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A Treatise of Specters

Bromhall, Thomas

[S.l.], 1658

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

[urn:nbn:de:bsz:31-96270](https://nbn-resolving.org/urn:nbn:de:bsz:31-96270)



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

1. **T**He power of *Vesta* warranted (the fire being gone out) a woman Schollar of the Virgin *Emilia*, 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. **T**hey say, *Aeneas* to have placed household-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. **N**ot onely the *Egyptians*, 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. **I**N the Temple of *Esculapius* 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 *Esculapius* 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* vomiting 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 Soldier, 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 *Rhodes* a Rhetorician of *Smyrna*, when as an Earthquake was at hand, was commanded by *Esculapius* 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.

The *Veians* being vanquished and plundered by *Camillus*, it seemed meet, to carry away the Ensign that was in *Juno's* 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 invired her, thereupon some of the standers by, to have answered, she was willing, and to agree and follow willingly. *Plutarch*, in *Camillus*.

A *Alexander* 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 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. **P**hillippides the *Athenian*, being sent Embassadour and Legate to *Lacedemonia*, about the invasion and breaking in of the *Perfians* into *Greece*, returning home again much reprehended the delays 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. **I**n 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 fundry 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 cheer. 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 *Thesalian 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 wooden Tower of the height 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 *Bythina*, *Lucullus* following him. *Plutarchus*.

THe *Bœtians* being enslaved and captivated by the *Thracians*, when they plumed their feet, and flew into the *Trophœian* 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 *Heraclidus Ponticus* writes.

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.

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 Soldiers about the walls, and there was the noise of a Drum heard in *Pergamus's* Temple. *Valerius*, lib. 1. cap. 6.

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,

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 a part of the intrails, and carried them to the *Grecian* ships. *Diſt. lib. 5.*
15. **C** *Æſar 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. **Z** *Onaras Annalium, tom. 3.* relates, That under *Anaſtaſius* the *Manichean* 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 metal, 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, laden 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 *Moria 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. *Cœliu, lib. 12. cap. 20.* 17.

Some say that *Esculapius* was not born of the Nymph *Coronis* but of an Egg of a little Crow, because the Greek word *κροκοίς* signifieth both a little Crow, and also a Nymph so called, as *Luctan* 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 *Esculapius*, 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 *Esculapius* 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 *Atro-nius 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 weaknesse 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 *Mælian* Law that those *Circean* dayes were to be added to pacify *Jupiter*, and therefore was called *Lustrarius*, not from the Gibbet as some conceive from the Greek words *ἀπο τῆς σταυροῦ*, but from the redintegration and renewing and making up of the breach, as *Varro* thinks, *quia in-*

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

20. **T**He *Argonautes* report that going out of *Sigea*, they were tossed and tumbled with a cruel Tempest, and almost 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 *Mynia* were in the belly of all the danger, expecting no good issue, unless 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 threatening 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. Enead. 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 as soon as he began to shine (for by *Apollo* is meant the Sun) they were found both dead in the morning.

22. **C***roesus* the King of the *Lydians* being overcome 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
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Kingdome

black pitchy Clouds overspread as it were with a black veil, the fair and serene face of the Heavens, and bucketted down whole cata-racts 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 *Orythua Attica* the daughter of *Erechtheus* the King. Therefore whilst they laid siege in *Chalcide* they invocated *Boreas* and *Orythua*, that they would help them, and destroy the Ships of the Barbarous, even as they had done before about *Athos*: 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 innumera-ble company of men lost, and a great treasure of Money spent, be- sides divers ladened or Merchandizing Ships, and Barks, and Fisher-boats. *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 un-reasonable, 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 Vi-ctors: 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 *Aequilibrio*, but the *Sabines* were repelled (who a while be-fore 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 witness) 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. **T**ullus Hostilius when he had Marshall'd 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'd 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 asperision, 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. **T**here 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

Adrian 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 four score 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, & Dei, testor me nihil mali commississe: i. e. Be ye my witnesses, O ye gods, that I have done no evil 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. After wards *Adrian*, in a great sickness, 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 quenched, 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.* *Lactertius.*

31.

The *Persians* being overcome 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 Liberator 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 goddess, 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 *Plateas*, 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 *Plataensians* did bury him in the Temple dedicated to *Diana* at *Eucليا*, and did supercribe this Tetrameter Verse.

Euchidas Delphos cucurrit, et die reversus uno est.

*Euchidas unto Delphos one day run,
Return'd again ere th' setting of the Sun.* *Plutarchus, in Arifside.*

33. **I**T 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 *Elis* called the driver away of them *απομαίνον*, 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 Thank-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. **T**He *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 unwall'd, 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

Without *Crotanis* 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 barrenesse 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, *ετι τοχόντες αν εβέλοντο εκ απέδοσαν α ηύξαντο*, 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. preparat. 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 comforts 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 *Schenei*, 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 *Thebes* sons being Hunters together with him, taking it very ill to prefer a stranger Woman 39.

Woman before them, and disapproving *Meleager'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 *Virtue* 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 *Meleager's* 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.

S*tympalus* 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 *Stympalus* 'tis called *Erasinus* in the dayes of *Pausanias*: this miracle happened, when a solemn rite was very cursorily performed by the *Arcadians* to the *Stympalian Diana*; and in the first place the rites, for their countrey being Pretermitted, incontinently the Grove fell upon that cavern, under which the River *Stympalus* 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 dried up in one day, the ceremony being more preparedly and magnificently made to *Diana*. *Pausanias in Arcadicis.*

41.

G*laucus* the son of *Sisyphus*, 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 Walls; 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 *egasmus* bearing the Images of *Dionysius* out of *Eleuthera* 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.

T *He* 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. *Athenæum, lib. 12. cap. 7.*

52.

53. **W**hen the *Aeginete* invaded the *Epidaurians*, and carried away the Olive-tree Images of *Damie* and *Auxesia*, by reason of which the *Epidaurians* yearly were constrained to bear the rites to *Erethum* at *Athens* (for by that law they had granted the *Epidaurians* power of their Olive-trees) the *Epidaurians* refused to let go their bargain; Therefore the *Athenians* sent a Cart into *Agina* 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 always 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. **A***rtabarus* 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. **P***ub. 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. **T**he *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 wickedness, did sacrifice his eldest daughter, &c. *Dionys. lib. 1.*

P*Ancrates 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*. *Atheneus, 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 sacrilege; 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

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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 *Bæotians*, the revengers of sacrilege, 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. *Phyllus* 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 *Lacernum*, 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 fall the Senate being moved, took care that the Tyles should be carried back to *Locrus* (a City in the uttermost part of *Italy* which was named *Magna Græcia*.) *Valerius, lib. 1. cap. 2. & Livius, Lib. 42.*

62. **W**hen 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 Demons (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 *Mi-*

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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 these 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.*

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.*

When the *Scythians* having gone out of their bounds, had spoyled the Temple of *Venus Urania* in *Ascalon* a City of *Palestine* (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.*

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.*

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 *Loerus*, saying in derision: *Unseasonable devotion is superstition, and to gather Riches together without labour is wisdom.* 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

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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. **W**hen *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 encompass his Tents with a wall, he demolished all the Sepulchres almost at the next Work to build his Wall, amongst which he spoiled 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 sacrilege 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 fallying 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 wickedness against the Gods. Lastly despairing, he killed himself willfully, leaving a great fear to the Citizens of violating Religion. *Diodorus, lib. 14.*

68. **W**hen *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 even with

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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 Kingdom 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 *Grecians* 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.*

Vhen the *Lacedemonians* were iraged against the Inhabitants of *Iota*, 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 Alianus, Libro 6. varia Historie.*

Vhen *Cytharodes* 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, *Cytharodes* 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 blood 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:

Stand off, my Sacred Tables come not near;
 whose hands are drench'd in blood, 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 *Halesm*, near *Mantineæ*, was the Temple of Warlike *Neptune*, built by *Trophonius* and *Azamedes*, with Oak-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 *Epytus* 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 our 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 ancient Altar, or suffer any rubbel to be carried from it to any other place. *Pausanias, in Arcadicis.*

73. IN the Mountain *Lycæm* of *Arcadia* was the Altar of *Jupiter Lycæm*, 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 *Ethiopia*, do shew no shadows from their bodies at that time of the year, when *Cancer* is in Conjunction with the Sun. But in this *Lycæm* it doth happen in any part of the year. *Pausanias, in Arcadicis.*

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They report that in *Ceryneæ* 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 fold, 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 Egyptians*, 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 Ethiopians* 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 *Egyptians* 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 *Egyptians* 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 *Anaſtorian* Temple of *Ceres* in *Eleuſis*. Afterwards, when they were conquered at *Plataea* (a City of *Beotia*) by the *Gracians*, 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. **S**uidas doth rehearse, that there was one *Anagrasion* 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. **Æ**sculapius grieving that a great part of a Grove, which was dedicated to him at *Coos* was cut down by *Turulus* one of the officers of *Antonius*, to make his Ships, but in that wicked service the parties of *Antonius* being overcome, *Turulus* 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. **P**ollux *Onomastici libro 5.* writeth that amongst the *Athenians*, *Apudisobas*, 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 *ei un' apudisobas tū beō*, 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 thereby. It happened that a young maid playing somewhat too sportively with the Bear, who enraged therewith, suddenly and violently snatcheth her: which her brothers seeing, threw fiercely with

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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 unless they compelled some Virgins *τῆς τελευτηούσης ἀρκίῃ ἀρκήδιον*, 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 *Ageria* 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.

P*Halesius* a private man builded the Temple of *Æsculapius* at *Naupactum* from the foundation. On a certain time the God which was worshipped at *Æpidaurus*, 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.

84. **S**esostres 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 Deities, 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 *Egyptians* 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. **W**hen 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 *Egyptians*, married a Wife, (which some would have to be the daughter of *Battus*, the son of *Archefilaus*: 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 matrimonial 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 Ascreus*, 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 Micalestia* 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 *Ashrata*, 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.

E*Pidaurn* a City of *Peloponesus*, being ennobled by the famousnesse of *Esculapius*, 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 *Esculapius* 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.

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92. **T**hey 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 whereloever they shew themselves. *Cælius, lib. 23. cap. 30. Antiq. lect.*
93. **T**here is a round Temple of *Hercules* of admirable structure in the beast-market of *Rome*, into which (they relate) neither Dogs nor flies can enter. As no bird can enter into the Temple of *Achilles* before *Borysthenes*. *Alexander ab Alexand. lib. 2. cap. 14.*
94. **T**here 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 unteasonably, 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*. *Cælius, lib. 20. cap. 24. Antiq. lect.*
95. **W**hen *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. **T**he 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 *Spartans*, 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 while 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, vvhich assisting the *Thebans* against them, vvrought so, that he afflicted them

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

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 sudden death; whereupon *Lybistinus* was added as a surname 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 *Phylacum*, 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. **T**He 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 *Apolloniatae* 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 fixty of them; which when the *Apolloniatae* 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 *Apolloniatae* 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 must he would wish the *Apolloniatae* 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 *Apolloniatae*, 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. **T**He *P:Lippii* 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 businels, 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 enterprife,

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enterprise, and promise successe; but if they cannot move them without much trouble, they think their successe 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 appeas'd 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 plentiful amongst them; they have the image of a Frog made of brasse 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.*

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