Sfortius*.

81. UNto *Uladislaus Jagellon*, King of the *Polanders*, *Sophia* his wife brought forth sons, *Uladislaus* and *Andrew Casimir*; There was at *Cracovia*, *Henry* a *Bohemian*, a famous Astrologer, and studious of Magick; this man foretold, That an Infant new born, should be long-lived, but unfortunate; and that he reigning, *Poland* should be afflicted with great evils and calamities: but his brother *Uladislaus* was to be most famous, and most victorious: and unlesse Nature's destinies should envy a longer life to him, he should command many Nations. Both which things the issue afterwards proved; For *Uladislaus*, who was chosen King of *Poland*, and King of *Hungary*, being slain at *Varna* by the Turks, in the 20th year of his age, gave not satisfaction to this famous hope. But *Casimir*, who succeeded his brother in the Kingdom of *Poland*, reigned 45 years, lived 64, was bent rather on the *Lituanian* huntings, than on the Common-wealth. *Cromer*. book 19. & 29.

82. BAsil, a Mathematician, but most certain soothsayer, a certain Greek, foretold the murder of *Alexander* of *Medicis*, Duke of the *Florentines*, to be committed by *Laurence Medices*, his near kinsman; he not onely shewed him the murder, but also the certain smiter, who should be intimate with him, of a slender form, of a boxy-coloured countenance, and of a doubtfull silence, almost not keeping company at all with others in the Court. Also unto *Cosmus* of *Medices* they promised for certain, forasmuch as in the very marking the hour of his birth, he had a happy Star of Capricorn,

corn, as once *Augustus*, enlightned with a wonderfull aspect of Stars agreeing together, it should come to passe, that he should increase in a wealthy inheritance. *Alexander* indeed hearing it, and *Cosmus* smiling, when as a great number of his kindred was to be consumed by death, before any, even a small inheritance, could come unto him. *Jovius.*

John Liechtenberg, in the yearly predictions of his *Ephemeris*, as I may so say, admonished the Prince of *Bavaria*, in a serious manner, both by writing and painting, that a Lyon should seek hiding places for fear of an Eagle. He despised it; but not long after he was assaulted with a grievous Warr by *Maximilian* the Emperour. *Agricola* in *Germane* Proverbs. 83.

Paul Farnese the 3d, chief Bishop, seeing he was most skillfull in Astrology and Magick, writeth to his son, *Peter Aloyse*, who had by force entred on the tyrannical Government of *Placentia* and *Parma*, that he should beware of the tenth day of *September*, of the year 1547, as unlucky to him. The father indeed could warn, but the son could not avoid the danger; but by Conspirators, *Augustine Landus*, and *James Scott*, Earls of *Placentia*, in his own Castle, under pretence of talk, he was slain; and being a long time hung up by the privy parts, he was exposed to be cruelly torn in pieces by the people. *Sleidan. 19 book of Commentaries.* 8.

There was a Town of the *Xanthians*, that had a bridge laid over the small River *Lycus*, in which were said to have been brazen Tables, wherein letters were ingraven. The Empire of the *Persians* was sometime to be overthrown by the *Græcians*. The tables with the bridge being shaken down, a little before that it was fought at *Granicum* by *Alexander* the Great, they had fallen into the channel of the River: *Alexander* being much moved at the report of the tables, when as for some time he had stood doubtful, into which part he might chiefly bend the course of victory, turning to the right hand, he subdued with wonderfull speed all the Sea-coast from *Lydia* even into *Phænicia*. *Sabellicus* book 4. *Ennead.* 4. out of *Plutarchs Alexander.* 85.

In the second *Carthagenian* war, besides many things seen and heard, which were accounted instead of wonders; a verse or song of *Martius* being curious, and sounded at the same time, brought the greatest care to the City. That being by a most true event proved, gave no doubtfull credit of the things that were to be. He had written, who ever that *Martius* was; O thou Trojan born, flee thou *Canna* the River of *Romana*, neither let strangers constrain thee to joyn in battell in the field of *Diomedes*: but neither shalt thou believe me, untill thou shalt fill up the field with bloud and the River shall bring down many thousands of thine slain out of a fruitfull land, into the great Sea for fishes and birds and wild beasts 86.

beasts which inhabit the Earth, unto these let thy flesh be for meat. Because these things were in great part represented before the eyes of men (for the common sort were acquainted both with the fields of *Diomedes*, and when they had fought at *Canna*) there was the greater care of procureing another Verse; which was written in these words: Ye *Romane* enemies, if ye will drive away the impostume, which commeth from far Nations, I Judge, playes are to be vowed to *Apollo*, the which let them be faithfully done every year to *Apollo*, when the people shall give a part in publique, let private persons prepare to use them for them and theirs. Over these sports the Prætor or Major shall be chief, he who shall administer the greatest right to the people and the multitude. And let the ten chief men, or *Decemviri* after the custome of the Greeks perform holy things by sacrifice. These things if ye shall rightly do, ye shall alwayes rejoyce, and your affairs shall wax better, for that God shall put out the stubborn enemy, which feedeth pleasantly on your fields. This verse being openly interpreted, sports were vowed to *Apollo*, and solemnized in a Circle. *Sabellic.* book 4. *Ennead.* 5.

87. *Procopius* the Tyrant being slain by *Valens* the Emperour, the Walls of *Chalcedon* (because the Citizens of that City had favoured *Procopius* his party) were made equal with the ground. The which while it was done, they found a table of stone in their foundations, on which these words were written:

When Nymphs shall nigh the holy City dance,
And wayes adorn'd with garlands; and by chance,
After the wretched walls for placing baths
Shall be converted, burning in maddish wrathes,
A thousand shapes of men for greedy prey
From divers Nations thou shalt see (I say)
With forces strong, alas, to go beyond
The *Istrian* and *Cimmerian* Sea-ey bond,
Then *Scythick* people, then the *Maesian* Land
Shall be destroy'd with slaughter's bitter hand.
When at the length unto the Men of *Thrace*
The covetous lust of gain leading a Trace;
The cruel barbarism shall make a breach,
It shall be quenched by lot's partial reach.

This Prophecy was not then understood, but was afterward fulfilled, when *Valens* had built a conveyance for water, and had brought abundance of waters to the City. For, the walls being overthrown, he made use of the stones for the conveyance of the water, which he called *Valense* by his own name, that he might gratifie the Townesmen, and the baths might be holpen by this bringing of water, although some called them *Constantius* his baths. At length, *Clearch*, Governour of the City, in a place whose name

is

is *Taurus*, afterward called, The street of *Theodosius*, built *Nymphæum*, or a washing-place, that he might shew the grace and pleasantnesse of the water brought in. By these buildings, the stony tables signified the coming even now, of the *Barbarians*, who in *Thrace* it self, after destructions or robbings of the people made, were all slain. *Cuspinian, in Valens.*

IN the sixth year of *Justine* the Great: the City *Edessa* was miserably defiled with uncleannesse; and of the River *Scirtus*, and in the bank of the River a Table of stone found, written on, in Hieroglyphical or mystical Ægyptian letters to this purpose: 88.

Σκίρτ⊖ πόταμ⊖ σκιρτίων κακὰ σκιρτήματα πολίταις.

That is,

The River Scirtus *shall dance or leap for the mischief of the Citizens.* Cedrenus.

UNto *Alexander* the Great going out of *India* to *Babylon*, *Nearchus* Admiral of the Navy, who had returned from the Ocean, being carried into *Euphrates*, sheweth him, that certain *Chaldeans* had gathered themselves together, who warned him, that he should abstain from *Babylon*. He being nothing moved, went forward notwithstanding, where he perished. *Plutarch, in Alexander.* 89.

WHen *L. Vitellius* for the favour of *Herod* the *Tetrarch*, would lead an Army against the *Arabians*, they report, *Aretas*, King of the *Arabians*, (news being received of the dispatch of *Vitellius*,) to have gathered by sooth-sayings, that it was impossible for that Army to have come to the rock. For one of the Captains was first to dye, either he which may prepare the War, or he by whose command it may be provided, or him against whom it is to be moved. Neither was the divination vain. For when *Vitellius* was as yet at *Jerusalem*, a message being brought concerning *Tiberius Cæsar* his death, he made the Expedition void. *Josephus, book* 18. *chap.* 7. 90.

A*Pollonius* an *Ægyptian*, foretold the death of *Caius Caligula*, Emperour of the *Romans*, who for that cause being sent to *Rome*, was brought to *Caius* that day, in which he was to dye the death. *Xiphiline*, the abbreviatour of *Dio*, in *Caligula.* 91.

A*Pollonius* the *Tyanean*, the son of *Jupiter*, foretold, That *Cilix*, a certain man beyond measure lascivious, should be killed on the third day; and that so fell out. *Philostratus, in his life.* 92.

Larginus

93. L*Arginus Proclus* foretold openly in *Germany*, That *Domitian*, Emperour of the *Romans*, was to dye the death; on which day he departed out of life. And when for this cause, by him who was chief over the Province, he was sent to *Rome*, he then also affirmed it should be so. Therefore he was condemned for a capital matter. But *Domitian* nevertheless could not escape the danger of life, because on the same day he was killed. *Xiphiline.*

94. *Julian*, Emperour, moving against *Constance*, pierced *Illyricum*, daily espying the intrails of beasts and birds, that he might contemplate of the issue. At which time a certain Souldier lifting up the intrails with his hand, being fallen flat on the ground, he cryed out, many hearing him, The *Trojane* was fallen, *Constance* should dye with the *Mopsocrenians* in *Cilicia*. The which, he saith, should be by and by verified from Ambassadours. *Cuspinian.*

95. A*Lexander Severus*, Emperour, when as he spake unto his Army in *France*, desiring to begin his speech from a lucky word, fortune brought a contrary one, the which was received as an evil token; for he began, *Heliogabalus* the Emperour being slain, beginning his speech from the Emperours death. But when from thence he went unto the *Persian* War, an outragious woman spake these words in the French tongue; *Go thy way, neither promise victory to thy self, neither rely thy self on the faithfulnesse of thy Souldiers.* That which was rightly told, the event taught, he himself not long after being killed by his Souldiers. *Fulgosus, in book 1. chap. 3.*

96. A Certain woman meeting the two *Maximines* in the *Julian* Market-place, (when they came against the Senate with an Army) with her hair spread abroad, and a black garment, calling on the *Maximines* with a great voyce, fell down dead before their feet. After a few dayes, the Army slew the *Maximines* in the same place.

97. When *Diocleſian*, as yet warring in lesser places, stayed at *Tungrim* in *France*, in a certain Tavern, and had familiar company with *Druys* a certain woman, and she blamed the niggardlinesse of the man, he is reported to have answered in jest, not in earnest, Then he would be liberal, when he should be Emperour. To these words she saith, *Do not jest, O* Diocleſian, *plainly thou shalt be Emperour, and also thou shalt kill a Boar.* Which word indeed of the woman, he taking in the room of a-fore token, began diligently to follow wild Boars in hunting; not understanding, to wit, the riddle of the Prophecies, which the issue afterward declared. For *Numerian*, Emperour, had been slain by the faction of *Arrius* [*Aper*] which signifies a Boar. Which thing being brought to light, the Souldiers chose *Diocleſian* the revenger, and with one

one accord salute him Emperour. He therefore after an assembly had; whereby he might fulfill the saying of *Druys*, thrusts *Aper* thorow with his own hand; adding that of *Maro* ----

Æneæ manu dextrâ cadis ——

Thou fall'st (thou dost not stand)
By great *Æneas* his right hand. *Cuspinian.*

Zeno Emperour of *Constantinople*, asked some secrets of *Marian*, a most wise Earl, Who should succeed him in the Empire? He answered, One of the *Silentiaries* shall take thy Empire and Wife; but me thou shalt unjustly kill. Both of these the end proved in its time. 98.

Agilulph, Duke of the City *Taurina*, when as he brought unto *Authar* King of the *Longobards*, his Bride *Theodelinda*, the daughter of the King of *Boiaria*, had a Soothsayer with him, who by the stroak of a Thunder bolt foretold unto him, that a little after, he should enjoy the Bride her self, and the Kingdom: and that thing the issue proved to be true. For *Authar* being killed in War, *Agilulph* succeeded him in his Kingdom and wedlock. *Paul Deacon, of the deeds of the Longobards, chap.* 14. 99.

Antonine the son of *Sosipater* and *Eustathius* the *Cappadocian*, had a school at *Canobicum* the door of *Nilus*. He foretold to his Schollars, that after his death the Temples of *Serapis* (a god of the *Egyptians*) should be overthrown. The event confirmed the prophesie, under *Theodosius* the Emperour. *Eunapius, in Ædesio.* 100.

Remex a certain *Rhodian*, being estranged or angry in his mind, began to witness with a loud voyce, that before the thirtieth day there should be very great slaughters and robberies at *Dyrrhachium* in *Greece*, and fire and flight, but the Navy it self to return home. When *Cn. Pompey*, who being Pretor, was chief over the Navy, had heard that, and had told it unto three men, *Cicero*, *Varro*, and *Cato*, all being moved; also some of them are said to be exceedingly affrighted. But the space of a few dayes coming between, *Labienus* fleeing out of the battel in *Thessaly* brought news of the overthrow of the Legions, and that the Army of *Pompey* was scattered in a great battel; by and by the publique corn was snatched out of the barns, and scattered abroad through the whole City; they that were there, having departed with a headlong flight, were both forsaken by the *Rhodians*, and being unwilling to follow, the ships were burnt. 101.

102. *Procopius* in his third book of the *Vandall*-war sheweth, that there was wont to be an old Proverb tossed up and down in *Carthage* by the children, that *Gamma* should sometimes persecute *Beta*, and again, *Beta*, *Gamma*. I think the childrens sport to have looked hitherto, that between neighbours there might oftentimes rise discord. But this childish saying was wrested unto the event of things, because *Genserick* King of the *Vandalls* had expelled *Boniface*. Afterwards *Belisarius*, *Gilimer*. The Proverb arose, not from what happened, but was a Riddle of the *Carthagenian* Children, as an Oracle of that which happened afterwards. *Erasmus*, in his adagies.

103. THere stood Tombs in the *Leuctrian* field, of the daughters of *Scedasus*, which they call *Leuctrides* from the place. For by chance, when they were by force ravished by the *Spartan*-guests, they had been buried in that place. That so cruell and wicked act being committed, their father having wished for curses on the *Spartans*, when he could not by request obtain revenge from *Lacedemon*, stabbed himself upon their Sepulchres. From thence the Prophesies and Oracles daily foretold the *Spartans* they should avoid and turn away the *Leuctrian* revenge by the gods. But that thing many did not so understand, but doubted of the place, because also a little Town placed on the shore of *Laconia* is named *Leuctron*. Besides there is a neighbouring place of that name in *Megalopola* of *Arcadia*. At length the *Lacedemonians* being in the *Leuctrian* field of *Bœotia* overcome with a most cruell slaughter by the *Thebanes*, lost their rule. *Plutarch* in the life of *Pelopidas*.

104. THere was with *M. Anthony* [the *triumvir* or] one of the three chief men of *Rome*, a certain Magitian of *Ægypt*, who had often moved *Anthony* that he might withdraw himself from *Octavius*. Thy fortune (saith he) O *Anthony*, is of it self famous and large, but when it cleaves to *Octavius*, it is continually blunted. Thy dæmon or spirit feareth his Genius or Angell: and when as it is of it self high and chearfull, yet at the approach of this, it is made low and fearfull. He the more easily gave him credit, because whether by lots, or pairs of Cocks and Hens, or Quails committed to hand; *Anthony* was alwaies inferiour to *Octavius*. He therefore being stirred with these things, going with *Octavia*, from whom he had already begotten a little daughter out of *Italy*, sailed unto *Athens*. *Sabellicus* in his ninth book, *Ennead*. 6.

105. MOst antient Prophets had sung, It was wickednesse for *Romane* weapons to go beyond *Ctesiphon* a Town, and the Captains that dared to do it, were to receive punishment. They think *M. Crassus* purposing that thing, to have perished with his Army. *M. Ulpius* having attempted to go beyond *Trajanum*, recovered not *Italy*, and to have lost five Provinces on the other side *Tygris* presently, and he had been better not to have undertaken the journey, he wasted

wasted; and almost consumed his legions of Souldiers with long pains. And although the Conquerour drew out his bounds farther, yet he profited not much; desiring to go beyond *Ctesiphon*, *Tygris* being overcome, *Valerian* was taken by *Sapor* King of the *Persians*. But *Odenatus Palmyrene*, a conquerour of *Romane* Majesty, came beyond *Tygrim*, even to *Ctesiphon*. *Carus*, Emperour, led the Army of *Probus*, a large conquerour, from the *Sarmatian* Warr into *Persia*, he wasted the Enemies Kingdom, he vanquished *Seleucia* compassed about with *Euphrates*, the which *Ælius*, the true *Antonine*, had in times past taken. And then he requiring or assaulting *Ctesiphon*, and willing to proceed farther, either a disease, or the stroak of a thunder-bolt in a troublesome and lightning heaven took him away. *Cuspinian.*

Sybill prophesied of the destruction of Antichrist: 106.

Αὖλιν δ' ἄυτοτε κακὸς ὅταν λίνῳ ἀυτὸν ὀλεῖται.

Again, he then an evill time shall see,
When his own Net will his destruction bee.

Some understand by the snare or net, the place, wherein Antichrist is to be choaked. *Theodore Bibliander*, a most learned man, of the Art of Printing, whose matter is flax steeped and glewed together, to wit, paper, with this flax Antichrist shall be dispatched, because it is that in which the holy Gospel of Christ, and all the Prophets (being written together) are contained: by whose authority, as it were, by the breath of Christ's mouth, the three-headed Beast shall be brought to destruction.

Psammeticus took away *Tementes*, King of *Ægypt*. The god *Ammon* had answered *Tementes*, asking counsel of the Oracle concerning the Kingdom; That he should beware of the Cocks. *Psammeticus* using familiarly *Pigritatus*, a *Carian*, when he had known from him, that the first or chief *Carians* put Cocks on the top of their heads, he understood the mind of the Oracle, and hired a great multitude of *Carians*, and led them toward *Memphis*, and pitched his Camps beside the Temple of *Isis*, in the Pallace, which was distant from the City five furlongs: and a fight being begun, he got the victory. From these *Carians*, a certain part of *Memphis* was called *Caro-memphites*. *Polynæus, book 7. & Herodotus.* 107.

Sybill foretold, That the warlike glory of the *Macedonians* gotten, *Philip* the son of *Amyntas* reigning, in the times of another *Philip* should go backward: 108.

The glory of *Macedon*'s people, of *Arcadia's* Kings,
What *Philip* reigning, sometimes profits, sometimes losses brings.

For one, the greater of the two, his Captains shall impose
On people strange and Cities, but (forsooth) by Western foes:
The lesse shall tamed be in years to come, and by and by
Illustrious honours he shall lose by Eastern destiny.

For the *Romans*, who are to the West, by the ayd of *Attalus*, and the *Mysians*, who lye toward the rising of the Sun, deprived *Perseus* the son of *Philip*, both of his Kingdom and life. *Pausanias, in Achaick affairs.*

109. UNder *Boleslaus* the chaste Prince of the *Polanders*, in the Territory of *Cracovia*, a certain Man-child having teeth, on the same day in which he was born, spake distinctly, and point by point, untill being a young beginner in Christian Religion, he lost both his teeth, and the use of speech. But another six moneths old in the City of *Cracovia*, spake, That the *Tartarians* should come; and he foretold, they should cut off the heads of the *Polonians*: and being asked, he answered, he knew that thing from God, and that evil hung over his own head also; which after the twelfth year came to passe.

110. HAli *Abenragell*, makes mention, That in the King's Pallace he saw an Infant born, which, scarce as yet twenty four hours were finished, began to speak, and make signs with the hand. At which thing the King being exceedingly astonished, a greater miracle happened: For he saith, The King standing by, and my self also with many others, the Infant cryed out, saying, I am unhappily born to disclose the losse of the Kingdom, and the destruction and desolation of the Nation. Which words being pronounced, he fell down dead. *Cœlius, book 29. chap. 14.*

111. PHerecides the son of *Bades*, a *Syrian*, a hearer of *Pittacus*, walking on the *Samian* shore, when he had seen a certain Ship running with full sayls, he foretold, That a little after, it should be sunk; and it happened, he beholding it. *Laertius and Apollonius in their History of wonderful things.* Also *Apollonius* the *Tyanean*, having gotten a Vessel fit enough to sail in, when he had reached *Leucas*, about to go to *Achaia*, Let us go down, saith he, out of this Ship. But she, although then quiet, a little after was overwhelmed. *Philostratus.* *Mithridates* besieging *Cyzicum*, *Aristagoras* said, he had received from *Minerva*, that he being a pleasant singer, would bring the Trumpeter into the *Lybick* Sea, therefore he bade the Citizens to be of good courage. And straightway the South-wind blowing more strongly, *Mithridates* his Navy was troubled, and their warlike Engines for the most part cast asunder. *Cœlius, book 20. chap. 24.*

They

THey tell, that *Pherecydes* sometimes thirsting in the Island *Scyrus*, desired water from one of his Schollars; the which when he had drank, he pronounced, That after three dayes there was to be an Earthquake in that Island; which saying, as the end proved it true, he brought back great glory. *Apollonius, History of Wonders.* 112.

GLaucus the son of *Epicydides*, a *Spartan*, when as he had received a great sum of money from *Milesius*, a guest, under the name of a *depositum* or pledge, and after his death, his sons had required the money. *Glaucus* after four moneths avouched, that he would give an answer. In the mean time he enquired of the Oracle at *Delphos*, Whether by denying (through a suborned oath) the money laid up with him, he should make a gain? *Pythia* answered; 113.

It may indeed, for bold-fac'd *Glaucus*, turn to present gain,
Thus by an oath to conquer, and by robbery to detain
The moneys. Afterward 'tis death to swear, but he the man
That consciously regards an oath, sustaineth with his hand.
But of the oath the Lad is alway mindful, neither hee
With hands nor feet as swift doth make approach, but if of thee
He taketh hold, will all thy house and progeny destroy,
But th'after stock of swearer just, shall better things enjoy.

Glaucus being affrighted with that answer, prayed for pardon or leave. But *Pythia* affirmed, the same is to tempt God, and to do it. *Glaucus* indeed being returned home, restored the money to the young men of *Milesim*, but not long after, his whole house and offspring was wholly put out. *Herodotus*, book *6*.

114.

ALphonsus, King of *Arragon* and *Sicily*, besieged *Neapolis*; a certain man came to him of a reverend countenance, and foretold, that he should conquer the City about the Calends of *June*; but not much after, a doubtfull battle was to be, in which the Captain should be taken, perswading him, that he would not commit himself to so great danger. The former part of the Prophecie was true; For on the 4th of Nones of June, he reduced the City into his power. A little after being about to fight in battle against *Anthony* at *Caudola*, in the *Campanian* field, his friends dissuading him, and objecting unto him the Prophesie; he answered; Death indeed will not affrighten a valiant man, much lesse doubtfull Oracles. A battel being made, he was overcome and taken at *Caudola*. *Æn. Sylv. book 2. Com. on Panormitan's Alphonsus.*

Agathim

115. A*Gathius* in his second book of the *Gothish* War, saith, that, the *Germanes* to have used sometime women for Prophetesses; likewise with a most true event: *Plutarch* in *Cæsar* calls them holy women; and they guessed at things to come, by the whirlpools, and noyse of Rivers. *Cœlius, book* 18. *chap.* 20.

116. A*Baris* the son of *Seuthius* a divine of the *Hyperboreans*, or those above the North-wind, wrote Oracles in the Countries which he wandred thorow, which are at this day extant. He also foretold earth-quakes, Plagues, and the like, and heavenly things. They say when he had come to *Sparta*, that he warned the *Laconians* of turning away evills by holy things, which things being finished, no Plague afterward was at *Lacedemon*. *Apolonius* in Hist. of Wonders.

117. Æ*Desius* the son of *Chrysanthius* a Philosopher of *Sardis* had a body so nimble, that it exceeded the belief of all and was plainly carried up on high. There was such a nearnesse to him with a god. that there was no need of a Crown of bayes to be placed on his head, but true Oracles, and framed to the proper likenesse of a spirit blown up by a power. He onely beholding the Sun, would powre forth speech, although he neither knew the Law or order of Verses, nor yet well knew the Rules of *Grammar*. *Eunapius*.

158. THere is at *Sparta*, before the Altar of *Augustus*, in the Market place a brazen portrayture of *Agias*. They say this *Agias* to have divined unto *Lysander* that he should conquer the navy of the *Athenians* at the River *Ægos*, besides 10. Gallies with Oares, which by flight betook themselves into *Cyprus*. *Pausan. in Laon.*

119. P*Hilumena* a soothsaying maid, whose familiarity *Apelles* the heretick, or as some will, *Severus* used. To this maid the Devill by an Apparition, in the habit of a boy answered; sometimes saying, he was *Christ*, sometimes *Paul*. He also wrought miracles, amongst which that is a chief, that he cast a great loaf of bread into a glasse-viall of a most narrow mouth: and lifted him up with the tops of his fingers unhurt, and with that bread alone, as with meat given her from God, he said she should be contented. *Augustine* is witnesse.

120. THe same blessed *Augustine* in his first book against the Academicks, delivereth that there was a man at *Carthage*; by name *Albigerius*, of a reproachfull life, who had known all secrets, so that when he was asked a question by a Scholler of *Romantian*, unto whom *Augustine* writeth for trialls sake, what thing he though of? He answered, a Verse of *Virgil*. when he was again asked

asked by the same Scholler what Verse? he repeated that. *Cardane* of diversenesse of things, *Book* 8. *ch.* 43.

ISaac *Angell*, Emperour of the *Greeks*, going to *Radæstum*, a Sea-City, came to *Basilacius*, a man of an unaccustomed life, and who had obtained that opinion amongst all, as that he could foresee and foretell things to come. He uttered words confused, disagreeing among themselves, and doubtfull. The paps of women comming to him being searched, and their Ankles handled, he drew out dark Oracles or speeches, and to many questions he answered nothing, and finished his divinations with runnings to and fro, and mad gestures. There stood little old women by him, his kinswomen, who explained to those that asked Counsell, what those behaviours of *Basilacius* might foreshew of things to come, and interpreted his silence as a wise speech. He answered nothing to the Emperours saluting him, neither gave he thanks by a silent nod of his head, but leaping hither and thither like a mad man, cursed those that came to him. *Constantine* of *Mesopotamia*, especially who was then most familiar with *Isaac*. At length with a walking staffe which he carried in his hands, the eyes of the Emperours Image, which was painted in the wall of his privy Chamber of speaking, being scraped out, he also endeavoured to take the cap off from his head. The Emperour despising him as a doting or raving person returned. But not long after, he was by his brother *Alexius* deprived of both eyes and Empire, and the opinion of *Basilacius* was confirmed, the which had been at the first uncertain and doubtfull in many things. *Nicet.* book 3. 121.

HEctor *Boethius* in the *Scottish* affairs saith, it was a common report, that *Merline* was begotten by the copulation of a spirit called *Incubus*, and a *Brittish* woman of a Noble blood, of whom *Vincent.* in 21. book History 30. thus telleth. King *Vortiger*, counsell being taken what he ought to do for defence of himself, commanded cunning workmen to be called unto him, who should build a most strong Tower. But when as the Earth swallowed up their works, they perswaded the King, that he should search out a man without a father, with whose blood the stones and morter might be sprinkled, as if by that means the morter would be made firm. Therefore the young man *Merline* by name, was found, who with his Mother is brought before the King, who confesseth he was conceived by a spirit in Mans shape. This *Merline* revealed many dark things, and forerold things to come. For he opened that under the foundation there was a lake, under the Lake two Dragons lay hid, whereof one being red, did signify the people of the *Brittains*, but the other being white, of the *Saxons*: and he also prophesied, that *Aurelius Ambrose*, *Hengist* being overcome, and *Vortiger* burnt, should reign. *Vier.* b. 2. ch. 46. of the Delusions of Devills. 122.

Cœlius

123. *Cœlius* writeth, there was in his Countrey a poor desolate woman in a low or obscure place named *Jacoba*, out of whose belly he himself (and indeed an innumerable company of others, not onely at *Rodigium*, but also almost all *Italy*) heard the voice of an unclean spirit, very small indeed, but yet, when he would, distinct, and altogether to be understood; when as the mind of the great ones that was greedy of that which was to come, desired oftentimes this belly-speaking woman to be sent for, and stripped of all her cloathing, lest any thing of secret deceit should lye hid. The name of the Devill was *Cincinnatulus*. He much delighting in this name, a little after answered to one calling for him. If thou shalt demand of things past and present, what things might be most hidden, he gave oftentimes wonderfull answers. If of things to come, alwaies most false. But also his ignorance he sometimes more truly discovered by an uncertain muttering or humming. *Cœlius Book* 8. ch. 10. of old readings.

124. *Adrian Turneb*, the Kings professour of the *Greek* tongue, testified that he saw *Peter Brabantius* a crafty man, very like to *Euriclus Aristophanes*: who as often as he would, so often he spoke from the nethermost part of his body with unmoved lips: and by this imposture or cousenage of the Devill, he blinded the eyes of many in many places. For when he would be love-sick, for a certain beautifull maid of *Paris*, nor could perswade her mother, that he might espouse her to himself; at length when they willingly and on both sides talk together of this matter, he uttereth a voice out of his body, in which the dead husband of the poor woman seemed to complain of the greatnesse of the punishments, which he should endure in Purgatory for the mistrustfullnesse of his Wife, because she denyed her daughter so often desired by *Brabantius* a most excellent man, with which complaints she being affrighted, and pitying her Husband, assented to the request of the Knave: who notwithstanding, it sufficiently appeared, sought not so much after the daughter, as a dowry appointed her by her Father in his will. For six Moneths after, when as he had wasted the maids goods, the wife and Mother in Law being left, he fled away to *Lugdunum*. There he had understood, that a certain Merchant and very rich banker dyed. Who seeing he was accounted a most unjust man, for that he had scraped together all things by right and wrong in his life time, he commeth to his Son *Cornutus*, his onely heir, walking in a Porch behind the Church-yard, and intimates that he was sent thither that he might teach him what was needfull for him to do. But while he saith he was to think rather of his father's Soul and good name than of his death, while they speak, a voice resembling his father, is unexpectedly heard: the which when *Brabantius* gave out of his belly, he feigned himself nevertheless to be in a wonderfull manner astonied. But his son was moved with this voice, into what condition his father had fallen by his injustice,

and

and with what torments of Purgatory, both for his own, and his sake he should be troubled, for that he had left him an heir of unjust goods, and which could by no means be pardoned, unlesse by a just satisfaction made by his son, and due alms conferred on them who at that time chiefly wanted, and those were the Christians taken by the *Turks*. Therefore the man, who when he spake, he should believe, that this was sent by Godly men to *Constantinople* to redeem them, and that he was sent therefore to him from God for that thing's sake. *Cornutus*, no ill man, although these words heard of gifts, he regarded not, yet because that of money seemed a hard word, he answered he would take deliberation, and bad *Brabantius* return to the same place the next day. In the mean time being sorrowfull, he a little doubted of the place in which he had heard the voice, that it was shady and dark, and fit for mens lying in wait, and an Eccho. Wherefore the day after, when he brought him into another open plain place, and letted with no brambles or shades; where nevertheless the same song was repeated while they spake, this also being added, that six thousand French Crowns being presently numbred to *Brabantius*, he should repay three Masses every day for his fathers salvation, otherwise there would be no redemption out of Hell. From whence his son being tyed in Conscience and Religion, although with grief, yet he committed so many to the faithfull dealing of *Brabantius*, all lawfull witnesse of the thing received and payed, being neglected. His father being freed from the fires and Vulcans stroaks, for the future was quiet, nor any more called upon his son. But wretched *Cornutus*, (*Brabantius* being let go) when as he was more merry then usuall, and his other Tablers could not sufficiently admire it; straightway as soon as he declareth the cause to those enquiring it, he was presently so laughed at by all, that for grief, after some dayes he dyed, and followed his father to enquire the truth of the thing from him. *Vierus*, Book 2. chap. 12. Of the Delusions of Devills.

A*mphiaraus* son of *Oicleus*, a Soothsayer and Prophet, whom when *Adrastus*, King of the *Greeks* called *Argivi*, would lead unto War against the *Thebanes*, he refused, and that he might not be compelled, hid himself, because he foresaw that he should there perish; yet by the deceit of his wife *Eriphile*, (whom he had corrupted with a Jewell) he was betrayed, and being against his will drawn to War in *Bæotia*, in that place, which afterwards was called *Harma*: he was by the gaping of the earth, with his Chariot and Horses, swallowed up. *Statius in Thebaides*. 125.

126. ACtius *Navius*, a Lad, and that thou mayest laugh the more, a Shepherd, *Priscus Tarquinius* reigning, taking on himself, the use of a Sooth-sayer's crooked staffe, becoming indeed suddenly an Augur, from the Swine-herd, through the report of the thing divulged, he was called forth to the King. Whom the King beholding, and perchance scorning both his age and habit, tryed in this manner: Whether (saith he) that which is now in my minde, may be done, or may not, I ask? *Navius* when he had finished his divination, answered: It might be done. But the King thinking to mock him; But (saith he) I did meditate, that I might cut this whetstone with a razor. He with wonderful constancy replyed; Thou mayst therefore; And the razour being snatched up, in the sight of the King standing amazed, and the people, hecut the whetstone. From thence divination was sacred to the *Romans*.

127. WHen *L. Sylla* was at *Nola*, that he might encounter with *Marius* the Elder, his mind being very much troubled, because he thought it a very hard thing; *Posthumius* the Soothsayer, who did do a divine thing, he being present, both his hands being stretched out to *Sylla*, said, That he should command him to be bound, and after that to be slain; else the victory of that battle would remain in his power, and he should get a happy successe, because he had been bidden then by an Augural knowledge to foresee it. For the day after, *Sylla* entring into the City of *Rome*, drave out *Marius* from thence, and fulfilled his mind, as he had wished. *Fulgosus, in book* 8. *chap.* 11. *out of Plutarch in Sylla.*

128. *Spurina* had foretold to *C. Julius Cæsar*, That he should beware of the 30 next dayes, as fatal, whose last was the Ides of *March*. And when by chance both had come in the morning into the house of *Calvus Domitius* to the office, *Cæsar* saith to *Spurina*, What knowest thou that the Ides of *March* are now come? And he, What knowest thou, that those are not yet past? The one had cast off fear, as though the time mistrusted was finished; the other thought, that indeed the utmost part of it was not void of danger: Would God the divination had rather deceived the Soothsayer, than security the Father of his Country. *Valerius, book* 8. *& Suetonius.*

129. A *Grippa*, the Nephew of Great *Herod*, of the son of *Aristobulus*, being cast into bonds by *Tiberius*, Emperour, because he seemed to favour *Caius*, stood before the Pallace, among certain others alike bound, leaning for grief on a certain Tree; on which when as an Owl had sate, one of those that were bound, by Nation a *German*, beholding the Bird, enquired of the Souldier, Who that Man in purple was? And having known that it was *Agrippa*, a most noble man of the Jews, he asked the Souldier, that he might have leave to come nearer unto him; for he desired to know some things concerning his Country. Which being obtained by request, and an interpreter

interpreter taken, he saith, O young man, so sudden and unexpected change of fortune indeed makes thee sad, neither wilt thou easily believe thy escape to be nigh at hand, divine providence so ordering thy affairs; But I call thy Country-gods to record, that I go not about to flatter thee, nor to feed thee with vain comfort. It cannot be, but that the course of things being changed, thou shalt escape forthwith out of these bonds, and come both unto the largest dignity and power, even to the envy of those unto whom thou hast seemed miserable. Thou art to have also a happy departure of life, children being left in the succeeding of wealth. But remember, when thou shalt again see this Bird, that the fifth day from it shall be destinous unto thee. These are the things which the heavenly ones shew to thee, by sending this Bird; Therefore I intreat thee, that as soon as thou shalt perceive that happinesse to be shown thee, do thy endeavour, that we also may be taken out of these adversities. He was a true Prophet. For six moneths after, *Tiberius* dyed. *Caius* succeeded in the Empire, who made *Agrippa* King. *Josephus, book* 18. *chap.* 8.

THe *Spaniards* call a people *Adelittans*, and *Almagonens*, who from the flying of Birds, from the voyce, from the meeting of wild beasts, and of very many other things do divine, what good or evil thing is to happen; lastly, they have books most diligently written with all prognosticall divinations. Of these some are Dukes, and as it were Masters, others Earls and Schollars. There is also another cunning of these, to search out the passage, not onely of horses, and beasts, but also of men, by a cloathed or covered, by a naked, by a hard ground, by small stones, by great stones, as that the number of those who passed by, doth not at any time almost deceive them; who by a fit word may be called *Searchers*. These shewed forth a notable example of their Art in the Warr which *Ferdinand* waged against the *Moors*. For when as a hundred *Saracen's* horsemen had avowed to their King, never to return, unless they had shewn forth some famous act against the Christians; and had privily come through wayes unpassible, and to fall upon the Christians garrison: The *Searchers* somewhat perceiving their way and number, made the Watch acquainted of their lying in wait; and they having followed the horsemen, they constrained them, being shut in on both sides to yield themselves in the channel of a brook, being tyed together in a long rank with one rope. *Laurent. Valla, book* 1. *of Histories.* 130.

A *Lexander*, Emperour, in the year of the Lord, 904, as *Sigebert* writeth, was idle, being given to riot and Magick; He having demanded of his Juglers, Whether he was to live long? he received an answer, If he had taken away from the brazen Boar in the Theatre, his teeth and privy members. By which saying they did signifie, that he was given to gluttony and lusts, from the which, if he did not abstain, he would hasten his death: that 131.

which fell out. For after bathing, yielding himself to banquets and sports, a vein being broken, he dyed with an issue of bloud. *Zonaras & Cedrenus.*

132. *Simeon*, Duke of *Bulgarians*, had brought War on the *Crobatians*: it is told to *Lacapenus*, a Roman Emperour; there was an Image placed in the top of *Xerolophus* his vault, toward the West, that was turned into the shape of *Simeon*; the head of which Image, if it be cut off, the death of *Simeon* should not be far off. That being done, the same hour it was told the Emperour, he to have dyed of a pain of the stomach. *Zonaras.*

133. IN the *Gades* there is an old stone in the brink of the Sea, most excellently graven upon the passage with *Saracens* work, downward broad and squared; upward narrowed, and of so great an heighth, as a Crow is wont to fly on high; upon which is the Image of a man lifted up of Copper, raised up on his feet, having his face toward the South, and a great Club holding in his right hand. Which club, as the *Saracens* deliver, shall fall out of his hand, in the year in which a King to be in *France*, shall be born, who in the last times shall subject all *Spain* unto Christian Lawes. And straightway as soon as the *Saracens* shall see the Club fallen, they shall all flee from their treasures laid in the earth. The *Saracens* deliver, That *Mahomet*, while he was yet alive, built that Idol, and engaged a certain Legion of devils thither by the Art of Magick, the which holds it so strongly, that it could never be broken by any, neither doth it suffer Christians to come to it without danger, but onely Mahometans, and that Birds sitting on it, it suddenly killeth them. *Turpine* of *Rhemes*, with *Eufordiensis*, *chap.* 68.

134. AMong the *Biarmians*, *Laplanders*, *Bothnians*, *Finlanders*, *Northern* people, there is this often kind of magicall divining: The Magitian goeth into a closet, content with one companion and his wife; he smiteth a brazen Frog or Serpent with an hammer, upon an anvil, with certain stroaks, and turns up and down hither and thither, with a muttering of verses; and straightway falling, is snatched into a trance, and layeth along for a short time as dead. In the mean time he is most diligently kept by his foresaid companion, lest a fly, gnat, or any other living creature should touch him. Being returned to himself, he sheweth a ring or little knife, in token of his dispatched embassage, and declareth unto his hirer, by certain signs what is done. *Olaus*, *book* 5. *chap.* 17.

135. *Jannes*, the Master of *Theophilus* the Emperour, was wont to foretell things to come, by the prophesie and juglings of a bason. When as sometime the *Barbarians* making use of three Leaders, did annoy the Roman power, the Emperour bade him hope well. Between brazen Images, which were in *Euripus* of the Circle, a certain Image with three heads was reported to stand; Therefore *Jannes*

nes commanded three brazen hammers to be framed, and them to be delivered to men of strong hands, who at an appointed hour of the night, came with him unto that Image, and when he had commanded them, they should valiantly smite the heads, while they, as it were, with one stroke and force should cast down on the earth those heads. A great part of the night being now finished, *Jannes* came with those men unto the Image, and repeating a magick verse, taketh away the strength that was in the Image, he bade the men with all their force to smite the heads of the Image. By two of their most strong stroaks, two heads of the Image shook off; the third striking something more slackly, he bended indeed, yet plucked not away the head wholly from the body. After the same manner was it dono with the Captains of that Nation: For an inbred sedition arising, two of the Captains were slain, the third received a wound, but not deadly. The *Barbarians* therefore being deprived of their strength, returned home. *Cedrene.*

A*Pollonius Tyaneus*, when he disputed in *Ephesus*, being almost separated from his soul, and with inbent eyes, as if he had been in the present thing, said often, *Smite the sinner* Stephen, *smite him:* And at last added, *The Tyrant is dead*; who was heard with the great admiration of all that were present; afterward they received that on the same day, and the very moment of hour, *Domitian* the Emperour was slain at *Rome*, by a man whose name was *Stephen*, as *Apollonius* had then declared. *Falgosus, book* 1. *chap.* 9. *& Xiphiline in Domitian.* 136.

S*Tephen* the *Hagio-Christophorite*, (it is the name of an office) but for his wickednesse otherwise called *Antichristophorite*, after that he knew from the Devil, by *Sethus* a Magitian, destruction to hang over the head of *Andronicus Comnenus*, by him whose name had its beginning, [*J. S.*] he appointed *Isaac Angell*, whom *Andronicus* despised as a low-spirited man, to be laid hold of, and first to commit him to custody, and then by the Judgment of *Andronicus* the Tyrant, to kill him. Therefore entring into the Chamber of *Isaac* in the evening, he commanded *Isaac* to come down, and to follow him. But he delaying, he brought force. *Isaac* defending himself, kills *Stephen*, and going into the Temple with his sword drawn, he goeth up into that Seat where Manslayers, explaining their wicked deed, desire pardon from those that go in and out. But a multitude of the City in great number, presently flow together unto the Temple. The Uncle of *Isaac* helpeth him in the same, *Ducas*, *John*, and his son *Isaac*. Moreover, others intreat the mingled multitude which had ran together into the Temple, and afterwards did run to it, that it would stay with them, and help according to its power, those that were placed in the greatest danger. Thus therefore *Isaac* finished the whole night, that he might not think of the Kingdom, but might pray against destruction. But by earnest supplication he obtained this, that a certain man of that company 137.

company shut the doors of the Temple, and lights being brought in, he instantly perswaded them by his example, that they would not depart home. When it was day, all the Inhabitants of the City of *Constantinople* were present, they all prayed God, that, *Andronicus* being driven away, *Isaac* might enjoy the Empire. *Andronicus*, who was then absent from the City, the murder of *Stephen* being known, did nothing else, but admonish the Citizens in a short writing, that they should cease to attempt new matters. Whereof this was the beginning, *He that hath punishment, is taken away.* But in the morning, many running together, *Isaac* is saluted Emperour of the *Romans*, when as one of the Church-wardens had put the Crown of *Constantine* the Great, which hanged over the Communion Table drawn down from the stairs, on his head, he was consecrated. Now when as the Emperours horses adorned with Golden trappings, were brought by the Crossing of the *Cionians*, one being by a Horse-rider pulled away by force, is taken, and is brought unto *Isaac*. He, that horse being Mounted on, departing from the great Temple, *Andronicus* giving counsell to himself for flight, entreth the Pallace, and the saluted Emperour is confirmed. *Nicetas.*

138. WIlliam Earl of *Holland*, King of the *Romans*, *Frisia* being subdued, when as nigh to a certain City he had found a Sepulcher adorned with wonderfull work, and did ask, Whose it was? The Citizens answer: None hitherto was buried there; but by some hidden destiny it is reserved for a certain King of the *Romans*. When therefore the Conquerour did ride with a few men, seeking a place to turn aside in, that he might bring back his army the more safely, he fell in the Ice. The *Frisians* who lay hid, break out and before the King could be holpen, being partly cut, partly choaked in his helmet, he perished. The *Frisians* their neighbours being called together, drive out the *Hollanders*, and slay them in the year of the Lord 1255. Thus by those of the same Town, according to the Prophecy, the King is laid in that Tomb, in the ninth year of his reign. But his son *Florentius*, the fifth of that name, after twenty seven years brought his Fathers bones out of *Frisia* into *Zeland*, *Medioburg*; and laid them in a Monastery of Nunnes of the *Præmonstratian* Order, founded by his daughter *Richardé*, and increased by subsidies, in the year of Christ, 1282. *Cuspinian.*

139. IN Northern *Gothia* two Tombs are seen, being huge Stones in the place of way-marks or Crosses, having the bodyes of two brethren laid in them, unto whom it had been foretold by a soothsayer, in their first youth it should come to passe that they should dye by mutuall wounds given. To decline the destiny, they undertook a travell unto the fartherst, and most contrary parts of the World. In their utmost old age, at length returning into their countrey, when as any one hoped his brother to have long

since

since died, not far from the Town *Jonacum*, they met one another unknown, and Salutation being on both sides given and received, they rested under the next pine-tree. By and by their Dogs wrangling, they also brake forth, first to quarrellings, then to mutuall wounds, and drawing out their Steel, and acknowledging themselves to be brethren, they dyed in mutuall emboraces. *Olaus*, in his first book of *Northern* Customes. ch. 37.

140. *Sigthune* King of *Swethland*, while he offered sacrifices to his gods at *Upsala* the Mother-City, an answer being received by the sacrificers, he learned that by a fatall necessity, the highest destruction and death did hang over his head from the mettall of Gold, and therefore he was chiefly to take heed of it: by iron, or Steel, and other mettals he could never be forced or killed. Wherefore seeing he thought himself invincible, he attempted dangers of Wars. He had a most beautifull daughter, *Gro*; This, *Schiold* King of the *Danes* required to be a Wife to his Son *Gram*. But her father had already betrothed her unto a most Noble Champion, the brother of *Sumblus* King of the *Finlanders*. Therefore *Gram* thinking himself to be despised by *Sigthune*, being cloathed about with skins of wild beasts, with great hazzard he came to the Pallace of *Sigthune*, observing a time untill the maid going forth, he might allure her unto a mutuall love, and being allured, and of her own accord willing, he might bring her away. Yet first, *Bessus* his companion, through the greatest force of wit, brought on the mind of the Virgin unto the love of his King. Therefore the maid nothing relenting, being brought into his *Denmark*, he loved with a great love, and begat of her *Guthorme*, afterwards King of *Denmark*, and a daughter, wife of *Sibdager* King of *Norway*. *Sigthune* the Father of the maid, suddenly taken away, follows the *Danes* with war, to revenge the wrong by weapons. *Gram*, carrying a club in a Giant-like manner, the which Gold being powred on it, he had made the weightier, slew *Sigthune* his father in law, too venterously approaching with his head, leaving by that deed, not an unprofitable instruction to the Kings of the *Swedes*, that they believe Gold is more to be feared then Iron. *John Magnus*, *Book* 2. *Chapter* 6.

141. IN the bed of *Sempronius Gracchus*, two Snakes were found, they afforded a sad token. For it was shewn by the Soothsayer, if he had sent away the male, his Wife must dye in a short time; but if the Female, himself. The which when *Sempronius* had heard; loving *Cornelia* his Wife very much, he sent forth the Female. He kept his Wife; and himself a little after departed out of life. *Polydore Virgil*, *Book*. 3. Of Wonders.

M. Mar-

142. M. *Marcellus* being inflamed with the glory of the *Syracusans* being taken, and *Hanniball*; they being forced, first to flee from him before the walls of *Nola*, endeavoured with the greatest diligence, that he might either strike down the Army of the *Carthagenians* in *Italy*, or might drive them out of *Italy*, and by solemn sacrifice he searched out the pleasures of the gods. Which first sacrifice fell down before the little hearth, his liver was found without a head, the next had a double head of the liver. Which things being looked into, the soothsayer answered, the entrails pleased him not, because the first appeared maimed or mangled, the second too joyfull. So *M. Marcellus*, that he might not attempt any thing rashly, the night following, daring to go forth with a few, for seeing or viewing sake, being inclosed with a multitude of his enemies in *Brutia*, he equally brought a great grief, and dammage to his Country by death. *Valerius, Book* 1. *chap.* 6. *& Plutarch. in Marcellus.*

143. A*ntharis* King of the *Longobards*, brother of *Garibald*, King of the *Bavarians*, took *Theodelinda* his bride in the *Veronian* field. Not far from thence, a tree being struck from Heaven, *Agigulph* Duke of the *Taurinians*, a soothsayer being asked Counsell of, received an answer. *Theodelinda* the Virgin to marry *Antharis*; but a little after, to be a Widow, for *Agilulph*. The issue confirmed the promise of the Sooth-saying. For *Antharis*, when he had fairly reigned six years, was taken away by poyson at *Ticinum*. The *Longobards* gave power to *Theodelinda* his Wife, for her mildnesse, and too much courtesy, that it should be lawfull for her to take that Husband whom she desired, and they promised they would have him for their King. But she chose *Agilulph*. The Marriage was solemnized at *Mediolum*, where by the agreement of all, he is declared King of the *Longobards* or *Lombards*. *Bonfine, Book* 8. *Of the first Decade.*

144. B*atabaces* in the *Cimbrian* War, a Priest of the great Mother *Idea*, came to *Pessinunt*. This man brought word that the goddesse had shewn him in his passage, that a victory and great glory of war was to come to the people of *Rome*; When there was an approvement of the Senate, and it had decreed a Temple to the goddesse for Victories-sake: *A. Pompey* Tribune of the common people forbade him going into the assembly, that he might utter these things to the people, calling him jugler, and with disgrace drave the man out of the place of their Common-pleas. Which thing most of all commended his sayings. For assoon as the assembly being dismissed, *Pompey* returned to his house, so great a force of a Feaver possessed him, that it was manifest to all, and much spread abroad, that he died within the seventh day. *Plutarch.* in the life of *Marius.*

L. Sylla

L. *Sylla* being returned out of *Asia* against *Cinna* and *Marius*, he tells that in *Silvina* of *Pontium*, *Sertus* a mad man to have spoken to him, who said he shewed to him from *Bellona*, that he should have the Palme or conquering Crown, and Victory of the War. The which unlesse he should perfect, the Capitoll was to be burnt: and that happened on the same day, which he had foretold, which was the day before the Nones of the fifth Moneth, which now we call *July*. *Plutarch in Sylla.* 145.

C*Reophilus* in the bounds of the *Ephesians*, saith, those that built *Ephesus*, when they were greatly in doubt of the place at length they sent unto the Oracle, those which should ask, where the City was to be placed. But the Devil answered, Where a fish had evidently shewn, and a wild Boar had taught. But there is a report, that where the Fountain now called *Hypelæus*, is, and the holy Haven, certain fishermen provided a dinner. Then a certain one of the Fishes leaped out together with the dead coals, and fell down into a bundle of Chaff; a green turf is presently inflamed, in which a wild boar by chance lay hid, who being much affrightned with fire, ran through a good part of a Mountain, even thither where *Trachea* is now called, and fell down, being wounded with a dart, where now the Temple of *Pallas* is erected. Then the *Ephesians* possessing the Island, when they had inhabited it twenty and one years, in the twenty and second they built *Trachea*, and afterward *Corissum*, and there raised up the Temple of *Diana* in the market-place, and of *Pythius Apollo*, in the haven. *Athenæus, Book* 8. *chap.* 11. 146.

THere was among the *Locrians* a wooden Dog, having such a History. For a lot was rendred unto a certain *Locrian*, there he should build a City, where a wooden Dog had fastned a biting on him. For which cause when he had sailed unto the other shore of the Sea, he trod upon a *(kunosbaton)* that is, a Dog, bush or bramble, a kind of thorn, from thence when he thought the Oracle to have an end, he built the Cities, which the *Locrians* call or esteem *Ozolæ*. *Cœlius, Book* 17. *chap.* 28. out of *Athenæus Book* 2. *chap.* 33. 147.

L*Eonides* in his fourth book of the people of *Attica*, saith, when *Thymætes* the younger brother, who was a bastard, had beheaded *Aphidantes*, King of the *Athenians*, he himself reigned at *Athens*. Whereby it was brought about, that *Melanthus* the *Messenian* a banished man from his Country, received an Oracle, where he was to dwell, to whom it was answered, where it should be received for gifts from guests, setting feet and heads before him in a supper, the which afterwards happened in *Eleusina*. For when as they had a certain solemn feast according to their countrey manner, and had spent all the flesh, and the feet onely, and heads had 148.

remained, these very things they brought to *Melanthus*. *Athenæus*, Book 3. chap. 9.

149. *Byzantium*, before called *Lygos*, was built by the *Lacedemonians*. *Pausanias* being Captain in the most narrow Sea of *Europe* and *Asia*, unto whom it was said by the Oracle of *Apollo Pythius*, that they should place it against blind seats, that is the *Megarians*; who built *Chalcedon* in a barren soyl of the Countrey, a wealthy bank being let passe. *Strabo*, book 7. This City, *Constantine* the Great, who passed over the seat of the Empire, from the City of *Rome* into the East, to restrain the inroads of the *Parthians*, compassed with new walls, being warned from God, and adorned it with most high Towers, and stately buildings, that it might be thought rather the habitation of gods than of Emperours. This City, when the Emperour would name *Nea*, the common people from the builder called *Constantinople*. *Cuspinian*.

150. THere is a report, that a Wonderfull meeting of a Sow that had piggs, made a divination to the *Trojanes* of building a City, who, *Æneas* being Captain, had come into *Italy*. They say she was great with young, and to have come to the Altars, being strucken with the hands of the sacrificers; thence, to have sit down on a little Tomb, four and twenty furlongs from the Sea, in a place surely hideous, and very difficult. *Æneas* mindfull of the Oracle, followed the Sow aloof off, with a few that were by chance present, lest being nigh the trace, she should turn from the destinous way. But then contemplating the nature of the place, when as he perceived nothing in it which might invite him to the tillage of it, being doubtfull in his counsell, he was vexed, neither could he bring it into his mind, that such unfit seats were shewn him by destiny. And he was now late busied in advising of that one thing, whether he ought to be there, or should go as yet farther. When as from the next place a voice without an Authour, was given, which commanded the *Trojans* to remain there. Onely they should go forward to build, other things they should leave to the destinies. Others are Authours, that the shape of houshold gods was here in a dream set before the eyes of *Æneas*, by which he was commanded to fortify the place. But whatever kind of Oracle that was, it is a certain report, that the Sow being the day after found with a numerous company of young, which she had brought forth in the night, to have confirmed the truth of the Oracle. The Tomb therefore was fenced with work done in haste, in which afterward *Ascanius*, who succeeded his Father *Æneas*, built the City *Alba*, that is, white, so called from the colour of a Sow. *Sabellicus*, *Book 7. Of the first Ennead.*

Tarquinius

T*Arquinius Superbus*, or the proud King of the *Romans*, began to found the Temple of *Jupiter*, *Juno*, and *Minerva*, vowed by his grandfather in the *Sabine* Warr, in the high and rocky part of the *Tarpeian* hill, the roughnesse of the place being first corrected. But when he had determined to consecrate the floor, according to the custome, and the compass of this space had embraced certain Chappels of most ancient work; which because they were to be unhallowed, that the workmen, all fear of Religion being taken away, might demolish, they say, that then there were mockings of evil Dæmons, or devils, that other power had yielded up their divination to *Jupiter*, and the Goddesses, onely *Terminus* (some add also *Juventa*) could not be moved from their seat: And that thing being taken for a token of a stable, and remaining Empire; A chappel to have afterwards remained unmoved in the middle part of the Temple. There is also a certain greater wonder offered to the workmen. A man's head was found with a fresh gore, by those who wrought in the lowest part. *Tarquine* (for none thought not that to be wonderful) asketh counsel of houshold-prophets. These referring all the praise of that kind of learning unto the *Hetruscians*, brought tydings to the King, that he should send into *Hetruria* to enquire. The *Hetruscian* Prophet answered, It would be, that the Tower of the Empire, and the head of affairs should be there, where that wonder had appeared; and now from thence, the place began, from *Tarpeium*, to be called the Capitol. *Sabellicus*, *book* 5. *Ennead.* 2. 151.

A*Lexander* the Great, moving his Camps from *Troas*, came to the Temple of *Minerva*. There is a Priest, *Alexander* by name, when he had seen before the house of *Ariobarzan*, who was President of *Phrygia*, an Image struck down on the ground, and other strange sights of no small moment, he came to the King, and in a great horse-exercise, confirmed, That he should be a Conqueror; especially if he did joyn his companies in battel about *Phrygia*. He added thereto also, That he should kill the Captain of his enemies with his own hands: But all those things were shewn to him by the gods themselves, and chiefly from *Minerva*, which was to be an help to him for the performing things prosperously. *Alexander* received the foretelling of this Priest with a joyfull mind; and presently honoured *Minerva* with most large sacrifice, and dedicated his buckler unto her, and by and by brought out another that was most firm for him: With which he being armed, entred the first fight, where he carried away a famous victory. *Diodore*, *book* 17. 152.

153. WHen the *Grecians* had gathered Ships together in *Aulis*, a Haven of *Eubæa*, to go to *Troy*, and an Altar being built, they sacrificed under a Plain Tree; a Serpent of a wonderful bignesse creeping under the Altar, went up into the top of the Plain-Tree, and inclosing a Sparrow's nest hanging on an outmost bough, he devoured eight young ones, and the mother her self taken by the wing, and presently himself stiffned into a stone. *Calchas*, a Prophet, interpreted the divination. The *Greeks* should besiege *Troy* nine years in vain, at length in the tenth year to take and overthrow it, the glory of such a deed to remain for ever. *Ulysses* in *Homer, Iliad.* 2. repeats the History.

154. A*Lexander* the Great, assaulting *Gaza*; a Crow flying over, a certain turf or lump of earth being let down from on high, smote the shoulder of *Alexander*, and then sitting on a Towr besmeared with slime, she being infolded by the tough matter, was taken by the wings. *Plutarch* saith, she sate in an Engine, and there, being ensnared in a knot of ropes, to have stuck fast. *Aristander* the deviner beholding that thing, said it would be, that the City would be in a short time taken, but it is a danger, lest some wound the King would receive that day. And both indeed happened. *Sabellicus, book* 4. *Ennead.* 4.

155. C*Oelius Pontius*, when a Pye had sate on his head, declaring the law, and the Soothsayers had answered, the Bird being let go, there would be a victory of the enemies; but she being killed, of the Commonwealth; yet he who had oppressed it, should dye: he presently killed that bird. From which it fell out, that *Cœlius* himself, with fourty others, was slain. *Volatteran. book* 14. *chap.* 2. *Anthro pol.*

156. A*Lexander the Great*, an Expedition into *Asia* being undertaken, after he moved to the Warr, both other wonders of the gods were shewn, and also a sign of *Orpheus* at the hill *Libethrum*, there was a Cyprus Tree, which issued forth about that season with a plentiful sweat. All being affrighted with that wondrous sign, *Aristander* bade him be of good courage, he should carry on things never to be blotted out, and famous, which should afford much sweat and pains to Poets and Musitians, singing them forth. *Plutarch, in Alexander.* The same *Alexander* besieged *Tyre* now the seventh moneth, and while he refresheth almost the whole Army from their former labours, but brings a few to the walls, that his enemies might not have respite, *Aristander* the diviner, sacrifices being slain, when he lookt into the intrails, he confidently affirmed by the Crow, That that City was without doubt to be vanquished. Which receiving his saying with a mock and laughter, because it was the last day; the King seeing him troubled

bled, and favouring alwayes his Prophesies, forbade hereafter, that to be numbered the thirtieth day, but the twenty eighth of the moneth; and a sign of the Trumpet being given, he set upon the wall more sharply, than from the beginning he had begun to do. When the City was not sloathfully assaulted, neither those that were in the Camps were at rest, but ran together to bring help, the *Tyrians* were broken, and *Alexander* took the City that day. *Plutarch, in Alexander.*

THe *Syracusans* being besieged by *Nicias*, went up to the Temple of *Hercules*, because they had not a long time performed solemn rites to *Hercules*, and they offered sacrifice. The Priests being Soothsayers, declared unto the *Syracusans* joyfull intrails and victory, if they did not begin the conflict, but beat back their force. For *Hercules* in defending himself being first forced, overcame all. And so going forward, they made a very great and sharp Sea-battel in the very Harbour, and overcame the *Athenians. Plutarch in Nicias.* 157.

L. *Sylla*, when he was sent with an Army to the *Sociall* War, at *Laverna*, a tempest lighted into a great bosome of earth, and out of it a great fire brake, and lifted up a light flame to Heaven. But the fortune-tellers told, That an excellent man, and excelling in beauty, and famous, was to let loose the City unto present storms, when he had taken the highest command. *Sylla* saith, this man to be himself: For a shining hair of a golden colour is peculiar to his face. But he would not blush if he take virtue or valour to himself, so great and famous deeds being done. *Plutarch in Sylla.* In the same Warr, when he sacrificed before the Pretor's house, he suddenly beheld a Snake sliding down from one part of the Altar, which being seen, he forthwith by the encouragement of *Posthumius* a Soothsayer, drew forth his Army for the Voyage, and took the most strong Camps of the *Samnites*. Which Victory laid the steps and foundation of his future and most large power. *Valer. Max. book* 1. *chap.* 6. 158.

P. *Scipio Africanus*, when he had found that Army which said *Carthage* equall with the ground corrupted, he amended it. But they report, the hilt of his sword springing with much blood, to have foreshewn the end of the War: the which, when it was oftentimes wiped off, a little after it was more bloudy: For that monstrous thing, said the Soothsayers, doth signifie a great slaughter of the enemies. *Suidas.* 159.

THey report, That sometime the head of a ramm with one onely horn was brought unto *Pericles* out of the field; and *Lampo* the Prophet, as soon as he saw the strong horn and firm, sprung out of the middle of his forehead, to have said, The power of two 160.

factions

factions that were in the City, of *Thucydides* and *Pericles*, were to be brought unto one, with whom this wonder had happened. But *Anaxagoras*, when he had dissected the bone of the head, to have shewn, that the brain filled not up its seat, but in manner of an egg, the sharp part to have rolled out of the whole shell, in that place, from whence the root of the horn drew its beginning. And indeed they who were present, had, at the present, *Anaxagoras* in admiration: a short time after, *Lanpo*, when as the wealth or ayds of *Thucydides* being broken, the whole Common-wealth had fallen back into the hand of *Pericles*. But both of them might conconjecture rightly, as well the Naturalist, as the Prophet. The one, who well followed after the cause; the other, the issue; for it belonged unto his office to consider whence it had proceeded, and how it had sprung forth; to this man, to foreshew, what there was at the time of its nativity, and what it should betoken. *Plutarch in Pericles.*

161. BEfore the time that *Alexander* the Great set upon the *Persians*, they say *Darius* (when he first began to reign) commanded the *Persian* sheath or scabberds for their darts to be made after that fashion which the *Greeks* at that time used, and then many of the *Chaldean* Prophets foretelling, That the Empire of the *Persians* should be translated to them, of whom he was King, he imitated the fashion of their sheaths for darts. It happened accordingly; for *Darius* being overcome and taken by *Alexander*, the Empire of the *Persians* was translated to the *Greeks*. *Sabellicus, lib.* 4. *Ennead.* 4.

162. THe Buckler of *Maximinus* the Father being set on fire by the Sun, and his Spear being struck by a Thunder-bolt, was cloven through the Iron and all, from the very top to the bottom thereof; from which the Soothsayers gathered, That there would arise out of that Nation, Emperours of the same name, who would continue but for a short time: Which came to pass; for the Father and Son, called by the name of *Maximinus*, in a short space after ruled the Empire together. *Sabellicus, lib.* 1. *cap.* 4.

163. D*ion* prepared a Navy of Ships in *Zazinth* against *Dionysius*; *Miltas*, a *Thessalian* Prophet, observing a Martinel or Martin, which flying amongst the ships, lighted upon the very top of the stern of the ship wherein *Dion* was: thereby was caused to fear, (as he privately told his friends) that the magnificent things which he was about to perform when they had flourished a small time, would decay and come to nothing. *Plutarch. in Dion.*

164. D*ionysius Syracusanus* was put away by the Tyrant *Dion*, at which time an Eagle snatched from one of his guard a Lance, wherewith sublimely mounting, at length she let it down into the deep; whereupon the Prophet said, That the Eagle was the minister of

Jove,

Jove, and that the Lance was the Ensign of principality; and therefore he concluded, That the Prince of the gods would work the subversion of the Tyrant. *Plutarch, in Dion & Theopomp.*

WHen *Crœsus*, King of the *Lydians*, fought against *Cyrus* King of the *Persians* with equal success, and staying at *Sardis*; upon a suddain all the Suburbs were filled with Snakes, which the horses while they were going to grass, devoured; they whom *Telmisses* consulted about what happened, said, That there would come a forreign Army which would overcome the Natives; for, say they, a Snake is a child of the earth, and a Native; but a horse is an enemy, and stranger. In the mean time, *Crœsus* was taken of *Cyrus*, and stript of his Kingdom. *Herodotus, lib*, 1. 164.

WHen *Dion* was about to raise Warr from the Iland *Zazinth*, against the Tyrant *Dionysius*, at the solemn vows and sacrifices, the Moon was eclipsed; moreover, ecliptick circuits, and the shadow which meeteth the Moon, was no strange thing to *Dio*, who thought the Earth the object of the Sun: but because he desired to elevate the minds of his astonished Souldiers, he called for *Miltas* the *Thessalian* Prophet, who when they were all called together, made a learned Oration, wherein he advised them to be of good courage, and assure themselves of great success; for that god had declared himself defective by the eclipse, by reason of the presence of their illustrious Leader; and that there was nothing more illustrious then *Dionysius* the Tyrant, by the glorious splendour of whom, they should overcome the *Sicilians* as soon as they should there arrive. *Theopompo Plutarch. in Dio.* 165.

THe Sacrifices offered by *Dionysius* the younger to the gods, portended great prodigies, at that time when he most tyrannically put away *Dion*, the Sea was so high by a tide, that it overflowed the Castle; yet within four and twenty hours the water was so sweet, that it was potable, and that many who tasted thereof, declared the same: Which thing *Plinius* remembers, in his book 2. cap. 100. Swine brought forth piggs that had all their parts, but that they wanted ears; the Prophets expounded that, to portend defection and rebellion, and that the Citizens should be no longer obedient to the Tyrant; and that the sweetness of the water signified a vicissitude to the *Syracusians*, by alteration of their sad and heavy times, into better and more comfortable. *Theopompus and Plutar. in Dion.* 166.

ACtius *in Bruto* writeth, *Tarquinius Superbus* had a dream to this purpose, That a Shepherd came to him and brought him two Rams, and that he immolated one of them, and that he saw a survivour, who rushing upon him with crooked horns, he was with a suddain impetuous force cast prostrate upon the ground upon his back, and casting his eyes towards Heaven, he perceived the Sun 167.

to

to passe through a new orbe and unaccustomed way; which when he had related to Interpreters, they advised the King to take heed, lest he whom he accounted rude, a beast and monster, being armed with wisdom, should drive him out of his Kingdom; and that what was shewed him by the Sun, portended a change to the people: which happened accordingly; for *Brutus*, whose brother the King had oppressed, and whose wit he but sported and mocked at, drove away the King, and Kingly Title; and the *Roman* State was so altered, that instead of one perpetual King, it begun to have yearly two Magistrates. *Petrarcha de Somniis, ex Ciceronis, lib.* 1. *de Natura Deorum, Accii Bruto.*

168. HIppocrates, the most valiant Duke of *Athens*, being alone, chanced to see at *Olympia*, a sight portending strange things; for when he had immolated the host, the pots (as they were ordered) were full of flesh and water, and without any fire put to them, grew so hot, that the water boyled over: which portent, *Chilon* the *Lacedemonian*, who by chance came thither, beholding, first perswaded him, that he should not bring his Wife thither, being fruitfull. Secondly, if he had a Wife, that he should put her away; and if she had born him ever a son, he should resign him: but *Hippocrates* not observing the counsel of *Chilon*, but promoting his son *Pisistratus*, he invaded the Tyrant at *Athens*. *Herodot. l.* 1. *Sabel. l.* 6. *Ennead.* 2.

169. AT *Thebes* in *Bœtia*, in the Temple of the Law-giving *Ceres* the time when by the conduct of *Epiminundas*, the people of *Leucirica* overcame the *Spartanes*, the Spiders had woven white webs about the Valleys, the *Macedonians* now by the conduct of *Alexander* the Great, invading the Coasts, there presently appeared sights portending ruine and destruction to the City, all things were filled with black workmanship. *Pausanias in Bœoticis.* This sign was three moneths before *Alexander* came to *Thebes*, about that time, the Statues which stood in the Common Hall, were seen to send out of the huge gravings abundance of sweat, besides these things, it was testified to the Magistrates, That the Pond or standing Lake which was at *Onchestus*, sent forth a noyse like to the Lowing of Cattle, and that there was in *Dirces* a certain horrid bloody shape, which swimmed upon the water, and there were not wanting some of *Delphos*, who said, That the top of the house which the *Thebans* built, appeared to the *Phocensian* people to be full of blood; the Prophets said, That the Web did portend the gods migration from the City; the shape of the Heavenly bow, perturbation, and various sorts of molestations; the sweat sent from the Statues, extream losses; and moreover, the blood which was seen to appear in many places, shewed, that bloody slaughter would ensue at *Thebes*. *Diodor. lib.* 17.

At

AT *Saguntum*, before it had suffered the misery which *Hannibal* afterwards inflicted upon it; amongst many and daily monstrous sights which were seen, A child which was almost born out of his Mothers belly, returned back to the Mothers womb again: Which Prodigie, the prophets said, did foreshew a destructive Warr, imminent and fatal destruction; so that it was utterly overthrown by slaughter. *Alex. lib. 2. cap. 31.* 170.

A*rchilaus*, Tetrarch of *Judea* and *Idumea*, was sent for, being accused of Tyranny by *Cæsar*, to *Rome*; who after hearing the accusations of his enemies, and his own defence, banished him to *Vienna* in *France*, and taking all his substance from him before he exiled him, in the tenth year of his Government; before he was sent for to *Rome*, he told to his friends this Dream; He saw ten ripe ears of corn full of wheat taken away by Oxen; and considering that his dream was worthy to be taken notice of, he consulted with interpreters of dreams concerning it; who disagreeing concerning the meaning thereof, *Simon*, one of the *Essæi*, to wit, one that abstained from flesh, wine, and women, as all the Jews of that Order did, (making an apologie) said, That this vision did portend change to *Archilaus*, and that to the worse; for that Oxen did signifie misery, because this kind of creature is under continual labours; and furthermore, it foreshewed mutation of things, because the ground being turn'd by the labour, retains neither the same place nor form; but those ten ears of corn, shew the number of ten years, for that they go about by annual turnings, and that immediately there would ensue an end of the domination or rule of *Archilaus*: so did this Jew interpret the dream. Five dayes after this vision, *Cæsar* sends a procurator to *Judæa* to summon *Archilaus* before him, *Joseph. l. 17. c. ult.* 171.

AT the Palatine house of *Mediolanum*, seven dayes before the Lieutenant Governour *Barnabas* was taken by his Cosen *Galeacius*, there was such vehement lightning, that the hangings of his Inner Chamber were burnt with a Thunder-bolt, and his Ensign being a marble Viper, was shattered in pieces. A Prophet then, a domestick, whose sirname was *Medicina*, in the nones of *May*, observed the unhappy conjunction of three Stars, (he had formerly predicted much) and then he endeavoured to retain him whom he saw running precipitately towards his destruction, which was thereby threatned; but such was the hidden power of his fate, that he went on his way, being wretchedly infatuated. *Jovius in Barnaba.* 172.

Z*ENON* the Emperour hearing of the discomfiture of his Army, flees into a little Castle sited upon an hill, which the people called *Constantinople*; which considering immediately after his coming thither, he with sighing said to his company; Poor man, 173.

Is it the sport of the gods, who have thus deluded me? for the Prophets did confidently affirm, That it behoved me to be at *Constantinople* in the moneth of *July*; whereupon I thought I should have been in the City, but (poor wretch as I am) I am onely in this little Hill, which beareth the like appellation.

174. A Certain man called *Harold*, who bragged that he had a familiar spirit; told *Frederick* the second that he should die in the *Florentine* field; Therefore, in that his last journey from *Thuscia* to *Apulia*, he used all possible care to avoid it; but falling into a grievous Feaver, he was forc't to lye at the Castle of *Apulia*, six miles distant from *Luceria* (which they call *Florentinum*) assoon as he remembred the prediction of *Hariolus*, and the name of *Florentinum*, he perceived that the end of his life was at hand. *Collenutius, l. 4. Historiæ regni Neopolitani.*

175. CErtain Writers affirm *Ezelinus* a *Roman*, and *Albericus* brethren, bloudy and fierce men to have been the sons of *Adelheida*, a Lady of the Noble bloud of the *Tuscans*, of so high a wit and discretion, that (beyond belief) as well by observing the Heavens and Stars as Magicall Art, she foresaw things to come. Many Predictions which accordingly fell out, were demonstrated to her Husband and Children, and especially this one; That on the day of her death, she pronounced three Verses in manner of an Oracle in which she chanted forth the might, and progresse, and the very place of the death of her sonnes, and it appeared by the events nothing of the Prophesy but came to passe. Now I shall say nothing of *Albericus*, whereas *Ezelinus* was admonished to take heed of *Cassanum*, being ignorant thereof by reason of the obscurenesse of the place, he ever most studiously avoided the Castle *Cassanum*, bordering upon the *Paduans* and *Hetrusciens*, supposing it the fatall place; at length after he attained the age of seventy years, whilst with all his might he warred against *Mediolanum*, his terrible and insolent spirit making him hated by almost all the *Longobards*, he was by them circumvented, for having passed the bridge, and finding himself in extream streights, and inquiring the name of the place, assoon as he heard *Cassanum* named, and remembring the confusion threatned by it, clapping his spurs to his Horse, he ran headlong into the River before him, murmuring to himself, O inevitable fate, O my Mothers presages, O how was *Cassanum* hid from me! And before he could well swim over the River, he was fallen upon by an innumerable Army, who had possessed themselves of the brink and bankfides of the River. *Petrarcha.*

176. M*Achabæus* King of the *Scots*, fearing *Magduffus*, being admonished by Soothsayers, was told by a woman a Fortune-teller, that he should not fall by the hands of any man that was born of a woman, and that he could not be overcome before the wood *Bernen* were carried to the Castle *Donusinna*, which was a great way distant.

ſtant. Therefore he falſly thought himſelf invincible, and free from all ſtratagems and deceits of his enemies, having cut down the wood *Birnen*, and carried every ſtick to the Caſtle, wherewith he compaſſed the Caſtle the day before he was overcome: to be ſhort, he was ſlain by *Magduffus*, who was not born, but cut out of his Mothers belly. *Cardanus de rerum varietate. Lib. 16. cap. 93.*

177. ANtonius of *Leva* animated *Charls* the firſt, Emperour, to war upon *France*, and undertook to be Generall of the Army, although he had been informed by the Oracles, that he ſhould be afflicted with cruell ſickneſſe, dye in *France*, and reſt at the Church of St. *Dionſiyus*, which he interpreted ſhould come to paſſe by his extending his Victory to *Paris* it ſelf; but it fell out far otherwiſe. For the *Cæſarian* Army which he led, was waſted with a Flux, and he, ſpent by watchings and griefs, died near the City *Narbo* in *France*, and was buried at Saint *Dionyſius*. *Sabellici ſupplementum*, 20.

178. A *Milcarus*, Duke of the *Carthagenians*, beſieging the *Syracuſians* againſt *Agathocles*, was told by a Sooth-ſayer (who gathered this conjecture by the obſervation of the entrals of beaſts) that the next night after he ſhould ſup with the *Syracuſians*, who when he conceived he ſhould have obtained Victory over them, by a ſally which they ſuddenly made out of the City, took him Priſoner, and carried him to ſup with the *Syracuſians*, contrary to his will, where by cruell torments he died.

179. THe *Velitri* conſulting an Oracle there, where *Cæſar* was born were anſwered long before from the top of the wall, which by its height threatned heaven, that one who ſhould be born in that Town, ſhould be a great commander in the World, in confidence: whereof the Citizens did immediately, and long afterwards, make war againſt the *Romans*; at laſt by what afterwards they ſaw, it appeared that by what was ſhewed, the might of *Auguſtus Cæſar* was portended. *Suetonius.*

180. H *Adrianus Cornetanus* Cardinal, not drawn thereto by malice but an ambitious deſire of reigning, looked after the death of *Leo* the tenth: For he conceived an aſſured hope of obtaining the Papacy by the Oracle of a fortune-telling-woman, who telling to him, asking fortune of her, many things paſt of his publick and private fortune, moſt exactly true: ſhe alſo conſtantly affirmed that one *Hadrian*, an old man, of obſcure birth, a great and ſtudious Scholler, who by degrees obtained ſacred honours by his own merit, and not by the favour of great men, aſſoon as *Leo* departed this life, would ſucceed him in the Papacy: all theſe deſcriptions he conceived did congruouſly and apparantly belong to him. For he was born at a poor Village called *Cornetus*, in the coaſts of *Tuſ-*

cany descended of a poor family almost sordid, onely by the benefit of his learning, attaining the dignity of sacred orders. The Oracle of the old Woman proved true, but *Hadrianus* the *Cornetanian* was deceived, for he did not succeed *Leo*; but one *Hadrian*, an old man, a *Batavian*, son to a poor labourer, being illustrious by his learning, after *Leo*, obtained the prodigious felicity of the Papacy. *Jov. in Leonis vita, lib.* 4.

181. When *Alexander* the Great, determined to fight against the chief City of the *Oxodracian Indians*, a certain man called *Demophon*, being one of those that used to make ostentation of predictions, came to the King, and told him, that he had observed by Augury, that there was great danger portended to him by reason of a wound which he should receive in fighting against the *Indians*, and therefore he admonished *Alexander* to divert his intention from invading that City: who rebuked him for going about to apall the courage of valiant men, and providing all things necessary for his March, he leading a great Army, arrived at the City, and intending to storm it, he placed his Artillery against it, and making a breach in the wall, broke into the City, killed many, and pursued those that fled to the very Castle; and whilst the Army of the *Macedonians* were seeking to scale the Walls, He, without any cunctation, snatching a ladder, and artificially bearing his buckler over his head, he falls a scaling the wall, and used so much celerity therein, that before the drowsy *Barbarians* could get to the wall to defend it, he got to the top thereof: the enemies durst not approach to grapple with him, but put him hard to it by Darts and Arrows which they threw and shot at him. The *Macedonians* with two ladders which they had reared to the Wall, did oft endeavour to scale the wall, and relieve *Alexander*, but were still repulsed by the enemy. Wherefore he being destitute of any help, alone, and loaded with defensive and offensive Arms, leaped into the very Castle, and most valiantly defended himself against the *Indians*, who violently ran about him, but he seeing a tree near the Wall, stepped unto it, and leaning his back to it, made it so much his defence, that they could not come about him; and now laying about him at his enemies by dint of sword, though he shewed great courage by his most valiant deeds, which, like a Royall King, to the astonishment of his enemies, he demonstrated, insomuch that he seemed to desire nothing but a glorious death, receiving many shots and blows upon his helmet and buckler, yet at length an Arrow which was shot at him, lighted a little under his pap or breast, and there sticking, he was constrained by violence of his pain to fall upon his knees; which an *Indian* who was enraged by a wound which he had received from him soon perceiving, furiously marched to him, and fell upon him, but was by one blow with his sword suddenly dispatched. The King then catching hold of a bough of the Tree within his reach, helped himself off his knees, and begun to provoke his enemies to fight; in which

which interim *Peuseſtes*, one of the Squires of the Kings body, ſcaling the Wall, was the firſt that came to the defence of his Prince, and after him many more, who put the *Barbarians* to flight, and delivered *Alexander* from further danger. *Diodorus, lib.* 17.

A Certain ſervant, a *Syrian*, born in *Apemea*, whoſe name was *Eunus*, who delighted in Magicall enchantments, and circulatory legerdemains, ſerved amongſt the *Eunenſians* in *Sicilia*. This fellow would take upon him that he could by inſtinct and revelation from the Gods, who appeared to him in his ſleep, tell things to come; ſhortly after, he bragged that he could foretell future events, not onely for that the gods appeared to him aſleep, but alſo waking, and that they plainly told him of things to come: when as by many of his Prophecies, he was found a notorious liar, yet in the mean time ſome things came to paſſe according to his predictions, which was a reaſon that no man queſtioned him for his falſe Prophecies, but what he chanced truly to foretell, was ſo obſerved and applauded, that the people ſhortly had a high eſteem of him; at laſt he deviſed to blow a flame of fire out of his mouth with a certain fanatick fury, he Prophecied like as it had been one of the Prieſts of *Apollo*, to which purpoſe he had a nut, or ſomething of like nature bored through, in which he put fire, and combuſtible matter to nouriſh it, and putting it into his mouth, and blowing, ſometimes ſent forth ſparks, and ſometimes flames, this fellow was uſed before any defection, to brag that the *Syrian* goddeſſe did appear to him in his ſleep, and tell him that he ſhould obtain regall dignity; and he did not tell this onely to the ordinary ſort of people, but likewiſe he daily related the ſame to *Antigines* the *Eunenſian* his own Maſter: his relation rayſing much laughter, and *Antigines* taking great delight in his prodigious lies, had him as a jeſter to wait upon him at his feaſts, and would enquire of him concerning ſtate-affairs, and what would become of all the company, and when he anſwered them all with great confidence, and promiſed that it would come to paſſe, that he ſhould ſhew great lenity and clemency to his Lords, he rayſed great laughter amongſt them. The common people rayſing a tumult, come to this *Eunus*, and asked him if the gods favoured their enterpriſe: he approving the thing, perſwaded them to go on therein, and preſently four hundred of his fellow ſervants, taking him for their Captain, brake into the City, and made ſuch a horrible ſlaughter, that they ſpared not very ſucking Infants, and this was the beginning of the ſervile Warre which made ſuch horrible deſtruction in *Sicily*, that *Rutilius* at length with much ado, made an end of it. *Diodorus Siculus, lib.* 34. 182.

WHen at the *Thermopilæ* long Mountains paſſing through *Græce* to the *Egæan* Sea, three hundred *Lacedemonians* were to fight againſt *Xerxes*, *Megiſtias Acarnas*, a Propher of the 183.

race

race of *Melpodes*, told that it was apparent, That death was imminent over all their heads; though *Leonides* offered openly to dismiss him, that he should not undergo such hazard of his life, yet he would not depart, but also caused his onely son to go along with him, and be a Souldier; all the rest of his fellow-Souldiers which were discharged of their service, went their wayes; the *Thesbiensian* and *Theban* Souldiers went on, and continuing with the *Lacedemonians*, they all perisht together. *Herodotus, lib.* 7.

184. WHereas it was often given out as an Edict, That whosoever either privately or publickly did predict or foretell the death of any man, should suffer death; at length *Domitian* the Emperour commanded *Asceletario* to be burnt, and *Larginus Proclus* to be hang'd, for that they foretold the day of his death: the one of these Fortune-tellers was sent by the Governour of the Province of *Germany*, to *Rome*, where he constantly affirmed what he had predicted concerning *Domitian*, and named a certain day, not long too, wherein the verity or vanity of his Art might be judged; therefore it pleased the Emperour to defer the execution of his sentence till that day; upon which, his prediction came to passe: wherefore by the favour of the noble *Roman*, he was freed. *P. Ærodius Suetonio.*

185. G*Rillandus* saith, That *Perusinus* was the greatest Magitian of all *Italy*, who singing Mass upon a certain day, and coming to that part of it at which he was to turn to the people and say, *Orate pro me*, &c. he said, Pray for the Castles of the Church, who are now expiring their lives: and at the same instant, the Souldiers of a Castle, twenty five miles distant from *Perusium* where he said Mass, were slain. The like story we read in *Philip Comineus*, of a certain *Italian* Archbishop of *Vienna*, who in the presence of King *Lewis* the 11th, celebrating Mass upon the day of the Epiphanie, at the Church of St. *Martin* at *Turon*, when he offered the *Pax* to the King to kiss, pronounced these words; *Peace to thee, O King, thy enemy is dead.* And it appeared, that *Charls* Duke of *Burgundie* dyed the same hour at *Nanceum* in *Lotharingia*. *Cominæus* telleth many things of this Archbishop, which seem to be the certain effects of meer Witchcraft.

Of

Of the Dreams, Visions, Revelations, *and other such kind of Legerdemanes and mockeries of* Evil Spirits.

A*Gamemnon*, leader of the *Greeks* against *Troy*, when he had taken *Briseides* from *Achilles*, *Thetis* interceding *Jove* for her son, that he would subject the *Græcians* to the *Trojans*, till they really perceived, and found by wofull revenge, what losse, trouble and vexation they had caused to *Achilles*, by their injurious dealing with him: *Jupiter* sends a dream to *Agamemnon*, wherein he commands him to draw out his Army, νῦν γὰρ κέν ἕλοι πόλιν εὐρυάγυιαν Τρώων, for now he should take *Troy*. *Jove* cannot lye, (that he full well knew) yet he well saw that he could not take the City that day: *Jupiter* plaid or sported with him by the abstruse meaning of the word; for the adverb νῦν, signifies in the Greek, not onely present, but instant; and hath that latitude, that it signifies past, and not much past; and to come, and not far off; *Jupiter* therefore meant by τὸ νῦν, the tenth year, which was then present, which was not long from the destruction of *Troy*. But *Agamemnon* interpreting, or construing his Dream to mean the present day, he drew out his Army immediately, and received a great overthrow: *Iliados. β.* 1.

Cyrus King of the *Persians*, leading an Army against the *Massagetians*, being at rest, dreamed, that he saw *Darius* the eldest son of *Hystaspes*, having two wings, with the one whereof he overshadowed *Asia*; and with the other, *Europe*. This *Darius* being twenty years of *Age*, at this time was left by his father at *Aristimentum* in *Persia*; *Cyrus* awakened out of his dream, and suspended with this nocturnal vision; and casting many wayes what should be the meaning thereof; at last said, That thereby was revealed to him from the gods, that *Hystaspes* and his son *Darius* did lye in wait to surprise him and his Kingdom, he used therefore his utmost endeavours to return into his own Countrey, the *Massegetians* being conquered, and leaves his son in his place; but that Vision foretold, That *Cyrus* should be shortly overthrown, and that ere long *Darius* should obtain his Kingdom: which came to passe, after a short reign of *Cambyses*, which came betwixt this and *Darius* his Conquest. *Sabellicus, lib. 6. Ennead. 2.* 2.

Socrates

3. SOcrates foresaw in his dreams, that his Scholler *Plato* would be an excellent Orator and Philosopher; for the day before (he being brought to him by his father) *Socrates* in his dream saw a white Swan fly into his bosome, which by his musicall striking of his wings, filled the Ayr; which Dream, as soon as *Plato* was brought to him, he declared. *Pausanias in Atticis.*

4. HIppocrates in his Epistle to *Philopomenes*, relates his Dream thus; That meditating solicitously of *Democritus*, (to whom being called to cure the *Abderitani*, he saith, that health would meet him in the morning). I saw, quoth he, *Æsculapius*, and as we were both before and even at the ports of the *Abderitari*, *Æsculapius* appeared not, as his pictures speak him, mild and gentle, but with squalid habit, and an horrid aspect; and there followed him Dragons, a fierce kind of creeping creatures, of huge length, hissing in desarts and lawnes; he had in his company likewise men that followed him with boxes of medicaments handsomely closed up: immediately he reacheth forth his hand to salute me, which, God knowes, I most joyfully imbraced; I desired to wait upon him, and to serve him in his administring Physick; but he answered, for present 'twas not needful; for this goddess of mortals and immortals will conduct thee, being a stranger: Whereupon turning my self, I beheld a goodly fair Lady neatly and gloriously adorned, about whose eyes there appeared such a circle of shining splendour, that exceeded the glorious brightnesse of Stars. He thereupon departed, but the Lady taking me kindly by the hand, leads me on a grave pace through the City; and when we approached near a house, wherein I thought I should have been entertained, she departed like a ghost, saying, To morrow I shall find you with *Democritus*. To whom as she was going away, I said, Dear Lady who are you? and how may I call you? *Truth*, sayes she, but she that thou seest coming towards thee, (and presently another Lady not uncomely appeared to me, of a more bold aspect, and more fierce) whose name she told me was *Opinion*, and that she lived with the *Abderetani*. When I therefore awaked from my Dream, I conceived the interpretation of it to be, That *Democritus* needs not a Physitian, God departing from administring of Physick, when there is no matter or sicknesse which requires it; but that *Truth*, which alwayes dwelleth with *Democritus*, saith he, is in health; and that *Opinion* which saith he is sick, remaineth amongst the mad *Abderetani*.

5. ALexander was descended from *Hercules* by *Carinus*, and from *Æacus* on his Mothers side by *Neoptolemus*, as it was verily thought. It is reported, that when *Phillip* King of *Macedon* first courted *Olympiades*, taken with her beauty, (by the help of her brother *Arybba*, whom *Diodore* in his sixteenth book calleth *Arymba*) whose friendship he obtained, he stole her away from her Parents,

rents, and married her, and that the night before they enjoyed nuptial rights, in a dream he thought he saw *Jove* touch his belly, being descended from Heaven in thunder; whereupon there was a huge fire which arose, and presently dispersed it self into flames all about. The same *Philip*, a short time after his marriage, dreamed, That he sealed his Wives belly, and that the sculpture of the seal, as it seemed to him, was the Image of a Lyon; which vision he declaring to some that took upon them the interpretation of dreams, they advised him to set a strict Watch or Guard upon his Wife; but *Telemesus* said, She would bring a Lyon-like child, for that no vain thing is to be sealed; therefore the dream signified, that she would have a child of perfect animosity and courage. *Plutarchus, in Alexandro.*

6. SOphocles did often dream, that *Hercules* speaking to him by name, called him thief, because he had stoln a golden vessel out of his Temple. And that being detected and brought before the State, he confessed himself guilty of the theft whereof *Hercules* accused him; wherefore from that time ever after, the Temple was called by the name of *Hercules* his Temple. *Fulgosus, lib. 1. cap. 5.*

7. ANnæus *Seneca*, a Senator of *Rome*, being commanded by *Claudius*, the Emperour, to undertake the Tutorship of *Nero*, as yet a child hopefull, by a towardly genius; the night after he received him, (as 'tis reported) he dreamed, that he had to his Scholler *Caligula*, whose famous cruelty had appeared to the World: Not long after the conditions and manners of *Nero* changing, or rather being detected, appearing, he proved himself to have a soul void of humanity; insomuch, that it was admired, because he was so like *Caligula*, how it could otherwise come to pass, but by the transmigration of *Caligula*, his soul out of Hell, into *Nero*. *Petrarcha ex Suetonio & Dione.*

8. EUdemus a *Cyprian*, a familiar friend of *Socrates*, travelling into *Macedonia*, cometh to *Pheræ*, a rich and famous City of *Thessaly*, but oppressed and brought somewhat low, by the inhumane tyranny of one *Alexander*, he was there taken with such heavy sicknes, that Physitians despaired of his health; who thus afflicted, dreams, that he saw a gallant young man, who coming to him, assured him of three things to come, That he, though now extreamly sick, should shortly recover his health; That the Tyrant of that City should dye within a few dayes; And that he within five years should go to his own Country. And the two first did manifestly come to passe accordingly; for he beyond all hopes recovered his health; the Tyrant was slain by his Wives brothers: the third was somewhat more obscure; for about the end of the fifth year, as he was going from *Sicily*, where he then lived, to *Cyprus*, he was taken out of this World by Wars at *Syracusa*: we find, that Interpreters of Dreams excuse the not coming of *Eudemus* home accord-

ing to the dream, by saying, That by death his soul was delivered from the bonds of his body, and returned to her Countrey. *Petrarcha.*

9. A*Spasia*, the daughter of *Hermotimus*, after her Mother *Phocensis* dyed in labour, together with her child, being educated in penury, and want of a Parent, yet modestly and handsomely she often dreamed, that she saw one, who told her, that her fortune should be such, that she should be married to a gallant and honest Gentleman; it chanced to the Maid, that a swelling rose upon her very chin, most ugly to behold, which was a cause of much grief both to her father and her: whereupon her father brought her to a Physitian, who undertook to cure her, upon condition that he should give him three *Staters*, (which is worth seven shillings of our English coyn) for his pains; When the father said, 'Twas more then he had, the Physitian dismissed the young Maid uncured, who thereupon was most grievously tormented, so that she ate nothing; that night, an opportune sleep seizing upon her, she had a Vision, wherein she heard these words. *Be of good courage, and trouble not your self with Physitians, but take a Rose of Venus, and beating it together into a salve, apply it to your swelling.* Which when she awaked, she accordingly performed, and her swelling was clean taken away, and *Aspasia* so far transcended all the Ladies of her time, in glorious beauty, vertuous life, and incomparable carriage, that *Cyrus* King of the *Persians*, enamoured with her excellencies, first married her, and after his death *Artaxerxes* took her to Wife. You may read the Story elegantly set forth by *Ælianus de varia historia, lib.* 12. *à principio.*

10. IN the time of *Plinius*, the Mother of a certain Souldier who served in the Prætory, dreamed, that she ought to send to her son the root of a wild Rose-Tree, or Sweet-brier, which she had seen and observed in a Grove the day before by reason of its beauty, to drink in milk: This happened in *Laretania*, being the neatest part of *Spain*. And it came to passe, that this Souldier having been bitten with a mad dog, whereby he grew so ill, that he began to fear the waters, and shew many symptoms of his infirmity; he received a Letter from his Mother, wherein she desired him to make use of the Medicine which was shewed her in his Vision; which he observing, and performing, became presently free from the misery he was in; and not onely he, but any that afterwards upon like occasion, made use of that medicine. *Plinius, lib.* 25. *cap.* 2.

11. Æ*Sculapius* of *Athens* prescribed by Oracle to *Plutarch* an *Athenian*, and *Domninus* a *Syrian*, who bruised by I know not what chance, did spit blood, that they should be filled with Swines-flesh; but *Plutarch*, though by the Law of his Nation he was not forbidden Swines-flesh, and therefore might have made use there-

of

of according to the prescription, utterly refused it, and awakened from sleep, stretching forth his arms in his bed, and beholding the Statue or Image of *Æsculapius* (for he lay in the porch or entry of the Temple) he said, Why didst thou prescribe this cure to an Hebrew or Jewish Lord? for neither hadst thou bid him to be filled with Swines flesh. Which words when this man had spoken, *Æsculapius* (a most sweet sound being uttered out of the Image) prescribed him another way of curing the disease. But *Dominus*, having followed the dream otherwise than the instructions of the *Syrians*, do lead unto, not the example of *Plutarch*, he both then and ever afterwards ate that flesh: and it is reported, if at any time it had ceased one day, the disease to have waxed worse, untill they were fullfilled. *Suidas*.

A Certain *Persian*, *Epixyes* by name, a Noble Lord of the upper *Phrygia*, laid wait for *Themistocles*, going down unto the Sea by reason of businesse pertaining to *Greece*, after that he fled to *Xerxes*, *Pisidians* being long since provided, who in the Town, which they call [*Leontocephalon*] (that word signifieth the heads of Lyons) that they might kill him, walking in the night. To whom they say, the Mother *Idea* being set before him by a dream, to have said; O *Themistocles*, avoid thou the head of Lyons, least thou run into the Lyon. For this thing therefore I require from thee the hand-maid *Mnesiptolema*. From whence *Themistocles* being overwhelmed with fears, the goddesse, being worshipped, declined the Kings way, and being gone past that place, he now sate down with others in the night. But when one of the beasts which carried his Tent, had slidden into the River, the servants of *Themistocles* opened the arris hangings, being made wet, to dry them. In the mean time the *Pisidians* run to them with their Swords. But when they could not sufficiently see through those things that were dryed, unto the Moon; They thought they were the Tents of *Themistocles*, and that they should find him resting within; when as now going nearer privily, they carried away the Arries, the servants being intentive, flew upon them, and quickly took them. So he having rid himself of the danger, in reverence of the goddesse, which had been presented before him, he built the Temple of *Dyndimena* at *Magnesia*, of whom he made his daughter *Mnesiptolema* a Nun. *Plutarch. in Themistocles*. 12.

L. *Lucullus* going to *Hellespont*, built or fitted a Navy for the *Mithridatick* war. Being brought to *Troas*, he turned aside in the Idoll Temple of *Venus*. Being asleep in the night, he seemed to see the Goddesse standing by him; who said, 13.

Why sleepest thou, couragious Lion here,
When num'rous Dogfish is next present there.

He arising, his friends being called unto him, put forth the dream,

it being as yet night. Some of *Troy* were also present, who shewed him, that there were five of the King's Gallies with Oars at the Haven of the *Achaians*, thirteen which bent their course into *Lemnos*. Therefore he presently lets loose, and obtained these; he killed their Lievetenant or chief Commander. *Isidore*, &c. *Plutarch in Lucullus*.

14. M. *Arcorius*, a Physitian of *Augustus Cæsar* (when two Armies of the *Romans* had stood in the fields of *Philippi*, here the Army of *Octavius* and *Anthony*, there of *Brutus* and *Cassius*, and the next day they were to joyn battell) received a Dream from *Minerva*, that he should warn *Octavius* labouring with a grievous disease, least by reason of health being against, he should not be present in the next battell. The which when *Cæsar* had heard, he commanded him to be brought in a horse-litter into the battell, in the which while (for the getting glory) he had watched and warded above his strength, he was freed of his disease, and was freed from the Souldiers of *Brutus*, thinking of his murther, and robbing his Camps, and striking thorow the empty Horse-Litter with Arrowes and Darts. *Cicero*, Book 3. Of Divining, in *Augustus*.

15. S*Eleucus* was the son of *Antiochus*, who was one of *Alexanders* Captains. He had *Laodice* for Wife; who, that night in which she conceived *Seleucus*, it seemed to her, being at rest, that she lay together with *Apollo*, from whom she had received a ring ingraven with the shape of an Anchor, and that he was found in the bed, and to be kept with diligence. *Laodice* gave him unto *Seleucus* (being well taught concerning his birth) going with *Alexander* into *Asia*. It is added, that *Seleucus*, and those begotten by him, had their thigh marked with a naturall Anchor.

16. WHen the *Romans* being once shut up in difficult places by the *Samnites*, were greatly pressed upon; *P. Decius*, then Tribune of the Souldiers, he saw himself in his sleep, to lye between most thick wedges, dying with much glory. By which dream, the most valiant man, most thirsty after glory, yet not so much affrighted, as encouraged unto the desire of his promised end, began to decline no kind of danger: and being admonished by friends, that he should fight the more warily, he opened unto them his dream and purpose. Then notwithstanding being (beyond thought) unhurt he brought the army out safe from the jaws of their enemies. But after three years passed between, the late truth was brought to sleep. For in the *Latine* War, himself being Consull, sacrificed himself for the Common-wealth: and being brought into the middle of the enemies Armies, he dyed with such glory, that he stirred up his son unto the like desire of an hereditary death. These almost after this manner, are both written in the Annals of *Rome*, and related by *Tully*.

C. Gracchus

C. *Gracchus* saw the shape of his brother *Tiberius* (who was killed in the sedition of the field Law) in his sleep, saying. He might delay as much as he would, yet he must perish with the same death, by which he had died. Which also happened. For when after most destructive Lawes published, he had possessed the Mount of *Aventine* with an armed multitude, by *Lucius Opimius* he was slain. *Cicero* in Book 1. Of Divination. *Plutarch*, in the life of the *Gracchians*. 17.

C*Alpurnia* the Wife of *Julius Cæsar*; saw in her rest, that night which was the last he lived on the Earth, that he was slain with many wounds, laying in her bosome: and being exceedingly affrightned through the cruelty of the dream, ceased not to intreat him, that the next day he would abstain from the Court. But he not moved with a Womans dream, thought to do that, he earnestly desired to go to the Senate, in which the hands of *Parricides* were brought on him; where, by *Brutus* and *Cassius* he was slain. *Valerius*, Book 1. chap. 3. 18.

L. *Cornelius Sylla*, not onely foresaw his death, but also wrote somewhat of it: For in the twenty second Commentary of deeds done by him, two dayes before he deceased, he set to the last hand; and saith, the *Chaldeans* foretold him, That where he had famously lived, he was to depart in the flowr of happiness. He telleth also, That his son, who had dyed a little before *Metella*, was seen in a dream to stand by him in an unusual garment, and to have prayed his father, that he would lay aside cares, and would go forward with him to his Mother *Metella*, there with her to live in rest. *Plutarch. in Sylla.* 19.

A Beholder of Playes, who standing in the place of beholding, had mused in his sleep, that he was slain by a sword-player who seemed to be present; by and by he told the sitters by, that he had seen the Dream; so being killed by him with an Eel-spear, he taught by experience, the vain dream to be true, by a miserable issue. *Alexander, book 3. chap. 26.* 20.

G Reat *Sfortias*, the day before he departed from *Orthona* against *Braccius*, who besieged the City *Aquila*, in the year 1425, dreamed about the morning, That being overwhelmed with a deep heap of waters, was conversant in the greatest danger of his life, and to have beheld a man in a Gyant-like shape very like to *D. Christopher*, of whom even with a great and often repeated voyce, he besought help in vain. But he being nothing warned by his dream, departing by *Orthona*, in the crosse passage of the small River *Aternus*, (which at this day hath its name from the Town *Piscaria*) while he brought help unto a Lad, his Armour-bearer being in jeopardy, his right hand being stretched forth, pitching in the 21.

the muddy Foord, his horse, although famous, failed in his hinder legs, and so his armour weighing him down, he was drowned. *Jovius, in his Life.*

22. MAlpaga, an Archer, was not an unacceptable servant unto *Galeatius Sfortias*, Duke of *Mediolum*, among his houshold-servants. This man, the day before that *Galeatius* was killed, he saw in the night, at the time of rest, as if himself had been present at the thing, him being thrust thorow with wounds made, to be put together with his father in the same Coffin. That which afterwards he waking beheld to be done, *Galeatius* being dead, while a proper coffin was made for him. Which sight, the same *Malpaga*, before the Duke was killed, being through fear astonished, had told unto his Earls. *Fulgosus*, B. 1. ch. 5. *Of Examples.*

23. MArk-Anthony Taurell, Earl of *Guastella*, when he warred in the Kingdom of *Neapolis*, in that War which *Ferdinand* the Elder, King of *Arragon*, waged with *Renatus* King of *Andegavia*, in the standing Camps, which he had in the Country of the *Brutians*; arising in the morning from his bed, he told those his Souldiers who had stood about him, that he saw in his sleep, that he was drowned in the water: and therefore decreed to abstain from swimming, to which he had accustomed himself. But when at noon-day after sleep, being cloathed with a Souldiers warlike garment naked from above, he had come to walk to the neighbouring Lake, and saw some of his Souldiers swimming, being unmindfull of his night-dream, and perchance the destinies so drawing him, letting himself down with some others into the Lake to swim, according to the dream that he had seen, he was drowned, when as none of his Souldiers could bring him help. *Fulgosus, book 1. chap. 5.*

24. HOrace Perusine, servant of the Feasts or Junkets unto *Alexander* of *Medices*, Duke of the *Florentines*, a little before that he was killed by *Lawrence* of *Medices*, was vexed with a Feaver, from a vapour, as is meet to be believed, of black choler, he had a sight thrice in the night, in the which he beheld the Prince to be stabbed by *Lawrence*: Which images of things, drave the sick-man, that he told it to *Paschall* the Prince's Physitian, to be related to the Prince. But *Paschall*, carefully doing duty, found the Prince in that mind, that he said it was a fable of a dreaming sick man; admiring, why the whole house had conspired together for hatred of *Lawrence*: *The Supply of Sabellicus, book 22. out of Jovius.*

25. BAptista of *Cardanum*, studying at *Papia*, on a certain night, as soon as he arose, tryed to kindle a sparkle of fire. In the mean time he heareth this voyce, Go, my son, go to *Rome*. And he saw a great brightnesse, like a bundel of burning chaff. He being affrighted, his fire-light being laid aside, lay hid under the bed,

bed, untill his chamber-fellows returned out of the University. When they returned, thinking him to be sick, they knock at the door, he openeth it. Straightway, to them enquiring the cause, he answereth, He thought his Mother to be dead, and told what he had seen and heard, and also wept. They turned the thing into a jest; partly laughing at him, partly comforting him. The day following, when as yet he had not received a message concerning his Mothers sicknesse, he was certified of her death, that she breathed out her soul in that very hour, wherein he had perceived these things. The Town of *Cardanum* is absent from *Papia* fourty two miles. *Cardane, Of the variety of things, book* 15. *chap.* 84. *tells this of his Kinsman.*

26. U*lysses* after his return into his Countrey, being affrighted with often contrary dreams, called together most skillfull Interpreters, telling, that a certain Image was seen by him, of a very laudable beauty, between the countenance of a man and a god, suddenly to be sent forth out of the same place. The which, to him desiring to embrace with the greatest desire, and stretching forth his hand; it was answered unto him in a man's voyce, That such a conjoyning was wicked, because it was of the same bloud and birth: for thereby the one would destroy the others work. And then to him more eagerly, asking it, and desiring to learn perfectly the causes of that thing, a certain sign arising from a male, came between his sight, and that second power or jurisdiction of his cast upon him, to have disjoyned both. Which thing, all who were present, pronounced to be destructive with one mouth, warning him to take heed of the layings in wait of his son. So, *Telemachus* by his fathers will, is banished into the fields which were in *Cephalenia*. He himself going apart into hidden and separated places, endeavoured to avoid the force of the Dreams. At the same time, *Telegonus*, whom being sprung from *Ulysses*, *Circe* had brought up at the Island *Acæa*, when he was of ripe years, going to search out his father, came to *Ithaca*, bearing in his hands a certin spear, whose top was armed with the bone of a Sea tortle, to wit, a token of honour of that Island, in which he had been brought up. Being instructed where his father *Ulysses* lived, by the keepers of the ground, being at his first passage more mistrusted, is forbidden, when as he more eagerly resisteth, he is on the contrary repulsed, he begins to cry out, It was an unworthy act that he should be forbidden from the embracement of his father. So *Telegonus* being thought to come to bring force on the King, he is more sharply resisted, for it was not certainly known to any, that *Ulysses* had also another son. But the young man when he saw himself the more exceedingly, and by force, to be repulsed, being raised up through grief, killeth, or being greatly wounded, weakeneth many of the keepers. Which things after they were known to *Ulysses*, he thinking the young man to have been sent by *Telemachus*, going forth of doors, casts the Lance which he had wont to carry for his own defence

fence, against *Telegonus*. After that, the young man escaped this stroak, he sends a notable dart against his present father. When *Ulysses* fell down with the stroak, he gave thanks for his fortune, and confessed it was very well done by him, because being slain by the force of a strange man, he had freed *Telemachus*, a most dear son to him, from the wickednesse of parricide. And holding back the residue, he asketh the young man, who he was, and from what place risen, who durst kill *Ulysses* the son of *Laertes*, famous for counsel and war? *Telegonus* then knowing it was his father, tearing his head with both his hands, uttered a most lamentable weeping, being exceedingly tormented for the death brought by him on his father. *Dictys, in book 6.*

27. *Pindare*, a Lyrick Poet, his age being now finished, seemed to see *Persephone* to stand by him in his sleep, and to complain, That she onely of all the gods was not adorned with his verses. But when he had come unto her, he should also make an hymn on her. Indeed, a little after, and even before the tenth day from that dream, he finished the duties of life. There was at *Thebes* a certain old woman, joyned to *Pindare* by kin, and very much exercised in singing forth many of his songs. *Pindare* shewing himself to her at the time of rest, sung a song on *Persephone*. She being presently awakened, wrote down all things which she had heard *Pindare* singing, through a vision in her sleep. Truly in that song, amongst other surnames of the hell-goddess, is *Chrysenius*, to wit, from the golden rains; which thing, it is sufficiently manifest, to have served for the snatching away of *Proserpina*. *Pausanias, in his Bœoticks.*

28. UNto *Phayll* King of the *Phocians*, after the Temple of *Delphos* spoyled, he scarce as yet having come to his command, such a thew by a dream, was set before him. Among the things offered to *Apollo*, there was a very old image of brass, of a man, whose flesh being consumed, his bones alone were left. They of *Delphos* said, it was dedicated by *Hippocrates* the Physitian. *Phayll* seemed to see himself made like to this. And a few dayes after, pining away with leanness, he fulfilled the issue of the dream. *Pausanias, in his Photicks.*

29. ALittle before the destruction of *Messena*, in the twenty first year of the War, *Aristodemus*, King of the *Messenians*, seemed at the time of rest, to see, when as now arms being taken up, he was to go forth to battle, the intrails of sacrifices being placed on a table, his daughter (whom six years before being sacrificed for the safety of his Country, he had slain with his own hands) standing by him in a black or mourning garment, and her breast being naked, shewing her wounds: and then the intrails being removed from the table, the weapons being withdrawn, her self to be endowed with that golden crown and white garments. He therefore thought this dream to betoken death unto him, because the *Messe-*

nians

nians lift up the Nobles being crowned, and covered with a white garment. And without delay, when by the devoting of his daughter, he saw he could nothing profit his Country, at his daughter's Tomb he brought death on himself. *Plutarch. in Cleomenes.*

ALexander King of *Macedonia*, first knew by a dream, that the right hand of *Cassander* would prove mortal to him, before that in the end he felt it. For he thought himself to be killed by him, when as he had never seen him. At then, sometime coming between, after that he had come into view, the image of his nightfear being disclosed, as soon as he knew it to be the son of *Antipater*, a Greek verse being added, which raiseth up the truth of the dreams, he beat back the suspition of poysoning now prepared against his head; whereby it is reported he was slain with the hand of *Cassander*. *Valerius Maximus, book* 1. *chap.* 7. *Sabellicus, book* 6. *Ennead.* 4. 30.

ALcibiades taking a sleep, thought himself in his sleep to be covered with the cloak of his Concubine. The truth whereof straightway followed. For *Critias*, when he saw *Alcibiades* very much to prevail in favour and authority, endeavoured to take him out of the midst of them. Therefore he sent *Tisimen* (or as others name him, *Susametres*) and *Bagous*, that they might kill him. He when he was with his Leamond, being killed in her bosome, and was cast away unburied, was covered with the garment of his Concubine. *Justine, book* 5. *Plutarch. & Probus, in his Life.* 31.

THat was an effectual Image of rest, which brake the courage of King *Crœsu*, first with the greatest fear, and then also with grief. For of his two sons, he thought that *Atys* the more excelling both in great nimblenes, and endowments of body, and ordained for the succession of the Empire, was taken away from him by the sword. Therefore whatsoever did belong to avoid the bitternesse of a denounced slaughter, the father's care in no part ceased to turn away. The young man was wont to be sent to wage Wars; he was kept at home. He had an Armory filled with plenty of all kinds of weapons; that also he commanded to be removed. His Earls used to be girded with the sword; they were forbidden to come near. Yet necessity made way for mourning. For when a wild Boar of huge bignes wasted the tilled places of the Mountain *Olympus*, with often destruction of the Country-people; and help was humbly besought of the King against the unaccustomed evill, the son wrested by force from his father, that he might be sent to slay him, indeed so much the easier, because the cruelty not of the tooth, but of the sword, was laid up in fear. But while all were diligently bent on a sharp endeavour of killing the swine, a stubborn chance of a hovering force, turned the launce sent from *Adrastus*, that he might smite the wild beast, out of the right way into 32.

 him:

him; and indeed would have that right-hand especially aspersed with the fault of a wicked murder, unto whom the defence of the son was committed by the father. *Valer. Maximus, book* 1. *chap.* 7. *& Herodotus, book* 1.

33. *Polycratis*, daughter of a Tyrant, of the *Samians*, she seemed to see at the time of rest, her father to be on high in the ayr; who should indeed be washed by *Jupiter*, but, anointed by the Sun. She being affrighted with this vision, warned her father, that he should not go to *Oræte*s the Governour of *Cambyses* at *Sardis*. But he obeying not the saying, was fastned to a crosse by *Oræte*s. *Herodotus, book* 1.

34. UNto *Hipparchus* the son of *Pisistratus*, was presented in his sleep, the image of a tall man pronouncing these verses;

> Τλῆθι, λέων, ἄτλητα παθὼν τετληότι θυμῷ,
> Οὐδεὶς ἀνθρώπων ἀδίκων τίσιν οὐκ ἀποτίσει.

> *Bear (Lyon) things unsufferable, suffer with bearing mind:*
> *There is no wicked man, to whom hee'l not repay in kind.*

In the morning he would refer these words to the Interpreters of dreams. But straightway the Vision being despised, he neglected it, and went away into the solemn fight, where, by *Aristogiton*, and *Harmodius*, *Gephyræans*, he was killed. *Herodotus, book* 5.

35. *Simon* of *Athens*, when as he moved an expedition against the *Persians*, his Navy being now ready, he had such a dream. An angry Bitch seemed to bark at him, and to utter thereupon a voyce mixed of a man's voyce, and a dog's barking, in these words;

> *Be gone, thou art to be a friend*
> *To me, and to my whelpish kind.*

Asyphilus Posidoniates therefore, a divining man, and familiar friend of *Simon*, affirmed death to be foretold him, using this argument: The dog is an enemy to him whom he barks at: but to an enemy none is dear, or a friend, but when he dyeth. Moreover, the mixed voyce, sheweth the *Mede* an enemy, whose Armies are mixt of *Greeks* and *Barbarians*. The end proved the dream to have been true; for not much time after *Simon* dyed of a disease in the siege of *Citium*. *Plutarch. in his Life.*

When

WHen as a certain one had seemed to repeat a verse of *Homer's* unto *Socrates*; 36.

Ἤματι κ' τριτάτῳ φθίμην εἰς Φθίον ἵκοιο.

Thou shalt indeed on the third day
To Phthia *come, full fraught with clods of clay.*

He said to *Æschines*, I shall dye on the third day. *Phthia* was the Country of *Achilles*. And his friends endeavoured to perswade *Socrates*, that he should flee into *Thessaly*, because there he had good friends. But he drew φθίμν, from [φθω,] that is, to kill or corrupt. And the third day after, Hemlock being drunk in prison, he perished. *Laertius, in his Life.*

ATterius Russus, a Roman Knight, when a Sword-play was set forth by the *Syracusans*, he saw himself in the time of sleep, to be thrust thorow by the hand of *Retiarius*. And the next day he told it in the place of beholding unto the sitters by. Afterwards it fell out, that in the next place from the Knight, *Retiarius* was brought in by the Sword-player. Whose face, when he had seen the same man said, he thought he should be slain by that *Retiarius*, and forthwith he would depart thence. They, his fear being shaken off, by their speech, brought the cause of destruction to the miserable man. For the Sword-player being compelled into that place, and cast down while he endeavours to strike him lying along, kills *Atterius* being thrust thorow with his Sword. *Valerius Maximus*, in the first Book, chap. 7. 37.

Julius Cæsar, not much before he died, in his sleep sometimes he seemed to himself to fly above the Clouds, sometimes to joyn his right hand to *Jupiter*. Moreover in the same night, when he lay in his bed, all the dores of his Chamber, and likewise the Windowes being set open, he was affrighted both with a noise and light, and the Moon shining bright, he marketh *Calphurnia* being fast asleep, to utter dark words, and undistinct sighings. She imagined that she lamented him whom she held thrust thorow, in her bosome. Others deny that sight to have been set before her. But when as a Pinnacle had been (by the decree of the Senate) adjoyned unto *Cæsars* house, as *Livy* is Author, as it were for an Ornament, and enlarging it, *Calphurnia* having imagined (at the time of rest that to have slidden down) she seemed to her self therefore to mourn and weep. But when light had approached, she asked *Cæsar*, if by any means it might be brought to passe, that he might not go forth, but might adjourn the Senate unto another time. But if he did esteem her dreams but as a lock of Wool, yet he should ask Counsell of the Soothsayers, and Sacrifices, concerning things hanging over his head; Whence there was some suspition and fear set be- 38.

fore him also, as it seemeth: For he took notice of no superstition before the woman was grieved or vexed for that thing which she then saw. But assoon as the Soothsayers told him, satisfaction could not be made, many sacrifices being now slain, he determined, *Anthony* being sent, to dismisse the Senate. In the mean time *Decius Brutus*, surnamed *Albine*, whom *Cæsar*, for the trust which he had to him, had written amongst his second heirs; seeing he was a companion of the conspiracy of the other; *Brutus* and *Cassius* fearing lest if *Cæsar* should passe away that day, the matter would have been told abroad, he mocked the Soothsayers, and reproved *Cæsar*; and being taken by the hand, led him forth. And so that day, in the Court, being thrust thorow, with many wounds he was wretchedly slain. *Plutarch.*

39. CÆsar being slain, the people diligently sought after the conspirators being hidden. *Helius Cinna* the Poet, one of *Cæsars* friends, had the night before, a fearfull dream. It seemed to him that he was invited by *Cæsar* to supper; but when he refused, he was led by the hand against his will, and strugling. This man, hearing the body of *Cæsar* to be burnt in the Market-place, although he had his Vision mistrusted, and was also held with a Feaver, came for the honours sake of him into the Market-place. Assoon as he was seen one of the common people told his name to another which asked him, he to another: straitway it spread through all, that this man was one of *Cæsars* smiters. For there was among the Conspiratours, another of his surname, *Cornelius Cinna*: whom because they thought this was he, by and by, a violent force being made, they in the very market-place, tore him in pieces. *Plutarch. in Cæsar & Brutus.*

40. NEro (Provinces a little after falling off from him) was affrightned with evident signes of Dreams, and significations of things to come, and all things both old and new, he never wonting to dream before. At length his mother being killed, he saw at the time of rest, a Ship, the stern by violence wrested from him governing it, and to be drawn by *Octavia* his wife into the most narrow dark places. And by and by to be filled up with a multitude of winged Ants, sometimes to fetch a circuit from the Images of Nations dedicated to the Theatre or view of *Pompey*, and to be driven away in their progresse: an ambling Nag, in which he very greatly delighted, the latter part of his body transfigured into the form of an Ape, and onely his head being whole, to utter forth shrill neighings. *Suetonius.*

41. GAlba the Emperour, a little before his death, had set apart out of his Treasure, a Jewell set forth with Pearls and pretious stones, to beautify his *Tusculane-Fortuna*. That on a sudden as more worthy of a famouser place, he dedicated unto *Venus* of or in the Capitoll. But the next night he saw *Fortune* complain in

his

his sleep, of the Jewell being taken away: and in good earnest to threaten, that she would snatch away himself, and also those things which he had given. The Emperour being affrighted in the dream, most early in the morning, those being sent before, who should make ready the Divine thing, ran into *Tusculanum*: and he found nothing besides warm embers on the Altar, and an old man clad in black beside it, holding Frankincense in a Glasse dish, and unmixt Wine in an earthen cup. *Suetonius.*

42. *Domitian* dreamed that *Minerva* departed out of the holy place, denying that she could defend him further, because she had been disarmed by *Jupiter*. The same man dreamed, that a Countrey-man came to him with a Sword, and *Minerva*, who was placed in his Chamber, to have cast away her weapons, and the same to go down out of a Chariot, which was drawn with black Horses, into a great gaping of the Earth. He was presently slain by his layers in wait. *Xiphiline*, in his life.

43. *Anthony Caracalla*, Emperour, a little before that he was thrust thorow by *Martial*, Tribune of the Souldiers, and prepared a setting forward out of *Antioch*, his father *Severus* stood by him with a Sword in his sleep; and saith, Even as thou hast slain thy brother *Getas*, so will I kill thee. *Anthony* therefore awaking out of sleep, never doubted the end of his cruelty, and life to be at hand when as before also the Diviners had foretold the like things. *Dion. Nycæus.*

44. *Dionysius* of *Syracusa*, as yet containing himself within a private habit, a certain woman *Hymeræa*, of no obscure stock; while she took rest, in her opinion climbed up to Heaven, and there the seats of all the gods being viewed, she takes notice of a mighty man, of a yellow colour, a freckled face, bound with Iron chains, covered underneath with the Throne and feet of *Jupiter*. And the young man being asked what Captain, the favour of beholding heaven had used, who he was? She heard that he was a cursed destiny unto *Sicily* and *Italy*, and that being loosed from bonds he was to be a destruction unto many Cities. The which dream she the day after by speech divulged. And then, after that fortune, an enemy to the liberty of the *Syracusans*, and hatefull to the lives of guiltlesse ones, cast *Dionysius*, being freed from his heavenly custody, as it were a certain Thunderbolt, into idlenesse and rest, assoon as *Hymeræa* beheld him entring the walls among a dissolute rout, for the honouring and beholding of him, she called out, this is he whom she had seen in her sleep. That thing being known, made the Tyrant carefull to take the woman out of the way. *Val. book* 1. *chap.* 7.

When

45. WHen *Cicero* followed *Julius Cæsar* into the Capitoll, and told him, the last night *Jupiter* was seen by him, who with a Golden chain had let down a little boy of a wonderfull towardnesse from Heaven, unto the Gate of the Capitoll, unto whom he had afterwards given a whip in his hand: *Octavius* being then beheld whom *Cæsar* had brought into the Capitoll for paying a vows sake, he knew that to be him whom he had seen in his sleep: His triumphs and Son, being truly a scourge to the too much proud Nobility of *Rome*, made *Cicero* his dream certain. *Fulgosus, book* 1. *chap.* 5. *& Xiphil. in Augustus.*

46. Q. *Catulus*, the Capitoll being dedicated, at the time of his rest, he saw *Jupiter* to have chosen one out of many children cloathed in Purple robes, to whom he had given the *Roman* ensigns to be carried in his hand, and the night following, when sleeping, he would drive away that very child out of *Jupiters* bosome, *Jupiter* said, that he should not remove the child, because he kept him for the safeguard of the *Roman* Commonwealth. On the morning following, he by chance lighting on *Octavius*, by his shape and garment knew, that that was he, whom he had seen at the time of sleep. *Fulgosus, book* 1. *chap.* 5. *& Xiphilin.*

47. SLeep shewed unto *Vespasian* the father, his own Royall office; and of his sons. For when he was as yet a private man in *Achaia* with *Nero*, he saw it told him (at his rest) by an unknown person, that his happinesse shall begin when a tooth should be taken away from *Nero*. Therefore being awakened, he on whom he first happened, was a Physitian, who shewed him a tooth that he had pulled out of *Nero*. Therefore not much after the death of *Nero* followed, likewise of *Galba*, and after them the discords of *Otho* and *Vitellus*, yielded the first beginnings and strength to *Vespasian* for rule. *Fulgosus, book* 1. *chap.* 5. Moreover *Nero* himself saw (at rest) *Jupiters* Chariot to be sent into the house of *Vespasian*: which words when they wanted interpreting, *Josephus* the Jew said they did betoken the *Roman* Empire to *Vespasian*. *Xiphiline in Vespasian.*

48. JUlian being chosen Emperour by the Souldiers in *France* against his will, said to some of his more dear friends; On that night which had gone before the day of his being declared Emperour, a certain likenesse (was seen by him) of some Genius or Paynim, which said these words unto him in a chiding manner: Ere while (O *Julian*) I attend at the porch of thy house, hiddenly much delighting to increase thy dignity, but as often as being repulsed, I have departed: and (the opinion of many agreeing) neither now indeed am I received, I will go cast down and sorrowfull; yet that I will keep in remembrance in my heart, that I will dwell no longer with thee. *Cuspinian.*

Neptune

NEptune seemed unto *Stipo* the Philosopher in his sleep, to be angry: because he had not offered [*Hecatombe*] that is, the sacrifice of an hundred beasts, as the custome was. But the Philosopher being nothing disturbed at this sight, answered: What sayest thou, *Neptune*? Dost thou so come hither as a boy with thy complaint, because money being mutually taken, I have not filled the City with a favour? But according to the bignesse of a familiar thing, I have sacrificed unto thee some very small fishes. At these words *Neptune* smiling, he seemed, his right hand being plucked to him, to have said unto him: For thy great favour, I will bestow on the City of the *Megarians*, plenty of [*Apues*] or very small fishes. The which also they deliver to have happened. 49.

UNto *Hippias* the son of *Pisistratus*, while being a banished man he ambitiously seeks after Kingly Authority, at *Maratho*, a night-shape of his mother, with whom he seemed to copulate, at the time of rest, was brought before him. For which thing the interpreters answered him, that Authority Royall was largely signified unto him, and he being put in mind thereof by his dream, and full of hope, not long after enjoyed the dominion of *Athens*. *Herodotus, book 6.* 50.

THe Mother of *Dionysius* of *Syracusa*, when she had conceived him in her womb, she seemed to bring forth a Satyr; and an Interpreter of wonders; being consulted with, she knew with a certain issue, that he was to be the most famous and most mighty of the *Grecian* bloud. *Valerius, book 1. chap. 7.* 51.

A*styages Cyrus* his grandfather by the Mother side, the birth of *Cyrus* having respect unto the Empire of all upper *Asia*, two dreams of his being fore-messengers of it, endeavoured in vain to shake off *Mandanes* his daughter, because he had seen in his sleep, her urine to have overflowed all the Nations of *Asia*, not to a most excelling man of the *Medes*, lest the glory of the Kingdom should be passed over into that family, but by assigning her unto *Cambyses*, a man of a mean fortune of the *Persians*, and by commanding her son *Cyrus* to be put out; because he (times being quiet) likewise had thought, through the off-spring of *Mandanes*, the vine sprung forth would have increased so far, untill it would over-shadow all parts of his dominion: but truly he was disappointed, by endeavouring, through man's counsels, to hinder the happinesse of his Nephew, appointed unto him by the judgment of the heaven-lies. *Valerius, book 1. chap. 7. Herodotus, book. 1.* 52.

They

53. THey report, That *Cyrus*, King of the *Assyrians*, dreamed, the eldest of Prince or Duke *Hystaspes* his sons, with two wings to overshadow, with the one, *Asia*; with the other, *Europe*. Therefore after his son *Cambyses*, *Darius* the eldest son of *Hystaspes* having obtained the Kingdoms, subdued *Europe* and *Asia*. *Herodotus, book* 1. *& Justin.*

54. M*ithridates* the sonne of *Ariobarzanes* was a companion to *Demetrius* son of *Antiogonus*, and his equal, and had *Antigonus* in reverence, a man evill neither in deed, nor in the opinion of others. An unlucky suspition happened to *Antigonus*, concerning him by reason of a vain dream. For (at his rest) it had seemed to him, to have set a wide field with branches of gold, from thence first grew golden corn. A little after, he, when he had returned thither, found nothing but stubble; and when he was very greatly grieved, he heard the voyce of a certain one, who said, *Mithridates*, the golden corn being mowed down, went away into the *Euxine* Sea. He being much troubled, opened that sight to his son, being first brought to an oath of silence: and that thing also, that he determined by any means to kill *Mithridates*. *Demetrius* (this thing being known) was grievous sorrowfull, and when as he being a youth, according to his manner, being at leisure, had come to him, not daring for the tye of the oath, to warn him by words, drew him apart by degrees from friends; and when they were alone, his Spear being turned upside down, he wrote, he beholding him, Flee *Mithridates*: and he, the matter being understood, fled away by night into *Cappadocia*. But destiny proved the foolish Dream of *Antigonus* to be true, by and by: for *Mithridates* possessed a large and good Country, and was the author of the Kingdom of *Pontus*, which the *Romans* under about the eighth King, overthrew. *Plutarch. in Demetrius.*

55. A*ctia*, the Mother of *Augustus Cæsar*, sleeping in the Temple of *Apollo*, she seemed to be co-mingled with a Dragon, and the moneths for bringing forth being fulfilled, she brought forth. Moreover, before she brought forth, she dreamed, that her bowels were carried on high into Heaven, and were powred forth into the whole World. The same night, *Octavius* saw in his sleep, that he sprang out of his mother's womb. When the Infant was now born, *Nigidius Figulus*, a Senatour, presently foretold unto the Father, the highest royall authority unto his son. *Xiphilin. & Sueton. in Augustus.*

56. O*ctavius*, when he led an Army thorow *Thracia*, and had asked counsel of the Oracle of *Bacchus* concerning his son *Augustus*; the night following he presently seemed to see his son more sumptuous than in a mortal shape, with a thunder-bolt and Scepter, and the

the spoyls of *Jupiter* the most excellent great, and a chariot covered over with a shining crown of Bay, twelve horses of an exceeding whiteness drawing it. *Q. Catulus*, after the dedication of the Capitol, for two nights together dreamed; in the first, The most excellent great *Jupiter*, many boyes in robes of purple playing together about the *Al ar*, separated one, and to have laid into his bosom the singe of the Common-wealth which he carried in his hand; and in the night following, to have observed, that he, the same child being in the lap or bosome of *Jupiter Capitolinus*, when he had commanded to be withdrawn, was forbidden by the warning of the god, as though he should be brought up for the safeguard of the Common-wealth. And the next day beholding *Augustus* meeting him, not without admiration, he said, he was most like to the Lad of whom he had dreamed. Some unfold the first dream of *Catulus* otherwise, as though *Jupiter*, many boyes together cloathed in purple robes, requiring a defender from him, had shewn one among them, unto whom they should bring back all their desires, and had brought his kiss untouched with his fingers, unto his mouth. *Marcus Cicero* having followed *C. Julius Cæsar* into the Capitol, he by chance told the dream of the foregoing night unto his familiar friends: a boy of a free countenance, let down from heaven by a golden chain, to have stood at the doors of the Capitol, and *Jupiter* to have delivered unto him a whip. And then suddenly *Augustus* being seen, whom as yet unknown to most, his Uncle *Cæsar* had brought to sacrifice, he affirmed him to be he, whose likenesse at the time of sleep was presented before him. *Suetonius.*

IT is agreed amongst all, That *Vespasian* the Emperour was so sure alwayes of the off-spring of him and his, that after daily conspiracies against him, he dared to affirm to the Senate, Either his sons were to succeed him, or none. It is said also, that he saw a certain ballance (at rest) placed in the middle part of the Porch of the Palatine-house, with an equall beam, when as in the one scale, *Claudius* and *Nero* stood; in the other he and his sons. Neither did the thing deceive, when as both commanded so many years, and with the like space of time. They say, *Nero*, in his sleep, was in his last dayes put in mind, that he should bring forth the Chariot to the most excellent great *Jupiter* out of the Vestry, into the house of *Vespasian*, and into the Circle. 57.

A*Drian*, the day before he was ordained Emperour, saw at *Antioch* of *Syria*, in his sleep, a fire to fall from Heaven on the left part to his neck or throat, straightway to creep on the right; with which fire, he seemed to himself to be neither sore afraid, nor hurt. *Dion. of Nicæa, & Xiphiline in Adrian.* 58.

59. ALexander, while he assaulteth the City of *Tyre* for 7. moneths, with Bullwarks, Engines, and two hundred oar-gallies on the Sea side, saw *Hercules*, at his rest, stretching out his hand to him from the wall, and inviting him. *Apollo* seemed to say to many of the *Tyrians* in the dreams, that they should passe over unto *Alexander*, for neither should those things which should be done in the City be effected by them. But they as traytors of the wickedness found out, bound the Image of *Apollo* with chains, and fastned him to the foot of a pillar with nails, calling him a favourer of *Alexander*. Another shape was set before *Alexander* in the night. A Satyre was offered to him. The which when he endeavoured quickly to take, it withdrew it self; at length, after many intreaties and runnings about of his, it came into his hand. The diviner, the name being divided asunder, not absurdly answered, *Sa-Turos*. *Tyre* shall be thine, because [*Sa*] with the Greeks, signifieth thine. They shew a spring, at which next after sleep, he saw the Satyre. *Plutarch. Alexander.*

60. EUmenes, when he thought *Neoptolemus* and *Crater* to move against him, and provided to move by night; by and by being overcharged with sleep, a wonderful Vision was offered to him. He seemed to see two *Alexanders* at a battle joyned between themselves, and both to lead all the wings: hence, to the one came *Minerva*; to the other *Ceres*, for help. A sharp conflict being begun, that being scattered for whom *Minerva* stood, *Ceres*, ears of corn being divided asunder, weaved a crown for the Conquerour. This being seen, he conjectured it was the second to him, who for a very good field, and at that time having a famous ear of Corn in the knop of a Rose, did fight. For it was full of sown seed, and pease yielded a bright shew, the fields having long grass in great plenty. He was now more raised up; after that he understood *Minerva* and *Alexander* to be a sign of battle to the enemies. He therefore gave also *Ceres* and *Alexander* a sign to his Souldiers, that they should redeem their head and weapons with the Crown made of ears of Corn. A battel being joyned, he slew *Neoptolemus* and *Crater*. *Plutarch. in Eumenes.*

61. TImoleon, chief Commander of the *Corinthians*, a Navy being prepared for help of the *Sicilians*, against *Dionysius* the Tyrant, and all things being delivered or supplyed, which an Army had need of, the Priests of *Proserpina* seemed to see *Ceres* and *Proserpina* to go far from home, adorning themselves, and with *Timoleon*, saying, They were to sayl into *Sicily*. Wherefore they provided an holy Galley with oars of *Corinth*, named *Drubus*. He had seven *Corinthian* ships, The *Leucadians* afforded the tenth, when he looseth from these parts; when it was late in the night, and he was carried with a prosperous wind, on a sudden, the Heaven seem-

ed

ed to him to be cleft, and a plentiful and clear flame to have been powred forth upon the ship. From thence a Torch lifted up, that was proper to the mysticall or hidden things, and accompanying and holding the same course, what part of *Italy* the Governours most especially desired, it was brought into that. The Prophets affirmed this shew to agree with the Dreams of the Priests, and that the goddesses were at hand in this voyage, and to shine before them with this shining brightnesse. For *Sicily* was holy to *Proserpina*, for there they fable she was allured, and that this Island was given her for a nuptial gift. And truly after this manner was the Navy confirmed. *Plutarch. in Timoleon.*

AS the Dream of *Hannibal*, Captain of the *Carthaginians*, was detestable to the Roman bloud; so, of a certain foretelling whose not onely wakings, but also very sleep was ominous unto the *Roman* Empire. For he drew forth an Image agreeable to his purpose, and desires; and he thought a young man more noble than in a mortal shape, to be sent unto him from *Jupiter*. By whose warning, at first, his eyes following his steps into no part, straightway a ready will of keeping an humane wit being feared, looking behind him, he perceiveth a Serpent of a huge greatnesse, with a stirred force, treading every thing whatsoever he had met with under feet: and after him, showres breaking forth with a great noyse of heaven, and the light rolled up within very obscure darknes. And then being astonished, he asked, What that Monster was, what it might betoken? This is a Captain; thou seest (saith he) the desolation of *Italy*; therefore be silent, and leave other things unto silent destinies. *Valer. Max. in book. 1. chap. 7.* 62.

A *Mandatus* is a servant from *Mardonius* unto the Oracle of *Amphiaraus*, to enquire about those things which they should execute. But he thought, in his sleep, a servant of the god was standing by him, at first indeed to drive him back by word, as if the god had been absent: but straightway, as lesse obeying, to thrust him also with his hand. Last of all, to him stubbornly abiding, to have dashed a great stone in his head. Ταῦτα δ' ἦν ὥσπερ ἀντίφωνα τῶν μελλόντων, That is, *But these things were mis sounds of things to come.* For *Mardonius* was overcome at *Platæa* in a great battel, and being smitten with a stone, was slain. *Cælius, book 19. chap. 15. out of Plutarch.* 63.

XERXES, the son of *Darius*, King of the *Persians*, was about to bring war on the *Greeks*; *Artabanus* son of *Hystaspes*, the Uncle of *Xerxes*, exceedingly withstood it. *Xerxes* although fretting, yet he had purposed to obey *Artabanus*. But the destinies urging him, he had the same dream twice. He saw a man in a noble likenesse, chiding him, because he deferred to bring War on *Greece*. The thing being talked of with *Artabanus*, he constrained *Artabanus* cloathed with the King's garments, to take a sleep in the King's 64.

Throne. The same resemblance was also presented before the eyes of *Artabanus*: Therefore he incensed *Xerxes* unto the Warr of *Greece*, with no less diligence than before he had withstood: indeed the evil fate of *Xerxes* so urging it, that the most proud King might pay the punishments of his rashness and pride. The same *Xerxes* seemed to himself to be crowned with an Olive-grass, with the boughs of which Olive the whole Earth was overwhelmed, and presently the Crown, tyed fast about his head, vanished: This dream was more famous and sure than the former. *Xerxes* had affrighted the world with Warlike preparation, and now seemed to triumph over *Greece*, *Athens* being taken, when as he was by the diligence of *Themistocles* broken, he was forced by a shamefull flight to shift for his life. *Herodotus, book 7.*

65. THe *Spartans*, *Callicratidas* being Captain, were to fight at *Arginusa* in a Sea-battell with the *Athenians*, the diviners on both sides dissuading them. For the head of a sacrificed beast lying on the shore, dispersed the *Lacedemonians*, being drawn through the rage of a wave; the Soothsayers shewed, all these things betokened that the Pretor of the Navy was to perish in that combat. Which thing being heard, they say *Callicratidas* answered, he should withdraw nothing from the *Spartane* worthinesse, if by fighting he should fall. But unto *Thrasibulus* the *Athenian*, who being then Pretor, led the Navy, and to whom that day, the top of Royall Authority had come by lot, by night this dream appeared. It seemed to him, together with six other Prætors, to act the Tragedy of *Euripides*, whose title is inscribed, [*Phœnissus*] in the common Theatre. But it seemed his adversaries acting the Tragedy, whose name is [*Supplices*], the *Cadmean* Victory to have happened to them, and all to have perished, by imitating the Captains, who had pitched their Tents for the assaulting of *Thebes*. These things being heard, a Prophet being called to interpret, they so expounded it, that seven Captains were to fall in that battell. But the holy things otherwise openly promising Victory, he bade the Captains, that it may be shewed unto their companions alone concerning every ones death, but that they divulge a Victory (betokened by those very holy things) throughout the whole Army. A battell being joyned, *Callicratidas*, some Ships of the Enemies being first overcharged, dyed; the conquest remained in the power of the *Athenians*, 25. Ships being lost, 77. of the Enemies sunk. They fought on both sides, with little lesse then four hundred Ships, and that battel is mentioned to be the greatest of all, which indeed *Greeks* with *Greeks* ever fought. *Diodore*, in Book 13.

66. UNto *Pyrrhus* King of the *Epirots* besieging *Sparta*, such a dream was offered. All *Lacedemon* being stricken with a Thunderbolt, seemed to him thereby to be set on fire, and he thereupon to leap for joy. He being stirred up with gladnesse, commands his Captains, that they set the Souldiers in order, and expoundeth the dream

dream to his friends; as if he was to vanquish the City. Unto which thing when as others wonderfully agreed, the sight pleased not *Lysimachus*. He saith, he feared, least as the places that were blasted with Thunderbolt, remain inaccessible, so the god signified to *Pyrrhus*, that he was not to enter the City: When as *Pyrrhus* answered this man, Those were meer delusions, and full of uncertainty, but that every man holding weapons in his hands, ought to bring into his remembrance.

Optimum id augurium, pro Pyrrho exponere vitam.

Of Divination that's the chief,
For Pyrrhus *to adventure life.*

In the first of the morning he sets upon the City. But the *Lacedemonians* not sluggishly and beyond their strength, defending themselves, he was constrained to loose the siege. *Plutarch. in Pyrrhus.*

CN. Pompey, having followed King *Mithridates* unto *Euphrates*, fell by night. At which time it is blazed by report, that *Mithridates* saw a resemblance in his sleep, which foreshewed him things to come. It seemed to him to sail in the *Pontick* Sea, with a prosperous wind, and now to foresee *Bosphorus*, and courteously to speak to those that were carried together with him, as who rejoyceth in his sure and undoubted safety: but suddenly he was found forsaken by all, and tossed in a small broken piece of a Ship. His friends standing by, stirred him up, being busied with those troubles and Images, shewing that *Pompey* was at hand. A fight therefore (instead of a bulwark) being begun, he was overcome. Far more then ten thousand were slain, and the Camps were taken; *Mithridates* himself with a draught of eight hundred Horsemen with him brake through the *Romans*. By and by the rest sliding away, he is left alone with three, among whom was the Harlot *Hipsicratia*, who had alway been of a manly boldnesse: Wherefore the King called her *Hispicratia*. But then she being cloathed with a man's *Persian* garment, and carried on a Horse, neither seemed she to be weary in body from the tediousnesse of the flight, neither the Kings body and horse being taken care of, was he tired untill they came unto the Towre or Castle *Inor*, where the Kings Money and Treasures were heaped up. Thence *Mithridates* took his pretious stones, which he distributed unto those that assembled unto him out of the flight. Moreover he gave a deadly poyson to a certain friend of his to be carried with him, lest any one should come into the enemies hands. From thence he strives to go into *Armenia* to *Tigranes*. Which thing, when he forbade him, and had pronounced a hundred talents on his head, the Springs of *Euphrates* being passed by, he bends his flight through *Colchis*. *Plutarch in Pompey.* 67.

Before

68. BEfore the *Pharsalian* fight, it seemed to *Cn. Pompey* by night in his sleep, he entering into the Theatre, the people to applaud him; and that he adorned the Temple of *Venus* the Conquerresse with many spoils. This sight partly raised him up, partly made him carefull, fearing somewhat, least Grace and famousnesse should come from him unto *Cæsars* family chanting on *Venus*, and some Panick fears awakened him out of sleep: In the fourth watch over *Cæsars* Camps, where all things were quiet, a great light shined out. A flaming Torch kindled thereby, was brought into *Pompey's* Camps. *Cæsar* himself said he saw this, while he went about the Watches. The same Author, in the same place.

69. H*Ecuba* being great with young, she seemed to bring forth a burning Torch, which burned *Asia* and *Europe*. She not long after brought forth *Paris*, by whose unchast loves, the country of *Troy* being destroyed, their forces being wasted, *Greece* was consumed by a long war, and undone. *Sabellicus, book* 1. *ch.* 1. *Volatteran. book* 18. *Anthropol.*

70. C*Ambyses* King of *Persians*, saw *Smerdes* (in his sleep) sitting in the Kings Throne, to touch the Heaven with his Crown. He for that thing, fearing lest his Brother *Smerdes* should possesse the kingdome; sent *Prexaspes* to kill him. Neither yet could he avoid even this by his brother-killing Murther; whereby *Smerdes* the Magitian, who feigned himself to be the true *Smerdes* Son of *Cyrus*, should the lesse invade the Kingdome. *Cambyses* going up to horse, being wounded in the Thigh with a Sword, died. *Herodotus*, Book 3.

71. D*Arius* had moved out of *Susa* against *Alexander*, being supported with a multitude of Armies (for he had six hundred thousand Souldiers under his Ensigns) trusting to a certain dream, the which (the Magitians flattering him) had interpreted more than according to the likenesse of truth. The troop of the *Macedonians* seemed to shine together with a great brightnesse of fire. But *Alexander* to wait on him in the habit wherewith he had been cloathed, when he was [*Ascandes*] that is, a Messenger, or [*Ascantes*] that is Chamberlain to the King: And when he had entred into the Temple of *Belus*, to have been withdrawn from before his eyes. By these things (in my opinion) God foreshewed that the *Macedonians* were to carry on honourable and famous matters, and *Alexander* to obtain *Asia*; as *Darius* had enjoyed it, being of a Messenger or Chamberlain, made King, but in a short time to lay down his life with his glory. *Plutarch. in Alexander. Curtius* hath delivered, that the King imagined the Camps to shine with a great brightnesse. *Sabellicus, Book* 4. *Ennead.* 4.

They

THey report, *Domitian* to have dreamed that a bunch sprang out from him behind a Golden neck; and to have had it for certain, that a more blessed and joyfull condition of the Commonwealth was foreshewn to be after him. As indeed it so fell out in a short time, through the abstinence and moderation of following Princes. *Sueton.* 72.

E*Zeline*, surnamed *Monk*, a bloudy and most cruel Tyrant, at his rest saw the fortune of his sons, that night in which he first came together with his wife, who was by name *Adela*, a *Tuscian*, of the stock of the ancient Earls of *Montaion*. For he seemed to himself to see a little hill, in which a *Roman* Town was (in the *Patavine* field) placed (the which he commanded, and was thence called *Romanus* or a *Roman*) so to be carried up and exalted, that it touched heaven with its top, and the same a little after, to be melted as Snow, and so to be let down, that it could no more stand up. The chances of his sons brought this effect: For the elder Son, and he *Ezeline* by name, possessed the rule of *Verona*, *Patavium*, *Vincentia*, *Feltrium*, and *Cividal*, and *Marchia*. But the younger, *Alberick*, entred on the Kingdom of *Tarvisium*, and other places. But afterwards, fortune changing, in the two hundred fifty and sixth year, above the thousandth of salvation, when as the Pope and the *Guelphians* together, had moved war against *Ezeline* his son, he lost *Patavium*, with the whole land. But when he trusted that he should possesse the City of *Mediolum* by craft, and for that thing had passed over the River *Abdua*, being besieged by his enemies, overcome in battell, a wound being received, being taken nigh to *Soncinum*, in that very same place he died, and was buried. His brother *Alberick* being strucken with fear by this chance, when as he distrusted that he could keep *Tarvisium*, he betook himself into the Castle of Saint *Zeno*. Where, in the year of Salvation, 1200. being betrayed by his own Souldiers, he came into the power of his enemies. There having beheld six sons to be killed before him, and his wife *Margaret* with two young maids to be burnt, he himself being cut through all his limbs by piece-meal, he saw (as his father had in his dreams) his *Roman* stock, or nation, to be ended. *Fulgosus, book* 1. *chap.* 5. 73.

THe Mother of *Phalaris* saw *Mercury* (whose Image holding a goblet in his hand, she worshipped at her own house, among the shapes of gods) in her dreams to sprinkle bloud on the ground out of that goblet, and being dashed on the pavement, to bubble back, untill by little and little it overflowed all the house up to the top. That which was seen in one, the bloudy cruelty of her son made true in many houses. *Ponticus Heraclidus* is the Author of this Vision, a learned man, as saith *Tully*, and Scholler of *Plato*. *Petrarcha.* 74.

Amilcar

75. A *Milcar* Captain of the *Carthaginians*, besieging *Syracusa*, seemed to hear in his sleep, that the next day after he should sup within the walls of the besieged City. By that thing being turned to a hope of Conquest, he being chearfull, set the Army in order in the morning to besiege the City. Unto him considering and attempting such enterprises, as often comes to passe, a great uproar arose in the Camps, the *Carthagenians* and *Sicilians* disagreeing among themselves. The Townes-men laying hold of the occasion, come suddenly forth of the Gates, and their enemies being scattered, the Conquerours take their Captain, desiring to succour their ranks being disturbed, and therefore neglecting himself. And so being brought into the City, supping in fetters, he understood what a false expounder of the dream he had been. *Valer. Max.* Book 1. chap. 7. and *Cicero*, Book 1. Of Divination. *Artemidore* writeth, a shew was presented to a certain one in his sleep, as that he should sup with *Saturn*; and it so happened, that the day following, he was cast into Prison. *Cælius*, Book 13. chap. 21. Of Book of Antiq.

76. *Jupiter* commanded *T. Latinus*, a man of the common people, in his sleep, that he should tell the Consulls that he was not pleased with the neighbouring *Circean* playes, of the leaders of the dance, which thing, unlesse being heeded, it were satisfied by the renewing of sports, no small danger of the City was to follow. He fearing least with some disprofit unto his Religion, he should extoll the highest command, kept silence. And straightway his Son, being taken with the sudden force of a disease, died. He also at the time of sleep, being asked by the same, whether he had sufficiently weighed the great punishment of his royall command neglected, continuing in his purpose, was recompenced with a weaknesse of his body. And then at length by the counsell of his friends, being brought in a horse-litter, unto the Consuls Judgment-seat, and from thence to the Senate, the order of his whole chance being explained, with the great admiration of all, the strength of his members being recovered, he returned home on his feet. *Valerius*, in book 1. chap. 7. *Cicero*, in book 1. Of Divination. And *Livy*, book 2. *Decad.* 1.

77. THe *Tartars* inhabit beyond the Mountain *Belgia*, the Sea lying between. *Changius*, or their first Emperour, saw again a white horseman, who had foretold unto him the Empire, in his sleep, that it was the will of the immortal god, That in the Mountain *Belgia* being passed over, they should go forward into the West, and subdue all Kingdoms. But as soon as they had come to the Mountain *Belgia*, in that part which the Sea floweth on the Mountain, that they should go down, and their faces being turned toward the East, they with nine bowings of the knee, worship the immortall

immortal God. *Changius* obeyed, and all his people being led out, he compelled them to continue all night in prayers. The morning being come, he saw the Sea to have went back from the Mountain, nine feet, and on that side he led his whole Army on dry ground thorow the waste wildernesses into *Asia*. *Haithon* the *Armenian* in his book of the *Tartars*.

HAnnibal, Captain of the *Carthaginians*, had decreed to carry away a golden pillar, being found in the Temple of *Juno Lucina*. But being not sure, whether it was of sound gold, or whether it was gilded with gold nigh the superficies, by solemnizing an assembly, he tryed it, and being made sure, that it was all of gold, he was confirmed in his purpose of snatching it away; unto whom the shape of *Juno* seemed to be present, while he dreamed: she admonished him, that he should abstain from covetous and sacrilegious enterprizes; threatening, if he proceeded, that she would deprive him of one eye wherewith he should see the ground, or the Sun; with which sleep, the Captain otherwise cruell, and who feared no god, there was no Religion, as was written of him, yet it is delivered, being moved, he daring to move nothing out of the place of that very gold, which had fallen out of a hole while he tryed it, he took care to have a warlike Engine made, and to be placed on the top of the pillar. *Petrarcha*. 78.

VAlens, Emperour, in his sleep, saw a certain man, saying these words unto him; 79.

Be gone with haste unto great Mimas: *thee the grievous force*
Of destiny, dreading thy self, shall from thy life divorce.

He being awakened out of sleep, asked the standers by, What place was called *Mimas*? And when at length, a certain one of the Grammarians or Oratours, who follow the Kings Court, had said, *Mimas* was a Mountain of *Asia*, of which *Homer* had made mention in his *Ulysses*: And to aiery *Mimas*. The Emperour laughing, answered, What necessity enforceth me of seeing this place, and seeking a lot? But when, fighting against the *Alanians*, the Emperour was burnt in a little cottage about *Adranopolis* of *Thracia*, the *Barbarians* departing from thence, some Souldiers of *Valens* diligently searched out his dead carcass. In that cottage where he perished, was found an old grave of a certain ancient man, with this Inscription, *Mimas* a Governour of the *Macedonians*, was here laid. Therefore that dream of *Valens* was fulfilled. *Cuspinian*.

THat which was once set before *Julius Cæsar* in his sleep, before that he had moved into neather *France*, and brought offensive weapons on the City, when at his rest, it seemed to him, he ravish- 80.

ed his mother: By which dream, the expounders stirred him up unto a most large hope, having interpreted, That the rule of the world should be given him. The same dream they mention, was offered to *Hippias*, son of *Pisistratus*, with no unlike issue, who being his succeeder in tyranny, used his Countrey more cruelly. For a night resemblance of his Mother, with whom he seemed to copulate, is said to be set before him at the time of sleep; for which thing the Interpreters answered, That rule was largely betokened unto him. And he being put in mind by his dream, and full of hope, not long after he enjoyed the dominion of *Athens*. For this is that *Hippias*, who having attempted a tyrannical power, not without cruel wickednesse, was more outragious and unbridled than his father, when as being a banished man, he had changed his soyl, he moved wicked arms against his Countrey. At last conspiring with *Darius*, being slain in the *Marathonian* fight, he yielded punishments to his Countrey and houshold gods. But another son of the same *Pisistratus*, *Hipparch*, who exceeded the cruelty of many Tyrants, when as he oppressed his Country and Citizens with a cruel Lordlinesse, a conspiracy being made against the life of the Tyrant, he was, by *Armodius* and *Aristogiton*, most valiant young men, not without the safety of all, slain: whose names being devoted to freedom, lest at any time it should be lawfull to institute servants, the *Athenians* established with an open abhorrency. *Alexander, book* 3. *chap.* 26.

81. S*Abacus*, King of *Æthiopians*, possessed the Kingdom of *Ægypt* fifty years, which being finished, the god, which is worshipped at *Thebes*, was seen to say unto him, His reign over the *Egyptians* should not be happy, nor of long continuance, unless, the Priests of *Egypt* being all slain, he should passe thorow the midst of their dead carcasses with his. This dream being often set before him, he called together all the Priests on every side, and what things he had received through the dream being told them: He would not, he saith, build a remaining destruction for any one in *Egypt*, but had rather abstain from the Kingdom of *Egypt*, being pure and free of all wickednes. *Diodore the Sicilian, & Herodotus, book* 3.

82. S*Ethon*, King of *Ægypt*, Priest of Vulcan, when as he despised the *Egyptians*, he made use of a forreign Souldier, and stripped the *Egyptians* of their fields. For this wrong, it came to pass, that after *Sennacherib* King of *Arabians* and *Assyrians* had invaded *Egypt* with a great Army, the *Egyptians* would not help him. Then the chief Priest, void of counsel, betook himself into the Garret or Chamber of his House, and there bewailed before the Image, how much he was in danger. Therefore while he was lamenting, sleep crept on him, and while he slept, the god seemed to stand by, exhorting him, that he was to suffer no hurtfull thing, if he went to meet the Army of the *Arabians*, for he would send him helpers.

The

The Priest trusting to these dreams, those that were willing of the *Ægyptians* being taken, Merchants, or Factors, and handycraftsmen or labourers, he pitched his Tents in *Pelusium*; for, in this, is the *Ægyptian* invaded. When he had come thither, in the night, a great multitude of field-Mice suddenly arising, gnawed asunder both the quivers, bowes, and also the rains of the bucklers in the Camps of their enemies; so that the next day, the enemies being naked of weapons, made flight, many being lost. And now in that Temple of Vulcan, the King stands in stone, holding a mouse in his hand, and by letters saying these words; *who so looketh on me, let him be godly. Herodotus, book 2.*

Of Miracles of Devils, or of divers deceits and mocks of evil Dæmons, to strengthen the Idolatry of the Gentiles.

1. THe power of *Vesta* warranted (the fire being gone out) a woman Schollar of the Virgin *Æmilia*, to be safe from all blame, who worshipping, when she had laid a Cyprus garment (the which she had a very good one) on the hearth, the fire suddenly shone out. *Valerius, book* 1. *chap.* 1.

2. THey say, *Æneas* to have placed houshold-gods brought from *Troy*, at *Lavinium*; thence being brought over to *Alba*, by his son *Ascanius*, the which he had built, to have returned again to the ancient Chappel: and because that might be thought to be done by man's hand, being brought back again to *Alba*, to have signified his will by another passage. *Valer. Max. book* 1. *chap.* 8.

3. NOt onely the *Ægyptians*, but almost all the World anciently worshipped *Isis* for her Miracles: for this goddess healed the diseases of those that were not well in health, in their sleep; and they who did obey her counsel, were cured beyond thought. Also those that were weak in their sight, or in other part of the body, humbly intreating the vertue of the goddess, were restored unto their former health. *Diodore Siculus, book* 1. *chap.* 2. *of Ancient Things.*

4. IN the Temple of *Æsculapius* among the *Epidaurians*, they who came to pray to the god, they sleep; and in their sleep, do learn the reason of recovering health. And then they put squares in the Temple, containing the names of those that were cured, and the manner of curing. *Pausanias*, in his *Corinthian* affairs. There was the same custome among the *Romans*, even to the Times of the *Antonines*, that which we may understand from a Marble Table of *Rome* found in the Temple of *Æsculapius* in the Island *Tiberia*, and by the *Mapheans* kept even to this day, in which these words are read, rendred out of Greek in the Latine speech, as witnesseth *Jer. Mercurial*, a most Learned Physitian, in his first book of exercise. In these dayes the Oracle told *Caius*, a certain blind man, that he should come to the holy Altar, and should bend his knees; he should come from the right part to the left, and should place his

his five fingers upon the Altar, and ſhould lift up his hand, and put it upon his own eyes, and he ſaw well, the people being preſent, and giving thanks becauſe great miracles were done under our Emperour *Antonine*. The god anſwered by the Oracle unto *Julian* vomitting up bloud, being deſpaired of by all men, that he ſhould come, and ſhould take from the Altar Pine-kernells, and ſhould eat them together with honey for three dayes; and he was well, and, being alive, openly gave thanks in the preſence of the people; the god gave an Oracle unto *Valerius Aper* a blind Souldier, that he ſhould come, and take the bloud of a white Cock, mingling honey with it, and ſhould make a waſhing water, and ſhould uſe it three dayes upon his eyes, and he ſaw and came, and openly gave thanks to God. *Lucius* being troubled with a pain of the ſide, and deſpaired of by all men, the god gave an Oracle, He ſhould come, and take aſhes from the Altar, and ſhould mingle it together with a pretious Pearl, and ſhould lay it upon his ſide, and he was in health, and openly gave thanks to God: and the people gave thanks together with him.

A*Riſtides* a Rhetorician of *Smyrna*, when as an Earthquake was at hand, was commanded by *Æſculapius* to go a little before, unto the antient houſe, and on the top of the little hill *Atys* to perform holy things, and to build Altars; the which when he had ſcarce finiſhed, the Earthquake ariſing, ſo ſhook indeed all the Countrey lying between, that it left no houſe to reſort unto, but it came not to *Atys*, nor touched any thing beyond it. *Stobæus*, in 3. ſpeech. 5.

THe *Veians* being vanquiſhed and plundered by *Camillus*, it ſeemed meet, to carry away the Enſign that was in *Junoes* Tower unto *Rome*, as he had vowed. Artificers being called together unto that thing, *Camillus* performed holy things, and having prayed the goddeſſe, that ſhe would embrace the endeavour of the *Romans*, and being willing, that ſhe go with her favours unto the gods inhabiting *Rome*: they ſay, the Enſign ſpake with a low voice, ſhe was willing, and to agree by nodding. *Livy* delivereth, that while he prayed, *Camillus* to have handled the goddeſſe, and invited her, thereupon ſome of the ſtanders by, to have anſwered, ſhe was willing, and to agree and follow willingly. *Plutarch. in Camillus*. 6.

A*Lexander* the Great making a Bulwark in the Sea to vanquiſh *Tyre*, ſuddenly a Whale of incredible bigneſſe, ſwam to it and one part of his body being bended on the bulwark, he ſtood there a long time, with the great affrightment of all beholders. He again ſwam out, at laſt into the Sea. Hence a very great Religion or ſuperſtition poſſeſſed both, thinking that to betoken, *Neptune* would be a helper to the *Macedonians*, his mind being inclined even unto that which they deſired. One told that ſuch a 7.

kind

kind of sight appeared to him in the City, as though *Apollo* had said, The City of *Tyre* should be forsaken by them. That thing when the common people thought it was feigned by that man in favour of *Alexander*, and now some young ones would stone him, he being withdrawn by the Magistrates out of the midst of them, fled into the Temple of *Hercules*, and so by the safeguard of the god whom he had implored, he was freed from punishment at hand. But the *Tyrians* in nothing more. They worshipped him with much superstition, who linked *Apollo*'s Statue and Image with golden chains, and so by that means they supposed him to be so fettered, that he could no more depart from their City; but for all that, their City was taken, and *Alexander* took off the golden chains and fetters from *Apollo*, with which the *Tyrians* had linked him, and commanded, that he should be called *Philalexander*; and so he finished that magnificent sacrifice unto *Hercules*. *Diodorus*, *lib.* 17.

8. *Phillippides* the *Athenian*, being sent Embassadour and Legate to *Lacedemonia*, about the invasion and breaking in of the *Persians* into *Greece*, returning home again much reprehended the delayes and stay of the *Lacedemonians*, who would not bring out their Army before the full Moon, and meeting *Pan*, or the god *Pan*, in the *Parthian* Grove, who promised that he would ayd the *Athenians* in the fight at *Marathon*, which was to be a while after. And so from this sprung the honours that the *Athenians* vouchsafed to the god, or gods messenger. *Pausanias*, *lib.* 1.

9. IN the *Mithridatick* Warr, when *Mithridates* besieged and hovered over *Cyzicum* with the wings of his Army, the gods seemed to favour the *Cyzenians*, and to approve of their fortitude, and to excite it by some perspicuous and transparent signs and tokens at sundry times, as well as at *Proserpina*'s feast then instant. When they wanted a black Ox to sacrifice, they brought one made of bread-corn artificially made in paste, to the Altar; but the holy or consecrated Cow which was at feeding, afterwards to be sacrificed to that Goddess, was at pasture over Sea with the rest of the flock of the *Cyzenians*; in that same day leaving the rest of the flock and herd, swam over alone to the Town, and willingly offered it self to be sacrificed; moreover, their goddess appeared in a dream unto *Aristagoras* the publick School-master; Truly, saith she, here I am, and I drive and force the *African* Fidler or Musitian into the Trumpeter of *Pontus*; do thou therefore command thy Citizens to be of good chear. The *Cyzenians* marvelled much at this speech; and as soon as it was break of day, and that the bright Luciferian Star, *Phœbus*'s harbinger, did periwigg the horizon with his silver'd locks, the Sea began to boyl, as though a huge wind had agitated and stirr'd it, the quaverings, machines, and engines of the King's wall, and the famous (yea supererogating works) of the *Thessalian Nicomedes*, with their great noise and crack did prophesie and foretell

foretell what would come to pass; afterwards a very stormy South-wind did rise, which in a semi-moments space did so palsie and shoulder-shake a woodden Tower of the heighth of a hundred cubits, and other machinaments and fortifications, that it levelled their sky-towring tops with the ground. But some relate it thus; That *Minerva* was seen in Visions to very many, to whom she appeared in their dreams, sweat trickling down her, and shewed part of her embroidered garment or veil which was rent, and that she said, She was even now come from ayding the *Cyzenians*. But *Mithridates* being almost famished, (although not in *Hungaria*) gave over the siege, and returned into *Bythinia*, *Lucullus* following him. *Plutarchus.*

THe *Bœtians* being enslaved and captivated by the *Thracians*, when they plumed their feet, and flew into the *Trophonian* den, it was told them in a Dream, That *Bacchus* was to be their helper; they fell upon the *Thracians* being drunk, (having *Bacchus* with them also) they redeemed one another, and built a Temple to *Bacchus* their redeemer; as *Heracldus Ponticus* writes. 10.

IT is reported, That *Cleomenus*, King of the *Spartans*, after the *Argians* were vanquished, sacrificing in *Juno*'s Temple, a flame of fire streamed out of the breasts of the Image; which was an evident sign that *Argos* was not to be conquered by assault; for if the flame had issued out of the head of the image, it would have intimated, That he should win and take the City from the Tower: but when the lightning sprung out of her breasts, then all was done that the gods would have done. *Herodotus, lib. 6.* 11.

IN a black sorrowful conflict and battel at *Pharsalia*, in which *Pompey* was overcome by *Cæsar*, which was foreshewed and written by great and wonderful signs and wonders, in *Elide*, there was an image of Victory which stood in *Minerva*'s Temple, which had its back to the gate, and in that same day that the battel was fought, of its own accord it turned towards the door. At *Antiochus* in *Syria*, and in a Town by the red-Sea called *Ptolemais*, twice in that very same day there was such a noise heard about that City, as though there were a great mutiny and murmuring of Souldiers about the walls, and there was the noise of a Drum heard in *Pergamus*'s Temple. *Valerius, lib. 1. cap. 6.* 12.

WHen *Attila*, the King of the *Hunni*, made an attempt about the intrenching upon the borders of the *Roman* Empire, the images of their gods was not onely seen in the night, but also in the day time to command every one to pray for himself, and that crimson and bloody drops came from Heaven, and two headed monstrous Infants were born, and many of their consecrated houses and Temples were struck with lightning; and a voice was oft heard, 13.

Cave

Cave tibi Italia, O Italy, take heed to thy self. *Bonfinius, lib.* 3. *Decad.* 1.

14. A Little before the destruction and demolishment of *Troy*, the fire in *Minerva*'s Temple did spare, to burn the sacrifices that were laid upon the Altars; the common people being much troubled at this thing, flocked together to *Apollo*'s Temple to the Altar there, and laying the parts of the intrails upon it, and fire being put to that, on a suddain all things began to be disturbed, fell to the ground; by which Spectacle all the people being enter'd in, much afraid and dismayed, incontinently there came an Eagle with a huge noise, and snatched away apart of the intrails, and carried them to the *Grecian* ships. *Dict. lib.* 5.

15. CÆsar *Augustus* in one part of the Capitol, erected a Temple to thundring *Jove*, which he had vowed in the *Cambrick* War, and did frequent this dedicated place daily, and he thought he saw in his Dream, *Jupiter* complain, that he had taken away his worshippers; and that he answered, that there was the Thunderer set for his Porter; And by and by, he decked and encompassed the top of the dedicated place with little bells, which then in a manner did hang and were pendant upon the gates and doors.

16. Zonaras *Annalium, tom.* 3. relates, That under *Anastasius* the *Manichæan* Emperour, a Magitian, a most wicked man, that had set up a brazen Image to the Goddess *Fortune*, in the shape of a Countrey woman, whose feet being brass, stood in a ship which was of the same mettal, in the City of *Constantinople*; which aforesaid ship was either eaten away by hungry time, or broken by some other secret means, so that some fragments were taken away from it. And for this cause, ladened ships could not arrive any more at *Byzantium*; but whensoever they approached near to it, they were driven back again by the violence of the winds, and unless they had brought their bagg and baggage in long Vessels or Ships rowed with Oars, perhaps the people might have been famished; which thing continuing for a good while, at last the Magistrates took care of the business, and the cause of this dysaster, they enquired of a Magitian, a notable diviner, and so, that the broken pieces and fragments of that brazen Ship being diligently sought up, and gimmer'd and set in their proper places, then the Sea or Harbour was filled with voyage, navigation, and little ships; but as soon as they knew certainly the obstacle, at the last, the fragments were dislocated; and whatsoever ships were to arrive there, by the strength of the winds, were cast and driven back; and the thing being discovered, the Ship was renewed and made up again with great care and pains.

There

THere were in a Tower in *Athens* Olive-trees, dedicated to *Pallas*, which were called *Moriæ Halirhotius* the son of *Neptune*, did attempt to cut them down with an Axe, because, by reason of their making and production, he was overcome by *Minerva* and as he was a hewing of them, struck himself by the axe and by that wound he perished. *Cœlius, lib.* 12. *cap.* 20. 17.

SOme say that *Æsculapius* was not born of the Nymph *Coronis* but of an Egg of a little Crow, because the Greek word κορωνὶς signifieth both a little Crow, and also a Nymph so called, as *Lucian* in his Dialogue, *de falso vate* affirms. It is reported of the Antient Priests, who included and put a very little Serpent into a wind-Egg of a Crow, and studiously anointed it with wax, and hid it in a certain myery, and by and by an Altar was erected in that place, and he called the people together to a Sermon, or Oration, and when he had declared openly before them all, that he was about to shew himself to be a god. After the Oration was ended using some unknown uncouth words, he invocated and called upon *Apollo* and *Æsculapius*, that they would be propitious and fortunate, and draw near to that City. Afterwards dipping a water-pot into a deep place, to fetch up some water, he brought up the water, together with that Egg, which he broke, a great company being by, and finding in it a young Serpent, he brought them all into a wonderfull admiration, but afterwards shewing a Serpent of a great bignesse in a gloomy place, a few dayes being spent, moving it self artificially, he said that it was so appointed, that he should declare that the god *Æsculapius* was the son of *Apollo*. And afterwards Serpents were committed to his tutorage and care, and his badge or arms was a staff linked about with a Serpent. *Ut scribit Dercilus Natalis Comes Mythol. lib.* 4. *cap.* 11. 18.

IN the year 474. after the building of *Rome*, there was one *Atronius Maximus*, that led through the Circle or Theatre, his servant that was sore beaten, tyed and chained to a Gibbet before the concertation of the spectators, for this cause *Jupiter* was angry and commanded one *Annius* that he should tell the Senate of this, and that he was not pleased with a fast so full of cruelty; and he smothering this, his son dyed suddenly, and for unveiling and declaring *Jupiters* counsell, the second time, was cured of a great weakness that tainted and debilitated him; so at last by the counsell and perswasion of his friends, he was carried in his couch to the Senate, and when he had scarce finished his declaration he recovered his health, and went out of the Court on his feet, therefore the Senate did consult, and also by the *Mævian* Law that those *Circean* dayes were to be added to pacify *Jupiter*, and therefore was called *Lustratius*, not from the Gibbet as some conceive from the Greek words ἀπὸ τοῦ σταυροῦ, but from the redintegration and renewing and making up of the breach, as *Varro* thinks, *quia in-* 19.

staurare, he saith, is *instar novare*. *Macrobius, lib.* 1. *Saturnal. cap.* 11.

20. THe *Argonautes* report that going out of *Sigea*, they were tossed and tumbled with a cruel Tempest, and allmost all of them in such a great danger despairing, they by their prayers called upon *Orpheus*, together with the *Samothracian* Deities, that they would deliver them from this eminent danger. When the *Myniæ* were in the belly of all the danger, expecting no good issue, unlesse they were brought forth of it, a two-fold light of *Castor* and *Pollux* shined about their heads (as it is said) and not long after the Sea began to be more calme, and for this cause the Divinity of these two young men was esteemed very highly of; and those subitaneous *Castorean* fires that blazed in the Sea, were called *Gemini*, and they glittered like as they were the pictures and effigies of *Joves* twy-forked lightning which sometimes did sit upon the point of the hairs of the Souldiers, that were in their night-watches, at other times upon the fore-Masts of Ships, and wandred up and down other parts of the Ship, and with an audible sound were wont to go about. But they were a bad sign and a sad omen, when they came solitary and alone, as signifying the drowning of Ships; but when they two came together, they were a happy sign: No sign in the *Zodiack* more fortunate then *Gemini*, and were fore-shewers of a happy voyage: but it is said that by the same argument they are believed to fly and depart when *Helen* comes, which is a threatning and ominous symptome; this thing in that place was repured a miracle, and therefore *Castor* and *Pollux* were religiously worshipped by the Mariners, and so the people being arrived safely at their port, for their safe deliverance did solemnize their rites, and Ceremonies unto the *Samothracian* gods. *Sabel. lib.* 5. *Ennead.* 1.

21. M*Arcus Tullius* relates in his first book of *Tusculane Questions*, that *Trophonius* and *Agamedes*, building a Temple unto *Apollo* and worshipping that god, did require a reward of their labour nothing that was certain, but that which should be best for Man. Unto whom *Apollo* about three dayes after did shew that he would give them that which they desired, who assoon as he began to shine (for by *Apollo* is meant the Sun) they were found both dead in the morning.

22. C*Rœsus* the King of the *Lydians* being orecome by *Cyrus*, and put upon a Funeral pile, that he might be burned, with a loud voice called thrice upon *Solon*: and *Cyrus*, understanding the cause of it, commanded the fire to be extinguished, but a little while after when the fire prevailed much against him, and waxed very fervent, he invocated and called upon *Apollo*, that if ever there were a gratefull sacrifice or offering to be given by him, that he would free him from the present evill; on a sudden therefore black

black pitchy Clouds orespread as it were with a black veil, the fair and serene face of the Heavens, and bucketted down whole cataracts of liquid showers, and so put out and quenched the fire. *Herodotus, lib.* 1.

XErxes bringing a great Navy against the *Greeks* at the end and extremity of the *Magnesian* Land, the *Athenians* are reported to have called upon the North-wind, they received of an Oracle which they had, that they should invoke and call upon his son in law, to help them, for *Boreas* had *Orythuia Attica* the daughter of *Erechtheus* the King. Therefore whilst they laid siege in *Chalcide* they invocated *Boreas* and *Orythuia*, that they would help them, and destroy the Ships of the Barbarous, even as they had done before about *Athon*: and *Boreas* performing the same, they went thence, and extructed to him a Grove near the River *Ilissus*. But in that Shipwrack, they that speak of the fewest, say not fewer then forty ships were cast away and sunk of *Xerxes* Navy; and an innumerable company of men lost, and a great treasure of Money spent, besides divers ladened or Merchandizing Ships, and Barks, and Fisherboats. *Herodotus, lib.* 7. 23.

IN a *Vulcanian* hillock hard by *Agrigentum*, there are certain green logs and pieces of wood, which being put upon the Altar, if their prayers be just and righteous, of their own accord they will kindle and catch fire; but if their requests be unjust and unreasonable, there will be no sign of comburation or burning. *Fulg. lib.* 1. *cap.* 6. 24.

ROmulus in the *Sabines* War which was transacted about the Capitoll, and the Pallace, and high Tower, when he could in no wise stay the shamefull flight of his Souldiers in that skirmish he did vow to dedicate a Temple unto *Jupiter Stator*, the Stayer, if he would take away that aguish fear from the people that were about to fly, and would but stay the *Romans* against their enemies the *Sabeans*; and that they that stayed behind, should be the Victors: scarce had he said his prayers, ere he obtained his request for the wings of the Army being repaired, the battel did not onely hang in *Æquilibrio*, but the *Sabines* were repelled (who a while before exulted for their Victory) even unto *Curtius's* Lake, and was beat back with great detriment and slaughter. *Sabellicus, lib.* 2. *cap.* 5. *ex Plutarchi Romulo.* 25.

WHat shall I say of *Numa Pompilius*? (who succeeded *Romulus* being called into the Kingdome out of the *Sabine* Courts) how prevalent was his prayer, and how daring and bold which was ready to allure *Jupiter* out of heaven. A thing (of which there is sufficient witnesse) not onely believed, but attempted of others likewise. *Tullus Hostilius*, who after him was possessed of the Kingdome, who did not undergo nor perform the sacred rites wise- 26.

ly when his whole house was set on fire, and burned by lightning. *Sabel. lib. 2. cap. 5.*

27. TUllus *Hostilius* when he had Marshalled and ordered his army to march towards the River of *Tibris* and *Aniens*, and in the *Fidenates* and *Vejentians*; and knowing the imbecillity and want of strength of the *Albanes* against their enemies, he vowed to sacrifice twelve *Samians* to *Mars*, and so quickly became the Victor or overcomer of the Army, who now was so accounted by right of Victory, and also was grown by hope and strength unequally match't to his enemies. *Ibidem.*

28. A Greater counterfeiting and Apeing of piety (but yet who should reckon the worshipping of Heathen gods and spirits piety?) may be seen in *Tucia*, and appeared most eminently in a Vestall there. Whether the confidence of the woman in this Case, or the obedience of the evill spirits is greater, is a great doubt; being commanded to plead her own cause, and to vindicate and clear her self from her aspersion, which was put upon her by her accuser, and the Vestall was desired that if she had all her time carried and demeaned her self chastly, and piously in her Ceremonies, that she should hold and fix her self with her *anchora spei*, upon the Rock of confidence; so she made her requests to her gods, and going to a bank of a River, having many accompanying her, that they might know the event and *exit* of the businesse, she brought a sieve full of the Water of the River to the High Priest (before whom her cause was formerly pleaded. There is also added to this miracle, that her accuser being very narrowly sought after, never appeared more. *Ibidem.*

29. THere was a like miracle manifested about *Claudius*, that was the worshipper or Idolizer of the same Ceremony, and when her too too loose life had contracted some calumny, who did endeavour to wash off the blot, and to dispell that cloud that encurtained her glory, and to blow away that fume of opinion that was in the minds of most men, did attempt to remedy this malady by some such apparent testimony which would require more admiration of the succeeding Ages to wonder at it, then faith to believe it: this Vestall (Virgin shall I call her?) first humbly praying, and tying her belt, quickly removed a Ship which carried *Juno*, sticking in the *Tiberine* sands, and drew it against the stream, which a great deal of the *Roman* strength and force (though *vi et armis*) after very many encounters could not stir nor remove. *Sabellicus, Lib. 2. cap. 5.*

Adrian

A*Drian* the Emperour, *Lucius Commodus* being adopted, and hoping for the Empire, commanded *Severianus*, and *Fuscus* his Nephew (which seemed to take the surrender of the Empire grievously) to be slain, much suspecting and envying them; one of them being fourscore and ten years old, the other but eighteen. But *Severianus* before he was to be strangled, called for some fire, and, burning incense; he said, *Vos, ô Dei, testor me nihil mali commisisse:* i.e. *Be ye my witnesses, O ye gods, that I have done no evill to* Adrian, *I wish onely this mischief, that when he shall desire to dye, he shall not be able.* And thus one of them yielded to the fates. Afterwards *Adrian*, in a great sicknesse, often desired death in vain, and often strived to be his own executioner (by reason of his wicked heyre); his Epistle which intimates this is extant, for he writes thus; *How miserable a thing is it to desire death, and not to dye. Dion. Cassius, in vita Adriani.* 30.

WHen the *Athenians* were infected with the Plague, they had an Oracle from *Pythia*, that the City was to be purged by sacrifice: they sent *Niceas* the Son of *Niceratus*, to a ship, who called *Epimenedes* out of *Creet*. He proceeding after this sort, *Olymp.* 27. did purge the City thus: they took sheep that had black and white fleeces, and brought them into *Areopagus*, and from thence permitted them to go whither they listed, and appointed severall to accompany them, and that wheresoever they should lye down, they should sacrifice severall of them to peculiar gods. And so the pestilence was quench't, hence was it that Altars were oft found in the *Athenian* Villages without any name. Which by chance was to the unknown God, upon which occasion, Saint *Paul* began to Preach Christ to the *Athenians*. *Laertius.* 31.

THe *Persians* being or'ecome and beat back to *Platea* a City in *Boetia*. *Apollo* answered the *Grecians* (consulting about a sacrifice) that they should rear up an Altar to *Jupiter* the Liberatour and freer, but before they had solemnized the ceremonies, they appointed that all fire should be extinguished through the whole Region which was polluted by the *Barbarians*, and that they should kindle all their fires out of that pure fire on the common hearth at *Delphos*. Therefore by and by the Magistrates of the *Grecians* going all about, commanded all them that used any fire to extinguish it. *Euchidas* of the *Plataensians*, promised that as swiftly as that could be done, that he would bring fire from the goddesse, and so he went to *Delphos*, and so purging his body by sacrifice, and washing it with water, being Crowned with Laurell, took fire from the Altar, and running backwards, went towards *Plataeas*, and before the setting of the Sun, returned, and in that very same day measured and travelled a thousand paces, so the Citizens were saved, unto whom he delivered the fire, but he quickly fainted 32.

fainted, and a while after died: the *Plataeensians* did bury him in the Temple dedicated to *Diana* at *Euclia*, and did superscribe this Tetrameter Verse.

Euchidas Delphos cucurrit, et die reversus uno est.

Euchidas *unto* Delphos *one day run,*
Return'd again ereth' setting of the Sun. *Plutarchus, in Aristide.*

33. IT is reported that *Hercules* the son of *Alcmena*, offering sacrifice to *Jupiter* in *Olympia*, when he could not drive away the flies, it is said that the *Elii* called the driver away of them ἀπομύιον, and did do sacrifice to him, and when the sacrifice was offered, on a sudden all the flies flew beyond the River *Alpheus*. Therefore was it reserved and kept by the *Eleans* to drive away flies from *Olympia*, and the same ceremony was used. *Pausanias, lib.* 5.

34. A*urelian* the Emperour, when he came against the *Marcomannians* unto *Mediolanum* a Town in *Italy*, he writ to the Senate that they should look into the *Sybillæan* books, what rites were necessary to crave the help of their gods. Which when the Senate had done so, and had it revealed by a divine revelation more then by any humane strength or counsels, the *Barbarians* durst not go beyond their prefixed limits, affrighted by such terrible sights and Wonders, and so a clear path was laid open for *Aurelians* Victory. But he, least that he might not seem ungratefull not to acknowledge his help from Heaven besides the great rewards of this Victory, and Thanks-giving being given through the whole City of *Rome*, he gave fifteen Millions of the weight of Gold, and a great treasure of Pearls, for a remembrance thereof. *Fulgosus, lib.* 1. *cap.* 1.

35. THe *Persians* commanding *Asia* when they had spoiled and ransack't all the Holy places and Temples of the *Greeks* excepting the Temple of *Semidea Rhea* which was in *Castamus Cherronesus*, neither fortified with Walls nor Watches, and left it unviolated, the plundering Robbers pilling and poling all places, and this was that place which was onely left unwalled, and that might of all other been taken without danger, they report the cause to be this; the universall beneficence towards all men, for she did teach and instruct the sick in Dreams, the cure of their diseases, and did recover very many that were desperately sick. Furthermore, those Women that were in Travell, she delivered them from the perill of Child-birth. *Diodorus, lib.* 5. *cap.* 17.

Without

VVithout *Crotonis* anciently there was a Temple dedicated to *Juno Licinia* and was very strict and hallowed with many Religious ceremonies, and where was a Grove that was hedged about with high Firre-Trees: in the Center and middle thereof there was a feeding place, a grasse-plot where all kind of Cattle was fed, which was sacrificed to the goddesse, and had no keeper, the flocks overnight would stear themselves of their own accord to their Stables, being no wayes lyable either to the injury of men or beasts, there was a great wonder and miracle related of an Altar there which was in the day time, never was there any ashes blown away by the violence of the Winds. *Sabellicus, lib.* 3. *Ennead.* 5. 36.

A Great barrennesse comming upon the grounds of *Pelasgus*, they devoted the spring to their gods, being able to perform their vowes, they neglected to perform it, therefore being exagitated and vexed with a grievous pestilence, and enquiring of their Oracle, the cause of that evill, the Oracle answered, ὅτι τυχόντες ὧν ἐβούλοντο οὐκ ἀπέδοσαν ἃ ηὔξαντο, that having whatsoever they would, they have not given that which they promised, therefore to pacify the Deity, they were to pay the tenths. *Dionys. Halicar. lib.* 1. *Euseb. lib.* 4. *præparat. Evangelicæ.* 37.

THey report that in *Italy* the Rock of the *Posidoniacorians* there was such a miracle used: for there was a hunter in that Countrey which is called *Andragathia*; he was wont to dedicate the heads and feet of those things, which he had killed to *Diana*, and affix them to the Trees, and when he had taken a great Boar in contempt of the goddesse, he said, he would onely offer the head of it to her, and tying it to a certain Tree, one day when he turned a little out of the way, to shroud himself from the heat of the Sun being then Noon-tide, he slept under that tree, under which he had tyed the head of it, and fell asleep; then did the garter dissolve and untye of it self, and the head of the Boar fell upon his head so that he dyed. *Diodorus, lib.* 4. *cap.* 3. 38.

O*Eneus* the King of *Calydonia*, there being a great plenty of all Kind of grain in *Oetolia*, and when he had sacrificed to other gods, onely *Diana* excepted, the goddesse being angry, sent a *Calydonian* Boor of a great bignesse, to destroy the neighbouring Region thereabout: and *Meleager* to stay this, being in full strength, taking many consorts with her, killed the Boar, and so by the consent of all, she obtained the reward of the slain beast, that was, the skin of the Boor. And when in a hunting time he was with *Atalanta*, the daughter of *Schænei*, being much enamoured of her did concede and grant to her that skin, which was his reward for killing that wild beast. Which being done, and *Thestes* sons being Hunters together with him, taking it very ill to prefer a stranger 39.

Woman

Woman before them, and disapproving *Meleagrus's* fact, they by their traps and ambushes, took the skin from *Atalanta*, when she should return into *Arcadia*; then *Meleager*, as well agitated by love, as exagitated and excited by ignominy, at first he admonished those robbers that they should restore the reward of Vertue which was given to that Woman by him, but they, contemning his words, he slew them all, for they were the Brethren of *Althea*: but she being much grieved for their slaughter, execrated and cursed *Meleager*, and beg'd of the immortal gods, who had heard her prayers, that they would put an end to the life of her Son. some say that in *Meleagers* birth, the destinies appeared to *Althea* in a dream by night, and said, then should the life of her Son *Meleager* be expired, when that wood (which was a quenched charcolled firebrand) was burned out: the child being born, *Althea* thinking that by saving that Wood, she should also save the life of her Child, she diligently reserved and kept it. Afterwards being grievously tormented, and vexed by the death of her Brethren, she burned the fireband, and then the cause of her sons death came to light, and repenting her of the fact, she hanged her self. *Diodorus, lib. 4. cap. 2.*

40. *Stymphalus* a River in *Arcadia*, maketh a great Lake or Gulph, and percollating, and being filtred through the Veins of the Earth, insinuates it self at length into the *Argolick* field, and there its name is changed; for *Stymphalus* 'tis called *Erasinus* in the dayes of *Pausanias*: this miracle happened, when a solemn rite was very cursorily performed by the *Arcadians* to the *Stymphalian Diana*; and in the first place the rites, for their countrey being Pretermitted, incontinently the Grove fell upon that cavern, under which the River *Stymphalus* did drain and sweat through the Earth's pores, therefore the mouth of the passage (by reason of the interveining rubbish) being dam'd up, and the water making a reflux and flowing retrogradely, the water did spread and expand it self over all the adjacent fields no lesse then 400. paces, and made a great pool or Gulph. And so by chance it happened that a hunter chasing his Hart, when she had stuck her self in the dirt of the fen, being chafed with grief of mind, swam through the water, and he had not left off the pursuit after her, ere a great chasma or Gulph both swallowed up him and the wild beast together (they report) that by and by the standing water finding the channel of the River, and following it, so that the whole Lake was drunk and dryed up in one day, the ceremony being more preparedly and magnificently made to *Diana*. *Pausanias in Arcadicis.*

41. *Glaucus* the son of *Sysiphus*, who ruled at *Potnia* despising *Venus's* Rites, was torn in pieces by his Mares, which used to draw his Chariot. *Servius, lib. 3. Georg.*

Hercules

A*Nnibal* and *Himilco* being two *Carthagenian* Captains, besieging *Agrigentum*, commanded their Souldiers that they should cast and throw down all the Sepulchres and Monuments, and so by that ruine draw and contract a great heap of rubbish and to bring it to the Wals; neither was the Army slow to execute this command, nor to bring this work to passe: but whilest they were digging there, a great reverence of Religion and awe of the gods began to seize on some of the minds of the Army. For the Tomb and Sepulchre of *Thero*, a Monument of great labour and labour and Art, shaken by lightning, trembled: which miracle being procured for some of their Priests, when they saw the multitude make haste to pull it down, laboured with all might and main, to stay and forbid it; and suddenly a pestilence invaded the Camp, which destroyed many, neither did it wrest a few into divers afflictions and calamities in which *Annibal* the Captain himself dyed. As also those that did watch by night, did think they saw spectrums and ghosts, and the shadows of them that were dead walking and wandring in shades. And *Himilco* gave over spoiling of the Monuments, and quickly performed his Rites to his gods, sacrificed an Infant to *Saturn*, and drowned a whole company of Priests to appease *Neptune*. *Diod. lib.* 13. 49.

I*Lus* when he saw *Minervaes* Temple on fire, running in haste, took up *Pallas's* Image which fell from Heaven, and instantly he was struck blind. A while after the wrath of the Goddesse being appeased, he recovered his sight again. *Plutar. cap.* 34. *Paral.* 50.

P*egasus* bearing the Images of *Dionysius* out of *Eleutheræ* a City in *Boetia* into *Athens*, the *Athenians* did neglect their god, neither did they receive him (as the custome was) with pomp. Wherefore their god was angry, and infected the privy members of the men with a grievous disease. And enquiring of the Oracle by what means they might be freed from this punishment, had this answer, that they should receive their god with pomp and honour. And so from this they carried through the whole solemnities, pikes adorned with green leaves, as well publickly as privately. *Natales Comes, lib.* 5. *cap.* 13. 51.

THe Captains of the *Japigans* did take out the Images of the gods out of the Temples, who boastingly said it was fit that they should give place to those that are most potent. And because of that, they were smote with darts and fire from heaven. And there did appear Darts afar off, which were shot out of the Clouds. And all their children unto this day are shaven unto the skin, and wear long mourning Gowns, and are to all, more rare then good men. *Athenæus, lib.* 12. *cap.* 7. 52.

53. WHen the *Æginetæ* invaded the *Epidaurians*, and carryed away the Olive-tree Images of *Damiæ* and *Auxesiæ*, by reason of which the *Epidaurians* yearly were constrained to bear the rites to *Erictheus* at *Athens* (for by that law they had granted the *Epidaurians* power of their Olive-trees) the *Epidaurians* refused to lergo their bargain; Therefore the *Athenians* sent a Cart into *Ægina* to fetch back the Statues, that they might bring the Images as though they had been made of their wood, therefore they endeavoured with might and main, and ropes cast about, to draw the Statues into their Ships. But as they drew them, the Images fell on their knees, and from that time they alwaies remained in that posture. Moreover, when there was a great Thunder and Earthquake, the Rowers were made mad, and wounded one another grievously, and slew all, save one that was the Messenger of this slaughter, who betook himself to *Phalerus*. *Herodotus, Libro* 5.

54. ARtabarus a *Persian*, the son of *Pharnax* who had a comission from *Mardonius*, for the Circuit of 60. miles, when he rushed into *Neptunes* Temple, and wickedly and irreligiously upon his Image, in the siege of the City he was much troubled with the flux of the Sea, and being constrained to raise his siege, when he with his Army retreated into *Pallenes*, he lost a great part of it by the overflowing Tides of the Sea. *Herodot. lib.* 8.

55. PUb. *Scipio Africanus* Minor, when he had granted leave to his Souldiers to take *Carthage*, a certain Souldier going into the Temple of *Apollo*, did attempt to bereave the Image of the Golden Vestment: for which thing *Apollo* being angry, caused that those sacrilegious hands should be found cut off, among those fragments of the Clothes and the skirts of the Trunk or body of the Image. *Valer. Max. lib.* 1. *cap.* 2.

56. THe *Grecians* convented and met together in *Aulis* being to sail to *Troy*. *Agamemnon* going a pretty way from the Army, seeing a she-Goat about *Dianaes* Grove (ignorant of Religion) which was in that place, smote it with a Dart, not long after *Diana* being angry, sent the Pestilence into his Army, a certain Religious Woman affirmed that *Diana* was vexed for the death of her she-Goat, in which she much delighted, and that she would have punishment of the Army for such a sacrilegious fact, and that she could not be appeased before he that was the Authour of this wickednesse, did sacrifice his eldest daughter, &c. *Dictis, lib.* 1.

Pancrates

PAncrates *Arcadicus, in inscriptis Marinis operibus*, declares the fish *Pompilus*, called also *Nautillus*, is not onely in esteem with *Neptune*, but with all the gods in *Samothrace*. When the Golden kind of men as yet lived, *Epopæus*, of the *Icarian* Island, fishing together with his son, and seeing that he could catch no other fish but *Pompills*, he did not refrain from eating them, but he with his son did eat them all. But shortly after he suffered for his villany. For a Whale coming to the Ship, swallowed up *Epopæus* in the sight of his son. Moreover *Pancrates* doth relate, that the *Pompilus* is an enemy to the *Dolphin*, and that they let the *Mechi* go Scot-free when they have eaten a *Pompill*, for they become unprofitable; and being troubled after they have eaten them, the water casteth them on the shore, where they are food for Cormorants and Gnats. *Athæneus, lib. 7. cap. 7.* 57.

THey say that a certain man hid a piece of holy Money which he stole out of the Temple of *Apollo* at *Delphos*, in that part of *Parnassus*, which is shadowed most with Woods and Trees. But a Wolf violently killed him sleeping, and afterwards every day, he did make the City resound with his howlings. When the men of *Delphos* began to think that it could not be done without some divine providence, following the beast, they found the Gold which was taken away by sacriledge, and for the memory of the thing, they dedicated a Brazen Wolf to *Apollo*. *Pausanias, lib.* 10. 58.

S*Ambicus* a certain man of *Eleus* (a City of *Thrace*) together with some other of his companions, threw down many Brazen Statues, and sold them. Afterwards attempting greater things, he spoiled the Temple of *Diana* their Guardian. For her Temple was in *Elis* (a City of *Achaia*) which they called the Temple of *Aristarchus*. But he being apprehended presently after, when he refused to betray his companions, he was torn with new devised torments, amongst which he lost his life. *Plutarch. in problemat. Græc.* 59.

P*Hilomelus*, who first possessed the Temple of *Apollo* at *Phocis* restrained his hand from the holy things, which necessity did permit him to take. But *Onomarchus* which succeeded him, spent much of the Money in War. *Phyallus* the third, the brother of *Onomarchus*, took away a great number of the gifts which were consecrated in the Temple; to coyn Money, to pay his hired souldiers. And truly having received 120. Golden bucklers dedicated by *Cæsar* King of the *Lydians*, which weighed two Talents, he cast them aside to make money, and likewise three hundred and sixty Golden Cups, which weighed twenty pounds, and the Golden Images of a Lion and a woman, so that all those things were valued at thirty Talents of Gold, and all those things which were coyned 60.

of

of the Gold, according to the account of Silver, did amount to four thousand Talents. But all the Captains did spend the summe of above six thousand Talents out of silver things, which were consecrated as well by *Cræsus*, as others: that if the whole value of the Gold and silver were accounted, it would amount to more then 10000. Talents. But all these were heavily punished for their impiety and contempt of the Deity. For *Philomelus* fighting against the *Bœotians*, the revengers of sacriledge, being wounded in many places, was shut into a certain steep place, whence he could not easily get out (a punishment which sometimes was wont to be inflicted on Captives); he being afraid, cast himself headlong thence, and in the same manner, paying a due punishment to the Deity, he died. *Diodorus, lib.* 16. *Onomarchus* having his Army vanquished by *Philip* the son of *Amyntas*, swimming to the ships which were bound for the *Athenian* shore, died in the Sea. *Phyallus* was consumed with a perpetuall contagion. But *Phalecus* which after all them took away whatsoever was left of the gifts, lived long enough in fear, and divers great dangers, not that his fortune might be thereby better then the other companions of the wicked mischief, but that being tormented for a longer time, and made more known to many by his misery, he might undergo a more famous and much mentioned calamity. Being tossed about with very much wandring, when he did resist *Cidonia* in *Creet*, he was stricken dead by thunder.

61. Q. *Fulvius Flaccus* did not escape unpunished, because he carried the Marble tiles that were to mend the Temple of *Juno* at *Lacinium*, to the Temple of warlike fortune, which he made at *Rome*. For it is affirmed that after this deed he was not long in his wits, but also yielded up the Ghost, by very great grief of mind when he heard that one of his two sons (which were waging war in *Illiricum*) was dead, and the other dangerously sick. By whose fal the Senate being moved, took care that the Tyles should be carried back to *Locris* (a City in the uttermost part of *Italy* which was named *Magna Græcia.*) *Valerius, lib.* 1. *cap.* 2. *&* *Livius, Lib.* 42.

62. When the *Persians*, under the conduct of *Xerxes*, came to the most famous Temple at *Delphos* with an intent to spoil it, great miraculous things were presented to their sight. The evill *Dæmons* (whose habitation without doubt the same was) never saw a greater prey of men offered to them, then with that Tempest, they could appoint the same new superstition to *Xerxes*, and the whole World which he took with him. Two Rocks being suddenly smote down from the top of *Parnassus*, tumbled down upon the enemies lying under, and broke in pieces many that resisted. Moreover lightning being cast down from the Heavens with Thunder, and the holy armes moved out of the inner part of the house of their own accord, and a braying heard in the next Temple of provident *Minerva*,

nerva, did overthrow the *Barbarians* suddenly, so that they cast themselves headlong down from the steep places of the Mountains, as if they were driven with madnesse, upon whom the men of *Delphos* casting stones and Darts made a great slaughter. And by those various Phantasms, the Temple remained unviolated. *Trogus* saith, that the men of *Delphos* found four thousand men, whose whole hands were consumed by lightning, and the filthy tempest, and at length they proclaimed openly, that by how much the greater the offense of the gods was than the offense of men, by so much, they ought to use more sudden and grievous punishment. *Diodor. lib.* 11.

63. When *Theron* King of the hither *Spain*, was driven with rage to abolish the Temple of *Hercules*, which is at the *Gades*, (two Isles at the further end of *Spain* beyond *Granate*) having furnished his army of Ships with necessaries, the men of the Isles of *Gades* came against them, being carried in swift Ships, and battel being given, it was weighed in an equall ballance as yet, but on a sudden the Kings Ships were put to flight, and therewith being caught with an unexpected fire; they burned. Very few of the enemies which remained being taken, did declare, that Lions did appear to them standing on the Decks of the Ships of the *Gades*, and suddenly their Ships were burned with beams sent in, such as are painted on the head of the Sun. *Macrob. lib.* 1. *cap.* 20.

64. When the *Scythians* having gone out of their bounds, had spoyled the Temple of *Venus Urania* in *Ascalon* a City of *Palæstine* (for it was a very ancient Temple) the goddesse smote them and their Children with an effeminate disease, which they whom the *Scythians* call *Enareas*, can onely cure. Having enjoyed the Empire of *Asia* 28. years, at length being taken to a Banquet by *Cyaxares* King of the *Medes*, they were murdered, when they were merry in their Cups, as it was agreed upon before. *Herodotus, lib.* 1.

65. *Alexander*, the son of *Phillip* of *Macedon*, when he had overthrown *Miletum* the best fenced City of *Jonia*, his pillaging Souldiers thronged into the *Temple* of *Ceres*. But *Milesian Ceres* revenging the fact, did cast flames of fire, which did strike the robbers blind. *Valerius, lib.* 1. *cap.* 2.

66. When *Pyrrhus* King of the *Epirots* returning out of *Sicily*, passed by the people of *Locrus*, he spoiled the Temple of *Proserpina* notable for much Religion among the inhabitants of *Locrus*, saying in derision: *Unseasonable devotion is superstition, and to gather Riches together without labour is wisedome.* But the day after that he had committed that sacriledg, his Navy being tossed with an ugly tempest, all the Ships which had the holy Money, were driven to the

the shore of *Italy*. With which misfortune being affrighted, he commanded that the Money should be sought out, and laid up again amongst the ancient treasures of the goddesse. Neither had he any good fortune afterwards. For being tossed with many mischances, at length entring into *Argos*, he died miserably. *Suidas & Livius, lib. 9. secundi belli Punici.*

67. WHen *Himilco* Prince of *Carthage* (having brought almost all *Sicily* under his subjection) besieged *Syracusa*, he spoiled all the Temples, but in the first place, the Temple of *Ceres* and *Proserpina*. And while he studied how to gird his Camp, and encompasse his Tents with a wall, he demolished all the Sepulchres almost at the next Work to build his Wall, amongst which he spoyled the Monuments of *Gelon* of *Demareta* and his Wife, anciently builded with wonderfull work. But in a short time after he suffered deserved punishment for his sacriledge and impiety so arrogantly committed against the gods. For shortly his affairs went to wrack, all things being begun to be made worse, and afterwards when courage increased by little and little in *Dionysians*, and he was accustomed to weary them with often sallying out, and fight with light eruptions, they alwayes returned Conquerours at all skirmishes. Also vain tumults among the Souldiers and sudden terrours were often stirred up in the silence of Midnight throughout the Camp, by which they did run to Arms in vain, the cause of it no man knowing, and their Tents being turned upside down with earthquakes, afterwards they perceived their enemies to break out of a bulwark upon them. A pestilence invaded the Camp of the besiegers in the Moor with a burning heat, which consumed the number of 150000. *Dionysius* making use of that occasion, set fire on his Navy, and drove them to such extremity, that he compelled the Tyrant to buy a safe return for him and the *Carthagenians* with a reward of three hundred Talents, having left and betrayed his companions. Being returned into his Countrey, he did lead a life exposed to the reproach of all, and was so miserable, that he went about the Temples of the City in a very thin Coat, declaring his impiety, and exhibiting his punishment to the Deity, having confessed his wickednesse against the Gods. Lastly despairing, he killed himself willfully, leaving a great fear to the Citizens of violating Religion. *Diodorus, lib. 14.*

68. WHen *Delos* was heretofore the chief *Emporium* of all *Greece* and that onely fenced with Religion, it defended all the inhabitants from the injuries of all others. But *Menophantes* a certain Commander of the Armies of *Mithridates*, who being driven by the command of the King, or his own insolence, arose against the Island, and invaded it with his Navy, having neither the defence of Walls, nor Arms. Where all things being beaten down, taken away, and pillaged, at length he laid the very City eeven

with

with the ground. In that destruction he cast the Image of *Apollo* (proudly being taken from its seat) into the Sea: That, being brought by the raging of the Sea to the bounds of the *Bœotians* at *Laconia*, named the place *Epidelium*. But neither *Menophantes*, nor *Mithridates* himself did escape the wrath of the god. For not long after the calamity of *Delos*, when he was carried into the Sea, the Merchants which had escaped his hand, slew *Menophantes*. But the god compelled *Mithridates* to lose his courage, having lost his Kingdome already, and being driven to and fro by the *Romans*, he could rest no where. There are some which say that he begged, as a great favour, from one of the Mercenary *Barbarians*, to be killed. *Pausanias, in Laconicis.*

WHen the *Græcians* had dragged out by force, and killed those who came to pray in the Temple of *Neptune*, in the City of *Helires*, a great and sudden Earthquake did not onely overturn the very walls, but also defaced the very foundation of the City, that there was not so much as any tokens left, whereby it might be known to future ages. *And they record that another such destruction happened.* *Helires* was incompassed with a deluge of the Sea in the winter season, and the very Grove of *Neptune* was so overwhelmed with that inundation, that the tops of the highest Trees could hardly be discovered: which comming to passe, the whole City with its inhabitants was suddenly destroyed as well by the most violent motion of the Earth, as the most abundant over-running rage of the Sea. In the fourth year of the *Olympiad.* 191. *Pausanias, in Achaicis.* 69.

VVHen the *Lacedemonians* were iraged against the Inhabitants of *Ilota*, which worshipped at the Temple of *Neptune Asphalius* (that is) the safe, as *Suidas* saith, (which is at *Teneros*); *Sparta* was shaken as well with vehement as frequent impulsions of the Earth, that not one house escaped ruine, except four houses amongst all the rest which escaped unruined. *Pausanias, in Achaicis: et Ælianus, Libro 6. variæ Historiæ.* 70.

VVHen *Cytharoedes* did dispute in contending for the honour of *Juno* at *Sybarum*, for that was the cause that provoked the *Sybaritans* to that contentious disputation, and when they had mutually gone to arms, *Cytharoedes* fled with his Stole to the Altar of *Juno*: but they forbore not to lay violent hands upon him in that place, but a little after they saw bloud sprinkled about the Temple, as if it had issued out of a continually-flowing Fountain. But when the *Sabaritans* had sent to ask counsell at the Oracle of *Delphos*, they received this answer: 71.

Stand off, my Sacred Tables come not near;
Whose hands are drench't in bloud, should Justice fear.
Which fresh distilling, thee forbids to venter,
Into the threshold of my Temple t'enter.
Good fates to them can never be foretold,
Who to stain Junoes *Temple dare be bold.*
The Muses *harmlesse servant thou hast slain,*
The god's revenge for which, thou must sustain.
Who perpetrates base willfull facts, may know,
He's sure to suffer heavy Judgments blow,
Inexorable toth' unjust immortalls prove,
Descended though by birth from mighty Jove.
Who on their necks, and childrens childrens dear,
Justly will heaped vengeance send to bear,

Neither was revenge delayed. For when they waged Warre with the inhabitants of *Crotonia*, they were overcome by them, and their City was overthrown. *Ælianus, libro* 1. *de var. Histor.*

72. IN the Mountain *Halesius*, near *Mantinea*, was the Temple of Warlike *Neptune*, built by *Trophonius* and *Agamedes*, with Oaken boards, forbidding entrance not by the opposition of any bolt, but onely with a small Wollen rope drawn before it, which had a secret force to drive men away. Never any one entered into this Temple, besides *Æpytus* King of *Arcadia*, who having lost his Son as soon as he entered into the Temple, he was smitten blind by the sudden force of the Sea-water, boyling out of holy fountains, and not long after died. When the Emperour *Adrianus* did build it up again, he did set overseers amongst the workmen, lest any one should look into the antient Altar, or suffer any rubbel to be carried from it to any other place. *Pausanias, in Arcadicis.*

73. IN the Mountain *Lycæus* of *Arcadia* was the Altar of *Jupiter Lycæus*, whither no man could come. If any one entred despising the Religion of the place, it was certainly requisite that he must dye within the space of that year. It is a wonderfull thing also that (as they say) as well men as beasts, which by chance come into the circuit of this place, have no shadow of their bodies. And truly a Hunter cannot follow wild beasts that fly thither, but standing at the entrance, he cannot perceive any shadow that they have. It is certain that the men of *Syena* a City of *Æthiopia*, do shew no shadows from their bodies at that time of the year, when *Cancer* is in Conjunction with the Sun. But in this *Lycæus* it doth happen in any part of the year. *Pausanias, in Arcadicis.*

They

THey report that in *Cerynæa* a City of *Achaia*, was the Temple of the *Eumenides*, dedicated by *Orestes*. They believed that if any one entred in hither to see it, polluted either with slaughter, or any incest, or kind of impiety, he being troubled in mind, would presently be cruelly terrified. Wherefore the entrance of the Temple was forbidden to all that strived otherwise. *Pausanias, in Arcadicis.* 74.

WHen *Erisichthon* a certain *Thessalonian* had cut down the Grove of *Ceres*, she sent to him perpetuall hunger, and caused that he should never be satisfied with meat. He had a daughter named *Mestra*, very well skilled in Witch-craft, whom he often sold, being turned into divers forms of living Creatures, which running away a little after, would return to her father having taken her former shape, and so she helped her fathers hunger according to her ability. Lastly, he was driven to so great hunger, that he eat his own flesh. *Natales Comes, Mythol. libro 5. cap. 14.* 75.

WHen *Cambyses* King of the *Persians*, came to the *Theban Ægyptians*, he sent fifty thousand to destroy the *Ammonians*, and commanded that they should burn the Oracle of *Jupiter Ammon*. Therefore when they had gone seven dayes on their journey along the sands, and dined between the City *Oasis* and the *Ammonians*; a strong South-wind overwhelmed the whole Army with heaps of Sand carried along. He being gone against the *Macrobian Æthiopians* with the rest of the Army, when having scarce finished the fifth part of his journey, wanting Victuals, he returned to *Memphis*. Where when the *Ægyptians* did make Holy-day for the Apparition of *Osiris*; (in the shape of a Bull) he supposed that they had done it for his disgrace, as if they had reproached him for his misfortune; he killed the Priests and *Ægyptians* playing, he wounded the Bull of *Osiris*, by which wound afterwards he pined away. A little after he killed his brother *Smerdes*, and his Sisters, suffering punishments worthy of his wickednesse. *Herodotus, Libro 21.* 76.

THe *Persians* burned the *Anactorian* Temple of *Ceres* in *Eleusis*. Afterwards, when they were conquered at *Platæa* (a City of *Bæotia*) by the *Græcians*, with a very great slaughter. Not one of the *Persians* was seen to enter the Temple of *Ceres*, which was there, nor lying about the Temple, as if the goddesse did drive away those, who had destroyed her Temple. *Herodotus, Libro 9.* 77.

78. *Suidas* doth rehearse, that there was one *Anagyrasion* a quick spirited man, (so named from the place *Anagyrus* in *Attick*) who, because an old man, his neighbour, cut down his Grove, thus revenged himself. The Concubine of the old man, cast a raging love upon his, who when she could in no wise penetrate the breast of the young man with the sense of her love, she voluntarily accused him before his father, that he did not cease to appeach him of Whoredome. His father being perswaded by the Woman, did throw his son headlong from the top of the house, and killed him. Afterwards repenting his deed, he hanged himself. Lastly, the woman cast her self into a Well. He doth write the Author of this thing, *Hieronymus in opere de Tragædiarum Scriptoribus.* Hence arose that Proverb;

Anagyrum commoves. Erasmus:

79. *Æsculapius* grieving that a great part of a Grove, which was dedicated to him at *Coos* was cut down by *Turulius* one of the officers of *Antonius*, to make his Ships, but in that wicked service the parties of *Antonius* being overcome, *Turulius* was condemned to dy by the command of *Cæsar*, who brought him to the place which he had violated, and caused, that being slain there, by the *Cæsarean* Souldiers, he might suffer for the same destruction and overthrow of the Trees; (whereby the force of that Deity was made known) and that he might obtain freedome to those that were yet standing from the like injury. Afterwards the god encreased his worship, which was had alwaies in very great esteem among the Inhabitants. *Valerius, libro* 1. *capite* 2. *Lactantius, libro* 2. *de Origine erroris, capite* 8.

80. *Pollux Onomastici libro* 5. writeth that amongst the *Athenians*, Ἀρκτεύεσθαι, that is to say, Virgins of *Diana*, were wont to be consecrated or initiated before they were marriageable, there was a Law decreed at *Athens*, that no maid should be given in marriage to a man εἰ μὴ ἀρκτεύσει τῇ θεῷ, that is to say, unlesse she had performed those sacred rites to *Diana*, which they used to solemnize in the Moneth of *January*. Libanus *in his Oration which he made in praise of* Diana, sheweth that the Virgins used to put on a garment which they named *Crocota*, being of the colour of Saffron, and that they were not to exceed the age of ten years, nor under five, *Diana* was thought to be pleased with them, who for the like occasion, seemed to conceive some anger. They report that there was sometimes in *Athens* a Bear which was made so tame, that she was nothing at all offensive to any, but did freely feed here and there at her pleasure, wandring about, no one receiving any hurt therby. It happened that a young maid playing somewhat too sportively with the Bear, who inraged therewith, suddenly and violently snatcheth her: which her brothers seeing, threw fiercely with

Darts,

Darts, and killed her, for which cause the pestilence began to rage abroad about the Countrey thereabouts. The Oracles being consulted, the gods answered, that the sicknesse would not cease unlesse they compelled some Virgins τῆς τελεστικοῦς ἄρκτου ἀρκτεύειν, that is, for the destruction of the Bear, to kill some Virgins in the honour of *Diana*. *Cælius, lib. 26. cap. 19.*

THe *Tanagrean Boetians* had a Temple dedicated to *Mercurius Creophorus* for that *Mercury* did avert the Plague, when they carried about the Walls a Ram, for which cause he appointed that he who carried the Ram should be attended by *Tanagrean* pipes, or musick; he of the young men who was esteemed by all to excell the rest in beauty, in the feast day of *Mercury*, carrying a Lamb upon his shoulder, went round about the walls with it, which was a most present remedy against the Plague. *Pausanias, in Boeticis.* 81.

IN the eighth year of the reign of *Numa*, the pestilence which raged all about *Italy*, wasted *Rome* also; The Citizens struck with fear, deliver a brazen target sent down from heaven by divine power; Hereupon they tell the King wonderfull stories, that they received of *Ægeria* at *Camene*, and that those arms were sent for the safety of the City, and that they were to be kept with an eleven more, which were to be made of like figure amplitude and form, that no thief for his profit might be able to invent the similitude being heavenly things, and that he ought to consecrate the field at *Camenes*, and the Meadows lying about it, where they for the most part met with him, and that they should consecrate the Well which watered the field to the Vestall Virgins, the water whereof doth purge and water all penetrables. To these having given credit, they tell that the disease presently departed. *Plutarch. in Numa.* 82.

PHalesius a private man builded the Temple of *Æsculapius* at *Naupactum* from the foundation. On a certain time the God which was worshipped at *Epidaurus*, sent *Anites* a Noble woman, to him, when he was very sick, and almost blind, to make Verses, with signed Tables. The woman seemed to her self to receive them in a dream. But the thing was proved by the event. For when she was awake, she held the sealed Tables in her hands. Therefore when she came to *Naupactum*, she bid *Phalesius* to look upon the letters having taken away the Seal. At first he thought that a blind man could not see the letters. But being in good hope that *Æsculapius* had sent him something to cure him, unsealing the Tables, he looked upon the wax, and forthwith he perceived himself to be eased of the calamity of his sight. *Pausanias, in Phocicis.* 83.

Sesostres

84. *Sesostres* the King of the *Egyptians* being dead, his son (which *Herodotus* calleth *Varro*) receiving the Crown, and taking his Fathers name, he in no wise imitated the glory of his Father. But was afflicted with the same misfortune as his Father. For being blind, either by the common nature of his Father, or, as some say, for his impiety against *Nilus* (into whose belly he threw a Dart) he was compelled to fly to the assistance of the gods, and having made divers sacrifices to appease the Deityes, for a long time he had no help. After ten years he received an answer, that the god which was worshipped in *Heliopolis*, being appeased, he should look upon the face of a woman, which knew no man carnally besides her own Husband: so beginning from his own Wife when he had many, he found none that was uncorrupted, besides the wife of a certain Gardiner, whom he took to Wife after he had received his sight, but he burned all the rest in a certain Village. Which place the *Ægyptians* afterwards called, The holy Turf. But he giving thanks to the god of *Heliopolis* according to the Oracle received, he erected two *Obelisks* of one stone, eight foot broad and an hundred high. *Diodorus, lib.* 1. *cap.* 4.

85. When a certain woman said to *Adrian* the Emperour being very sick, that she was admonished in her sleep by the gods, to exhort him, not to kill himself, although he seemed to languish under a tedious disease, because in a short time he should receive his health. The same woman did put out her own eyes, because the health of the Prince did not answer in time according to her report. Lastly also, she was admonished to kisse the knees of *Adrian*, and wash her eyes with the water which was in the Temple, and having followed the advice of her dream, she presently received her sight. In like manner a certain man being come from *Pannonia*, which was blind from his birth, having touched *Adrian*, obtained his sight, and *Adrian* was restored to his former good health.

86. A *Masis* King of the *Ægyptians*, married a Wife, (which some would have to be the daughter of *Battus*, the son of *Archesilaus*: others, of *Critobulus*, a very honourable man amongst his people) by name *Ladices*, with whom when he lay in bed, he could not perform his marriage duty, as when he made use of other women. When it was so a long time, *Amasis* said to her, Thou, O Wife hast bewitched me, and therefore thou canst not escape by any policy, whereby thou mightest not perish by the worst death among all women. When *Ladices* could not appease *Amasis* by denying it, she vowed (within her self) to *Venus*, that if *Amasis* might copulate that night with her, she would send an Image to her at *Cyrena*. Her wish being granted, *Amasis* copulated with her, and afterwards as often as he lay with her, he performed his matrimoniall duty, and afterwards he loved her dearly. And *Ladices* performed

med her vow, having made a Statue, and sent it to *Cyrena*, which remained whole till the time of *Herodotus*, being placed without the *Cyrenensian* City. *Herodotus, lib.* 2.

When *Milo Epirota*, had cast a spear at *Laodamia* the daughter of *Pyrrhus*, which fled to the Altar of *Diana*, as to a defence, the goddesse revenging her, he ran mad, whereby he died within the space of 12. dayes. 87.

When a certain sacrifice was performed to *Jupiter Ascræus*, a herd of Goats belonging to *Helicarnassus* being brought to the Temple, stood, and the prayers being ended, one of them, (no body guiding it) went forward till he came to the Altar, which the Priest taking, sacrificed. *Apollonius, de Hist. Mirab.* 88.

In *Bœotia* they think that *Hercules* doth shut and open the Temple of *Ceris Micalessia* every night. Moreover they put all the Apples which Autumn brings forth, at the feet of the Image, and they remaine very fresh the whole year. *Pausanias, in Bœoticis.* 89.

There was a Village of the *Nyssaenes* between *Tralles* and *Nyssa*, not far from the City, by name *Aohrata*, where is a place belonging to *Pluto*, encompassed with a sumptuous Grove. Also the Temple of *Pluto* and *Juno*, and the Den of *Charon*, admirable by nature, which is above the Grove. They report that sick people that desire to be cured by these gods, do go thither, and tarry in a Village near the Cave with those that are skillfull in the holy things, who sleeping, receive cures for them in their dreams. The Priests calling for the remedies of the gods, do oftentimes lead them into the Den, where remaining as in a Cave, they spend many dayes fasting and sleeping: sometimes those that are sick, do receive health in their own Dreams, by the guiding and advice of the Priests. *Strabo, lib.* 14. 90.

Epidaurus a City of *Peloponesus*, being ennobled by the famousnesse of *Æsculapius*, who (as the ancients write) hath cured divers kinds of diseases. But the Temple was filled with a multitude of sick people, and Tables hanging up, in which the diseases that were cured were written. In the same manner it was in the Island *Coa*, and likewise in *Trica*. The City was scituated in the innermost Closet of the bosome of *Saronicus*. *Strabo, lib.* 8. The same *Strabo* writeth that there was a famous Temple of *Æsculapius* at *Tetrapolis*, which City was inhabited by the *Jonians* and *Carians*. That Temple was full of an innumerable convention of sick people, troubled with divers diseases, and the walls were every where covered with painted Tables, wherein were written the diseases and names of them which were cured by that god. 91.

They

92. THey record that there is a Temple of *Minerva Ilias*, in which Dogs are nourished, to whom it is given naturally, as also by some certain knowledge, to fawn upon the *Græcians* when they come, but follow the *Barbarians* with barking wherefoever they shew themselves. *Cœlius, lib.* 23. *cap.* 30. *Antiq. lect.*

93. THere is a round Temple of *Hercules* of admirable structure in the beast-market of *Rome*, into which (they relate) neither Dogs nor flyes can enter. As no bird can enter into the Temple of *Achilles* before *Borysthenes*. *Alexander ab Alexand. lib.* 2. *cap.* 14.

94. THere was a Temple of *Pallas* at *Methon*, a City of *Peloponnesus*, *Diomedes* dedicating an Image, because before that, he received damage by most violent Winds in those parts, blowing very unseasonably, which presently after ceased, when they prayed to the goddesse, and afterwards no such calamity came upon the Inhabitants. From whence she got the name *Minerva*. *Cœlius, lib.* 20. *cap.* 24. *Antiq. lect.*

95. WHen *Greece* was troubled with a continuall drought, and the rest of *Greece* was no lesse distracted for want of rain, which was without *Isthmus*, than all *Peloponnesus*; they sent to *Delphos*, that they might know by the Oracle the cause and remedy of the calamity. There *Pythia* answered, that they must appease *Jupiter*, but they must make use of *Æacus* to sue for them, so that he is willing to obey. Therefore when they had received that answer, they sent out of every City, to entreat *Æacus* to undertake the entreaty. He, having finished the sacrifices to *Jupiter*, and offered the vows, replenished all *Greece* with abundance of rain. For the memory of the thing, the Citizens of *Argos*, did erect statues for the Ambassadors. *Pausanias, in Corinthiacis*

96. THe Sepulchre of *Aristomenes* of *Messene*, is worthy to be seen in a Colledge of *Messene*, (a City of *Achaia* in *Greece*) which they say in good earnest, is not empty, and a monument set up for honour of the body not present. For although he, being driven from the *Spartanes*, died in banishment, yet by the command of *Pythius Apollo*, his bones were carried back into his Countrey, and such things were ordained to be holy. They bound a Bull which was destinated to the Altar, to a Pillar not far from the Tomb. He, being mad, and raging because of his bonds, did strive to go away. Which if the vvhile the Bull moveth nimbly, and danceth according to that, it is ominous to the *Messenians*: but if on the contrary, the Bull shal stand immoveable, they interpret that it portends some calamity to them. The *Lacedemonians* report the Heroick *Aristomenes* to have been at the *Leuctrican* fight 187. years after his death, vvho assisting the *Thebans* against them, vvrought so, that he afflicted them

them vvith a great discomfiture. *Pausanias, in Messenicis.*

AT *Pachinum*, a Promontory of *Sicily*, *Apollo Lybistinus* is worshipped with great devotion; for when the *Lybians* were about to invade *Sicilie*, their Navy having arrived at the Promontory, *Apollo* being invocated by the Inhabitants, sent the Plague amongst their enemies, and destroyed almost all of them with suddain death; whereupon *Lybistinus* was added as a sirname to him. *Macrobius, lib.* 1. *cap.* 17. 97.

THe *Persians*, *Xerxes* leading them to the Chappel of *Minerva*, which standeth before the Temple of *Delphos*, as they came thither, upon a suddain a Thunder-bolt from Heaven fell amongst them, with the two heads of *Parnassus*, being rent from the rest of the Mountain, with an horrid noise tumbled down, and intercepted very many of them; whereupon from the very Chappel of *Minerva* came most joyfull vociferations and jubilations. The *Barbarians* committing themselves to flight, departing from *Delphos*, they published their great discomfiture; those which escaped of them, fled to *Bœtia*, reporting, That two armed men more noble then any of humane nature could possibly be, pursuing them. These two they said were Natives, and Heroick men at *Delphos*, the one *Phylacus*, the other *Antonius*, the Temples dedicated to them being there to be seen; That dedicated to *Phylacus*, standeth by the way above the Temple of *Minerva*; and that which was dedicated to *Antonius*, near *Castalia*, under the whirlpool *Hyampeum*. *Herodotus, lib.* 8. 98.

IN the *Sabine* Warr which was waged against the *Romans* for ravishing the Virgins, The *Romans* made haste to shut the gate which was at the foot of the *Viminalian* Hill, (which afterwards by occasion of what happened, was called the gate of *Janus*) because the enemies did rush upon it; after it was made fast, flew open; and when again and again the third time the same thing happened, more armed men came to the threshold of it, because they could not shut it, to make it good against the enemy. And when the enemies fought most fiercely on the other side, it was presently given out, That the *Romans* were overcome by *Tacitus*; for which cause, which defended the gate or entrance of the City fled. And when the *Sabines* had made an irruption into it through the gate, it is reported, that from the house of *Janus*, by this passage, the great power of torrents scattering water all about broke out, burning the great and vaste numbers of their enemies with scalding waters, and devouring them with rapacious gulphs. *Macrobius, lib.* 1. *Saturnal, cap.* 9. 99.

100. THe holy sheep of the Sunne; which are at *Apollonia* in the bosome of *Ionicum*, which in the day time feed along the River side, which floweth out of the Mountain *Lacmonen* through the *Apolloniatan* field into the Sea; and chosen men, honourable by birth and Riches amongst the people, keep them lodged in the night in a Cave not farr from the City, the people every year making new election, for that the *Apolloniatæ* by a certain Oracle were brought to put an high value upon the Sheep. There a certain Gentleman called *Evenius* chosen to take the care of looking to the Sheep, upon a time fell a sleep, and Wolves entring into the Cave, killed sixty of them; which when the *Apolloniatæ* understood, they condemned him to the losse of his eyes for sleeping when he should have watched: upon execution of which sentence, their cattle ceased to bring forth young ones, and the earth to yield her fruit, and they had Cattle at *Dodona* and *Delphos*. The Prophets being asked the cause of this present evill; answered, because they had unjustly deprived *Evenius* the keeper of the holy sheep of his eyes, and that the Wolves were sent by the gods, and that their punishments for this wrong should not cease till he was satisfied by those who had perpetrated this wrong to him whatsoever *Evenius* himself conceived due satisfaction; and then that the Gods would so blesse them, that they would find themselves happy. The *Apolloniatæ* keeping these Oracles close, chose certain Citizens to perform them, who come to *Evenius* sitting in a station for the purpose, and sitting down with him, discourse of other things, at last came to speak of the miseries of the times; which making as an introduction to speak of his wrong, they demand of him what mulct he would wish the *Apolloniatæ* to undergo for his full satisfaction, who having not heard of the sentence of the Oracle, said that he desired two mannours which he conceived the greatest revennues belonging to the *Apolloniatæ*, and a house which he knew to be the best in the City: the Citizens presently assented, and telling what directions they had received from the Oracle, and buying the Mannours of the Owners thereof, gave them to *Evenius*, who presently thereupon obtained divination from the gods, whereby he grew famous. *Herodotus*, *Libro 9. cap. 7.*

101. THe *Pilappii* inhabit that furthest part of *Scandinavia*, bordering upon the frozen Sea, and almost inclosed with the Sea; These neither till the ground, nor nourish any cattle, but the *Tarandus* or *Buff* which they make use of in the Winter when the waters are glaz'd, and all things made stiff with the Frost; for they live by hunting and fishing, and they have ever hitherto worshipped wood and stones; when they went on hunting, fishing, or began any other business, having used certain adjurations, they endeavour to move out of their place their gods which they consult; which if they easily perform, they conceive they favour their enterprise,

enterprise, and promise successe; but if they cannot move them without much trouble, they think their success is denyed; and if they cannot possibly move them out of their places, they conclude, that their gods are offended; And therefore they think they are to be appeased by a certain sacrifice, which they order in this manner; They have a brazen vessel, wherein are the pictures of all kinds of four-footed Beasts, of Birds, and Fishes, which are common and plentifull amongst them; they have the image of a Frog made of brass annexed to a piece of Iron fastned to the middle of the vessel like a plumb; afterwards using adjurations, they beat upon the vessel, and into the picture of whatsoever creature the Frog doth thereupon fall or leap, as soon as the frog had but touched it, they procure a living creature of that kind; they kill it, and hang the head thereof upon a Tree which they account holy; the rest they cook or dress, and consume with their friends which they call about them; and according to their sacred rites, (as they think) they anoint themselves with that wherewith the host is boyled; such holy rites finished, (as they say) they have learned by experience, such things they undertake, succeed prosperously. *Olaus Magnus.*

Of

Of Sathan's wonderful Legerdemains, Deceits, and Impostures, used, for the setting up, and establishing Idolatry, by Invocation of Saints departed this life, worshiping of Statues and Images, and for confirmation of the doctrine of Purgatory, contrary to the preaching of St. Paul, 2 *Thess.* 2.

THeodosius the Emperour, unjustly suspecting *John Damasne*, a Monk, of betraying the Secrets of the Empire to the *Persians*, with whom he had been prisoner, punished him with the loss of one of his hands; he therefore imploring help of the blessed Virgin, as he was before her Image, had his hand restored, and perfectly united to his arm in the sight of many, though it had for many days been fixed to the doors of the Church. *Fulgosus, lib.* 1. *cap.* 6, 1

NIcephorus, *lib.* 15. *cap.* 23. relateth, That a certain Jew of the Arch-Synagogue was taken as the Author of a tumult, raised at *Constantinople* in the time of *Leo* the Emperour, and condemned to fearfull torments, in the midst whereof he cryed out with a loud voyce, *O God of holy* Sergius, *help me! holy* Sergius, *thou hast known me and mine innocency.* The Judges suspecting, what he spoke to be cunning dissimulation, condemned him to be burnt; who when he was in the midst of the flames, there appeared two horsemen arrayed in white robes, who for many hours kept him preserved and untoucht by the fire; which the people with much wonder beholding, at length, running into the flames, snatch'd him away. 2.

WHen the body of the Virgin *Levinua* was carried through the Towns and Garrisons of that part of *Flanders* which lyeth to the Sea-side, those who were sick of the Palsie, deaf, lame, and troubled with other diseases, were suddenly cured. And two Wax Candles, put out by the wind; as soon as they were brought 3.

to the bones of the dead Virgin, kindled by vertue thereof. *Jacobus Meyer, ex scriptis Dryonis tunc temporis Morinorum Episcopi.*

4. MAny blind and lame were brought to the Sepulchre of Pope *Martin* the fourth, (who had been warlike enough) and recovered their former health, by using such devotions there, as were then used at the Sepulchres of the dead. *Platina.*

5. THe Coach in which the dead body of S. *Ladislaus* King of *Hungary* was carried, the keepers thereof sleeping, and the beasts feeding, without any inforcement went to *Varidinum* with such celerity, that the keepers could not keep company with it, neither could any man by any means possibly stay it; As they were committing the body to the Sepulchre, the face of a certain man (which they say had a loathsome smell) turn'd towards his back, and hanged upon his shoulder, having tryed many wayes for help, and finding none, comes to the Sepulchre, and cryes out with a loud voyce, *O Holy Ladislaus, I have wronged thee, holy Prince forgive me:* And, the incensed divine power appeased by his humble and hearty veneration, his chin was brought to its proper place, and he perfectly restored. *Bosinius, lib. 4. Decadis, 2.*

6. THe Bishop of *Prague* in *Livonia*, by the persecution of the *Abdeberti*, losing a finger for the faith of Christ, the executioners or cutters off of his finger, threw it into a River in the Countrey of the *Vandals*, in which Countrey he had oft preached; which a fish presently swallowed; whereupon the fish shined with a circle of glaring flame: the Fishers espying it, and taking it for a wonderfull portent, after great industry used to catch it, at last obtained their desire; and having taken out the bowels of the fish, they found the finger shining with a glaring light. *Idem, lib. 1. Decadis secundæ, historiæ Ungar.*

7. G*Enarius* of *Beneventum* having his head cut off for professing the faith of Christ, it and his blood put into a Viall, were kept in two severall Churches; and when they were both solemnly carried through the City, the blood which was congealed into a ball; when it did but touch the head, dissolved into as fresh blood as it was when it flowed from the Martyr at his decollation; and when it was taken from his head, it congealed again into a round form as it was before: And that we might be more assured of the truth hereof, we had the testimonies of them who were diligent observers, and eye-witnesses of the same. *Fulgosus, lib. 1. cap. 6.*

Valens

VAlens the Emperour, an *Arrian*, when he would have translated the Head of *John the Baptist* to *Constantinople*, could not possibly get the Coach wherein he had put it, to be moved or stirred, and therefore was forc'd to desist and leave off his undertaking; but *Theodosius*, an Orthodox Christian, did afterwards with much facility translate the very same head. *Fulgosus, lib.* 1. *cap.* 6. 8.

IN the time of the Warr of *Otho* and *Philip*, Emperours, the bodies of eleven thousand Virgins, three of them Kings, were seen to return to the Temple of *Colonia*, from the Abbey of *Fuldenses* in *Thuringia*, whence they had been translated from *Colonia*. In the morning betimes, whilest they sung the Psalms appointed by the Church for nocturns, the Abbot and Monks of that Monastery saw the bodies of the three Kings going out of the Temple, which not long after were found in the Temple of *Colonia*, whence they had formerly been translated, *Idem, ibidem.* 9.

VWHen *John*, a devout giver of alms, was dead, a certain woman for three dayes together continuing at his Sepulchre, weeping, for that she feared lest a writing (which she had delivered to him, and wherein was contained a great sin which she had committed, and which she had declared unto him) should come to the hands of any body that should know and divulge it; the *Eleëmosynarian* appeared to the woman, and delivered the schedule sealed, in which the former writing was blotted out, and written instead thereof, *For my servant* John's *sake, thy sin is blotted out. Metap. in vita ejus.* 10.

A Certain *German* called *Conradus*, repenting heartily of his sins, cometh to *Rome*, *Hildebrand* then Pope, commandeth him to wear instead of a shirt, a covering next his skin, tyed together with five chains stamped with letters, containing a catalogue of his sins, and commands him to visit the holy places all the world over, and there to pray for pardon, that he might have remission of his sins: he obeys; and travelling long and far, not omitting in his pilgrimage to visit *Jerusalem*, at length he cometh to *Hungary*, where he visiting the Sepulchre of the holy King *Stephen*, in the Church called *Alba Regalis*, and having humbly cast himself down in prayer, before the Altar, from the first hour to the ninth, being seized on by sleep; the Kingly Saint appears, saying, Rise quickly my friend, thou canst not by my merits or help, obtain pardon from the Tribunal of Almighty God, but go yonder to the Monument of my son *Emericus*, who by his Virginity procured great favour from Almighty God; whereupon he calling on the name of that Saint, found, that the chains wherewith he was tyed, fell all in sunder, and the stamps which were set upon them clean gone, so that they appeared plain; insomuch, that there could no sinne 11.

of his be read, there not remaining so much as one small letter. Ever after, this Temple was visited with such devotion, that innumerable Votaries came to it from very remote places. *Bonfinius, lib.* 1. *Decad.* 2.

12. ABout the third year after the miserable slaughter received by the *Turks* at *Nicopolis*, in the time of *Sigismund* the Emperour, when many went into the field where that battel had been fought, they heard a voyce amongst the bones of the dead, sounding forth the names of Jesus Christ the Saviour of the World, and the Virgin *Mary*; and looking amongst the dead corps, they espyed out a head, which said, *why stand ye gazing so stupidly here? I am a Christian, who was slain here before confession, and therefore my sinnes are not yet expiated; the blessed Mother*, Mary, *causeth that I am not afflicted with eternal punishment, and hath so preserved me, that I have yet my speech to confess my sins, and declare my mind to the holy Apostles; wherefore I pray you send for a Priest to receive my confession, and give me absolution.* He being asked, How he had deserved so great favour from the Virgin? answered, *She was my peculiar Patroness all my lifetime, seven Feasts every year all my lifetime I celebrated in honour of her, and did most strictly fast, eating nothing but bread and water the eves of all those Feasts; of all my Patrons and Patronesses she was chiefly relyed on by me.* A Priest from the next Town being sent for, he making an exact confession, received absolution; whereupon silenced, he rested in peace. *Bonfinius, lib.* 3. *Decad.* 3.

13. MErcurius, a certain *Hungarian*, brought up at the *Albensian* Temple, when the King, *Ladislaus*, had commanded the Tomb of St. *Stephen* to be searcht, to see if any of the Reliques were taken away; being all alone, having retired himself into the holy Quire, with a doleful countenance, and sad heart, bewailing, that he could not so much as see, much lesse obtain a kiss of the sacred body; a young man in the dead of night appeared to him, who was beautified with incredible comelinesse, having a most chearfull countenance, and arrayed in white apparrel, carrying somewhat wrapt in a fine cloath, said to him, *Mercury, receive what thou hast so earnestly desired, and be sure highly to esteem this precious gift committed to thy trust, keep it with care and diligence, and view it when time serves.* The sacred Nocturns devoutly finished, *Mercury* going to a private place, opens the cloath, and finds the right hand and ring of the holy King; shortly after, he being chosen Governour of a Monastery, built of wood, scituated at the foot of the hill *Carpathius*, which divides *Transylvania* from *Hungary*, neither daring to trust himself, nor any one else with the hand, he hides it in the ground, and appointed every day some of the Monks to watch it, lest any man should steal it away. Then that Monastery sought to King *Ladislaus*, to be of the order of the King's hand, by whose Edict, the Pope's consent obtained, it was so established; Then the whole Colledg of Priests declaring to the King the whole story hereof, he repairs the

the Monastery, so that he made it most beautifull to behold, and endowed it with great revenues in the year of grace, 1078, and now they call it, The Abbey of the King's right hand. *Bonfinius, lib.* 1. *Decad.* 2.

AS *Bruno*, Bishop of *Hildesia*, was solemnizing the Octaves of the Nativity of the blessed Virgin *Mary*, she appeared to him in the Temple, to whom the Bishop falling upon his knees, cryes out, O Queen of Heaven, wherefore vouchsafest thou to come to me, a wretched poor man? To whom she answered, I rejoyce that thou art the author of the solemn celebration of the memory of my Nativity, whereby such honour accrueth to my Sonne. Which said, she vanished away: From this time ever after, the Octaves of the Nativity of *Mary* were kept holy. *Chron. Saxon.* 14.

IN the year, 1495, *Nicolaus*, a familiar friend to the Treasurer of the Bishop of *Quincclesia*, as he was coming to the King *Uladislaus* at *Buda*, where he sometimes used to reside, saw in the Ayr a great light, which dazled his sight, and with the noyse thereof making an hideous clashing, stupified his hearing; he was so affrighted, that he fell to the ground surprised with the strangeness thereof, and looking up towards heaven, he saw the shape of the Virgin, with her Son, having a glorious shining circle about them in the Ayr, steering their course towards *Buda*, and that he at that very instant shewed it to a certain stranger, called *Boennus*, and his Wife, and to his own Carter, to be taken notice of with reverence, it being the very day that was appointed for celebrating the memory of the Conception of the Virgin-Mother of God, which the *Hungarians* ever after observed with more devotion than formerly they had done. *Sabellicus, lib.* 1. *cap.* 1. 15.

S*Aroltha*, the Wife of *Grisa*, Duke of the *Hungarians*, being great with child, saw *Stephen* the first Martyr, who appearing to her said, Woman, trust in the Lord Jesus Christ, and assure thy self, that I by Divine commandment am to inform thee, that thou shalt shortly be delivered of a gallant and fortunate son, who shall enjoy the Diadem of the Kingdom of *Panonia*; and he shall be so excellent a man, that *Panonia* shall never have the like after him to their King: and whereas I am *Stephen* the first Martyr, who shall assist thy son, let him have my name. Which spoken, he vanished away. *Saroltha*, confirmed by her dream that these things should come to passe, accordingly commanded holy devotions to be used at all the Altars of the Protomartyr; and in the year 909 the child was born. *Bon. l.* 1. *Decad.* 2. 16.

THe Parents of *Nicolas Tollentinates* told by an Oracle, what issue they should have, vowed a pilgrimage to *Barium*, where when they had continued long at their devotion in the Church of the Saint who is there worshipped; by chance, or rather 17.

providence

providence fell asleep, wherein they were instructed with an unthought-of advertisement, and their former hopes of issue much increased, by assurance of successe to their vows and solemn devotions, nor were their prayers in vain, for greater and more blessed rewards followed then the heart of man could presume, that of unholy Parents, a Saint should be born. *Sabellicus, lib. 1. cap. 1.*

18. HAldricus the *Leodiensian* Bishop was afflicted for about a whole year with a Canker, and could receive no hopes of help from Physicians. Wherefore he commanded his servants to carry him to the Temple of *Martin*. Where, when for seven dayes together he had with sighs and tears continued his devotion before the Altar wearied, he fell asleep, and dreamed that he saw *Martin* and *Briccius* together, discoursing concerning his sicknesse, and that *Martin* signed his forehead with the sign of the Crosse, and with a staff which he carried in his hand touched that part of him which was diseased. Therefore being awakened, for joy he cries out with a loud voice, to whom his servants (wondring at the noyse) run with speed, and removing the cloth wherewith the sore place was bound, found that it was whole, and that there onely remained a scar in the place where the Canker had been. *Fulgosus, lib. 1. cap. 5.*

19. THere was near *Brundulum* an holy Temple of Saint *Michael*, unto which one Temple the people of *Clodia*, *Matemancum*, and the *Venetians* themselves came with great Zeal to do their devotions. It happened also that at *Senogallia*, a certain man called *Sergius*, a Prince in wealth and Authority, was afflicted with a grievous disease, who heard a voice in the night, which said, if he would make a vow to visit the holy Temple of Saint *Michael*, he should recover his health. Whereupon he made a vow, and according thereto leaving his Country soyl, visited the Temple, and bestowing great gifts upon it, returned home to his own house being freed from his sicknesse. *Egnatius, lib. 1. cap. 6.*

20. JOhn *Orphanotropus* brother to *Michael* Emperour of *Paphlagonia* the Physicians despairing of his cure, in his sleep he saw *Nicolas* the Great, who admonished him to go to *Myra*, assuring him that assoon as he came thither, he should recover his health. He therefore speedily repairs thither, where deservedly bestowing upon the Clergy of that place, Oyntment and other rich and pretious gifts, and encompassing the famous City of *Myra* with a most strong wall, he returns home perfectly cured of his disease. *Cedrenus.*

Henry

HEnry the second, Emperour, when he took with great pain an exact view of the Cities of *Apulia*, was so miserably infested with the stone, that almost all men despaired of his recovery, but he sustained his sicknesse with so great patience, judging it to be as a rod of correction for his sins sent to him from Almighty God, that as he ascended the hill *Cassinum*, desiring the intercession of Saints, Saint *Benedict*, and Saint *Scolastica*; for Physitians could do him no good: He saw, in his sleep, *Benedict* standing by him, and with a Knife to have opened his privy members, and took out a great stone, making the wound whole, and putting it into the Kings hand, who awakened from his sleep, seeing and perceiving the great miracle, called his guard to him that they might fetch his Prince, to whom he shewed this great miracle, which transcended humane capacity and belief, together with the scar of the incision, out of which the stone had been taken. Therefore giving immense thanks to the most good, great, and immortal God, and giving to the Temple of Saint *Benedict*, most great gifts and offerings, and endowing it with great possessions, and yearly rents near adjoyning thereunto: He departed from *Cassinum*. *Cuspianus*. 21.

MAnuel a Captain under *Theophilus* the Emperour, who had disapproved the worship of Images, and then wavered in his Judgment concerning the same, fell into a grievous sicknesse, insomuch that it was verily believed he would dye thereby, certain Monks of the Monastery of *Studium*, to whom it was shewed that he was dying, came to him, and approaching to his bed side, found by his breathing that he was yet alive, and delivered to him the joyfull tydings, that he should recover his health; how can this be, saith he, speaking with a weak and low voice, the faculties of his Soul being much weakened, and his body dried up with heat, the Monks answered, All things are possible with God, therefore if when he should recover his health, he would endeavour that Images might be restored according to the decrees of the Antients, they assured him that he should be restored to life and health: which when they had with much certainty declared, they departed. In a short time after, his sicknesse was asswaged, and, his naturall faculties restored to their former strength, he was altogether freed from his sicknesse. *Cedrenus*. 22.

ACertain friend to *Julian* travayling with much haste towards him then in *Persia*, being forced for want of an Inne, to go somewhat out of his way to a Church which was near, reposed himself all night therein, whether sleeping or waking, he knew not: he saw in the night many of the Apostles Congregated, complaining of the contumelies and disgraces of the Emperour cast upon the Church, taking counsell amongst themselves, what was to be done; and having deliberately spoken of it, and many things 23.

more

more, they appearing as it were perplexed, two of them rising up in the midst of them, advising them to be of good cheer, making hast to destroy the Empire, they left that counsell or conference. The man who had this admirable Vision, neglecting the journey he had begun, that he might see the issue of his Vision, stayes another night, and sleeps in the same place, and sees the same assembly; to whom upon a sudden, they which the night before went to fight against *Julian*, came in, as returned from their journey, and declared to the company, that *Julian* was dead. *Sozomenus, lib. 6. cap. 2.*

24. N*Auglerus, lib. 2. Generatione decima-tertia*, reports that *Basill* Bishop of *Cæsaria Cappadocia*, by reason of *Julian* his threatning to destroy *Cæsaria* as he returned from the *Persian* War, proclaiming a fast to be kept for three dayes in the Temple, to implore the help of Almighty God in the Church of the Virgin *Mary*, after finishing whereof, he saw in his sleep *Mercury* a Souldier lately dead, who by the command of the Virgin *Mary*, killed *Julian*, and that the arms hanging over his Tomb were gone thence: and the keeper of the Church demanded what was become of them, said, he knew not, but did affirm by Oath that they were there the last evening; *Basill* therefore returning to the Hill, called others up, and told them that *Julian* was dead, and going with them to the Sepulchre of *Mercury*, found his launce restored to the place it used to hang all bloudy. But *Hermanus Gyges, in floribus temporum*, reports this in the time of *Julian*, not by *Basill*, but *Blasius* a certain Bishop of *Cerasienses*.

25. E*Dward* the third, King of *England*, having almost reigned his twenty fourth year, there was a Ring brought him from *Jerusalem*, by certain men who came thence, which he long before had privately given to a poor man, who obtained it as an alms which he sought for the love that the King bore to Saint *John* the Evangelist: and not long after falling sick, having learnt the most absolute vertue of a Christian, which is contentedly to resign his Soul to the most great and glorious God, he was buried in the Temple of *Westminster*, and shortly after canonized a Saint; The ring was long after kept with great veneration in the same Church, which was a present cure to all infeebled and weak members of Men and Women, and by the touch of it the falling sicknesse was cured, hence it came to passe that the Kings of *England* were wont on Good-*Friday* with many ceremonies to hallow the Ring, the which whosoever put upon his finger, should never be troubled with this disease. *Polydor. lib. 8.*

The

THe Statue of Saint *Paul*, an old piece, which *Andronicus Comnenus Tyrannus* adorning with Gold, placed in the Church of holy *Quadraginta*, which wept when the time approached that *Andronicus* was destroyed; *Andronicus* hearing thereof, commanded his servants to find out whether that were true: to which service besides others, his beloved servant *Hagiocristophorita Stephanus* by stairs ascended (for the Statue was in a high place) and wiped the eyes thereof with fine linnen, whereupon tears more plentifully fell from them, as if they had flowed from a spring, which with great amazement he told. *Andronicus* struck thereupon with great grief, often shaking his head, he said; *Paul* wept for the great destruction that is to come to himself, for he accounts it his own cause, for he most cordially loved *Paul*, and did infinitely esteem his sayings, and was as well beloved by *Paul*. And not long after, hanged up by the heels, he expired his life by horrible torments. *Nicetas, lib.* 2. 26.

LEo the fifth of *Ironomacum*, his Mother, as it seemed to her, saw in the Temple of the Virgin *Mary* at *Blachernes*, a certain woman; her sonne apparelled in white, following her; and the floor of the Church being besprinkled with blood, another woman carrying a Spear in her hand, commanded a vessel to be filled, and to be given to the Mother of the King; which refused by her, she said to her, *Thy son destroyes and gluts himself with the blood of all that worship me; wherefore I and my sonne are not without cause moved with wrath against him.* The Mother of the King affrighted out of her sleep, presently declares what she had by Vision, and earnestly desires him to desist from the persecution of Images: But he, like the deaf Adder, stopped his ears, though he was somewhat afraid, and the more, for that the dream of another was declared to him: For *Tarasius* the Patriarch appeared to a certain man, calling vehemently upon one whose name was *Michael*, that he should go to *Leo*, and kill him, in revenge of them, whom most impiously and cruelly he had put to death for their Religion. And not long after, while he was in the Temple at divine service, he was slain by the conspiracy of *Michael Traulus*. *Cuspinianus*. 27.

BArdus Durus, a little before his destruction, dreamed, That as he was making haste with the Emperour *Michael*, to the solemnization of a certain holy-day, to the great Temple, whither when they approached near, they followed certain men apparelled in white, who led them to Seats about the Tribunal, wherein they saw a certain old man sitting alone, whom he thought to be *Peter*, chief of the Apostles, at whose feet *Ignatius* was cast down, whom a little before they had severely bound and castigated in revenge of the wrongs he had done: moreover, *Peter* delivering a sword to one of them who stood by, commanding that *Theorgistus* (for so he called *Cæsar* as obnoxious to divine wrath) should be placed amongst 28.

those who stood on the left hand, and cut in pieces, and *Asebotecnus*; by this name he deciphers that Emperour as an impious son. *Cedrenus.*

29. A Nocturnal Vision discovered to *Ambrose* the *Mediolanensian* Bishop, the bodies of the Martyrs *Gervasius* and *Protasius*, it not being known to that day, where they lay, they appearing to him in his sleep, such as when they were found. So at *Jerusalem* in the seventh year of the reign of the Emperour *Honorius*, it appeared to *Gamaliel Lucianus* a Priest, by dream, where the body of *Stephen* the Protomartyr, and the bodies of the sons of *Abiba* lay; nor did he give credit to his dream or Vision, till the same was thrice presented to him in his sleep; and then seeking for the bodies, he found them in number and form according to his Vision, the Church keeps a holy-day for the invention of *Stephen* at this time in testimony hereof. *Fulgosus, lib.* 1. *cap.* 5.

30. S*Ozomenus* gives a large narration, how *Pulcheria*, sister to *Theodosius* found out the fourty Martyrs, which suffered under *Licinius* at a certain placed *Sebastes*, in *Armenia*, whose reliques as by digging she caus'd to be search't for. *Thirsus* the Martyr appearing to her, suggested and admonish'd her to translate them to him; and afterwards the fourty Martyrs in a military habit splendidly apparelled, manifested themselves to her. *Sozomenus, lib.* 9. *cap.* 2. *Nicephorus* saith, that *Stephen* the Protomartyr appeared to *Pulcheria*, whose reliques when the Citizens of *Constantinople* desired to take away and keep with them, he saith, the Mules which drew the Coach, wherein the reliques were spoke with a voyce like to men.

31. THere appeared to a certain Husbandman, named *Calemorus*, belonging to the *Nice*-President, *Chophares* near *Eleutheropolis* in *Palestine*, the Prophet *Zacharias*, who taking into a certain Orchard, shewed the places digged, wherein his reliques lay. *Sozomenus, lib.* 9. *cap.* 8.

32. IT was commonly reported amongst the *Venetians*, That it was not for a long time known in what place the body of St. *Mark* lay, and that it was either by divine power translated from the place wherein it had there layn, or was stoln away; but upon publike warning of a solemn day, set apart to fast and pray, and observation thereof accordingly, the Citizens following the Clergy to the Temple of the Saint, they say this miracle happened, that an arm rising out of a side of the Church, appeared to the anxious and solicitous multitude; whereupon with great joy they remove the body, and lay it in a more honourable place; moreover, it was decreed, that it should onely be lawfull for the Prince, and Procurators of the Temple, to come to the most sacred Tomb of St. *Mark*. *Sabel. lib.* 3. *Ennead.* 9.

Saint

SAint *Benedict* appeared to Pope *Urban* in his sleep, and said, Doubt not but my body rests at *Cassinum*; and for a testimony of the certainty hereof, thou rising with thy brethren to perform the office of the Church for Nocturns, shalt be cured of the Plurisie wherewith thou art now afflicted. The event proved directly according to the Vision. *Chronicon Cassinense, lib.4. cap. 5.* 33.

B*asilius Macedo*, who afterwards obtained the Empire of *Constantinople*, when he was a child, lost his father. His mother much afflicted with poverty, resolved by her labour in service to maintain her self and son, coming to *Megalopolis* at night; because poor woman, she wanted wherewithall to defray her charges at an Inne, she went to the Church of Saint *Diomedes*, and being wearied with her travel, fell asleep; the holy Martyr that night appeared to a certain Deacon of that house (which had not yet taken the orders of a Priest) in a dream, and commands, that he take into the house the King which lay out a doors, in a ditch close to the porch of the Temple; The Deacon awakened with his dream, went out and finds *Basil*, a young youth asleep, and thinking it a sleepy phantasm, returned into the Temple, and falling asleep again, he was again and again awakened with the same Vision, wherein he was strictly admonished, that he should fetch in the King; therefore at length he goeth to *Basilius*, and raising him from his sleep, courteously invited and led him into the Temple, and helped him to all necessary accommodation, whereof he then stood in need: This Deacon had a friend and kinsman at that time, a servant to *Theophiliza*, who for his affinity was familiar with the Emperour *Michael* and *Barda Cæsar* his Uncle by his mothers side; this Deacon declares to his brother the vision he had seen, and desires him, that he would help this *Basill*, whom according to the command he had in his vision, entertained into the service of some Prince, who preferred him to his Lord *Theophiliza*; and presently these two brothers tell the dream to *Basil*, and bind him by oath to requite what kindness he had received from them, when he should enjoy his Kingdom. *Cuspinianus, ex Zonara & Cedreno.* 34.

E*lfred*, King of *England*, heavily afflicted with the losse he received by the victory of the *Danes* over him, Bishop *Cuthbert* appeared to him in his sleep, saying, *England* is justly scourged for her former sins; but Almighty God looks with mercy and compassion upon the meritorious prayers, sufferings, and tears of his distressed servants and Saints: thy Kingdom is with much cruelty extorted from thee, but after a short time of affliction thou shalt be gloriously restored, and firmly settled in thy Land; and this shall be the sign of the certainty of what I tell thee, Thy fishers shall this next day come to thee laden with infinite store of fish; And, which increaseth the Miracle, though the waters be frozen, so that 35.

humane reason cannot possibly hope for any such thing, and the coldness of the weather is such, that it seemeth a most ridiculous thing to endeavour to catch fish; yet what I say, shall come to pass, and when thou art in prosperity, remember thy deliverance, and the messenger thereof; his mother had the like Vision, both of them awaking, tell their dreams, and immediately the fishers come to them with abundance of fish. *Vincentius, lib.* 24. *cap.* 40. *ex Holinand. Et Willielmus, lib.* 2. *cap.* 14. *de gestis Anglorum.*

36. WHen *Hungus*, King of the *Picts*, a Christian, was to fight with *Athelstane* King of *England*, in ayd of the *Scots*; in the night, the Armies both of *Hungus* and *Athelstane*, saw in the Firmament a shining cross in the form of St. *Andrews* cross, resembling the Greek letter χ, which was cause of fear and terrour to them. But *Hungus* warned by a dream, encouraging his Souldiers, assured them, that the cross was a sign of Victory to them; which accordingly came to pass. *Cardanus, lib.* 13. *de rerum varietate, cap.* 81.

37. EDgar King of the *Scots*, being about to fight against *Donaldus*, was admonished by a dream, that he should bring with him the standard of St. *Cutbert*; therefore having performed some accustomed holy ceremonies and devotions, he took the standard out of the Monastery, and the Souldiers belonging to *Donaldus* forsaking him, he was taken without sedition or blood shed. *Cardanus, ibidem.*

38. ULadislaus and *Geysa*, brethren, as they were setting their Army in order to fight a battle against *Salomon*, King of the *Hungarians*, an Angel was perceived by *Uladislaus*, to put a crown of gold upon the head of *Geysa*; who as soon as his brother informed him thereof, vowed to dedicate a Temple, in the place where he should obtain the victory, to the blessed Virgin; and the Enemies being overcome, deliberately advising concerning the same, where hard by a Church dedicated to St. *Peter*, behold, a Stag which had a most remarkable head, with broad interwoven horns, upon whom most shining shapes appeared, he made towards a Wood, and there stood at gaze, where the Temple was afterwards built, the Souldiers follo wing after the Stag, and seeking with their arrows to shoot him, he fled into *Danubius*, and was never afterwards seen. *Ladislaus* much taken with this wonderfull sight, saith, No doubt but this was the Angel of God; but what was that appearance of a face in his horns? presently saith *Geysa*, They were not horns, but wings; nor shapes of bright faces, but most glorious shining feathers; but where he stood at gaze, is the place wherein we are directed to build the Temple; wherefore hard by the Church of St. *Peter*, they built a Temple to the blessed Mother. *Bonfinius, lib.* 3, *&* 4. *Decad.* 2.

The

THe night before *Theodosius* joyned battle with *Eugenius* at the *Alpes*, he dreamed, as *Paul Diaconus* and *Nicephorus* write, that two men gloriously apparelled in white, sitting upon white horses, commanded him to begin his battle by the break of day, for it was decreed by Divine providence, that he should victoriously overcome his enemies; and that they declared their names to be *John* the Evangelist, and *Philip* the Apostle, and that a certain Souldier had the like dream, is reported by *Theodoretus*, *lib.* 5. *cap.* 24. 39.

M*Assaclerus* sent by the Emperour *Honorius* against *Gildo* to regain *Africa* from his brother, who ambitiously affected the Empire, in his sleep dreamed, that he saw the *Mediolensian* Bishop, *Ambrose*, (a dead man long before) with his pastorall staff to strike the ground thrice, and thrice to say, Here, even in this very place. And the next day, *Massaclerus* with much facility overthrew *Gildo*. *Fulgosus*. 40.

THe Roman Prince, retreating to *Antioch*, *Andrew* the Apostle appeared to a Priest, named *Peter Pontius*, one indued with simplicity, void of fraud, and shewed to him the Spear which pierced our Saviour's side, which lay buried in a Temple dedicated to St. *Peter*; upon finding whereof, the besieged City, oppressed with famine, were so far encouraged, that they made a gallant Sally, wherby they overcame *Corbana* who besieged the City by command and advice of *Belseeb Turca* King of the *Persians*, he being encouraged thereunto by divination, gathered from the flying of birds; the Bishop of *Nicene* carrying the Lance which had pierced our Saviours side, amongst the Troops of those who sallied out in array against the besiegers. *Emilius*. 41.

WHen there had been long and doubtfull War 'twixt the *Romans* and *Rossians*, those who came from *Constantinople* to *John Zimisca*, auxiliaries to the Emperour, did by divine providence assist the *Romans*; for as it is reported, a storm did violently beat in the faces of their enemies, and furthermore a mighty horseman was seen of many, who running amongst the *Romans*, broke the Ranks of the Enemies; and it appears it was *Theodore*, for that a Religious Woman of *Byzantium*, dreamed the night before that fight, that she saw the Mother of God with a great company, who said, O *Theodore*, thy dear friend *John*, and mine too, is in a great strait, being now in battell. Wherefore bring him speedy help, she told her dream to certain honest friends of hers, who observing the time, found that it was the very night before the last day of their fighting. *Ut Zonoras, Tomo* 3. *indicat*. 42.

Ariulphus

43. A*riulphus* Duke of *Spoleto*, fighting against the *Romans* at *Camertes*, and obtaining Victory, inquires of his Souldiers who it was that behaved himself so stoutly and gallantly in the battle; they answered, 'twas a Prince: Whereupon he replies, he was more powerfull then any mortall man, for when ever I was assaulted fiercely by the enemy, he with a Buckler defended me from their fury: then going with all possible speed to *Spoleto*, seeing the Temple wherein the body of Saint *Sabinus* is intombed, he asked what Church it was; when they answered, It was the Temple of *Sabinus*, he hastily leaps from his horse, calling his Souldiers, who as they say alwayes waited diligently upon him, walks into the Church, and seeing his Image, he presently with an Oath affirmed 'twas he that protected him from the violent assaults of his numerous enemies; whereupon 'twas presently believed that *Sabinus* was the most pious Patron of Souldiers. *Ariulphus* would not for any thing have wanted the experience of this Protection of Saints, which is so frequent amongst Christians. *Bonfinius, lib.* 8. *Decad.* 1.

44. THe great *Sfortia* for the honour he bore St. *Leonard*, Christned his Son which he had by *Catella Alopa*, sister to *Pandulphus Alopus*, after his name, for that he dreamed he saw *Leonard* in the same shape he is usually pictur'd in Churches, coming to him being a Prisoner with relief, breaking the Iron bars of the window of the Prison, and with his power loosing his shackles. The event proved this Vision to be very true, for the day following this blessed dream; *Jacobus Gallus* King, by sedition was driven out of the *Neopolitan* Kingdome, and lost both Rule and Liberty, and *Sfortia* was delivered out of Prison, and to the great content of all was restored to be Master of the Horse. *Jovius, in vita ejus.*

45. IN the time of *Ferdinand* first King of *Aragon*, the City *Neopolitane* in a most flourishing condition, and the Kingdome free from all calamity, it is manifest that *Cataldus*, about a thousand years before that time, an holy man had been Bishop at *Tarentinum*, and that the Citizens thereof did worship him as their Patron, in the middest of the night, he again and again appeared to a Minister of holy things, who had lately taken the order of Priest-hood, having been educated amongst those who vow chastity, that he should without delay take out of the ground a little book which he in his life time had writ, and hid in a private place, wherein some divine writings were, and bring it to the King, giving little credit to this dream although he saw him in his sleep very oft, and alwayes of the same shape and fashion; being all alone early in the morning in the Temple, he plainly appeared to the Priest with a Mitre, in such Bishops weeds as he used in his life time to be aparrelled in, advised him, as he desired to avoid great punishment, that the next day without further delay, he should dig for

the

the Book which he had written, and which was hidden as he had formerly shewed him by Visions, and bring it to the King, the Priest and people went the next day to the place, wherein for many ages, this little book had been hid, and found it bound with a leaden cover, and locked, wherein it appeared, that the destruction of the Kingdome, miserable calamities, and sad times were at hand, whereof the King was warned we have learned by experience, that this Prophecy was fully executed, and shewed it self to be so divine, that not long after *Ferdinand* himself, either by the justly incensed wrath of Almighty God, or other inscrutable causes of his divine will, could avoid what he was so fully admonished of, but in the very first appearance of War, departed this life, and *Charls* the eight King of *France*, with a strong hand, having an huge Army of *Neopolitans*, invaded the Kingdom: and *Alfonsus* the eldest son of *Ferdinand*, after his fathers death, having but newly undertaken the government of the Kingdome, was thereof deprived, basely running away, and dying in flight as a banished man; shortly the second son of *Ferdinand*, the hopefullnesse of whose youth had endeared him to all men, to whom upon the death of his brother, the Kingdome fell, was intangled with a miserable and fatall War, died of an immature death in the very flower of his age; afterwards, the *French* and *Spaniards* obtaining the Kingdome, divided it, chasing away *Frederick*, another Son of *Ferdinand* the elder, with a larger Army, wherewith they invaded the Kingdome, took to themselves all, whether holy or prophane, plundered Towns and Cities, laying all waste, committing most vile and filthy immanities. *Alexander ab Alexand. cap.* 15.

46. JAmes the son of *Zebedee* appeared to *Charls* the Great, three severall nights, and did exhort him to drive out of the Countrey of *Spain*, in which his body rested, the *Saracens*; and assured him for his labour and travail therein, he should obtain an everlasting crown. *Henricus Erphordiensis ex Turpino Romensi Episcopo refert. cap.* 68.

47. THe Monks of the Abbey of *Florence*, assured of the expedition of the *Normans* into *France*, carry the body of Saint *Benedict* to *Aurelia*, conceiving it a more safe receptacle from the Enemy, at the comming of the *Normans*, they burnt the Abbey of *Florence*, and laid it waste, the night following, Saint *Benedict* appeared to Count *Sigillosus*, to whom the care and defence of that Monastery was committed, and in a Vision heavily chideth him, because he had not resisted the *Normans*, when they fell upon the Monastery. The Earl awakening, presently fell to his arms, and with a handfull of men pursues the enemies loaden with plunder, following them with a swift course, fiercely falls upon them, and by the help of Saint *Benedict*, kills them every man, and redeems all the Prisoners and booty. *Robertus Ganquinus, lib.* 5.

Childebert

48. CHildebert being King of *France*, the Arch-Angell *Michael* again and again admonished *Anbertus* the *Abrencatensian* Bishop, that wholly in the Sea, which by reason of his eminency is called his Tomb, he should build a Church in memory of him; requiring such veneration to be given him in the Sea, as was exhibited to him in *Gorganum*: in the mean time a Bull which was taken by a Lyon, was found bound in that place. Whereupon the Bishop was commanded the third time, that he should lay the foundation of the Temple, where he should find the Bull, and as he should observe the ground beaten with the feet of the Bull, he should draw the compasse of the Temple which he built in honour of Saint *Michael*, and from that time, as in the Mountain *Gorganum* formerly, in that place also now in danger of the Sea, the worship of the Angell was begun. *Sigebert, Anno Dom. 799.*

49. AGnes Wife to *Leopold* Marquesse of *Austria* desired her Husband to design some place wherein to build a Monastery that the prayses of Christ and his Mother might therein be said. From a Castle seated in the Mountain *Cecium* over against *Danubia*, a gentle Western wind snatched from the head of *Agnes* a vail, and whirled it into a Wood hard by, which when *Leopold* nine years after in his game of hunting, found undecayed, being as fresh as when 'twas lost, in that very place he built the Monastery desired by his Wife. *Cuspianus, in Austria.*

50. THe second *Cæsar* busied in divers Wars, the *Longobards* conspired and entred into covenant by oath, to be subject to *Conrade* only; to the reducing of whom to obedience, *Cæsar* came to *Mediolanum*, (where the Bishop thereof had as it were the Government) and besieged it: during which time, most fearful thunder there stupified and terrified the people, and (as it was reported by them) the Bishop and others saw in the Ayr (whilest that tempest lasted) *Ambrose* threatning cruel miseries to *Cæsar*; to be short, the Suburbs being burned, the Emperour removed his siege in the year of our Lord, 1013, and left them to the enjoyment of their covenant, according to the account of *Sigebertus*, 1039.

51. COlomannus, King of the *Hungarians*, resolving with himself to destroy by fire *Jadera*, a City of *Dalmatia*, for her frequent revolts, dreamed, that *Nicolas* who in times past had been a Bishop of the *Jaderensians*, appearing to him, (for the wickedness which he in his mind had determined) caught him by the hair of the head, and scourged him heavily with a golden whip; insomuch, that awaking, he both felt and saw the marks of his beating. Therefore though *Jadera* was a City given much to seek after innovations, he winked at their folly, and suffered them therein without molestation. *Bonfinius, lib. 5. Decad. 2.*

Saint

SAint *Bernard* coming to *Spira*, read in the Statue of the blessed Virgin these consecrated Inscriptions; *Oh Clement, O sweet, oh holy Mary, mother.* Then presently as they report, a voyce out of the Statue said, *God save you, Bernard.* But he suspecting the Legerdemains of the Devil, answereth, *Paul forbids a woman to speak in the Church.* They say, this Image remains to this very day behind the walls of the Temple of *Spira.* 52.

M*Edericus*, an Abbot at *Edunum*, put his cloak upon a Monk, burning with libidinous cogitations, whereby he was delivered from that misery, and the Devil, the provoker thereof, was heard, departing from him, to howl; and the Monk afterwards, according to his vow, continued undefiledly firm and constant, freed from so much as the least itch or lust of uncleanness. Another brother of the Society, gathering together, and taking the reliques from the table of *Medericus*, repressed the unquietness of his restless wandring mind; whereas formerly he had by the instigation of the Devil, been so far deluded, that he could by no means possible stay in the Church, but alwayes before Divine Service was done, he ran out of the Church. *Marulus, lib. 5. cap. 7.* 53.

G*Enovepha*, when upon the Sabbath about the time of Cocks crowing, coming into the Church of Saint *Dionysius*, the Torch which was carried before her, was by chance put out, the Virgins in her company being much troubled thereat, lest they should thereby suffer filthiness or horrour, she commands the Torch to be delivered to her; which as soon as it was but touched by her sacred hands, lighted of it self; which, carried to the sick and languishing, cured most of them. *Bonfinius, lib. 5. Decad. 1.* 54.

POpe *Leo* the fourth quenched a fire by the sign of the cross, which had long raged, destroying many houses of the *Saxons* and *Longobards*, and was making towards the Church of Saint *Peter*, when he extinguisht it upon the eighth day from the Assumption of the blessed Mother of God, which day ever after was kept holy, not far from the Temple of St. *Lawrence* without the walls. 55.

WHen in the time of Pope *Calixt*, there was such an huge & exceeding fire, having consumed almost all the City, and imminently appearing to be ready to seize upon the Monastery, the Monks took the corporal of the Challice, which thrown into the fire, it most miraculously was forced to retreat, not daring to proceed further; besides, the Citizens saw a certain hand which drove back the fire from the Monastery. The violence of the fire had no power at all to burn the corporal, or do it any hurt at all. *Chron. Cassinense.* 56.

57. WHen, for fear of the *Normans*, the reliques of *Martin* were translated to *Antisiodorum*, the Monks disagreed amongst themselves; some of them contending, that the Temple should be called *Martin's* Church; and others, the Church of *Liborius*, who had first been worshipped there; whereupon, a leprous man is placed betwixt the Statues of the Saints, and prayers are made with great devotion, that they would exercise their power: whereupon a voyce out of the Tomb of *Martin*, saith, Thou art made whole by me from thy Leprosie on the one side, the other I leave to my brother *Liborius* to heal; for strangers ought alwayes to be honoured. Then the sick man urning himself to *Liborius*, his other side was immediately cured. *Platina, in vita Stephani.*

58. ABout the year of our Lord, 1016, certain Monks returning from *Jerusalem*, brought a small part of the towell wherewith our Lord wiped the feet of his Apostles before his last Supper, to *Cassinum*; It not being believed by many, certain men, superstitiously desiring to prove the truth, cast it upon hot burning coals: whereupon it presently put on the colour of linnen; but as soon as it was taken out of the fire, it received its former form. *Chron. Cassinense, lib. 2. cap. 34.*

59. WHen at a certain Feast at *Bononia*, a Cock was dressed, served up to the table, and carved with much art, one of the guests said, It is impossible Saint *Peter* should restore this Cock thus carved, to life again; immediately upon his words, the Cock leapeth up, restored to life, and clapping his wings together, scatters the broth which was in the dish, into the faces of them who sate at the table; the blasphemer was immediately punish'd with an hereditary Leprosie. *Vincentius, lib. 25. cap. 64.*

60. THe Bishop of *Alexandria*, a very religious man, had a certain Philosopher to his neighbour, named *Evagrius*, addicted to the *Græcian* superstition, who had been Schoolfellow to the Bishop; this man, the Bishop desiring to convert from his foolish worshiping of false gods to the faith of Christ, called him often to him, and disputed with him; but the Philosopher more and more averse to the Christian faith, (as 'tis reported) spoke to the Bishop in these words; Verily, reverend Bishop, besides other things, which I dislike of your opinion, I can by no means approve of the judgment of you Christians, who say, That the end of the world is to be, and that all dead bodies shall then arise, and that every one shall have reward at the last for every good deed which he hath done; he that moved with mercy giveth to the poor, lendeth it to God, and shall receive it an hundred fold, and life everlasting. The Bishop, excellently affirming and proving, that nothing of the Christian Religion was vain; *Evagrius* departed not yet fully satisfied in his mind: But after a while, Almighty God joyning with the

the Bishop's doctrine, he believed, and was baptized; and being rich, he brought to the Bishop three hundred pounds in gold, to distribute to the poor; but upon this condition, that he should give it under his own proper hand in writing, that Almighty God would restore it. The Bishop received the money, and giving him a writing under his hand, (as he desired) divided the money amongst poor people that were in great necessity. The Philosopher having for some years led a godly life, lying upon his death-bed, commanded his children, that when he should be dead, they should put this writing into his hand, and so bury him; which being performed accordingly, the Bishop the third night after in his sleep saw *Evagrius*, who spoke to him thus; Reverend Bishop, come to my grave, and receive thy writing, for my debt is paid me an hundred fold; but that it may more plainly appear to thee, I have subscribed it with mine own hand. Early in the morning the Bishop sent for his sons, and when he perceived by them that the writing was buried with *Evagrius*, he went with the Clark of the City to the Sepulchre, which opening, they found the Philosopher sitting, and reaching out his hand with the Paper in it: which when the Clarks would have received, he refused to deliver to any of them; but to the Bishop extending his hand, he delivered it, and so lay in his Sepulchre in peace, the Bishop shewing openly the writing in the sight of all men, thus newly subscribed; Evagrius *the Philosopher, to the most holy Bishop* Sinesius, *My very good Lord; Know holy Father that I have received an hundred fold what I delivered to you; and therefore I have sent you this writing with my hand and name subscribed, to shew that I can require nothing from you.* Which when it had been read to the people, he commanded the scedule subscribed by the hand of the Philosopher, to be safely set up and kept in the Library. *Cedrenus.*

AT *Constantinople*, in the Monastery of the holy Mother of God, in the Church near the Sepulchre of Holy *Sopina*, the Image of the blessed Virgin *Mary* holding an Infant in her arms which Saint *Luke* had limmed in a table in the life time of the Virgin *Mary*, was placed. This picture is called *Odigatria*; that is, a leader or conducter, because she appeared to two blind men, and led them to her Church, and there restored to them their sight: the Citizens of *Constantinople* besieged by the *Saracens* upon a *Tuesday* made procession with this Image the whole day throughout; fasting, praying, and fighting; at the same time, a certain Citizen advised them that they ought to fetch that Image, and all of them unanimously to pray to her in this manner. Holy Mother of God, who hast so often delivered us, now save us from the enemies of thy Son; If it be thy pleasure, thy Image should not be drown'd in the Sea; overwhelm the enemies therein, which when he had said he privily thrust the Image under water, and there holds it, and immediately thereupon there arose such a violent storm that drowned 61.

some, and broke into splinters the rest of the Ships of the *Sarazens*, so that they were all destroyed.

62. EVagrius out of *Procopius* tells us that a Citizen of *Adessa*, in despair to defend their City against *Cosroes* the *Persian*, sent the picture or Image of *Christ* which he himself had made, to *Abbagarus*: who when the City was ready to be taken, drew the Image to the ditch of the City, and threw it into the water, against the enemies piles; Which done, the works of wood, and heaps which *Cosroes* had made for his foot-Souldiers to go upon, being presently burnt, were reduced into ashes.

63. THe people strawing hearbs upon the Tomb of *Nicecius* the *Lugdunensian* Bishop; *Aigulphus* comming from *Rome*, brought some of them with him, which a Priest bestowed upon him, which giving to one in a draught of cold water, who was visited with a Feaver, he presently recovered his health. *Gregorius Turonensis.*

64. THe same Author, *cap.* 84. *de gloria Confessorum*, tells us of a wonderfull Revelation of *Valerius* the *Cesoranensian* Bishop: he saith that *Theodore*, the Bishop finding two Sepulchres, and doubting whether belonged to *Valerius*; watching a whole night, he invocated *Valerius* that he would please to declare and manifest to him the place wherein he was buried, taking two Vessells of Wine and placing them before the Sepulchres, he said, which of these two shall be augmented or fuller with Wine, it will thereby appear a manifest testimony, that the Sepulchre of *Valerius* is placed by it: the day following, he found one of the Vessels running over with Wine, which was placed by the Tomb of *Valerius.*

65. IT being told *Ebronius* Master of the Horse in *France*, that at the Sepulchre of *Leodegarius*, Miracles were wrought, he sent a Souldier thither to search out the truth of the report, who spurning the place with his feet; saith, My Wife doth miracles as my breech singeth: which done, ever after as oft as he spoke, he farted, and stunk most abominably. *Martinus in Chronico feria sexta id maximè fieri solitum ait*; and that thereby the Woman his Wife became so resolute a Christian, that she was afterwards a Martyr; and that King *Pipin* sending for the Woman, and inquiring of the truth hereof, was fully satisfied, that it was according to this relation. *Vincentius*, Book 23. Chapter 159. *Et Epherdiensis*, Chapter 59. *referunt.*

Uladislaus

66. *Uladislaus* first King of the *Polonians* taking to Wife *Judith*, daughter to *Uratislaus* King of *Bohemia*, who having been long barren, advised by the Bishop of *Cracovia*, sent Messengers to the Monastery of Saint *Ægidius* in the Province of *Narbo*, where the body of that dead Saint lay, with magnificent gifts, whereupon there was a time set apart for three dayes fast, which the Monks were to observe, and spend in prayer to Almighty God, that for the merits and intercession of his gratious servant *Ægidius*, he would grant an heir male to the Princesse. The third day of their fast, it was revealed by Vision to a certain pious Monk, that Almighty God had granted what they had with so much zeal and devotion desired; the Messengers therefore, sent away assured hereof, when they returned, found the Princesse great with child, who afterwards was maturely brought to bed of a gallant young Prince, to whom they gave in Baptism the name of *Boleslaus*. *Judith* four Moneths after died, who gave, being a most bountifull and pious Lady, all the Jewels, Moneys, and estate in her power to bestow, to the relief of the poor; and the adorning of Temples whilst she was living: *Cromerus, lib.* 5.

67. When the body of *Vedastus* the *Attrebatensian* Bishop was translated from the place, wherein times past it was laid, a blind man, named *Audomarus*, desired of Almighty God by prayer that he might see the bones of the Saint, and forthwith he received his sight, and praying shortly after, if his sight did any way hinder the health of his Soul, that his infirmity might return, he was again struck blind. *Merul. lib.* 5. *cap.* 4.

68. *Methodius, Patriarch* of *Constantinople*, was pursued with much hatred by his enemies for his worshipping of Images, who corrupting a notorious common Whore with a sum of Money which they gave her, caused her to accuse him that he had ravished her, and that before the chief of the whole Senate: all which he bore with admirable patience, till they ordered that the Holy man, before *Manuel* and many of the chief of the Senate, should be admitted to no other purgation, but having spoke some few words removing that part of his cloathing which covered his privities, he should shew his members to them, which done, they appeared withered and mortified, whereby it was obvious to all men that he was utterly uncapable of Venery; which to the Orthodox was great cause of rejoycing, and of sorrow to Sycophants and calumniators: And when the Holy man was asked whether sicknesse had been the cause that his members were so weakned, not without a modest shame he answered, that in time past when he lived at *Rome* he was by the Devill instigated to the lust of the flesh, by the often burning flames of love, which daily growing and increasing in him and he fearing lest he should lose his resolved continency and chaste life, he invocated the holy Apostles *Peter* and *Paul*, that they would help

help him in this combat, and praying incessantly to this purpose, In the night, saith he, in my sleep I saw two men standing by me, one whereof touched my privy parts with his hand, saying to me, Be of good heart, thy fire of lust shall be suddenly asswaged, who seemed so to burn my privy parts, that with the extream pain thereof I awaked: Rising from sleep, I found my privities enfeebled, and almost mortified, from which time I was never troubled with fleshly lust. *Cuspian.*

70. A *Gatha*, Virgin and Martyr, after many torments which she suffered by *Tyrannus*, for that he could not move her from her steadfast faith, caused her breast to be torn in pieces, and afterwards cast her into prison wofully hurt and wounded, being visited by the Apostle *Peter*, on purpose to cure her, she conceiving him to be some Surgeon that came to her, refused his help, and said, The Lord Jesus is my Physitian, who by his onely Word is able to cure all my infirmities, and I have never in my life used any worldly help or Physick to my body. Then the Apostle *Peter* declaring to her who he was, and that he was sent by our blessed Saviour to her, leaving her made whole, and cured of all her hurts and wounds, vanished from her. *Marulus, lib. 5. cap. 4.*

71. IN the reign of *Philip Diodorus* about the year of our Lord, 1182, when there was a deadly Warr betwixt the *Rothomagensian* King, and the Earls of *St Ægidius*, and no possible humane means could put an end thereunto, a certain poor man named *Durandus*, of an obscure place named *Podium*, a Carpenter by Trade, working in a Wood, the Mother of God appeared to him, and gave him a small piece of parchment, upon which was pictur'd the Virgin and her Sonne; and in the margent thereof was written in Latin, Lamb of God grant us peace. He enjoyning him, as he said, that he should declare the same to the men in arms, and that he should command them to put an end to their civill and unnatural Warr, and that in the Name of Almighty God, credit being given to his speech, and a peace concluded, there were many Images made in imitation of his, which those that carryed in their hats, securely and safely without hurt, fought in battle, and likewise were upon their march or journey refreshed thereby, as much as if they had all necessary provision, they supplying the want of all. *Fulgosus, lib. 1. cap. 1. continuator Sigeberti.*

72. D*agobertus*, son of *Clotharius* the second King of *France*, being very young, pulled from *Sadregisillum*, an excellent and worthy Nobleman, who was designed by his father to be prefect of *Aquitane*, his honourable ornament belonging to his place, and grievously beat him, for that he conceived that he had not that reverent observation from him which belonged to the son of a King, being offended in the first place, that he set himself frequently over against him at the Table when he feasted, and that forgetting

his

his Majestie by wine, he took from his hand the cup, which is not used but amongst equals, and freely drunk in it. Whereupon the Nobleman went presently to the King, and shewed to him his deformed mouth, and lacerated back, with the fresh marks of all his blowes: whereat being inraged, he commanded, that his sonne should be taken and brought to him; the young man fearing the anger of his father, flees, and from one secret place to another, absconds himself from his fury: at last, the King having but one onely son, and thinking with himself, that he had done sufficient Penance for his offence, by his long fear and flight, resolves to forgive him, and be reconciled to him; those whom the King sent to *Catullarus*, Governour of the *Parisians*, who were to fetch his son out of the Cave wherein he absconded himself, when they came thither, were taken with such fear and horrour, that the hairs of their head standing upright, and all the parts of their bodies trembling, they had no power to go into the Cave; his father supposed, that they, to gratifie his son, who was to reign after him, were unwilling to perform his command, lest his son should be angry with them: and therefore he presently pronounceth his son's pardon, that they might go into the Cave to fetch him to him. In this place, far in the ground, lay buried the bodies of the Martyrs *Dionysius Rusticus*, and *Eleutherius*, which to that day was not known to any man, who appearing to *Dagobert* in his sleep, advised him to vow the building of a Church there, which he afterwards performed, bestowing upon it great endowments, and magnificently adorning it.

73. THey say, a certain woman delivered her sins in writing to *Basill* the Great, supplicating him to pray to Almighty God for the forgivenes of them; he accordingly imploring remission of her sins, all were blotted out of the writing, except one more grievous then the rest; wherefore the woman was sent to *Ephem* the Hermite, but by reason he was dead, she returned (having as she conceived, laboured in vain) to *Basil*, who understanding that he dyed that day, after the womans abundant pouring forth of tears, he putting the paper to the breast of the dead man, who was laid upon the ground, findeth, when presently he took it away, that the remaining unblotted sin, when he there put it, was now clean blotted out. *Marulus, lib.* 1. *cap.* 16.

74. AT *winton* in *England*, in the year of our Lord, 975, *Elserus*, Prince of the Marches, defended the married Priests against the *Monks*, which observed the vow of Virginity; the Monks not able to defend their cause by Scripture, used the assistance of *Dunstane* Archbishop of *Canterbury*, who not being able either by Scripture to maintain, That Priests ought to vow Virginity; therefore all his endeavours to confute them, they esteemed in vain; at length during this hot contest, the Image of Christ hanging upon a wall, spoke words to this purpose; They are mistaken, that take

part

part with the married Priests; by which Miracle most men were satisfied, that the chaste Monks were in the right; others thought, that this Image was caused to speak by magicall incantation, as they said: whereupon the married Priests inviting *Elfheredus* the Bishop out of *Scotland*, who whilest he and they were vigorously defending their cause against the Monks, the room falling upon their heads, most of the Priests were slain, and the rest hurt, but *Dunstane* standing upon a beam of the room, was preserved from hurt, and the Monks were likewise safe and sound, whereby *Dunstane* received victorious honour. But it was said by many, that this came to pass by witchcraft. *Mamelburiensis, lib.* 2. *Ranulphus, lib* 6. *cap.* 11. *Polydorus, lib.* 6.

75. CLodoveus, King of *France*, converted to the Christian Faith, by the advice of his Nobility, raised a Warr against the West *Goths*, not onely because they had incroached some of the Territories of *France*, but for that they were also assertors of the *Arrian* Heresie; when therefore *Clodoveus* was strenuously opposed by his enemies, and put into some danger by battle, he promised by vow, that he would offer to St. *Martin* his horse whereon he rode, if he obtained the victory; he was not unmindfull, when he had overcome his enemies, of his Vow, but resolving to give an hundred pieces of gold in lieu of his horse towards the adorning of St. *Martin*'s Temple, his horse would not be moved out of the place wherein he stood, till he gave two hundred, and then his horse moved as freely as ever; whereupon the King merrily said, I see Saint *Martin* is ready to help in distress, but strict in requiring the full value of what is vowed. *Johannes Magnus, lib.* 16. *cap.* 2.

76. WHen *Luitprandus*, King of the *Longobards*, was endeavouring to translate the reliques of St. *Austin* out of *Sardinia*, which was wasted by the *Saracens*, in his journey at a certain Town in the *Therdonensian* Diocess, his Coach stopped so upon a sudden, that by no art he could use, it would be moved: he made a solemn vow, That if *Austin* would propitiously hear and cause his bones to be carried to *Ticinum*, he would give that Town for the maintenance of Priests, and men appointed for Divine worship; the Saint hearing his request, caused the Coach to be drawn with much facility. *Vincentius, lib.* 23. *cap.* 148. *Sigebertus translationis illius meminit anno Dom.* 721.

77. A*delbertus*, Bishop of *Bohemia*, visited with a most grievous Feavour from his childhood, was brought to the Temple of St. *Mary* the Virgin, and being pronounced by his Parents, as dedicated by a vow to Religion if he should recover his health, he immediately was freed from his disease. *Bonfinius, l.* 2. *Decad.* 2.

Gennadius

GEnadius, Patriarch of *Constantinople*, having often rebuked a certain Priest of the Church of St. *Eleutherius*, for that he by an evil life disgraced his profession; and not being able by any means he could use to reform him, he at last in the Temple complained to St. *Eleutherius*, of the wickedness of this Clark, and saith, *Saint and Martyr*, Eleutherius, *either reform and amend thy Clark, or cut him off, that he may no longer disgrace his profession. Cedrenus.* 78.

G*Regorius Turonensis (de gloria confessorum, cap. 97.) scribit.* When *Hospitius* was buried, a certain man took some of the dust of his Sepulchre, and wrapping it in a linnen cloath, carried it with him, intending to bring it to the *Lirinensian* Monastery; and taking ship, he sailed towards the said Monastery; upon a suddain the Ship stood as immoveable in the middest of the vaste Sea, as a rock, at which the Jews, to whom the Ship belonged, wondring, and much amazed, he declared to them, that he had with him the reliques of *Hospitius*; and now they might perceive, that those were the cause that the Ship would not stirr, unless they would steer their course to the *Lyrinensian* Monastery, where he was to place the holy reliques. 79.

WHen the body of *Boniface*, Bishop of *Moguntinum*, slain by the *Pagans*, was carried to the *Fuldensian* Monastery through *Frisia*, all the fields without any humane agitation, resounded with an unwonted harmonious Eccho. *Scribit Werneius in fasciculo temporum: et Mutius, lib. 7. de Germania.* 80.

AN eleven hundred Virgins martyred by the *Huns*, their bodies were brought to the publick Church; whereupon, when a certain Priest had obtained the body of one of the Virgins, that he might translate it to his Church, moved thereunto by zealous devotion; whilest they were at Mattins, she resuming her body, and appearing as she had been alive, to the great wonder of the whole Colledge of Priests, who beheld it, worshipping the great Altar, immediately departed; the chief of the Society comming therefore to the Tomb, could not find the Virgin who was laid therein. At these Altars, innumerable solemn vows were were made, and wonderfull Tables, wherein the people did write their voices, were fastned on the walls with folding doors. As a certain *German*, who was addicted to the religion of these people, when he was very sick, one of them came to him when he was at rest, and did let him know, That if he would say the Lords Prayer 11000 times, he should not want the help and protection of so many Virgins at the hour of death. *Bonfinius, lib. 5. Decad. 1.* 81.

82. IN the times of the *Hunni*, (a people that came out of *Scythia* to live in *Hungary*) while that *S. Servatius*, the Bishop of *Trajectum*, did offer sacrifice, the top of the house was presently opened, and a very high Pillar of fire hanged out of Heaven even to the very Tomb, which not onely the Citizens, but the borderers also, and very many strangers did see. Wherefore they began to worship this most potent man, and reckon him among the gods. They did never intend to cover his Sepulchre, which was placed in the middle of the house, with the roof. And although they did perform their Divine duties there in the clear day, and did receive their Oracles, yet there was never any rain or hail, snow or tempest wanting at these sacrifices. *Bonfinius, libro & capite eodem.*

83. D*Agobertus* the King of *France*, erected the Temple of St. *Dionysius* from the foundation, taking away from all others, and spoyling them, whereby he might enrich this alone: neither was any of his predecessors found, who gave so magnificent and excessive yearly revenues to Temples out of their patrimony. He covered the Temple of *Dionysius* onely with silver, and he made the bodies of the Saints to be placed there, covered with beaten gold, and having added many rich gifts, insomuch, that that Temple was sometimes his defence against the anger of his Father, when the officers, which would draw him thence at the command of his Father, being astonished, stood before the Temple with their feet so fastned, that they could not enter. But the dedication of that Temple was wonderful: For a certain Leper that lay all that night in the same Temple, did report to the high Priests which came together to the dedication, That he saw Christ, and other Saints dedicating the Temple: And Christ commanded him, that he should relate that which he had seen, to the High Priests which came thither to the dedication; and lest happily the belief of this thing should be desired, he would shew that sign, that he should be cleansed of his Leprosie; and the skin which was full of sores by the swellings of that disease, should be wholly taken away from his face. Therefore they not onely give credit to him, but also the High Priests abstained from the dedication. But for the memory of the thing, the skin was also taken from the face of the Leper, which being hidden in a golden box was shewed, and a day every year was celebrated among the yearly Festivals. *Fulgosus, lib.* 1.

84. G*Enovepha*, a Virgin of *Paris*, did most reverently frequent the Village *Catula*, where the holy *Dionysius* dyed, to whom she dedicated a Cathedrall Church. She humbly went to the Colledge of the Priests, that they might build a Temple with the collected money. But their poverty

verty and want of Sand did alledge an excuse. On the contrary, she being carried by Divine inspiration, said, I beseech you, go out to the bridge of the City, and whatsoever you hear, declare it to me. They being gone out, while they stood attentively in the Market-place, if they might hear any thing, behold, two Swineherds coming towards them, talked together. The one said, Whilest I did seek after the footsteps of a strayed hogg, I found a very great furnace of Lime. I also (said the other) found it likewise in a wood. The amazed Priests did relate to the Virgin those things which they had heard. But she did shed tears for joy; which when it was demonstrated to the Citizens, a magnificent Temple was erected with the collected money, and dedicated to *Dionysius*. Truly, holy prodigies were not wanting at building of the Cathedral Church. For when drink did fail the Carpenters, she took a wine-vessel, which (when she had prayed to the Deity) she hallowed with the sign of the Cross; by and by she gave it full to the Labourers. The Divinity alwayes renewing it with the like excessive abundance, to quench their thirst, even untill she had finished the work. *Bonfinius, lib.* 5. *Decad.* 1.

85. When the first Founders of *Venice* (which they say were the Citizens of *Patavium* in *Pontus*) had builded some Cottages, and had not as yet dedicated a Temple to any Deity, suddenly a fire breaking out of the Master-Workmen's house in the night, the fire being continued, consumed 24 houses; the wind and fuel scattered all abroad, nourishing the flames. The multitude having turned themselves to prayers, did bequeath a Temple to St. *James*. The fire at the very same instant departed, and houses were erected by their prayers. *Egnatius, lib.6.cap.*5.

86. About the year of Grace, 1516, *Balthasar Hubmeyerus*, a Divine at *Regenspurg*, at his Conventions he so enflamed the Magistrates against the Jews, that their Congregation being cut off, they might build the Temple of the divine beautiful Virgin *Mary* in the same Ark. Which when it was said to exhibit I know not what Miracles, the fame thereof being stretched out far and wide through *Germany*, so great a concourse of strangers suddenly began to be, that neither the Temple, nor the Monastery, and scarcely the City it self, unless truly the large Palace of the King, could suffice so great a company of vile, wicked persons. Thence the fury encreased, when as a certain *Ratisbonian* incidently remembred the beautifull Virgin *Mary* so much, that being snatcht away as it were in an extasie, did strive night and day to come straightway to her with a restless course, leaving behind him Parents, Wife, and Children, neither saluting nor acknowledging those which he met in his Journey. Neither truly could he be compelled with threatnings or bonds. The people being enraged, (for this madness had almost driven the common people and Tradesmen) snatcht with them the instruments of their Art which were next to hand, did bring them

to the Image instead of an offering, to be hung up in the Temple. Thou mightest have seen women leading Children, old men leaning on their staves, Children reaching a crust of bread or an apple, instead of a gift; the sick drawing near with their sheets and coverings; dumb, deaf, and blind with their eyes open; in the mean time, being unmindful of meat, drink, or sleep. Having entred the Temple, all were not affected with one and the same manner; but those who had attained to the highest point of Grace, according as the Mass-Priests perswaded: as soon as they saw a beautifull Image, they sate down without any word speaking, like men stricken with the Planet: being come to themselves, they professed all together with fury, That they were healed of their diseases. This perswasion made many, with a desire to excell in superstition, to cast themselves, at the entrance of the Temple, on the ground. When the Edict of the Senate did severely punish this insolence of immoderate worship, whether it was done by the revenge of the Deity, or the wrath of the Devil, whereby that seducing Dreamer (who for eight years and more, had made the credulous *Germans* mad) might perish together with his miracles. There are some which think it was done by the fraud of the *Jews*; others, by the deceit of them which should have the greatest gain by this peregrination: This authority was purchased to that place by magick art, which the worship of the Image, and the minds of the people being once deluded by superstition, encreased and enlarged. Be it as it is, most men of Judgment, and true Catholicks, judged, that these were Magical and Diabolical signs, rather then Divine. *Sebast. Francus in Chronicis.*

87. L*Ampertus*, a Knight of *Lovain* in *Brabant*, did bear a full of the Reliques of Saints hanging down from his neck even into his breast, and he believed that this was a safe protection against all kinds of dangers. But in the Battel against the Duke *Godfrid*, that inchantment fell from his neck into the field: and presently after the Knight (before invincible) was killed, in the year, 1015. But a certain Souldier, having known the preservative against bewitching, hid it in his house. But the thing was betrayed by the swelling of his huckle-bone and thigh. Therefore it was delivered to *Ethelon* the brother of the slain Knight. *Sigebertus, in Chronico.*

88. THe *Metensian* Bishop performing the Government of the Clergy-men, in the stead of *Poppo* of *Treveris*, (a City of *Germany*) who was gone into *Palestina*, made a nayl very like the Altar of the Lord, and hid it in his bosome, which he did restore, although swimming in blood, and shut up the earth, which was shaved away with the blood, in Crystall. *Catalogus Treverensis.*

Constantine

CONstantine the Emperour, did alwayes adore the nayles of Christ being crucified, which were given him by *Helena* his Mother, he fastned one to the Crest of his helmet, he made a bridle for his horse with the other, (which may be seen at *Mediolanum* to this day) having confidence, that in the help of these, he should eschew all dangers of his life. But what is more wicked, then that thou shouldst ascribe those things to the iron, which belong to the most high God? *Fulgosus, lib.* 1. *cap.*2. *de cultu divino ex Ambrosio.* 89.

POpe *Gregory* II. sent three holy Sponges, to *Eudon* the great Duke of *Aquitan*, which were wont to be used at his table. He distributed them, being cut in pieces, to his army, which he did conduct against the *Saracens*, and it happened, that none of them which did partake of it, were wounded or slain. *Eudoni epistola ad Gregorium, in lib. Pont.* 90.

A Monk of the *Roman* Convent, which being a boy, was delivered by his Parents to an Abbot, where he did offer sacrifice, and leaving his Religion, he married a Wife. But being sick of the Quinsie, he was brought back into the Monastery, receiving the habit, and repentance, and he was beaten cruelly with whips, by St. *Andrew* and *Gregory*, for his faults committed. Hence leaping out of his bed, he put on a garment made of Goats-hair, and another that was to cast over his shoulders, and having entred the Temple of St. *Andrew*, he said to the standers by; *Behold, I being so purified by the stripes of the Saints, I depart out of my body, as formerly I issued out clean by baptism.* And dyed, while they were muttering a Soul-mass for the dead. *Vincentius, lib.* 25. *cap.* 57. 91.

A Certain man of *Colonia*, (an Ile in the *Argolick* Gulph) born of a Jew his father, but being converted, when he perceived the body of our Lord in the Paschall Feast, he carryed it whole (I know not for what use) in his mouth home with him. But he being affrighted with the Divinity, did bury it in the Church-yard. The Priest came suddenly upon him by chance, and discrying what was done, having opened the pit, he found the form of a Child; which when he hasted to carry it to the Church, it vanished into the thin Ayr. *Trithemius in Hirsaugiensi Chronico.* 92.

A Certain infamous woman, at the yearly solemnization of the Passeover, at *Castrum*, (which is called, *The golden Mountain*) when she perceived the body of our Lord in her mouth, she shut it up whole in her chest at home. A little after, when one of her Lovers by chance opened it, he found the sacrifice (as they call it) of our Lord's body, changed into the shape of flesh and blood, in the year of our Lord, 1181. *Sigeberti continuator.* By these delusions Satan doth strive to confirm the Popish fiction of Transubstantiation. 93.

In

94. IN the year of Christ, 1345, when certain men consecrated a sacrifice, they did steal the memories of all the Saints, with their own dish, which was dedicated, out of the Temple; and because they found the dish not gold, (as they believed) but brass gilded, they cast it into a filthy Pond at the Village *Bubalum*, near the City of *Cracovia*. Presently the place shined with frequent fires, and little fire-brands some dayes and nights continually. When that miracle was presented to the Bishop, not as yet discovering the cause thereof, after he had proclaimed a three dayes fast, when he went thither with an annual Pomp: and having found the Eucharist there, he brought it thither, from whence it was carried. But in the very same place where it was found, *Cazimirus* II. King, did build a magnificent Temple with exceeding rich walls, entituled, *The body of Christ*, and in process of time environing a very large space of ground with a wall, he built a new City, and called it *Cazimiria*, after his own name. *Cromerus, lib.* 12.

95. JOnathas *Judæus* of *Bruxells* (a famous City of *Brabant*) in the year of Christ, M.CCC.LXIX. redeemed certain sacrifices (as they call them) dedicated to Holy *Katherin*, and being slain in a Garden by the assault of his enemies, he left them to his Wife to keep, and she to her son *Abraham*; who on *Friday* in the Holy Congregation of the Jews, having chosen out his sacrifice, he pierced it, and did tear it in pieces. But abundance of blood proceeding, the Mother of *Abraham* being converted, divulged the miracle. *Wenceslaus* the Duke of *Brabant*, having made diligent search, he took care, that *Abraham* and his associates should be burned alive before the Temple of holy *Katherine*, and religiously placed the sacrifice in the Cathedral Temple of Saint *Gudula*. *Ludovicus Guicciardinus, in descriptione Germaniæ inferioris.*

96. HEretofore the Rule of the Mass for the soul of the dead was sang openly, and with a loud voice. But Pope *Vigilius* instituted, That it should not be performed but in a holy place, in holy garments, and a low voice. It happened once, as Shepherds, having put bread ridiculously upon a stone in the field, rehearsed the words of the Canon, by which it was transubstantiated: and so suddenly seeing bloody humane flesh before them, and stricken by the appointment of God, they presently dyed. *Hermannus Gygas.*

97. WHen the bodies were thought to rest in their graves, the earth would be carried out of the vault of the Temple of *Paulinus* at *Treveris*, where the *Theban* Legions were killed by *Rictiovarius Maximianus*, heretofore Lieutenant to the Emperour, a certain head being cast forth by the Priest unwarily, did bleed excessively, and remains bloody even to this day. *Schaffnaburgensis, Anno* 1072.

Regino

98. REgino doth declare, that *Clodovem*, King of *France*, because that irreligiously he plucked the body of *Dionysius* out of his grave, and broke his arm, and snatched him with violence; presently being astonished, fell mad, and after two years lost his life and Kingdom. *Idem Adon Vienensis ætate 6. & Nauclerus generatione 23. Sigebertus circa annum Domini, 660.*

99. HEctor Boethius doth relate, That if any woman kicked the Tomb of a blessed woman at *Guanora* in *Scotland*, she ever after remained barren. *Cardanus de Rerum varietate, lib.8. cap.44.*

100. A Certain woman which had carried the shoes of holy *Genovepha* to *Lutetia*, suddenly lost her eyes, and having begged pardon, received her sight. *Bonfinius, lib.5. Decad. 1.*

101. WHen a Robber came to the Tomb of *Wenceslaus* IV. the honourable King of the *Bohemians*, upbraiding the dead man's life, a stony Statue put upon the Sepulchre gave him a buffet, and presently being smitten blind, he suffered for his wickedness. Afterwards the Statue was laid in the privy Chappel, and another Brazen one was put in the place thereof. *Æneas Sylvius, capite 28. Histor. Bohem.*

102. A Certain *Constantine*, the overthrower of *Artabasdus*, seeing the Image of the God-bearing-Virgin standing, having caught up a stone, he threw it at the Image, and brake it, and when it fell, kick'd it. And he saw her in his sleep standing by him, and saying, *Dost thou know how audacious a fault thou hast committed against me? but it will fall on thy own head.* On the morrow the *Saracens* defending the walls, and the battel being joyned, he miserable wretch running to the wall, being struck on the head and face with a hurled stone, he had a punishment according to the deserts of his wickedness. *Paulus Diaconus, lib. 21. Rerum Rom. & Cedrenus.*

103. *Constantine the Bishop of Cyprus in the 4th action of* Nicena *the second, doth declare*; That a certain heardsman, who had pulled out the right eye of the Image of *Mary* with a prick; afterwards going out into the field, when he struck the cattel, his own eye dropt out. And there was another certain man in *Cizium*, (a Town of *Cyprus*) because that he had driven a nail thorough the head of the same Image painted upon a wall, had a mighty pain in the head, which he could be in no wise eased of before that he had drawn out the nail. Also *the same man doth affirm*, That an *Agarene* endeavouring to pluck out the eye of the Image of *Mary*, with a long Spear in the City *Gabala* of *Syria*, digged out his own eye, and was tormented with a burning Feaver. *And in the 5th action*; yet other 3 miracles are published, which were executed by Images,

to

to confirm the worship of them, *which* Charls *the Great in his book of the worship of Images, doth refer it to the force of superstition.*

104. A Certain Jew having received baptism in *Hannonia*, being lifted up from the holy fountain by *William* a Knight of *Holland*, returning with the Dog to his vomit, he smote the Image of the Virgin *Mary* in the Temple, privily with a punniard in the face, abundance of bloud gushed out, The Jew prepared himself for flight. The Virgin did appear to a Smith in a Dream, doth shew him the author of the mischief, doth exhort him to pursue him, and offering a duell to convince him of his wickedness. He doth obey, and by single combat doth drive the conquered Jew to the Cross. *Johannes Trithemius in Chronico Hirsaugiensi.*

105. WHilest a peace was contracting between *Henry* and *Philip*, the Kings of *England* and *France*, certain Officers being brought in from *Richard* son of *Henry* King of *England*, which that Age called *Coterelli*, while they played at dice, a certain man having lost his money, seeing the Virgin in the Porch of the Temple, holding her son in her right hand, throwing a stone at the Image, he broke a part of her son's arm, from whence blood plentifully flowing, it proved a remedy to many sick people, who devoutly sought help thereby; the Officer being taken away by the Devil, dyed most miserably the same day. *Robertus Gaguinus, lib. 6.*

106. THe sixth year of King *Charls*, the *Frenchmen* took a Town called *Burburgum*, and having broken into the Temple, a *French* Souldier seeking to lay hold upon a silver Image of St. *John*, it is reported, That the Statue turning to him, he fell mad, and killed himself with his own teeth. *Robertus Gaguinus.*

107. AT *Buda*, a City of *Panonia*, two Gamesters meeting together, the one said he playd in the Name of God; and the other, in the name of the Devil: he which made God by his vain words, a favourer of his wickedness, lost not onely all his money, but his cloaths also; and going towards home about mid-night, desperately inraged by his loss, as he went through a Church-yard, thus possessed with anger and fury, looking upon the Image of our Saviour crucified upon a Cross, he snatcheth up a stone, and strikes it into the face of the Crucifix, which making a hole therein, stuck fast in it; whereupon great store of blood miraculously issued thence: a Butcher who was troubled with the Gout, living close to the Church-yard, being an old man, and in his bed, heard a low voyce, which bid him rise, and strike with his great knife whomsoever he should meet; which words, when they had been thrice re-iterated, and that with threats of much mischief to befall him, if he refused, he resolved to obey the voyce. Therefore when at first he was not able to rise out of his bed, by reason of his infirmity, at length, slowly rising, he layes hand on his slaughter-knife, and going to the

Church-yard,

Church-yard, meets the wretched mad Gamester coming towards him, and thrusts his knife into him; which done, coming to the house of the Judge, he desires to speak with him: The Judge at first believed it to be meerly an imposture of the Devil, though he declared to him his Dream, and the slaughter he had committed; but when it was light, coming to the Church-yard, whilest the people flocked about the dead body, Devils with terrible howling snatching away the corps, carried it into the ayr in a trice out of the sight of the spectators, which with the hole in the Crucifix, out of which blood issued, demonstrated the perfidiousness of the Gamester, and freed the Butcher from danger. *M. Frischius in Meteoris.*

IN the year of our Redemption, 1383. there was in this Countrey, a certain fellow named *Schelkrop*, of mean Parentage, one of the infamous rout, who naturally was indued with a bold malignant wit, and by licentiousness and custome was come to a great heighth of wickedness, wherein he not onely delighted, but gloried, he passed his time in Bawdy-houses and Taverns, and with great eagerness followed Play; from whence all kind of vices ingender, as fast as vermin from the putrefaction of a dead carcass; and especially impiety towards God, is thereby begot. In all which, *Schelkrop* was so notorious a Captain, that the time wherein he lived could hardly parallell him. He upon a certain time, according to his custome, tryed his fortune at play, having choyce of companions like himself, they went to a publick Gaming-house, a Tavern in the Suburbs of *Moguntinum*, called *Filisbach*, the sign of the flower, which was commonly called *Zuder Blumen*; and when they had for some time playd there at dice, it fell out, that *Schelkrop* was so unfortunate, that he had lost almost all his money; which when by continuing of play, he did not onely not recover, but very much augmented his loss, he began, as he was wont, not onely to vapour with his fellow Gamesters, and give them base and unhandsome language, but likewise most impiously to blaspheme God and his Saints; some report, that when he was thus with rage and impiety incensed, that he openly threatned, That whatsoever Image of our Saviour he first met withall, of it he would take revenge of his present loss. But I will not confidently affirm it, but it appears plainly, that when he went from his companions, he came to a certain Chappel seated betwixt the Church of Saint *Alban*, and the Temple of the blessed Virgin, where Images were kept, and suddenly fiercely hacked and hewed the Image of our blessed Saviour crucified upon the Cross, and that with one stroke he cut off the head thereof, so that it fell from the body, and that with the edge and point of his sword he slasht and thrust many other Images of Saints which were placed by the Cross, &c. Hitherto *Schelkrop* was mad with fury and rage; and what followes, will declare how miraculously divine revenge seized on him; for suddenly, dreadfully, and miraculously blood flowed from the cuts, 125.

slashes, and thrusts, that he had made in the Images, as if not Images made of wood, but living men had suffered that injury; and *Schelkope* now as one attain'd to the full measure of execrable impiety, stood still, not able to move a foot, till he was deprehended in his raging crime by passengers, that found him in the place where he had perpetrated that villany, for which they seised upon him, and brought him before the Magistrates, by whom he was most deservedly condemned to die, and accordingly was burnt in the sight of all the people, not far from the City, in the place which the people commonly call the *Jews Sand*, because they were used there to interr their dead. And the Images, famous by their hurts and the blood which issued from them, were translated by the hands of Priests, from that little Church, to the Temple of the Holy Cross; where to this day that dreadfull blood is to be seen, and so religiously honoured, and many mortals variously afflicted, making vows to visit that place, have obtained of the most great and good God such mercy, as to be cured of their infirmities, and delivered from their afflictions. *Theodoricus Gresmundus, legum doctor.*

109. AND although this impiety and petulancy of furious men is no way to be tolerated, but rather by Laws and punishments to be repressed, yet I believe, that, without doubt, these miracles were wrought by the fraud and imposture of the Devil, to confirm Idolatry in the hearts of men, by the worship and adoration of Images, by which they would confine God to dwell in trunks and stones; which Idolatry was most frequent, and to this day is in the Papacy. See concerning these signs and prodigies, *Paul's* latter Epistle to the *Thessalonians, cap.* 2. and seriously consider the Text.

110. IN the twenty fourth year of *Constantine*, at *Coprominum* in *Beritum*, the Image of Christ was contumeliously abus'd by the Jews, whereupon blood and water openly appeared to issue out of the side thereof, whereby many were cured of their infirmities: they putting it into vials sent of it all the World over, by reason whereof an Holy-day was instituted the fifth Ide of *November*, in remembrance of the Passion of the Image of Christ. *Sigebert* in the year of our Lord, 765, saith, The Fathers in the *Nicene* Council were of opinion, that this happened in the time of *Athanasius*, and that he particularly related and commended it to posterity. It was translated from *Syria* (as it is reported) rather by Divine then humane counsel. *Sabellicus, lib.* 9. *Ennead.* 8. *et Cuspinianus.*

111. A Certain Jew in the time of Pope *Pelagius*, stealing the Image of our Saviour out of the Church, and thrusting it through with a weapon, carried it privately home with him; and being about to burn it, when he perceived it bloodied, he was so amazed thereat, that he desists from his intent, and went and hid it; which the Christians seeking for it, found it by the track of blood which fell

from

from it as it was carried; for which fact they ſtoned the Jew to death. *Sigebertus in Chron.*

OTho and *Philip* contending in War for the Empire, many committed themſelves and their goods to the Temple of Saint *Govarus*, not far from *Trevers*, becauſe the place, as they conceived, was excellently well fenced both by nature and art. Whither *Vernerus Bolanus* coming to fight againſt it, the beſieged fearing leſt the enemy ſhould enter by a window, which they conceived the weakeſt part of the Church placed there, the Image of our Saviour upon a Croſs which was made of wood, whereby they thought they had ſufficiently ſecured it from the irruption of the enemy that way: a certain bow-man aiming at that place, ſhot his arrow into the Image of Chriſt, and preſently the blood flowed out of it, as if it had been a living body. *Vernerus* terrified therewith, takes the croſs, and threw it into the Sea to warr againſt the enemies of Chriſt, and the Image and Arrow was conſerved with the blood ſprinkled on them, notwithſtanding. *Fulgoſus, lib. 1. cap. 6.* 112.

GRegory the Great in his Epiſtle to *Theoctiſtus*, ſaith, That a certain *Longobard* of the Region of *Tranſpadua*, found a golden Key of *Peter*'s, which he ſent as a great Preſent to the King of the *Longobards*, who cauſed it to be engraven on his ſword; which as ſoon as he made uſe of, ſtruck with Satanical fury, he cut his own throat with it, and dyed the ſame hour; Whence had *Peter* ſo pretious a key? and to what purpoſe? 113.

A*Ldegiſius*, whom *Pandulphus* Prince of *Capua* commanded to go to *Caſſinum*, and from thence to *Planeta*, and bring with him the Chalice of the Emperour, and other more pretious ornaments of the Church as a pledge, whileſt he was about to endeavour to perform the command of his Maſter, at the Altar, before which he ſtood adorned, he fell upon his face, ſtruck with the Palſie and Falling-ſickneſſe, becoming thereby a miſerable ſpectacle to the beholders; from which ſickneſſe, though he after a ſort recovered, yet his eyes and mouth continued pittifully diſtorted; and moreover, the Prince did not onely perſiſt in his enterpriſe of ſacriledg, but deſigned greater againſt the brethren, but after his death, a certain boy told to huntſmen, that he ſaw him tyed with Iron bonds, and drown'd up to the throat in a miery ſtinking Lake, and that by two ugly black ſpirits, he ſaw him one while caſt into the deep, and another while pulled out, the cauſe of ſuch horrid puniſhment inquired by the boy of him; he anſwered, It was, becauſe he had taken a golden Chalice out of the Monaſtery of St. *Benedict*, and had neglected to reſtore it before his death, deſiring the boy to acquaint his Wife herewith, and wiſh her to reſtore what goods were taken from the Monaſtery, which notwithſtand- 114.

ing the woman being covetous, refused to perform. *Chronicon, lib.2. cap. 62.*

115. A Certain Hermite inhabiting in a Rock near an High-way of a *Neapolitan* Seigniory, looking out at a window to see what time of the night it was, after he had said over the Nocturnal Psalms, saw a long rank of Blackmoors going loaded with straw, and threatning fire, who asking them, Who they were, they answered, That they were Devils, and they meant to bestow the combustible matter, they carried upon men, and that now they went for *Pandulph* Prince of *Capua*, who was a dying; in which very hour, as it afterwards appeared, *Pandulph* expired his life; and presently after, *Vesuvius*, a Mountain, vomited out such flames, that store of scorching Sulphur rising thence, appeared like a torrent, with great force and violence, discharging it self into the Sea. *Chron. Cassinense, lib.2. cap.84.*

116. U*Rspergensis & Platina narrant*, That *John Baptist* appeared to a certain rapacious and sacrilegious fellow, (who came to the Monument of *Rothares*, King of the *Longobards*, in a Church built for the repose of his dead body, and took away all the ornaments wherewith it was buried,) and blamed him for his presumption to dare to touch his body; who although he had not walked in the strict way of truth, yet he had committed himself to his patronage and protection. By reason of this impiety, this sacrilegious person could never after go into the Temple; for as often as he assayed to enter thereinto, he was driven back by a ghost, which offered to cut his throat, if so be he proceeded; and so was forced to retreat.

117. IN that Warr that *Charls* the Eighth, King of *France*, waged against *Anne* Dutchess of *Britain*, whom afterwards he married, a certain Souldier of *Britain* going out of the City of *Rhemes*, to plunder, in the Temple of a certain Town, whereinto the Countrey people had brought the greatest part of their goods, he breaks open a Chest, thinking that it belonged to some secular person, and loading himself with as much as he could well carry of the goods therein, returning home with them, he looking amongst his plunder, saw amongst the rest certain small pieces of linnen cloath, like to handkerchiefs, and not conceiving that they were such as Priests use for a napkin to carry the host, he bestowed them on his Landlady; who perceiving them bloody, she first looked upon her hands; which when she found hurt, but could not perceive any blood issue from thence, she searched her bosome, and found all the skin of her breast, lining of her Wastcoat, and lower petticoat imbroydered with blood; the woman carrying these cloaths to the River to wash, could not possibly take the blood out of them, though by washing thereof, the water seemed bloody. Which is

not

not unlike what happened to Pope *Leo*, who to those that sought from him holy reliques, he cutting part of a napkin, which is called the Corporal, gave it them; but when he perceived a certain man to despise it, *Leo* in his presence pricked the corporal, whereby he made it plainly appear, that blood flowed from it. *Fulgosus, lib. 1. cap. 6.*

GRegorius *Turonensis, cap.* 81. *de gloria confessorum*, writes concerning *Marianus* the Hermite, a Holy-day in remembrance of whom was wont yearly to be kept, that the house of a certain man (who to perform domestick business, and his necessary occupations, neglecting the observance thereof, and being rebuked for it by a neighbour; answered, That it was better to perform his necessary work, then shew such devotion to such a Saint, whose salvation was doubted) was set on fire and destroyed with revengefull flames, in such manner that his neighbours houses joyning close to his, received no hurt at all thereby. 118.

ACertain *Aurelianensian*, about to labour in his vineyard in the holy Feast of *Avitus* the *Cartonensian* Abbot, admonished by others to forbear work, as soon as he betook himself to labour, his face was writhed towards his back; (to wit, by the Devil, the murtherer of mankind, turned the contrary way,) It was a terrible sight therefore to a multitude of Spectators: but the man going into the Temple of *Avitus*, and desiring forgivenesse of his sin, obtained that pardon, insomuch that his face was turned to its right place. *Gregor. Turonens. lib. de gloria Confess. cap. 99.* 119.

ACertain Citizen of *Paris* having pawn'd his cloaths to a Jew, being not able to redeem them, promised to the Jew, if he would restore his apparrell, to give him for the same, the host which he should receive the next Easter; which the Jew consenting to, he according to his promise bringing to him; the Jew takes the host which he received, and casts it into a vessel full of boyling oyl and water, and with blasphemous words falls to scorn and reproach it; whereupon, as 'tis reported, a most beautifull young man leapt out, and with wonderfull agility avoided the Jew, who sought to drown him with a staff that had an Iron hook at the end thereof; his sons standing by, and frighted with the strangenesse of the sight, run to their Mother, and tell her the cruelty of their father against the young man; immediately there is a great concourse of people, who take the host from the Jew which the Bishop carryed to the Church of *St. John* in *Gravia*, the Wife and Children of the Jew were by this miracle converted to the Christian faith, and he brought to prison, where with many words he bragg'd of the virtue of the Talmud, and calls for it to be brought to him to deride thereby the superstition of the times; which when he had received, and began to hope that he was secure from suffering for his impiety, he with his book were consumed by flames, which issued 120.

from

from a pile of wood made for that purpose, as violently and swiftly, as an arrow out of a bowe. *Thomas Patriarcha Barbariensis, lib. 3. Fortalicii fidei.*

121. IN the *Arvernensian* Church, a certain impious fellow swore untruly; whereupon his tongue was suddenly tyed; for that he could not speak, but lowed like a beast. And grieving heartily with sighs for the perjury he had perpetrated, he humbly casts himself down at the Sepulchre of the Bishop *Dretemonius*, imploring his help, (not God's, as 'tis commanded) and finds his tongue loosed, and himself able to speak as expeditely as formerly, publickly confessing his sin, for which wittingly and willingly committed, this punishment fell upon him. *Gregorius Turonensis de confessoribus, cap. 29.*

122. M*Escho*, Prince of the *Polonians*, by stratagem taking *Cracovia* from *Bolesaus* Duke of *Bohemia*, the Princes making a Truce, met together at *Cracovia*, where *Bolesaus* is taken at a Feast, and both his eyes put out, and his Nobles cruelly slain; the *Prisbuicensians* being privy to the treachery, and partakers of the wickednesse, the same also endeavour treacherously to kill the brother of *Bolesaus*; for *Cochares* drawing the young man into a Wood, upon pretence of hunting, commanded him to be bound to the stock of a Tree, and shot at with arrows. It is reported, that at that time St. *John Baptist* invocated by him, received the arrows upon an hairy cover or skin, and so defended him, and that he warned his Wife by Vision, to relieve her Husband in that great danger; whereupon *Overa*, a servant to the Prince, with great haste, and good speed, declared the Treason to the people, who speedily comming to the relief of the Duke, released him, and killed the Traytors. In that place the Monastery of the order of Saint *Benedict* was built, and a greater Altar placed where the Tree, to which *Janures* was bound, stood. *Æneas Sylvius, in histor. Bohem.*

123. C*Omnenus* the Emperour being sick, and seeming ready to faint, was restored by the Image of our Saviour; for an holy imbroydered vail placed upon the Chalice, which had the picture of our Saviour wrought upon it, was spread upon the bed wherein he lay, and his body wrapped in it; whereupon the vehemency of his sicknes was immediately remitted; and he arising, took meat, was perfectly well, and freed from his disease: but when this recovery of his in this manner seemed to the people as a thing not to be believed, that he might take away the incredulity of them, he went on horseback into the Market-place. *Cuspinianus.*

124. IN the time that *Ptolomey* sought for the cross with great anxiety, because he could no where find it, other Monuments of the Passion of our Lord, miraculously discovered themselves to mortals; At *Lutetia*, *Ludovicus*, the son of *Philip Augustus* for three years, (the

King

King being absent upon his holy expedition) was visited with such violent sicknesse, that every one expected the expiration of his life, which was onely known to be in him, by weak and almost insensible breathings. *Mauritius*, the Bishop of *Paris*, brought with great reverence to *Lutetia*, a part of the blessed crown of Thorns which was kept at the Church of *Dionysius*, and the sacred nayl, obtained by prayers; which as soon as 'twas but moved towards the sick Prince, his sicknesse was driven away, and his health perfectly restored. *Æmilius, lib. 6.*

A Certain man mortally wounded, by tasting a little bread consecrated by St. *Bernard*, was immediately healed, he could by benediction make bread continue many years uncorrupt, retaining its colour to the sight, and sweetnesse for the taste. In the *Tolosanum* Province, many sick, by tasting the bread which St. *Bernard* had blessed, recovered their health. A certain *Salernitanian* Citizen, with the water wherein St. *Bernard* the Abbot had washed his hands, was restored to health. *Autor vitæ.* 125.

THe *Malmendrensian* Monks, after they had in vain by prayers and tears sought the free restitution of their Monastery from *Cæsar*, who had subjected it to the Colonie of *Antistitus*, they sought for the bones of St. *Remachus*, and brought them to *Leodium*, and layd them upon the King's Table, sitting then at meat, which broken with the weight thereof, they by falling, broke the legs and feet of a certain Noble-man, who by the intercession of *Remachus*, imploring the help of Almighty God, was made whole, and that in such sort, that there remained not so much as the least scarr or mark where his hurts had been; And when as more Miracles were wrought by these reliques, the King did not onely restore what he had taken from the Monastery, but bestowed gifts upon the Monks, *Anno* 171. *Schaffnaburgensis.* 126.

IN the Confines of *Biturgum* and *Turonum*, *Claudiomagus* being Governour, there being a famous Church, in a secret place whereof, when in his pilgrimage Saint *Martin* coming thither, lodged upon straw, upon whose departure the Priests and Virgins in devotion, for that they had a most reverent esteem of his piety, divided amongst them the straw whereon he lay; part whereof, when they hanged about the neck of one possessed with a Devil, he was suddenly dispossest. *Bonfinius, l. 5. Dec. 1.* 7.

CHronicon *Martini manuscriptum*, reporteth, That a certain Noble woman ignorantly translating the bones or reliques of *Stephen* from *Jerusalem*, to *Constantinople*, thinking they had been the bones of her Mother, it happened, That the Devil's howling in the ayr discovered the Angels harmoniously singing, driving them away, and the daughter of the Emperour possessed with a Devil, cryed out, *If Stephen come, I shall be presently made well.* 128.

129. A Certain Noble man, a Prefect or provost under *Otho* the second Emperour, being possessed with a Devil, by a chain, which as it was believed, had bound St. *Peter* put about his neck, was presently dispossest in the year, 983. *Ut Chronicon Saxoniæ habet. Vincentius, lib.* 24. *cap.* 88. *Othonis primi temporibus accidisse narrat, Sigebertus verò secundi.*

130. THe people strewing herbs about the Tomb of *Nicetius* the *Lugdunensian* Bishop, *Augulphus* the Deacon coming from *Rome*, and bringing with him some of them which were given him by a Priest, gave of them in a draught of cold water to severall visited with Feavers, and they were suddenly restored to health; *Gregory* of *Turon* affirms as a most certain truth, that this was done in his time. It is reported, that the *Albanensian* Bishop, sick of a Feaver, taking bread and water out of a dish (out of which St. *Bernard* was wont to eat meat), as soon as he tasted thereof, recovered his health. *Autor vitæ Bernardi. Gregorius Turonensis de gloria confessorum, cap.* 85. *de Sylvestri Calvillonensis Episcopi lectulo funibus ligatur, ligato mira quædam narrat.* Many sick of Feavers being laid upon this bed of the Bishop, have been refreshed, made whole, and lusty; he saith he saw many troubled with infirmities, who but by touching some small particles which had been cut from the ropes of the bed, restored to their former health; he likewise saith, he saw his Mother with a particle of a rope which had been cut from the ropes of that bed, to cure a woman sick of a Feaver, by putting it about her neck.

131. *IVo, in Chronico, & Paulus Diaconus, libro* 6. *cap.* 2. *de gestis Longobardorum narrant,* That in the time of *Constantine*, about the year of our Lord, 682, during the three moneths of *July*, *August*, and *September*, a pestilence had so depopulated *Ticinum*, and so many of the Inhabitants which remained alive, fled out of the City, that grass and weeds sprung up in the streets thereof; whereupon it was revealed to certain men, that the Plague would not thence depart, till they had built up the Altar of the Martyr *Sebastian* in the Church of Saint *Peter*; And that it came accordingly to passe, for the reliques of *Sebastian* being translated from *Rome* to *Ticinum*, and the Altar built, the Pestilence ceased. And hence it is, that the superstition which possest the minds of the ruder sort of men, by conceiving *Sebastian* a guardian and defender of men from the Plague, first took its rise.

C*Onstantine* the Great having overcome *Maxentius*, there appeared as a symbol, the sign of the Cross in the firmament; when he likewise thought to fall upon *Maximinus*, a deadly enemy to the Christians, he was suddenly afflicted with a disease called the Elephantiasie, all his Physitians despairing of his recovery: at last the *Greeks* having a place in their Capitol, in which they af-

firm,

firm, If the Emperour waſh it, being filled with the blood of children, he ſhould recover his former health. Without all doubt, that kind of remedy was familiar with the Kings of *Ægypt*; (*Scribit Plinius, lib. 26. cap. 1.*) the Children therefore are called together, and the hangman ready, expecting an Edict to perpetrate that villany; but the Emperour, being a moſt humane gallant man, was ſo moved with tears of the tender Mothers, that he could by no means find in his heart to deprive them of their children, but delivered them to their Mothers, choofing rather to dye, then to relieve himſelf by the innocent blood of children: The next night he ſaw by Viſion *Peter* and *Paul* coming to him, who admoniſhed him to go to *Sylveſter* the chief Biſhop of *Rome*, and waſh himſelf in a pool there which they decyphered to him; he obeys this Viſion, and beſtowing himſelf in faſting ſeven dayes, he with his ſon *Criſpus* were waſhed with baptiſm by holy *Sylveſter*, having been anointed with oyl; at which time an extraordinary miraculous light illuſtrated the place, and a melodious ſound was heard; and *Conſtantine* himſelf being touched by a Divine hand, cometh out of the Laver ſafe and ſound from his infirmity. *Nicephorus, lib. 7. cap. 33. et Cedrenus.*

L*otharingus* being a priſoner at *Conſtantinople*, was ſo robuſtious and ſtrong, that the *Turks* were afraid leſt he ſhould break his chain and fetters, and therefore they made an Iron Collar or chain, and put it about his neck, with chains of Iron faſtned to it five fingers broad, and three fingers thick, reaching to his fetters; in which condition the priſoner remembring St. *Nicolas*, who had lived in his Countrey, invocates him to intercede to Almighty God for him; whereupon ſleeping that night after, the next morning when the Sexton opens early in the morning the door of the Temple of St. *Nicolas* at *Varanguilles*, he finds there this Captive ſleeping, who awakened, acknowledged himſelf miraculouſly brought thither in his ſleep, it being two thouſand miles diſtant from *Nanceum*, where the day before he had invocated this Saint's interceſſion. The miracle being divulged, the people run to ſee it; and after Maſs, having ſung ſome praiſes to Almighty God, four Smiths are ſent for to free him from his chains; which when it appeared that they could by no humane power be diſſolved of their own accord, as it were, but by the command of Almighty God, leapt in ſunder. *Vierus, lib. 2. cap. 29. de præſtigiis Dæmonum, ex libello de Galliæ Sanctuariis.* 133.

G*regorius Turonenſis, lib. 5. cap. 6.* writeth, That *Bituricus*, Archdeacon of *Lions*, by the cutting of Cataracts or skins which grew upon his eyes, loſt his ſight; and being helpleſs by Phyſitians, made his addreſs himſelf, by the devotion of faſting and prayers for two or three moneths to the Church of *Martin*, that he might receive his ſight; and ardently making his prayers upon the Feaſt-day of St. *Martin*, obtained his deſire. 134.

135. POpe *Leo* in the time of *Charls* the Great, when he had led the Procession through the City of *Rome* to the Church of *Sylvester*, by his chief Officer, for the celebrating the Paschal; and *Pambulis* a Priest, whose filthy life he had often corrected, was stript of his Pontificial Robes, and deprived of sight and speech, and coming to the Monastery of *Erasmus*, and carried to the Image of *Albinus*, in the Church of St. *Peter*, as it is reported, he there received again his eyes and tongue. *Sigebertus, Anno 799. et Bonfinius, lib. 9. Decad. 1.*

136. G*Regorius Turonensis, libro de gloria confessorum, cap. 96*, tells a miraculous story of one visited with the Palsie, who being drawn in a Coach to celebrate the Feast of *Alban*, the *Andigavensian* Bishop, in his sleep at night he saw a man coming to him, and saying: *Rise the third hour, and go into the Temple, for it will come to passe, that at that time* Martin *and* Alban *will be there; and if thou likewise be there at that instant, thou shalt recover thy health.* Which Miracle, according to the prediction had in his dream, was wrought in the sight of many spectators. *Turonensis affirmat.*

137. A Certain Priest sick of the Palsie brought to the Tomb of St. *Dunstan*, Archbishop of *Canterbury*, was presently restored to health. At the same Sepulchre a certain man possessed with a Devil, vomits him up with much blood. *Vincentius, lib. 24. cap. 95.* At *Grandavus* in the year, 1010, before the body of St. *Bavones*, which then by chance was brought thither, *Mansuindis*, a Maid of *Antwerp*, was cured of the Palsie. *Jacobus Meyer, in Chronico Flandrensi.*

138. C*Osroes* King of *Persia* hearing that *Sergius* the Martyr granted all things that were desired of him, sought of him ayd for the defence of his Kingdom, and fœcundity to his Wife, being barren, which obtaining of him, he sent to *Gregorie* a golden Cross, dish, cup, censer, and other gits in honour of *Sergius* the blessed Martyr. *Evagrius, l. 6. cap. 21.*

139. C*Onstantine* Bishop of *Cyprus*, tells in the fourth *Nicene* Act, of a certain man, who by driving a nayl into a wall, struck it into the forehead of St. *Peter*'s picture, and found that he was presently troubled with an Head-ache; whereupon, commanded to pull out the nayl, he obeying, was presently made whole.

140. F*Renchmen* being sent by *Pippin* to *Floriacum*, to carry the bones of *Benedict* to the *Cassianensian* Monastery, as they were going into the Temple, by the vertue of *Benedict* were struck blind; whereupon they returned back, conceiving that he rebuked them, because he would not have *France* deprived of such holy reliques. *Scribit Sigebertus Anno Dom. 753. Vincentius, lib. 13. cap. 155.*

A

A Certain man named *Garganus*, a Citizen of *Pontinum*, who fed a great herd of Cattle in the Mountain *Prium*, lying in *Apuleia*, which is now called *Garganus*, or the Mount of St. *Michael*, in the time when the *Goths* infested *Italy* by war, seeking a Bull which was strayed from the herd, at last finds him in a cave which was in a hard rock naturally without man's labour; and angry at his straying beast, he shoots at him, the arrow lighting upon the back of the Bull, rebounded back upon *Garganus*, which he construed to have some divine signification; wherefore he declared what happened, to *Lawrence* a Priest, who prolaiming a Fast for three dayes, in the night when he was asleep, he had a Vision or Dream, wherein *Michael* the Arch-Angel appeared to him, affirming to him, that it was his doing that the arrow retorted from the Bull, that he would have that place known to be the oratory wherein he would have a Church for his service; and when the *Neapolitans* had besieged the City of *Sipontinum*, (*Lawrence* declaring the Oracle of the Arch-Angel) the hour they had appointed to break in, the Vision was believed, and the cave of the Arch-Angel, which seemed as if it had been made by handy-work, began religiously to be worshipped; and the dedication of *Gelasius* the chief Bishop which he prepared, was disapproved by the Arch-Angel, for that a place divinely consecrated, wanted no dedication. Therefore the cave being consecrated with a most royall Temple, most men were wont to come thither once every year, there were tables wherein were written the form of religion, and prayers hanged upon the walls all about, shewing their titles. And where the Altar that belonged to the Statue of the Arch-Angel was, in a place inaccessible by men, there the Statue was placed, which beholding, the mind of man struck with a silent fear, by the contemplation of so great and holy meditations, powreth forth its prayers. Other Altars also made by neither cost nor artifice of man, which seem natural, increase devotion, *Pont. l.2. belli Neapol.* 141.

AN old Fisherman told to the Duke *Bartholomæus Grandonicus*, when the waters rose above their ordinary custome, and thereby threatned much hurt to the *Venetians*, that early in the morning whilest the storm raged, three men of a venerable aspect came to him, whom he carrying through the passage to the Haven, the storm ceasing, they all remained in the City, one of them in the Church of St. *George*; another in the Temple of St. *Nicolas*; the third, having declared the other two, to be *George* and *Nicolas*, manifests himself to be *Mark* the Evangelist, and commanded that he should relate it, because he should receive great benefit from the Prince of the City for his labour in ferrying them over; and that he might have credit from them he should acquaint with the same, he bestowed a Ring on him, to shew to them; whereupon the *Venetians* bestowing a yearly stipend on the Fisherman, decreed supplications and praises. *Fulgosius, lib.3. cap.6. et Egnatius eodem.* 142.

143. THe fourty fifth year after the death of *Stephen* King of *Hungary*, he being canonized, all the Princes of *Hungary*, with the King *Ladislaus*, met together; and after celebrating certain ceremonies in remembrance of the dead, at their coming to the Monument of the holy King, there issued from thence such fragrant smells, that the whole Church was, as it were, filled with a certain heavenly dew: finding his bones moistned, and anointed with a certain kind of Balsom, laid in a *Syndon*, they began to look for a gold Ring, which was his old Scepter, amongst the liquid balsom; which when they could by no means find in the Marble Tomb, they endeavoured to draw out the moisture, which falling upon, and filling Viols and great Vessels therewith, they were nothing nearer their desire of emptying the Sepulchre thereof; for as fast as they drew it out, it was still by a Divine power supplyed; which perceived, they by degrees powred what they had drawn out upon the bones again; and it appeared, that after their infusion thereof, there was neither more nor less in the Tomb; upon finding of which treasure there, an Altar was renewed to the blessed Virgin; and after a short time, the Wife of the illustrious Prince called *Matildus*, who for three years space had laboured of an intestine disease, invited by the fame hereof, vows a pilgrimage to this Chappel in *Hungary*, whither as soon as she had made her address, she was immediately freed from her torments. *Bonfinius, lib.* 1. *Decad.* 2.

144. AFter the Pope received testimony of the many Miracles which were done before the Sepulchre of *Udislaus* King of *Hungary*, which shewed the power of Almighty God for his sake to be manifested, in that place he canonized him a Saint. In the same hour that a child, who being an unformed lump of flesh, without hands or feet, and whose bones and sinews were not obvious to the sight of men, was brought to his Sepulchre; as soon as the Parents began their prayers, he received hands, feet, and shape, to their great comfort and rejoycing. *Bonfinius, lib.* 4. *Decad.* 3.

145. THe *Sergiopolitans* or *Antiochians* treating with *Cosroes* King of *Persia*, to spare their City, offer him sacred treasures for the redemption thereof, offered him a golden Cross, which *Justinian* the Emperour, and *Theodora*, had sent thither; which *Cosroes* receiving, required more, and amongst others, seeking to take the silver Urn, in which the reliques of *Sergius* the Martyr were laid, presently an Army all about the streets appeared, which chased away the *Persians* off the City; so the City was miraculously delivered with the help of Souldiers. *Evagrius, lib.* 4. *cap.* 28.

In

IN the tenth year of *Leo* Emperour of *Isaurus*, the *Sarazens* besieged the Town of *Nicea* in *Bithynia*: the City long opposed by storm, and some part of her Walls battered with Engines to the ground, by the appearance of Saints which are there worshipped, the *Saracens* affrighted with the sight of the Father, left what so hotly they had attempted, and basely fled. *Cedrenus.* 146.

THe *Thessalonians* besieged by *Michael* King of the *Bulgarians*, upon a certain day went to the Sepulchre, praying all night, and using an oyntment which boyled up out of the Sepulchre, uniting their strength together, they all fiercely throwing open the Gates, sally out upon the *Bulgarians*; whereat the enemy was so amazed, that fear took upon a suddain so deep impression in them, that they all betook themselves to their heels, not so much as one of them standing, or daring to defend themselves; the Leader of the *Roman* Army was a Martyr, who cleared the way before him; which the *Bulgarians* who were taken prisoners confirmed by oath, telling, that they saw a gallant young Knight on horseback, who led the *Roman* Squadrons, from whom flashes of fire came, which lighting upon their enemies, burnt and consumed them. *Cedrenus.* 147.

THe *Cartonensian* Citizens hanged up the linnen garment of the Virgin *Mary*, which *Charls* the bald had brought from *Constantinople*, upon the wall, instead of a flag or ensign, which struck blind *Rollo* the *Dane* with his Army, and compelled them to depart, without doing injury to the City. *Ranulphus, lib. 6. cap. 2. Ganguinus, lib. 5.* 148.

WHen *Godfrey* of *Boleign* with others had undertaken the *Syriac* Expedition, setting upon the City *Jerusalem* by storm, *Aimarus* the *Anicienſian* Bishop was seen by many to go before the Souldiers, and scaling the walls first, gave the sign to others to follow him, although it was known for certain, that he departed many moneths before from *Antioch*, as *William* the Bishop of *Tyre* writeth. *Fulgosus, lib. 1. cap. 6.* 149.

HEnry the second, Emperour, subjugating *Bolesaus*, who possessing *Bohemia*, and all the *Sclavonian* Countrey, and likewise debilitating *Poland*, taking the sword of Saint *Adrianus* the Martyr, which had been long kept in a place called *Waldberg*, divine power working with it, he was most formidable to his enemies, most prosperously prevailing over them, the Martyrs, St. *George*, St. *Lawrence*, and St. *Adrianus* being seen to go before his Armies, and to break the ranks of their enemies. *Cuspinianus.* 150.

The

151. THe *Romans* carrying before them the holy Lance, with which the side of our blessed Saviour was pierced, instead of an Ensign fighting against *Corbana* Prince of the *Persians*, at the Metropolis or chief City of *Syria*, called *Antioch*, slew above an hundred thousand of their enemies; they missing when they mustered, of four hundred thousand Souldiers which they had before the fight, two hundred thousand; *Baldricus* Bishop of the *Dolensians*, a contemporary, writeth from the mouths of them that were present, That the enemies when they joyned battle, saw three in the shape of most royal Noble-men, sitting upon white horses, and a great Troop of the like countenance, and in like manner apparrelled, who led the forefront against the enemies: these were not seen of all, but some of the *Romans*, and by them they were believed to be the Martyrs, *George*, *Demetrius*, and *Mercury*; after whose appearance, the *Barbarians* were so amazed, that void of counsel or courage, and possessed with fear, they most basely ran away. *Æmilius, lib.* 4.

152. *Actius* being General, when *John* King of *Bohemia*, father to *Charls* the fourth, *Roman* Emperour, about the year of our Lord, 1330, invaded *Italy*, falling sick of the Gowt, underwent great perill in his affairs, circumvented by the unfaithfull dealing of his couzen german, General *Leodrisius*, who leading the *Rhætian* and *Helvetian* cohorts, and with a strong hand gathering together all banished men, came to *Abdua*. *Actius*, though troubled with the Gowt, raised Souldiers in every place, and left his Garrisons well fortified to the care of Governours, till such time as his expected recruits should come to him. And committing the Van-guard of his Army to his Lieutenant *Nervianus*, the *Leodrisianians* had prevailed against them, had not St. *Ambrose*, the *Mediolanensian* guardian Saint, been seen by many of the City in form of an Horseman, succouting them apparently in their distress; for there came at that time to their relief, *Hector Panicus*, with a wing of *Cataphractans*, *Albrogians* sent by *Ludovicus Subaudius*, father-in-law to *Actius*, which overcame the *Rhætians*, unseasonably exulting and resting themselves disorderly, putting them to the sword, and took *Leodrisius* himself prisoner; there being slain at that time above four hundred thousand men. And in the field where this Victory was obtained, a Temple was built to St. *Ambrose* in memory thereof, where yearly upon the twenty fourth of *February*, the *Mediolanensian* people coming together in great pomp, with the Prætor and Counsellors, celebrated his Feast with sacred solemnities; *Jovius in Actio*. But *Fulgosus, lib.* 1. *cap.* 6. writeth, That the Auxiliaries which came to relieve *Actius*, as soon as they began battel, clearly saw *Ambrose* with a whip to fall upon the *Barbarians* which *Martinus Scaliger* led, being hired thereunto by *Leodrisius*; and in memory of this Victory, *Ambrose* was pictured with a whip in his hand, ever after this.

IN the battle wherein *Ramirus* King of *Spain* fought against the *Saracens* before *Calugurium*, *James* the Apostle was seen by all who were there, leading the Christian Army, and putting the *Saracens* to flight. 153.

Nicephorus, lib.8. cap.23. reporteth, That *Chrysanthus* and *Musonius* being Bishops, who sate in the *Nicene* Council, and dying before they had subscribed those Articles of Faith which were there agreed upon; the Fathers of the Council therefore went to their Monuments, and holding a writing in their hands, which contained in it the Articles, they spoke to them as if they had been living men hearing them; Holy Fathers, you have fought a good fight with us, you have finished your course and kept the faith, if therefore what we have done ought to be allowed and confirmed, it is meet and needfull, that you (who are illustrated by the splendour of the Trinity, whose beatificall Vision frees you from all obscurity and hindrance, which lets us from the clear and perfect discerning of things,) with us subscribe this little book; who when they had spoke these words, laid it down before the Tomb sealed, and going to their rest that night, and returning in the morning, they found the book sealed with the seals inviolated, and their subscriptions inserted with the rest, which they perceived to be newly written, in these words; We *Chrysanthus* and *Musonius*, with all the Fathers in the first holy Oecumenical and *Nicene* Council do agree, and although translated from our bodies, yet with our own proper hands we have subscribed the Articles in this book. 154.

P*Lergilis*, a Priest, prayed, That he might see what species laid hid under the form of bread and wine, and whilest he continued his supplications for the same, an Angel from Heaven appearing to him, speaketh, saying, Arise quickly, if thou desire to see Christ, he is present, cloathed with that body which the holy Mother of God bore, he therefore casting his eyes upon the Altar, seeth the child, the onely begotten Son of the Father, whom with trembling arms he takes and kisses, and presently restores again to the top of the Altar, and falling prostrate upon his knees again, he implored Almighty God again, that he would turn him again into his pristine species, and as soon as he had finished his prayer, he found the body of Christ returned to his wonted form, as by prayer he had desired. *Rabbanus de Sacramento Eucharistiæ, cap.* 30. *Paschasius in libro, de corpore et sanguine Domini, cap.* 41. 155.

A Certain Souldier in the City of *Rome* extinct by the Plague, when he revived, said, That he saw a narrow bridge, under which ran a River ugly and caliginous, which sent forth an incredible stinking savour; but on the other side of the bridge upon the bank-side of the River, he saw pleasant places, which with the variety of flowers which grew therein, sent forth such fragrant odours 156.

as much delighted the ſmelling faculty, and habitations all about which were of a certain divine form and ſplendour; but amongſt the reſt, one was greater, and excelled in glory, for that it was wholly built with golden bricks; but for whom it was built, he could not underſtand: but he conſidered, that he obſerved, that the juſt moſt ſecurely paſſed that bridge; and that the unjuſt and reprobate fell into the River: then he ſaw, as he ſaid, a ſtranger, a Prieſt, who inoffenſively paſſed through thoſe ſtreights, having quietly and contentedly ſuffered the going thorow the turnings therein, for that he had lived piouſly in this world; but amongſt thoſe which he ſaw fall, whom the whirlpool of the froathy ſnatching ſtream toſſed about, he ſaw *Peter* chief Biſhop of the Eccleſiaſticall Family, who four years ſince coming that way, infolded with Iron chains, and in vain ſtriving to ſwim through the horrible hollow paſſage, he therefore had a warrant, as a puniſhment to him, to puniſh thoſe that hereafter ſhould be guilty, rather ſevere-ly then indulgently. *Marulus, lib. 6. cap.* 14.

157. IN the Caſtle of the ſeven holy brethren, *Albericus*, a certain Noble child when he attained the tenth year of his age, afflicted with ſickneſſe, was brought even to deaths-door; at which time he lay immoveable without ſenſe, as if he had been quite dead, ſeven dayes and nights. In which interval brought by the bleſſed Apoſtle *Peter*, and two Angels, he cometh to the infernal gulph, at length he was brought to ſee the pleaſant things of Paradiſe, and lifted up into the aerie Heaven; he was ſufficiently inſtructed by *Peter*, of things contained in the Old Teſtament, of the puniſhments due to ſinners, and the glory of Saints: he ſaw certain ſecret things which he was forbid to ſpeak; and ſo for ſeventy dayes he being led about the Provinces by him, he was reſtored to life. *Chronicon Caſſionenſe, lib.* 4. *cap.* 68.

158. V*Incentius* hath a long Narration extant in his book 27. chap. 99. of *Tundalus*, whoſe ſoul was led by an Angel as well to the infernal place of puniſhments, as purgatory, where he ſaw many whom he knew, at his firſt entrance amongſt the bleſſed: he met with a multitude of men and women enduring the miſery of rains and winds, pining away with hunger and thirſt, but injoying light, moleſted with no ſtink; who as the Angel told me, had not lived very honeſtly, nor had been charitable to the poor, were after ſome years to enjoy reſt. We came then to the port, which once opened and gone through, there appears a flouriſhing field full of eternal light, in which many ſouls of both ſexes exulted, deſtinated to thoſe happineſſes for the torments they had ſuffered in this life, from which they were now delivered, though not yet deſerving to be joyned to the ſociety and fellowſhip of the Saints. There is a Fountain of life, of which whoſoever drinketh, ſhall live for ever; going a little further, we ſaw *Concober* and *Donatus*, who were tyrannical Kings in their life-time. But *Donatus* many

years bound in chains, gave all that he had to the poor. Making a further progreſs, we came to King *Cormartus*, under whom *Tundalus* in his life-time ſerved, who ſpending his time in a ſilver Palace, was attended like a King by the ſouls of the poor and pilgrims, upon whom he, being a King, had beſtowed his goods; which beholding, the houſe is obſcured, and all the Inhabitants conſternated. The King going out weeping, ſeeing his Miniſters with hands lifted up towards Heaven, devoutly praying, and ſaying, As thou wilt and knoweſt beſt, have mercy upon thy ſervant. And beholding, he ſaw the King in fire up to the navel, and from the navel upward cloathed with hair-cloath; ſaith the Angel, This puniſhment he ſuffereth three hours every day, and for twenty one hours he is at reſt; for that he ſtained the Sacrament of holy Matrimony, and therefore he is purged with fire up to his navel, and weareth an hair-cloth, becauſe he commanded his fellow to be ſlain at St. *Patricks*, and prevaricated his oath; excepting theſe two, all his ſins were forgiven him.

THe Soul of another certain man being led by the Angel *Raphael* to the Heavens above, and infernal places, ſaw a man ſitting in a chair of fire, into whoſe face moſt handſome curtezans threw fires which they retracted with their poſteriors; and thoſe torments he continually endured, becauſe in his life-time he was given over to luſt and luxury. He ſaw a man whoſe skin the Devils excoriated or pulled off, and throwing ſalt upon him, caſt him upon a grid-iron, who had been cruel to thoſe who were ſubject to him: Another riding upon a fierce horſe, offered a ſhee goat which he carried before him, having a Monaſticall veſture behind, who had lived by rapine, and had taken a Goat from a poor woman: at length the Monk would have put on feigned repentance. He ſaw religious men of divers orders, ſome of which had ſpent their time in mirth and laughter; others who wallowed in gluttony and luſt, whom the Devil tormented with puniſhment anſwerable to the wickedneſſe they had perpetrated. Laſtly, he ſaw *Judas* the Traytor, who, envied of all the Devils and damned ſpirits, was held in the bottom of the gulph, where he was expoſed to the ſcorns and railings of them all. This man reſtored to life, beginning to tell theſe things to his brethren, contrary to what was given him in charge, immediately was ſtruck upon his face with a ſtaff by Saint *Benedict*. And (ſaith he) becauſe thou haſt offended by ſpeaking, thou ſhalt be deprived of thy ſpeech for nine dayes. And having injoyned this penance, he departed. The nine dayes being expired, he at laſt, as he was commanded, tells the whole ſtory to his Abbot; And the Abbot having received no order to conceal it, publiſheth it to the people. *Vincentius, libro 29. cap.* 8, 9, 10. 159.

160. G*Enovepha*, a Virgin of *Paris*, laboured so much of an extasie, that she was for three dayes breathless; only her cheeks were observed to have some rednesse in them: who coming to her self, affirmed, That she had been led to Hell, went to the fields of the blessed, and that she had manifestly seen the punishments of the wicked. *Bonsinius, lib.* 5. *Decad.* 1.

161. E*Rasmus*, Bishop and Martyr, after intolerable tortures suffered by him for the testimony of Jesus Christ and his Gospel, the Apostles and Prophets were seen to bring him a Crown; delighted with which Vision, he prayed Almighty God to put an end to his life; which he obtained, most gently breathing out his soul. *Martinus, lib.* 6. *cap.* 16.

162. U*Rsinus*, a Priest *Nursia*, as he was about to yield up his soul joyfully cryed out, giving thanks to them whom he only saw coming to him; they that stood by, inquiring who they were, at whose coming he so greatly rejoyced, saith he, Do not you see the Apostles *Peter* and *Paul* here present, calling me away? Presently whilest turning towards them whom he alone saw, and repeating, *I come, I come, behold I come*, he departed, leaving his body void of a soul. *Gregorius, lib.* 4. *Dialogorum, cap.* 11.

163. A Certain man who led a religious life, knowing *Ezekiel* and *Daniel* the Prophets who appeared to him, saluted them; and whilest he shewed them reverence, whom none else discerned, though many were present, performing his duty, he departed. *Idem.*

164. M*Erulus*, a *Gregorian* Monk at *Rome*, a man adorned with notable sanctity of life, in his sleep dreamed, That he saw a crown made of most white flowers which fell from Heaven, and was to be put upon his head; afterwards visited with sicknes, with great alacrity finished his course. Then by the command of *Peter* the Abbot, the fourteenth year after his death, his Sepulchre being opened, a most incredible sweet smell ascended out of it; for which cause it was thought, that the Vision he had was true. *Idem. lib.* 4. *cap.* 47.

165. G*Regorie* tells us of a Maid of Christ named *Galla*, living at *Rome*; To whom the Apostle *Peter* appeared, inviting her to go along with him, for that her sins were forgiven. This Vision, when she her self had related to others, to the end to go along with him, to whom the keys of the Kingdom of Heaven were given; she put off her body with as much readinesse and willingnes, as a man undresseth himself to take his rest. *Idem. lib.* 4. *cap.* 11.

De

DE *Muſa puella, idem Gregorius, cap.* 17. *tradit*, That in a Vi- 166.
ſion by night there appeared to her the Mother of God, with a company of Virgins, injoyning her to abſtain from laughter, jeſts, and all vanity; for that it would come to paſſe, that after thirty dayes, ſhe ſhould exult and rejoyce in the company of her, and her Virgins. Whereupon being viſited with ſickneſs, and at laſt the time approaching of which ſhe was foretold, comforted with the ſame Viſion again, as if ſhe had anſwered to one, calling upon her, ſhe ſaid, *I come, Lady, I come*. And with thoſe words ſhe breathed out her ſoul.

IT is remembred, That *Probus Reatinus* the Biſhop, who by his 167.
languiſhing condition, knew that he was ſhortly to depart this life; all that were wont to be with him, by chance being gone from him, except one boy, ſaw *Juvenal* and *Eleutherius* the Martyrs, entring the Room; at whoſe approach being terrified, and ſtupified with the ſuddain luſtre and ſhining, underſtanding where they were broke ſuddenly out of the bed, with the noiſe whereof the family raiſed, run to the place where the Biſhop lay, but found nothing but his dead body, his ſoul being departed. *Marul. lib. 6. cap.* 16.

THe body of St. *Jerome* when he had given up his ſoul, was ſur- 168.
rounded with a ſuddain glorious light, Angels appeared, and the voyce of Chriſt was heard, which invited him to his Heavenly Kingdom. The ſame hour *Cyril*, Biſhop of *Jeruſalem*, ſaw his ſoul carried by Angels going towards Heaven; the ſame day his holy ſoul ſhining with wonderfull brightneſs, appeared to *Auguſtine*, Biſhop of *Hippo*. At *Turon* two Monks ſaw a ſhining Globe paſſing through the Skies, and thereupon immediately heard a Quire of Angels moſt raviſhingly ſinging, which whileſt they admired, they underſtood that the ſoul of *Jerome* the Prieſt who dyed then at *Bethlehem*, was carried by Angels to reſt in Paradiſe, &c. *Idem.*

THe day that St. *Auguſtine* was buried, a certain Monk who 169.
abode far off, being wrapt in ſpirit, ſaw him ſingularly arrayed with a Miter, and Biſhops weeds, ſitting amongſt the clouds all in glorious white, ſuch radiant beams proceeding from his eyes, as illuminated the whole Church, incredible ſweetneſſe of odour delighting his ſmelling faculty. Afterwards he was ſeen by *Bernard*, whileſt Sermons were read in the night-time by his brethren in the Church, caſting out of his mouth moſt pure waters, which immeaſurably flowed upon the Pavement of the Church. *Idem.*

170. AS the life, so the death of *Francis Assiatus* (from whom the Order of Minors begun) was noble and magnificent, who expiring, a certain brother saw his soul in form of a star, to issue out of his body, and fly towards Heaven: The same hour an Husbandman grievously sick with over-labouring, his soul being ready to depart, languishing and speechlesse, on a suddain broke forth into speech, saying, Expect me, father, expect me; and, being asked, he said, he saw St. *Francis* with great light making towards Heaven. Which said, his soul went out of his body, making good his words by his action continually, following him whom he had said he saw. *Marulus, lib. 6. cap. 16.*

171. A Certain Monk of *Adoneu* at *Rhotamagium*, in the night going to see one with whom he was enamour'd, fell off the bridge into the water, and was drown'd. The Devils contend with an Angel for his soul; it is agreed betwixt them, to refer it to *Richard* Duke of *Normandy*, to end the difference. His order was, that his soul restored to his body, should first be placed upon the bridg, and if he took the way which leadeth to his beloved Mistris, he should be in the power of the Devil; but if he should take towards his Church, his soul should be in the power of the Angel: which done, the Monk returned to his Monastery, and so it is believed he was freed from the jawes of the Devil. *Ranulphus, lib. 6. cap. 7. in Polychronico.*

172. WHen before the body of a certain dead Monk, Mass was celebrated, at the singing of *Agnus Dei*, he leaped off the Beer, blaspheming God, refusing to kiss a woodden cross which was offered him to kiss, falling upon the Virgin *Mary* with railing words, deriding those that sung Psalms, for that he was ordained to the horrid torments of Hell. The Monks beating their breasts with their fists, pour forth prayers devoutly for him; the poor man receiving a better mind, began to laud and praise the omnipotency of Christ, to renounce Satan, to adore the cross, and to confess, That after he took the life of a Monk upon him, and vowed chastity, he perpetrated fornication; and praising God, the next day he comfortably departed. *Vincentius, lib. 25. cap. 62.*

173. A Certain Monk of *France* saw the soul of a most lewd and wicked man, who notwithstanding he put on Monasticall weeds in the agony of death was bound by the Devil in fiery chains, and that he saw him dragged towards Hell: but at last by the intervention of St. *Benedict*, was freed; for that whilest he was adorn'd with, his habit he had done no hurt. Also *Maiu*, a *Cassinensian* Monk, who being precipitately cast down from an high Window in the night by the Devil, broke his neck, he complained to a great favourer of his in the Monastery, (for that was with many prayers sought by

by that convent) that in his sleep this evil was imposed on him by the Devil, but that he was freed by the help of St. *Benedict*; from hence alms-giving, and the number of Psalms said for the dead in that Monastery increased. *Cassianus, lib.* 4. *cap.* 4.

WHen St. *German* came to *Turnodurum*, he cometh to the Sepulchre of a certain disciple which had followed him out of *Brittain*, and asked him, whether he would warr with him any further? who answered, That he had sufficiently warred, and that he enjoyed heaped rewards for his fight; and further prayed, that he would depart. Saith *Germanus*, Rest in peace and happinesse; so he laying down his head, slept in the Lord. When he made his journey to *Augustodunum*, at the Tomb of *Cassianus* the Bishop born in *Scythia*, having much company, in the hearing of them all, he called to him in the Tomb, and enquired what and how he did? saith he, I enjoy sweet rest, and expect the coming of my Redeemer. To whom *Germanus* answered, Rest happily therefore, and intercede more diligently for our health. *Bonfinius, lib.* 4. *Decad.* 1. 174.

PAschasius, a Deacon of the Apostolicall Court, excelling by his piety towards God and man, (as it is reported by *Gregory*,) but that he pertinatiously stood for *Lawrence*, (whom he thought more worthy) against *Symmachus*, who was judged by the voyces of all men worthy of the place of chief Bishop, when after death he was to pay punishment for his fault, he was found by *Germanus* Bishop of *Capua*, performing the drudgery of a servant in the *Angulanian* Baths; which *Germanus* when he understood the cause, went away, and for some dayes made supplication for him, returning, knew that he was freed from that burthen, and that his prayers were heard, whom now he perceived was not to be found there. *Marul. lib.* 5. *cap.* 11. 175.

ACertain Priest having come often to wash himself at the baths called *Centurellæ*, offered bread as a reward to one that had often freely waited upon him, and found, that he did not want it; for he had been Lord of that place, and after death he was there punished again, to expiate a certain offence, by suffering punishment: yet he offered much to him, if by offering consecrated bread he would pray for him; wherefore the Priest offered the holy Host and praying for him, returned to the Baths; but not finding the man, he understood that he was freed from his pain. *Idem.* 176.

Benedict

177. B*Enedict* the Tenth, chief Bishop, after his death appearing to *John* the *Portuensian* Bishop, confesseth, That he was kept, by *Odilones* his prayer, from eternal death; And that he now appeared to him, that he would go to him, and desire him, that he would pray for him now being in Purgatory, as he was accustomed when he was living. This Message being delivered, the Abbot and he prayed for him, and injoyned all the Monks who were with him, to do in like manner. Not long after, *Benedict* gloriously shining, appeared to *Edelbertus* the Monk, and told him, that he was translated from Purgatory to Beatitude. *Odilones* and the Monks praying for him, he appeared again to *Odilones*, giving him thanks, for that he had received so great mercy, chiefly by his prayers. *Idem. Ibidem.*

178. R*Obertus Gaguinas* telleth, That *John* the Anchorite reported to *Ansoaldus*, Bishop of *Pictavum*, That he was raised by a certain reverend old man from his sleep, and commanded to pray for the soul of *Dogabert* King of *France*, the hour of his death: which when he had done, he saw a company of Devils in the middest of the Sea; who carried the soul of the King in a boat hawling him to torments, he calling upon *Martin*, *Maurice*, and *Dionysius*, the Martyrs, to help him against them, and that those three men came to him cloathed in white garments, professing they were the men he called on, who helped *Dogabert*, and freed the soul of the suppliant King from torments without delay, and carried him with them to heaven. *Sigebertus in Chronico, about the year of our Lord,* 645. telleth to a certain man, That the soul of *Dagobert* coming to Judgment, was accused by many Saints for his spoyling of Churches, and that evill Angels endeavouring to take him away, *Dionysius* the *Parisiensian* intervened and freed him, onely prescribing that, in satisfaction of the wrong he had done, he should to the honour of God, and the blessed Apostles *Peter* and *Paul*, whom he had offended, build a Church.

179. M*Aurice* the *Rothamagensian* Bishop, brought into the Temple after his death, having received his soul again, said to them that stood about him, Mark well the last words of your Pastour, I am naturally dead, but am revived, that I may declare to you what I have seen, for I am to retain my soul no longer then I speak to you, my conductors, whose apparrell and countenance was most fair and lovely to behold, and their speech most pleasant, promised me going towards the Sun-rising, the delectable and wished for enjoyment of Paradise; and having finished the adoration of Saints at *Jerusalem*, we went towards *Jordan*, by the Inhabitants whereof our company increasing, I was filled with exceeding joy; and when I made haste to passe the River, my companions reported, that our Lord had taught, that veniall sins which I had not formerly washed away by confession, would be purged by the aspect and fear of the

the Devil, which thereupon I should conceive; forthwith there appeared an army of most ugly spirits, flourishing and tossing most sharp Spears, and vomitting out of their mouthes flames of fire, so that the ayr seemed all over filled with Iron and flames; at which sight I was miserably filled with horrour. That therefore you may consult and provide for your safeties, I have assumed this habite to speak to you: and presently again he expired. *Vincentius, lib.* 25. *cap.* 4.

M*Acarius* of *Alexandria* upon a time walking in *Scythiotican* solitude, looking upon the skull of a dead man lying upon the ground, began to obtest it by the name of Jesus, and to interrogate it of what Countrey he was when he lived, and in what place his soul, sometimes his Inhabitant, now abode? His dry mouth denudated of flesh and nerves burst forth into speech, answering, he had been a Gentile, and an Inhabitant of the next Village; and that now his soul was thrust crowded as remotely deep into the Gulph of infernal perdition, as Heaven is distant from the Earth; but the incredulous Jews were thrown lower then he, and Hereticks, who endeavoured to pervert with falshood the revealed truth of Divinity, lower then they. *Idem.* 180.

C*Yrillus Hierosolymitanus* reporteth, Whilest in great heavinesse he was at prayer, desiring that he might know the condition of the soul of *Ruffus* his dead Nephew; he first smell't a most heavy stink, intolerable, if he had not stopt his nose; and presently after he saw *Ruffus* bound in burning chains, vomiting flames out of his mouth mixt with smoak, his body all over by reason of the heat, he seemed to suffer within, sparkling fire; and being much affrighted with this sad spectacle, he earnestly desired to know for what cause a man, who for his integrity of life was beloved of all men, should be judged worthy of such punishments? No fault was objected against him, (for ought he could find) for which he was so tormented; but his playing at dice, which he sundry times using, thought it a light sin, or none at all; and therefore neglected to confess it to a Priest. *Idem.* 181.

A Certain man in the confines of the Province *Valeria*, before the Priest *Severus* came to him to absolve him of his sinnes, finished his course presently; the same day the Lord looking upon the prayers and tears of *Severus*, the young man revived; and being asked what became of his soul, whilest his body was deprived of it? he answered, That it was snatched by certain men blacker then Moors, who breathed fire out of their mouthes and nostrils, who carried him through open and rough places; but as he was thus led, being met by young men arrayed in white garments shining with a glorious light, the Devils were forced to dismiss him, and restore him to his body; for that they said, God had granted 182.

this

this to *Severus*, who had by prayer devoutly desired it: Therefore having confessed his sins to the same Priest, and done penance, he dyed the seventh day again, but more happily then before. *Marulus, ex Gregorio.*

183. IN the time that *Rome* was repaired, after the *Goths* had wasted it, one, rather wicked then ignoble, being dead, revived. As his friends were bewailing his death, and said, Send one to the Church of *Lawrence* the Martyr, to enquire what *Tiburtius* the Priest doth; for I saw him put upon a pile of wood fiercely burning: I also saw another pile, which, with the point of the flame thereof, seemed to reach Heaven, I heard a voyce breaking out of the flame, which shewed for whom this punishment is prepared; which having declared, he was stricken, not with a Planet, but death it self, and again returneth from whence he came; and it appeared, *Tiburtius* at that instant exhaled his wretched soul, whom every man almost fore-judged, every one detesting his life; for though he was a Priest, he had nothing belonging to his place besides the figure and name. *Idem.*

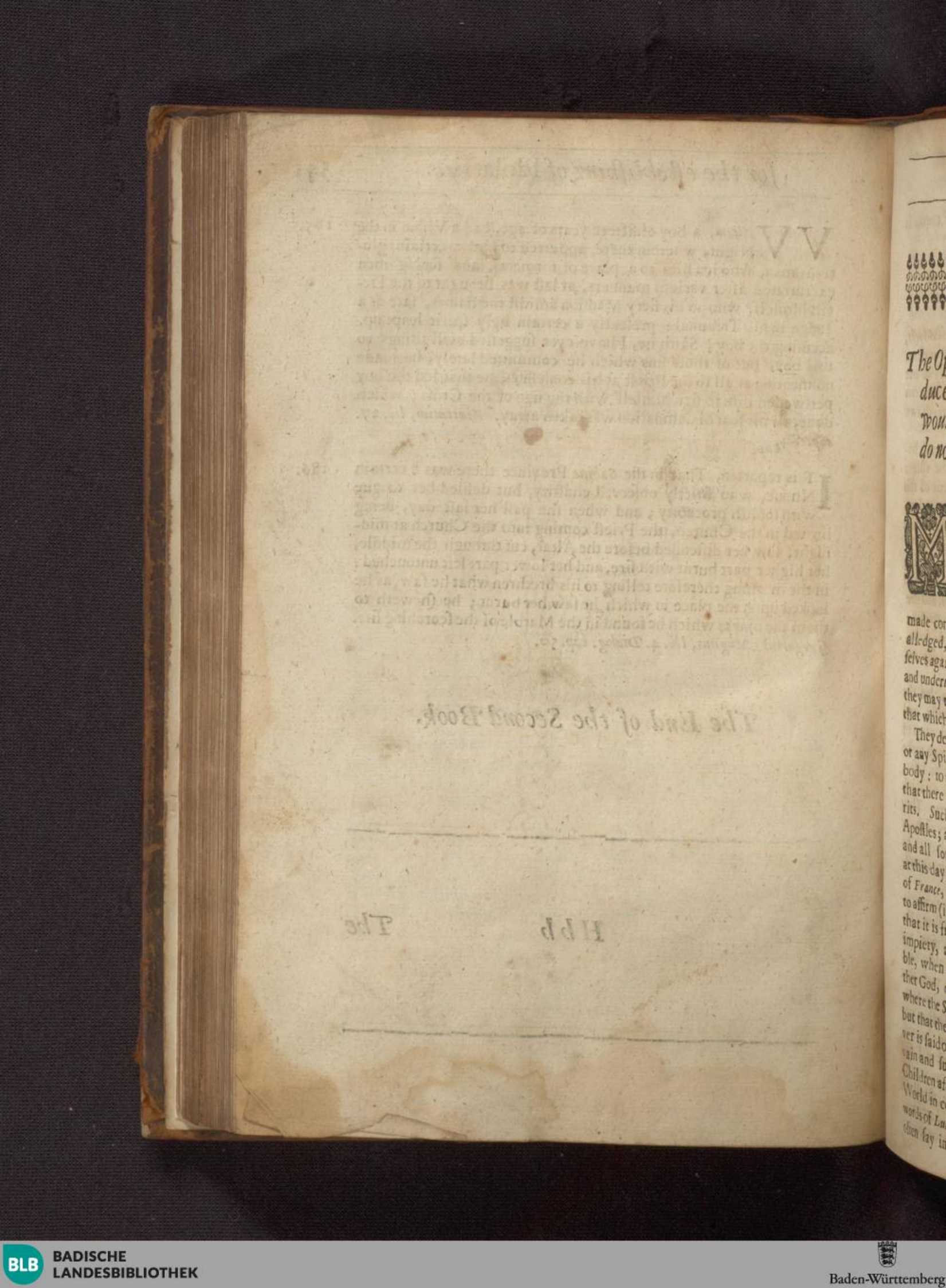
184. S*Tephen*, a *Roman*, illustrious in his age, going to *Constantinople*, fell sick and dyed; and, because they who accompanied him; had a desire by reason of the respect they owed him, to carry his body to his native Countrey, they enquired for one to imbalm him, by taking out his bowels, and applying Spices and ordinary means to keep the body from putrifying in the Journey: They could find no imbalmer by all their inquisition they made after one, but the next day the dead body was restored to life, and lived long after, though not so reformedly as he ought. Wherefore many rebuked him, because what horrid sights he had seen, did not terrifie him from evill-doing. He was wont to tell that he was then carried to Hell, and saw those formidable things which formerly he had heard, and would not believe; and that while he stood as one guilty before the Tribunal of the Judge, it was commanded that he should be dismissed, and their mistake who had convented him, was reprehended; for that it was commanded, that not he, but *Stephen* the Smith should be led thither: The same hour the Smith departing this life, caused this to be believed a reall Vision, and not reputed an idle dream. *Marulus, lib. 6. cap.* 14.

William

VVIlliam, a boy of fifteen years of age, had a Vision in the Night, wherein there appeared to him a certain glorious man, who led him to a place of torments, and seeing men excrutiated after various manners, at last was brought to the Devill himself, who in his fiery Mansion amidst the flames, sate as a Judge in his Tribunal: presently a certain ugly spirit leapt up, accusing the boy; Saith he, I have ever suggested evill things to this boy, but of those sins which he committed lately, he made no mention at all to the Priest at his confession; he that led the boy perswaded him to sign himself with the sign of the Cross; which done, all his fear of damnation was taken away. *Vincentius, lib.* 27. *cap.* 84. 185.

IT is reported, That in the *Sabine* Province there was a certain Nunne, who strictly observed chastity, but defiled her tongue with foolish procacity; and when she past her last day, being buried in the Church, the Priest coming into the Church at midnight, saw her distended before the Altar, cut through the middle, her higher part burnt with fire, and her lower part left untouched: in the morning therefore telling to his brethren what he saw, as he looked upon the place in which he saw her burnt; he sheweth to them the marks which he found in the Marble of the scorching fire. *Gregorius Magnus, lib.* 4. *Dialog. cap.* 50. 186.

The End of the Second Book.



The Opinions and Arguments of the Sadduces, and Epicures; by which they would prove, that the Angels and Devils do not appear unto Men; Confuted.

MAny there have been at all times, and in all Ages, which have impugned, and ſtiffly denied the Apparitions of Devills, Angells, and Spirits: But ſome have done it in one ſort, and ſome in another. For there be ſome, who (to ridde themſelves altogether from the queſtion and diſputation, that might be made concerning particular and ſpeciall matters, which are often alledged, in regard of the Apparition of Spectters) do bend themſelves againſt them all in generall; That ſo by cutting off the root, and undermining the foundation of a Principle well grounded, they may the more eaſily cauſe the overthrow and downfall of all that which dependeth upon the ſame.

They deny therefore, that there are any Angells, or Devils at all: or any Spirits, ſevered and abſtracted from a corporall ſubſtance or body: to the end that by conſequence they may infer and conclude, that there are not likewiſe any Spectters, nor Apparitions of Spirits. Such were the *Sadduces*, as we may read in the Acts of the Apoſtles; and the *Epicures*; and the greateſt part of the *Peripateticks*; and all ſorts of *Atheiſts* whatſoever. Of which laſt, there are at this day more huge numbers abounding within this our Realm of *France*, then would be tolerated. Theſe men would not ſtick to affirm (if they durſt, and were it not for fear of the Magiſtrate) that it is free for men to abandon themſelves to all kind of iniquity, impiety, and diſſolute living: for ſo do they murmure, and mumble, when they are alone and by themſelves; that there is not either God, or any Spirits at all, good, or evill: nor yet any Hell, where the Souls of men ſhould ſuffer any pains or puniſhment; but that they dye together with the body: And that all whatſoever is ſaid or alledged, touching Hell-torments, is nothing but a vain and ſuperſtitious toy, and fable; onely to make babes and Children afraid: and to wrap and tye the greateſt perſons of the World in certain bonds of a Religious ſuperſtition: for ſo are the words of *Lucretius*, in this behalf. * And I do believe, that they do often ſay in their hearts, that which *Pythagoras*, the *Samian*, is

alledged in *Ovid*, to have said to the Inhabitants of *Crotona* in *Italy*,

> *Why stand you thus in fear of* Styx, *and such vain dreamings,*
> *Of* Manes, *and of Spirits, which are nought else but leasings?*

Certainly he that should take upon him, to instruct these *Athiests*, should but lose his time: because they will admit of no reasons, no not of those that are meerly naturall. For seeing they do not believe him which hath the command and rule of Nature, how can they yield any credit or belief unto those reasons that are drawn from nature it self?

Other persons there are, who, being more religious, and honester men then those former; yet have no lesse denyed the essence of Angels, Devils, and Spirits: Howbeit they have been of this opinion: that by reason both of the distance between them and us, and of the difficulty of appearing in a humane body; they cannot possibly present themselves unto us.

Others also there have been, who have referred all that which is spoken of the vision of Spirits, unto the naturall and perpetuall depravation of the humane senses. Such were the *Sceptikes*, and the *Aporreticks*, who were the followers of the Philosopher *Pirrhon*: as also the *second and third Academy*, who held, *That the senses, were they never so sound, could not imagine any thing, but falsly and untruly.*

Again, some others, with more appearance of reason then the *Sceptucks*, have affirmed; that abundance of Melancholly, and Choller adust, Frenzy, Feavers, and the debility or corruption of the senses (be it naturally, or by accident) in any body, may make them to imagine many things which are not. And they do infer, that such as happen to be attainted with these maladies, do think that they have seen Devills, and other such like Specters. They adde moreover, that the fear, superstition, and credulity of many is such, that they will most commonly suffer themselves to be drawn into a belief and perswasion of that, which is quite contrary to truth.

To make short; Others there be, wise enough and fine conceited: yet nevertheless (being great mockers, and incredulous, because they themselves did never happen to see any Vision, nor have ever heard or touched any supernaturall thing) they have been of this opinion; that nothing could appear unto men, that exceeded or went beyond the course of nature. And of this number, *Lucian* was one: who (being also as great an Infidell as any could be) said: I believe no part of all these Apparitions: because I onely amongst you all did never see any of them. And if I had seen of them, assure your selves, I would believe them, as you do. Notwithstanding for all this, he opposed himself against all the famous and renowned Philosophers of his time, and held argument against them, though (as himself confessed) they were the chiefest

and

and most excellent in all kind of knowledg and learning. And he was not ashamed to stand onely upon his own bare conceit and opinion: impudently maintaining, without any reason at all, against them that were as wise, if not more wise then himself, and more in number: that forsooth nothing at all, whatsoever was said or alledged touching Specters, ought to be admitted or believed. But what reasons I pray you doth he bring, to confirm his saying? Truly none at all: but that onely of his own absolute and uncontrouled authority, he will draw to his incredulity, all others, whom he seeth to be assured and setled in their opinion: Notwithstanding, that they are certainly resolved of the truth, by the exteriour senses, with which they have perceived and known that to be true, which so constantly they do maintain and defend. But how can it possibly be, that a man should think, without any shew of reason, by incredulity and mockery onely, to confute and overthrow that, which hath been ever of all men, and in all ages, received and admitted? Certainly, this is the fashion and guise of mockers, and scorners, that that which they cannot deny, nor yet have a will to confesse, they will find the means to put it off with a jest and laughter: and so think secretly to insinuate themselves into the minds and conceits of their hearers; especially, such as look not, nor have a regard to the truth and substance of a thing, but onely to the outward shadow, and grace of words and glorious speeches. Such a scorner needeth not any great knowledge: because it is sufficient for him to be superficially skilfull in any thing; so that he can with a kind of grave and smiling grace, shift off the reasons and arguments of those, whose knowledge, and learning, is so exceeding far beyond his, as during his whole life, he will never attain unto the like. Thus did *Machiavel* carry himself: who amongst the learned, and men of skill and judgment, knew well how to make his profit of his scoffes, and pleasant grace in jesting; whereby he would many times strike them out of countenance, in the sight of them that heard him; whereas, if he had come to dispute with them, by lively reasons, and solid Arguments, he would at the very first blow have been overthrown and confounded. But in the end he discovered himself sufficiently, and was reputed of all men, no other then a Scoffer, and an Atheist, as *Paulus Jovius* testifieth of him.

But we will cease to speak any further of him, of *Lucian*, and of those of their humour, and will return to our matter, touching Specters: the which, that we may the better explain (now that we have briefly declared the diversity of opinions, of those that insist upon the contrary) we will answer unto each of them in order, as they have been propounded. And first, as touching the Sadduces, the Epicures, the Peripateticks, we will severally answer their Arguments which they object against us: Next, we will remove those difficulties, which are objected, and shew how the Angels and Devils may take upon them a body. Afterwards, we will shew and discover unto the Scepticks, that the humane senses are

not

not so faulty and uncertain, as they would make men believe. And last of all, (to the intent we may leave nothing behind) we will not forget to shew, by what maladies and infirmities the senses may be hurt and troubled: and the Imaginative power of man wounded and changed: so as all that which is supposed to be seen, is meerly false and untrue.

To come first of all to the Sadduces: It is most certain, that of all men they were the most grosse and carnall: and did not believe that any thing was spirituall: but they did Imagine all to be corporall: because they said, that the *Humane Understanding* doth alwaies work with the *Phantasme*, and with the thing *Imagined*. And it appeareth, that in dreaming of any thing whatsoever, we do alwaies imagine it to be corporall; whereupon they conclude, that all things are corporall: and therefore that even God also is a corporal Substance, which is the greatest absurdity and Blasphemy that can be imagined in the world. For if we should restrain God into a body, we must also make him subject to a body: (so saith Saint *John Damascen*) which, in a word, is to restrain and shorten the power and omnipotency of God: the which being infinitely above all substances, both corporall and incorporall, is not subject to their Category. The reason that moved them to believe that God was corporall, was a place of *Moses* (for they did not receive nor admit of any Scriptures, but the five Books of *Moses*; as saith *Origen*) wherein it is written. *That God made Moses to stay in the Cave of a Rock or Mountain: and putting his hand upon him, did shew him his hinder parts, not suffering him to see his face.* And therefore in regard that *Moses* attributeth unto God a face, a hand, and other parts, they conclude that God hath a body. Of the same opinion also was *Tertullian*, (as witnesseth Saint *Augustine*, writing to *Optatus*) and the *Bogomiles*, being certain Heretiques of *Bulgary*: who thought that God was as we are (so writeth *Enthymus*): and that from his two eyes, out of his brain did issue two beams; the one called the *Sunne*, and the other, the *Holy Spirit*: which is a most blasphemous and intolerable errour.

Now the occasion, why the Sadduces did so eagerly defend and maintain, that God had a body; was, because they would deny all incorporall substances: to which effect they thus argued. If God (say they) have created any substances, he created them to his own Image and likenesse: and therefore when he made man he said, *That he made him according to his own Image*: shewing thereby, that he was of a corporall substance: because that Man, whom he formed to the pattern of his own face, is corporall. And if God have made nothing but what is corporall: It followeth, that the Angells and Devills which are said to be Spirits, are nothing but meer fables: and that there be not any Souls, or spirits separated from a corporall substance: and by consequence, that the Soul of man is mortall, as the body; and hath no need to be reunited thereunto by the generall resurrection.

But

But it is easy to answer them; by denying plainly, that God is corporall, or hath any body. For albeit, the holy Scripture doth attribute unto God, hands, feet, face, eyes, and other parts of a body: yet this must be understood spiritually; and by those corporall and bodily members, we must imagine the spirituall vertues of God (according as saith *S. Gregory*): as, by his *eyes*, we must understand his *foresight and his knowledg*; to the which all things are open, and from which nothing is hidden and concealed: By his *hand*, is meant, his *Almighty power and puissance*: By his *face*, the *plenitude and fullnesse of his glory*. By his *hinder parts*, his *glory* is shadowed, as under the vail of some certain form and similitude. And whereas they say, that the *Understanding* doth work with the *Imagination*: and that we do Imagine God to be a corporal substance: This hath no reason, nor any appearance of truth at all; but is an errour, common to them, with the *Epicures*: to the which we will answer anon. And as touching the Angels: I do greatly marvell how the *Saduces* can deny the being of them; seeing that *Moses* in many places doth make mention of them, and of their Apparition. We may therefore very well say of them, that they use the Books of *Moses*, as men use their Stirrops, in lengthening and shortning them, at their pleasures. This is the reason, why *Justine Martyr* did not reckon them in the number of the Jews (and that worthily) but reputed them as *Hereticks*: not allowing them any place in the Jewish Church, by reason of the fond and absurd opinions which they held, not onely of God, but also of the Angels, Devils, and Souls of men, which they affirmed to be mortall. But as concerning this latter point, we shall speak more hereafter. Let us now consider the Arguments of the *Epicures*.

The first errour of the *Epicures* is, that God hath a body; as the *Saduces* did believe likewise. And their first Argument was, That nature it self (forsooth) did teach and admonish us, to believe, that both God and all Celestiall essences were corporall; for two reasons: The former was, because the Gods are not figured in any other, then in a humane form. And the second, because whether it be in sleeping, or in waking, when we dream or imagine of the Gods, no other form doth present it self unto our Imaginations, but a humane shape: And therefore they conclude, that the Gods are in figure like unto men. But unto this Argument, *Cicero* answereth sufficiently; That such humane shape, and form, is attributed unto the Gods by the invention of men: and that either it proceedeth from the wisedome of the Antients; who thought thereby they should the more easily draw the spirits and minds of the ignorant, to the knowledg of spirituall, and supernatural things; and that they should the sooner bring and reduce them into the way to live well and vertuously: Or else, that the same had its beginning and first footing from a blind superstition: which doth most easily allure men to adore those gods which are portrayed and carved in a form most pleasing and agreeable unto men; Or else, that it is but a fiction of *Poets* and *Painters*; who have alwaies been audacious

to

to fain and devise any thing, rather then that which should be according to truth and verity. And this last point may well serve to answer that, which the *Epicures* say; that, be it in sleeping, or in waking, the gods do not present themselves unto us, in any other then a humane form: For this is certain, that by the portraiture and pictures which we see of the gods, in those forms which are common and familiar unto us; we do imagine (though falsly) that which may resemble unto us, the same which we have seen to be painted. Insomuch, that *Jupiter* seemeth unto us, to have a face and countenance terrible, with his hair black, and hanging backward; as *Phidias* did engrave him. And *Minerva* had her eyes blew, or of an azure colour; as *Homer* describeth her. *Mercury* was painted like a young man, having his eyes alwaies open, as one that was ever waking: with bright yellow hair, and a yellow down upon his chin and checks, as if it did but newly begin to frizzle or to curl. *Venus* had her eyes delicate and wanton, and her locks of Gold yellow. *Juno* had grosse and thick eyes, rising up towards her head, like unto the eyes of an Oxe. And so generally were the rest of the Gods painted by the Gentiles, in divers forms and fashions. Notwithstanding, all this proceeded of nothing else, but from the errour of our *Imagination*, which suffereth it self to be deceived and seduced, by the painting, which imprinted in it a kind of false notion. I say, a notion: because the ignorant common sort of people, is perswaded of the same, and suffereth it to take place in their mind, or *Understanding*: which is as easy also to be deceived, as is their Imagination. But a man of Wisedome and Judgment, (who hath his understanding more clear and open) is not easily therewithall seduced: but notwithstanding all paintings and fictions, his *Intellect, or understanding power* pierceth through the imagination (as the Sun pierceth or shineth through the Clouds): and spreading it self, with her light, doth easily believe in a spirituall manner, that God and the Angels are Spiritual.

The second Argument of the *Epicures*, touching the humane body of God; was, that God took upon him that form, which was, or could be imagined, to be the most beautifull in the whole World. And they say, that the humane form, or shape, is of all others, the most goodly and excellent: And therefore we ought to think that God is carnall and corporall, as men are. Hereunto needeth no answer to be made: because the consequence of their Argument is not good: viz. That God should retain unto himself the figure of a man, because the same is the most excellent of all other creatures in the World. For the Divinity of God, neither is, nor can be, in any corporal substance: but it is an incorporeall and spirituall essence, which hath nothing common with that substance which is proper unto these Earthly Creatures.

The third and last Argument of these Philosophers, is a Gradation or heaping up of Syllogisms: which kind of Argument, the

Greeks

Greeks call a *Sorites*: and they frame it in this sort; It is held and confessed of all, that God, and all other celestiall powers, are exceedingly happy: But no person can be happy, without vertue: And vertue cannot be present in any, without reason: and reason can be in none, but in the figure and shape of man. Therefore it must be granted, that the Gods, which have the use of reason, have the form of man also. But the whole frame of this Argument may soon and easily be dissolved, by denying, that reason can be in no other, then in a humane shape: For both God and the Angels, who have a divine and spirituall understanding, have the use of reason, notwithstanding, that they be not of a corporall substance. And reason in man, commeth not of the humane body: but from the Soul of man, which is Spiritual and Divine, made unto the likenesse of God, and capable of reason, of prudence, and of Wisedome.

Now, whereas it might be objected to the *Epicures*; That in making their Gods to have a humane body, they do therein make them subject to death and dissipation. To avoid this absurdity, they do tumble into a greater; affirming, that their body is as a body; and their bloud, as bloud; not having any thing, but the lineaments and proportion of a man, and being exempted from all crassitude and thicknesse: which in a word, is as much as to say, that their gods were rather Idols of men, then very men; and rather framed by the pattern of men, then as men in truth and substance: which is a thing the most ridiculous that can be imagined.

But, will some say, to what purpose serveth all this, touching our matter of Specters? I have said before, that the *Sadduces* did maintain God to have a body, to the end they might the better deny the appearing of Specters; which are substances without a body. Also the *Epicures* made their Gods to have bodies; that so they might hold them in the Heavens idle, and doing nothing: and by consequence might deny their Apparition upon *Earth*. For as touching Devils or Spirits, they believed there were not any: but did confound them all in the number of their Gods. And, that they did but make a jest of Specters, appeareth by the speech of *Cassius* in *Plutarch*: and in that that *Celsus* (half an *Epicure*) writing against the Christians, did deny them flatly and absolutely, (as is to be seen in *Origen*, who hath answered him) and did reprove the Christians, in that they would allow of any powers, or Spirits, contrary to the gods: supposing (according to his own saying, and opinion) that there were no Devills. Besides that, he made a mock and a jest of Angels, and of the Resurrection of the body: and generally of all those Apparitions, which were made, both in the Old and New Testament.

And now that we speak of contrary powers, it putteth me in remembrance of a speech of *Plutarch*, who reproveth *Chrysippus*, for that in this universall body of the World, so well ordained and framed, he should grant so great an inconvenience, (to wit) that there should be a kind of Devills afflicting and tormenting men, to the disturbance of the concord and harmony of the World:

Which being well ordained by the Author and maker thereof, ought not to be thought to bear or sustain any thing which should be incommodious to it self; and by lapse, and continuance of time, should work the confusion and destruction of the same. But it seemeth, that *Plutarch* reprehended *Chrysippus*, upon a desire and humour of contradiction, rather then moved upon any just cause, or matter of truth. For the Devills do not work any dammage or inconvenience to the World, being bridled and restrained by the hand and power of God. And if they do torment men, or tempt them, it is to exercise them, or to manifest the glory and Justice of God; of the which they are sometimes made the executioners. And as in each Common-Wealth, well instituted there be executioners ordained, for the punishment of Malefactors, and such as trouble and disturb the publick peace, and good of the Common-Weal, and yet the universal body of the Common-weal is not thereby offended, or endamaged: but to the contrary, rather it receiveth much more profit and commodity. Even so God hath placed, and left here below in this World, Devils and wicked Spirits, to be as tormenters and executioners to wicked men: that so his Justice might shine the more glorious, to the comfort of the godly, and of his Elect, that live in the love and fear of him.

But to come again unto the *Epicures*: It is most certain, that they were no other, then the followers of nature: and that onely so far as things did fall under their outward senses. And if one should alledge unto them, that any Specters, Images, and Visions, had presented themselves; they would refer the same, for the most part, to the concourse and perpetuall flux of their *Atomes*: or to some other like reasons; the which we hold it not amisse to discover and decipher at large, as we have drawn them out of *Cicero*, or of *Lucretius*. All Images (say they) which do externally present themselves unto our senses, either they are *visible*, or *invisible*; If they be *Invisible*, either they are *created in the Ayre*, or *in our own minds and conceits*. As touching those made in the Ayre; it is not any strange thing, or abhorring from reason, that in the same should be engendred certain voices; like as we see it is naturall, that cold commeth from the Rivers; ebbing and flowing, from the Sea; and heat, from the Sun. And it may be, that some voice, being spread abroad within the Valleys, doth not onely rebound back again, to the place from whence it came; but doth dilate and scatter it self here and there, throughout the Ayre, as do the sparks that mount up from the fire. So that for one voice there are many engendred; which running through the empty Ayre, do enter within the Ears of those, that knew nothing of the naturall voice; and do put them into a misconceit, and fond opinion, that they have heard either some of the *Fayries*, or *Satyres*, or *Nymphes*, playing and sporting amidst the Woods.

As concerning those that are bred in the *mind*; They say, that for the innumerable course of *Atomes*; all whatsoever we do dream or think of, commeth incontinently into the spirit or mind, and sometimes passeth by Visions and Images into the bodily Eyes.

But

But if the Images be *visible*; either they are reverberated and beaten back, from the *Chrystall and transparant Ayre*, exceeding clear in her *superficies*? or they come of the *Spoyls and scales of naturall things*. Touching the *Ayre*; That it may of it self cast some kind of Image, having power to appear, they prove it in this sort; All Ayre that is Chrystalline or transparent, hath a kind of refraction, as appeareth by the mirrour (whereof Looking Glasses are made and polished) and by the water, and by a thick and darkned Ayre. And this do the *Catopticks* themselves teach in their principles; Now (by the comparison and similitude of the mirror, and the water) all Ayre which hath a refraction, doth of it self yield some certain form. And therefore it is not any thing strange if in an Ayre a man may see certain forms and Images. And they do bring also this comparison. Even as the Tapestry hangings in a Theater, or a large wide Hall, do cast abroad round about, their naturall colour, where they find an Ayre opposed against them; and the more that the beams of the Sun do beat or shine upon them, the more bright and shining lustre they carry with them; and seem to have cast off and left their colour, in the same place, which is directly in opposition against them; So is it most certain, that the Ayre may of it self cast abroad certain forms and figures; the which look by how much the more they be made clear, by the light which doth bring and tye them to our object, so much the more comprehensible shall they be unto our sight.

In brief, concerning the spoils and scales cast from natural things, of which, in their opinion, Images should be engendred. They do make this argument; The Caterpillars (say they) do leave their spoils in the hedges or bushes, like unto themselves; so do the Serpents among the thorns or stones; and the little creatures, at the time of their birth, do leave behind them their after-burthen; which is a little thin and slender skin, which they bring with them, from their dammes belly. Why therefore may there not be left or cast from the bodyes of naturall things, certain thin and subtill forms, or Images, proceeding from them as well, as a little skin and the after-burthen doth remain of the superfluity of little Creatures? But all these Arguments may very easily be dissolved.

And first, as touching the voyces, which, they say, may simply be created of the Ayre; I will not deny that. For it is most certain, that the voice, *is a certain beating and concussion of the Ayre, which falleth under the sense of hearing*, (as is affirmed by the *Grammarians*.) And the *matter* of the *voice* (as saith *Galen*) is the *breath*, and respiration of the Lungs; but the *form* thereof is the *Ayre*, without the which, neither can it be understood, nor can it be called a voice. Besides I will not deny, but that the sounds are raised within the empty Ayre, be it either by the winds, or by some other externall cause. But to say, that the voices, and the sounds are naturall and adherent to the Ayre, as the Tide to the Sea; and coldnesse to the Rivers; and heat to the Sun: It would then follow, that

without any externall cause at all, both the voice, and the senses should be created in the Ayre, and should perpetually adhere unto the Ayre, as the Tide doth to the Sea; and cold to the waters; and heat unto the Sun. But so it is, that the winds are not alwaies in the Ayre: and the sounds and voices are external things, comming into the Ayre, by the means of some other subject; the which is nothing to neither in the Sea, nor in the Rivers, nor in the Sun: because that in the Seas the Tide; and cold in the waters; and heat in the Sun, are unseparably, and continually. And there is great difference between *Accidents* that are *Separable*, and those that are *Inseparable*. For the separable Accident as the *Voyces* and the *Sounds* in the Ayre, may be abstracted, and drawn from the substance of the Ayre, and yet the Ayre shall neither perish, nor be the sooner altered thereby; But ebbing and flowing cannot be taken from the Sea, but the nature thereof must needs be changed; Nor can the heat be separated from the Sun, but that he must then lose his light; Neither can the cold be severed from the Rivers, but that the quality and nature of the water must be changed; which cannot possibly be; because naturally water is cold. And these three Accidents, are inseparably knit to those three substances, no lesse, then blacknesse is to the Raven, and whitenesse to the Swan. Moreover, it is a far greater foolery, to say, that of voices articulated and knit together, the voices themselves should be bred and engendred in the Ayre: For that is not onely against the nature of the Ayre, but against all order established in the World. Neither is it to any purpose, to alledge for an instance, the voice of an *Eccho*: the which being carried in the Ayre, doth spread it self, and scattereth (as a spark from the fire) here and there, not onely towards the party that made and dispersed the sound, but to some other places likewise. For the voice of the *Eccho*, is engendred of the voice of the party, and not of the Ayre, and is dispersed (as themselves confesse) by the speech of the man, from whom it took its Originall and first beginning. Neither will I easily grant unto them, that the voice of the *Eccho* doth disperse it self on all sides, without losing it self, or being extinguished. For it is a thing very notorious, and sufficiently proved, that if the *Eccho* be dispersed into another place, then that from whence it first received her voice, she is no more discerned or understood as the voice of a man, but onely as a confused and uncertain sound; which ranging through the Vallies, cannot be discerned, but onely for a resounding noise, and not otherwise. Now as concerning those Images, or similitudes, which the *Epicures* alledg to be created in the *thought or conceit*: saying, that the mind of man doth refer unto the eyes, whatsoever it dreameth, or thinketh on; and that by means of the abundance or concourse of the *Atomes*. I do make them the same answer, which *Cicero* yielded them: that if the mind and the eyes do so symbolize and agree together in operations, that whatsoever the mind shall imagine and conceive, the eye may presently see; It must needs then follow, that some things shall present themselves

ſelves to our eyes and ſight, which never were in being, nor ever can be. For I may dream, or think of a *Scylla*, a *Chimera*, a *Hippocentaure*, and ſuch like conceited fictions, which never were, nor can be. And I may fain unto my ſelf, in my mind, ſtrange *Monſters*, and *Anticks*; ſuch as Painters do many times make, which neither are things, nor can poſſibly be. To be ſhort, if this Argument of the *Epicures* were true; it muſt needs be, that all things whatſoever the mind preſenteth, ſhould be of a certainty: and they ſhould fall ſo ſubject to our ſight, as we might plainly and ſenſibly ſee them: the which is the greateſt folly, that can poſſibly be imagined. Neither can they defend themſelves with the continuall concourſe of their *Atomes*: which (they ſay) do unceſſantly bring certain Images into the mind, and into the eyes of men. For, be it, that we ſhould confeſſe, that their *Atomes* do ſlide into the mind of man: how can they conclude thereof, that they deſcend into the ſight; nay, how can they deſcend; but that even by their own reaſons, their ignorance and ſottiſhneſſe may be diſcovered. For, if their *Atomes* do enter into the mind, it muſt needs be then by that means, that they be *Inviſible*; and that they do fly up and down very cloſely, and ſubtilly (as the very word doth alſo import.) Now if they fly *inviſibly* in the mind; how can they of themſelves ſo readily make any thing *viſible* and apt to be ſeen? Certainly, to make their *Atomes* viſible and corporall, there muſt be of neceſſity, beforehand, a great concurrence and huge heap of them drawn together; which cannot be ſuddenly done, but will require a great time. Now in the mean while that theſe *Inviſible Atomes* ſhall be a gathering, and getting together into the mind, they will be flitting and flying away ſome other where, as ſoon as the mind (which never retaineth one thing very long) hath put them out of remembrance. So that by this means they have not any leaſure to form themſelves *viſible* to the eyes of the body; but they return back again, even as they came at firſt, *Inviſible.*

Now let us proceed, and paſſe on to thoſe Images, which (ſay the *Epicures*) are reverberated from the *Ayre*, being clear and tranſparant in her *ſuperficies*. I do agree with them, that the *Catoptike*, that is to ſay, the *Speculative*, (being one of the kinds of the Art *Optike*) doth hold, that the refraction, which is made of forms (be it either in a mirrour in the Ayre, or in the water) commeth either of the denſity and thickneſſe of the mirrour, poliſhed and made bright, the which keepeth ſight, that it doth not diſperſe and ſcatter it ſelf: whereas otherwiſe, if the mirrour were tranſparent, or had any pores, whereby one might ſee through it, the ſight would diſperſe and ſcatter it ſelf abroad: Or elſe it commeth of the thickneſſe of the Ayre next adjoyning: or of the humid and moiſt concretion of the Water, which ſtayeth and limiteth the beams of the eyeſight. And that is the reaſon, why one may aſwell ſee his viſage in the water, as in a mirrour or looking glaſſe; and ſo alſo in the water of the Sea, when it is not troubled nor toſſed with the

Winds,

Winds, but resteth calm and quiet; which *Virgil* testifieth in these Verses:

Of late (upon the shore) I stood, my self beholding
In waters of the Sea, no stormy winds then stirring.

But what will they infer of this, which every man will confesse to be true and infallible? So it is, (say they) that the Ayre being clear in her *Superficies* (like as doth the mirrour or looking Glasse); so will it yield of it self, some form or figure. Let this also be granted them: And what of that? Forsooth they conclude, that therefore in the Ayre, a man may see figures and Images. But who seeth not, that this conclusion is ridiculous, and Sophisticall: For it doth not answer to the terms of their proposition: but simply carrieth away the Subject, without speaking of that, which is thereunto attributed, and which is the knot of the whole question. But I would know of the *Epicures*, how they can prove unto us, that by their *Atomes* the Ayre may naturally engender forms and Images of themselves, which should be *visible*: and, which should be moving and living, as the Spectters are. I do assure my self, that they have not any arguments so good, but they may as easily be dissolved and avoided, as was the former. But they will say, perhaps; that we see often in the Ayre *Comets*, *Fiery Flames*, and other *Prodigies*. True; this I will not deny; but these things (which they say are seen in the Ayre) do not take their originall neither of their *Atomes*, nor of the *Ayre*; but are engendred of the *vapours* dryed up from the Earth, as it is well known by the writings of good Philosophers. And the Ayre is susceptible and capable of them, by reason of some emptinesse in it; which doth easily yield and give place, and receiveth that which is sent unto it from below. Besides it is very evident, that such figures and Images as are seen in the *Ayre*, have not any life in them, as have the true *Spectters*; the which also (the *Epicures* ought to shew by good reasons) to be carried to and fro, and to move themselves in the Ayre. For if they had attributed motion and stirring unto *Spectters*; and had proved, that naturally, without having any Soul or life, they might notwithstanding be seen wandring, and running hither and thither in our form, or in any other; and that they are not onely to be seen in all parts of the Ayre, but in all other places whatsoever; then this might have stood them in great stead; to have impugned the Apparition of Spectters, supernaturally, or against nature.

Moreover, if they will affirm, that the transparent and thick Ayre, receiving our figure by refraction, doth move it self as we do; and doth live and change from place to place, as we do; then must they also prove unto us, that the same should be a Spectter; and not the Image of the object opposed thereunto, the which vanisheth away assoon as the same doth absent it self from it.

And

And seeing we are now in the discourse of Images, formed in a thick Ayre: It is to be understood, that their nature is to appear either by the *refraction* of our own naturall and proper form, or by *reflexion*. As touching their appearance by *refraction*, we have already spoken sufficiently: But as concerning those which are by *reflexion*; It is most certain, that their property is to appear by another form then ours: namely, of some lightsome body, which groweth into the thick and grosse Ayre, in the humid and moist concretion of the same; or into the Glasse of a mirrour, making a *reflexion* of that thing which is reverberated and beaten back again into our sight. Thus by way of reflexion may a man see within a looking-Glasse, those men which are walking and marching in the streets. And sometimes a man shall think that men are walking near the walls of his Chamber: which notwithstanding is nothing so; but that onely there is a reflexion of those persons whom we see aloof, walking and going up and down. So likewise by way of reflexion, may a man see in the Heavens sometimes a second Sunne, the Image of the true Sun; and so likewise of the Rainbow. Howbeit that this latter (as *Aristotle* would have it) is not any reflexion but a *relation* of the *Aspect* unto our eye-sight. But under his correction, that is not so: For if the Rainbow in the Heavens do not yield a reflexion to our sight, it would not be seen in the water, or in a looking Glasse, as it is, and as daily experience sheweth us. And this also may serve for a solution to that Argument of the *Epicures*, who by Comparison of the clothes of Tapistry, that imprint their colours in the wall opposed, would prove, that the Ayre may also cast any form or Image of it self. For the colours of the Rainbow, and of Tapistry-hangings, are for the most part lively colours, as Azure or Sky-colour, red, carnation, and green; all which do naturally cast a great lustre, which may easily yield an impression upon any solid thing, and may reflect unto our eyes. And yet nevertheless, I see not how this can be a good argument, to shew that the Ayre can engender forms or figures; which may refer themselves to the eyes, as *Spectters*, and not rather, as Colours.

Last of all, touching that which the *Epicures* affirm; how, of the bodies of things do issue and remain certain Spoils: The same hath not any foundation upon naturall reason, or upon any apparance of truth. For, is there any likelihood, or probability, that if the creatures do leave behind them their after-burthens, or other such spoils, bereaved from them, in the places where they have been: That therefore the bodies (be they dead, or be they alive) do leave an Image, or impression of themselves, in their absence, after they are departed from those places? It is most certain, that the bodies of any creatures, have not any thing in them, which either in their life-time, or after that their substance is perished, can be abstracted or separated from them. For otherwise, of one body there should be two made; which were a strange thing, and altogether abhorring from nature. And were not much

much different, either from the Fables of the *Poets*, who of a dead body, made the abstraction of a shadow, which they called the Image and Idoll thereof, (as is affirmed, both by *Sergius*, and *Lucian* and the *Commentator* upon *Homer*) or else from those fabulous and idle dreams of the *Rabbins*, and *Talmudists*, which had their *Nephes*, as saith the Author of *Zoar*. But the truth is, that those Creatures which do use to cast their spoils from them, do leave no other then a thin slender skin, which being superfluous, is no more remaining or abiding with the body: Howbeit, that it commeth from the body; as appeareth both by the after-burthens of all creatures (wherein the young ones being wrapped and enfolded in the bellies of their dams, yet in comming from thence, do easily and naturally cast them off) as also by the spoils of the Serpent, or Snake, and by the skins of the Silk-worms, and the Caterpillars; the which superfluities, are drawn and cast off particularly from these beasts or Creatures, as a mark to the one, to wit, the Silk-worms, and Caterpillars, that they do change from their former state, and to the other, namely the Serpents, to shew the poisons and ill hearbs and seeds, which they have eaten all the Winter, according as *Virgil* writeth of them.

These Arguments being thus finished: Let us now come to that which the *Epicures* affirm to be the cause why any should be touched and attainted with fear; when they see such Images and figures, which they affirm naturally to flit and fly up and down. We (say they) are affected and altered, according to the things which we see, and which are next unto us. As for example; we perceive, I know not what, salt humour being near the Sea; and in touching of Wormwood, and of Rue, we find a kind of bitternesse: and when we are near a Smith, we feel our teeth to gnash, and to be set on edge, at the noise of his File, or Saw, wherewith he worketh. So likewise, when these Images and figures do present themselves unto us, we cannot possibly abide nor suffer them; but we find our selves altered and changed in our understanding: howbeit some more then other some. For like as there be certain seeds within the eyes of Cocks, which shining and shooting into the eyes of the Lions, do so strike and pierce their eye-lids, and do inflict upon them such pain and grief, that they are constrained to fly from them, being not able to abide or endure the sight of the Cock; So are there some men, who have their senses so apprehensive and subtill, that they cannot hold from being afraid, when they see such vain Images and figures before them.

But hereunto we must give them this answer; that the fear which men have by the sight of Spectors or Spirits, commeth in regard that the things are unaccustomed and admirable to the bodily senses; and not from any secret seeds, which are contrary to our nature, and much lesse from any natural passion; such as that is, wherewith men are touched, that abide near the Sea, or those that see Rue or Wormwood, or do hear the noise of a Smiths file or saw. For if it were of any natural passion that this fear proceeded; then would

not

not the party terrified, be so confounded and astonished even in the very powers of the Soul, as it is commonly seen that men are, at the sight of Specters or Spirits: but rather he should be onely moved by a certain *Antipathy* or abomination (as *Pomponatius* calleth it) and would onely abhor and fly from that which he so feareth. Besides, things that are supernatural, do much more touch the senses of man, then those things do, which are natural. Neither are they to be compared with such things, as having a natural cause (howbeit secret) do happen to be seen daily and ordinarily. Now I say, that the cause of these things (though naturall) is secret: For *Alexander Aphrodiseus*, speaking of the noise of the File, and how it setteth the teeth on edge, with other things of like nature, saith, that Nature hath reserved the reason thereof unto her own secret knowledg, not being willing to impart the cause thereof unto men. The like may be affirmed of the greatest part of those *Antipathies*, which being concealed from men, yet cannot come of any secret seeds, that are contrary or enemies to nature (as the *Epicures* dote) but are hidden in the secret *Magazin* or Storehouse of Nature, which hath not revealed or laid the same open unto any person. Who can tell the reason why the *Conciliatour*, otherwise called *Peter de Albano*, did abhor milk? Why *Horace*, and *Jaques de Furly* could not abide *Garlike*? nor *Cardan* could away with *Egs*. And why that Gentleman of *Gascoigne* (of whom *Julius Cæsar Scaliger* speaketh) could not abide the sound of a *Violl*? And of this latter in *Cardan* you may read the History. The Physitian *Scaliger* writeth, how he himself knew a Gentleman, his neighbour, which had in him such an *Antipathy* at the sound of a *Violl*, that as soon as ever he heard it (were he in any company, even of the best sort, and that either at Table, or elsewhere) he was constrained to forsake the place, and to go away to make water.

Now it happened, that certain Gentlemen having of a long time perceived and known this strange nature and disposition in him, did one day invite this Gentleman to dine with them; and having provided and suborned a certain Minstrel of purpose, they caused him to be kept close till the appointed dinner time, when being set at Table, they had so placed the Gent. in the midst of them, as it was not possible for him to get forth. Now as they were in the midst of their dinner, in came the Fidler, and began to strike up his Violl near unto the Gent. he that never heard the sound of that instrument, but was presently taken with an extream desire to pisse, grew into an exceeding great pain: for being not able to get from the Table, nor daring to lay open his imperfection to the whole company; the poor man shewed by the often change of his countenance, in what pitiful case and pain he was. But in the end he was constrained to yield to the present mischief, and to reveal his imperfection. He that should undertake to search and find out the cause of this so admirable an *Antipathy*, I assure my self he should be as long a time about it, as was *Aristotle* in seeking out the cause of the Flowing and Ebbing of the Seas, (whereof have written *Gregory Nazianzen*;

zianzen, Justine Martyr, Eusebius, and others) and yet he could never learn the certain cause thereof.

But as touching the reason why the Lion doth fly from the Cock: It commeth not from any seeds that lye hidden within the eyes of the Cock, and which from thence, should strike into the eyes, and hurt the sight of the Lion: but it is by a kind of *Antipathy*, whereof we have formerly spoken. By which also the *Elephant* doth fly from the *Hogge*, and the *Horse* from the *Stone Taraxippe*; Or else it is, for that the Cock and the Lion, partaking both of them of the nature of the Sun (but the Cock more then the Lion;) it happeneth that the Lion perceiving it, doth presently fly from him; as the valiant *Hector* is said to fly before *Achilles*, who was more brave and more warlike then he. Or else it is because the Cock, being a celestiall fowl, and the Lion a terrestriall Creature, and of a grosser matter (having the spirits more sensitive and brutal then the other) doth therefore by nature yield and give place, to that which is more excellent. And this reason seemeth unto me in some sort allowable: the rather, for that those Devils which are of a more materiall and terrestrial nature, and be called Devils of the Sun, do fly the voice of the Cock, as well as the Lion (as *Psellus* teacheth us). And thus, in my opinion, you see sufficiently how all the Arguments and foolish dreams and fancies of the *Epicures*, may be soon answered, and easily dissolved.

The

The Arguments of those which deny that the Angells and Devils can take unto them a body; Confuted.

THey which do deny that the Angels and Devills can take unto them a body, do not aim at the mark to deny their essence, (as do the *Sadduces* :) but they do it onely to disprove and impugne their Apparition. For it is a good consequent; if the Angels and Devils take not upon them any body, then can they not appear: And if one should reply unto them and say; That in our spirit and understanding the Angels and Devills may give some shew and token of their presence. To this they have their exception ready: That things spirituall and intelligible and all sorts of Intelligences, do represent themselves by things that are sensible. We will see therefore by what reasons they endeavour to prove, that an Angell or a Devill cannot take a body unto them.

No Body (say they,) can be united to an incorporal substance, but onely that it may have an essence and a motion by the means of that substance. But the Angells and Devils cannot have a body united in regard of any essence: for in so doing we must conclude, that their bodies should be naturally united unto them, which is altogether untrue; and therefore it remaineth that they cannot be united unto a body, but onely in regard of the motion: which is a reason of no sufficiency for the approving of their opinion. For thereof would follow an absurdity in regard of the Angels: to wit, That they might take all those bodies that are moved by them, which is a very great and grosse errour. For the Angell did move the tongue of *Balaams* Asse: and yet he entred not in his tongue. And therefore it cannot be said that an Angell or a Devil, can take a body unto them.

To this Argument I answer, That true it is, that an Angel and a Devill, cannot (to speak properly) take unto them every body that is moved: For to take a body signifieth to adhere unto the body. Now the Angels and the Devils do take unto them a body, not to unite it to their nature, and to incorporate it together with their essence: as he that taketh any kind of meat for sustenance: much lesse to unite the same to their person: as the Son of God took upon him the humane nature: But they do it onely that they may visibly represent themselves unto the sight of men. And in this sort

the Angels and Devils are said to take a body, such as is apt and fit for their Apparition, as appeareth by the Authority of *Denis Ario-* "*pagyte*, who writeth, that by the corporal forms the properties of "Angels are known and discerned.

Again they say, that if the Angels and Devils do take a body, it is not for any necessity that they have, but onely to instruct and exhort us to live well, as do the Angels; or to deceive and destroy us, as do the Devils. Now both to the one and the other, the imaginary Vision, or the tentation is sufficient; and therefore it seemeth, that it is not needfull they should take unto them any body.

I answer; that not onely the imaginary Vision of Angels is necessary for our instruction, but that also which is corporall and bodily, as we shall shew anone, when we intreat of the Apparition of Angels. And as concerning the Devils, God doth permit them both visibly and invisibly to tempt men, some to their salvation, and some to their damnation.

Moreover they thus agree: That God appeared unto the *Patriarchs* (as is to be seen in the Old Testament, and the good Angells likewise,) as *Saint Augustine* proveth in his book of the *Trinity*. Now we may not say, that God took upon him any body, except onely in the mystery of his Incarnation. And therefore it is needlesse to affirm, that the Angels which appear unto men, may take upon them a body.

I answer, (as doth *Saint Augustine*) who saith: That all the Apparitions which were in the old Testament, were made by the Ministery of Angells, who formed and shaped unto themselves certain shapes and figures imaginary and corporal, by which they might reduce and draw unto God, the Soul and Spirit of him that saw them: as it is possible, that by figures which are sensible, men may be drawn and lifted up in spirit and contemplation unto God. And therefore we may well say, that the Angells did take unto them a body, when they appeared in such Apparitions. But now God is said to have appeared; because God was the Butt and mark whereunto by Vision of those bodies, the Angels did endeavour and seek to lift up unto God the Souls of men. And this is the cause that the Scripture saith, That in these Apparitions sometimes God appeared, and sometimes the Angels.

Furthermore, they make this Objection. Like as it is agreeing naturally to the Soul to be united to the body: so, not to be united unto a body, is proper and natural unto the Angels and Devils. Now the Soul cannot be separated from the body when it will: Therefore the Angels and Devils also cannot take unto them a body when they will.

For answer whereof, I confesse that every thing is born and ingendred hath not any power over his being; for all the power of any thing floweth from the essence thereof, or presupposeth an essence; And because the Soul by reason of her being, is united unto

to the body, as the form thereof; it is not in her puissance to deliver her self from the union of the body. And so in like manner it is not in the power of any Angell or Devill to unite themselvs to any body as the form thereof; but they may well take a body whereof they may be the moving cause, and (if a man may so speak) as the figure of the figure.

They affirm moreover, that between the body assumed, (if I may use this word) and the party assuming, there ought to be some proportion and similitude; But between the Angell or Devill, and a body, there is not any proportion; for both the one and the other are of divers kinds, and by consequent both of them are incompatible together.

To this I answer, That if the proportion be taken according to the quantity, greatnesse, and measure, there is no proportion between the Angels or Devils, and a body; because their greatnesse is not of one and the same kind, nor of one and the same consideration. Notwithstanding nothing can let but that there may be a certain habitude of an Angell to a body: as of a thing that moveth to the motion, and of a thing figured to the figure, the which may be termed a proportion.

Another Argument they make, which is this: No substance finite (whatsoever it be) can have in any operations together: An Angell is a substance finite; and therefore it cannot both minister unto us, and take to it self a body together.

But this is easily dissolved: for I say, that these two operations, To take a body, and to serve in their Ministery, are ordained mutually to the Angels: and therefore nothing hindreth them, but that the Angels may use both of them at once, and together.

Again they inferre, that if Angells and Devils do take a body either it is a *Celestial Body*; or some other, having *the nature of some of the four Elements*. Now the Angels cannot take a *Celestiall Body*, for that the Body of the Heaven cannot divide it self, nor cannot make any abstraction from it self: much lesse can the Devils have that power, seeing the Angels have it not. Besides, they cannot take unto them a body of *Fire*, for then they should consume and burn the body, near to which they do approach: much lesse can they take a body of the *Ayre*, for that is not figurable; neither can they take any body that is a moveable Element, and retaineth no form; nor yet by the same mean can they have a *Terrestriall* body; for we see it written how the Angels do very soon and suddenly vanish away out of sight, as it appeared by that Angell which came to *Tobias*. And the Devills also when they shew themselves in any Apparition, can in a moment withdraw themselves from the sight of men. And therefore being unable and unapt to take upon them any body, either Elementary or Celestiall; it must needs follow that they appear not at all.

To this I anſwer, That the Angels and Devils may take a body of any Element whatſoever, and which themſelves will; yea and of many Elements mixt together. Nevertheleſſe it is moſt likely to be true, and the common opinion is; that they do ſooneſt of all take unto them a body of the Ayre, by thickning the ſame, and forming it of vapours, that mount and ariſe from the Earth, and in turning and moving it at their pleaſure, as the wind moveth the Clouds, being able to make the ſame to diſappear and vaniſh away again whenſoever they will, by reaſon that it is nothing but a vapour.

But yet this will not ſatisfy them, but they go further, ſaying; That every aſſumption of a body, is limitted and bounded with ſome union: But of an Angell, and of a Body, there cannot be made any of thoſe *Three means of Unity*, of which *Ariſtotle* ſpeaketh; For they cannot be made one by *Continuation*, by *Inſeperability*, nor by *Reaſon*.

To this a man may anſwer as before. That there is not any union in the aſſumption of a body by an Angell. For if there were a union, then in truth that which *Ariſtotle* ſpeaketh, ſhould be requiſite between the Angell and the body which it aſſumeth. But there is not between them any union, ſave onely that which is of a thing moving to the thing moved, as we have before affirmed.

Again, the good Angels (ſay they) in appearing unto us, either do take *True Figures viſible and palpable*, or ſuch as are altogether falſe: if they have ſuch as be true, it ſhould then follow, that if they appear in a humane body, then they do aſſume a *True humane body*; But this is unpoſſible, unleſſe we ſhould ſay, That an Angell may enter into the body of a man, which is a thing not convenient nor agreeable unto the Angelicall Nature. And if they have *Falſe Figures*, this would be much more unfitting and unbeſeeming them: for that all feigning and diſſembling, or any kind of fiction is very unſeemly in the Angels of Truth. And therefore in what ſort and faſhion it be, the Angels cannot take any *Body upon them*.

To this objection I anſwer, That the bodies which the Angells do take, have *True and unfeigned forms ſo far forth, as they may be ſeen and perceived by the ſenſes, be it in their colour or their Figure*, but not *according to the nature of their kind*, For that cannot become ſenſible but by accident. That therefore is no cauſe why a man ſhould ſay, that there is any fiction and feigning in the Angells: for they do not oppoſe and ſet before our eyes humane ſhapes and forms, becauſe thereby they would be thought and eſteemed to be men; but to the end that by their humane properties, we ſhould know the vertues of the Angels. And like as *Metaphorous* ſpeeches are not therefore any whit the ſooner to be reputed falſe, in which by the ſimilitude of things, other ſignifications are comprehended; So the figures and forms of Angels are not falſe, becauſe they

are

are taken and assumed to the similitude and semblance of men.

More then so (they reply) that the Angels and Devills by the vertue of their Nature, cannot work or create any effects within humane bodies, save onely by the means of their naturall vertues. But their naturall vertues cannot be in things corporall to form any Figure of a humane body, but onely by the usual and determined mean of Generation, to wit, by the seed naturally ordained to that effect: in which sort the Angells and Devills cannot take a body upon them. And the same reason and consideration is there of other figures of earthly bodies also which they take unto them.

But hereunto this answer may be made them, That albeit the natural vertues of a body, do not suffice to produce a true shape of a humane body, but onely by the due and ordinary mean of Generation: Nevertheleſſe so it is, that the Angells and Devills are capable to cloath themselves, and to put on a certain similitude of humane body, as touching the colour and figure, and other such exteriour Accidents, and that especially at such a time, as when it may suffice them by a locall motion to move any such bodies; by means whereof both the vapours are thickned, and again purified and made thin, as also the Clouds are diversly painted and figured.

But they object again, that this is not sufficient: But (they say) that it behoveth the cause moving, to infuse some vertue into the body moved, but cannot infuse any vertue, except it touch it. And if it be so that the Angells have not any touching nor feeling with the body, it seemeth that then they cannot move it. And therefore it must needs be, that they cannot take upon them any body.

But it may be said, that the Angells by their Commandement onely, may move the body with a motion locall, which they give unto it in touching of it, not with a corporall kind of touching, but a spirituall.

Against this solution, they dispute further saying; It behoveth the mover, and the thing moved, to be connexed, and united together, as appeareth by *Aristotle*. But in saying that an Angell doth command any thing of his own will, it is to be presupposed that then he is not together with the body, which is said to be governed by him; and therefore he cannot move the body onely by his commandement.

Hereunto I answer; That the Commandement of the Angell doth demand an execution of his vertue and puissance: and therefore it must of necessity be, that there be some spiritual touching of that body by which it is moved.

They insist yet further, and say; That the Angells cannot move bodies with any locall motion: and that therefore in vain should the bodies be obedient unto them, seeing they should still remain

remain immoveable. And to prove this they bring divers Arguments.

Their first Argument is taken from the Authority of *Aristotle*, who saith; That the locall motion is the principall, and most perfect of all other motions. Now the Angells (if it be granted that they take a body) cannot use any lesser or inferiour motions; It followeth therefore by a more forcible reason, that they can much lesse use any locall motion, which is the greatest, and the most excellent of all others.

But the answer is easy, and we say; That the Angels moving themselves with a locall motion, by the phantasmaticall body which they took, may also cause the other lesser motion, by using some corporall agents for the producing of those effects which they purpose; like as the Smith useth fire to soften the Iron, and to reduce it to that which they have an intention to make of it. And as touching that saying of *Aristotle*; That the locall motion is the chiefest of all motions; the reason thereof is, because every corporall nature having life, is apt to move it self locally by the means of the Soul, be it either reasonable or sensitive, which giveth life unto it;

Their second Argument is; That the locall motion of naturall bodies doth follow their forms: But the Angels are not causes of the forms of natural bodies, and therefore they cannot be a mean to give them any local motion.

Nevertheless, answer may be made them, That in bodies there be other locall motions then those that do adhere unto the forms: as the flowing and ebbing of the Sea, do not follow the substantiall form of the water, but the influence of the Moon; with much greater reason, therefore, may other locall motions (then such as adhere to to the forms) follow spirituall and incorporall substances.

Their third Argument is; That the corporall members do obey to the conception of the Soul in a locall motion, in asmuch as they have from her the beginning of life: now the bodies which the Angells take unto them, have not from them the beginning of life: for then it would behove that the bodies and the Angels should be united together. And therefore it followeth, that the bodies by them assumed, cannot be obedient to any locall motion.

I answer, That the Angells have their vertue lesse restrained or hindred then the Souls, insomuch that being separated from all corporall massinesse, they may nevertheless take an Ayry body, the which they can move locally at their will and pleasure.

Besides all the former Arguments, they reply yet further, and say: That every corporall motion doth not obey to the command of the Angells, as touching the forming and fashioning thereof: now the figure which the Angells take, is as a kind of form.

And

And therefore by the onely Commandement of the Angels, cannot any body take any form or figure whatsoever, be it either of man, or of any other diverse kind comprised under one gender.

To this the answer is, That the figure which the Angells take, is in very truth a form which is made by the abscision and dismembring (as a man may say) of the thickning of the Ayre, or by the putrefaction of it, or by the similitude and motion which may be taken of the same matter. But there is a very great difference between the Form and Figure that is made so accidentally, and that which is naturall and according to the true substance of a thing, the which cannot possibly be confounded with this accidentall Figure.

This is not all which they object: for they say further touching the Devills: That if they do invest themselves with a body, then they ought to be within the body which they have taken. Now Saint *Jerome* interpreting that place of the Psalmist; *The Lord is in his holy Temple*; and the *Glosse* do say, that the Devills do command and rule over Images and Idolls externally, and cannot be in them internally: and the Idols are bodies as every man knoweth. And therefore it cannot be said, that the Devills can take upon them any bodies.

I answer, That to be in or within a body of some substance, hath a double and twofold entendment of understanding. In the first sort it is understood under the *Terms* of *Divinity*. And in this manner, nothing letteth but that the Devill may be in a body. In the second sort it is meant according *To the essence*, as in giving a being to the thing, and in working man in it, which is proper unto God onely: howbeit that God doth not make a part in the essence of any thing; *For God is a substance separated and abstracted solely and onely in it self*. And for the further interpretation of Saint *Jerome* and the *Glosse*, which say, That the Devill is not in Images: we may affirm, that they do privily and closely reprehend the false opinion of the paynims and Idolaters, who made but one thing of the Idoll (were it of Wood, Brasse, or Stone,) and of the unclean spirit that remained within it; and by that means would have made a living substance of that which in its own nature was senseless and without life, not having either hands to touch withal, or feet to go on, or tongue to speak with; except such onely as the Devill did seem to give unto it, by his deceitfull illusions.

To make short, they object this Argument also: If the Angells and Devills do take to them any body, either they are united unto *The whole body*, or to some *Part* thereof: If they be united one-

 ly

ly to a *Part* thereof, then can they not move the other part, but onely by the means of that part which they do move. But this cannot possibly be; for otherwise the body assumed, should have such parts as should have the Organs determined to the motion, which is proper to none but living bodies. But if the Angells and Devills be *United immediately to the whole body*, it behoveth them then also to possess every part of that body which they have taken to them; and so by that means they should be in many places, which is proper and appertaining to God onely: And therefore the Angells and Devills cannot take any body unto them.

To this Argument answer may be made in this manner; That the Angell or Devill so taking any body upon him, is wholly in the whole body which it assumeth, or else in a part thereof, as the Soul is in the body. For albeit he be not the form of the body which it assumeth, as is the Soul; yet so it is, that he is the mover thereof. Now it behoveth that the mover and the thing moved, should be together; and it is nothing to the purpose to say, that an Angell or Devill, filling a body whole and entire of substance, can be in divers places: for the whole body assumed by an Angell or Devil, is not but in one place onely, albeit the same be admitted to have many members and many parts.

Thus far have I done my best, both to set down and to refute all the reasons and Arguments objected by those who deny that Angels and Devils can assume and take unto them a body; to the intent that from hence forth their mouths might be stopped, and that they may not esteem as fables the History of Specters, and of the Apparitions of Spirits.

But before I come to conclude this discourse, I may not forget to tell you how that many of the *Rabbins* and *Jews* which have taken upon them to interpret the holy Scriptures, have held opinion, and been of the belief, that those Angels which appeared to the *Patriarks* and *Prophets*, did not appear in any body, nor did assume unto them any body to make themselves visible. And of this opinion amongst others was *Rabbi Moses*, one of the most learned *Rabbins* of the Jews, who said; That all that which is read and recorded in the Old Testament of the Apparition of Angels, did come by an imaginary Vision; that is to say, sometimes in sleeping, and sometimes in waking. But this position (as Saint *Thomas* of *Aquine* calleth it,) cannot prevail against the truth of the Scriptures; for by the phrase and manner of speeches which are usuall in the books of the Old Testament, it is easy to know and discern a difference, that which is signified and declared to have *Appeared purely and simply to our eyes*, from that which is said to be done by the means of a *Prophetical Vision*. For when it ought to be understood, that any Apparition

rition was made by way of Vision, there are some words put down and inserted, which do properly appertain to the Vision, such as the Scriptures do intend; as in *Ezechiel, the Spirit of the Lord* (saith he) *lifted me up between the Heaven and the Earth, and led me into* Jerusalem *by the Visions of the Lord.* I say therefore, that when it appeareth that things are said to be done simply, we ought to understand them as done simply and truly. Now we read in the Old Testament, that many Apparitions have been made in body: And therefore we ought to grant, that the Angells do sometimes assume and take unto them a body, in forming such a body as is sensible and subject to the external and corporal Vision, as well as some kind of shapes do form themselves in our imagination, which do produce an imaginative Vision, when we are sleeping. But this shall suffice touching this matter.

FINIS.

A Table o
the *Ap*
rits.

The sever

M Arcu
Marc
on.
Dion

Alexander Kn

The Apparition
tils in Parma.
Antonius Urce

Jacobus Patric
on.
Curtius Ruffus
Edwinus his *V*
The Vision of Ma
Stuart.
Hotharus King
with Nymphs
An Apparition
Pelopidas Gen
my.
An evil spirit
the Crosse.
An Apparition

An Apparition
us to two Me
The Apparition
us.
Apparitions at
France.