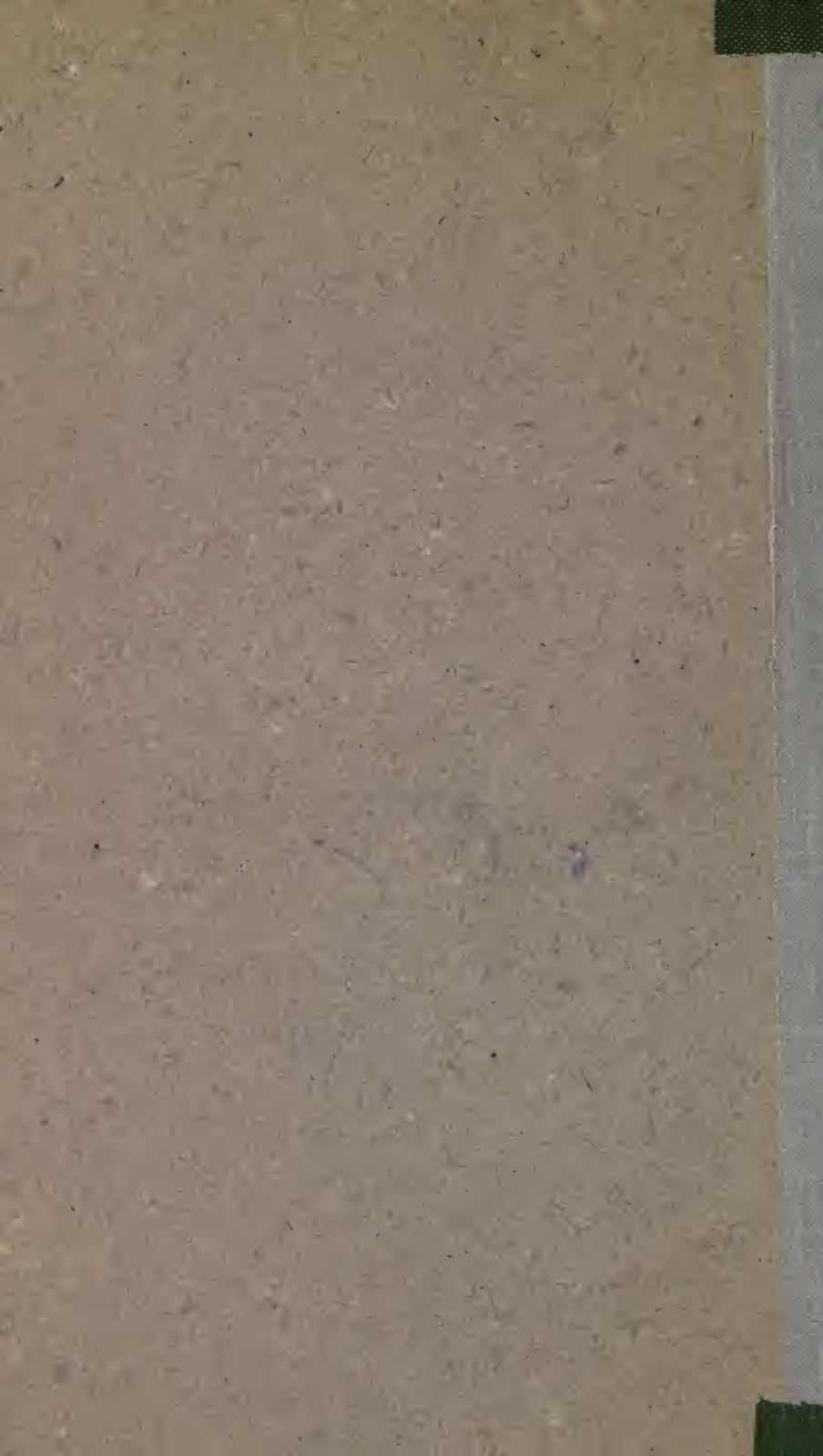




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Maskelyne and Cooke's entertainments. It is called "Psycho," and is a piece of mechanism, with the wheels, weights, strings, and levers visible, without trick or concealment. He is first seen upon a table; but, to isolate him from external control, he is then placed upon a stand of thin transparent glass—this consisting of one single piece—thoroughly examined by the audience before being taken away from the back or side scenes, and, in fact, placed at the centre of the stage. There is no attachment of any kind, the automaton resting loosely on the glass support, and in any position; and persons from the audience are allowed to watch as closely as possible round the figure while it is at work, and to re-examine the interior when they please. Under these searching guarantees that "Psycho" is perfectly self-acting, what is he seen to do? If any person gives him a sum to calculate in addition, subtraction, multiplication, or division, he shows the answer, one figure at a time, by opening a little door and sliding the figure in front of the aperture with a movement of his left hand. There is no pre-arrangement or collusion in this, for he proceeds to exhibit any numbers which anybody may call for. He plays a game at whist with any three gentlemen who may like to take a hand with him. The three players seat themselves at a side table and cut to decide which shall be "Psycho's" partner; and, after dealing, the 13 cards for the automaton are placed on a quadrant holder under the radial sweep of the figures's right hand, the cards standing upright, so that he can seize any one with his thumb and finger. "Psycho" turns his head and looks up or down, apparently studying the hand of cards on his quadrant, and when his turn comes to play he finds the best card available to him, seizes it, holds it up in full view of the spectators (so that there is no trickery of substitution), and then puts it down in front of the quadrant. He will hold up any card again and again as often as desired by any person in the audience, and shakes hands with his partner at the conclusion of the game. He plays a good game; and, unless matched against very scientific players, commonly wins when he happens to get fair average hands dealt to him and his partner. Then follows a series of further illustrations of "Psycho's" mysterious power of intelligence. You help yourself to a card out of a pack, and he tells the suit and rank and number of spots by means of strokes on a bell. You privately mark any card in a pack which you shuffle and hold in your own hands; and upon the pack being placed in front of the automaton, he instantly finds the identical card, and holds it up, without possibility of substitution or deception. Again, you shuffle the pack, Mr. Maskelyne holds it behind him in full view of everybody, and "Psycho" tells the names of all the cards in succession, though the conjuror himself has not seen even the backs of them. Finally, Mr. Maskelyne informs the audience that the automaton is constructed to perform a number of other marvels of mechanism (not yet finished) by the aid of "secret intelligent force." How long this "dynamic mystery" may remain unsolved, in an age when the usual resources of conjurors are very well understood by many people outside the profession, it would be unsafe to predict; but for complete novelty of the effects produced this new automaton outdoes everything which has appeared since the subtle inventions of Robert Houdin.

The following interesting facts are taken from "A History of the Earth," by Oliver Goldsmith: —

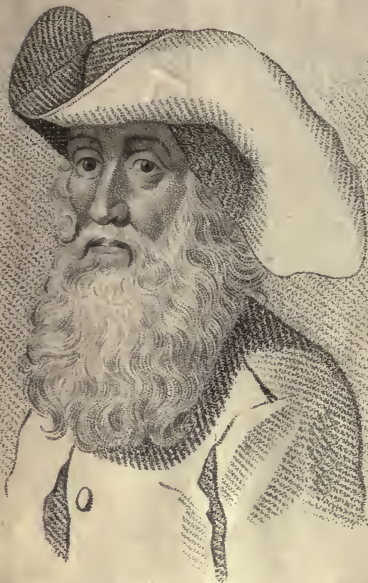
One of the most dreadful storms we hear of was that of Hertfordshire, in the year 1697. It began by thunder and lightning, which continued for some hours, when suddenly a black cloud came forward, against the wind, and marked its passage with devastation. The hailstones which it hurled down, being measured, were found to be many of them fourteen inches round, and consequently as large as a bowling-green ball. Wherever it came, every plantation fell before it; it tore up the ground, split great oaks, and cut other trees, without number; the fields of rye were cut down, as if levelled with a scythe; wheat, oats, and barley suffered the same damage. The inhabitants found it a precarious shelter, even in their houses, their tiles and windows being broken by the violence of the hailstones, which, by the force with which they came, seemed to have descended from a great height. The birds, in this universal wreck, vainly tried to escape by flight; geese, crows, rooks, and many more of the smaller and weaker kinds were brought down. An unhappy young man, who had not time to take shelter, was killed; one of his eyes was struck out of his head, and his body was covered with black bruises; another had just time to escape, but without the most imminent danger, his body being bruised all over. But what is most extraordinary, all this fell within the compass of a mile.

Mezeray, in his "History of France," tells us of a shower of hail much more terrible, which happened in the year 1510, when the French monarch invaded Italy. There was, for some time, a horrid darkness, thicker than that of midnight, which continued till the terrors of mankind were changed into still more terrible objects, by thunder and lightning breaking the gloom, and bringing on such a shower of hail as no history of human calamities could equal. These hailstones were of a bluish colour; and some of them weighed not less than a hundred pounds. A noisome odour of sulphur attended the storm. All the birds and beasts of the country were entirely destroyed. Numbers of the human race suffered the same fate. But, what is still more extraordinary, the fishes found no protection in their native element; they were equal sufferers in the general calamity.

R. W. ADAMS, Byker.

DEATH OF ELIZABETH LEATHERLAND, "THE TRING CENTENARIAN."—Elizabeth Leatherland, who has been known for the last twelve years as "The Tring Centenarian," has just died there. The date of her birth was believed to be settled by the register in the possession of Sir W. Musgrave, Bart., rector of Chinnor, Oxon, which is as follows:—"Baptisms: 1763, April 24th, Elizabeth, daughter of Thomas Horam, traveller." Her husband was a private in the Bucks Militia, with whom she for nearly thirty years moved about to different military stations, until he died at Carrick-on-Shannon in 1816, when she returned to this country and settled with the tribe of gipsies to which she belonged, and which were called Hearn or Horam, who had encampments, till they were disturbed by the police, on Buckland Common. Her figure was well known throughout the villages of Herts and Bucks, where she used to sell nets of her own manufacture, and received the general appellation of "Old Betty." She was "Old Betty" when the oldest inhabitants now living in Tring were young, and two old men, aged ninety, one of whom would have now been ninety-five had he lived, always stated that "Betty" was much older than they were. For the last twelve years, since she has been termed a centenarian, she has been lodging at a small public-house in Tring, maintained by gifts from the numerous persons who visited her, as well as the townspeople and those living in the neighbourhood. The general impression of those who have closely examined her case was that she was quite 100 years of age; and an examination of the body made since her death by a medical man, Sir Duncan Gibb, of Bryanstone-street, Portman-square, London, is confirmatory of her extreme old age. All the internal organs examined were capable of performing their functions, none of the senile changes being apparent in them, though, externally, frame and features were plainly stamped by the hand of time. Death was brought on by cold, which confined her for two days to bed and produced a slight congestion of one lung. Her brother was traced out at Nottingham by the exertions of a London City missionary, who states that he attained the age of 100 years.

HOMER'S OF SNEEZING.—It is still customary in some parts of Portugal to say "*Viva!* May you live!" when a man sneezes, equivalent to the "God bless you," which prevails among certain homely folk with us under similar circumstances. But in good society this custom is no longer fashionable, though one's Portuguese friend, if one happened to sneeze in his presence, will sometimes say the word half under his breath, and with a slight deprecatory smile, as if to convey—"I know, my dear sir, that it is not quite the thing to say *viva!* but my interest in you is so strong that I infringe *les bienséances* to show how much I wish you well!" A Jewish acquaintance, whom I have already mentioned, told me of a curious Talmudian legend to account for this singular practice, as old as Homer, and common, I believe, to every branch of mankind, of blessing a man who sneezes. When human beings were first created, the legend runs, they were very loosely put together, and a man's first sneeze would shake him so completely to pieces as to be followed by his immediate break up and dissolution. In process of time, however, the bodies of men growing more substantial—the molecular particles perhaps, as Professor Tyndall would argue, more firmly compacted—sneezing was not in usually accompanied by instant death, and by-standers seeing a man sneeze with impunity, would express at once their astonishment and their congratulations by some such formula as *Viva!*—God bless you! and so forth. If our modern atomic philosophers can bring themselves to believe in this theory—and they can hardly be looked upon as men of a very sceptical habit of mind—they will no doubt thank me for this addition to the fabric of a cosmogony which they are industriously building up for our benefit.—*New Quarterly Magazine.*



Henry Jenkins.

p. 93



Jedediah Burton.

p. 156



Jane Shore.

p. 46



Admirable Chrichton.

p. 371

THE
WONDERS OF THE LITTLE WORLD;

OR,

A GENERAL HISTORY OF

MAN:

DISPLAYING THE VARIOUS

FACULTIES, CAPACITIES, POWERS AND DEFECTS

OF THE

HUMAN BODY AND MIND,

MANY THOUSAND MOST INTERESTING RELATIONS OF PERSONS REMARKABLE FOR
BODILY PERFECTIONS OR DEFECTS;

COLLECTED FROM THE WRITINGS OF THE MOST APPROVED
HISTORIANS, PHILOSOPHERS, and PHYSICIANS, of all AGES and COUNTRIES.

Forming a Complete System of the
MENTAL AND CORPOREAL POWERS AND DEFECTS OF HUMAN NATURE;
intended to increase KNOWLEDGE, to promote VIRTUE, to discourage VICE, and to
furnish Topics for Innocent and Ingenious CONVERSATION.

By NATHANIEL WANLEY, late M. A.

And Vicar of Trinity Parish, Coventry.

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with the ADDITION of MUCH NEW and CURIOUS MATTER, carefully selected from all
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By WM. JOHNSTON, *Gent.*

One of the EDITORS of the GENERAL BIOGRAPHY, &c. &c. &c.

IN TWO VOLUMES.—VOL. I.

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P R E F A C E,
BY THE EDITOR.

IF to inform the understanding, to improve the judgment, and to amend the heart, be objects on which the highest talents may be laudably employed, and the most unremitting industry usefully exerted, the present Work will be found commendable in its aim, and, from the favour and popularity with which it has long been received by the public, may be pronounced not altogether deficient in its execution.

The subject of Mr. WANLEY's labours is *Man*; and a *Display of Human Nature*, in all the varieties of character, corporeal and mental, which *Human Beings* exhibit, the end that he proposed to accomplish. A more extensive field for observation could not possibly be selected, nor any one more fertile in lessons of practical wisdom, and in maxims of salutary admonition. For, if the remark of the ancient Sage be true, that *Men are more influenced by examples than by precepts*, or the observation of the French Philosopher and Wit * be correct, that *Man is an imitative creature*, the illustrious and heroic actions recorded in these volumes, those noble and splendid examples of valour, magnanimity, fortitude, justice, patriotism, continence, and self-denial, which shed such lustre on the annals of Greece and Rome, and of which we are not without many bright instances in more modern times; and a display of the milder and more domestic virtues of our species; of moving examples; of conjugal, filial, or parental affection; of innocence struggling with distress, and, amidst afflictions and temptations, preserving its purity unsullied; of steadfast friendships which no misfortunes could dissolve; of unaffected piety towards the Deity, and of universal benevolence towards man, cannot fail to impress the heart with a love of virtue, and insensibly, but irresistibly, lead to the imitation of such great and good examples.

On the other hand, examples of human depravity, of the malignant passions, revenge and cruelty, of tyranny and persecution; of impiety to God, and injustice to man; of the vices of gluttony and intemperance; of avarice and profusion; and of the other disorders and enormities that deform the human character, and with which history abounds in too many examples, fill the mind with sentiments of abhorrence and disgust, and by showing the calamities that seldom fail to overtake those who eminently transgress the laws of their Maker, or offend against the ordinances of humanity, teach this important lesson, that though Vice flourish for a season and reign triumphant, yet it ultimately carries with it its own punishment and ruin.

The present Work comprehends not only a display of the moral qualities

* Voltaire.

of Man; the intellectual beauties, excellence, and dignity, of which our nature is susceptible; and the passions, vices, and corruptions, that disgrace it: but it embraces also whatever is curious, or worthy of remark, in the physical organization of Man, in various ages and nations: as extraordinary instances of strength, bulk of stature, or beauty of body; or of weakness, diminutiveness, or deformity; examples of premature talents, and of extreme longevity; and many interesting narratives of the want, famine, distress, and suffering, which, under perilous circumstances, human nature has been found capable of sustaining. And as the one part of the Work exhibits the extremes of the human mind, at its loftiest point of eminence, and in its lowest abyss of degradation, and is full of moral instruction and rational amusement; so the other, which treats of the corporeal powers and defects of Man, comprises what may without impropriety be denominated a system or compendium of the animal economy, faculties, abilities, and habitudes of the Human Race; abounding in many curious and original observations, and conveying much useful and agreeable knowledge.

In preparing the present Edition for the press, it has been the Editor's peculiar care and study to correct whatever he found amiss in the original compilation, which Mr. Wanley had the excuse he mentions in his Preface, of wanting books and leisure to complete according to his wishes. He has also deviated from the other Editors of this Work, expunging much superfluous or suspicious matter, that had crept into their editions, and which he thought unprofitable and useless. But, in place of the matters for reasons of this nature left out, he has used an extraordinary degree of industry and diligence to bring such an accession of new and original materials to the present Edition of the Work, as amply to compensate for what he took away, and in many instances to give features of novelty to the Original Compilation.

That the reader may perceive the great extent of the Editor's labours in this new edition of the Work, the new articles introduced have been distinguished from those of Mr. Wanley, or other Compilers, by the mark \diamond being affixed to the beginning of each article, and are always introduced at the end of the chapters to which they belong.

The Authorities, as in the former Editions, are given for every article inserted in this Work, that when the reader meets with any narrative of a doubtful complexion, or that seems to him improbable, he may know the testimony that supports it, and determine for himself what degree of credit is due to it: but with this alteration from the former editions, that they are now printed at the bottom of the pages, by which means the appearance of the pages is improved, the continuity of the narratives no where interrupted, and all the advantage, without any of the incumbrance, of the Authorities preserved.

The convenience and taste of our readers have likewise been consulted in the form of which the Work now assumes, that of a Royal Octavo, instead
of

of the Quarto size of the former Editions; and in the many elegant and highly-finished ENGRAVINGS with which it is embellished. So that the Editor, who has spared no application in the execution of his part of the Work, and the Proprietors, who have spared no expense in the decoration of theirs, look with confidence to the Patronage of the Public, and trust that the *History of Man*, in its improved dress, will be found as they intend it, a suitable companion to the most approved works of popular entertainment, rational pleasure, and moral instruction.

MR. WANLEY'S PREFACE.

THE first thoughts I had about the entrance upon such a design as the *History of Man*, were occasioned by some passages I met with in my Lord Verulam's Book of the "Advancement of Learning" (Lib. 4. c. 1. p. 179, 180, 181); where I found him saying, that "touching the matter of Man's prerogatives, it is a point that may well be set down amongst "deficients." He adds, "I suppose it would much conduce to the magnanimity and honour of Man, if a collection were made of the Ultimities (as the schools speak) or Summities (as Pindar) of Human Nature, principally out of the faithful reports of history; that is, what is the last and highest pitch to which man's nature, of itself, hath ever reached in all the perfections both of body and mind. It is evident (goes he on) what we mean; namely, that the Wonders of human nature, and virtues as well of mind as of body, should be collected into one volume, which might serve as a calendar of human triumphs. For a work of this nature, we approve the purpose and design of Valerius Maximus and C. Plinius; but it could be wished they had used more choice and diligence."

When I had read thus far, I considered what had been done already in this matter by the two fore-named writers; and in the issue was well satisfied that they had not performed so much herein, but that there was yet field-room enough left for any such as had the leisure and inclination to exercise themselves further upon this subject.

As for myself, I was sufficiently sensible that I lay under too many discouragements to adventure upon a work of this nature. For whereas it requires variety of books, great judgment, vast reading, and a full freedom and leisure to attend upon it; in respect of all these, I knew my own poverty; and thereupon that I had no reason to intermeddle in an affair wherein I could expect to meet with little or no success.

But whereas my first intentions were to make some such little collections and references in this kind, as might some way be serviceable to myself only; I know not how by degrees I found I had enlarged far beyond my own purposes; and then was persuaded by some such persons as I have reason to esteem, that this collection, such as it now is, might not be unuseful nor unacceptable to some sorts of men, in case I should make it public, as I have now done.

I must

I must confess, that in the whole of this book there is little of my own besides the method and way of its composure; and therefore if some of these examples which I have set down may seem utterly incredible, or at best but improbable, let it be remembered that I am not the inventor, but reciter; not the framer, but only the collector of them; wherein too I have usually laid the child at the father's own door; or, however, have cited those authors from whence I received the report and the intelligence thereof.

I impose nothing upon any man's belief, but leave every reader at his full liberty for the degrees of his faith in these matters; and if I have cited more than one or two writers for this or that example, it is not of mere vanity, but for some such reasons as these: sometimes I have assisted myself with some circumstances from one, which were not to be met with in the other author; or it may be, it was partly to shew that I am not the only man who have thought fit to gather up such trifles, as some (it may be) will be ready to call some of these I have here concerned myself with.

The marginal citations * are made to the very pages for the purpose, that such as have any of those editions which I followed, may immediately turn to what they desire to peruse. And for others whose editions are different, they have at least the book, chapter and section for their guide, to further them in their speedy finding of what they look for.

If any man find fault that the several heads I treat of are not so orderly placed and disposed as they might have been, I shall say, it is not unlikely; but withal, it may be considered, that a book of this volume is too much to write over often; and that the exactness (as the matter now is) would not answer the labour, nor quit the cost.

To as many as shall seem displeas'd that I have so far concern'd the feminine gender in the history of Man as to fetch many of my examples from thence, my reply is; that under the notion of Man both sexes are comprehended: so that a history of Man (according to my intention) is no other than the history of Mankind; not to say that there are divers perfections and virtues (such as beauty, modesty, chastity, &c.) whereunto the weaker sex may pretend so strong a title, that it would seem highly injurious as well as envious and over-partial, to conceal those things which so eminently conduce to the honour of it.

I shall no longer detain my reader, after I have remembered him that the scarcity of books, and want of such conversation as would have been very necessary for me in a business of this nature, is the reason why I have not reached either my own desires, or given that satisfaction to those of others which I could have wished. All I can pretend to have done, is somewhat to have marked out the way for some other of greater abilities and more leisure, to restore and polish this part of learning, which is so worthy of any man's pains; and wherein (when it is well performed) there will be found such a considerable measure both of pleasure and profit.

* These, in the present Edition, are placed at the bottom of the pages.

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THE
WONDERS OF THE LITTLE WORLD,
OR
A GENERAL HISTORY OF MAN.

BOOK I.

WHICH TREATS OF
THE PERFECTIONS, POWERS, CAPACITIES, DEFECTS, IMPERFECTIONS,
AND DEFORMITIES
OF THE
BODY OF MAN.

THAT the original of man's body is nothing else besides the dust of the ground is a certain and unquestionable truth. Yet as out of that dust there springs such variety of trees, plants, and flowers, with different forms, colours and virtues, as may reasonably solicit a considering mind to a just veneration of the wisdom and bounty of the Creator; so, though all human bodies are framed of the same coarse materials, yet some of them are endowed with such peculiar properties, and qualities so removed from the constitution of others, that man need travel no farther than himself for a sufficient theme wherein he may at once enlarge his thoughts to the praises of his Maker, and admiration of his own wonderful composure.

Every man is a moving miracle: but there are some that may justly move the wonder of all the rest. For,

1. Saint Austin saith he knew a man, who could sweat of his own accord as often as he pleased.

2. Avicenna writes of one, that when he pleased could put himself into a palsy; nor was he hurt by any venomous creature, but when he forced and provoked them to

it; of which, notwithstanding, themselves would die, so poisonous was his body.

3. I knew one, saith Maranta, who was of that strange constitution of body that he was made loose by astringent simples, and on the contrary bound up by those that were of a loosening nature.

4. There are some families of that marvellous constitution that no serpent will hurt them, but instead of that they fly their presence. The spittle of these men, or their sucking the place, is medicinal to such as have been bitten or stung with them: of this kind are the Psylli and Marsi; those also in the island of Cyprus, whom they call Ophiogenes, and of this race and house there came one Exagon, ambassador from that island, who by the command of the Roman consul was put into a great tun or pipe, wherein were many serpents, on purpose to make experiment and trial of the truth of this property. The issue was, the serpents licked his body, in all parts, gently with their tongues, as if they had been little dogs, and he remained unhurt to the great wonder of them who beheld the manner of it.

5. When Pyrrhus, King of Epirus, was

(1.) De Civ. Dei, l. 14. c. 23. Zuin. Theat. Vol. 2. l. 5. p. 419.—(2.) Cal. Rod. Ant. Lect. l. 20. c. 16. Schenck. Obs. Med. l. 1. Obs. 3. p. 85.—(3.) Schenck. Obs. Med. l. 3. Obs. 3. p. 384.—(4.) Plin. Nat. Hist. l. 28. c. 3. p. 298, 299. Pasch. Leg. c. 8. p. 43. Solm. c. 8. p. 207. Plut. in Catonem minorem, p. 787.

dead, and all the rest of his body consumed in the funeral fire, the great toe of his right foot was found entire, having received no damage at all by the flames. This toe, that was so able to preserve itself after his death, had also in his lifetime a healing kind of virtue in it against diseases of the spleen, which used to retreat at the powerful touch of it.

6. I know a family at Liege, in which all the persons of both sexes, sick and well, summer and winter, sleeping and waking, have their nostrils extremely cold: whence it fell out, that administering physic to two brothers, seized with a burning fever, when upon the eleventh day there was no crisis, nor any appearance that there would be, finding the nostrils of both of them colder than ice, I adjudged they would die; and so did three other physicians with me: yet both escaped and are yet alive, being the 14th year after the disease.

7. Quintus Curtius tells us of Alexander the Great, that as often as he sweated there issued a fragrant odour from his body that dispersed itself amongst all that were near him. The harmony of his constitution was such, as occasioned that natural balsam to flow from him.

8. That is a wonderful story which is related by Jovianus Pontanus, concerning one Colan, of Catania in Sicily, surnamed the fish, who lived longer in the water than on land. He was constrained every day to abide in the water: and he said that if he was long absent thence he could scarce breathe or live, and that it would be his death to forbear it. He was so excellent in swimming, that as a sea-fish he would cut the seas in the greatest storms and tempests, and in despite of the resisting waves swim more than five hundred furlongs at once. At last in the Sicilian sea, at the haven of Messina, diving for a piece of plate which the King had caused to be cast in as a prize to him that could fetch it from the bottom, he there lost his life; for he was never seen after, being either devoured by a fish, or entangled in the cavities of the rock.

9. It is related of Lord Bacon, that he had one peculiar temper of body, which was that he fainted always at an eclipse of the moon, though he knew not of it, and considered it not.

10. Rodericus Fonseca, a physician of great reputation in Pisa, bought for his household employment a negro slave, who as often as she pleased took burning coals into her hands or mouth without any hurt at all: this was confirmed to me by Gabriel Fonseca, an excellent physician in Rome; and by another of deserved credit, who told me he had frequently seen the trial, and red-hot coals held in her hand till they were almost cold, and this without any impression of fire left upon her: and I myself saw the same thing done by a female negro, in the hospital of the Holy Ghost, to which I was physician.

11. It is familiarly known all over Pisa, of Martinus Ceccho, a townsman of Montelupo, that he used to take hot coals in his hand, put them in his mouth, and bite them in pieces with his teeth, till he had extinguished them. He would tread upon them with his bare feet. He would put boiling lead into his mouth, and suffer a burning candle to be held under his tongue, as he put it out of his mouth; and many such other things as may seem incredible: all this was confirmed to me by divers Capuchins, and my worthy friend Nicholas Accursius, of the order of St. Francis.

12. A boy was born in Suffolk with a clear skin, but in seven or eight weeks after it began to turn yellow, like the jaundice, without his being sick, and by degrees thickened, and grew to a dusky colour; as it appeared when he was shown to the Royal Society, it was like a thick case made of a rugged bark or hide, with bristles in some places, and covering exactly every part of his body except his face, palms of his hands, and soles of his feet. This rugged covering he sheds every Autumn, when it is about three quarters of an inch thick, being callous and insensible, and not bleeding when cut: though sometimes, after hard work-

(5.) Kornman de Mirac. Mortuor. l. 3. c. 8. d. 8. Plut. Vita Pyrrhi, p. 384. Fulg. Mem. l. 1. c. 6. p. 151. Delrii Disq. Medic. l. 1. c. 3. Quæst. 4, § 19. p. 36. Donat. Hist. Med. l. 6. c. 3. p. 206.—(6.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 244.—(7.) Donat. Hist. Med. p. 306. Curt. Kornman de Mir. Mort. l. 4. c. 95. p. 38.—(8.) Alex. ab Alexand. Gen. Dier. l. 2. c. 21. p. 91. Sandys on Ovid. Met. l. 13. p. 232.—(9.) Lloyd's State Worthies, p. 837.—(10.) Petr. Serv. in Dissert. de Ung. Armar. p. 29, 30.—(11.) Petr. Serv. in Dissert. de Ung. Armar. p. 33, 34.

ing, it would crack, and cause the under part to bleed. He has nothing beside uncommon. His mother cannot remember any fright, and her other children are no ways remarkable.

13. On the 14th of March, 1729, was born Charles, the son of Richard Charlesworth, a carrier at Longnor, in the county of Stafford. At his birth he was under the common size, but he grew so amazingly fast, that by the time he was four years old, he was near four feet high, and in strength, agility, and bulk, equal to a fine boy of ten years old. At five he was four feet seven inches high, weighed eighty-seven pounds, could with ease carry a man of fourteen stone weight, had hair on his body as a man, and every sign of puberty, and worked as a man at his father's business: this was the time of his full vigour, from whence he began gradually to decrease in strength and bulk like a man in the decline of life; and at the age of seven years his strength was gone, his body was totally emaciated, his eyes were sunk, his head was palsical, and he died with all the signs of extreme old age, and as if the months he lived had been years. *The above is extracted from the account published by Mr. Smith, a surgeon of the place, and transmitted to the Royal Society; and it is also confirmed in the Gentleman's Magazine for December 1734.*

14. The ingenious and learned Mr. Oldenburg gives us a relation which he received from a person of great veracity in Germany, which take in the author's own words. I cannot but impart to you something that lately happened in my family, viz. that having taken, two months ago, a nurse for my little girl (since dead), that nurse's boy being on that occasion weaned, did, by repeated sucking the breasts of his grandmother, a woman of three-score years of age, cause such a commotion in her, that abundance of milk ran to her breasts, for a sufficient nourishment to the said weaned boy.

15. It is recorded by the learned Diemerbroeck, in the second book of his *Anatomia Corporis Humani*, that at Virria, a town very near us, some years ago, a poor woman living before the town gate, being brought to bed of a fine boy, not long after the death of her husband, and

dying presently after her delivery, left her child behind her in good health; but leaving nothing to pay a nurse to give the child suck, the grandmother of the poor babe, called Joanna Vuyltupt, being yet living, a woman of threescore and six years of age, but very poor also, and not able to pay a nurse, out of pity to the child, attempted, at that age, to give it suck herself, in which she succeeded so well, that, by putting the child several times to her breasts, they yielded milk in such plenty that it needed no other sustenance.

16. Mr. Goodrick, a surgeon in St. Edmund's Bury affirmed to me; says Mr. Oldenburg, that cutting a lad for the stone, he took from him, at one time, ninety small ones, all of them of different shapes size, corners, and sides; some of which were so placed as to slide upon others, which had thereby worn their flats to a wonderful smoothness. And, in the same town, another person, when dead, had a stone taken from him, almost as big as a new born child's head, and of the same shape.

17. Mr. Kirby gives an account of a man in Denmark, from whose body, when dead, thirty-eight stones were taken, that were pretty large; and of the lesser sort, some triangular and quadrangular; their flats worn to a great smoothness, and their corners blunted. The greatest stone weighed two hundred and six grains; the least three grains; all the thirty-eight stones weighing about forty-eight ounces. The matter of the stones was exceeding compact, like white clay: and although the several coats might be discerned in one of them he broke, yet they were not easily separated; but what he wondered at most was, that in the dissection of the kidneys and ureters there was no sign of stone or gravel.

18. Frederic Slade, Doctor of Physic, and Fellow of the Royal Society, in a letter to the publisher of the Philosophical Transactions, gives the following relation of two human calculi. I here send you, says he, the figure of a stone of a prodigious size, and as rare a shape, somewhat indeed resembling the kidney, for that was worn away, and this stone filled up the place. It weighs seven ounces and a half; and there is no history that relates

(12.) Vide Philos. Trans. abridged, vol. 7. p. 493.—(14.) Philosoph. Transactions, 1674.—(16.) Ibid. 1667.—(17.) Ibid. 1673.

any account of a stone generated in the kidneys that equals it, for its circumference measures seven inches upon the round.

19. Colonel Townshend, a gentleman of honour and integrity, had for many years been afflicted with a nephritic complaint. His illness increasing, and his strength decaying, he came from Bristol to Bath in a litter, in autumn, and lay at the Bell-Inn. Dr. Baynard and I [Dr. Cheyne] were called to him, and attended him twice a day, but his vomitings continuing still incessant and obstinate against all remedies, we despaired of his recovery. While he was in this condition, he sent for us one morning; we waited on him, with Mr. Skrine, his apothecary. We found his senses clear, and his mind calm: his nurse and several servants were about him. He told us, he had sent for us, to give him some account of an odd sensation he had for some time observed and felt in himself; which was, that, composing himself; he could die or expire when he pleased, and yet by an effort, or some how, he could come to life again; which he had sometimes tried before he sent for us. We heard this with surprise; but as it was not to be accounted for from common principles, we could hardly believe the fact as he related it, much less give any account of it, unless he should please to make the experiment before us, which we were unwilling he should do, lest, in his weak condition, he might carry it too far. He continued to talk very distinctly and sensibly, above a quarter of an hour, about this surprising sensation, and insisted so much on our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first; it was distinct, though small and thready; and his heart had its usual beating. He composed himself on his back, and lay in a still posture some time; while I held his right hand, Dr. Baynard laid his hand on his heart and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine the least soil of breath on the bright mirror he held to his mouth; then each of us, by turns, ex-

amined his arm, heart and breath, but could not, by the nicest scrutiny, discover the least symptom of life in him. We reasoned a long time about this odd appearance as well as we could, and all of us judging it inexplicable and unaccountable, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at last were satisfied he was actually dead, and were just ready to leave him. This continued about half an hour. As we were going away, we observed some motion about the body, and, upon examination, found his pulse and the motion of his heart gradually returning; he began to breathe gently, and speak softly: we were all astonished to the last degree, at this unexpected change, and after some further conversation with him, and among ourselves, went away fully satisfied as to the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it.

20. Mr. Samuel Du Gard, Rector of Forton in Shropshire, in a letter to Dr. R. Bathurst, then Vice-chancellor of the University of Oxford, acquainted him, that about Candlemas, 1673, a child, about a quarter of a year old, at Lilleshall in Shropshire, was taken with a bleeding at the nose, ears, and in the hinder part of the head, where was no appearance of any sore. It continued three days, at the end of which the nose and ears ceased bleeding; but still blood came away as it were sweat from the head. Three days before the death of the child (which was the sixth day after she began to bleed), the blood came more violently from her head, and streamed out to some distance from it; nor did she bleed only there, but upon her shoulders and at the waist, in such large quantity, that the linen next to her might be wrung, it was so wet. For three days she also bled at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her fingers ends, in such quantity, that in a quarter of an hour the mother caught, from the droppings of her fingers, almost as much as the hollow of her hand would hold. All the time of this bleeding, the child never cried vehemently, but only groaned: though about three weeks before, it had

such a violent fit of crying, as the mother says she never heard the like. After the child was dead there appeared, in those places from whence the blood issued, little holes like the prickings of a needle.

21. A man living not long since in Bristol, always ate his food twice, and truly ruminated as cows, sheep, and other beasts do, and always did so ever since he could remember. He began to chew his meat a second time within a quarter of an hour after his meal, if he drank with it, if not, something longer; after a full meal, his chewing lasted about an hour and half. If he went to bed presently after meals, he could not sleep till the usual time of chewing was over. If it left him, it was a certain sign he would be sick, and was never well till it returned again. Before rumination, he said, his victuals laid heavy in the lower part of his throat, till it had passed the second chewing, and then passed clean away. And this he always observed, that if he eat of various things, that which passed first down came up first to be chewed. This account came to Dr. Sloan, from Mr. Day, at that time mayor of Bristol, who said, this person was about twenty years of age, and of tolerable sense and reason.

22. Mr. St. George Ash, Secretary of the Dublin Society, in a letter to one of the Secretaries of the Royal Society, relates the story of a girl, named Anne Jackson, born of English parents in the city of Waterford in Ireland, from whose body, when about three years old, horns grew out in several places, wherefore the mother concealed her out of shame, and bred her up privately; but she soon after dying, and the father being poor, the child was thrown upon the parish. She is now, says he, between thirteen and fourteen years of age, yet can scarce go, and I have seen children of five years old taller; she is very silly, speaks but little, and that not plainly; her voice is low and rough, her complexion and face well enough, except her eyes, which are very dead, and she can hardly perceive the difference of colours. The horns abound chiefly about the joints and flexures, and are fastened to the skin like warts;

and about the roots resemble them much in substance, though toward the extremities they grow much harder, and more horny. At the end of each finger and toe grows a horn as long as the finger and toe, not strait, but bending like a turkey's claw. On the other joints of her fingers and toes are smaller horns, which sometimes fall off, and others grow in their places. On her knees and elbows, and round about the joints are many horns; two more remarkable at the point of each elbow, which twist like ramshorns; that on her left arm is above an inch broad, and four inches long. On her buttocks grow a great number, which are flat by frequent sitting. At her armpits and the nipples of her breasts, small hard substances shoot out, much slenderer and whiter than the rest. At each ear also grows a horn; and the skin of her neck begins of late to be callous and horny, like that of her hands and feet. She eats and drinks heartily, sleeps soundly, and performs all the offices of nature like other healthy people.

23. ♦ A native of Toledo in Spain, about twenty-three years of age, who was lately at Paris, made different experiments to show that he was capable of enduring the greatest degrees of heat without being incommoded. The following is an extract of those made at the School of Medicine, before several of the professors, about three hundred of the pupils, and several other persons. Care was taken to subject him to previous examination, and it was found that his state exhibited nothing different from that of a man in good health. His pulse beat about 75 or 78 times in a minute. 1st. A vessel containing oil, heated to 85° of Reaumur being prepared, he opened his hand, and applied the palm of it several times to the oil; he then washed his hands and face in the oil, and applied the soles of his feet to it. At the end of the experiment the heat of the oil was still from 76 to 78 degrees.—2d. A bar of iron from eighteen to twenty inches long, and two and an half inches in breadth, was brought to a cherry-red heat at one of its extremities, and placed on bricks. The Spaniard placed the sole of his foot on the red part; a portion of the oil which still

adhered to it immediately inflamed. He then applied the other sole in the like manner, and this he repeated several times.

3d. The flat part of a large iron spatula, eighteen inches in length, was brought to a cherry-red heat. The Spaniard thrust out his tongue and applied it to the red part of the spatula, and repeated the same thing several times. Three glasses of pure water were then brought into one of which a few drops of sulphuric acid were put, and into another a pretty large quantity of marine salt; the third contained only water. The Spaniard was made to drink these three glassfuls, and was able to distinguish perfectly the savour of them.

4th. He took a lighted candle, and drew the flame of it several times over the posterior part of his leg, from the heel to his ham. He was examined after these trials and no part of his skin appeared to be in the least altered. The sole of his foot seemed to be smoky, which ought to be ascribed to the carbon of the oil, but his pulse beat from 130 to 146 times in a minute. It appears that since that time he placed himself in an oven heated to 70 degrees, and remained in it some minutes. Dr. Blagden, during some experiments he made, supported a still greater degree of heat. He heated an apartment till Fahrenheit's thermometer rose to 260 degrees, entered it with his clothes on, and remained in it eight minutes. At last he was much oppressed; several other persons entered it also. His pulse, when he left the apartment, beat 144 times in a minute. In another experiment he entered undressed into the same apartment, heated to 220 degrees of Fahrenheit, and remained in it twelve minutes without being incommoded. In a third experiment, the chamber being heated to 150 degrees of Fahrenheit, he entered it along with several other persons, and remained in it several minutes without any uneasiness. Some eggs and beef steaks were placed in the same apartment on a pewter dish—in twenty minutes the eggs were entirely hard, and in forty-seven the beef steaks were not only baked but almost dry.

24. ♦ In May 1678, says Mr. Locke, I saw at the hospital at Paris, called La Cha-

rité, a young lad of Brie, between 19 and 20 years old, who had upon the ends of all his fingers as it were horns grow out, one whereof on the middle finger of his right hand was 310 grys long and 130 grys* in circumference; he told me he had one formerly on his thumb much bigger and longer than this, but it was now very short. The like grew also on the toes of his feet, only excepting the two small toes of each foot where there are now none, and upon three of them there never had been any, upon the fourth there had been one, but having dropped off about six months ago it never returned, and left the nail very little different from natural. This horny substance grew not out of the end of the fingers, but was as it were a thickening of the nail which, instead of growing out in length, increased in thickness. It did not rise up straight in a line perpendicular to the finger, but as it augmented, bent forward, and so grew sometimes into the shape of a bird's claw. It was however not taper and sharp, but blunt at the end, and almost of the same bigness all along, and full of pretty deep chaps in the centre part, the convex part being without any. He had no sensation in the horny part itself, but that part where it joined to the flesh was very sensible and tender. There were also horny excrescences on several parts of the back of his hand. Some of them pretty broad, and others less so, but none rising much above the skin, but they looked there, those that were broad, like flat but very broad warts, but to the touch they felt much harder. The disease began three years before, after having had the small-pox. His food was the usual food of the country. He has taken two purgatives since he came into the Charité, and some of the horns of his fingers began to loosen at the roots.

25. ♦ There is a woman at Quedlinburg, says Dr. Schmidius, who is very fat, and who enjoys a good state of health, but when warmed to a certain degree by motion, the heat of the season, or any remedy, she perspires very plentifully in the head, feet, and the whole left side of the body; while the right side remains dry, and

(23.) Journal de Physique, Messidor, an. 11.—(24.) Phil. Trans. abridged, vol. iii. p. 13.

* A gry is the one thousandth part of a philosophical foot, which is the third part of a pendulum that swings seconds, so that 310 grys is a little more than four English inches.

him as often as the curious induced him by some present.

These circumstances made people think that young Viala would soon shoot up into a giant. A mountebank was already soliciting his parents for him; and flattering them with hopes of putting him in a way of making a great fortune; but all these fine hopes suddenly vanished. His legs became crooked; his body shrunk; his strength diminished; and his voice grew sensibly weaker. This sad alteration was ascribed to the imprudent trials he was allowed to make of his strength; perhaps also it was occasioned by nature suffering in so rapid an extension. At the time this account was written, he was in the same state as at the age of six or seven, and in a kind of imbecility. His parents were rather under the middle size, and in their growth had nothing particular.

Noel Fischet, of whom an account was given in the Transactions of the Academy of Sciences for 1736, began to grow sooner, but not so rapidly; for he was twelve years old before he measured five feet; his signs of puberty were at the age of two years, which makes between them a very remarkable difference; and the slower progress of his growth was, perhaps, the cause of his not experiencing the bad consequences of Viala.

32. ♦ In the Warsaw Gazette of the 11th of May, 1763, we have the following extraordinary relation. One Margaret Krasiouna, died lately in the village of Koninia, aged 108, being born Feb. 12, 1655. At the age of 94 she married, for her third husband, Gaspard Raykon, of the village of Ciwouszin, then aged 105. During the fourteen years they lived together, they had two boys and one girl; and what is very remarkable, these three children bear evident marks of the old age of their father and mother. Their hair is already grey, and they have a vacancy in their gums, like that which appears after the loss of teeth, though they never had any teeth; they have not strength enough to chew solid food, but live on bread and vegetables. They are of a proper size for their age, but their backs are bent; their complexions are sallow, and they have all the other symptoms of decrepitude. Their father is still

alive. Though most of these particulars may appear fabulous, they are certified by the parish registers. The village of Ciwouszin is in the district of Stenzic, in the Palatinate of Sendomir.

33. ♦ The following singular account of a propensity to imitation is related by Dr. George Garden, in the Philosophical Transactions: At Strathbogie, not far from Aberdeen, there is a man who hath something peculiar in his temper that inclines him to imitate, unawares, all the gestures and motions of those with whom he converseth. His name is Donald Monro; he is a little, old, and very plain man, of a thin slender body; he hath been subject to this infirmity, as he told us, from his very infancy. He is very loth to have it observed, and therefore casts down his eyes when he walks in the streets, and turns them aside when he is in company. We had made several trials before he perceived our design; and afterwards had much ado to make him stay; we caressed him as much as we could, and had then the opportunity to observe that he imitated not only the scratching of the head, but also the wringing of the hands, wiping of the nose, stretching forth the arms, &c.; and we needed not strain compliment to persuade him to be covered, for he still put off and on as he saw us do; and all this with so much exactness, and yet with such a natural and unaffected air, that we could not so much as suspect that he did it on design. When we held both his hands, and caused another to make such motions, he pressed to get free; but when we would have known more particularly, he found himself affected; he could only give us this simple answer, that it vexed his heart and his brain.

34. ♦ "Not long ago," says Mr. Boyle, "there was here in England a private soldier very famous for digesting stones; and a very inquisitive man assures me that he knew him familiarly, and had the curiosity to keep in his company for four and twenty hours together to watch him; and not only observed that he ate nothing but stones in that time, but also that his grosser excrement consisted of a sandy substance, as if the devoured stones had been in his body dissolved and crumbled into sand."

[31.] Universal Magazine, vol. XXXIV. p. 120.—[32.] Ibid. p. 357.—[33.] Philosophical Transactions abridged. vol. III. p. 8.—[34.] Boyle's Exp. Philos. Part II. Essay 3. p. 86.

Dr. Bulwer says, "he saw the man, and that he was an Italian, Francis Battalia by name; at that time about 30 years of age; and that he was born with two stones in one hand and one in the other, which the child took for his first nourishment upon the physician's advice: and afterwards nothing else but three or four pebbles in a spoon once in twenty-four hours, and a draught of beer after them; and in the interim, now and then, a pipe of tobacco; for he had been a soldier in Ireland, at the siege of Limerick; and, upon his return to London, was confined for some time upon suspicion of imposture." He is said sometimes to have eaten about half a peck of stones in a day. There is a print of him, *Hollar fecit, 1641.*

35. ♦ The beginning of May 1760, says Father Paulian, there was brought to Avignon a true lithophagus, or stone-eater. He not only swallowed flints of an inch and a half long, a full inch broad, and half an inch thick, but such stones as he could reduce to powder, as marble, pebbles, &c. he made up into paste, which was to him a most agreeable and wholesome food. I examined this man with all the attention I possibly could; I found his gullet very large, his teeth exceedingly strong, his saliva very corrosive, and his stomach lower than ordinary, which I imputed to the vast number of flints he had swallowed, being about twenty-five, one day with another. Upon interrogating his keeper, he told me the following particulars:—This stone-eater, says he, was found three years ago in a northern inhabited island, by some of the crew of a Dutch ship, on Good Friday. Since I have had him I make him eat raw flesh with his stones; I could never get him to swallow bread. He will drink water, wine, and brandy; which last liquor gives him infinite pleasure. He sleeps at least twelve hours in the day, sitting on the ground, with one knee over the other, and his chin resting on his right knee. He smokes almost all the time he is asleep, or is not eating. The flints he has swallowed he voids somewhat corroded and diminished in weight; the rest of his excrements resembles mortar. The keeper also tells me that some physicians at Paris got him

blooded; that the blood had little or no serum, and, in two hours time became as fragile as coral. If this fact be true, it is manifest that the most diluted part of the stony juice must be converted into chyle. This stone-eater, hitherto is unable to pronounce more than a very few words, *oui, non, caillou, bon.* I showed him a fly through a microscope: he was astonished at the size of the animal, and could not be induced to examine it. He has been taught to make the sign of the cross, and was baptized some months ago in the church of St. Come at Paris. The respect he shows to ecclesiastics, and his ready disposition to please them, afforded me the opportunity of satisfying myself as to all these particulars; and I am fully convinced that he is no cheat.

36. ♦ In an assembly of learned men, frequented by Dr. Managetta, during the stay he made at Paris, the following extraordinary case was proposed. A president of the parliament of Dijon, by name James de Saine, upwards of sixty years of age, and of an atrabilarious temperament, who, for a long time was afflicted with a continued tertian ague, which had been cured with great difficulty, was attacked with a disease, called by the author of this observation *Affectus Cornutus*: it manifested itself in the following manner. A tumour appeared on the vertebræ of the two last spurious ribs, of the bigness of a chesnut, hard, very sensible, and which for ten years together, neither increased nor diminished, but could not be discussed by any remedies. During five years after it grew considerably, and then had a resemblance to the horn of a young stag, at last it so increased that if it had not been cut from time to time, care being taken to leave always a finger's breadth joining the skin, where sensation began to be very quick, it would have been upwards of a foot in length.

Dr. Sachs in a note on this case says, "One might cite a great number of instances of men who have had similar excrescences, that of Trouillou a Frenchman, who had a ram's horn in the middle of his forehead, is very famous: he was shown at Paris, and in several other places in 1599." M. de Thou says, he had seen him in 1660, and Christian Fabricius,

(34.) Bulwer's Artificial Changeling, p. 307.—(35.) Dictionaire Physique de Paulian, Gent. Mag. vol. XXXIX. p. 300.

Bartholine, and several other authors, make mention of him in their works. Aldrovandi speaks of a child in Champagne, about ten years old, who had a horn on the head of the length of the fore-finger, and who was brought to the hospital of Bologna, in 1639, to have this horn amputated. But nothing is so extraordinary as the history of a young woman of the canton of Berne, whose legs, back, and arms, in 1612, were in some measure disseminated with horns, among which, there was one two fingers breadth in length, and others crooked. This young woman was cured by Paul Lentulus, but his bad regimen made her relapse some time after into the same distemper, and the same accidents.

37. ♦ It is related in the Philos. Transactions, that a man's vein being opened in the house of a physician at Paris, milk was found in it instead of blood.

38. ♦ A similar circumstance is related by Dr. Lister. A maid, after eating a good breakfast about seven in the morning, was let blood about eleven the same day in the foot. The first blood was received in a porringer, and within a little while it turned very white, the last blood we received in a saucer, which turned white immediately like the white of a custard; within five or six hours after I chanced to see both, and that in the porringer was half blood and half chyle, swimming upon it like a serum, as white as milk, and that in the saucer all chyle, without the least appearance of a drop of blood, and when we heated them distinctly over a gentle fire, they both hardened as the white of an egg, when it is heated, or just as the serum of blood doth with heating, but far more white. This maid was then in good health.

39. ♦ About twenty years ago, says Dr. Beal, Mr. Thomas Jay, an apothecary, of Cambridge, told me that he himself let a man blood in the arm, and the blood was as white as milk. As it ran out of his arm it had a little dilute redness, but as it fell into the vessel, it was presently white, and it continued like drops of milk on the pavement wherever it fell. The conjecture that Dr. Eade, a physician there, had of this appearance was, that the pa-

tient had much fed on fish, affirming withal that he had soon been a leper, if not prevented by physic.

40. ♦ Another case of this kind is related by A. Stuart, M. D. John Wicks, a carrier, in Bromley Street, about forty years of age, had been ill about three weeks by a loss of appetite and indigestion, and at last a pain and distension of his stomach, with a low degree of an inflammatory fever; eight ounces of blood being taken away instead of serum, nothing appeared above the coagululum, but a white liquor resembling milk. There was no smell perceptible in it at first, but six days after it began to have the smell of rotten eggs. It stood in a room where there was a fire, for some hours of the day, during three weeks more, in which time neither its consistence nor smell was altered.

CHAPTER II.

Of Natural Antipathies in some men to Flowers, Fruits, Flesh, and divers other things.

THE seeds of our aversion and antipathy to particular things are often lodged so deep, that in vain we demand a reason of ourselves for what we do or do not love. The enemies of our nature work upon us (it seems) whether we are aware or not. For the Lady Heneage, of the bed-chamber to Queen Elizabeth, had her cheek blistered by laying a rose upon it, while she was asleep, saith Sir Kenelm Digby; and worse hath befallen others, though awake, by the smell of them*.

1. Cardinal Don Henrique de Cardona would fall into a swoon upon the smell of a rose (saith Ingrassia). And Laurentius, Bishop of Uratislavia, was killed by the smell of them.

2. The smell of roses, how pleasing soever to most men, is not only odious but almost deadly to others. Cardinal Oliverius Caraffa, during the season of roses, used to enclose himself in a chamber, not permitting any to enter his palace, or come near him that had a rose about him.

(36.) Acta Leips. Universal Mag. Vol. XI. p. 345.—(37.) Philos. Transactions, Vol. III. p. 234.—(38.) Ibid.—(39.) Ibid. Vol. III. p. 235.—(40.) Ibid. Vol. X. p. 193.

* Sir Kenelm Digby's Treatise of Bodies, c. 38. p. 336.—(1.) Cromerus de Rebus Polon. lib. 8. Schenck. Obs. Med. l. 7 p. 391. Donat. Hist. Med. Mir. l. 6. c. 3. p. 305.—(2.) Schenck. Obs. Med. l. 7. p. 391.

3. The smell of a rose, or sight of it at a distance, would cause a noble Venetian of the family of the Barbaragi to swoon: he was therefore advised by the physicians to keep at home, and not to hazard his life by going abroad while roses continued.

4. I knew a stout soldier, saith Donatus, who was never able to bear the smell or sight of the herb rue, but would evermore betake himself to flight at his first notice of its presence.

5. Johannes e Querceto, a Parisian, and Secretary to Francis the First, King of France, was forced to stop his nostrils with bread, when there were any apples at table; and so offensive was the smell of them to him, that if an apple had been held near his nose, he would fall a bleeding. Such a peculiar and innate hatred to apples had the noble family of Fystates in Aquitain: we call them now the *Fyoesii*.

6. Uladislau Jegello, King of Poland, did so abhor apples, that he was not able to endure the smell of them, saith Cromerus.

7. I have seen, saith Brassavolus, the younger daughter of Frederick, king of Naples, that could not eat any kind of flesh, nor so much as taste of it; and as oft as she put any bit of it into her mouth, she was seized with vehement fits, and falling to the earth, and rolling herself thereupon, would lamentably shriek out; this she would continue to do for the space of half an hour, after which time she would return to herself.

8. Guainerius tells of himself, that hog-flesh was so very great an enemy to him, that it produced the same accidents to him that poison would have done, although he used but any part of it in sauces: as also, that when his mother (who was desirous to accustom her son to all kinds of meats) had prepared for him (without his knowledge) a dish of that flesh, minced into the smallest bits, and offered him to eat; within an hour after, he fell into a palpitation of the heart, afterward into fits, and thence into a vomiting, in which he brought up blood.

9. Antonius Postellus, a French boy, who dieted with my father, would eat nothing that was roasted, boiled, or fried; contenting himself with bread, fruits and milk; nor could he eat the finer sort of bread, but such only as had coarse bran in it. In the winter time he ate dried apples, pears, cherries, nuts, &c. his milk also must be cold, for he could eat nothing hot or warm. In the mean time he was of good habit of body, fresh and well coloured. This custom he kept many years, wherein he dieted with his father; and (as it is said) he continued it afterward.

10. I saw a noble Countess, saith Horstius, who (at the table of a Count) tasting of an udder of beef, had her lips suddenly swelled thereby; observing that I took notice of it, she told me that she had no dislike to that kind of dish, but as oft as she did eat of it, she was troubled in this manner; the cause of which she was utterly ignorant of.

11. A learned person told me, saith the same author, that he knew one at Antwerp, that would immediately swoon, as oft as a pig was set before him, upon any table where he was present.

12. There lives a person amongst us of prime quality, who at the sight of an eel is presently cast into a swoon, even though it be brought to the table enclosed in paste; he falls down as one that is dead, nor doth he return to himself till the eel is taken off from the table.

13. The most learned Johannes Heurnius writes of himself, that as oft as he ate of any pepper, or radish, he was sure to be tortured with the cruel pains of the cholic.

14. The mildest medicines create such disturbances to some, as if they were of the most vehement sort. Which physicians did frequently observe in an illustrious lady, who was the light and ornament of our age: for while they endeavoured to purge her with manna, she was suddenly taken with torments, loathings, belchings, weariness, and involuntarily sweats, and other worse and more dangerous symptoms did ever follow;

(3) Denat. Hist. Med. Mir. l. 6. c. 3. p. 305. Amat. Lus. Gent. 2.—(4.) Schenck Obs. Med. l. 7. p. 801. Donat. Hist. Med. l. 6. c. 3. p. 305.—(5.) Donat. Hist. Med. Mir. l. 6. c. 3. p. 307. Schenck. Obs. Med. l. 7. p. 890. Petr. Servius in Dissert. de Ordoribus, p. 19.—(6.) Schenck. ibid. p. 890.—(7.) Schenck. l. 7. p. 890.—(8.) Zach. Quest. Med. Legal. l. 2. tit. 2. p. 73.—(9.) Plat. Obs. l. 1. p. 238.—(10.) Schenck. Med. l. 7. p. 891.—(11.) Schenck. Obs.—(12.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 247.—(13.) Henric. ab Heers. Obs. Med. l. 1. Obs. 29. p. 249.

prove emetic; as I, for my health's sake, have sometimes experienced. If a person be ticklish, stroke the sole of his foot with a feather, and it shall, against his will, affect the remote muscles of his face and provoke him to laughter. As the tickling of a straw in the nostrils excites sneezing, many kinds of grating noise will set the teeth on edge; and a servant of mine complained that the whetting of a knife would make his gums bleed. Henricus ab Heer mentions a lady who would faint at the sound of a bell, or any loud noise, even that of ringing, and lie as if she were dead; but as she was thoroughly cured by a course of physic, it appears that this disposition proceeded from some particular texture in her body. With regard to sounds, one hysterical woman is fits shall even communicate them to another by aspect; and to show that distempered bodies may receive alterations, while sound ones remain the same, we need only consider that the subtle effluvia which float in the air before any change of weather, are felt by those valetudinarians who have formerly received bruises, wounds, or other injuries, and that too only in the very parts where they happened. Others we daily see, who are disordered by riding backward in a coach, and the scent of musk or ambergris, though grateful to others, will throw hysterical women into strange convulsions. Zacutus Lusitanus tells us of a fisherman, who, having spent his life at sea, and coming accidentally to the reception of the king of Portugal, in a maritime town where perfumes were burnt, he was thereby thrown into a fit, judged apoplectic by two physicians, who treated him accordingly; till three days after, the king's physician guessing the cause, ordered him to be removed to the sea-side, and there to be covered with sea-weed, which soon recovered him.

34. ♦ “But there are many strange peculiarities,” says the same author, “in some persons both in sickness and health.” These differences, indeed, between healthy men may not be greater than those observable in the same person when in a sound and distempered state, yet we frequently see that some bodies are so framed as to be strange-

ly disordered by such things as either not at all, or else differently affect those of others. Thus it is common for men to express great uneasiness, and fall into fits of trembling at the sight of a cat. This was the case of the late gallant and noble Earl of Barrymore, who had the like aversion to tansey; and I, myself, cannot behold a spider near me without a great commotion in my blood, though I never received any hurt from that creature, and have no abhorrence of toads, vipers, or other venomous animals. I also know an excellent lady who is remarkable for a strange antipathy to honey. Her physician supposing this in some measure imaginary, mixed a little honey in a remedy he applied to a very slight scratch she happened to receive in her foot; but he soon repented of his curiosity; for it caused a strange and unexpected disorder, which ceased upon the removal of that medicine and the application of others. The same excellent person complained to me, that the vulgar pectoral remedies did her no service in coughs wherewith she was troubled, and which nothing relieved but either the fumes of amber received by a pipe with that of proper herbs, or the balsam of sulphur. I know an ingenious gentlewoman on whom cinnamon, which generally is considerably astringent and stomachic, has a quite contrary effect; and this in a strange degree; so that having found by two or three accidental trials that a very little cinnamon seemed to disorder her stomach and prove laxative, she once resolved to satisfy herself whether these discomposures came by chance or no; and having strewed some powdered cinnamon on a toast, she ate it, and was thereby purged for two days together with such violence that it caused convulsions and a spasmus, which she continues to be troubled with from time to time, though it is three years since she made the experiment, as was averred to me by her husband, a physician.* A person of quality lately asked me, whether he should continue the use of coffee as an emetic, because he had found it operate very violently with him. Inquiring particularly into this odd effect, I found that an ordinary wine glass full of

(33.) Boyle's Works, by Shaw, vol. I. p. 91.

* On the other hand, M. Lemery tells us, that he knew a chemist who could eat *mercurius dulcis* as if it were bread; and that he has seen him chew and swallow down four ounces at once, without any sensible effect. Hist. de l'Academ. An. 1699, p. 69.

the common liquor coffee, would in two hours time vomit him more severely than the infusion of *crocus metallorum*, or other usual emetics. That this had been for several years his constant vomit; that scarce any one was more irksome than this of late grew to take, so that the scent of a coffee-house would make him sick; and lastly, that he himself had formerly used it long together for the fumes which offended his head, without observing any emetic quality therein.

35. ♦ M. Zimmerman relates the following instance of antipathy to spiders: "Being one day in an English company," says he, "consisting of persons of distinction, the conversation happened to fall on antipathies. The greater part of the company denied the reality of them, and treated them as old womens tales; but I told them that antipathy was a real disease. Mr. William Matthew, son of the governor of Barbadoes, was of my opinion, and, as he added that he himself had an extreme antipathy to spiders, he was laughed at by the whole company. I showed them, however, that this was a real impression of his mind, resulting from a mechanical effect. Mr. John Murray, afterward Duke of Athol, took it into his head to make, in Mr. Matthew's presence, a spider of black wax, to try whether this antipathy would appear merely on a sight of the insect. He went out of the room therefore, and returned with a bit of black wax in his hand, which he kept shut. Mr. Matthew, who in other respects was a sedate and amiable man, imagining that his friend really held a spider, immediately drew his sword in a great fury, retired with precipitation to the wall, leaned against it, as if to run him through, and sent forth horrible cries. All the muscles of his face were swelled, his eye-balls rolled in their sockets, and his whole body was as stiff as a post. We immediately ran to him in great alarm, and took his sword from him, assuring him at the same time that Mr. Murray had nothing in his hand but a bit of wax, and that he might himself see it on the table, where it was placed. He remained some time in this spasmodic state, and I was really afraid of the consequences. He, however, gradually

recovered, and deplored the dreadful passion into which he had been thrown, and from which he still suffered. His pulse was exceedingly quick and full, and his whole body was covered with a cold sweat. After taking a sedative, he was restored to his former tranquillity, and his agitation was attended with no other bad consequences." We must not be surprised at this antipathy; the largest and most hideous spiders are found in Barbadoes, and Mr. Matthew was born in that island. Some one of the company having formed of the same wax, in his presence, a small spider, he looked at it while making, with the utmost tranquillity, but it would have been impossible to induce him to touch it. He was not, however, of a timid disposition.

CHAP. III.

Of the Signatures, and natural Marks upon the Bodies of some Men and Women.

CONCERNING the causes of those impressions which some bodies bring upon them from the womb, and carry with them to their graves, there is not so great a clearness as to leave no room for doubt. For if the most of them are occasioned through the strength of the mother's imagination, there have been others of a peculiar form, so remote from being likely to leave such lively touches upon a woman's fancy, so continued to the descendants of the same family, and so agreeable with the after-fortunes of the person so signed, as may possibly induce to further inquiries*.

1. Marinus Barletius reports of Scanderberg, Prince of Epirus (that most terrible enemy of the Turks), that from his mother's womb he brought with him into the world a notable mark of warlike glory; for he had upon his right arm a sword so well set on, as if it had been drawn with the pencil of the most curious and skilful painter in the world.

2. Among the people called the Dakes, the children usually have the moles and marks of them from whom they are de-

(34.) Boyle's Works, by Shaw, vol. I. p. 95.—(35.) *Noticé des Insectes de la France réputés venimeux*, par M. Amoreux, M. D. Phil. Mag. vol. VI. p. 74.

* Hakew. Apol.—(1.) Mar. Barlet. l. 1. Camer. Hor. Subsiv. l. 1. c. 69. p. 358.

it with her hands. She feeds both herself and her child; and combs her hair. To conclude, without trouble she doth all that is sufficient for her own necessity, and to gratify others curiosity.

6. There was a Nobleman in Spain, the younger brother of the Constable of Castile, born so deaf, that he could not hear a gun shot off close by his ear, and consequently dumb: Yet the loveliness of his face, vivacity of his eye, comeliness of his person, and the whole composure of his body, were pregnant signs of a well-tempered mind. The physicians and surgeons had long employed their skill to help him, but in vain. At last a certain priest undertook to teach him to understand others when they spoke; and to speak himself, that others might understand him. This attempt was at first laughed at; but after some years, with great pains, he taught this young Lord to speak as distinctly as any man; and to understand so perfectly what others said, that he could converse all the day with them. King Charles the first, when he was courting the Infanta of Spain, saw, and oft made trial of him, not only with English words, but making some Welchmen of his train to speak words of their language; all which he perfectly repeated, only for want of his hearing his tone was rather vehement and shrill, than pleasing. This art was brought to great perfection by our countryman Dr. Wallis, who taught several deaf and dumb persons to speak and converse and wrote a treatise on this subject.

7. Edward Bone, of Ladock in Cornwall, was servant to Mr. Courtney of that county: he was deaf from his cradle, and consequently dumb, yet could learn and express to his master any news that was stirring in the country. If a sermon was preached within some miles distance, he would repair to the place, and setting himself directly against the preacher, look him stedfastly in the face, while his sermon lasted. To which religious zeal his honest life was also answerable. Assisted with a firm memory, he would not only know any party, whom he had once seen, for ever after, but also make him known to any other, by some special observation and difference. There was one Kemp, living,

not far off, defected in the same manner, in whose meetings there were such embracings, such strange and earnest tokenings, such hearty laughter and other passionate gestures, that their want of tongues seemed rather an hinderance to others conceiving them, than to their understanding one another.

8. We have at Nuremburg (saith Camerarius) a young man and a young maid, born of one father and mother (of a good house and well known), that are of a singular quick conceit: for although they be deaf and dumb by nature, yet both of them read very well, write, and cast accounts. The young man conceiveth at first, by signs that are made him, what he is required to do. If his pen be wanting, by his countenance he showeth his thoughts; and he is the quickest and cunningest at all games, both at cards and dice, that one can find amongst the Germans, although they are very dexterous. His sister passeth all other maids for working with her needle all kind of sempstry, tapestry and embroidery. But above all, this is the most remarkable in them, that for the most part as soon as they see peoples lips stir, they understand their meaning. They are oftentimes at sermons; and a man would say, that they draw and conceive with their eyes the words of the preacher, as others do with their ears. When the preacher nameth the name of Jesus, the young man is ready before any of the hearers to bow his knee.

9. There was one who was blind from the seventh year of his age, that from his youth had so accustomed himself to the making of organs, that with his own hands he made organs with pipes of wood and tin, of great price. Frederick Duke of Wirtemberg showed me an organ of this blind man's making; and I heard the artist himself playing on it: looking upon his eyes, I could not discover any spot therein; but all those who had lived with him for many years together, affirmed that he was blind; and proved that he could do these things, by a convincing argument, for that he worked in the dark, and he could discern the several sorts of wood by the touch only.

10. Didimus of Alexandria, being

(5.) Barthol. Hist. Anatom. Cent. 3. Hist. 26. p. 61.—(6.) Clark's Mirror, chap. 44. p. 157. Sir Kenelm Digby's Treatise of Bodies, chap. 28. p. 254. 255.—(7.) Fuller's Worthies, p. 206. in Cornwall.—(8.) Camerar. Flor. Subcis. Cent. 1. c. 37. p. 171. Johant. Nat. Hist. Cl. 10. c. 6. p. 336.—(9.) Plat. Obs. l. 1. p. 110, 111.

blind, spent all his time in hearing, inso-much that, by his diligent attention, he attained to that which others obtain by reading, and became so skilful in divine and human learning, that he excelled amongst the divines of his time.

11. Our ancestors have seen John Ferdinand, born in Flanders; his father was a Spaniard, a blind and poor man, who yet happily overcame that which most learned men find hard; for he was at once a very learned poet and philosopher; he was also an excellent musician, he played skilfully upon divers kinds of instruments, and was a great composer of music.

12. Uldaricus Schonbergerus, a Doctor of Philosophy, in our time, begat the admiration of all men; for though he was blind, yet with his singular wit and industry he attained to that, that a few who had the advantage of their eyes surpassed him: he was learnedly skilled in the Latin, Greek, Hebrew and Syriac languages; an excellent naturalist; and disputant in philosophy; skilful in music; studious both in painting and sculpture; he would discharge a gun with that dexterity, that the bullet should oft hit the mark. He died of late years at Regiomont, of which unusual example the excellent Simon Dachius hath left to posterity an elegant elegy.

13. James Usher, Lord Primate of Ireland, was first taught to read by his two aunts, who were blind from their cradles and never saw letters; yet were they admirably versed in the Scriptures, being able to have given a good account of any part of the Bible whenever asked.

14. Nicasius of Werd, born at Mechlin falling blind when he was three years old, and not being able to learn one letter, he so profited in the knowledge of philosophy, both human and divine, that all men were ravished with him. Having proceeded Master of Arts at Louvain, he was afterward made Principal of Mechlin College, where he discharged his duty very well. He ascended afterward to the degree of Licentiate in Theology. And though he was blind, he read and preached openly. Furthermore, being made Doctor of the laws in the university of Cologne, he read there, and expound-

ed the Civil and Canon Law; repeating by heart the text which he had never read. He died at Cologne, Anno Dom. 1492.

15. I was told (said Antonius de Palermo) by King Alphonsus, of a Sicilian, born blind, (then living in the city of Gergento, of old called Agrigentum) who had followed him oftentimes on hunting; showing to the huntsmen (who had their sight well enough) the retreats of the wild beasts. He added further, touching the industry of this blind man, that having by his sparing and scraping gotten together about 500 crowns, which put him to a great deal of care; he resolved at last to hide them in a ground of his. As he was making a hole in the earth to that end, a neighbour of his espied him, who, as soon as the blind man was gone, searched, found the money, and carried it away. Two or three days after, the blind man returning to visit his cash, and finding nothing there, like one forlorn he frets and fumes; and after much debating with himself, he concludes none but his neighbour could have played him this trick. Having therefore found him out, he began thus to address him: "Neighbour, I am come to have your opinion; I have 1000 crowns, and the one half of them I have hid in a safe place, and for the other half, I know not what to do with them, having not my sight, and being very unfit to keep any such things; therefore, what think you? might I not hide the other half with the rest in the same place of safety?" His neighbour approved, and commended his resolution; and going speedily to the place, carried back the 500 crowns he had before taken away, believing he should have the whole 1000 together. A while after the blind man goes to his hole, and there finding his crowns again, carried them home; and returning to his good friend, with a cheerful voice, said to him, "Neighbour, the blind man sees better than he that hath two eyes."

16. Scaliger tells of one Antonius, who (as himself said) was born at Naples. This man although he wants arms, could toss a pike with his right foot, mend clothes, write, eat, drink, and thread a needle; he could drive a nail into a piece

(10.) Socrat. l. 4. c. 20. p. 331. Camerar. Hor. Subcis. Cent. 1. c. 37. p. 171.—(11.) Camer. Hor. Subcis. p. 171.—(12.) Barthol. Hist. Anatom. Cent. 3. Hist. 44. p. 87, 88.—(13.) Clark's Lives, p. 190, 191.—(14.) Kornman. de Mirac. Vivor. 76. Camer. Hor. Subcis. Cent. 1. c. 37. p. 172.—(15.) Camer. Hor. Subcis. Cent. 2. c. 8. p. 28. Johnst. Nat. Hist. Class. 10. c. 6. p. 357.

of wood up to the head with a hammer; and then immediately pull it out again with pincers. Scaliger saw him in the province of the Allobroges; and supposes (as he tells Cardan) that there are fifty thousand persons alive who saw and wondered at him.

17. There is a woman of Britain, who was born with arms and legs distorted in so strange and unusual a manner, that she might well seem unfit (to any man that sees her) to do any thing. Yet she had acquired from officious Nature such a dexterity, that she could spin with her tongue; with the same she could thread a needle of the smallest size, with great expedition; with the flexure of her tongue only she could readily tie that fast knot which we call the weavers knot; and with the same tongue she would write, and that in a fair character; amongst others, she wrote the name of my son Petrus Tulpus, which I yet keep by me.

18. I have seen one who was so thoroughly blind, that his eyes could not inform him when the sun shined, for all the crystalline humour was out in both his eyes; yet his other senses instructed him so efficaciously in what was their office to have one, that what he wanted in them seemed to be over-paid in other abilities. To say that he would play at cards and tables as well as most men, is rather a commendation of his memory and fancy than of any of his outward senses: but that he should play well at bowls and shuffleboard, and other games of aim, which in other men do require clear sight, and an exact level of the hand, according to the qualities of the earth or table, and to the situation and distance of the place he was to throw at, seemeth to exceed possibility; and yet he did all this. He would walk in a chamber, or long alley in a garden (after he had been a while used to them) as strait, and turn just at the ends, as any man could do with sight. He would at the first salute of a stranger, (as soon as he spoke to him) frame a right apprehension of his stature, bulk, and form. And which is more, when he taught his scholars to declaim (for he was a schoolmaster to my sons, and lived in my house), or to represent

some of Seneca's tragedies, or the like, he would by their voice know their gesture, and the situation they put their bodies in; so that he would be able, as soon as they spoke, to judge whether they stood or sat, or in what posture they were, which made them demean themselves decently before him whilst they spoke, as if he had seen them perfectly. Though all this be very strange, yet methinks his discerning of light is beyond it all. He would feel in his body, and chiefly in his brain, (as he hath often told me) a certain effect, by which he did know when the sun was up; and would discern exactly a clear from a cloudy day. This I have frequently known him to do without missing; when for trial's sake he hath been lodged in a close chamber, whereinto the clear light or sun could not arrive to give him notice, by its actual warmth, nor any body could come to him, to give him private warnings of the changes of the weather.

19. Pictorius Villanganus testifies, that he saw a Spaniard, born without arms, yet with his feet he could spin, and use the needle with great dexterity even to an equality with most women. He was also so dexterous in the management of his arms, that few soldiers were able to vie with him in agility therein. He shot from a bow in such a manner that he seldom missed the mark; and would with an axe give so strong a blow, as to cut asunder at one stroke, a reasonable piece of wood.

20. Keckerman also speaks of a scholar that had but one little finger on each hand, and his feet were triangular, without any toes; yet had he more force in one finger than others had with five: he wrote curiously and swiftly; and stood so firm, that in very slippery places he would seldom slip.

21. Not less surprising than any of the foregoing examples is that of Dr. Blacklock, now living at Edinburgh, who lost his sight before he was six months old; yet this did not hinder him from becoming a perfect master of the Greek, Latin, and French Languages; a good philosopher, and skilful in all branches of erudition, except the mathematics.

(16.) Scalig. de Subtil. ad Card. Exerat. 334. p. 1063.—(17.) Nochol. Tulpii Obs. Med. l. 3. c. 54. p. 273.—(18.) Sir Kenelm Digby's Treatise of Bodies, c. 28. p. 253; 254.—(19.) Keckerm. in Phisic, l. 1. c. 4. p. 1370. Johnst. Nat. Hist. cl. 10. c. 5. p. 337.—(20.) Ibid. cl. 10. c. 5. p. 335.

Mr. Spence (the author of *Polymetis*, who has written his life) adds, "He has a quick apprehension, and a very tenacious memory, which, together with his industry, may account for his other acquisitions; but his arriving so far toward an excellence in poetry, and that too in descriptive poetry, though his chief inlets for poetical ideas are totally barred, and all the visible beauties of the creation have been long since blotted out of his mind, is a surprising part of his character. How far he has contrived, by the uncommon force of his genius, to compensate for this vast defect; with what elegance and harmony he often writes; with how much propriety, how much sense, and how much emotion; are things as easy to be perceived in reading his poems, as they would be difficult to be fully and clearly accounted for even by himself."

22. Dr. Saunderson was born in 1682, and when a twelvemonth old lost, by the small pox, not only his sight, but his eyes also, which came away in abscess; yet he was master of the writings of Euclid, Archimedes and Diophantes, from hearing them read in their original Greek; would quote the most beautiful passages of Virgil and Horace in conversation with propriety. He was well versed in the writings of Cicero, and dictated Latin in a familiar and elegant style.

When a boy, he showed his propensity to mathematical studies: he could perform the most difficult arithmetical problems, and make long calculations by his memory, and form in his mind new theorems for their more ready solution.

At the age of twenty-five he went to the university of Cambridge, not as a scholar but as a master. A young man without sight, fortune or friends, and untaught himself, sets up for a teacher of philosophy in an University where it then reigned in the greatest perfection; yet his lecture was crowded as soon as open, and the *Principia* of Sir Isaac Newton, his *Optics*, and *Arithmetica Universalis*, were explained and illustrated by Mr. Saunderson in such a manner as made him universally admired: in a word, the nature of light and colours, the theory of vision, the effects of glasses, the phenomena of the rainbow, and other objects

of sight, were treated in the lectures of this blind man, with a perspicuity which has seldom been equalled and never surpassed.

His merit acquired him the friendship and respect of the greatest mathematicians of his time: among his friends the prince of Philosophers, Sir Isaac Newton, was the chief, whose candour and generosity was equal to his genius. By his interest chiefly Mr. Saunderson was chosen Lucasian Professor of Mathematics, in the room of Mr. Whiston in 1721; and in 1728, when his late Majesty visited the University, he desired to see this remarkable person, who waited on him, and was created Doctor of Laws by his royal favour. He died in 1739.

He had the sense of feeling in the most acute perfection; he could observe the least difference of rough and smooth in a surface, or the least defect of polish, and actually distinguished, in a set of Roman medals, the genuine from the false, though they had been counterfeited so as to deceive the eye of a connoisseur; but the Professor, who had no eye to trust to, could feel a roughness in the new cast sufficient to distinguish them by. He could feel the least alteration in the atmosphere, and knew when a cloud passed over the sun: he could tell when any thing was held near his face, or when he passed by a tree, if the air was calm.

He had a board with holes bored at half an inch from each other; in these pins were fixed, and by drawing a piece of twine round their heads, he could delineate all rectilinear figures used in geometry sooner than any man could with a pen. He had another board with holes made in right lines for pins of different sizes, by the help of which he could calculate and set down the sums, products, or quotients in numbers, as readily as others could by writing.

He had a refined ear, a vast genius for music, and could distinguish to the fifth part of a note: by this sense he knew any person whom he had ever once conversed with. He could judge of the size of any room into which he was introduced, of the distance he was from the wall; and if ever he had walked over any pavement in courts, piazzas, &c. which reflected sound, and was afterwards con-

ducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it sounded.

By the strength of his memory he could multiply, divide, and extract the square or cube root, to many places of figures: could go along with any calculator in working algebraical problems, infinite series, &c. and correct immediately the slips of the pen, either in signs or numbers. In the knowledge of the mathematics he was equal to any, and in his address as a teacher he was perhaps superior to all. *The above account is extracted from Dr. Saunderson's Life prefixed to his Algebra. We shall only add, that this work is the most perfect of its kind ever published: that it corroborates the truth of the account of the Doctor's great genius, and is a perfect model for mathematical compositions.*

23. ♦ A gentleman of credit informed me, says Dr. Stack, of a woman near seventy years of age, who actually suckled one of her grand-children, and offered to accompany me to see her; I therefore went with him to a house in Tottenham-court-road, where she appeared in an instant. Her breasts were full, fair, and free from wrinkles, though she had all the other external marks that one may reasonably expect to find in a woman who has spent the last half of her life in labour, troubles, and the other concomitants of poverty. Upon pressing her right breast, she fairly squeezed out milk, which gathered in small drops, at three of the lactial ducts terminating in the nipple. To be certain of the fact, I made her repeat the experiment. Her name, by marriage, is Elizabeth Brian: she is in the sixty-eight year of her age, and has not borne a child these twenty years. About four years ago, her daughter being obliged to leave an infant she gave suck to, under her care; the old woman finding the child froward for want of the breast, applied it to her own, merely to make it quiet, and without the least thoughts of milk. This being repeated several times, her son perceived that the child seemed to swallow something from the nipple, and requested his mother to try whether she had not milk. The ex-

periment succeeded, and the good woman then continued to suckle her grand-child in earnest. The daughter having brought forth another child, at the end of two years, the grandmother weaned the first, and suckled the latter. When this good woman went to town, her milk abounded to that degree, in both breasts, that to convince the unbelieving she would frequently make it spurt to the distance of a yard from her.

24. ♦ A singular fact of a man giving suck is related in the Philosophical Transactions by the Bishop of Cork. "I will venture," says he, "to give an account of a man, whom I met at Inishanan, about ten miles from this place. He was an old man, about seventy years of age, by birth a Frenchman, but a refugee, on account of his religion, and was bred a gardener. He asked me for charity, and I gave him half a crown. After I had done this, and was gone into the house, I heard a noise at the door. The man out of gratitude, had returned to shew me a curiosity, namely, his breasts, which he affirmed he had once suckled a child of his own. His wife, he said, had died, when the child was about two months old, and the child crying exceedingly while it was in bed with him; he gave it his breast to suck only for the purpose of keeping it quiet: but he found that the child in time extracted milk, and he affirmed that he had milk enough afterwards to rear the child. I have either heard or read of one instance of this kind before.

This reminds me of what Mr. Ray tells us from Boccone, that a countryman in Umbria nourished his child by his own milk, and Florentinus and Malpighi, are quoted on the same occasion. Bartholinus, in his Anatomy, page 215, has some remarkable passages to this purpose: he quotes a passage in Aristotle concerning a he-goat in Lemnos, which had a great quantity of milk.

25. ♦ John Metcalf, born at Knareborough in the year 1717, lost his sight when only four years old; soon after which he became unconscious of light and its various effects. Being instructed to play on the violin, he attended as musician at the Queen's Head, High Marrowgate, for many years, and was the first

person who set up a wheel carriage for the conveyance of company to and from the places of public resort in that neighbourhood. In the year 1745 he engaged to serve as musician in Col. Thornton's volunteers, and was taken prisoner at the battle of Falkirk. Being soon released, he returned to Knaresborough, and commenced common carrier betwixt that town and York, and often served as guide in intricate roads during the night, or when the tracts were covered with snow; nor was any person more eager of the chase, which he would pursue either on foot or on horseback with the greatest avidity. Strange as this may appear to those who can see, the employment he has followed for more than thirty years past is still more extraordinary, and one of the last to which we could suppose a blind man would ever turn his attention; that of projecting and contracting for the making of high roads, building bridges, houses, &c. With no other assistance than a long staff in his hand, he will ascend the precipice, and explore the valley, and investigate the extent of each, its form and situation. The plans which he designs, and the estimates he makes, are done in a method peculiar to himself, and which he cannot well convey the meaning of to others. This extraordinary man was at Knaresborough, his native place, in June 1788, being just returned from finishing a piece of road, and constructing a bridge over a rivulet at Marsden, near Huddersfield in Yorkshire, being then in the 71st year of his age, healthy and strong.

26. ♦ A man and his sister are now alive, says Mr. Waller, each about fifty years old, neither of whom has the least sense of hearing; they both live by their daily labour, yet these persons know by the motion of the lips only whatever is said to them, and give pertinent answers to questions proposed to them of any thing within their capacity: they are both very intelligent as far as can be expected from their education. I remember several years ago, when the man was then working in the garden, Mr. Colson and I standing together, I took an opportunity, when the fellow looked at me, to ask him some question or other, which he readily understood and answered, though Mr. Colson, who stood by me, did not hear me say any

thing, the man understanding it only by the motion of the mouth, so that one needed only to whisper, provided the lips and mouth were moved in the proper manner, and not too fast. Many years ago, I inquired of his mother in regard to their deafness, and was told that they could hear very well, and speak when they were children; but that they both lost their hearing afterwards, but retained the use of speech.

27. ♦ I saw yesterday at Rotterdam, March 25, 1701, says Mr. Locke, a young lad of seventeen, who can neither read nor write, and who, out of his head, will reckon on the most difficult sums you can give him, even to the utmost fraction. I told him that a ship had been run ashore;—to save the vessel and cargo, which were worth 13,679l. 14s. the charges on the salvage of which were 2,931l. 16s. and asked him how much that was per cent. He replied, after a little talking to himself, that it was 21 guilders, 9 stivers, and a small fraction; as it really is. I then asked him what 4943l. 3s.; 2848l. 4s.; 2244l. 7s.; 2194l. 7s.; 544l. 19s.; 351l. 18s. and 52l. 6s. must pay respectively; and he told me exactly, to so many stivers and $\frac{2}{7}$ %. I asked him how he came by his knowledge; he said, by selling sea-snails and muscles, for which he received nothing but doits, and so he brought his father home so many doits, but could never tell how much money they amounted to, till he asked his father how many doits made a guilder; and being answered 160, he then reckoned how many in 10, and 100, and so from one thing to another. He has a table of multiplication in his head of half a yard long or more. I tried him by a table I have, and he answered me as readily as one can on the ordinary table of multiplication. He wanders from town to town, to see who has any thing to cipher, and so gets some money; but he would fain learn to read and write. This I mention because it is so prodigious; and he divides almost with as much ease as he multiplies, and reduces things to the least denomination in fractions.

28. ♦ “We have had, not long since,” says a writer in the *Acta Leipsiensia*, “several histories sent us from abroad, of persons remarkable for a talent which we may call Labiomancy or Divination by the lips.

The first and most singular is of an English woman, named Mary Woodward, of Hardwick, in Staffordshire, who having lost her hearing when about six years of age, was able by her great ingenuity and strict observation of the peoples lips who conversed with her, to understand perfectly what any one said, though speaking so low that the by-standers could not hear. This woman seldom failed to attend divine service at her parish church on Sunday, and would bring away as much of the sermon as the most attentive hearer, all which she did not with difficulty, but with great ease and edification. If any one turned aside, in speaking to her, so as that she could not see, she thought it a signal affront put upon her. In short, she was so great a proficient in this art, that in the night time, when in bed, if she could lay her hand on her bedfellow's lips to feel the motions of them, she could perfectly understand what was said, though it were ever so dark." Borelli gives us an account of a sea-faring man of Xantoigne, in France, who, by the violence of a distemper, having lost his hearing at five years of age, was supplied by nature with so admirable a sagacity in lieu of this defect, that he could apprehend what was spoken with the lowest voice, by the motion of the lips only, though no sound was made, and give an answer accordingly. Trial of this was made by Isaac de Riolet, a learned physician of that country, who discoursed with him at twenty-five feet distance, and in so low a voice that he could not hear himself speak. Borelli has given us the particulars of this dialogue in his *Historical Observations*. Job a Meek'ren has also recorded a like discourse between William Piso and a deaf man, who understood by the motion of the lips, as appeared from the answers, all the questions put to him, though the words were articulated in so low a tone that the lips moved the least imaginable. At last Piso having spoken Latin, the deaf man then answered that he addressed him in a language he did not understand, which certainly was as direct and satisfactory an answer as could be given. Nor did he answer single questions alone, but, like Mary Woodward, could understand sermons, as Peter a Castro informs us, one John Ireunde, a cabinet-maker, of Salsborn, in Silesia, could also do by the

motion of the lips, only understanding better those who whispered to him, than those who spoke aloud.

Tulpius likewise tells us of one Simon Didericus, a Hollander, who became deaf by a fall from a tower, but could repeat sermons he had seen or learned at church by the motion of the preacher's lips, which he apprehended much better or worse, according as the speaker's lips were smooth or hairy, lean or fat, for which reason he could talk with women with much greater facility than he could with men.

Casaubon remarked the same thing in England, in a man and woman, both deaf and dumb, who nevertheless, when at a certain distance, by a diligent observation of the motion of the mouth and face, could readily tell what was spoken to them, but the woman only, when the party speaking was closely shaved or beardless, which is probable enough, the muscles of the mouth having peculiar motions according to the variety of the formation of words.

29. ♦ Fools have sometimes such natural assistance that they can perform things scarcely attainable by the quickest parts or most solid understandings; of this, Dr. Willis gives us a very remarkable instance in a certain fool, who having been long accustomed to repeat with a loud voice the strokes of a clock, near which he lived, retained such strong impressions of it, that on coming afterwards to live where there was none, he could exactly distinguish the horary distances, and would personate so many strokes of the clock with a loud voice, as often as an hour passed successively, increasing the number of each hour according as the time required. From this he could not be diverted by any sort of business, people could set him about, being become in a manner, a natural living clock, so strongly had custom wrought upon him in this respect.

These impressions, as the learned Doctor imagines, were chiefly made on his animal spirits, which having been accustomed to be excited at such stated times, were brought at length by long imitation to distinguish more periods of their own accord; by the same means as most people naturally know the usual periods of dinner and supper, and of sleeping and waking in the morning,

about the time they have usually done without the help of a clock. But there was a mere natural fool, by name Richard Morse, whose strange sagacity in distinguishing times much exceeded this instance, and cannot be solved by any such customary motions of the animal spirits: for he would not only tell the changes of the moon, the times of eclipses, and at what time Easter and Witsuntide fell, or any other moveable feast whatever, but at what time any of them had fallen or should fall at any distance of years past or to come. It is scarcely possible to resolve by what natural means this could be performed, as it did not depend on the force of custom, these feasts being moveable; whence there is a necessity of referring it to some other more remote, unknown impressions (unless he had been taught some easy rule for it) intimately and purely seated in the soul herself.

30. ♦ Account of a woman who could speak though deprived of her tongue, transmitted by Mr. Benjamin Boddington, of Ipswich, Turkey merchant, to Henry Baker, F. R. S. who communicated it to the Royal Society. It was signed by Mr Nottcutt, a minister, and Mr. Hammond, an apothecary, who visited her at Ipswich on the 9th of April, 1742, and examined her monthly. Margaret Cutting, the young woman who we were informed could talk without a tongue, told us that she was born at Turnstal, a village within four miles of Wickham market, in Suffolk, and that she was more than twenty years of age. She lost her tongue by a cancer, when four years old, and on examining her mouth, we found that she had not the smallest appearance of one, nor was there any uvula; we observed a fleshy excrescence on the under left jaw, extending itself almost to the place where the uvula should be, and about the breadth of a finger. Notwithstanding the want of so necessary an organ, as the tongue was generally supposed to be, to form a part of our speech, and assist in deglutition, to our great admiration she performed the office of deglutition, both in swallowing solids and liquids, as well as we could, and in the same manner. And as to speech, she discoursed as fluently and as well as other persons do, though we

observed a small sound like what is usually called speaking through the nose, but she said she had then a great cold, and she believed that occasioned it. She pronounced letters and syllables very articulately: the vowels she pronounced perfectly, and also those consonants, syllables, and words, that seemed to require the help of the tongue, as *d, l, t, n, r, at, al, ath, ash, cha, la, ta, ja*; *The little dog did not eat bread; touch the tooth; try to light the candle; thrice thirty-three; let the large cat scratch the little dog; the church; doth; litty.* All these she pronounced perfectly; she read to us in a book very distinctly and plain, only we observed that sometimes she pronounced words ending in *ath*, as *et; end* as *em; ad* as *eib*; but it required a nice and strict attention to observe even this difference in sound. She sings very prettily, and pronounced her words in singing as in common: What is still very wonderful, notwithstanding the loss of this useful organ the tongue, which is generally allowed by Anatomists, and natural Philosophers, to be the chief if not the sole organ of taste, she distinguishes all tastes very nicely, and can tell the least perceivable difference in either smell or taste."

Mr. Boddington asked this woman if she did not miss her tongue; she answered no, not in the least, nor could she imagine what advantage he had in the use of his.

M. Dreincourt, a French physician, tells us in his Treatise on the Small Pox, of a child eight years of age who had lost its tongue by that distemper, and yet was able to speak to the astonishment of the University of Saumur. The university, that posterity might have no room to doubt the truth of this fact, drew up a particular account of it, under the title of *Aglossostomographia*, which may be seen in the third volume of the *Ephemérides Germanicæ*.

31. ♦ Tulpius, too, makes mention of a man who had the misfortune to have his tongue cut out by the Turks, and yet after three years could speak very distinctly. He says he went himself to Wesop, a town in Holland, to be satisfied of the truth of it, and found it to be as it was reported; nay he does not so much as mention any defect in his speech,

but assures as that he could pronounce those letters which depend upon the apex of the tongue, and even the consonants very articulately; and this case is still the more worthy of attention because the patient could not swallow even the least quantity of food, unless he thrust it into the œsophagus by means of his finger.

If we go back to earlier ages, the emperor Justin says*, he had seen venerable men whose tongues, having been cut out by the roots, they spoke miserably or complained of the punishments they had suffered. And he speaks of some others whose tongues Honorichius, King of the Vandals, had cut out by the roots, yet perfectly retained their speech.

32. ♦ To the preceding instances of people being endowed with the power of speech, though deprived of the tongue, we shall add the following, related of a woman, a native of Monsaraz, in the territory of Elvas, in Portugal, attested by the Rev. Dr. Willcocks, bishop of Rochester, then chaplain to the English factory at Lisbon, in the following letter, dated Lisbon, September 3, 1707: "The Conde d'Eiceyra, a nobleman of letters, and curious in natural knowledge, brought from the frontiers of this country a young woman without a tongue, who yet speaks very well. She is seventeen years old, but in stature exceeds not one of seven or eight. I was with her at the Conde's house, and made her pronounce every letter of the alphabet, which she can do distinctly, except Q, which she calls *Cu*, after the common pronunciation of all her country people. She hath not the least bit of a tongue, nor any thing like it; but the teeth on both sides of her under jaw turn very much inward, and almost meet. She finds the greatest want of a tongue in eating; for, as others, when they eat, move their meat with their tongue, she is forced to use her finger. She pretends to distinguish tastes very well; but, I believe, doth it imperfectly. Her voice, though very distinct, is a little hollow, and like that of old people who have lost their teeth. The Conde, who is a friend to the Muses, hath written the following epigram on the occasion:

Non, mirum, elinguis mulier quod verba loquatur, [lier.

Mirum est cum lingua quod laceat minus.
33. ♦ Charles Ferdinand, or Ferrand, a Benedictine, and native of Bruges, was much celebrated in the sixteenth century on account of his extraordinary talents; for though he had lost his sight in his infancy, and on that account could never learn to read, he became a man of learning, and, like Homer, was a poet, musician, philosopher, and orator. He taught humanity for a long time in the University of Paris, to which he was attracted by the liberality of the King, who gave him a considerable pension; but being disgusted with the world, and its riches, he quitted that employment, to enter into a monastery of Benedictines, near Bruges, where he was admired for his preaching. He was the author of Commentaries, Eulogies on the Order of Mount Carmel; Odes in Praise of Jesus Christ, and some other pieces, both in prose and in verse.

CHAP. V.

Of the Head and Skull, and some unusual Structures of them.

THE head of man is the seat of the mind, which insinuates itself into all places and times; reaches the heights, searches the depths, and pries into all the reclude cabinets of Nature, wherein she hath stored up the most choice and abstruse pieces of her workmanship; and these it contemplates and admires. No wonder then if Nature hath been solicitous to lodge so noble a guest, "in sanctiore hominis parte," as the philosophers called the head the most honourable part of man, appointing its residence where it may repose with the greatest safety and advantage, and be defended from casualties by a wall of bone of that thickness and hardness in some men as is wonderful.

1. Nicolaus Ricardius, an Italian, had an head of an unreasonable bigness, and his skull was of the solidity and hardness that he oftentimes broke nuts, or the stone of a peach, with one blow of his head.

2 So me time after the Greeks had overthrown Mardonius and the Persians,

(31.) Champier des Hommes Illustres de France. De Lavau Recueil de diverses Histoires, vol. II. part I. p. 160.—(32.) De Lavau Recueil de diverses Histoires, vol. I. part 2. 245. Universal Magazine.

(1.) Jani Nicii Pinacothec. prima, p. 43. —* In Cod. Tit. de off. Præf. Præt. af.

at the battle of Plataea, when the bones were freed of the flesh, by lying in the field, and that the Plataeans had gathered them together, to bury them in one place amongst the bones there, was then found a skull without any suture, but framed of one solid and entire bone.

3. Milo, who was otherwise so famous for his wonderful strength, is said also to have made this trial: he would tie a lute-string or bow-string round about his head, and then closing his lips would keep in his breath with all the might he could, and, as soon as the veins of his head were swollen with blood, the string would burst asunder.

4. The diligent Bartholinus tells of a religious person of forty years of age who had the hinder part of his skull so firm and compact (though Hippocrates affirms it to be the weakest thereof) that he was able to endure a coach wheel to pass over it, without any sensible damage to him.

5. Amongst the rarities of Pope Paul the Fourth, there is to be seen (saith Columbus) the head of a giant (for it is the biggest that I ever beheld) in which the lower jaw is so conjoined to the head, that it could not but be motionless when the person was living; for the first joint of the neck was so fastened to the hinder part of the head, that it is impossible it could ever move.

6. In Portugal, near the town called Villa Amæna, there lived a rich man, whose wife was brought to bed of a man child, which at his birth had a broad and hard knot upon his forehead: his parents, by the advice of the physicians, made little of it. The child being arrived to five years of age, it also was in that time much grown out, so that the physicians betook themselves to frequent purgations; but all in vain, for the knot (without any pain) grew out into a pyramidal horn, of the length of a span; broad at the root of it, and at the point of the thickness of a man's thumb. Being grown to man's estate, he would not suffer it to be cut off, though both physicians and surgeons affirmed it might be done without danger. He addicted himself to his studies, and made singular progress therein.

7. Hildanus reports, he saw a man who came into the world with a horn in the midst of his forehead: it was inverted like that of a ram, and turned upwards to the top of his head.

8. Twenty-eight years after the death of Cardinal Ximenes, the grave wherein his body lay was dug up, his bones taken out, and his skull, which was once the place of the greatest judgment that ever appeared in Spain, was found to be all of a piece, without any suture. This was perhaps the cause of the continual head-achs he was so very subject to all his life.

9. Albertus, the Marquis of Brandenburg, who was born the 24th of November, anno Dom. 1414, and had the surname of the German Achilles, had no junctures or sutures in his skull, as is yet to be seen at Heilbronna, where it is kept.

10. In Thebes amongst the Tartars, the people in times past bestowed on their parents no other sepulchre than their own bowels, and yet in part retain it, making fine cups of their deceased fathers skulls; that drinking out of them in the midst of their jollity they may not forget their progenitors.

11. The men of the province of Darien paint themselves when they go to the wars: and they stand in need of no helmet or headpiece, for their skulls have such a natural hardness, that they will break a sword that strikes on them.

12. Johannes Pfeil lived at Lipsia, and while he practised physic there, a citizen was his patient, who was so vehemently troubled with a daily intolerable pain in his head, that he could take no rest night or day. The physician prescribed, but to no purpose: for the sick man, overpowered with the pain and want of rest, gave up the ghost. Pfeil, his physician (with leave of his friends), dissected the head of the deceased, and in the brain found a stone, of the magnitude and figure of a mulberry (by eating of which fruit, the patient had said, he had contracted his disease). This stone was of an ash colour, and was shown unto many, as matter of singular admiration.

(2.) Herodot. l. 9. p. 544.—(3.) Zuin. Theat. vol. 2. l. 5. p. 385.—(4.) Barth. Hist. Anat. Cent. 5. Hist. 44. p. 97.—(5.) Columb. Anat. l. 15. p. 484.—(6.) Zucat. Lusit. Prax. Adm. l. 3. Obs. 93. p. 395.—(7.) Zucat. Lusit. Prax. Adm. l. 3. Obs. 93. p. 396. Hild. Cent. 2. Obs. 25. p. 104.—(8.) Administ. of Card. Ximen. c. 15. p. 145.—(9.) Korman. de Mir. Mort. l. 4. c. 78. p. 32.—(10.) Purch. Pilg. tom. 1. l. 4. c. 16. p. 489.—(11.) Purch. Pilg. tom. 1. l. 9. c. 1. § 1. p. 1010.—(12.) Melch. Adam. in Vit. Germ. Med. p. 41.

13. Pericles the Athenian was a well-shaped man in respect of his body; but his head was extraordinarily great, and of a very long figure, which is the reason that almost all the statues that remain of him have helmets upon the heads of them; the artists taking that course to hide the deformity of this illustrious person.

14. Philocles, a comic poet, was Æschylus's sister's son. This man had a head that was sharp, raised and pointed in the crown of it like a sugar-loaf.

15. Mahomet, the great impostor, and framer of the Alcoran, is said to have had a head of an extraordinary bigness.

CHAP. VI.

Of the Hair of the Head, how worn; and other Particularities about it.

APULEIUS thought the hair of the head to be so great and necessary an ornament that the most beautiful woman was nothing without it, though she came from heaven, be born of the sea, brought up in the waves, as another Venus. Though surrounded with the Graces, and attended with troops of little Cupids; though the girdle of Venus be about her, and she breathe cinnamon and the sweetest perfumes, yet if she be bald, she cannot be pleasing even to her own Vulcan. As a beast without horns, a tree without leaves, and a field without grass, such, saith Ovid, is one without hair; it is doubtless a considerable ornament and additional beauty: how some have worn it, and concerning other accidents about it, see the following examples.*

1. Cerdantius relates of a Carmelite, that as oft as he combed his head, sparks of fire were seen to fly out of his hair; and that thereupon he was invited to feasts, that they who were present might see the trial and truth of it.

2. Scaliger mentions a noble Lady of

Caumont, whose hair while it is combed (it is his own expression) seems to vomit fire.

3. The very same thing often befel Petrus Jo. Faber, an excellent chymist, as he saith of himself: and he adds, that he saw a noble and beautiful maid, from whose hair (while combing it in his presence) the sparks flew into her lap, as stars falling from heaven; at which she was so much affrighted that she had fallen into a swoon, had they not dispelled her fears by jesting with her about it.

4. The illustrious Prince Christian, the fifth of that name, King of Denmark and Norway, when he combed his head, often saw and showed to them that were present, sparks of fire flying from his hair.

5. St. Augustine speaks of some men who at their pleasure, and without moving of their heads, would bring all the hair of their head forward to their forehead, and then put it all backward to the hinder part of their head.

6. Clodion the Second, King of France, was called Le Chevelu, or the Hairy. He made a law that none but kings, and their children, the princes of the blood, should wear long hair, in token of command. This custom, confirmed by the law of Clodion, hath been a long time observed in France, so as by this mark Clodamire the son of Clovis, being slain in battle by the Bourvignons, was known amongst the dead. And in token of dishonour the French shaved such as they degraded from the Royal dignity, as appears by numerous examples; amongst which that of Queen Clotilda is memorable, who chose rather to cut off the heads of her young sons, than to have their hair shaven; that is to say, she preferred an honest death before the dishonour of her children; for in cutting off their hair they were deprived of all hope to enjoy their degree, and were confined to a base estate unworthy of their greatness.

7. Lucius Martius being about to set upon the Carthaginians under the com-

(13.) Zuin. Theat. vol. 2. l. 2. p. 291.—(14.) Ibid.—(15.) Ibid.

* Cel. Antiq. Lect. l. 18. c. 10. p. 838.—(1.) Bart. Hist. Anat. Cen. 3. Hist. 33. p. 77.—(2.) Scalig. de Subtil. Exercit. c. 174. p. 567.—(3.) Barthol. Hist. Anat. Cen. 3. Hist. 37. p. 77.—(4.) Ibid. p. 78, 79.—(5.) Schot. Phys. Curios. l. 3. c. 34. p. 573. Cel. Antiq. Lect. l. 20. c. 10. p. 942.—(6.) John de Serres Hist. of France, p. 7. Camer. Oper. Subojs. Cent. 1. c. 30. p. 166.

mand of Asdrubal their General, while he made a military oration to his soldiers his whole head seemed to be encompassed with a flame: this was beheld by the soldiers that stood about him to their great terror; but himself had no sense of it, nor any damage by it.

8. Herodian saith of the Emperor Commodus, that his hair was yellow and curled; that as oft as he walked in the sun, it seemed to sparkle with fire, insomuch that some supposed that he powdered it with dust of gold: others looked upon it as an argument of divinity, and that he brought the early marks of it on his hair into the world with him.

9. Osiris going from Egypt upon an expedition into Æthiopia, made a vow to nourish his hair until his return into Egypt again; whereupon it hath been a custom, and is continued unto these times, that whensoever the Egyptians travel into any other country, they nourish their hair till their return.

10. The Caribbians are black haired as the Chinese are: their hair is not curled and frizzled as that of the Moors, but strait and long as those of the Maldivese: and the women attribute the highest perfection of beauty to this black colour. It is reported also that the Indian women of Peru are so enamoured of black hair, that to make their own of that colour by artifice, when nature doe it not, they are willing to endure incredible pains and torments.

11. In Spain many ladies, to make their hair seem to be of a golden yellow colour, perfume it with sulphur, steep it in aquafortis, and expose it to the sun in the hottest time of the day, nay in the very dog-days; and in Italy the same colour is much affected.

12. Ctesias says, there is a race of Indians inhabiting certain valleys, who live two hundred years, and have this difference from other men, that in their youthful time their hair is white; but as they grow into age it grows blacker by degrees.

13. The Japanese pluck off the hairs from their heads, children before, the common people half-way, the nobility almost all, leaving but a little growing

behind, which grows long, and is tied up in knots; to touch which is by them conceived as great an indignity as can be offered to a man.

14. As Tacitus says it is of the Germans, so Boethius writes it was a custom in France, that if any man accused his wife of adultery, and had lawfully convicted her thereof, he caused the hair of her head to be cut short, and her garments to be also cut round in the middle, and then the woman was to be led from street to street in this ignominious posture.

15. The use of long hair, both in Germany and France, and other places, by degrees hath grown out of reputation, and many are of opinion, that the chief occasion thereof was this: About the year 1460, Philip the Good, Duke of Burgundy, fell into a long and unknown kind of disease: and amongst variety of other remedies made use of for his recovery, his physicians advised him to cut off his hair, which in those days the nobility wore very long. When he had so done, finding that by reason of the novelty of the thing, he was laughed at by his friends and the nobility about him; he sent forth his edict, that all his courtiers, and the nobility in his dominions, should have their hair cut in such a manner as he himself had. Five hundred noble persons were shorn at Brussels in one and the same day: and that all others should do the like, Petrus Vasquembacchius, a noble person, was appointed to take the charge and care: by this means, both at Brussels, and in all the towns and cities of his dukedom, the nobility were deprived of their hair, and were thereupon derided by the common people.

CHAP. VII.

Of the Beard, and how worn by some persons and Nations.

THE following stories of the various forms and estimations with which men

(7.) Liv. l. 25. Val. Max. l. 1. c. 6. p. 14.—(8.) Herodian, l. 1.—(9.) Diodor. Sic. Rer. Antiq. l. 1. c. 2. p. 10.—(10.) Hist. of the Caribbee Islands, l. 2. c. 9. p. 252.—(11.) *ibid.*—(12.) Plin. Nat. Hist. l. 7. c. 2. p. 156.—(13.) Purch. Pilg. tom. 1. l. 5. c. 15. p. 667.—(14.) Camer. Oper. Subcis: Cent. 1. c. 36. p. 166.—(15.) *Ibid.* p. 168.

have worn and regarded the beard, serve only to show the capriciousness of mankind, and the little agreement there is among them in the ideas of beauty and propriety. We find some of them looking upon it as the greatest ornament and honour which could adorn the body, and preserving every hair with the most religious solemnity, whilst others have regarded it with an equal share of disgust, and have been as industrious to shave, pluck, and destroy every particle of hair from their chins: but all agree in considering it as disagreeable in those women on whom Nature has wantonly bestowed it; and she had none of the least who is next mentioned.

1. In a town called Penheranda, which is thirty miles from Madrid, the King of Spain's court, there was a country woman called Brizida de Penheranda: she was aged sixty years: she had a beard from her youth, which she suffered to grow, so that in her age it reached down to the pit of her stomach. My ancestors, who were persons worthy of credit, have seen this woman; and I myself have seen her picture.

2. Franciscus Alvarez Semedo, a Portuguese, a Father of the Society of Jesus, Procurator of Japan and China, upon his return thence to Rome, had a beard of that length that it reached down to his feet, so that for convenience sake he used to have it girt about him with a girdle. Whoever desires to see his effigies, may behold it prefixed to his learned book of the History of China.

3. When Urban the Eighth was Pope, a Swiss, coming in pilgrimage to Rome, obtained of the captain of the Pope's guard to be admitted to receive the Pope's benediction, and to kiss his foot. This man had a red beard of that length and breadth, that it covered his whole breast unto his knees, so that the Pope while he spoke to him (as he presented himself before him upon his knees, and inquired of his country, and the state of it) gave him the title of Father; for at the first sight he thought it not a beard, but such a garment as the Monks wear about their shoulders. P. Athanasius Kircherus, an eye witness, told me this I have now written.

4. A person famous throughout the whole world by his writings, being at Rome, and returning in the winter at evening to his house shut his windows and doors, by candle-light composed himself to study; when he saw a huge weasel at the door, seeking a way to get out. He snatched up a staff, and laid it so lustily upon the weasel creeping up the wall that the blood spirted upon his staff and hand: he opened the window, and threw out the dead weasel, and betook himself to his study, sustaining his chin and jaw with his right hand, as it is usual with students. The day following, as soon as he came into the sight of his colleagues, he was received with great laughter; for he had lost all the hair on the right-side of his face, which himself had not observed. He therefore soon left the company, and got the other side shaved, and a medicine to procure hair applied: but when the hair was grown, he was received with no less laughter than at first; for those hairs which were newly come were like the softest wool or down, and the other stiff as bristles; and it would require no small space of time to have them matched with any suitableness. Who would have thought the blood of a weasel to have been so potent a depilatory.

5. The Turks, in the reign of Orhanes, and a long time after, used not to cut or shave their beards, but did wear them long; so that if the king would disgrace any man, he would in his displeasure command his beard to be cut or shaven. The manner of cutting or shaving their beards which they now use, they learned of the Italians, of whom they have also borrowed many other fashions, not only differing, but quite contrary to their ancient manners and customs.

6. The Lombards, or Longobards as most think, had their name from the great length of their beards, because they only, of almost all the rest of the Germans did nourish their beards.

7. The emperor Otho the Great, after the manner of the ancient Germans, used to wear his beard down to the breast; and his custom was to swear by it, as often as he spake of any serious matter.

(1.) Zacut. Lucr. Prax. Adm. l. 3. Obs. 92. p. 394.—(2.) Barth. Hist. Anat. Cent. 1. Hist. 43. p. 31.—(3.) Ga-p. Schott. Phys. Curios. l. 3. c. 23. p. 318.—(4.) Ibid. p. 517.—(5.) Knowles's Turkish Hist. p. 153.—(6.) Zuin. Theat. vol. 2. l. 2. p. 293.—(7.) Ibid.

8. Adrianus the emperor (saith Dion) was the first of all the Cæsars who let his beard grow; and this he did on purpose to cover some natural marks and scars that were upon his face.

9. The Romans anciently wore their beards long; and a bearded man, in a proverbial sense, amongst them was as much as to say, a man of ancient simplicity and virtue; for it was late before shaving came in use amongst them. Pliny saith, that P. Ticinius Mena was the first who, out of Sicily, had brought a barber to Rome, which was the four hundred and fifty-fourth year from the building of the city.

10. The first among the Romans who usually shaved his beard off, was Scipio Africanus, the son of Paulus Æmilii, afterward Augustus; the slaves and servants might not do it, but were commanded not to cut their hair, or shave off their beards.

11. Scäch Sefi, king of Persia, had commanded the execution of Urgulu Chan his high steward. When his head was brought him, he touched it with a little wand, and looking upon it, said, "It must be confessed that thou wast a stout man; it troubles me to see thee in this condition, but it was thine own fault; 'tis pity, were it only for that good beard of thine." This he said by reason his mustachoes were so long, that coming about his neck, they met again at his mouth, which is accounted a great ornament in Persia.

12. Anno 1652, the French consul at Alexandria, being charged with having done some unhandsome things in his employment, had his beard shaven off, as a mark of ignominy. His beard had such a natural graceful curl, and was of so fair a flaxen colour, that some Turks would have given him a considerable sum of money for it, and kept it for a rarity; but he chose rather to bring it along with him into France.

13. At the Gymnic games which Nero exhibited in the Septa, during the solemn preparation of the great sacrifice (Buthysia), he cut off the first beard he had, which he put within a golden box, adorned with most precious pearls,

and then consecrated it in the Capitol to Jupiter.

14. Of old time, amongst the Greeks, and indeed almost throughout the East, they used to nourish their beards, reputing it an insufferable injury and ignominy to have but one single hair plucked out of it. It was therefore ordained, as the punishment of whoredom and adultery, that whosoever should be convicted of that crime, he should have his beard publicly chopped off with a hatchet, and so be dismissed as an infamous person. Beside this, it was esteemed the most sacred pawn or pledge of any thing whatsoever. A man that had pawned his beard for the payment of a debt would not fail to pay it.

15. The Candians, or Cretans, looked upon it as a punishment to have the beard clipped off from them. And so of old amongst the Indians, if a man had committed some great crime the king of the country commanded that his beard should be shaven, or cut off; and this was esteemed the greatest mark of infamy and ignominy that could befall them.

16. ♦ M. de Berney, a gentleman of Poitou, in France, at the age of 60, had his beard come off, then the hair of his head, afterwards his eye-brows and eye-lashes, at last, all the hair on his body, without any alteration in his health. Three or four months after this event, his beard began to grow again, but not quite so thick as before; six months after he had a slight fever, during which his eye-brows and his eye-lashes returned; the former pretty thick, but the latter much less so. The hair of his head, and the other parts of his body, had not returned at all at the time when this account was written.

CHAP. VIII.

Of the Teeth; with their different Number and Situation in some.

NATURE hath provided mankind with teeth upon a two-fold account, the one is

(8) Zuin. Theat. vol. 2. l. 2. p. 294. Alex. Genial. Dier. l. 5. c. 18. p. 290.—(9.) Eras. in Adag. Plin. Nat. Hist. l. 7. c. 59.—(10.) Alex. ab Alex. Genial. Dier. l. 5. c. 18. p. 290.—(11.) Olearius's Travels, l. 6. p. 366.—(12.) Hist. of Caribbee Islands, l. 2. c. 9. p. 253.—(13.) Sueton. in Neron. c. 12. p. 233.—(14.) Camer. Oper. Subcis. Cent. 1. c. 86. p. 166.—(15.) Ibid. p. 167.—(16.) Universal Mag. vol. xxxiv. p. 257.

to reduce his meat and food into so soft and pliant a consistence as is most convenient for the stomach to receive it; and this by physicians is called the first digestion. A second and principal use of the teeth is, for the furtherance of speech, without which the pronunciation of some words cannot be expressed: but how it comes to pass that some have come into the world with them, and others have had none all the time they have lived in it, I leave it to others (if they please) to inquire.

1. Some children are born into the world with teeth, as M. Curius, who, thereupon was surnamed Dentatus. So also was Cn. Papyrius Carbo, both of them great men.

2. Pherecrates, from whom the Pherecratic verse was so called, was born toothless, and so continued to the end of his life.

3. The number of the teeth are 32, sometimes I have seen one over, saith Columbus, as in a certain noble person; sometimes one or two under; in some also about 28 found, which is the least number that is ordinary, though I observed that Cardinal Nicholas Ardinghellus had only six and twenty in his mouth, and yet he had never lost any.

4. Pyrrhus, King of Epirus, had no teeth in his upper jaw, that is, distinguished as others have one from the other, but one entire bone throughout his gum, marked a little at the top only with certain notches, where the teeth should be divided.

5. In the reign of Christian the Fourth, King of Denmark, there were brought by the King's fleet some of the inhabitants of Greenland to Hafnia, that their language might be the better understood by us. Amongst these barbarians there was one, who showed to as many as had the curiosity to see it, that he had but one continued tooth, which reached from the one end of the jaw to the other. For which I have the sufficient testimony of Dr. Thomas Finchius, a venerable person, in whose house the barbarian did often feed upon raw flesh, according to the custom of his own country.

6. Euryphæus, the Cyrenian, had in his

upper jaw one continued bone instead of teeth. So had Euryptolemus, king of the Cypriots. So, saith Melancthon, had a noble virgin in his time, in the court of Ernestus, duke of Lunenburg, and the duke said she was of great gravity and virtue.

7. Driptime, the daughter of King Mithridates, by Laodice his Queen, had a double row of teeth; and though this is very rare in mankind, yet saith Columbus of his boy Phœbus, that he had a triple row of teeth.

8. It is constantly reported of Lewis the Thirteenth, King of France, that he had a double row of teeth in one of his jaws, which was some hindrance to him in the readiness of his speech.

9. There are teeth found to be bred in the palate of some men, saith Benedictus: Pliny gives the example of one such. And it happened that I saw the same in a Roman woman, saith Eustachius, which he caused to be cut out and burnt. He instances in another, a youth of eighteen years of age, who lived in a monastery of the Holy Trinity at Eugubium, in whom the same thing was to be seen.

10. Aristotle writes, that not only men in old age, but also women, sometimes at eighty years of age, have put forth their great teeth. My wife, saith Donatus, in the thirty-sixth year of her age, put forth the farthestmost jaw-tooth. A learned man tells of himself, that in the fortieth year of his age he had a jaw-tooth come. Vessalius also writes, that in the twenty-sixth year of his age he had one of his grinders that discovered itself.

11. Mutianus saith, that he saw one Zancles, a Samothracian, who bred his teeth again, after he was arrived to the hundred and fortieth year of his age.

12. Prusias, the son of Prusias, King of Bythia, had, instead of teeth, one continued and entire bone in his upper jaw, nor was it any way unhandsome to the sight, or inconvenient to him for use.

13. After the battle of Plateæ, wherein so many thousands of the Persians fell, when the bones were gathered together to be buried in one place, there was found amongst them a little skull; which,

(2) Plin. Nat. Hist. l. 7. c. 16. p. 164.—(2.) Schenck. Obs. Med. l. 1. Obs. 3. p. 188.—(3.) Reald. Colum. Anat. l. 1. c. 10. p. 65.—(4.) Plut. in Vit. Pyrrh. p. 384.—(5.) Barth. Hist. Anat. Cent. 1. Hist. 35. p. 48.—(6.) Schenck. Obs. Med. l. 1. Obs. 6. p. 188.—(7.) Val. Max. l. 1. c. 8. p. 32. Columb. Anatom. l. c. 10. p. 67.—(8.) Barthol. Hist. Anat. Cent. 1. Hist. 35. p. 48.—(9.) Benedict. Anatom. l. 3. c. 22. Plin. Nat. Hist. l. 11. c. 37.—(10.) Aristot. l. 5. de Gener. Animal. cap. ult. Donat. Hist. Med. l. 6. c. 2. p. 299. Johust Nat. Hist. cl. 10. c. 8. p. 351.—(11.) Plin. Nat. Hist. l. 11. c. 37.—(12.) Val. Max. l. 1. c. 8. p. 31. Plin. l. 7. c. 16. Solin. c. 4. p. 181.

though it had distinct teeth in the jaw, yet they all, as well grinders as others, consisted of one solid bone.

14. Zenobia, the Queen of the Palmyreans, as she was in divers other respects a beautiful person, so she had teeth of that bright and shining whiteness that in discourse, or when she laughed, she seemed to have her mouth rather full of pearls than teeth.

15. Nicholaus Sojerus, a Belgian, a person of great integrity and prudence, had a set of teeth of such an unusual property, that being struck upon with a sort of Indian wood, they were seen to sparkle fire, as if they were flints. This was delivered as a certain truth, by his own brother Gulielmus Sojerus, a person well skilled in Greek learning.

16. The ancients had a great opinion of the teeth, as the principles of their being; they therefore buried them with care, when they fell out through time or accident: nor was respect done to them by the vulgar alone, but by the law-makers themselves, as may appear by that law in the twelve tables; wherein, though it is forbidden to burn gold with the body, yet there is added, that such as have their teeth fastened with gold may be buried or burnt with it.

17. The negroes of Mosambique are extremely pleased to have their teeth very sharp, so that some use files to make them so. Among the Maldivese, they are no less desirous to have them red, and to that end they are continually chewing of betel. Among the Japanese, and the Camanese, they are industrious to have them black, and they purposely make them so, because dogs teeth are white, whom they hate to imitate.

18. Phlegon Trallianus remembers, that in the reign of Tiberius the Emperor, in a part of Sicily there were dug up some dead bodies; and the teeth were found to exceed in length the foot of an ordinary man.

19. In the days of Lewis Duke of Savoy, the Lord Michael de Romagnano, being then aged above ninety years, cast his teeth; and had almost a complete new set that succeeded in the place of those

that were fallen out. And Anno 1372, when the Emperor Charles the Fourth resided above the Rhine, one night in his sleep he had one of his grinders that dropped out, and another immediately came in the room of it, which was the greater wonder to those that were about him; seeing the Emperor at that time was in the seventy-first year of his age.

20. In the time of King Edward the Third, there reigned a great pestilence over most parts of the world, and from that time all that have been born, have two cheek-teeth less than they had before.

21. Eurydamus, a Cyrenian, was victor in the Olympic game at whirl-bats: this man had his teeth struck out by a blow that was given him by his enemy, all which he immediately swallowed, lest his adversary, being sensible of what had befallen him, should thereupon take fresh courage.

C H A P. IX.

Of the Tongue, Voice, and Manner of Speech in several Persons.

SOME are of opinion, that Nature hath shut up the tongue with a double port-culis of lips and teeth, on purpose that man, by their manner of disposition, might have a constant and silent kind of admonition that he should not be over hasty to speak. It being easy to pull great mischiefs upon ourselves, by an unwary indulgence to this little member.

1. Donatus tells, that he knew one John Fugacinas, a merchant of Mantua, who had so long and flexible a tongue, that as oft as he pleased, and with great facility, he would lick his nostrils with it as an ox doth.

2. Amatus Lusitanus relates of one James, that he had long hairs growing upon his tongue, which he sometimes pulled up by the roots with his own hands, to whom he also showed them; and adds, that although they were thus pulled out they would nevertheless grow again.

3. Schenkus gives the histories of several persons out of whose tongues were

(13.) Herodot. l. 9. p. 644.—(14.) Zuing. Theatr. vol. 2. l. 2. p. 204. col.—(15.) Barthol. de Luce Homin. l. 1. c. 13. p. 101.—(16.) Barthol. ibid. p. 103, 104.—(17.) History of the Caribbee Islands, l. 2. c. 9. p. 253, 254. Herbert's Trav. l. 3. p. 318.—(18.) Korman. de Mirac. Mortuer. part 3. c. 42. p. 22.—(19.) Kornman. de Mirac. Vivor p. 92.—(20.) Fuller's Holy State, lib. 3. cap. 2. pag. (146.) Chetwind's Hist. Collect. Cent. 10. p. 283.—(21.) Ælian. Var. Hist. l. 11. c. 19. p. 275.

(1.) Hist. Med. Mirab. l. 6. c. 3. p. 304.—(2.) Donat. Hist. Med. Mir. l. 6. c. 2. p. 302.

taken stones; from some one only, from others more, some of the bigness of a pea, others of a bean, and some that hindered the liberty of speech, which, upon their removal, was again restored.

brothier, and spokē feelingly of the scanty honours bestowed on his memory. Suddenly a voice is heard, apparently proceeding from a thing so unexpected, she immediately became mute, and utterly bereaved of the use of her speech.

5. Maximilian, the son of the Emperor Ferdinand the Third, was altogether mute and dumb to the ninth year of his age, but by the benefit of Nature, he afterward arrived not only to speech, but also to eloquence. The cause is supposed to be too great humidity, which in process of time was wasted and consumed.

6. Ægles, a Samian wrestler, was dumb from his nativity: but when the honour and reward of his victory was taken from him, enkindled with rage, he broke silence, and spoke ever after.

7. Alys, the son of King Cræsus, beholding a Persian soldier rushing upon his father to kill him, being before altogether dumb, struck with fear and anger, he cried out, "Soldier, do not kill Cræsus;" by this means the strings of his tongue being loosened, he ever after had a free use of it.

8. Carneades the Cyrenian, an excellent philosopher and logician, had from his youth so full and strong a voice, that his master was constrained to call to him, that he would not roar in that manner. "Prescribe me then," said he, "the measure of my voice," "Your auditors," saith his master.

9. Michael Balbus, the Emperor, was so exceeding slow in naming of letters, and composing of syllables, that another might with more ease read over a whole book, than he was able to pronounce all the letters of his own name.

10. Pescennius Niger, so called, because though very white in all the rest of his body, yet his neck only was extremely black: he is said to have had so strong and loud a voice, that when he spake in the camp he might be heard at the distance of a mile, unless the wind was against him.

11. When Darius fled from the Scythi-

ans, he came to the bridge upon the Isther, which he found broke down: he had left Histæus the Milesian there with one ship, to receive him at his coming: Histæus had withdrawn himself as far as to be out of the Scythian darts: but being dark, and at the dead of the night, they could not discern any of his ships, so that Darius thought himself betrayed; yet caused an Egyptian, who had the strongest voice of all mortals, to stand upon the shore, and call to him as loud as he could. He invoked the name of Histæus with that notable sufficiency, that he was heard by him in his ship at the first call, so that he came and delivered Darius of his fears.

12. Johannes, the Dumb, had his surname given him upon the occasion of his misfortunes; for in his voyage to Italy, he fell into the hands of the Turkish pirates, who, upon his refusal to turn Turk, endeavoured to pull out his tongue by the roots, at a wound they had made for that purpose under his chin; but that cruelty not succeeding according as they desired, they cut off all the rolling part of the tongue, and by that means deprived the young man of his speech. In this state he had remained three years, when he was much frightened one night with lightning, which so affected his mind, that it dissolved that tenacious bond which had hitherto tied up his speech. When he found it restored he scarcely believed it himself; and this unexpected speech of his so wrought upon the whole family, that a young woman in the house did miscarry upon the fright of it. The fame of this accident dispersing itself abroad, I myself went to Wesopus, a little town in Holland, on purpose to see him, and found all things agreeable to the report that went of him. The man who three years before had lost the half part of his tongue, I heard not only speak distinctly, but also accurately, pronouncing any letters, though consonants, which the learned say is not to be done but with the forepart of the tongue, which he wanted. He told me ingenuously, that in the time of the lightning he perceived a great motion in the muscles of the tongue, but his swallow (to which the tongue is not less serviceable than to speech) did as he acknowledged remain impeded; so that he then complained, no

(3.) Schenk. Obs. Med. 1. Obs. 1. p. 182.—(4.)—Val. Max. l. 1. c. 8. p. 30.—(5.) Schenk. Obs. Med. l. 1. Obs. 4. p. 180.—(6.) Val. Max. l. 1. c. 8. p. 30.—(7.) Schenk. Obs. 2. p. 183. Solin. c. 7. p. 195. Val. Max. l. 5. c. 4. p. 145.—(8.) Zuuing. Theatr. vol. 2. l. 5. p. 389. Laertii Vit. Phil. p. 112.—(9.) Zuuing. ibid. p. 383.—(10.) Cel. Rhodig. Antiq. Lect. l. 19. c. 12. p. 901.—(11.) Herodot. l. 4. Zuuing. vol. 2. l. 5. p. 385.

food would pass into his throat, but such as he thrust down it by the help of his finger.

13. Gomara tells that there were some in Mexico that understood each other by whistling; "and Captain Smyth told me," saith Purchas, "that in Virginia there are some natives thereof, who will, by hallooing and whoops, understand each other, and entertain conference on different sides of a wide river."

14. Caius Gracchus, the orator, a man by nature blunt, rude in behaviour, and withal over-earnest and violent in his manner of pleading, had a little flute or pipe made on purpose, such as musicians are wont to rule and guide the voice gently with, according to every note as they would themselves, teaching their scholars thereby to have a tunable voice. Now when at any time Gracchus pleaded at the bar he had one of his servants standing behind him with such a pipe; who observing when his master was a little out of tune, would sound a more mild and pleasant note unto him, whereby he reclaimed and called him back from that loud exclaiming and vociferation which he used, and gently took down that rough and swelling accent of his voice.

15. ♦ Some people possess the art of speaking inwardly, having the power of forming speech, by drawing the air into their lungs, and of modifying the voice in such a manner as to make it seem to proceed from any distance, or in any direction. This art of vocal deception is called *Ventriloquism*.

The following anecdotes on this subject are related by the Abbé de la Chapelle, of the French Academy. This gentleman having heard many surprising circumstances related concerning one M. St. Gille, a grocer at St. Germain-en-Laye, near Paris, whose astonishing powers as a ventriloquist had given occasion to many singular and diverting scenes, formed the resolution to see him. Struck by the many marvellous anecdotes related concerning him, the Abbé judged it necessary to ascertain the truth by the testimony of his own senses, and then to inquire into the

cause and manner in which the phenomena were produced.

The Abbé having waited upon M. St. Gille, and informed him of his design, he was very cordially received. He was conducted into the room of it, which was the greater wonder to those that were about him; seeing the author keeping his eyes fixed on M. St. Gille all the time: Half an hour had passed, during which that gentleman diverted the Abbé with many comic scenes to which he had given occasion by his talent, when all of a sudden the Abbé heard himself called by his name and title, in a voice that seemed to come from the roof of a house at a distance. He was almost petrified with astonishment; but recollecting himself, and asking M. St. Gille whether he had not given him a specimen of his art, he was answered only by a smile. But while the Abbé was pointing to the house from which the voice had appeared to him to proceed, his surprise was increased on hearing himself answered, "it was not from that quarter," apparently in the same kind of voice as before, but which now seemed to issue from the earth, at one of the corners of the room. In short this fictitious voice played, as it were, every where about him, and seemed to proceed from any quarter or distance from which the ventriloquist chose to transmit it to him. The illusion was so very strong, that prepared as the Abbé was for this kind of conversation, his senses were incapable of undeceiving him: though conscious that the voice proceeded from the mouth of M. St. Gille, that gentleman appeared absolutely mute, while exercising his talent, nor could the author perceive any change in his countenance. He observed, however, at this first visit, that M. St. Gille contrived, but without any affectation, to present only the profile of his face to him while he was speaking as a ventriloquist.

The next experiment of this ventriloquist was no less curious. M. St. Gille being on his way home from a place to which he had been on business, sought shelter from an approaching thunder storm in a neighbouring convent. Finding the whole community in mourning, he inquired the cause, and was told that one of

(12.) Nich. Tulpii Obs. Med. l. 1. c. 41. p. 77.—(13.) Purchas. Pilg. tom. 1. l. 8. c. 13, p. 1002.

(14.) Plut. Moral. p. 122.

their body had lately died, who was the ornament and delight of the society. To pass away the time he walked into the church, attended by some of the monks, who showed him the tomb of their deceased brother, and spoke feelingly of the scanty honours bestowed on his memory. Suddenly a voice is heard, apparently proceeding from the roof of the choir, lamenting the situation of the deceased in purgatory, and reproaching the brotherhood with their lukewarmness, and want of zeal on his account. The friars, as soon as their astonishment gave them power to speak, consulted together, and agreed to acquaint the rest of the community with this singular event, so interesting to the whole society.

M. St. Gille, who wished to carry on the joke still farther, dissuaded them from taking this step, telling them that they would be treated by their absent brethren as a set of fools or visionaries. He, however, advised them to call the whole community immediately into the church, where the ghost of their departed brother might probably repeat his complaints. Accordingly all the friars, novices, lay-brothers, and even the domestics of the convent, were summoned and collected together. In a short time the voice from the roof renewed its lamentation and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. As a preliminary step, they chanted a *de profundis* in full choir, during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations in his behalf. When all was over the prior entered into a serious conversation with M. St. Gille, and on the strength of what had just passed, inveighed against the absurd incredulity of modern sceptics, and pretended philosophers, in regard to ghosts or apparitions. M. St. Gille thought it now time to undeceive the good fathers. This however he found it very difficult to effect, till he had prevailed on them to return with him into the church, and there be witnesses of the manner in which he had conducted this ludicrous deception.

In consequence of three memoirs presented by the author to the Royal Academy of Sciences at Paris, in which he communicated to them the observations he had collected on the subject of ventrilo-

quism in general, and those he had made on M. St. Gillie in particular, that learned body deputed two of its members, M. de Fouchy and M. le Roi, to accompany him to St. Germain-en-Laye, in order to verify the facts, and make observations on the nature and causes of this extraordinary faculty. In the course of this inquiry a very singular plan was laid and executed, to put M. St. Gille's powers of deception to the trial, by engaging him to exert them in the presence of a large party, consisting of the commissioners of the Academy, and some persons of the first quality, who were to dine in the open forest near St. Germain-en-Laye, on a particular day. All the members of this party were in the secret except a certain countess, who was pitched upon as a proper victim to M. St. Gille's delusive powers, as she knew nothing either of Mr. St. Gille, or of ventriloquism; and we imagine, perhaps, for another reason, which the Abbé, through politeness, suppresses. She had only been told in general that this party had been formed in consequence of a report that an aerial spirit had lately established itself in the Forest of St. Germain-en-Laye, and that a grand deputation from the Academy of Sciences were to pass the day there, to inquire into the reality of the fact.

M. St. Gille, it may be readily conceived, was one of this select party. Previously to his joining the company in the forest, he completely deceived even one of the commissioners of the Academy who was then walking from them, and whom he accidentally met. Just as he was abreast of him, prepared and guarded as he was against a deception of this kind, he verily believed that he heard his associate, M. Fouchy, who was then with the company at above a hundred yards distance, calling after him to return as expeditiously as possible. His valet, too, after repeating to his master the purport of M. Fouchy's supposed exclamation, turned about towards the company, and with the greatest simplicity imaginable, bawled out as loud as he could in answer to him, "Yes, Sir."

After this successful beginning the company sat down to dinner, and the aerial spirit, who had been previously furnished with proper anecdotes respecting company, soon began to address the Countess, in a voice that seemed to be in

the air over their heads; sometimes it spoke to her from the tops of the trees around them, or from the surface of the ground at a pretty large distance; and, at other times seemed to speak from a considerable distance under her feet. During dinner the spirit appeared to be absolutely inexhaustible in the gallantries he addressed to her, though he sometimes said civil things to another lady. This kind of conversation lasted about two hours, and the Countess was firmly persuaded, as the rest of the company affected to be, that this was the voice of an ærial spirit. Nor would she, as the author affirms, have been undeceived, had not the rest of the company, by their unguarded behaviour, at length excited in her some suspicions. The little plot against her was then owned, and she acknowledged herself to be mortified only in being waked from a delicious delusion.

Several other instances of M. St. Gilles's talent are related. The author, in his course of inquiries on this subject, was informed, that the Baron de Mengen, a German nobleman, possessed the same art in a very high degree. The Baron constructed a little puppet, or doll, the lower jaw of which he moved by a particular contrivance: with this doll he used to hold a spirited kind of dialogue, in the course of which the little virago became so impertinent, that he was at last obliged to thrust her into his pocket, where she seemed, to those present, to grumble and complain of her hard treatment.

The Baron being at the Court of Baruth, along with the prince of Deux-Ponts, and other noblemen, amused himself with this scene. An Irish officer, then present, was so firmly persuaded that the Baron's doll was a living animal previously taught by him, to repeat these responses, that he watched an opportunity at the close of the dialogue, and suddenly made an attempt to snatch it from his pocket. The little doll, as if in danger of being suffocated during the struggle occasioned by this attempt, called out for help, and screamed incessantly from the pocket, till the officer desisted. She then became silent, and the Baron was obliged to take her out to convince him by handling, that she was a mere piece of wood.

(16.) *Universal Mag.* vol. liii. p. 70.

17. ♦ It is now about seven years ago, says Rommelius, that a lady of distinction, aged fifty-two, had a slight apoplectic fit, which terminated in a palsy of the right side, and particularly of the arms. She lost at the same time the use of her speech, so that except one or two words, she could never after that time pronounce any thing, not even a syllable, except the Lord's Prayer, the Apostles Creed, some words of the Bible, and other prayers, which she repeated without hesitation, though with some precipitancy; but what is surprising, she could repeat them only in the order she had been accustomed to for several years together; so that if this order was inverted, she could not say one word, or not till a good while after, and with great difficulty. I was desirous of being a witness to the fact, and was surprised to hear her repeat some prayers; but desiring her to begin again some of those she had just said, she found it quite impracticable, though she strove all she could to do it, till her waiting woman, who had been long well acquainted with the order of her prayers, had repeated those that immediately went before, and then she repeated the prayer I proposed to her, though with very much pain and labour; I wished her also to repeat some words which I pronounced, and in the same order, but all her endeavours were to no purpose. Again I tried what she could do by proposing to her some very short forms, composed of some of the words in her prayers. This too was to no purpose. However her memory was very good, she comprehended all that she saw and heard, and answered by signs to the questions put to her, even in regard to things long past. The fingers of her right hand were drawn back, and her whole right arm was destitute of heat and motion, but not of feeling; in other respects, she enjoyed good health, had a good appetite, slept well, and was very regular. Notwithstanding her age, she owned, that excepting her ailment from the palsy, she enjoyed a better state of health than before; she had taken several remedies which, at different times had been prescribed for her by some very able physicians, but as they gave her no relief, she discontinued the use of them.

(17.) *Univers. Mag.* vol. xxxiii. p. 7.

CHAP. X.

Of the Eye; its Shape, and the wonderful Liveliness and Vigour of it in some Persons.

THE brightness, vivacity, and sensibility of the eye renders it as much the chief ornament and beauty of the countenance, as its internal structure renders it productive of the most delightful sensations and indispensable use. Although the sphere of its activity is so small, yet its power is so great that all the passions of the soul are expressed by it in such a manner, as irresistibly to produce in its beholders the most pliant obedience. Of its invincible power and extraordinary effects take the following instances:

1. Donatus affirms, that he saw the young son of a certain baker, the sight or bloom of whose eye was so extended and large, that none, or at most a very small part of the white could be discerned.

2. Cæsar Borgia, Duke of Valentia, had eyes so fiery and sparkling, that his very friends and familiar acquaintance were not able to look upon them: though, when he was disporting himself among the ladies, with an admirable change he could convert his fierce looks into those of softness.

3. It is recorded by Francis Mendoza of the Duke of Braganza's one-eyed servant, that with his eye he could make any falcon or sparrow-hawk in their flight fall down to the ground, 'as if they were dead; of which we can give no more reason than why the loadstone draws iron.

4. Octavianus Cæsar had clear and bright eyes, in which he would have it to be thought that there was a divine vigour, and he was well pleased if any that looked earnestly upon him cast down their eyes as at the splendor of the sun. Sextus Aurelius writes of him that he was beautiful in every part of his body, but especially in his eyes, the sight of which did shine after the manner of the brighter stars; so that one said, "Oculorum tuorum fulmen ferre non possum."

5. In the eyes of Tamerlane there was such majesty that a man could hardly behold them without closing his own, and many in talking with him, and often beholding of him, became mute; which occasioned him oftentimes with a comely modesty to abstain from looking too earnestly upon such as spake to him or discoursed with him.

6. Martin Luther had such a lion-like vivacity of the eye, that all men were not able to look directly upon them. It is said that there was one sent, who, under the pretence of private conference with him, should p stol him; that he was courteously received by him, but so confounded with the vigour of his eyes, that he left him unhurt.

7. Anastasius the Emperor was surnamed Dicorous, because he had the apples of his eyes of two different colours, for that of his right eye was somewhat black, and that of his left was grey.

8. Olo, the son of Syward King of Norway, by the sister of Harold King of the Danes, had so truculent an aspect, that what others did with weapons, he did with his eye upon his enemies, affrighting the most valiant amongst them with the brandishes of his eye.

9. Apollonides tells, that in Scythia there are a sort of women which are called Bythiæ, that these have two sights in each eye, and that they kill as many as they look upon, when they are thoroughly angry.

10. Theodorus Beza had eyes of such a brightness, that in the night-time when it was dark, they sent out such a light, as formed an outward circle of it about them.

11. Mamertinus, in his panegyric orations, saith thus of Julian the Emperor while he warred upon the Barbarians: "Old men have seen the emperor (not without astonishment) pass a long life under the weight of arms; they have beheld large and frequent sweats trickle from his gallant neck; and in the midst of that horror and dust, which had loaded both his hair and beard, they saw his eyes shining with a star-like light."

12. The soldiers of Aquileia, by a

(1.) Hist. Med. Mirac. l. 6. c. 2. p. 303.—(2.) Jovii Elog. l. 4. p. 4. 201.—(3.) De Florib. Philos. 4. Problem. 11.—(4.) Sueton. in Augusto, p. 103. Zuing. vol. 1. l. 3. p. 231. Camer. Oper. Subcis Cent. 1. c. 81. p. 309.—(5.) Knowles's Turk. Hist. p. 235.—(6.) Zuing. Theatr. vol. 2. l. 2. p. 295.—(7.) Zonaras in Annal. tom. 3 p. 126.—(8.) Zuing. Theatr. vol. 2. l. 5. p. 380. Saxo-Grammatic. l. 7.—(9.) Donat. Hist. Med. Mirab. l. 6. c. 2. p. 302. Solinus, c. 6. p. 191.—(10.) Barthol. de Luce Homin. l. 1. c. 14. p. 107.—(11.) Ibid. p. 111.

private sally set upon Attila: being at that time attended with a small company, they knew not then that Attila was there; but they afterwards confessed, that nothing was so great a terror to them as those fiery sparkles that seemed to break from his eyes, when he looked upon them in the fury of the fight.

13. It may seem incredible, that there should be found a nation that are born with one eye alone: and yet St. Augustine seems not to doubt of it, but saith, that he himself did behold such persons. "I was now," saith he, "Bishop of Hippon, when accompanied with certain of the servants of Christ I went as far as Æthiopia, that I might preach the holy gospel of Christ to that people; and in the lower parts of Æthiopia we saw men that had but one eye, and that placed in the midst of their foreheads."

14. Maximus the sophist, a great magician, and of whom Julian the Emperor learned magic at Ephesus. Of this man it is reported, that his eyes were voluble, and the vigour and agility of his ready wit did seem to beam from his eyes: whether he was seen or heard, both ways he strangely affected such as had conversation with him; so that the sparkling motion of his eyes, and the eloquence of his speech, rendered him irresistible: and even eloquent persons, and such as were improved by long practice and experience, dared not to oppose him, when he had conference with them.

15. Edward the First, King of England, is described by Polydore Virgil to be a prince of a beautiful countenance; his eyes were inclining to black, which, when he was inflamed with anger, would appear of a reddish colour, and sparks of fire seemed to fly out of them.

CHAP. XI.

Of the Face and Visage; the Beauty thereof, both in men and Women.

THE power of beauty is universally acknowledged; it hath been the object

of love and admiration in all times and among all nations. Amongst some it has been the indispensable introduction to posts of the highest trust and authority; and among barbarous nations presages of good or ill fortune were drawn from the beauty or deformity of persons they accidentally met on their journey to any enterprize: nor can the most informed people avoid paying respect and attention to whatever comes from persons of graceful deportment and beautiful form. These may be termed Nature's letters of recommendation; and those who reject them are rebels to her. Thus beauty hath found its favourers amongst all sorts of persons; and it hath been respected even in the very theatre of blood and death: For,

1. Parthenopæus, one of the seven princes of the Argives, was so exceeding beautiful, that when he was in battle, if his helmet was up, no man would offer to hurt him, or strike at him.

2. Tenedates the eunuch was the most beautiful of all the youths in Asia: when Artaxerxes King of Persia heard that he was dead, he commanded by his edict that all Asia should mourn for him: and he himself was with difficulty comforted for his death.

3. Antinous of Claudiopolis, in Bythinia, was a young man exceedingly dear to Adrian the Emperor, for his beauty, so that when he was dead, the emperor in honour of him built a temple at Mantinea, and another at Jerusalem: he also built a city near the river Nilus, and called it by his name: he caused his coin too to be stamped with his effigies.

4. Alcibiades the Athenian was a person of incomparable beauty; and what is remarkable, the loveliness of his form continued constant to him, both in his youth, manhood, and age. It seldom falls out that the autumn of a man should remain flourishing as his spring.

5. Xerxes' army, which he led to Thermopylæ against the Grecians, is computed by Herodotus to amount to the number of five hundred twenty-eight myriads, three thousand and twenty-eight

(12.) Camer. Oper. Subcis. cent. 1. cap. 57. p. 252.—(13.) Kornman. de Mirac. Vivor. p. 70. Aug. Serm. ad Fratres in Brēn. 37.—(14.) Zuñg. Theatr. vol. 51. l. 4. c. 4 p. 3877.—(15.) Polyd. Virg. l. 17. Zuñg. Theatr. vol. 1. 3. p. 260.

(1.) Raleigh, Hist. World, l. 2. c. 13. § 7. p. 371.—(2.) Elian. Var. Hist. l. 12. c. 1. p. 300.—(3.) Cælius Lect. Antiq. l. 11. c. 5. p. 484. Textor. Officin. l. 2. c. 49. p. 139.—(4.) Plutar. in Alcib. p. 139. Textor Officin. l. 2. c. 49. p. 139,



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Edward the 4th receiving the Widows Contribution.

fighting men; amongst all which almost incredible number of mortals there was none found who could compare with Xerxes himself for extraordinary beauty in person, or elevated stature of body; nor any who, in respect of majestic port and mien, seemed more worthy of that command than he.

6. Demetrius Poliorcetes, son of Antigonus, King of Asia, was tall of stature, and of that excellent and wonderful beauty in his face, that no painter or statuary was able to express the singular graces of it: there was beauty and gravity, terror and amiableness, so intermingled with an almost invincible, heroic, and kingly majesty, that he was the admiration of all strangers; and was followed wheresoever he went on purpose to behold.

7. Maximinus the Younger was a most beautiful prince. In the letter of Maximinus the father to the Senate concerning him, it is thus written: "I have suffered my son Maximinus to be saluted Emperor, as in respect of the natural affection I bear him: so also that the people of Rome, and the honourable Senate may swear they never had a more beautiful emperor." His face had such beauty in it, that when it was black and discoloured with death, yet even then there was a loveliness upon it. To conclude, when the head of the father being fastened to a spear, was carried about, and there was a mighty rejoicing at the sight, there was almost an equal sorrow at beholding that of the son when it was borne about in like manner.

8. Conradus, son to the emperor Frederick the Second, King of Sicily and Naples, was so beautiful that he was commonly called Absalom, but of a slothful disposition, and very degenerate from the virtue of his father.

9. Frederick, Duke of Austria, in respect of the elegance of his form, had the surname of The Beautiful: he was made prisoner in battle by Lewis of Bavaria, and detain'd for some time in safe custody: being afterwards set at liberty, he returned to Vienna, with his beard horridly overgrown, and with a squalid aspect, who in time past excelled all the princes

of his age in the beauty of his face and lineaments of his body.

10. Maximilianus, the first emperor of that name, was of a just stature, a person in whom shined the imperial majesty. There was no stranger but who knew him to be the emperor amongst thirty great princes, though he had never seen him before: there was something in his countenance so great and august that served to distinguish him from others.

11. Spurlina, a young man of Hetruria, was of exquisite beauty: by this means he allured the eyes of very many illustrious ladies, though without design of his own. At length, finding he was suspected by their parents and husbands, he destroyed all the beauties of his face by the wounds he made in it; choosing rather that his deformity should be the evidence of his innocence, than that any comeliness of his should incite others to unchastity.

12. Abdalmuralis, an Arabian, the grandfather of Mahomet, so excelled in the beauty and lineaments of his face and body, that all sorts of women who beheld him fell in love with him.

13. King Richard the Second was the goodliest personage of all the kings of England that had been since the Conquest: tall of stature, of strait and strong limbs, fair and amiable of countenance, and such a one as might well be the son of a most beautiful mother.

14. Owen Tudor, an Esquire of Wales, after the death of Henry the Fifth, married Catharine his widow. The meanness of his estate was recompensed with the delicacy of his personage; so absolute in all the lineaments of his body, that the contemplation of it might well make the queen forget all other circumstances.

15. King Edward the Fourth (saith Comines) was the goodliest personage that ever mine eyes beheld, exceeding tall of stature, fair of complexion, and of most princely presence. When in the fourteenth year of his reign, a contribution was raised among his subjects towards his wars in France, amongst others a rich widow was called before him, whom he merrily asked, what she would willingly

(5.) Herodot. l. 7. p. 446. Textor. Officin. l. 2. c. 49. p. 147.—(9.) Diod. Sicul. Bibliothec. l. 20. p. 694. Plut. in Demetr. p. 899. Ælian. Var. Hist. l. 12. c. 14. p. 308.—(7.) Hapitolin. in Maxim. Jun. p. 6. Textor. Officin. l. 2. c. 49. p. 145.—(8.) Zuinger. Theatr. vol. 2. l. 2. p. 235.—(9.) Ibid. Cuspinian.—(10.) Ibid.—(11.) Val. Max. l. 4. c. 5. p. 113. Textor. Officin. l. 2. c. 49. p. 146.—(12.) Steph. in Voce, p. 10.—(13.) Baker's Chron. p. 222.—(14.) Ibid. p. 255.

give him towards his great charges. "By my troth," quoth she, "for thy lovely countenance thou shalt even have twenty pounds." The king looking for scarce half that sum, thanked her, and lovingly kissed her; which so wrought with the old widow, that she presently swore he should have twenty pounds more, and paid it willingly.

16. Tigranes was left by Xerxes with sixty thousand men for the defence of Ionia, and was the most commendable person for beauty and stature of all that multitude of Persians.

17. Ephestion was preferred by Alexander above all the rest of his commanders. He was of that noble presence, that when the king and he first entered the tent of the captive princesses of Persia, he was by them adored, instead of Alexander himself.

18. Anatus, the wife of Bagazus, and sister to Xerxes by the same father, was the most beautiful, and also the most intemperate, of all the women of Asia.

19. Zenobia, Queen of the Palmyreans, was of singular beauty, her eyes black, and sparkling with an extraordinary vigour, her voice clear, and she had teeth of that whiteness, that many suspected she had placed something else in their stead.

20. Cleopatra was the most beautiful of all the women in Egypt, and that beauty set off with such an eloquence and peculiar grace in speaking, that the great heart of Julius Cæsar was subjected by her after he had subdued Pompey. And after both were dead, when Augustus and Antony had shared the Roman empire between them, she had charms enough left to engage the latter so firmly in her service, that his love was the only cause that he lost the empire, his honour, and his life.

21. Aspasia, the daughter of Hermotimus the Phocensian, surpassed all the virgins of her age in the elegance of her form. Ælian describes her thus: her hair was yellow, and had a natural curl; her eyes large and full; her ears small, and her nose a gentle rise in the middle; her skin was smooth, and her countenance of a rose colour; for which cause the Phocenses, while she was yet a girl,

gave her the name of Milto. Her lips were red, and her teeth white as snow; her feet were small, and her voice had in it something so smooth and sweet, that while she spake, it was like the music of the Syrens. She used no feminine arts to render her beauties more advantageous, as being born and brought up by poor parents. She was as chaste as lovely: so that, allured by both, Cyrus the Younger, king of Persia, made her his wife; and after his death she was married to Artaxerxes.

22. Timosa, the concubine of Oxcartes, is said to have excelled all other women in respect of her incomparable beauty, and, for that reason was sent by the king of Egypt as a present to Statira, wife to the great king of Persia.

23. In the feast of Ceres Eleusina, near the river Alpheus, there was a contest about beauty, in which it is said the women of Tenedos used to excel, and to bear away the prize in this kind from all the rest of the women of Asia; some admire most the Hypepæ; and Homer will have the most beautiful women to be in Hellas.

24. Jane Shore, concubine to king Edward the Fourth, and afterwards to the lord chamberlain Hastings, by the commandment of king Richard the Third to the bishop of London, was put to her open penance, going before the cross in procession upon a Sunday, with a taper in her hand; in which she went in countenance and pace demure, so womanly, and albeit she was out of all array, except her petticoat, yet seemed she so fair and lovely, namely while the wondering of the people cast a comely red in her cheeks, that her great shame won her much praise, amongst those that were more amorous of her body, than regardful of her soul. Many also that hated her manner of life, and were glad to see her punished, yet they more pitied her penance, than rejoiced therein. She lived till she was old, lean, withered, and dried up, nothing left but shrivelled skin and hard bone; and in such poverty, that she was constrained to beg of many, who but for her had begged all their time.

(15.) Baker's Chron. p. 310. 312.—(16.) Herod. l. 9. p. 205.—(17.) Zuin. Theat. vol. 2. l. 2. p. 286.—(18.) Athen. l. 13. c. 9. p. 609.—(19.) Sabel. l. 7. Ennead. 7.—(20.) Suet. p. 62. in Augusto.—(21.) Ælian. Var. Hist. l. 12. c. 1. p. 288, 209.—(22.) Athen. Deipnos. l. 13. c. 9. p. 609.—(23.) Alex. ab Alex. dieb. Genial. l. 5. c. 8. p. 263.—(24.) Stow's Annal. p. 440.

25. Phryne was a most beautiful woman, but a strumpet. It is said of her, that once at Athens fearing, in a cause of hers, to be condemned, pleading for herself she bared her breasts, and disclosed some part of her beauties to the eyes of her judges, who were so enchanted thereby, that they pronounced her guiltless, though, at the same time, they ordained that thenceforth no woman should be permitted to plead her own cause. The same Phryne being once at a public feast, were it was customary to have a queen amongst them, and the rest were bound to do what they saw her to begin, it falling out that Phryne was queen, she therefore put her hand into a bason of cold water twice, and therewith washed her forehead; the rest, that had painted their faces had their artificial beauties turned into deformity by the water, and so were exposed to the laughter of the company; but Phryne, whose beauty was native, and beholden to nothing of art, appeared, by this touch of the water, to be rather improved than any way impaired.

26. Atalanta excelled all the virgins of Peloponnesus for beauty. She was tall of stature; her hair was yellow, not made so by art, but nature; her face was rosy-coloured, and very lovely; yet was there something therein so majestic and severe, that no timorous or dissolute person could love her, or scarce endure to fix his eyes upon her. Her appearance in company was very seldom, and even that rendered her yet more amiable and admirable in the estimation of all men. She was exceeding swift of foot, and knew so well how to use her bow, that when Hylæus and Rhæcus, two dissolute young men, came with purpose to attempt her chastity in her solitude, she sent two arrows to their hearts.

27. Laïs was a famous and renowned courtesan, so beautiful that she enflamed and set on fire all Greece with the love and longing desire of her. After the love of Hippolochus had seized on her she quitted the mount Acrocorinthus, and flying secretly from an army of other lovers she went to Megalopolis unto him, where the women, enraged with spite, envy,

and jealousy, on account of her surpassing beauty, drew her into the Temple of Venus, and stoned her to death; whereupon it is called to this day, the Temple of Venus the murderess.

28. Helena that beautiful Grecian, who caused so much blood to be shed before the walls of Troy, and ten years siege to be laid to that city, is thus described by Dares the Phrygian, who was present in that war: "She was," saith he, "yellow haired, full-eyed, exceeding fair of face, and well-shaped in her body; a smooth mouth, her legs exactly framed, and a mole betwixt her eye-brows. As to her disposition, it was open and ingenuous, and her deportment courteous and obliging to all sorts."

29. Polyxena, saith Dares, was very fair, tall, beautiful in her features; her neck was long, her eyes sparkling, her hair yellow and long, her body exactly shaped throughout, her fingers small and long, her legs strait, her feet as neat as could be wished, and, in the whole, such a one as for beauty excelled all the women of her time. Besides which, she was plain-hearted, bountiful, and affable to all persons.

30. Panthea was a noble lady, taken prisoner by Cyrus, king of Persia. Araspes, one of his favourites and minions, made a report to him that she was a person of extraordinary and wonderful beauty, and therefore worthy to be looked upon and visited; but such was the chastity and gallantry of that prince, that he thus replied: "If so," said he, "I ought the rather to forbear the sight of her; for if by your persuasion I should yield to go and see her, it may so fall out that she may induce me to repair unto her, even when I shall not have such leisure; and to sit with her and keep her company, neglecting the weightiest affairs of the state."

31. There were divers places wherein there were famous contests among the women, who amongst them all should bear away the prize for beauty. At the feast of Ceres Eleusina, near the river Alpheus, there was one of these contentions; and there it was that Herodice was

(25.) Heidfeld in Spring. c. 15. p. 349, 350.—(26.) Ælian. Var. Hist. l. 12. c. 1. p. 350, 351, 352.—(27.) Plut. Mor. l. de Amor. p. 154.—(28.) Dares de Excid. Trojæ, l. p. 161.—(29.) Ibid. p. 162.—(30.) Plut. Mor. de Curiosit. p. 142.

adjudged to be the most beautiful of all the rest of the pretenders. Those women that were the contenders were called Chrysophoræ; the reward was a crown of myrtle to her who was pronounced to have the preference.

CHAP. XII.

Of the Majesty and Gravity in the Countenance and Behaviour of some Persons.

THE Sophiti, a people of India, have the stature and comeliness of the body in such estimation, that they bring up none but such as they judge to have such a nature and limbs as promise a good stature of body, and a convenient strength; as for the rest, supposing their education will prove but labour in vain, they put them to death. And amongst them, and the Æthiopians likewise, they made choice of such to be their kings as were most remarkable for stature and strength, &c. Nor hath Nature itself seemed to ordain it otherwise, seeing that, for the most part, persons of illustrious fortunes have a character of majesty imprinted upon them very different from the common sort. We read that

1. Pyrrhus, the king of Epirus, assaulting Argos, was there slain by the fall of a huge stone, cast upon him from the top of an house: his soldiers having retreated, he was found dead by Zotypus, who taking off his helmet, with the greater facility to cut off his head, was so terrified with the majesty of his royal countenance (which even in death itself had not forsaken him, that he went his way not daring to execute the villany he intended. But his covetousness prevailing over his fears, he at last returned, yet so timorously set his hand to the work, that not daring to look upon his face he struck sometimes upon his neck, at others upon his face, and, with multiplied strokes, had much ado at length to divide the head from the body.

2. One of the chief men among the Gauls confessed to one of his friends that he had fully resolved to pretend to speak to Augustus, in his passage over the Alps,

and at his coming near him, to tumble him down headlong; but that Augustus, when he spake, and when he was silent, showed such an amiableness and majesty in face and voice, that he relented, and was held back from his purpose.

3. When the emperor Charles the Fifth went up to the top of the Pantheon in Rome, a certain Italian, moved with desire of revenge, or transported with some other passion, resolved to throw the emperor headlong from a window, which is the highest part of it; but being amazed with the portly majesty of the emperor he desisted from this mischievous act, of which, before he died, he made confession.

4. The emperor Trajan having besieged the Agarenians in a certain city of theirs, and going about the same in a disguise, that he might not be known, was yet noted for his gallant age and majestic port, how well soever he sought to dissemble; so that the enemy, making full account that he was the chief commander of the army, shot many arrows at him, one of which lighted upon him that followed the emperor, and killed him.

5. Sir Thomas Egerton, made keeper of the great seal by queen Elizabeth, in the 38th of her reign, 1596, carried more gravity in his countenance and behaviour than any man in Christendom; insomuch that many have gone to the Chancery on purpose only to see his venerable aspect and garb (happy they had no other business), and were highly pleased at so acceptable a spectacle.

6. Ferdinand King of Naples, being shut out both of Capua and Naples, departed with twenty galleys well appointed unto Ænaria, an island not far from Naples having in it a commodious harbour, and a strong castle, where Fortune, never firm but in misery, seemed again to deride the poor remainder of his honour; for coming thither, the captain of the castle (unworthily named Justus), forgetting his duty to his sovereign (of whom he had before received many extraordinary favours), most traiterously shut the gates of the castle against him at his landing; with which unexpected ingratitude the poor king was wonderfully perplexed; yet with earnest

(31.) Cæl. Rhod. Antiq. Lect. l. 24. c. 9. p. 1122. Textor. Officin. l. 2. c. 49. p. 143.

(1.) Plut. in Pyrrh. p. 405. Fulg. l. 2. c. 5. p. 277.—(2.) Suet. in Augusto, p. 103.—(3.) Camer. Hor. Subcis. cent. 1. c. 30. p. 148.—(4.) Ibid. c. 57. p. 251, Dion. in vita Trajani.—(5.) Fuller's Worthies. p. 177. Chesh.

entreaty and ample commemoration of the benefits and preferments which both his father and himself had in times past bestowed upon him, he prevailed so much with this unthankful man, that he was content to receive him into the castle, so that he would come himself alone; of which offer (when no more could be got) the king seemed to accept; so that the captain having opened a port to receive him in, was in the very entrance thereof suddenly stabbed to the heart with a dagger by king Ferdinand, and slain in the midst of his armed soldiers; which was done with such a countenance and majesty, that the warders, with their weapons in their hands (dismayed with his look), forthwith at his commandment opened the gate, and received him in with all his followers.

7. Darius, the son of Hystaspes, hearing that some Persians of great authority had a traiterous design against him, and a purpose to kill him as he hunted, he undaunted at the news, commanded them to take their arms and horses; then that they should draw and assault him; and, frowning upon them, "Why do you not," said he, "execute that for which ye are come hither?" But they observing the undaunted spirit and countenance of the king, not only relinquished their purpose, but were struck with such a terror, that they cast down their spears, adored Darius, and yielded themselves to be punished at his pleasure.

8. It is recorded of Alphonsus Este, the first duke of Ferrara, that when the traitors who conspired against him, and had him often in their power, and might have slain him; yet (as they afterwards confessed) they were so affrighted with the majesty of his countenance, that all the strength of their hearts and hands did forsake them. In this manner they delayed, till they were discovered by Hippolytus, and underwent the punishment of their designed treason.

9. The emperor Maximilian the First was made prisoner by the men of Bruges, and treated unworthily by them; yet in his solitude and extreme danger of his life

he retained the heroic greatness of his mind, and neither did nor spoke any thing that might misbecome him. His greatest enemies did revere his visage, and the seditious people were awed by his presence, for which cause he was but rarely suffered to be seen by them; for there sat in his countenance and eyes a majesty worthy of a great prince, such as strangely moved and shook the consciences of the rebels: there was in him a gravity that extorted a due reverence from the most refractory amongst them, all the lineaments of his body did so lively express a royal and imperial dignity; his habit and gait were so decent, his motion so temperate, and his words had such weight, that he drew the affections of all that beheld him.

10. Francis the First, King of France, after that unhappy battle at Ticinum, where he (with the chief of his nobility) was taken prisoner, did yet remain undaunted, and carried himself with that princely behaviour, as if he, being overcome, had triumphed over the conqueror. He comforted the king of Navarre, Francis Bourbon, Anne Montmorency, and other great persons who were in the same case with himself; saying, It was no wonder if some things fell out to man contrary to his will; and that Mars, above all the deities of the heathen vanity, was most mutable. His whole demeanor was so perfectly royal that his enemies revered him with the greatest observance; his illustrious conqueror's strove with emulation to administer to him royal furniture, provisions, and plate; and scarce could Bourbon, Lancy, and Daualus be persuaded to sit down by him though they had his command so to do.

11. In the person of the great Sforza, all other things did so answer to that military reputation and glory he had acquired, that being oftentimes in the same habit with many of his attendants, and at other times alone without any retinue, yet was he easily discerned and saluted as the chief and prince of the rest, by the countrymen, and such rustics as had never before seen him.

(6.) Knowles's Turk. Hist. p. 455.—(7.) Camer. Her. Subcis. Cent. 2. c. 6. p. 20. *Ælian. Var. Hist.* l. 6. c. 14. p. 195.—(8.) Camer. Oper. Subcis. cent. 2. c. 6. p. 21. *Johnst. Nat. Hist.* cl. 10. s. 7. p. 347.—(9.) *Ibid.*—(10.) *Ibid.* p. 19. *Ibid.*—(11.) *Ibid.* cent. 3. c. 41. p. 139. *Zuin. Theat.* vol. 2. l. 2. p. 285.

12. Alexander the Great, though he took little care of his body, is yet reported to be very beautiful: he is said to have yellow hair, and his locks fell into natural rings and curls; besides which in the composure of his face there was something so great and august as begat a fear in them that looked upon him.

13. Caius Marius, being in the depth of misery, and in great hazard of his life, was saved by the majesty of his person; for while he lived in a private house at Minturn, there was a public officer, a Cimbrian by nation, that was sent to be his executioner; he came to this unarmed old man with his sword drawn; but, astonished at his noble presence, he cast away his sword, and ran trembling and amazed. Marius had conquered the Cimbrian nation; and perhaps it was this that helped to break the courage of him that came to kill him; or possibly the gods thought it unworthy that he should fall by a single person of that nation, who had broke and triumphed over the whole strength of it at once. The Minturnians also themselves, when they had taken and bound him, yet, moved with something they saw extraordinary in him, suffered him to go at liberty, though the late victory of Sylla was enough to make them fear they might repeat it.

14. Ludovicus Pius, King of France, had many virtues worthy of a king and hero: this is also remembered of him, that, upon the taking of Damietta, he was circumvented and taken by Melaxala, the Sultan of Egypt; when equal terms were proposed to him he refused them with great constancy; and although he was in great danger amongst such as had slain their own Sultan, and though, while he lay sick, they rushed upon him with their drawn swords, either to kill him, or force him to subscribe to unequal conditions, yet, with the majesty of his face, and that dignity that was in his countenance, he restrained their fierceness, so that they desisted from giving him further trouble.

15. Alphonsus, King of Arragon, is famous for the like majesty and princely

constancy; of whom, after he was taken prisoner in a sea-fight by the Genoese, Panulphus Collenutius thus relates: that he had such a countenance of majesty, and such constancy, that, as well by sea as land, at Milan, and in all other places, he commanded and was obeyed in no other manner than if he had been free, and a conqueror. For, to omit other things, when he was brought before Ischia, and the captain of the ship wherein he was, spoke to him that he should command that city to submit itself to the Genoese, he gallantly replied, That he would not do it, and that he hoped they would not gain a stone in his jurisdiction without arms and blood; for he well knew that none of his subjects would obey any such command while he remained a captive. He so confounded the captain, that Blasius the admiral was constrained to appease him with fair words, and to declare, that the captain had not spoken this by any order from him, but that it was the effect of his own imprudence. So that it was commonly said, that Alphonsus alone, in whatsoever fortune he was, was deservedly a king, and ought so to be called.

16. Phillippus Arabs having obtained the empire, in his journey towards Rome made his son C. Julius Saturnius copartner with him in that honour. Of this young prince it is said, that he was of so severe and grave a countenance and disposition, that from five years of age he was never observed to laugh, and thereupon was called Agelastus; nothing, how ridiculous soever, could provoke him to a smile: and when the emperor, in the secular plays, broke out into an immoderate laughter, he, as one that was ashamed or displeas'd thereat, turned away his face from him.

17. Cassander having made Olympias, the mother of Alexander the Great, his prisoner, and fearing the inconstancy of the Macedonians, that they would one time or other create him some trouble in favour of her, sent soldiers with express command to kill her immediately. She seeing them come towards her, obstinate and armed, in a royal robe, and leaning

(12.) *Ælian. Var. Hist.* l. 12. c. 14. p. 309.—(13.) *Val. Max.* l. 2. c. 10. p. 62. *Plut.* in C. Mario. p. 428.—(14.) *Camer. Oper. Subcis.* cent. 3. c. 41. p. 141.—(15.) *Ibid.*—(16.) *Pezell. Mcl. Hist. tom. 2. p. 223.*

upon two maids, of her own accord she set forward to meet them. At sight of her, her intended murderers stood astonished, revering the majesty of her former fortune, and the names of many of their kins that were so nearly related to her. They therefore stood still; but the kindred of those whom Olympias had formerly put to death, that at once they might gratify Cassander, and revenge the dead, slew the queen, while she neither declined the sword nor wounds, nor made any feminine outcry; but, after the manner of gallant men, and agreeable to the glory of her ancient stock, received her death; so that Alexander himself might seem to die in the person of his mother.

18. When Alexander the Great was dead, his soldiers were in expectation of riches, and his friends to succeed him in the empire; and they were not vain in such expectation, seeing they were men of that virtue and princely qualifications, that you would have thought each of them a king. Such majesty and beauty in the countenance, such stature, strength, and wisdom, were conspicuous in all of them, that they who knew them not would have concluded they had been chosen, not out of any one nation, but out of all the parts of the world. And, certainly, before that time, neither Macedon, nor any other nation, could ever boast of the production of so many gallant and illustrious persons at once, whom Philip first, and after him his son Alexander, had selected with that care, that they seemed to be made choice of not so much to assist in the wars, as to succeed in the government. What wonder is it then that the whole world was subdued by such able ministers, when the army of the Macedonians was conducted by as many kings as captains, who had never found their equals, unless they had fallen out amongst themselves; and Macedon, instead of one, would have had many Alexanders, had they not armed for their mutual destruction.

19. Guntherus, Bishop of Babenberg, died in the year of our Lord 1064, in his journey towards Jerusalem and the Holy Land. This prince, besides the composedness of his life, and the riches of his mind, was also remarkable for the

ornaments and perfections of the body; for in respect of the height of his stature, the beauty and princely gravity of his face, and the frame and deportment of his whole body, he so excelled all mortals, that, as he passed along in his journey towards Jerusalem, the people flocked out of the cities and fields, for no other purpose but to have a sight of him: so great a fame there went of his perfections both in body and mind.

CHAP. XIII.

Of the signal Deformity, and very mean Appearance, of some great Persons, and others.

THE philosopher advises young folks frequently to contemplate their faces in a glass, that if they were fair and handsome they might thence be admonished to make the beauties of their minds answerable to that of their bodies: and if they were not so, they might strive to recompense the disadvantageous appearance of their outside, by the acquired ornaments of learning and virtue. This advice has been followed so well by some of those that were none of the handsomest, that the dark-lanterns of their bodies have been provided with very glorious lights; and they have outdone others in the accomplishments of their minds, as much as they have fallen short in the lineaments of the body. Others have remained monsters both in body and mind.

1. Agesilaus King of Sparta, in his old age went with succours to Tacchus King of Egypt; before he landed, there was a mighty concourse of the Egyptians upon the shore, to behold the great captain of whom there went such extraordinary fame. They had preconceived they should see a glorious person in sumptuous habit, with this globe of earth inhabited; there is not any two of them to be found heroes. When he landed, in a short and coarse cloak, his stature very small, and an aspect that promised little, he was therefore openly contemned. "Is this," said they, "the anchor of our hope? Is this the restorer of a broken state?" But notwithstanding he was thus despised, he

proved himself a soldier and leader, even superior to what some had reported.

2. The great Philopœmon was a person of a very mean presence, and one that neglected the ornaments of the body; for both which he sometimes did penance. Once going to Megara, he sent a servant before to tell his friend he would be his guest in the evening; who upon the news went strait to the market to seek for provisions, leaving orders with his wife to put the house in such order as might suit with the entertainment of so great a guest. Philopœmon outstripped his retinue and came sooner than was thought of; and the woman supposing him, by the meanness of his appearance, to be one that was sent before, set him to cleave wood for the fire; which he was busily about when his friend returned from market; and amazed to see him thus employed, cried out "Why does Philopœmon thus dishonour himself and me?" The other smiling, replied, "I am only doing penance for my ill face and bad clothes."

3. Socrates the philosopher is said to have been flat-nosed, bald-headed, and crook-legged: and, therefore, when his two wives, Xantippe and Myrto, in a jealous fit of each other, were scolding together, "Why," said he, "do you two handsome women fall out about a man whom Nature hath made so deformed."

4. Attila, King of the Huns (surnamed the Scourge of God, by reason of those horrible devastations he made), is thus described: "He was of low stature, broad and flat breasted; his head greater than ordinary; his eyes very small, his beard thin; his nose flat; the colour of his body livid, and his eyes were continually rolling about."

5. Haly, Bassa of Epirus, and a great warrior in the time of Solyman, Emperor of the Turks, is thus described by Buslitions, yet, with the majesty of his face, and that dignity that was in his countenance to his mind. He was of low stature, his body was puffed up, of a yellowish colour; his aspect sad; his eyes had something cruel in them; he had broad and high shoulders, and his head sunk down

betwixt them; he had two tusks, like those of a boar, that hung out of his mouth, and his voice was hoarse. In a word, he seemed to us the fourth fury."

6. Gillias, a rich citizen of Agrigentum, the same who was called the very bowels of liberality, in respect of his marvelous hospitality, was sent Ambassador to the Centoripines; and when he made his appearance amongst the multitude that were on purpose convened, his presence was so mean and despicable, in respect of what they had expected, that all the assistants broke out into a sudden and unseasonable laughter at the sight of him; which he observing, told them "That they had the less cause to wonder at what they saw, seeing it was the custom of Agrigentum to send Ambassadors suitable to the places they went to; mean personages to mean and base cities, and men of the most exalted form to such places as were of reputation and dignity."

7. When Cræsus King of Lydia, a most wise Prince, invited Anarcharsis the philosopher to come to his Court, he wrote thus of himself: "That although Nature had made him deformed, crook-backed, one-eyed, lame of a leg, a dwarf, and, as it were, a monster among men; yet he thought himself so monstrous in nothing as in that he had no philosopher in his Court and of his Council."

8. Xantippus, a Lacedemonian, was General of the Carthaginians at the time they took Attilius Regulus prisoner. This man was of a horrid and turbulent aspect; his personage made no show of dignity or comeliness, and his stature was very small; but with these disadvantages he had a sharp wit, and a body so strong that he was too hard for those that were much taller than himself.

9. Tyrtaeus, the poet, who was appointed by the Oracle to be the leader of the Spartans against the Messenians, and under whose conduct they became victorious after they had been three times overthrown by their enemy, was of a disagreeable and contemptible aspect, and lame of one foot; so that he was scoffed at by those whom he came to assist: but

(1.) Lips. Monit. l. 2. c. 15. p. 355, 356. Erasm. Adag. Drexel. Oper. l. 3. c. 8. §. 2. p. 424. Plutarch. in Agesilao, p. 6116.—(2.) Ibid. p. 356. Plut. Parallel. Polyb. Drexell. Oper. l. 3. c. 8. §. 2. p. 424. Patrit. de Regno, 2. tit. 3. p. 88.—(3.) Zuin. Theat. vol. 2. l. 2. p. 267.—(4.) Ibid. p. 288. Seb. l. 1. Ennead. 8.—(5.) Busbeq. Epjs. 3. p. 115.—(6.) Diodor. Sic. Bibl. l. 13. p. 366.—(7.) Fitzherb. of Relig. and Policy, part 1. c. 8. p. 69.—(8.) Patrit. de Regno, l. 2. tit. 3. p. 89.

they soon found how much so deformed a person was able to contribute to their successes; for he so inflamed their crest-fallen courage by his verses, that they resolved rather to die than return without conquest.

10. Boccharis was a most deformed Prince as ever Egypt had. Yet as Diódorus Siculus saith of him, in wisdom and knowledge he went far beyond all his predecessors.

11. As it is said of Plato, that he was hunch-backed, and of Aristotle that he did stammer and stutter in his speech, so we read of Agamesor, an academic philosopher; that amongst other deformities, he had a withered leg, and nothing left thereof but skin and bone, yet he was a wise prudent person. Being once met with some others at a feast, his companions, by way of mockery, made a law amongst themselves, that they should all stand upon their right leg, and every one so drink his bowl of wine, or else pay a piece of money as a forfeiture. But when it came to Agamesor's turn to command, he charged all to drink in the manner they saw him: he then called for an earthen pitcher with a narrow mouth; into which, when he had thrust his poor consumed leg, he poured a cup of wine and drank it off; and when all the rest had essayed, and found they could not do as he did, they were all enforced to pay the forfeiture, and had the malignity of their scoffing at him returned ~~other was so too:~~ if one

12. There was never a greater uniformity of body and mind than in our own King Richard the Third, for in both he was equally deformed. He was low of stature, crook-backed, hook-shouldered, splay-footed, goggle-eyed, his face small and round, his complexion swarthy, and his left arm withered from his birth. Born, says Trussel, a monster in nature, with all his teeth, hair on his head, and nails on his fingers and toes. Those vices which in other men are passions, in him were habits. His cruelty was not casual, but natural; and the truth of his mind was only lying and falsehood.

13. An Emperor of Germany coming

by accident into a church, where he found an ill-favoured crooked priest saying mass, the Emperor despised him as unfit to discharge the sacred offices of the church; but hearing him read in the psalm appointed for the day, "It is he that made us, and not we ourselves," the Emperor reprov'd himself for his proud and harsh opinion, and inquiring into the qualifications of the priest, and finding him a person of exemplary piety and erudition, he made him Archbishop and Elector of Cologne; which great preferment he discharged with all the care and fidelity imaginable.

14. Æsop, well known by his fables, that have obtained so great reputation in the world, was so much deformed in body, had so ill a face, and a stuttering delivery of his words, that one can scarce determine whether he was more obliged to be grateful to nature for his being, or to complain and rail against her, to which misfortunes we may add his being a slave: yet in the circumstances, which made him the derision of all the world, he preserved the freedom of his mind independent from the frowns of fortune; and by the excellency of his wisdom, supported himself under all these evils without complaining; which gave him esteem among all people who had sense enough to discern a clear and bright soul in the dark-lantern of a deformed body.

CHAP. XIV.

Of the great Resemblance of some Men to others.

THE faces of men are little tablets, which (though but small in compass) the skilful hand of the Great Artificer hath wisely drawn over with such infinite variety, that amongst the millions, where-with this globe of earth is inhabited, there is not any two of them to be found that are in all points so alike, but that they carry certain marks upon them, whereby they are distinguishable from each other. Were it not for this, no man could know to whom he is indebted,

(9.) *Patrit. de Regno*, l. 5. tit. 3. p. 88 — (10.) *Burton's Melanch.* part 2. §. 3. p. 290. *Diod. Sic. Rer. Antiq.* l. 1. c. 2. p. 30. — (11.) *Plut. Moral.* in *Sympos. Quest.* l. 1. p. 653. — (12.) *Baker's Ch.* p. 337. *Dan. Hist. Eng.* l. 3. p. 256. — (13.) *Fitzherb. Relig. &c.* part. 1. c. 8. p. 59. — (14.) *Cæsar. Rhod.* l. 15. c. 26. p. 707.

by whom he hath been injured, or to whom he is beholden; the murderer would be concealed in a crowd, and the world would be full of incests and adulteries. As for those few that are extremely like, they are rarities that serve rather to administer to our pleasure, than our fears, through any error or mistake that may arise about them.

1. Nicholas and Andrew Tremain were twins, and younger sons to Thomas Tremain, of Colecomb, in the county of Devonshire, Esq. Such was their likeness in all lineaments, they could not be distinguished but by their several habits, which when they were pleased in private confederacy to exchange for sport, they occasioned more mirthful mistakes than ever were acted in the *Amphitryon* of *Plautus*. They felt like pain, though at a distance, and without intelligence given. They equally desired to walk, travel, sit, sleep, eat, drink, at the same time, as many creditable gentry of the neighbourhood (by relation from their father) will attest. In this they differed, that at *Newhaven* in France, the one was a Captain of a troop, and the other but a private soldier. Here they were both slain, 1564; death kindly taking them together, to prevent the lingering of the survivor.

2. *Artemon*, a mean man among the commons, was so like in all points to *Antiochus* King of Syria, that *Laodice* the Queen, after that *Antiochus* her husband was killed, concealed his death; and made *Artemon* personate *Antiochus*, till she had by this means recommended whom she pleased, and made over the kingdom and crown, in succession and reversion to whom she thought good.

3. *Vibius*, a poor Commoner of Rome, and *Publicius*, one newly freed from slavery, were both of them so like unto *Pompey* the Great, that they could hardly be discerned from him. So fully did they resemble the singular majesty that appeared in the forehead of *Pompey*.

4. The father of *Pompey*, called *Strabo*, had yet the additional surname of *Menogenes*, which was that of his cook and

slave, and this because he so much resembled him.

5. One of the *Scipios* was surnamed *Serapius*, because a slave of his, no better than a swine-herd, of that name, did very nearly resemble him. Another of the *Scipios* of the same house after him, was called *Salutio*, because a certain jester of that name was like him.

6. *Burbuleius* and *Menogenes*, both players of interludes, so resembled *Curio* the elder, and *Messala Censorius*, that though this latter had been Censor, neither of them could avoid the being surnamed after them.

7. There was in Sicily a certain fisherman, who resembled in all points *Sura* the Proconsul, not only in visage and features of the face, but also in putting out his mouth when he spoke, in drawing his tongue short, and in his thick speech.

8. *Toranius*, a merchant slave-seller, sold unto *Marcus Antonius*, one of the greatest *Triumvirs*, two most beautiful and sweet-faced boys for twins, they were so like each other, although the one was born in Asia, and the other beyond the Alps. But when *Antonius* came after to the knowledge of this, and the fraud was betrayed by the language of the boys, he was angry at *Toranius* that had made him pay two hundred sesterces as for twins, when they were not so. The wily merchant answered, that was the cause why he sold them at so dear a rate: 'For,' said he, 'it is no wonder if two brethren twins, *Asa* *Attilius Regulus* *Prisorus*, resemble one another; but that there should be any found, born as these were in distant countries, so like in all respects as they, ought to be held as a rare and wonderful thing. *Antonius* at this was appeased, and well contented with his bargain.

9. Anno 1598, there were with us at *Basil* two twin-brothers, who were born at one birth in the seventh month 1538. They were so like to one another, that I have often spoke to the one instead of the other, though both were very well known to me; and that they had been frequently conversant with me. Nay they were so like in their natural inclina-

(1.) Fuller's Worthies, p. 266. Devonshire.—(2.) Val. Max. l. 9. c. 14. p. 273. Plin. l. 7. c. 12. p. 161. Solin. c. 5. p. 185, 186.—(3.) Ibid. Solin. c. 5. p. 186.—(4.) Plin. ibid. p. 161. Val. Max. ibid. p. 273.—(5.) Ibid.—(6.) Ibid. p. 162. Solin. c. 5. p. 196.—(7.) Ibid. Solin. c. 5. p. 187.—(8.) Ibid.

tions, that as they often told me, what the one thought, has secretly come into the mind of the other. At the same time, if the one was sick, the other was not well, and it fell out when one was absent and sick in Campania, the other at the same time was sick at Basil.

10. Martinus Guerre, and Arnoldus Tillius, in features of the face were so exceeding alike, that when Martinus was gone abroad to the wars. Tillius, by the

26. ♦ There was never, perhaps, a pair only so, but imposed upon four of his sisters, and divers others, both neighbours and kindred, who were not able to discover the difference betwixt them: and, which is strangest of all, he lived with this woman as her husband for some years together, the companion both of her board and bed.

11. Medardus and Gerardus were twin-brothers, and Frenchmen: they were not only born on one and the same day, but also both of them in one day preferred to episcopal dignity; the one to the see of Rhotomage, and the other to that of Noviodum; and lest any thing should be wanting to this admirable parity, they also both deceased in one and the same day. So that the philosophers, Hypoclidus and Polistratus are not more remarkable than these twins.

12. Two brothers at Riez, an episcopal city of Provence in France, were so perfectly like one another, that if one of them was sick, the other was so too; if one began to have a pain in the head, the other would presently feel it; if one of them was asleep or sad, the other could not hold up his head, or be merry: and so in other things, as I have been assured by Mr. Poitevin, a very honest man, and a native of that city.

13. At Mechlin there were two twin-brothers, the sons of Petrus Apostolius, a prudent Senator of that place (and at whose house Vives had friendly entertainment). The boys were both lovely to look upon, and so like, that not only strangers but the mother herself often erred in the distinction of them, whilst

she lived; and the father has often, by a pleasing error, called Peter for John, and John for Peter.

14. Babyrtus a Messenian, was a man of the meanest degree, and of a lewd and filthy life; but was so like unto Dorymachus, both in the countenance, all the lineaments of the body, and the very voice itself, that if any had taken the diadem and robe of state, and put it upon him, it would not have been easy to discover which was which: whence it came to pass, that when Dorymachus, after many injuries to the Messenians, had also added threats to the rest of his insolence; Sciron, one of the Ephori there, a bold man and lover of his country, said openly to him, "Dost thou, Babyrtus suppose that we matter either thee or thy threats?" At which he was so nettled, that he rested not till he had raised a war against the Messenians.

15. That in the two Gordiani is a most memorable thing, that the elder of them was so very like unto Augustus, that he not only resembled him the face, but also in speech, behaviour and stature. The son of this man was exceedingly like unto Pompey the Great: and the third of Gordiani, ~~by some~~ mentioned, had as near a resemblance to Scipio Asiaticus, the brother of Scipio Africanus the elder: so that in one family there were the lively portraiture of three illustrious persons, dead long before.

16. "I have seen," saith Fulgosus, "amongst the soldiers of Franciscus Sfortia, the duke of Milan, a young man who did so resemble the Duke in countenance (than which nothing was more amiable to look upon, nor more worthy of a Prince) that by the general consent of the whole court, he was called The Prince." Franciscus himself, as he was courteous in all things, did sometimes contemplate his own image in him, as in a glass; and in most things beheld and acknowledged his own gestures and voice.

17. Jo. Oporinus, the printer at Basil, was so like unto Henry the Eighth, King

(9.) Plat. Obs. l. 3. p. 752.—(10.) Mersenn. Quæst. & Comment. in Gen. p. 124. Henric. Steph. in Apolog. pro Herodot. p. 7.—(11.) Fulgos. l. 1. c. 6. p. 188. Kornan. de Mirac. Mortuor. l. 8. c. 10. p. 7.—(12.) Gaffar, Curiosities, c. 6. p. 220.—(13.) Vives, in Aug. de Civit. des. l. 21. c. 8. p. 601. Zuïng. vol. 2. l. 2. p. 289.—(14.) Polyb. Hist. l. 4. p. 274.—(15.) Zuïng. vol. 2. l. 2. p. 289. Sabelic. l. 6. Ennead. 7. Pezel. Melisic. Hist. tom. 2. p. 222.—(16.) Fulgos. l. 9. c. 15. p. 1849. Zuïng. vol. 2. l. 2. p. 290.

of England, in the face, but especially to Albertus the Marquis of Brandenburg, that they might well seem to be natural brothers: there was also this further similitude betwixt them, that as one filled all Germany with wars, so the other replenished all the Christian world with books.

18. Sigismundus Malatesta, Prince of Ariminum, was so very like in all the features of his face to Marchesinus the Mimic, that when he went to Milan, this Marchesinus was sent away elsewhere by Franciscus Sfortia, Duke of Milan, and father-in-law to Sigismundus (as being ashamed of him): for Marchesinus in his prattle, by reason of this resemblance, used to call Sigismund his son.

19. A certain young man came to Rome so like Augustus, that he drew the admiration of all the people. Augustus hearing of it sent for the young man; who being come into his presence, "Young man," said he, "was your mother ever at Rome?" He discerning whither the question tended, "No Sir," said he, "my mother never was, but my father hath often:" wittily alluding to the intended suspicion of his own mother, and by ~~it~~ ^{it} ~~was~~ ^{was} ~~concerning~~ ^{concerning} the mother of Augustus.

20. Pompey the Great carried such a resemblance in his visage to the statues of Alexander the Great, that some called him Alexander; and Pompey himself seemed not against it: So that Lucius Philippus, a consular person, one time pleading for him, said, "that it was not wonderful, seeing he was Philip, if he was a lover of Alexander."

21. Amatus Lusitanus tells of two Monks of the order of the Predicators, who, though they were not of the same country, yet were very like one to the other in age, temperature, and physiognomy. These two were in one and the same day seized with a pleurisy, and both on the same day, restored to their health.

22. Polystratus and Hippoclidés were both philosophers: they were both born upon the same day; both followed the sect of their master Epicurus; and as they were both school-fellows, so they equally participated of one and the same

estate. Being both arrived to a very great age, they both died in one and the same instant of time. Such an equal society both in fortune and friendship, who can think otherwise but that it was begot, nourished, and finished, in the very bosom of heavenly concord?

23. John Maudelen, a priest, was chaplain to King Richard the Second; and so exceedingly like him in person, that the one could not without difficulty be the elder, and Messala Censorius, that though this latter had been Censor, neigainst Henry the Fourth they made use of this man, and his likeness to the King, to persuade the people that the King was escaped out of Pomfret Castle, and was now amongst them: and to make them believe it the better, they put the priest in armour, with a crown upon his helmet, so as all men might take him for King Richard. This cost the poor priest dear; for soon after he was executed for treason; at London, by command of King Henry.

24. I have heard a gentleman yet living say, that his mother knew not his brother from him, but by the treading of their shoes: that when they were scholars, each of them has been whipt for the offences of the other; and that being bound apprentices to two merchants in London, they would ordinarily wait in one another's rooms undiscovered by their masters, or any other of the family.

25. Cambyses, King of Persia, dreamed that his brother Smerdis sat upon the throne as King of Persia. Troubled at this, he made choice of Comaris, one of the Magi, from amongst the rest of his friends, and sent him away with orders to kill his brother. Cambyses in the mean time, by a fall upon his sword, received his death in Egypt. Comaris, understanding the King's death before the fame of it was arrived at Persia, executed his former order, and had privily made away Smerdis the king's brother; which done, he set his brother Oropastes (by some also called Smerdis) upon the throne instead of Smerdis. Two things there were which served well to help forward his design, one was, that amongst the Persians the king is but very seldom seen, and the contrary is thought a diminution to his majesty. A second thing that

(17.) Zuing. vol. 2. l. 2. p. 290.—(18.) Fulgos. l. 9. c. 15. p. 1349.—(19.) Zuing. vol. 2. l. 2. p. 290.—(20.) Plut. in Pomperio. Zuing. ibid. p. 290.—(21.) Donat. Hist. Mir. l. 6. c. 2. p. 304.—(22.) Val. Max. l. 1. c. 8. p. 32.—(23.) Stowe's Annals, p. 325.—(24.) Sandys in Ovid, Met. l. 8. p. 60.

preserved the fraud from being detected was, that Smerdis, the king's brother, and this counterfeit Oropastes, were so extremely like, both in the features of the face and their lineaments of their bodies, that by these means, and the diligence of the Magi, he held the kingdom till such time as, by the industry of a nobleman called Orthanes, the whole plot was revealed, and the design overthrown.

26. ♦ There was never, perhaps, a perfect resemblance. Some contemporary memoirs, however, make mention of different twins whose complexion, stature, features and even inclinations, resembled each other in so great a degree, that those who were most accustomed to see them were often mistaken on that account; these mistakes are sufficient to justify the English Comedy of Errors, and the fable of the Comedy of the Menechini, which Renard, in imitation of Plautus, made appear with so much success on the French Theatre.

Virgil makes the elogium of two brothers who were the admiration of their time, by the resemblance of their visage, and the conformity of their humours.

About the middle of the last century, twins of about twelve years old were seen at London, whose stature, complexion, features, and whole figure, appeared exactly the same: their parents took pleasure in making them wear clothes of the same form and colour, which often gave occasion to singular and diverting adventures; they had received the same education, and several who had taken strict notice of them, assert that they nearly gave the same answers to the same questions, whence it was inferred that their manner of considering objects was the same, and that they resembled each other no less in their way of thinking and conceiving, than in their internal appearance.

The history of the lords of Scissome, related by Pasquier, may also seem as a demonstration that nature sometimes takes pleasure in copying herself. Nicholas and Claudius de Roussi, twins, the one Lord of Scissome, the other of Origny, were born the 7th of April 1584, with so great resemblance to each other, that their nurses in order to distinguish them were obliged to fix to

them bracelets of different colours. This conformity was visible not only in their size, and the features of their face, but also in their manners, gestures, behaviour, will, and inclination. This induced their parents to clothe them in the same garb, and they had some difficulty themselves to distinguish them. Charles IX. was often pleased in the midst of five hundred gentlemen, to place them both together, and consider them for a long time with the view if possible of finding in them some mark of difference; but after making them pass and repass in the crowd and appear before him, he could never exactly discern which was which, nor could any of the company. The Lord of Scissome was a great friend of the King, and was very liberal in his moderate heat.

There were two particulars very remarkable in them: the one that having been, as gentlemen, brought up from their youth in all sorts of manly exercises, as playing at tennis, in which they were both very expert, though Origny surpassed his brother, who from time to time had unequally matched himself; to remedy which he left off playing, and retired under some pretence or other, and soon after his brother, who was a looker on, supplied his place and getting the better of his antagonist, won the game without any one of the players, or those that were in the gallery, knowing any thing of the change. The other particular was that they were both subject to the same passions, Origny became enamoured of the Viscountess of Esclavoli, a beautiful, rich, and virtuous lady, and made overtures of marriage to her; the same tender attachment immediately possessed the heart of Scissome, who was quite ignorant of his brother's addresses, but being apprised of them, he altered his purpose to the advantage of Origny, who married the object of his affections. The same accidents that happened to the one in the course of life happened also to the other; the same sickness, the same wounds, at the same time, and in the same parts of the body; and when Scissome was seized with the disease of which he died in the thirtieth year of his age, the lord of Origny was at the same

instant of time attacked by the same disease, but recovered by the skill of his physician, an unskilful one having fallen to the lot of his brother; but when he heard the news of his death he had such a languor of spirits, and such fainting fits, that he was thought dead. He, however, escaped. A good painter, represented them both in a piece, such as they were, that is, exceedingly like in visage and habit of body.

CHAP. XV.

Of the Heart; and in what Manner it hath been found in some Bodies.

SUCH as are skilful in the productions come so like Augustus, that he drew the imitation of all the people. Augustus is formed in the heart, "which," saith Galen, "is the first root of all the entrails and members of the body, and the very fountain of life, and of all innate and vital heat." "It is," say the Peripatetics, "in a human body, as the first intelligence is in the world, and as a kind of monarch in the little world." The substance of it is therefore more solid and compact, both that it may be the less obnoxious to receive damage or harm; as also the better to preserve the vital heat and spirit which would soon breathe out and vanish away from it, were it of greater rarity and softness. What curiosities have been found in this little cabinet upon the death of its owner, together with some pleasant observations about it, take as follows:

1. Richard London, of London, a person learned in the Greek and Latin Tongues, and an assistant physician in our hospital of the Holy Ghost, hath set down in Latin the epitome of a history, written originally in English by Edward May, in this manner: "Anno 1637, Octob. 7, in London, at the opening of the body of John Pennant, his heart was found globular, more broad than long; the right ventricle of it was of an ashy colour, wrinkled, and like a

leather purse; we found nothing in it; and the water of the pericardium was perfectly dried up. The left ventricle of his heart was three times bigger than the right, and seemed as hard as a stone: upon incision the blood gushed out, and in it was found a fleshy substance wrapt in various folds like a serpent: the body of it was white as the skin of a man, but slippery, transparent, and as it were painted over; it had legs or arms of a fleshy colour, and fibres or nerves were found in it: the body of it was hollow, but otherwise solid; in length a Roman palm of the lesser sort: it had a gut, or somewhat analogous, subservient to the uses of nature, found in it."

2. There was a man who was exceedingly troubled with fainting fits, and a strange palpitation of the heart; at last, overcome with his malady, he died suddenly. At the opening of his body, there was found sticking to the right ventricle of his heart a worm: it was dead, the colour of it black, and in shape like to those worms that are bred in wood.

3. There was a bold thief who had been often seized with a palpitation of the heart: being apprehended, he was adjudged to the wheel by the magistrate; myself, with two more of my colleagues, desirous to see the heart of this man (as soon as his body was divided into four quarters) cut it open, yet beating; and in the right ventricle of it, we found three stones, of the bigness of peas, of an ash colour, somewhat long, and of the weight of one drachm; these were not only seen, but wondered at by divers persons of learning and curiosity.

4. Upon the dissection of the body of the Emperor Maximilian the Second, there were found in his heart three stones of the bigness of peas, one bigger than the other, of a reddish or rusty colour: by reason of these he had in his life-time been much afflicted with the palpitation of the heart.

5. Hieronymus Schreiberus leaving

(26.) Universal Mag. vol. xli. p. 309.

(1.) Petrus Servius. in Dissertat. de Unguent. Armario, p. 49, 50. Howel's Epistles, vol. 1. §. 6. Ep. 43. p. 284.—(2.) Zacut. Lusit. Prax. Adm. l. 1. Obs. 130. p. 121.—(3.) Ibid. Obs. 131. p. 122.—(4.) Wierus de Prestig. Dæmon. l. 4. c. 16. p. 315.

Italy, came to Paris anno 1549, and under Sylvius, Fernelius, and Hollerius, studied physic: in March the same year he fell into a violent disease, and in May following died of it: his body was opened, and when the substance of the heart was cut, therein was found a stone as big as a nutmeg, hard, somewhat black-coloured, round, and weighing some drachms.

6. In the dissection of the body of Cardinal Gambara Brixianus at Rome, "I found," saith Columbus, "a very hard tumour in the left ventricle of his heart, which was of the bigness of an egg."

7. Within the right ventricle of the heart, near the orifice of the vena cava, in such persons as die suddenly, there are sometimes found pieces of fleshy substance, growing together to the bigness of a man's fist, as was lately found by myself in the heart of the Bishop of St. Maloes.

8. Anno 1644. The body of Pope Urban the Eighth was opened (in order to the embalming of it) by Jo. Trullus, an excellent anatomist, and in the left ventricle of his heart there was found a triangular bone in form of the letter T, as also five stones in his gall, each of them of the bigness of an hazel nut.

9. Upon the dissection of the body of a rustic who died at Copenhagen of a consumption, his heart was found so vast that oftentimes that of an ox is neither bigger nor more weighty; the left ventricle (as yet unopened) felt more hard than usual to the touch, which begat suspicion that a cartilage might be bred there, like to those that are found in the hearts of stags: nor were we mistaken; for at the root of the aorta, there was a three-cornered bone, resembling the figure of a heart, or letter Y, but the bone was somewhat spongy and friable, not unlike to some of those stones that are voided by urine.

10. I dissected a scholar at the academy at Rome, in the presence of that

excellent physician Alexander Trajanus Petronius. The heart of the miserable young man was found without its pericardium; by reason of which he fell into frequent synopes; and of this kind of disease he died.

11. We read of some hearts quite dried and shrunk up for want of the water in the pericardium: such was the heart of Casimire, Marquis of Brandenburg, which was like unto a roasted pear, and shrivelled up in that manner.

12. The body of a noble Roman (who died after a long illness) being opened, there was found in him no heart at all, only the tunicle it was wrapt in; the heart itself, and every portion thereof, being dried up, and consumed by an immoderate heat.

13. "When I was at Venice," saith Muretus, "there was a famous thief executed, and when he was cut open by the executioner his heart was found all hairy."

14. Aristomenes the Messenian was a valiant person: he was several times taken by the Athenians, and shut up in prison, from whence, notwithstanding, by admirable subtilty he made his escape; but at length, when they had retaken him, they resolved to make sure work with him, and accordingly cut out his heart, which was found all hairy.

15. The Greeks write of Hermogenes, whose books of rhetoric are yet extant, and composed with a great deal of learning, that his heart, both for bigness and hairiness, was remarkable above those of all other mortals.

16. Leonidas, a noble Spartan captain, defended the streights of Thermopylae against the army of Xerxes, where also he was slain. Xerxes in revenge caused his heart to be pulled out, and found it all rough with hair. He lived Anno Mund. 3470.

17. Lysander, a Lacedemonian captain, under whose conduct Sparta overcame the Athenians, was a crafty man,

(5.) Schenck. Obs. Med. l. 2. Obs. 1. p. 259.—(6.) Columb. Anatom. l. 15. p. 492.—(7.) Joh. Riolan. Anthropograph. l. 3. p. 370.—(8.) Barthol. Hist. Anatom. cent. 2. Hist. 45. p. 211.—(9.) Ibid. cent. 1. Hist. 77. p. 112.—(10.) Columb. Anatom. l. 15. p. 489.—(11.) Schenck. Obs. Med. l. 2. Obs. 3. p. 254.—(12.) Schenck. Obs. l. 2. Obs. 3. p. 259.—(13.) Muret. Varior. Lect. l. 12. c. 10. p. 315.—(14.) Val. Max. l. 1. c. 8. p. 32.—(15.) Cal. Rhod. Antiq. Lect. l. 4. c. 16. p. 170.—(16.) Plut. in Paral.

one that cared not for oath or truth longer than they served his turn. When he was dead his heart was found hairy. He lived Anno Münd. 3550.

18. Zuinglius fighting valiantly in the foremost ranks of his party against the Swiss, was by them beaten down and slain: after which his body was cut into four parts by the enemy, and cast into the flames to be burnt to ashes: three days after some of his friends came to the place, and amongst the ashes found his heart whole, and untouched by the fire. This was Anno Dom. 1531.

19. Upon the 14th of Febr. in the 30th year of Queen Mary, was Cranmer Archbishop of Canterbury brought to the stake, where he first thrust his right hand into the fire (with which he had before subscribed a recantation) till it first, and then his whole body was consumed; but what was most remarkable, his heart remained whole, and was not once touched by the fire.

20. I remember I have seen the heart of one that was embowelled (as suffering for high treason) which being cast into the fire, leaped at first a foot and a half in height, and after by degrees lower and lower, for the space, as we remember, of seven or eight minutes.

21. A student at Ingolstad was stabbed in the left side by a printer: the wound was made in the substance of the heart, across each ventricle of it; and yet being thus wounded, he ran the length of a pretty long street, and not only so, but for almost an hour he was so perfect in his senses, as to be able to speak and to commend himself to God. His body being opened after his death, all the Professors of physic, and not a few other spectators, beheld the wound; and by the form of it were able to discern what kind of weapon it was made with, and to speak to that purpose at the bar.

22. An insolent young man at Copenhagen stabbed a pilot with a knife, betwixt the third and fourth rib on the left side. The wound reached the right ventricle of the heart, so that his body being after-

wards opened, there was found therein a round and crooked hole; yet thus wounded he not only went out of the suburbs on foot to his own house, but lived after it for five days. As far as I am able to conjecture (by reason of the narrowness and obliqueness of this wound in the heart, the lips of it falling together) the circulation of the blood was uninterrupted for so many days.

23. I saw, saith Parry, a nobleman, who in a single duel was wounded so deeply, that the point of the sword had pierced into the very substance of his heart; yet did he notwithstanding (for a good while), lay about him with his sword, and walked two hundred paces before he fell down. After his death, the wound was found to be the breath of a finger, and a great quantity of blood in the diaphragma.

CHAP. XVI.

Of Giants, and such as have exceeded the common Proportion in Stature and Height.

As the tallest ears of corn are the lightest in the head, and houses built many stories high have their uppermost rooms the worst furnished, so those human fabrics which Nature hath raised to a giant-like height, are observed not to have so happy a composition of the brain as other men: like the Pyramids of Egypt, they are rather for ostentation than use, and are remembered in history not for any accomplishment of mind, but only for the magnitude of their bodies.

1. Artacæas, of the family of the Achæmenidæ, a person in great favour with Xerxes; was the tallest man of the rest of the Persians; for he lacked but the breadth of four fingers of full five cubits by the royal standard, which in our measure must be near seven feet.

2. Walter Parsons, born in Staffordshire, was first apprentice to a smith;

(17.) Plut. Cæl. Rhod. A. L. l. 4. c. 16. p. 170.—(18.) Melch. Adam. Vit. p. 37. Barksdale Monument Literar. p. 1. Thuan. Hist. sui Temp. p. 65.—(19.) Baker's Chron. p. 463.—(20.) Bacon's History of Life and Death, Art. 15. tit. 32. p. 363.—(21.) Schenck. Obs. Med. l. 2. Obs. 2. p. 262.—(22.) Barthol. Hist. Anatom. cent. 1. Hist. 77. p. 212.—(23.) Ambros. Parry, l. 9. c. 30.—(24.) Schenck. Obs. Med. l. 2. Obs. 11. p. 200.—(25.) Ibid. p. 290.

(1.) Herodot. l. 7. d. 4. p. 419.

when he grew so tall, that a hole was made for him in the ground, to stand therein up to the knees, so as to make him adequate with his fellow-workmen: he afterward was porter to king James; because gates being generally higher than the rest of the building, it was proper that the porter should be taller than other persons. He was proportionable in all parts, and had strength equal to his height, valour equal to his strength, and good temper equal to his valour; so that he disdained to do an injury to any single person: he would take two of the tallest yeomen of the guard in his arms at once, and order them as he pleased. He was seven feet four inches in height.

3. William Evans was born in Monmouthshire, and may justly be counted the giant of our age for his stature, being full two yards and a half in height; he was porter to King Charles the First, succeeding Walter Parsons in his place, and exceeding him two inches in stature; but far beneath him in equal proportion of body; for he was not only knock-kneed and splay-footed, but also halted a little; yet he made a shift to dance in an anti-mask at court, where he drew little Jeffery the king's dwarf out of his pocket, to the no small wonder and laughter of the beholders.

4. The tallest man that hath been seen in our age was one named Gabara, who in the days of Claudius the late Emperor, was brought out of Arabia: he was nine feet nine inches high.

5. I saw a young girl in France, of eighteen years of age, who was of a giant-like stature and bigness; and though she descended of parents of mean and small stature, yet her hand was equal to the hands of three men, if they were joined together.

6. Jovianus the Emperor was of a pleasant countenance, grey-eyed, and of a vast stature; so that for a long time there was no royal robe that was found to answer the height of his body.

7. Maximinus the emperor was eight feet and a half in height: he was a

Thracian, barbarous, cruel, and hated of all men: he used the bracelet or armlet of his wife as a ring for his thumb, and his shoe was longer by a foot than that of another man.

8. I saw a young man at Lunenburg, called Jacobus Damman, who for his extraordinary stature was carried throughout Germany to be seen. Anno 1613, he was brought to us at Basil: he was then 22 years of age and a half; beardless as yet, strong of body and limbs, save that at that time he was somewhat sick and lean; he was eight feet high complete; the length of his hand was one foot and four inches: he surpassed the common stature of man two feet.

9. I saw (saith Wierus) a maid, who, for the gigantic proportion of her body, was carried from one city and country to another, on purpose to be seen, as a monstrous representation of the human figure. I diligently inquired into all things concerning her, and was informed, both by the mother and her mighty daughter, that both her parents were but of low stature; nor were there any of her ancestors who were remembered to exceed the common stature of men. This maid herself, to the twelfth year of her age, was of a short and mean stature; but being about that time seized with a quartan ague, after she had been troubled with it for some months, it perfectly left her; and then she began to grow to that wonderful greatness; all her limbs being proportionably answered. "We had not," says the writer, "above ten or twelve leagues into the straits of Magellan from the Atlantic Ocean, before we saw several people, somewhat swarthy; stupid and dull, and slow as to her whole body."

10. Ferdinand Magellan (before he came to those Straits which now bear his name) came to the country of the Patagonians, who are giants; some of these he enticed to come on board his ship: they were of an huge stature, so that the Spaniards heads reached but to their waist. Two of them he made his

(2.) Fuller's Worthies, p. 48. Staffordshire.—(3.) Ibid. Wales, p. 54. Monmouthshire.—(4.) Plin. 1. 7. c. 16. p. 165. Solin. c. 5. p. 188.—(5.) Barthol. Hist. Anatom. cent. 1. Hist. 98. p. 138.—(6.) Zuing. Theat. vol. 2. 1. 2. p. 276.—(7.) Ibid. Capitolin.—(8.) Plat. Obs. 1. 3. p. 582.—(9.) Schenck. Obs. Med. 1. 6. Obs. 6. p. 716.

prisoners by policy; who thereupon roared like bulls. Their feeding was answerable to their vast bulk; for one of them did eat at a meal a whole basket of biscuits, and drank a great bowl of water at each draught.

Commodore Byron anchored on this coast Dec. 21, and gives the following account of this monstrous people: "Just as we came to anchor, I saw with my glass a number of horsemen riding backwards and forwards. As I was very desirous to know what these people were, I ordered out my boat, and went toward the beach, with Mr. Marshall, my second Lieutenant, and a party of men; Mr. Cumming, my first Lieutenant, following in the six-oared cutter. When we came near the shore we saw about five hundred people, the far greater part of whom were on horseback. They drew up on a stony spit, and kept waving and hallooing: which we understood were invitations to land. When we landed I drew up my people on the beach, with my officers at their head, and ordered that none should move from that station, till I should call or beckon to them. I then went forward alone toward the Indians. I made signs that one of them should come near, was understood, and one who afterward appeared to be a chief, came towards me. He was of a gigantic stature, and seemed to realize the tales of monsters in a human shape. He had the skin of some wild beast thrown over his shoulders, and was painted round his face, as to be able to speak and to commend himself to God. His body being opened after his death, all the Professors of physic, and not a few other ornaments, his face was streaked with different colours. I did not measure him; but, if I may judge of his stature by my own, he could not be less than seven feet high. When this frightful Colossus came up we muttered somewhat to each other as a salutation, and I then walked with him towards his companions. There were among them many women who seemed to be proportionably large; and few of the men were less than the chief who had come forward to meet me. Having looked

round upon these enormous goblins with no small astonishment, and with some difficulty made those that were galloping up, sit down with the rest, I took a quantity of yellow and white beads, which I distributed amongst them, and which they received with very strong expressions of pleasure. I then took out a whole piece of green silk ribband, and giving the end of it into the hands of one of them, I made the person that sat next take hold of it, and so on, as far as it would reach. All this time they sat very quietly; nor did any of those that held the ribband attempt to pull it from the rest. While the ribband was thus extended, I took out a pair of scissors, and cut it between each two of the Indians; so that I left about a yard in the possession of every one, which I afterward tied about their heads. Their orderly behaviour does them honour, especially as my presents could not extend to the whole company. Mr. Cumming came up with tobacco: and I could not but smile at the astonishment which I saw expressed in his countenance upon perceiving himself, though six feet two inches high become at once a pigmy among giants. Our sensations upon seeing five hundred people, the shortest of whom were at least six feet six inches high, and bulky in proportion, may easily be imagined*."

11. As I travelled by Dirnen, under the jurisdiction of Basil, Anno 1565, I was showed a girl of five years of age, who was playing with the children; she was bigger than any woman. After I had looked more nearly upon her, and measured her, I found that her thighs were thicker than the neck of my horse: the calves of her legs bore the proportion of the thigh of a lusty and strong man. Her father and mother being set together, might be compassed within the girdle which she commonly wore about her middle. Her parents told me, that before she was a year old, she weighed as much as a sack of wheat that held eight modii, or bushels. Anno 1566 I saw her again; for Count Henry of Fustenburg lodging at my house, she was brought to him; and there both of us were amazed at her wonderful bigness; but in a few years after she died.

(10.) Clark's *Mir.* c. 58. p. 234. Purchas. *Pilg.* vol. p. 1. 35.—(*) Hawkesworth's *Voyages for Southern Discoveries*, vol. 1. p. 26, &c.—(11.) *Plat. Obs. Med.* l. 3. p. 563.

12. That is a memorable example of a giant, reported by Thuanus, Anno 1575, where, discoursing of an inroad made by the Tartars upon the Polonian territories, he speaks of a Tartar, of a prodigious bigness, slain by a Polander; his words are, "There was one found of a prodigious bulk, slain (saith Leonardus Gorecius) by James Niazabilovius; his forehead was twenty-four fingers broad, and the rest of his body of that magnitude, that the carcase, as it lay upon the ground, would reach to the navel of any ordinary person that stood by it.

13. There were in the time of Augustus Cæsar two persons, called Idusio and Secundilla, each of them was ten feet high, and somewhat more: their bodies after their death were kept and preserved for a wonder in a sepulchre within the Salustian gardens.

14. In the 58th Olympiad, by the admonition of the Oracle, the body of Orestes was found at Tegæ by the Spartans; and the just length of it was seven cubits, which is upwards of ten feet.

15. The son of Euthymenes of Salamina, at the age of three years, was three cubits, or four feet four inches, in height; but he was slow of pace, dull of sense, had a strong voice: soon after he was seized with manifold diseases, and, by immoderate afflictions of sickness, made an overamends for the precipitate celerity of his growth.

16. We find it left in the monuments and writings of the ancients as a most received truth, that in the Cretan war the rivers and waters rose to an unusual height, and made sundry breaches in the earth. When the floods were gone, in a great cleft, and fall of the earth, there was found the carcass of a man, of the length of thirty and three cubits, or near forty-two feet. Lucius Flaccus the then Legate, and Metellus himself, allured with the novelty of the report, went on purpose to the place to take a view of it; and there they saw that which upon hearsay they had imagined was a fable.

17. While I was writing of this book, (that is in December, 1671,) there came to the city of Coventry one Mr. Thomas Birtles, a Cheshire man, living near unto

Maxfield; he had been at London, where, and in his journey homeward, he made a public show of himself for his extraordinary stature: his just height, as himself told me, was somewhat about seven feet, although upon trial it appears to want something. His father he said, was a man of moderate stature; his mother was near two yards high; and he himself hath a daughter, who being about sixteen years of age, is yet already arrived to the height of six feet complete.

18. Antonius was born in Syria in the reign of Theodosius; he exceeded the measure of human stature; for he was five cubits and an hand breadth, or seven feet seven inches high: but his feet did not answer in proportion to the magnitude of his body. He lived no longer than twenty-five years, saith Nicophorus.

19. Vitellius sent Darius, the son of Artabanes, an hostage to Rome, with divers presents, amongst which there was a man seven cubits, or ten feet two inches high, a Jew born; he was named Eleazar, and was called a giant by reason of his greatness.

20. ♦ The following account of the very tall men seen near the Straits of Magellan in the year 1704, by the crew of the Dolphin man of war, under the command of the honourable commodore Byron, was communicated in a letter by Mr. Charles Clarke, officer on board that ship, to Dr. Maty, secretary to the Royal Society.

"We had not," says the writer, "got above ten or twelve leagues into the straits of Magellan from the Atlantic Ocean, before we saw several people, some on horseback, and some on foot, upon the north shore, and with the help of our glasses could perceive them beckoning to us to come on shore; at the same time we observed to each other that they seemed to be of an extraordinary size. We, however, continued to stand on, and should have passed without taking the least further notice of them could we have proceeded; but our breeze dying away, and the tide making against us, we were obliged to anchor, when the commodore ordered his boat of twelve oars, and

(12.) Thuan. Hist. l. 61. Anno 1575. Hakew. Apolog. Advert. 3. p. 9.—(13.) Vid. Kornman. de Mirac. Vivor. 25. Plin. l. 7. 16. p. 165. Solin. c. 5. p. 187.—(14.) Soliv c. 5. p. 186.—(15.) Ibid.—(16.) Ibid. Kornman. lib. de Mirac. Vivor. p. 25.—(18.) Ibid p. 29, 30. Nicoph. lib. 12. c. 37. p. 8. 410.—(19.) Joseph. Antiq. lib. 18. c. 6. p. 469.

another of six, to be hoisted out, manned, and armed. In the first went the commodore, in the other Mr. Cummings, our first lieutenant, and myself. At our first leaving the ship, their number did not exceed forty, but as we approached the shore we perceived them pouring down from all quarters, some galloping, others running, all making use of the utmost expedition; they collected themselves in a body just at the place we steered for. When we had got within twelve or fourteen yards of the beach, we found it a disagreeable flat shore, with very large stones, which we apprehended would injure the boats; we therefore looked at two or three different places to find the most convenient spot for landing: they supposed we deferred coming on shore through apprehensions of danger from them, upon which they all threw open the skins they had over their shoulders, the only clothing they had, and consequently the only thing they could secrete any kind of arms with, and many of them lay down to the water's edge. The commodore made a motion for them to go a little way from the water that they might have room to land, which they immediately complied with, and withdrew thirty or forty yards, and formed each man with his musket, in case any violence should be offered. As soon as we were formed, the commodore went from us to them, then at about twenty yards distance, they seemed exceedingly happy at his going among them; immediately gathered round him, and made a rude kind of noise, which I believe was their method of singing, as their countenances bespoke it by a kind of jollity. The commodore then made a motion to them to sit down, which they did in a circle, with him in the middle, when Mr. Byron took some beads and ribbons which he had brought for that purpose, and tied about the women's necks, &c. with which they seemed much pleased. We were struck with the greatest astonishment at the sight of people of such a gigantic stature, notwithstanding our previous notice with our glasses from the ship. By the time we got on shore their number increased to about five hundred, men women and children. The men and the women both rode in the same manner, the women had a

kind of belt to fasten their skins round the waist, which the men had not, as theirs were only flung over the shoulders, and tied with two little slips cut from the skin round the neck. At the time of the commodore's motion for them to retire farther up the beach, they all dismounted, and turned their horses loose which were gentle, and stood quietly; the commodore having disposed of all his presents, and satisfied his curiosity, thought proper to retire, but they were very anxious to have him go up into the country, to eat with them, as we could very well understand by their motion, though their language was unintelligible to us. There was a very great smoke to which they pointed, about a mile from us, where there must have been several fires, but some intervening hills prevented us from seeing any thing but the smoke. The commodore returned the compliment by inviting them on board the ship, but they would not favour him with their company, so we embarked and returned to the ship; we were with them nearly two hours, at noon day within a very few yards, though none but Mr. Byron and Mr. Cummings shook hands with them; we were, however, near enough and long enough with them to convince our senses, so far as not to be cavilled out of the very existence of those senses at that time, which some of our countrymen and friends would absolutely attempt to do. They are of a copper-colour, with long black hair, and some of them are certainly nine feet, if they do not exceed it; the commodore, who is very near six feet, could but just reach to the top of one of their heads, which he attempted on tip-toes, and there were several taller than he on whom the experiment was tried. They were prodigiously stout, and as well and proportionably made as I ever saw people in my life. That they have some kind of arms among them is I think indisputable, from their taking methods to convince us they had none, at that time about them. The women I think bear much the same proportion to the men as our Europeans do; there was hardly a man there less than eight feet, most of them were considerably more; the women I believe, run from seven and a half to eight; their horses were stout and boney but not remarkably tall, in my opinion they are

From fifteen to fifteen and a half hands. They had a great number of dogs about the size of a middling pointer, with a fox nose. They continued on the beach till we got under way, which was two hours after we got on board. I believe they had some expectations of our returning again, but as soon as they saw us getting off, they betook themselves to the country.

21. ♦ These people are first mentioned in the account of a voyage for new discoveries, undertaken by Magellan in the year 1519. In the lat. of about forty-nine and a half degrees south, one of the natives of the neighbouring parts came on board that commander's ship: the head of one of Magellan's middle-sized men reached only to his waist, and he was proportionally big; his body was formidably painted all over, and especially his face. The admiral made him eat and drink, and he enjoyed himself very comfortably, till he happened to peep into a looking glass that was given him among other trifles; this put him in a fright from which he could not easily recover, so that starting back with violence, he threw two of the men who stood by him to the ground.

The Patagonians are next mentioned in the account of the voyage of sir Francis Drake; but in Harris's Epitome, their stature is not particularly ascertained: It is only said, that they were a comely, strong-bodied people, very swift of foot, and of a brisk lively constitution. They were seen also by Sir Thomas Cavendish, who calls them a wild and rude sort of creatures: he says also that they seemed of a gigantic race; the measure of one of their feet being eighteen inches, which, reckoning by the usual proportion, will give about seven feet and a half for their stature.

Oliver Noort, the first Dutchman who attempted a voyage round the world, performed his expedition between the years 1598 and 1601. A boy brought on board his fleet, and who learned the Dutch language, stated that the inhabitants of the continent near the island from which he had been taken were divided into different tribes, whom he distinguished by the names of Kemenetes, Kenekin, and Karaicks, who were of the common size, but broader breasted, and painted all

over. He added, however, that there was another tribe, called Tiriminen, who were of a gigantic stature, being ten or twelve feet high, and continually at war with the other tribes.

Sebald de Weert another Dutchman; who sailed through the straits of Magellan in 1598, saw savages who were ten or eleven feet in height, of a reddish colour, and with long hair.

22. ♦ Edmund Mallone born at Port Leicester, in Ireland, and shown at Oxford 1684, being then nineteen years of age, was seven feet six inches high; his finger was six inches and three fourths long; the length of his span fourteen inches, of his cubit two feet two inches, of his arm three feet two inches and a half, and from the shoulder to the crown of his head eleven inches three fourths: "In the year 1682," says Dr. Molyneux, I saw and measured Edmund Mallone at Dublin; his father though a proper man was no way remarkable for his height; and his mother was of a more than ordinary low stature. When he stood on the bare ground, with his shoes off, he measured full seven feet seven inches in height, that is about two feet taller than men of a common size.

CHAP. XVII.

Of Dwarfs, and Men much below the common Height.

In the former chapter we had some of the works of nature written in text letters, here we are presented with some of her writing in small characters, wherein many times she hath been so happy to comprise much in a little compass. The elephant, though so vast of bulk, is not more curious than the smaller sort of insect, where we behold, with equal pleasure and wonder, the springs of life act in those narrow and strait confinements as regularly as where they have much larger room.

1. Julia, the niece of Augustus, had a little dwarfish fellow, called Conopas, whom she set great store by; he was not above two feet and a hand breadth in height; and Andromeda, a freed maid of Julia, was of the same height.

2. Marcus Varus reported that Marius

(20.) Gent. Mag. vol. xxxvii. p. 195.—(21.) Ibid. vol. xxvii. p. 115.—(22.) Philo. Transactions abridged, vol. iii. p. 1.

(1.) Plin. lib. 7. cap. 16. p. 163.

Maximus and Marcus Tullius were but two cubits, or two feet eleven inches high, and yet were they both Gentlemen and Knights of Rome; and, in truth, we ourselves have seen their bodies; as they lie embalmed, which testify the same thing.

3. In the time of Theodosius there was seen in Egypt a pigmy, so small of body that he resembled a partridge; yet did he exercise all the functions of a man, and could sing tunably; he lived to the twentieth year of his age.

4. I have seen some men of a very small stature, not by reason of any crookedness in the spine of the back, or legs, but such as were so from their birth, though strait in all their bones; of this number was John de Estrix of Mechlin, whom I saw when he was brought through Basil to the Duke of Parma, then in Flanders, anno 1592. He was aged 35; he had a long beard, and was no more than three feet high; he could not go up stairs, much less could he get upon a form, but was always lifted up by a servant: he was skilled in three tongues, ingenious and industrious; with whom I played at tables.

5. There was about forty years ago a dwarf, whom I saw at the court of Wirtemberg, at the nuptials of the Duke of Bavaria: the little Gentleman armed cap-a-pié, girt with a sword, and with a spear in his hand, was put into a pye, that he might not be seen, and the pie set upon the table; when raising the lid, he stepped out, drew his sword, and, after the manner of a fencer, traversed his ground upon the table, to the equal laughter and diversion of them that were present.

6. M. Antonius is said to have had Sisyphus, a dwarf, who was not of the full height of two feet, and yet of a lively wit.

7. Anno 1610, I saw John Ducker, an Englishman, whom some of his own countrymen carried up and down to get money by the sight of him. I have his picture by me, drawn to full length: he was about forty-five years of age, as far as might be discerned by his face, which now began to be wrinkled; he had a long beard, and was only two feet and an half

high; otherwise of strait and thick limbs, and well proportioned less than he I have never seen.

8. Augustus Cæsar exhibited in his plays one Lucius, a young man born of honest parents: he was not full two feet high, saith Ravisius: he weighed but seventeen pounds, yet he had a strong voice.

9. In the time of Iamblicus, lived Alypius of Alexandria, a most excellent logician, and a famous philosopher, but of so small and little a body that he hardly exceeded a cubit, or one foot five inches and an half in height. Such as beheld him would think he was scarce any thing but spirit and soul: so little grew that part of him which was liable to corruption, that it seemed to be consumed into a kind of divine nature.

10. Characus was a man of exceeding small stature, yet was he the wisest Counsellor that was about Saladin, that great conqueror of the east.

11. Anno Dom. 1306, Uladislaus Cubitalis, that pigmy King of Poland reigned, and fought more battles, and obtained more glorious victories therein, than any of his long-shanked predecessors. "Nullam virtus respuit staturam: Virtue refuseth no stature;" but commonly vast bodies and extraordinary statures have sottish dull and leaden spirits.

12. Cardan saith, that he saw a man at full age in Italy, not above a cubit high, carried about in a parrot's cage. This would have passed my belief, had I not been told by a Gentleman of a clear reputation, that he saw a man at Sienna, about two years since, not exceeding the same stature. A Frenchman he was, of the country of Limosin, with a formal beard, who was also shown in a cage for money, at the end whereof was a little hutch, into which he retired; and when the assembly was full, came forth, and played on an instrument.

13. C. Licinius Calvus, was an orator of that reputation, that he a long time contended with Cicero himself, which of them two should bear away the prize, and chiefest praise of eloquence; yet was this

(2.) Plin. lib. 7. cap. 16. p. 165.—(3.) Cæsar. Hor. Subcisiv. cent. 3. c. 79. p. 300. Niceph. Hist. Eccles. lib. 12. cap. 37. p. 379.—(4.) Plater. Observ. lib. 3. p. 581.—(5.) Ibid. p. 582. Johns. Nat. Hist. class. 10. cap. 4. artic. 2. p. 325.—(6.) Zuing. vol. 1. 2. p. 277.—(7.) Plater. Obs. 1. 3. p. 582.—8. Zuing. vol. 2. lib. 2. p. 277. Sueton. p. 81; in Augusto.—(9.) Zuing. vol. 2. p. 278. Eunap. in Iamblic. Voss. Instit. lib. 1. cap. 5. § 19. p. 72.—(10.) Zuing. vol. 2. lib. 2. p. 378.—(11.) Burton's Miscianch. part. 2. § 3. p. 200.—(12.) Sandys in Ovid. Metam. lib. 6. p. 114.

man of a very small and low stature. One time he had pleaded in an action against Cato; and when he saw that Asinius Pollio, who was the accuser, was compassed about with the clients of Cato in Cæsar's market-place, he required them about him to set him upon some turfs there by; being got upon these, he openly swore that in case Cato should do any injury unto Asinius Pollio, who was his accuser, that then he himself would swear positively to that whereof he had been accused. And after this time Asinius Pollio was never hurt either in word or deed, either by Cato, or any of his Advocates.

14. There were two of the Molones, who were remarkable for the noted brevity and shortness of their stature; the one of them was an actor in plays and interludes, the other was a famous robber by the highway, both of them were so little that the name of them passed into a proverb, men using to say of a little man, 'that he was as very a dwarf as Molon.'

15. Jeffery Hudson was born in 1619, at Latham in Rutlandshire. His father was a butcher, of a stout and corpulent meadow, where the grass was higher than himself; he thought himself lost in a copse, and cried out for help. He was susceptible of passions, such as desire, anger, and

At eight years old, being not half a yard in height, he was taken by the Duchess of Buckingham, who clothed him in satin: at a splendid feast given by the Duke there was a cold pye, which being opened, little Jeffery started up in complete armour.

Soon after, he was presented to Queen Henrietta Maria. It was a strange contrast to see him and the King's gigantic porter William Evans. (Vide page 61.) In a masque at Court Evans lugged out of one pocket a long loaf, and little Jeffery, instead of a piece of cheese, out of the other.

He was employed upon a kind of embassy to France, to bring over the Queen's midwife; and on his return was taken by a Flemish pirate; this captivity of his is celebrated by Sir William Davenant in a poem called Jeffreidos.

He died about the year 1680, being upwards of 60 years of age.

16. The following account of a Dwarf is contained in a letter from John Browning, Esq of Barton-hill near Bristol, to Mr. Henry Baker, F.R.S. dated Sept. 12th 1751, "I am just returned, says the writer, from Bristol, where I have seen an extraordinary young man, whose case is very surprising: he is shown publicly for money, and therefore I send you the printed bill which is given about to bring company, and also a true copy of a certificate from the minister of the Parish where he was baptized, together with the attestation of several of the neighbours of great credit and veracity, some of whom are personally known to me; to these I have likewise added my own observations, as necessary to clear up the case:—the certificate is as follows:

"This is to certify, that Lewis Hopkins, the bearer hereof, is a man of a very honest character, and has six children. His second son Hopkin, whom you see now with him, is in the fifteenth year his age, not exceeding two feet seven inches in height and about 12 or 13 pounds weight, wonderful to the sight of all beholders, the said little man was baptized the 29th January 1736, by me,

R. Harris,

Vicar of Lanttrissant, Glamorganshire.

The above is signed also by eight gentlemen of figure and fortune in the county of Glamorgan.

I went myself, says Mr. Browning, to view and examine this very extraordinary and surprising, but melancholy subject; a lad entering the fifteenth year of his age, whose stature is no more than two feet seven inches, and weight thirteen pounds, labouring under all the miseries and calamities of old age, being weak and emaciated, his eyes dim, his hearing very bad, his countenance fallen, his voice very low and hollow; his head hanging down before, so that his chin touches his breast, consequently his shoulders are raised, and his back rounded not unlike a hump back; he is so weak that he cannot stand without support.

His father and mother both told me, that he was naturally sprightly, though weakly, until he was seven years old, would attempt to sing and play about, and then weighed nineteen pounds; and was as

tall if not taller than at present, naturally straight, well grown, and in due proportion; but from that period he had gradually declined and grew weaker, losing his teeth by degrees, and is now reduced to the unhappy state I have just been describing. The mother is a very jolly healthy woman, in the prime of life, the father enjoys the same blessing.

Another dwarf is thus described in the same work by William Arderon, F.R.S. "John Coan, a dwarf, was born at Twitshall in Norfolk in 1728, and has been shown in this city for some weeks past, I weighed him myself, April 3d 1750, and his weight, with all his clothes, was no more than 34 pounds, I likewise carefully measured him, and found his height with his hat, shoes, and wig on, to be 38 inches. His limbs are no bigger than a child of three or four years old, his body is perfectly strait, the lineaments of his face answerable to his age, and his brow has some wrinkles in it when he looks attentively at any thing. He has a good complexion, is of a sprightly temper, discourses readily and pertinently, considering his education, and reads and writes English well. His speech is a little hollow, though not disagreeable; he can sing tolerably, and amuses the company that come to see him with mimicking a cock's crowing, which he imitates very exactly. In 1744, he was 36 inches high, and weighed 27½ pounds, his father says, when about a year old he was as large as children of that age usually are, but grew very little and slowly afterwards."

17. ♦ Giants seem to have more affected the minds of men than dwarfs; perhaps the sort of terror excited by beings whose stature made them naturally stronger, and more to be dreaded than ordinary men, had contributed to it; several authors, however, both ancient and modern, have spoken of dwarfs, M. Merand had occasion to inquire into what had been hitherto known on this subject, and to compose a kind of history if not of dwarfs, at least of the sentiments of those who have spoken of them, for it must be confessed that in what the ancients have left us on this head there are more absurd and incredible fables, than useful observations, and at this we need not be astonished,

dwarfs passed for a wonder in nature, and it is well known how much the marvellous may dazzle the senses.

In the year 1746, the Academy of Sciences gave an account of the strange history of a young child called Nicholas Feny, who when born was not quite nine inches long, and weighed but twelve ounces, and at the age of five was absolutely formed without having attained to a greater height than twenty-two inches; this singularity proved the child's happiness, the king of Poland, duke of Lorraine, saw and honoured him with his beneficence. From that moment Bebe, which was the name he gave him, never quitted his august benefactor, and he died in his palace. The Count de Tressan who had been attached to the fortunes of that monarch, sent the history of this singular being to the academy, and it was this history which induced M. Merand, to make the researches above mentioned, which were read in a public meeting in the 14th of November 1754, and accompanied by the statue of Bebe in wax, modelled from his own person, with a wig of his own hair, and dressed in his own clothes. The following is an abstract of Count de Tressan's "Nullam virtus respuit statuiam: Virtute refusetur no stature:" but commonly vast bodies and extraordinary statures have ~~been and are led by spirits~~ ^{been and are led by spirits}, and a good stature: we have mentioned how little he was at his birth, but did not add how puny he was. He was carried to church on a plate overspread with the tow of flax, and a wooden shoe served him for a cradle: he never could suck his mother; his mouth was too small to take hold of the nipple, so that a goat was pitched upon to suckle him, and he had no other nurse than that animal, which on her part seemed to be very fond of him.

He had the small-pox at six months old, and the goats milk was at the same time his only nourishment and his only remedy. At the age of eighteen months he began to speak; at two years he walked almost without help, and it was then that his first shoes which were eighteen lines long, were made.

The coarse food of the villagers of Vosges, such as pulse, bacon and potatoes, was that of his infancy, till the age of six

years, and during that time he had some very bad fits of sickness, out of which he fortunately recovered.

King Stanislaus, the Titus of the age, having heard of this extraordinary child, desired to see him; he was, therefore brought to Luneville, and soon after had no other abode than the palace of that beneficent prince, to whom on his part he was singularly attached, though he commonly showed very little sensibility, and it was then he took the name of Bebe, which was given him by that prince. With all the care that was taken of Bebe's education, it was impossible to bring him to any exertions of judgment or reason, the very small measure of knowledge he had been able to acquire having never been susceptible of any notion of religion, nor capable of reasoning on any subject, so that his mental faculties never rose much above those of a well trained dog. He seemed to love music, and sometimes beat time with some justness; he likewise danced pretty well, but it was only by looking attentively at his master, to direct all his steps and motions according to the signs he received from him. Once in the fields he entered a meadow, where the grass was higher than himself; he thought himself lost in a copse, and cried out for help. He was susceptible of passions, such as desire, anger, and jealousy, and his discourse was without connection, and his ideas confined. In short he showed that kind of sentiment which arises from circumstances, from objects as they present themselves, and from momentary impressions made on the senses, and the little reason he showed did not seem to rise much above the instinct of some animals.

The Princess of Talmond endeavoured to give him instructions, but notwithstanding all her wit, she could not light up a spark of it in Bebe. The only natural consequence from her familiarity was his being greatly attached to her, and even so jealous, that once seeing a lady fondle a little dog before him, he forced him out of her hands in a violent passion, and threw him out of the window, saying "why do you love him more than me?"

Till the age of fifteen Bebe had his organs free, and his whole diminutive figure very exactly and agreeably proportioned: he was then 29 inches high, his weak and

frail body, however, soon became enervated, and his strength exhausted, on which his back bone was incurvated, his head sunk forward, his legs were enfeebled; one shoulder blade was dislocated, his nose grew large, and losing his cheerfulness, he became valetudinary; but in the four following years he grew four inches taller.

The Count de Tressan who had attentively noted the progression of nature in Bebe, foresaw that he would die of old age before he was thirty years of age, and in fact he fell after twenty-two into a sort of caducity, and those who took care of him, observed in him a childhood which did not resemble that of his first years, but rather seemed created by decrepitude: the last year of his life he seemed quite spent. He had a difficulty in walking; the external air, unless very hot, incommoded him; he was made to ~~hope or puny, which any other help,~~ he brought up out of a cellar a pipe of wine, carried it out of doors, and laid it upon a cart.

3. I have seen a man (saith Mayolus, an Italian Bishop) in the town of Aste, who in the presence of the Marquis of it at ~~more than~~ but without being able to speak. During the last four days of his life, his knowledge was much more perfect, and clearer, and better connected ideas than he had during his greatest vigour, astonished all those that were about him: his sufferings were long, and he died on the 9th of June 1764, aged nearly twenty three, at which time he was thirty three inches in height. The skeleton that was kept of him presents a remarkable singularity; at first sight it appears to be that of a child of four years, but when examined in the whole, and according to proportions, one is astonished to find in it the skeleton of an adult.

The history of Bebe occasioned the Count de Tressan to call to mind that of M. Borulaski, a Polish gentleman, whom he had seen at Luneville, and who afterwards went to Paris. His father and mother were much beneath the middle size; they had six children, the eldest of whom measured only 34 inches, and was well made. The second, the person in question measured only 28 inches, and was then twenty-two years old, three younger brothers, who succeeded him a year's distance from one another, were each five feet six inches; the sixth child was a female,

male, but she was well made, her face was pretty, and showed a great deal of acuteness; the resemblance between Bebe and Borulaski, consisted only in smallness of size, the latter was more favourably created by nature, he enjoyed good health, was active and nimble, bore fatigue, and with ease raised weights, which seemed very considerable for his stature.

But what distinguished him more happily from Bebe was that he possessed all the strength and graces of wit, that his memory was good, and his judgment very sound, he read and wrote well, was acquainted with arithmetic, the German and French languages, and spoke with facility; he was ingenious in whatever he undertook, smart in his repartees, and just in his reasoning. In short, M. Borulaski may be considered, as M. Tressan expresses it, as a complete man, though very little;

body is perfectly strait, the lineaments of his face answerable to his age, and his brow has some wrinkles in it when he looks attentively at any thing. He has a good complexion, is of a sprightly temper, discourses readily and pertinently, considering his situation and reads and writes English.

The two Dwarfs here spoken of engaged M. Merand, to collect with care what authors have transmitted to us on that subject. The most ancient dwarfs of which mention is made are the pygmies; but these people so famous for their battles with the storks, may have never existed; at least, in searching after all the parts where they have been placed, no vestige is found of them; whence it is very probable that this pretended nation is indebted for its origin only to some foreign name, ill interpreted by the Greeks, as we have several examples of such mistakes. It is, however, certain that Homer is the first who spoke of them in his Iliad, comparing the Trojans attacking the Greeks in the absence of Achilles, to storks falling impetuously on the pygmies. But Homer wanted a comparison that might make an agreeable picture, and not to discuss a point of history. It would be laying too great a restraint on the imagination of a poet, to subject him to historical exactness, when we only require from him fire and vivacity. Let us therefore give up to him the nation of the Pygmies, and examine what more serious authors have said of Dwarfs; still we shall here find enough of the fabulous:

witness the dwarf cited by Nicephorus, which was seen at the court of Constantine; and was not bigger than a partridge; the historian on this occasion might have had a somewhat poetical imagination. The Romans, especially under the first emperors, placed dwarfs among the objects of their luxury and ostentation. Augustus had one whose statue it is pretended he had ordered to be made, and he so little spared the expense, that the apples of the eyes were represented by precious stones; this dwarf, as Suetonius relates, was less than two feet in height, weighed seventeen pounds, and had a very strong voice. This statue formerly in the cabinet of the king of France, showed that Augustus was not so nice in this affair, as the statue represented a ricketty subject, ill-proportioned, and with nothing of that air, of a little adolescent, which dwarfs usually have. He might be supposed to be about thirty years old.

Tiberius admitted a dwarf to his table, and indulged him in the boldest questions, which the dwarf taking advantage of, hastened the punishment of a state criminal. Mark Antony, had one below two feet, whom by way of irony he had called Sisyphus. Domitian had assembled such a number of dwarfs that he formed them into a little troop of Gladiators.

Not only the Emperors entertained dwarfs, but the princesses and even considerable ladies kept some. History has preserved to us the name of Conopas, the dwarf of the princess Julia, daughter of Augustus, who was two feet nine inches high; and this taste remained till the reign of Alexander Severus, but that prince having expelled the male and female dwarfs from his Court, the mode of them soon ceased throughout the empire.

The passion which the Romans then had for these little men, had made them an object of commerce; and interest, an occasion of cruelty. The dealer, in order to have a greater number of Dwarfs to sell, hit upon the project of squeezing up children in boxes and bandages contrived with art. It is evident that such of these children as could survive this cruel torture, were in no respect dwarfs but deformed, and maimed men.

The desire of having dwarfs did not seem afterwards to be so considerable. Johnston, however, relates that the first wife

of Joachim Frederic, Elector of Brandenburg, seemed to improve on the Roman ladies; having assembled a number of dwarfs of both sexes, in order to marry them with a view of multiplying their species, but her attempt was fruitless, and none of them left issue. Hoffman and Peter Messic cite Catherine of Medicis as having had the same taste, but with as little success, which needs excite no surprise.

We cannot better finish this article, than by the following remark, which M. Merand has borrowed from M. de Buffon. "It seems," says he "that the middle height of men being about five feet, the limits of it scarcely extend farther than to a foot under or over: a man of six feet is in fact a very tall man, and one of four feet of a very low size; Giants and Dwarfs who are above and below these terms of size ought to be considered as individual and accidental varieties, and not as permanent differences which ought to produce constant races. It is, therefore, not astonishing that the marriage of the dwarfs by the Electress of Brandenburg and Catharine of Medicis should have left no issue: if any of them could have been fruitful they would have produced men of the common size.

CHAP. XVIII.

Of the mighty force and Strength of some Persons.

THE northern nations have made frequent invasions and irruptions into the southern parts; wherein, as an irresistible torrent, they have borne all away before them; yet it is observed they never established any durable empire there: the reason is said to be, because the southern wisdom in the upshot hath always proved an overmatch for the northern strength. What might we not expect from an able body in conjunction with a fertile brain, when we see such wonders performed by each of them single? Admirable are the instances of bodily strength from the relations of most credible authors.

1. A few years since there was one Venetianello, well known throughout all

Italy, a famous dancer upon the rope; a Venetian by birth, and called Venetianello, because of the lowness of his stature: yet was he of that strength and firmness that he broke the thickest shank bones of oxen upon his knee: three pins of iron as thick as a man's finger, wrapping them about with a napkin, he would twist and writhe as if they were softened by fire. A beam of twenty feet long, or more, and a foot thick laid upon his shoulders, sometimes set on end there, he would carry without use of his hands; and shift from one shoulder to another. My son Theodorus was an eye-witness of all this, and related it to me.

2. George le Four, a learned German, writes, that in his time, in the year 1529, there lived at Misnia in Thuring, one called Nicholas Klunher, Provost of the great Church, who was so strong, that without rope or pulley, or any other help, he brought up out of a cellar a pipe of wine, carried it out of doors, and laid it upon a cart.

3. I have seen a man (saith Mayolus, an Italian Bishop) in the town of Aste, who in the presence of the Marquis of Pescara, handed a pillar of marble three feet long, and one foot in diameter, which he cast high in the air, then received it again in his arms, then threw it up again, sometimes after one fashion, sometimes after another, as easily as if he had been playing with a ball.

4. There was (saith the same author) at Mantua, a man called Rodomas, of little stature, but so strong, that he broke a cable as thick as a man's arm, as easily as it had been a small twine-thread.

5. Froisard (a man much esteemed for the truth and fidelity of his history) reports, that about two hundred years since, was one Ornando Burg, a Spaniard, he was companion to the Earl of Foix: one time attending the Earl, he accompanied him into a higher room, to which they ascended by twenty-four steps: the weather was cold, and the fire not answerable. But seeing some asses laden with wood in the lower court, he goes down thither, lifts up the greatest of them with his burthen upon his shoulder, and carrying it to the room from whence he came, laid them both on the fire together.

(17.) Memoirs of the Academy of Sciences, for 1764. Universal Mag. vol. xlii. p. 188.

(1.) Wier. de Præstig. Dæm. lib. 1. cap. 18. p. 57.—(2.) Hakewell's Apol. lib. 3. cap. 5. § 4. p. 214, 215.—(3.) Ibid. p. 214. Sandys on Ovid. Metam. lib. 9. p. 178.—(4.) Hakew. ibid. p. 215.—(5.) Ibid.

6. Lebeliski,

6. Lebeliski, a Polander, in his description of the things done at Constantinople in the year 1581, at the circumcision of Mahomet the son of Amurath, Emperor of the Turks, writes, that amongst many active men who there showed their strength, one was very memorable, who for proof thereof lifted up a piece of wood which twelve men had much ado to raise from the earth; and afterwards, lying down flat upon his back, he bore upon his breast a weighty stone, which ten men had with much ado rolled thither: and this he made but a jest of.

7. Many yet alive know how strong and mighty George of Froasberg, Baron of Mindleheim, was: he was able, with the middle finger of his right hand, to remove a very strong man out of his place, though he sat ever so firm. He stopped a horse suddenly that ran in full career, by only touching the bridle: and with his shoulder would easily shove a cannon whither he pleased. His joints seemed to be made of horn: and he wrested twisted ropes and horse-shoes asunder with his hands.

8. Cardan writes, that himself saw a man dancing with two men in his arms, two upon his shoulders, and one hanging about his neck.

9. Of later days and here at home, Mr. Carew, a worthy gentleman, in his Survey of Cornwall, assures us that one John Bray, well known to himself, as being his tenant, carried upon his back at one time, for the space of near a bow-shot, six bushels of wheaten meal, reckoning fifteen gallons to the bushel, together with the miller, a stout fellow of twenty-four years of age: whereunto he addeth, that John Roman, of the same shire, a short clownish fellow, would carry the whole carcass of an ox.

10. Julius Capitolinus, and others, report of the tyrant Maximinus (who murdered the good Emperor Alexander Severus) that he was so strong, that with his hands he drew carts and waggons full laden. With a blow of his fist he struck out a horse's tooth, and with a kick broke his thighs. He crumbled

stones betwixt his fingers: he cleft young trees with his hands; so that he was surnamed Hercules, Antæus, and Milo.

11. Trebellius Pollio writes of Caius Marius, a cutler by his first occupation (and who in the time of Galienus was chosen Emperor by the soldiers), that there was not any man who had stronger hands to strike and thrust than he; the veins of his hands seemed as if they had been sinews: with his fourth finger he stayed a cart drawn with horses, and drew it backward. If he gave but a filip to the strongest man that then was he would feel it as if he had received a blow on his forehead with a hammer: with two fingers he would wrest and break many strong cords twisted together.

12. Tritanus, a Samnite fencer, was of such a make, that not only his breast, but his hands and arms were furnished with sinews both long-wise and across: so that without any pain, and with the least blow, he overthrew all that encountered him. The son of this fencer, of the same name and make, a soldier in Pompey's army, when he was challenged by an enemy, set so light by him that he overcame him by the blows of his bare hand; and with one finger took him up and carried him to Pompey's camp.

13. Flavius Vopiscus writes, that the Emperor Aurelian was of a very high stature, and marvellous strength: that, in the war against the Sarmatians, he slew in one day, with his own hands, eight-and-forty of his enemies; and in divers days together he overthrew nine hundred and fifty. When he was Colonel of the sixth legion, called Gallica, at Mentz, he made strange havoc of the Franci, who over-run all the country of Gaul: for he slew with his own hands seven hundred of them, and sold three hundred at Portsale, whom he himself had taken prisoners: so that his soldiers made a military song in praise of him.

14. The giant Ænothor was born in Turgaw, a village of Suevia, he bore arms under Charlemagne; he felled men as one would mow hay, and sometimes

(6.) Hakewell's Apol. lib. 3. cap. 5. § 4. p. 215.—(7.) Jovii Elog. lib. 6. p. 285. Reusner de Scorb. Exercit. 1. p. 29. Camerar. cent. 1. cap. 82. p. 360.—(8.) Fuller's Worth. p. 215.—(9.) Hakew. Apol. lib. 3. cap. 5. § 4. p. 216. Full. Worth. p. 205. Cornwall.—(10.) Camerar. Hor. Subcis. cent. 1. cap. 82. p. 377. Capitol.—(11.) Pollio Camerar. Hor. Subcis. cent. 1. cap. 82. p. 377.—(12.) Plin. lib. 7. cap. 20. p. 166.—(13.) Vopiscus Camerar. Hor. Subcis. cent. 1. c. 82. p. 378.

broached a great number of them upon his pike or spear, and so carried them all on his shoulder, as one would do little birds spitted upon a stick.

15. Thomas Farel reports of Galeot Baidasin, a gentleman of Catania, that he grew from time to time to such a height and bigness of body that he exceeded all other men, how great soever, from the shoulders upward. He was too hard for all others in leaping, throwing a stone, and tossing the pike; for he was strong and mighty according to his stature. Being armed at all points, his casque on his head, a javelin in his right hand, and holding the pommel of his saddle in his left, he would spring into the seat without help or stirrup, or other advantages: sometimes he would bestride a great courser unbridled, and having brought him to his full speed, would stop him suddenly in his course, by straining him only with his thighs and legs: with his hands, he would take up from the ground an ass with his load, which commonly weighed three kintals. He struggled, in the way of pastime, with two of the strongest men that could be found, of which he held one fast with one arm, and threw the other to the ground, and keeping him under with his knee; at last he pulled down the second, and bound their hands behind their backs.

16. Potocova, a gentleman of Poland, Colonel of the Cossacks (who of late years was beheaded at Warsaw, by the permission of Stephen Batoxe, King of Poland, at the instance of the Turkish ambassador): this gentleman was of that strength, that he could readily with his hands break horse-shoes new out of the forge.

17. "Our Chronicles," saith Bertius, in his Description of Zealand, "speak of a woman of an unusual stature, born in Zealand, in respect of whom very tall men seemed but dwarfs; so strong, that she would carry two barrels full of beer under both arms, each of them weighing four hundred Italian pounds: and a beam, which eight men

could not lift, she would wield at her pleasure."

18. Julius Valens, a Captain-pensioner, or Centurion of the guard of Soldiers about the body of Augustus Cæsar, could bear up a waggon laden with two hogsheds or a butt of wine, until it was unladen, and the wine drawn out of it: he would take up a mule upon his back, and carry it away: also he used to stay a chariot against all the force of the horses striving and straining to the contrary; and other wonderful masteries, which are to be seen engraven upon his tomb-stone.

19. Fusius Salvius, having an hundred pounds weight at his feet, and as many in his hands, and twice as much upon his shoulder, went with all this up a pair of stairs.

20. "Myself have seen," saith Pliny, "one named Athanatus, do strange things in the open view of the world; he would walk upon the stage with a cuirass of lead, weighing five hundred pounds, and booted with a pair of iron boots upon his legs of the same weight."

21. Milo, the great wrestler of Crotona, was of that strength that he carried a whole ox the length of a furlong: when he stood firm upon his feet, no man could thrust him off from his standing; or if he grasped a pomegranate fast in his hand, no man was able to stretch a finger of his, and force it out at length.

22. Tamerlane the Scythian had exceeding great strength, so that he would draw the string of a Scythian bow (which few were able to deal with) beyond his ear; and caused his arrow to fly with that force, that he would shoot through a brazen mortar, which the archers used to set up for themselves as a mark.

23. Cunipertus, King of the Lombards, was of that strength in his arms, that, when a boy, he would take two rams of wonderful bigness in his hands by the wool upon their backs, and lift them from the ground, which no other was found that could do the like.

24. When the Emperor Frederick

(14.) Camer. Hor. Subcis. Aventin. Hist. Boior. lib. 4.—(15.) Camer. Hor. Subcis. cent. 1. c. 82. p. 379. Reusner de Scorbut Exerc. 1. p. 28. (16.) Ibid. p. 351. Zuing. vol. 2. lib. 5. p. 365. Reusner. *ibid.* p. 29.—(17.) Johnst. Hist. Wonderful Things in Nature, class. 10. c. 4. art. 1. p. 325. (18.) Plin. l. 7. c. 20. p. 166.—(19.) *Ibid.* p. 1.—(20.) *Ibid.*—(21.) *Ibid.* Zuing. vol. 2. lib. 5. p. 384. Solin. c. 4. p. 182.—(22.) Jovii Elog. lib. 2. p. 102. Reusner. de Scorbut Exercit. 1. p. 29.—(23.) Paul. Diac. Hist. Longobard. l. 5. c. 40. p. 301. Zuing. vol. 2. l. 5. p. 365.

Barbarossa led his army to the holy war, amongst divers other notable persons he had about him, there was one, a German, of a vast body, and invincible strength, who, not far from Iconium, followed the army at a great distance, leading in his hand a horse by the reins, which he had tired in the journey. About fifty Mahometans, scouting up and down thereabouts, lighted upon this man, and set upon him on every side with their arrows: he couching under his broad shield securely eluded their attempt upon him this way: at last, one bolder than the rest, put spurs to his horse, and assaulted him with his sword; but the German at the first blow struck off the fore-legs of his horse, and redoubling his stroke, struck with that mighty force upon the head of the Mahometan, that, dividing it in twain, the sword passed through part of the saddle, and left a wound upon the back of the horse. The Mahometans observing that terrible blow, provoked him no further, but departed as they came, and the German, without mending his pace, came up safely to the rest of the army.

25. John Courcy, -Baron of Stoke Courcy, in Somersetshire, was the first Englishman that subdued Ulster in Ireland, and deservedly was made Earl of it: he was afterwards surprised by Hugh Lacy (co-rival to his title), sent over to England, and by King John imprisoned in the Tower of London. A French castle being in controversy, was to have the title thereof tried by combat, the Kings of England and France beholding it. Courcy, being a lean lank body with staring eyes, is sent for out of the Tower, to undertake the Frenchman; and because enfeebled with long confinement, a large bill of fare was allowed him to recruit his strength. The Frenchman hearing how much he had eat and drank, and guessing his courage by his stomach, took him for a cannibal, who would devour him at the last course, and so he declined the combat. Afterwards the two kings, desirous to see some proof of Courcy's strength, caused a steel helmet to be laid on a block before him; Cour-

cy looking about him with a grim countenance (as if he intended to cut with his eyes, as well as with his arms) sundered the helmet at one blow, striking his sword so deep into the wood, that none but himself could pull it out again. Being demanded the cause why he looked so sternly. "Had I," said he, "failed of my design, I would have killed the kings, and all in the place." Words well spoken, because well taken; all persons present being then highly in good humour. He died in France, anno Dom. 1210.

26. Polydamus, the son of Nicias, born at Scotussa in Thessaly, was the tallest and biggest man of that age; his strength was according: for he slew a lion in the mount Olympus, though unarmed: he singled out the biggest and fiercest bull from a whole herd, took hold of him by one of his hinder feet; and, notwithstanding all his struggling to get from him, he grasped him with that strength, that he left his hoof in his hand. Being afterwards in a cave, under a rock, the earth above began to fall, and when all the rest of his company fled for fear, he alone remained there, as supposing he was able with his arms to support all those ruins which were coming upon him: but this his presumption cost him his life; for he was there crushed to death.

27. Ericus, the second King of Denmark, was a person of huge stature, and, equal strength; he would throw a stone or a javelin, as he sat down, with much greater force than another that stood; as he sat he would struggle with two men; and, catching one betwixt his knees, would there hold him till he had drawn the other to him: and then he would hold them both till he had bound them. He would also take a rope by both the ends of it, and holding it in his hands sitting, he gave the other part of it to four strong men to pull against him but while they could not move him from his seat, he would give them such pulls now with the right, and then with the left hand, that either they were forced to relinquish their hold, or else, notwithstanding all they could do to the con-

(24.) Dinoh. Memorab. l. 3. p. 240, 241.—(25.) Full. Worth. p. 26. Somersetshire. Camd. Annals of Ireland, p. 153, 154.—(26.) Zuuing. vol. 2. lib. 3. p. 224. Val. Max. lib. 9. c. 12. p. 270. *Æol. Antiq. Lect. lib. 12. c. 26. p. 624.*

stones at him: he in the mean time, by moving his head, by twisting of his body this and that way, and sometimes by the change and shifting his legs, would avoid the blow and hurt that was aimed at him. To this danger he would readily expose himself, as oft as any man would give him a brass farthing.

5. "I saw," saith Simon Maiolus, "in the Cisalpine France, an Asiatic rope-dancer, that danced securely upon the rope with two swords made fast to the inside of his legs; in which condition he must keep his legs at a great distance, or be wounded with the sharp points of the weapons he carried. After this, the same man had two round pieces of wood, of the breadth of three fingers, and somewhat more than a foot and an half in length, fastened to his feet, with these he danced, standing upon them end-wise. Many other feats of activity he performed, that will not easily be believed by any but those who were eye witnesses thereof.

6. Luitprandus, no contemptible author, writes, that Anno Dom. 950, when he was ambassador from Berengarius to the Emperor of Constantinople, he saw a strange sight. "A stage-player," saith he, "without any assistance from his hands, bore upon his forehead a strait piece of wood in a pyramidal form, the length of which was twenty four feet, the breadth at the bottom three feet, and one foot and a half on the top of it. Two naked boys climbed up to the top of this piece of wood, which the man kept in a strait and even poise from turning this and that way, as if it had been rooted in his forehead; having mounted the top, the boys played upon it, the wood remaining immovable; after this one of the boys came down, while the other remained playing, to the great wonder of the spectators; the wood standing fast all this while. The stage player continued all this space of time (which was no small one) with fixed feet, his hands unemployed, his body upright, and his forehead immovable, although he bore upon it so great and so ponderous a piece of wood, besides the weight of the boys."

7. Anno 1507, the Sultan of Egypt made ostentation of his magnificence to the Turkish ambassador: there were

60,000 Mamalukes, in like habit, assembled in a spacious plain, in which were three heaps of sand, fifty paces distant, and in each a spear erected, with a mark to shoot at; and the like over against them, with space betwixt for six horses to run abreast: here the younger Mamalukes upon their horses, running at full speed, gave wonderful proof of their skill. Some shot arrows backward and forward; others in the midst of their race alighted three times, and their horses still running, mounted again, and hit the mark nevertheless: others did hit the same, standing on their horses thus swiftly running: others three times unbent their bows, and thrice again bent them, whilst their horses ran, and missed not the mark; neither did others, who in the middle of their race alighted down on either side, and again mounted themselves; no, nor they which in their swiftest course leaped and turned themselves backwards on their horses, and then, their horses still running, turned themselves forward. There was some, who, while their horses ran, ungirt them thrice, at each time shooting; and then again girt their saddles, and yet never missed the mark. Some sat in their saddles, leaped backwards out of them, and turning over their heads, settled themselves again in their seats, and shot, as the former, three times; others laid themselves backward on their running horses, and taking their tails put them in their mouths, and yet forgot not their aim in shooting: some after every shot drew out their swords and flourished them about their heads, and again sheathed them; others sat betwixt three swords on their right and as many on the left, thinly clothed, so that without great care every motion would wound them; yet before and behind them touched the mark. One stood upon two horses, running very swiftly, his feet loose, and shot also at once and arrows before, and again three behind him; another sitting on a horse, neither bridled nor saddled, as he came at every mark, arose and stood upon his feet, and on both hands hitting the mark, sat down again three times; a third, sitting on the bare horse, when he came to the mark lay upon his back and lifted up his leg, and yet missed not his shot: one of them was killed with a

fall, and two much wounded, in these their feats of activity. All this is from Baumgusten's relation, who was an eyewitness thereof.

8. ♦ A celebrated traveller, who accompanied the ambassador sent to China, by Peter the Great of Russia, in the year 1719, describing a fete given by the missionaries at the emperor's expense, says:— "The emperor's band played the whole time of dinner; after which we were entertained by some jugglers, and persons who displayed singular feats of agility. The juggler took a gimlet which he thrust into one of the pillars, and asked us what wine we chose, red or white. Having told him, he took out the gimlet, put the barrel of a goose quill into the hole, and drew off the wine we required. He drew off in like manner different liquors, which I had the curiosity to taste, and which were all excellent.

"Another young man then took three knives, the blades of which were long and sharp, and tossed them up one after the other in such a manner that he had always one in each hand, while the third remained in the air. He repeated the same feat for a considerable time, always catching the knife by the handle as it fell, without ever suffering it to escape. The knives were so sharp that if he had unfortunately missed his aim his fingers must have infallibly been cut.

"He then took a bowl, somewhat smaller than those used for playing at nine pins, having a hole in the middle, and a rod two feet in length, and about the size of a common walking-stick, the point of which exactly fitted the hole in the bowl. He threw up the latter to the height of above three feet and caught it on the point of the rod, not in the hole, but in every place that occurred, and continued to do so for a considerable time. He then placed it on the point of the rod without minding whether the rod was in the hole or not, and made it whirl round with such velocity that it seemed motionless. This feat appeared to me very dextrous, especially as he seemed to amuse himself, and when the motion of the bowl began to slacken he only gave a twist with his arm, so that one might imagine that it was fixed to the rod.

"He then placed a large earthenware

dish, more than eighteen inches in diameter, on the point of the rod, and made it whirl round in the same manner without confining it to the centre, catching it sometimes at the distance of three inches from the edge." I shall mention only one more instance of his dexterity.

"He placed in a perpendicular direction in the middle of the hall, two bamboos, each of which was about twenty feet in length, five inches in diameter at the bottom, and about as broad as a crown at the top. They were exceedingly straight, smooth and light, and he caused them to be held in that position by two men. Two little children then climbed to the top of them without any assistance, and stood upon them sometimes on one foot, sometimes on the other, and sometimes on their heads. They next placed one hand on the top of the bamboo, and extended their body almost in such a manner as to form with it a right angle. In this posture they remained a considerable time, changing their hands every now and then. I observed that this feat depended in part on the person who held the bamboo. He supported it on his middle, keeping his eyes continually fixed on the child. There were about twenty or thirty of these persons belonging to the emperor, and they never perform without his permission. I am fully persuaded that few nations in the world are equal in dexterity to the Chinese, and none excel them in feats of this kind.

9. ♦ In Pall Mall, lived one Clarke, called the Posture-Master, who had such an absolute command of all his muscles and joints, that he could disjoint almost his whole body, so that he imposed on our famous Mullens, who looked on him as in so miserable a condition that he would not undertake his cure. Though a well-grown fellow, he would appear in all the deformities that can be imagined; as hump-backed, pot-bellied, sharp breasted, &c. He disjointed his arms, shoulders, legs, and thighs, so that he appeared to be as great an object of pity as could be seen, and he has often imposed on a company, in which he had just before been, and made them give him money as a cripple. "I have seen him," says the author of this account, "make his hips stand out a considerable way from his loins, and so high, that they seemed to invade the place of his back, in which posture he

has an extraordinary large belly. He turns his face into all shapes, so that he can imitate all the uncouth, demure, odd faces of a quakers meeting. He began young to bring his body to this pliancy, and there are several instances of persons who can move several of their bones out of their joints by using themselves to it from children.

CHAP. XXI.

Of the extraordinary Swiftness of some Men.

IN England, at this day, the goodness of the roads, the opportunities of shifting horses, and the vast speed of those animals for a short time, renders swiftness in man of less consequence to us than it was to our ancestors, who kept in their service men of prodigious fleetness, whom they termed Running-footmen, and used on all messages that required extraordinary dispatch. Nevertheless, some of the following facts show that it is possible for men to go long journeys sooner on foot, than in our most expeditious and improved methods of travelling post.

1. Philippides, being sent by the Athenians to Sparta, to implore their assistance in the Persian war, in the space of two days ran one thousand two hundred and sixty furlongs, that is, one hundred and seventy Roman miles and a half.

2. Euchidas was sent by the same Athenians to Delphos, to desire some of the holy fire from thence; he went and returned in one and the same day, having measured 1000 furlongs, that is, 125 Roman miles.

3. When Fonteius and Vipsanus were Consuls, there was a boy of but nine years of age (Martial calls him Addas), who within the compass of one day ran 75 miles.

4. But that amazes me (saith Lipsius) which Pliny sets down of Pholonides the courier, or foot-post, that he dis-

patched, in nine hours of the day, 1200 furlongs, even as far as from Scycione to Elis, and returned from thence by the third hour of the night.

5. There was one Philippus, a young man, a soldier, and one of the guard to Alexander the Great, who on foot, and armed, and with his weapons in his hand, did attend the King, for 500 furlongs, as he rode in his chariot. Lysimachus often proffered him his horse; but he would not accept him. The space he ran is less wonderful than his performing it under such a weight of arms.

6. King Henry the Fifth of England was so swift in running, that he, with two of his Lords, without bow or other engine, would take a wild buck or doe in a large park.

7. Harold, the son of Canutus the Second, succeeded his father in the kingdom of England: he was surnamed Hare-foot, because he ran as swift as a hare.

8. Ethus, King of the Scots, was of that swiftness, that he almost reached that of stags and greyhounds: he was therefore vulgarly called Alipes, winged-foot: though otherwise unfit for government, being cowardly, and a slave of pleasure.

9. Starchaterus, the Suecian, was a valiant giant, excelling in strength of body, and of incredible swiftness of foot: so that in the compass of one day he ran out of the Upper Sweden into Denmark, a journey which other men could hardly perform in the compass of twelve days, though on horseback.

10. The Piechi are a sort of footmen who attend upon the Turkish Emperor; and when there is occasion are dispatched here and there with his orders or messages: they run with such admirable swiftness, that with a little pole-axe and a phial of sweet waters in their hands, they will run from Constantinople to Adrianople in a day and a night, which is about 160 Roman miles.

11. Luponus, a Spaniard, was of that strength and swiftness, that with a ram laid on his shoulder be equalled any other

(1.) Plin. l. 7. c. 20. p. 167.—(2.) Lips. Epist. cent. 3. Epist. 59. p. 269.—(3.) Solin. c. 6. p. 191. Plin. l. 7. c. 20. p. 167. Fulgos. l. 1. c. 6. p. 146.—(4.) Plin. l. 2. c. 71. p. 35. Lips. Epist. cent. 3. Ep. 59. p. 269. Solin. c. 6. p. 191.—(5.) Lips. *ibid.* p. 270.—(6.) Baker's Chr. p. 296.—(7.) Zuing. vol. 2. l. 5. p. 388. (8.) *Ibid.*—(9.) *Ibid.*—(10.) Lips. Epist. cent. 3. Ep. 59. p. 271.

in the race that was to be found in his time.

12. Under the Emperor Leo, who succeeded Marcian, there was a Greek named Indacus, a valiant man, and of wonderful swiftness; he would run faster than any other of the Athenian or Spartan footmen. One might see him at parting, but he vanished presently like lightning, seeming as if he flew over mountains and steep places rather than that he ran: he could rid more ground in one day, without being weary, than the best post could have done with so many horses of relays as he could take, without staying in any place: when he had made in a day much more way than a post could do with all his speed, the next day he returned to the place from whence he departed the day before, and went again from thence the next day for some other place, and never stopped running, nor did stay long in any place.

13. Polymnestor, a boy of Midesia, was set by his mother to keep goats, under a master who was the owner of them: while he was in this employment he pursued a hare in sport, overtook and caught her, which known, he was by his master brought to the Olympic games; and there, as victor in the race, gained the ground, in the forty-sixth Olympiad, saith Bocchus.

14. They have casquis or posts in Peru, which are to carry tidings or letters; for which purpose they had houses a league and a half asunder; and running each man to the next, they would run fifty leagues in a day and a night.

15. The Ruche are a tribe of the Arabians, not rich, but in agility of body miraculous; and account it a shame if one of their footmen be vanquished by two horsemen; nor is any amongst them so slow that he will not outgo the swiftest horse, be the journey ever so long.

CHAP. XXII.

Of Men of Expedition in their Journeys, and great dispatch in other Affairs.

1. TITUS Sempronius Gracchus, a smart young man, set out from Amphissa, and, with change of horses, upon the third day arrived at Teila.

2. M. Cato, with wonderful speed, came from Hidrantum to Rome upon the fifth day.

3. Julius Cæsar, with incredible expedition, made often such journeys that in his litter he would travel at the rate of one hundred miles a day; he came from Rome to Rhodanus (saith Plutarch) upon the eighth day: that is about 800 miles.

4. Icelus, the freedman of Galba, outwent him far; for (as Plutarch saith) to bring his patron the news of Nero's death, and to congratulate his arrival to the empire, he went from Rome, and upon the seventh day came to Clunia, which is almost the middle of Spain.

5. Mithridates (saith Appianus) with change of horses, measured one thousand furlongs in one day: that is one hundred and twenty-five Roman miles.

6. Beyond him went Hannibal (as saith the same Appianus), who being overthrown by Scipio, with one in his company, came in two days and two nights to Adrumetum, which is about three hundred seventy and five miles; that is, in a day and a night one hundred eighty-seven miles and a half.

7. Yet was he also outstripped by that messenger which was sent by Maximus to the Senate of Rome, to carry news of the death of Maximinus. He ran, saith Capitolinus, with that post-haste, that (changing horses) upon the fourth day from Aquileia he got to Rome, seven hundred ninety-seven miles, which is almost two hundred miles for a day and a night.

(11. Zuing. vol. ii. l. 5. p. 388.—(12.) Camer. Hor. Subscis. cent. 1. c. 75. p. 343. Zuing. vol. ii. l. 5. p. 388. Lips. Epist. cent. 3. Ep. 52. p. 270.—(13.) Solin. c. 6. p. 190.—(14.) Purch. Pilg. tom. 1. l. 9. c. 9. § 2. p. 1066.—(15.) Ibid. l. 1. c. 12. p. 768.

(1.) Liv. l. 37.—(2.) Lips. Ep. cent. 3. Ep. 50. p. 272.—(3.) Lips. ibid. p. 272.—(4.) Ibid. p. 273.—(5.) Ibid.—(6.) Ibid.—(7.) Capitol.

8. Tiberius Cæsar, when his brother Drusus lay sick in Germany, changing his chariot horses only three times, in a night and a day dispatched a journey of two hundred miles, and finding him dead, he accompanied his corpse out of Germany to Rome all the way on foot.

9. John Lepton, of Kepwick, in the county of York, Esquire, one of the grooms of the privy-chamber to king James, undertook for a wager to ride six days together betwixt York and London, being seven score and ten miles, and he performed it accordingly, to the greater praise of his strength in acting, than his discretion in undertaking it. He first set out from Aldersgate, May the 20th, being Monday, Anno Dom. 1606, and accomplished his journey every day before it was dark. After he had finished his journey at York to the admiration of all men, Monday the 27th of the same month, he went from York, and came to the Court at Greenwich to his Majesty upon Tuesday, in as fresh and cheerful a manner, as when he first began.

10. In the year 1619, the 17th of July, one Bernard Calvert, of Andover, rode from St. George's church, in Southwark, to Dover; from thence passed, by barge, to Calais in France; and from thence returned back to St. George's church the same day; setting out about three o'clock in the morning, and returned about eight o'clock in the evening fresh and hearty.

11. Osterly-house, in Middlesex, was built in the Park by Sir Thomas Gresham, who there magnificently entertained and lodged Queen Elizabeth; her Majesty found fault with the court of this house as too great, affirming that it would appear more handsome, if divided with a wall in the middle. Whereupon Sir Thomas, in the night-time, sent for workmen to London (money commands all things), who so speedily and silently applied to their business, that the next morning discovered the

court double which the night had left single before: it is doubtful whether the Queen next day was more contented with the conformity of her fancy, or more pleased with the surprise, and sudden performance thereof.

12. Sir Thomas More was Lord Chancellor of England; in which place he demeaned himself with great integrity, and with no less expedition. In testimony of the latter, it is recorded, that calling for the next cause, it was returned unto him, There are no more to be heard; all suits in that court depending, and ready for hearing, being finally determined; whereupon a poet wrote thus:

*When More some years had Chancellor been,
No more suits did remain.
The same shall never more be seen
Till More be there again.*

13. In Fabius Ursinus, a child but of eleven years of age, there was so rare a mixture of invention and memory, that he could, unto five or six several persons at the same time, dictate the words and matter of so many several epistles, some serious some jocular, all of different arguments; returning after every short period from the last to the first, and so in order; and in the conclusion, every epistle should be so close, proper and coherent, as if it alone had been intended.

14. Philip de Comines, Knight, and Lord of Argenton, Privy Counsellor to Lewis the Eleventh King of France, was a person of such rare and quick parts, that he often indited at one time to four Secretaries, several letters of weighty affairs, with as great facility and readiness as if he had but one matter in hand.

15. Anthony Perenot, Cardinal Grenvel, sometimes tired five Secretaries at once with dictating letters to them, and that in several tongues, for he understood many languages: none of that age surpassed him for eloquence; he was Bishop of Arras at twenty four years of age, and had audience in the Council of

(8.) Sueton. in Tiberio, p. 127. Val. Max. l. 5. c. 5. p. 146.—(9.) Full. Worthies, p. 231. York. Sanders. Hist. of K. James, Anno 1606, p. 333. Faythf. Annalist, p. 201.—(10.) Baker's Chron. p. 605. Stowe's Chron. p. 1032.—(11.) Full. Worthies, p. 177. Middlesex.—(12.) Ibid. p. 208, 209. London.—(13.) Dr. Reynolds's Treatise of the Passions, p. 14.—(14.) Danit. in the Life of Comines, prefixed to his History.

Trent, for the Emperor Charles the Fifth, where he made a quick and elegant oration.

16. Sir Thomas Lakes was born in the parish of St. Michael in Southampton, and passing through several under offices, at last became Secretary of State to King James. So incredible was his dexterity, that at the same time he would indite, write, and discourse more exactly than most men could severally perform them.

17. For vigour and quickness of spirit, I take it that Caius Cæsar the Dictator went beyond all men. It was reported of him that he could write, read, indite letters, and withal give audience to persons and hear their business all at one time. And being employed (as it is well known) in great and important affairs, he ordinarily indited letters to four Secretaries at once: and when he was freed from other greater business, he would at other times find work for seven of them at one time.

18. Henricus ab Heers mentions a young man of fourteen years of age, who used to dictate to four of his school-fellows four different verses, and at the same time made a fifth himself. He was called the youth with the great memory: he afterwards applied himself to physick, wherein he is a practitioner (saith he) this year, 1630.

19. It is said of Adrian the Emperor that he used to write, dictate, hear others discourse, and talk with others at the same time; and that he so comprehended all public accounts, that every diligent master of a family understood not so well the affairs of his own private house.

20. King Henry the Seventh had occasion to send a messenger to the Emperor Maximilian, about a business that required haste; he thought none more fit for this employment than Mr. Thomas Wolsey, then his chaplain: he called him, gave him his errand, and bade him make all the speed he could. Wolsey departed from the King at Richmond about noon, and by the next morning was got

to Dover, and from thence by noon next day was come to Calais, and by night was with the Emperor, to whom declaring his message, and having a present dispatch, he rode that night back to Calais, and the night following came to the court at Richmond: the next morning he presented himself before the King, who blamed him for not being gone, the matter requiring haste. To whom Wolsey answered, "That he had been with the Emperor, dispatched the business," and showed the Emperor's letter. The King wondered much at his speed, bestowed presently upon him the deanery of Lincoln, and soon after made him his Almoner. This was the first rise of that afterwards great prelate, Cardinal Wolsey.

C H A P. XXIII.

Of the Fatness and Unwieldiness of some Men, and the Lightness of the Bodies of others.

ERASMUS tells us of the Gordii; that whereas other nations were used to make choice of their Kings for some real excellency or virtue they had in them above others, these people had a custom to advance him to the throne of their kingdom, who was the fattest and most corpulent that could be found: perhaps being of a peaceable disposition of themselves they would have their Princes (whom they could no otherwise restrain) to be clogged, at least, with fetters of flesh, lest they should prove over-active, and more stirring than was conducive to their quiet. I know not what ease can be expected from him who is become a burthen to himself, as some of the following persons were*.

1. Zacutus speaks of a young man who was grown to that huge thickness and fatness, that he could scarce move himself, much less was he able to go or set one step forward: he continually sat in a chair; oftentimes he was oppressed with

(15.) Strada. Clark's Mir. c 77. p. 349.—(16.) Full. Worthies, p. 9. Hantshire—(17.) Plin. l. 7. c. 25 p. 168.—(18.) Henric. ab Heers, Obs. Med. l. 1. Obs. 13. p. 131.—(19.) Spartian. p. 90. (20.) Baker's Chron. p. 375. Hist. of the Life and Death of Cardinal Wolsey, by Mr. Cavendish, c. 2. p. 267.

* Eras. in Adag.

that difficulty of breathing, that he seemed to be choked; he was in perpetual fear of being suffocated, or that he should speedily die of an apoplexy, convulsion, asthma, or fit. He was afterwards cured by Zacutus himself.

2. Polyunctus Sphettius was a man of great corpulency: he one time made a long oration amongst the Athenians, to persuade them to enter into a war with King Philip of Macedon; in the speaking of which, by reason of the heat and his own fat, he had frequent recourse to a bottle of water which he had about him for that purpose. When he had ended, Phocion rose up: "And, my masters," said he, "is it fit to give credit to this man concerning the management of a war? What think you would become of him in the midst of a battle when his helmet and breast-plate were on, seeing he is in such danger of death with the bare labour of speaking?"

3. Dionysius (the son of that Clearchus who was the first tyrant in Heraclea), by reason of his voluptuous life, and excessive feeding, became so corpulent, that he was oppressed with difficulty of breathing, and in a continual fear of suffocation; whereupon his physicians appointed, that as oft as he fell into a profound sleep they would prick his sides and belly with very long and sharp needles: he felt nothing while they passed through the fat, but when they touched upon the sensible flesh, then he awaked. To such as demanded justice he gave answers, opposing a chest betwixt him and them, to cover all the rest of his body, so that nothing but his face did appear without it. He died in the fifty-ninth year of his age, when he had reigned thirty-three years, excelling all the Kings his predecessors for humanity and easiness of access.

4. Sactius King of Spain, son of Ranimirus, carried such a heap of fat, that thence he was called Crassus; being now grown a burthen to himself, and having left almost nothing untried to be quit of it, at length, by the advice of Garcia King of Navarre, he made peace with Miramoline King of Corduba, went over to him, was honourably received, and in his court was

cured by an herb prescribed by the physicians of that King.

5. Gabriel Fallopius tells, that he saw a man who being extremely fat his skin was so thickened that he lost all feeling.

6. Philetas of Coos, was an excellent critic, and a very good poet in the time of Alexander the Great, but withal he had a body of that exceeding leanness and lightness, that he commonly wore shoes of lead, and carried lead about him, lest at some time or other he should be blown away with the wind.

7. "Ptolomæus Euergetes, the seventh King of Egypt, by reason of his sensuality and luxurious life, was grown," saith Possidonius, "to a vast bulk: his belly was swollen with fat, his waist so thick that scarce any man could compass it with both his arms: he never came out of his palace on foot, but he always leaned upon a staff. His son Alexander (who killed his mother) was much fatter than he; so that he was not able to walk unless he supported himself with two crutches."

8. Agatharcides tells of Magan, who reigned fifty years in Cyrene, and living in peace, and flowing in luxury, he grew to a prodigious corpulency in his latter years, insomuch that at last he was suffocated with his own fat, which he had gained by his idleness, sloth, and excessive gluttony.

9. Panaretus, the scholar of Arcesilaus the Philosopher, in great estimation with Ptolomæus Euergetes, was retained by him with an annual stipend of twelve talents. It is said of this man that he was exceeding lean and slender: notwithstanding which, he never had any occasion to consult any physician, but passed his whole life in a most entire and perfect health.

10. I have seen a young Englishman who was carried throughout all Italy, and suffered not himself to be seen without the payment of money: he was of that monstrous bulk both in fatness and thickness, that the Duke of Mantua and Monserrat commanded his picture to be drawn to the life, naked, as of a thing altogether extraordinary.

11. Vitus a Matera, was a learned

(1.) Zacut. Lusit. Prax. Adm. l. 3. Obs. 105. p. 416.—(2.) Plut. in Phocione, p. 746. Trenchfield's History improved, p. 42.—(3.) Athenæus, l. 12. c. 12. p. 549. Elian Var. Hist. l. 9. c. 13. p. 242.—(4.) Donat. Hist. Med. Mir. l. 5. c. 2. p. 274.—(5.) Ibid.—(6.) Casl. l. 11. c. 13. p. 502. Gyrat. Hist. Poet. tom. 1. Athen. l. 12. c. 13. p. 552.—(7.) Elian. Hist. l. 9. c. 14. p. 244. Athen. Diop. l. 12. c. 12. p. 549, 550. (8.) Ibid.—(9.) Ibid. c. 13. p. 552.—(10.) Donat. Hist. Mirab. l. 5. c. 2. p. 274.

Philosopher and Divine, but so fat, that he was not able to get up a pair of stairs: he breathed with great difficulty; nor could he sleep lying along without present danger of suffocation. All this is well known to most of the students in Naples.

12. Anno 1520, there was a nobleman born in Diethmarsia, but lived some time in the city of Stockholm in Sweden; this man was sent to prison by the command of Christian the Second, King of Denmark: when he came to the prison door, such was his extreme corpulency, that they who conducted him were not able to thrust him in at it. The guard that went to convey him thither were to hasten back to assist in the torturing of some other persons; so that being extremely angry to be thus delayed, they thrust him aside into a corner thereabouts, and by this means the man escaped being put into prison, as was intended.

13. Pope Leo the tenth of that name had so mighty a belly, and was so extremely corpulent, that to this very day his fatness is proverbial in Rome: so that when they would describe a man that is very fat, they were wont to say of him, that he is as fat as Pope Leo.

14. Nov. 10, 1750, Mr. Edward Bright died at Malden in Essex; he was supposed to be the largest man living, or perhaps that ever lived in this island; he weighed forty two stone and an half horseman's weight, which is five hundred weight one quarter and seven pounds; and not being very tall, his body was of an astonishing bulk, and his legs were as big as a middling man's body. He was an active man till a year or two before his death, when this corpulency so overpowered his strength that his life was a burthen and his death a deliverance: his coffin was three feet six inches over the shoulders, six feet seven inches long, and three feet deep! a way was cut through the wall and stair-case, to let the corpse down into the shop; it was drawn upon a carriage to the church, and let down into the vault by the help of a slider and pullies. He left a widow big with her sixth child.

15. ♦ In the neighbourhood of Halifax, in Yorkshire, lived two brothers

named Stoneclift, says Mr. Catesby in the Philosophical Transactions, whose bulk and weight is very extraordinary; the eldest is a married man, and has several children. About 40 years of age he weighed 35 stone odd pounds, at 14 pounds to the stone, which we may reckon near 500 pounds weight. His brother weighs 34 stone odd pounds; but they make between them seventy stone or 980 pounds weight. As one of them was mounting a horse the poor creature's back broke under him, and he died on the spot.

CHAP. XXIV.

Of the Longevity, or Length of Life of some Persons.

HE who hath but dipped into anatomy can easily apprehend that the life of man hangs upon very slender threads; considering this, with the great variety of diseases that lie in ambush ready to surprise us, and the multitude of accidents that we are otherwise liable unto, is not the least of wonders that any man should have his life drawn out but to a moderate space: and yet the following instances show that this crazy and frail temperment has sometimes endured several ages.

1. There is a memorial entered upon the wall of the cathedral of Peterborough for one who being sexton thereof, interred two Queens therein, Katharine Dowager, and Mary of Scotland, more than fifty years intervening betwixt their several sepultures. This long-lived sexton also buried two generations, and laid the inhabitants of that place in the grave twice over.

2. Richard Chamond, Esquire, received at God's hand an extraordinary favour of long life, in serving in the office of a Justice of Peace almost sixty years: he saw above fifty several judges of the western circuit, was uncle and great uncle to three hundred at the least, and saw his youngest child above forty years of age.

3. Garcias Aretinus lived to a hundred and four years in a continued state of good health, and deceased without being seized with any apparent disease, only perceiv-

(11.) Donat. Hist. Mirab. p. 274.—(12.) Zuing. Theatr. vol. ii. l. 2. p. 279.—(13.) Ibid.—(14.) Gent. Mag. Nov. 1750.—(15.) Philosoph. Trans. vol. x. abridg. p. 1083.

(1.) Full. Worth, p. 299, Northamptonshire.—(2.) Ibid. p. 211. Cornwall. Carew's Survey of Cornwall, p. 16.

that were of an hundred and thirty-five, or an hundred and thirty-seven years old: and last of all three men of an hundred and forty. And this search was made in the times of Vespasian the father and son.

14. Galen, the great Physician, who flourished about the reign of Antoninus the Emperor, is said to have lived one hundred and forty years. From the time of his twenty-eighth year he was never seized with any sickness, save only with a slight fever, for one day only. The rules he observed were, not to eat or drink his fill, nor to eat any thing raw, and to carry always about him some perfume.

15. James Sands, of Horborne, in Staffordshire, near Birmingham, lived an hundred and forty years, and his wife one hundred and twenty; and died about ten years past. He outlived five leases of twenty one years a piece, made unto him after he was married.

16. "I myself" saith Sir Walter Raleigh," knew the old Countess of Desmond of Inchinquin, in Munster, who lived in the year 1589, and many years since; who was married in Edward the Fourth's time, and held her jointure from all the Earls of Desmond since then, and that this is true, all the gentlemen and noblemen in Munster can witness. The Lord Bacon casts up her age to be an hundred, and forty at the least, adding withal, *Ter per vices dentisse*, that she recovered her teeth (after the casting of them) three several times.

17. Thomas Parr, son of John Parr, born at Alberbury, in the parish of Winnington, in Shropshire, was born in the reign of King Edward the Fourth, anno 1483: at eighty years he married his first wife Jane; and in the space of thirty-two years had but two children by her, both of them short-lived; the one lived but a month, the other but a few years. ^{Seven} inches long, and three feet deep! a way was cut through the wall and stair-case. ^{and he} ~~and he~~ came down into the shore. He lived to above one hundred and fifty years. Two months before his death he was brought up by Thomas Earl of Arundel to Westminster: he slept away most of his

time, and is thus characterized by an eyewitness of him.

From head to heel his body had all over
A quickset, thickset, nat'ral hairy cover.

Change of air and diet, better in itself, but worse for him, with the trouble of many visitants, or spectators rather, are conceived to have accelerated his death, which happened at Westminster, November the fiftenth, anno 1632; he was buried in the Abbey church there.

18. Titus Fullonius of Bononia, in the Censorship of Claudius the Emperor (the years being exactly reckoned, on purpose to prevent all fraud), was found to have lived above one hundred and fifty years. And L. Tertulla, of Arminium, in the Censorship of Vespasian, was found to have lived one hundred thirty-seven years.

19. Franciscus Alvarez saith that he saw Albuna Marc. chief Bishop of Æthiopia, being then of the age of one hundred and fifty years.

20. There came a man of Bengal to the Portugeze in the East-Indies, who was three hundred thirty-five years old; the aged men of the country testified that they had heard their ancestors speak of his great age. Though he was not book-learned, yet was he a speaking chronicle of the fore-passed times: his teeth had sometimes fallen out, yet others came up in their room. For this his miraculous age the Sultan of Cambaia had allowed him a pension to live on, which was continued by the Portugeze Governor there, when they had disposessed the Sultan aforesaid.

21. Johannes de Temporibus, or John of Times, so called because of the sundry ages he lived in: he was Armour-bearer to the Emperor Charles the Great, by whom he was also made Knight. Being a man of great temperance, sobriety, and contentment of mind in his condition of life, residing partly in Germany where he was born, and partly in France, lived unto the ninth year of the Emperor Conrade, and died at the age of three hundred and

(13.) Plin. l. 7. c. 29. Verul. Hist. Life and Death, p. 108, 109, 110.—(14.) Fulgos. l. 8. c. 14. p. 1096.—(15.) Full. Worth. p. 47. Staffordshire.—(16.) Raleigh Hist. World, l. 1. c. 5. § 5. p. 166. Full. Worth. p. 310. Northumberland.—(17.) Full. Worth. p. 11. Shropshire. Barthol. Hist. Anatom. cent. 5. hist. 28. p. 47, 48.—(18.) Fulgos. l. 8. c. 14. p. 1092, 1093.—(19.) Hakew. Apol. l. 3. c. 1. § 6. p. 165.—(20.) Purch. Pilg. p. 461. Barthol Hist. Anat. cent. Hist. 28. p. 46. Camerar. Hor. Subscis. cent. 2. c. 68. p. 278. Johnst. Nat. Hist. 6.

three-score and one year, anno 1128 (1140, saith Fulgosus), and may well be reckoned as a miracle of nature.

22. That which is written by Monsieur Besanneera (a French Gentleman), in the relation of Captain Laudonneirei's second voyage to Florida, is very strange, and not unworthy to be set down at large: "Our men," saith he, "regarding the age of their Paracoussy, or Lord of the Country, began to question with him thereabout:" whereunto he made answer, that he was the first living original from whence five generations were descended, showing them withal another old man, which far exceeded him in age; and this man was his father, who seemed rather a skeleton than a living body, for his sinews, his veins and arteries, his bones and other parts, appeared so clearly through his skin, that a man might easily tell them, and discern them one from another. Also his age was so great that the good man had lost his sight, and could not speak without great pain. Monsieur de Ottigny having seen so strange a sight, turned to the younger of these two old men, praying him to vouchsafe to answer to that which he demanded touching his age. Then called he a company of Indians, and striking twice upon his thigh, and laying his hands upon two of them, he showed by signs, that these two were his sons: again striking upon their thighs, he showed him others not so old, which were the children of the two first; and thus continued he in the same manner to the fifth generation. But though this old man had his father alive more old than himself, and that both their hairs were as white as possible, yet it was told them that they might live thirty or forty years by the course of nature, though the younger of them both was not less than two hundred and fifty years old.

23. That is a rarity which is recited by Thuanus, that Emanuel Demetrius, a man of obscure birth and breeding, lived one hundred and three years: his wife was aged ninety and nine; she had been married to him seventy-five years: the one survived the other but three hours, and were both buried together at Delph.

24. In the kingdom of Casubi the men are of good stature, somewhat tawny: the people in these parts live long, sometimes above an hundred and fifty years, and they who retire behind the mountains live yet longer.

25. Henry Jenkins, of the parish of Bolton, in Yorkshire, being produced as a witness, at the assizes there, to prove a way over a man's ground, he then swore to near 150 years memory; for at that time, he said, he well remembered a way over that ground. And being cautioned by the Judge to beware what he swore, because there were two men in Court of above eighty years of each, who had sworn they remembered no such way, he replied, "That those men were boys to him." Upon which the Judge asked those men how old they took Jenkins to be? Who answered, They knew him very well, but not his age, but that he was a very old man when they were boys. Dr Tancred Robinson, Fellow of the College of Physicians, adds further concerning this Henry Jenkins, that, upon his coming into his sister's kitchen to beg an alms, he asked him how old he was? who, after a little pausing, said, 'He was about an hundred sixty-two or three.' The Doctor asked him what kings he remembered; he said Henry VIII. What public thing he could longest remember? He said the fight at Flodden Field. Whether the king was there? He said no, he was in France, and the Earl of Surrey was general. How old he was then? he said about twelve years old. The Doctor looked into an old chronicle that was in the house, and found that the battle of Flodden Field was an hundred and fifty-two years before; that the Earl he named was General, and that Henry the Eighth was then at Tournay. Jenkins was a poor man, and could neither write nor read. There were also four or five in the same parish reputed to be an hundred years old apiece, or within two or three of it, who all said he was an elderly man ever since they knew him. He died the 8th of December, 1670, at Ellerton upon Swale, aged one hundred sixty and nine years.

The following instances of longevity

(21.) Vincent. le Blanc's Travels, tom. 1. c. 22. p. 80. Versteeg. Restit. of Decayed intellig. p. 328. Baker's Chron. p. 73. Hakew. Apol. 1. 3. c. 1. § 6. p. 165.—(22.) Fulgos. l. 8. c. 14. p. 1098. Verul. Hist. Life and Death, p. 132. Hakew. Apol. 1. 3. c. 1. § 6. p. 169, 170. Purchas. Pilgr. tom. 1. l. 8. c. 8. § 2. p. 961.—(23.) Johnst. Nat. Hist. class. 10, c. 6. p. 342.—(24.) Vincent. le Blanc's Travels, tom. 1. c. 34. p. 155.—(25.) Philos. Traas,

are extracted from a work written on this subject, printed at Salisbury in the year 1799.

26. ♦ In 1733, died William Haseling, of Chelsea college, in which he was the oldest pensioner, having attained to the age of 112. He served in the parliament army at Edgehill; under King William in Ireland, and the Duke of Marlborough in Flanders. He married and buried two wives after he was a hundred; and the third who survived him he married at the age of a hundred and ten. Besides his pension from the College he was allowed a crown a week from the Duke of Richmond, and Sir Robert Walpole.

27. ♦ In 1738 died Margaret Patten, a Scots woman, in St. Margaret's Workhouse, London, at the age of 137. She always enjoyed good health till within a few days of her dissolution, and for many years subsisted chiefly on milk.

28. ♦ In 1742, died John Phillips, of Thorn, in Yorkshire, aged 117. He lived under eight crowned heads, and was able to walk till within a few days of his death. His teeth were good, and his sight and hearing tolerable. At the age of twenty-eight, being constable of his parish, he upon some disorders confined two of Oliver Cromwell's soldiers in the town stocks, but Oliver, instead of resenting it, wished that every one of his men had only half his courage.

29. ♦ The same year died James Littlejohn, of the parish of Mochrum, in Gallowayshire, aged 118. He had seen King Charles I. and Oliver Cromwell in Scotland, and described them very justly. He retained also his faculties till the time of his death.

30. ♦ In 1751, died Susanna Mackartney, a beggar woman, of Dublin, aged 120. She retained all her faculties to the moment of her decease. In different parts of her bed there was found concealed, upwards of two hundred and fifty pounds in cash.

31. ♦ In 1757, died William Sharply, of Knockall, county of Roscommon, aged 138, though at such an advanced period, he was able to follow his profession of lath-making until within six weeks of his death, and till that time was remarkable for carrying logs of uncommon bulk to his place of work. He lived well, and regularly, but in no manner abstemious.

32. ♦ The same year John Walney, of Glasgow, carpenter, aged 124. He married eleven wives, all of whom he buried. He had seventeen children, five of them survived him, whose ages together made three hundred and twenty-six years. He was seldom ill, and retained his senses to the last.

33. ♦ The same year also Robert Parr, of Kinver, near Bridgenorth, in Shropshire, aged 124. He was great-grandson of the well-known Thomas Parr. The father of Robert was one hundred and nine years of age, and the grandfather one hundred and thirteen.

34. ♦ Same year, near Aberdeen, Alexander McCulloch, aged 132. He was a soldier in the service of Oliver Cromwell, and the three following reigns.

35. ♦ In 1753, died near Kinross, in Scotland, David Grant, aged 127. He was attended to his grave by one hundred and eighteen descendants.

36. ♦ In 1759, James Sheile, farmer, of Bally Baden, in the county of Kilkenny, in Ireland, aged 136, and Donald Cameron, of Kennichlaber, in Rannach, Scotland, aged 130. He married at the age of one hundred.

37. ♦ In 1764, George Kirton, Esq. of Oxnop Hall, Yorkshire, aged 125. He was a most remarkable fox-hunter, following the chase on horseback till he was eighty years of age: from that period to one hundred years he regularly attended unkenning the fox in his single horse chaise, and his death till within ten years of no man made more free with his bottle. The same year, Owen Carollan, labourer, of Dunleek, in the county of Meath, in Ireland, at the age of 127. He had six fingers on each hand, and six toes on each foot. By temperance and strong exercise he attained to so great an age.

38. ♦ In 1765, died Elizabeth Macpherson, of the county of Caithness, in Scotland, aged 117. Her diet was butter-milk and greens, she retained all her senses till within three months of her death.

39. ♦ Same year Edgelebert Hoff, of Fish Hill, near New York, aged 128. He was born in Norway, and could remember that he was driving a team when an account was brought to that country of King Charles I. being beheaded. He served as a soldier under the Prince of Orange, in the time of King James II.

40. ♦ In

40. ♠ In 1766, near Cardigan, James Mackay, aged 120. He seldom was ill, and though at so great an age retained his senses to the day of his death.

41. ♠ Same year, Thomas Winslow, of the county of Tipperary, in Ireland, aged 146. He was a colonel in the army. He held the rank of captain in the reign of King Charles I. and accompanied Oliver Cromwell to Ireland.

42. ♠ Also Mr. Dobson, of Hatfield, farmer, at the age of 139. By much exercise and temperate living he preserved to the last the inestimable blessing of health. Ninety-one children and grand-children, attended his funeral.

43. ♠ John de la Somet, of Virginia, aged 130. He was a great smoker of tobacco, which agreeing with his constitution, may not improbably be reckoned the chief cause of his uninterrupted health and longevity.

44. ♠ In 1767, died John Hill, of Lead Hills, near Edinburgh aged 130. He used great exercise on foot, and walked two miles to a christening a short time before his death.

45. ♠ Same year Francis Ange, of Maryland, aged 134. He was born at Stratford upon Avon, Warwickshire. He remembered the death of King Charles I. and left England soon after. At eighty his wife had a son, who was fifty-four years of age at the time of his father's death. To the last his faculties were perfect, and his memory strong.

46. ♠ In 1768, died at Burythorpe, near Malton, in Yorkshire, Francis Condit, aged 150. He was very temperate in his living, and used great exercise, which, together with occasionally eating a new laid egg, enabled him to attain to so extraordinary an age. For the last sixty years of his life he was supported by the parish: he retained his senses to the last.

47. ♠ Same year, near the city of Tuam, in Ireland, Catharine Noon, otherwise Moony, at the age of 136. Her husband died at the age of one hundred and twenty-eight. She was very temperate at her meals.

48. ♠ Same year Mr. Fraser, an invalid in the Royal Hospital, at Kilmainham, near Dublin, aged 118. He served in all the campaigns made by King William, and lost his right arm by a cannon ball in the

trenches before Nagur, at the siege of which the King commanded in person.

49. ♠ In 1769, died Mr. Butler, of Golden Vale, near Kilkenny, in Ireland, aged 133. He was related to the family of the Duke of Ormond; could walk well, and mount his horse with great agility till near the time of his death, and thus, by much exercise in walking and riding retained good health.

50. ♠ Same year, John Rider near Dublin, aged 121. He served under the Duke of Wirtemberg, when Vienna was besieged by the Turks in 1683, and retained his senses to the last.

51. ♠ Also Thomas King, thresher, of Noke, in Oxfordshire, aged 130. Sir Fleetwood Shepard, at his seat in Essex, the particular friend of Mr. Prior the poet, aged 121. Margaret Foster near Brampton, in Cumberland, aged 137, and Mr. Dives, of Queen Square, Westminster, aged 115.

52. ♠ In 1770, William Farr, of Birmingham, the Tamworth Carrier, aged 121. He had in the whole, children, grand-children, and great-grand-children, to the number of one hundred and forty-four, but what is very remarkable, he survived all his numerous posterity, and therefore bequeathed £.10,000 to charitable purposes.

53. ♠ Same year James Hatfield, a soldier, aged 105: when on duty as a centinel at Windsor one night, at the expiration of his guard, he heard St. Paul's clock, London, strike thirteen strokes instead of twelve, and not being relieved as he expected, he fell asleep. In this situation he was found by the succeeding guard, who came next to relieve him, and for this neglect was tried by a court martial, but pleading that he was on duty his legal time and asserting as a proof the singular circumstance of hearing St. Paul's clock strike thirteen strokes, which upon inquiry proved to be true, he was consequently acquitted.

54. ♠ In 1774, John Tice, of Hayley, Worcestershire, aged 125. He was born under the protectorship of Oliver Cromwell. When about eighty years of age he was so unfortunate as to have both his legs broken by the falling of a tree, and a violent cold afterwards settling in his head rendered him very deaf. At the age of one hundred, by the fire side, alone, he was seized.

seized with a fainting fit, fell into the fire, and being a cripple could not extricate himself, but a person accidentally coming into the room, preserved him from death, though not from being much burnt. With proper care however, he soon recovered, and took his customary walks. But the greatest misfortune that could have befallen him, and which he did not long survive, was the death of his only friend Lord Lyttleton, for after that event he never left his room. He retained all his faculties to the last.

55. ♦ In the year 1776, died Mary Yates, of Shiffnal, in Shropshire, aged 128. She lived many years on the bounty of Sir Harry and Lady Bridgeman. She well remembered the fire of London in 1666, the ruins of which she went to view on foot. She married a third husband at ninety-two, and was hearty and strong one hundred and twenty years. Her death is recorded on a small board affixed to a pillar opposite the pulpit in Shiffnal church.

56. ♦ In 1784, died Mr. Froome, of Holmes chapel, Cheshire, aged 125. This patriarchal rarity was gardener to the Hon. John Smith Barry, who in consideration of his great age and long services, left him an annuity of fifty pounds, which he enjoyed with unusual health, till about two years before his death. He left a son aged ninety.

57. ♦ Same year, Mary Cameron, of Braemar, in Scotland, aged 128. She retained her senses to the last, and remembered the rejoicings at the restoration of Charles II. Her house was an assylum to the exiled episcopal clergy, at the Revolution, and to the gentlemen who were proscribed in the years 1715 and 1745. Upon hearing that the forfeited estates were to be restored, she exclaimed, "Let me now die in peace, I want to see no more in this world."

58. ♦ Also, at Leignitz in Silesia, M. Stahr, aged 118. He served under John Sobieski, King of Poland, when that monarch led an army in 1684 to the relief of Vienna, when besieged by the Turks. He did not accept of his discharge till he was seventy years old.

59. ♦ In 1785, died Anne Simins, of Studley Green, Wiltshire, aged 113. Till within a few months of her death she was able to walk to and from the seat

of the Marquis of Lansdown, near three miles from Studley; she had been, and continued till she was nearly one hundred years of age, the most noted poacher in that part of the country, and boasted of selling to gentlemen the fish taken out of their own ponds; her coffin and her shroud she had purchased and kept in her apartment more than twenty years.

60. ♦ Same year Mary Mc'Donnel, near Ballynahinch, in the the county of Down, in Ireland, aged 118. She was born in the Isle of Sky, in Scotland, which place she left in the year 1638, and resided afterwards in the county of Down. The year before her death she walked to Moira, fourteen miles, in one day, to see her landlord, and in the year 1783, she reaped her ridge of corn, as well as the youngest people in the country. When at Moira she had all her senses perfect except a little weakness in her eyes, and seemed strong, healthy, and active.

61. ♦ Also John Maxwell, near Keswick Lake, Cumberland, aged 132. A few days before his death he walked ten miles, and through his long life he enjoyed excellent health and spirits. He left nine children, the youngest of whom was upwards of sixty years old.

62. ♦ Same year, Cardinal de Salis, Archbishop of Seville, aged 110. He enjoyed to the last every faculty except strength and hearing; when asked what regimen he observed, he used to say to his friends, by being old when I was young I find myself young now I am old. I led a sober, studious, but not a lazy or sedentary life; my diet was sparing, though delicate, my liquors, the best wines of Xeres and La Mancha, of which, I never exceeded a pint at any meal, except in cold weather, when I allowed myself a third more; I rode or walked every day, except in rainy weather, when I exercised for a couple of hours. So far I took care of my body: and as to the mind I endeavoured to preserve it in due temper, by a scrupulous obedience to the divine commands, and keeping, as the apostle directs, a conscience void of offence towards God and man. By these innocent means I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty. I am now like

like the ripe corn ready for the sickle of death; and by the mercy of my Redeemer have strong hopes of being translated into his garner. "Glorious old age!" said the King of Spain, "would to heaven he had appointed a successor! for the people of Seville have been so long used to excellence that they will never be satisfied with the best prelate I can send them." The Cardinal was of a noble house, in the province of Andalusia, and the last surviving son of Don Antonio de Salis, Historiographer, to Philip IV. and author of the Conquest of Mexico.

63. ♦ In 1786, died Veresimo Bogueira, of the parish of St. John de Godini, in the diocese of Oporto, in Portugal, aged 117. He had been formerly a soldier, and was at the battle of Almanza. He always enjoyed good health, and might have lived longer had it not been for a fall, by which one of his legs was broken in three places which occasioned his death. He had all his teeth, and all his hair, a part of which only was grey, and he enjoyed all his faculties. This old man is a proof that longevity is not confined to the Northern climates.

64. ♦ In 1788, William Riddell, of Selkirk, in Scotland, aged 116. This man, who in the early part of his life, was a considerable smuggler, and remarkable for his love of brandy, which he drank in very large quantities, was so fond also of good ale, that he never drank a draught of pure water. He was not an habitual drunkard, but took several fits of drinking, which continued for several days. After his nineteenth year he drank at one time for a fortnight together, with only a few intervals of sleep in his chair. He was three times married: when he married his third wife he was ninety-five years of age. He retained his memory and other faculties to his death. For the last two years of his life his chief subsistence was a little bread infused in spirits and ale.

65. ♦ In 1789, John Jacob, the celebrated patriarch of Mount Jura, at the age of 123. By the inhabitants of that place he was sent in 1789, as deputy to the French National assembly, to return thanks for the liberty diffused among them by the abolition of the feudal system. At the age of 127, he was led into the hall by his daughter, and seated opposite to the president. A subscription was immediately made for his support, and the King granted him a pension.

After being a spectator of the greater part of the reign of Louis XIV. and of all that of Louis XV. he had been conducted to the presence of Louis XVI.

66. ♦ In 1791, at Ashintully, in Perthshire, Mrs. M^cKintosh, aged 120. This venerable lady bore her first child before the revolution, in 1688, and her last after the rebellion in 1715.

67. ♦ Jonathan Hartop, of the village of Aldborough, in Yorkshire, aged 138. His father and mother died of the plague in their house in the minorities, in 1666, and he perfectly well remembered the great fire of London. He was short in stature, had been married five times, and left seven children; twenty-six grand-children, seventy-four great-grand-children, and one hundred and forty great-great-grand-children. He could read to the last without spectacles, and play at cribbage with the most perfect recollection. On Christmas day, 1789, he walked nine miles to dine with one of his great-grand-children. He remembered King Charles II. and once travelled from London to York with the facetious Killigrew. He ate but little, and his only beverage was milk. He enjoyed an uninterrupted flow of spirits. The third wife of this very extraordinary old man was an illegitimate daughter of Oliver Cromwell, who gave her a portion, amounting to about five hundred pounds. He possessed a fine portrait of the Usurper, by Cooper, for which Mr. Hollis offered him three hundred pounds, but was refused. Mr. Hartop lent the great Milton fifty pounds soon after the restoration, which the bard returned him with honour, though not without much difficulty, as his circumstances were very low; Mr. Hartop would have declined receiving it, but the pride of the poet was equal to his genius, and he sent the money with an angry letter, which was found among the curious property of this venerable old man.

68. ♦ Same year, John Campbell, of Dunganannon, in Ireland, aged 120. He was a native of Scotland, and had served as a marine. He was in the fleet when the boom was broken at Londonderry in 1689, and was with Rear-admiral Rooke at the taking of Gibraltar. He was of low stature, had an aquiline nose, and had lost an eye.

69. ♦ Thomas Wimms, near Tuam, in Ireland, aged 117. He had been formerly a soldier, and fought in the battle of Londonderry in 1701.

70. ♦ In the year 1792, William Mar-

shal, of Kirkcudbright, in Scotland, (inker,) aged 120. He was a native of the parish of Kirkmichael, in the Shire of Ayre. He retained his senses almost to the last hour of his life, and remembered distinctly to have seen King William's fleet when on its way to Ireland, riding at anchor in the Solway Firth, close to Kirkcudbright, and the transports lying in the harbour. He was present at the siege of Derry, where having lost his uncle, who commanded a king's frigate, he returned home, enlisted in the Dutch service, went to Holland, and soon after came back to his native country. A great concourse of all ranks attended his burial, and paid due respect to his age. The Countess of Selkirk, who for a course of years had liberally contributed towards his support, discharged, on this occasion, the expenses of the funeral.

71. In 1794, Joshua Crewman, a pensioner of Chelsea Hospital, at the age of 123. He served as a soldier in the reigns of George I. and II. and was discharged in the seventy-fourth year of his age.

72. In 1796, Samuel Pinnock, a negroman of Kingston, Jamaica, aged 125. Till within the two last years of his life his faculties were perfectly sound, and his memory remarkably retentive. Of the dreadful earthquake, which, in 1692, nearly destroyed Port Royal, he had a perfect recollection, and was on board a ship lying near Fort Augusta, when the catastrophe took place. He frequently gave an account of this melancholy affair, with a minuteness of detail which none but an eye-witness could have given.

73. In 1798, Mr. Ingleby, of Battle-Abbey, aged 117. He had been upwards of ninety-five years a domestic in the family of Lady Webster. The following account of this remarkable man is by a gentleman, who travelled sixty miles in the snow, in Nov. 1707, to pay his respects to him.

“To my great surprise,” says he, “I found Mr. Ingleby in a situation very far removed from the luxuries of life, or the place which might be deemed necessary for his years. He was in an antique outbuilding, near the Castle-gate, where his table was spread under an arched roof, the whole of the building being nearly filled with billet-wood, and scarcely affording room for the *oaken bench* in which this

wonder of longevity was reclining by the fire. His whole appearance immediately reminded me of the latter days of Dr. Johnson: his dress was precisely that of the sage: a full-bottomed wig, a full deep chocolate suit, with yellow buttons. But the most striking similarity was found in the pensive solemnity of his air and demeanour, which characterised the great moralist of England. There was nothing in his look which impressed on the mind the idea of a person of more than fourscore years, except a falling of the under jaw, which bespoke his more advanced age. We were introduced to him in form by a matron, who served as a sort of interpreter between us, Mr. Ingleby's extreme deafness not permitting any regular conversation. When the nurse explained our errand, in a very distinct but hollow voice, he said, ‘I am much obliged to them for the favour they do me, but I am not well, and unable to converse with them.’ He then turned his face towards the high part of the bench on which he reclined, and was silent. In each of his withered hands he held a short rude beechen walking stick, about three feet high, by the help of which he was accustomed not only to walk about the extensive premises in which he had passed his life, but to take his little rambles about the town; and once (for the old gentleman was irascible) he actually set out on a pedestrian excursion to Hastings, to inquire for another situation in service, because his patroness desired him to be more attentive to personal neatness. It is but justice to the lady alluded to, to add, that the uncouth abode of Mr. Ingleby was the only one in which he could be persuaded to dwell, and which long familiarity had rendered dear to him. The choice appeared very extraordinary; but every thing belonging to the History of Mr. Ingleby was beyond the fixed and settled rules by which human life is in general regulated.

One thing, it is but justice to Mr. Ingleby to add, he had a very strong sense of religion. Till within a very short time of his death he was in the habit of reading prayers twice a day, to his attendant and others, whom curiosity, or better motives, led to form his congregation; and when the fatigue of his exertion was more than he could encounter, he still,

once in the day, performed his public devotions. A portrait of this old man has been published.

74. ♦ One of the most uncommon instances of longevity, in modern times, is that of Peter Czartan, by religion a Greek, who was born in the year 1539, and died on the 5th of January 1724, at Rofrosch, a village four miles from Temeswar, on the road to Karansebes: he had lived therefore one hundred and eighty-four years. When the Turks took Temeswar from the Christians he was employed in keeping his father's cattle; a few days before his death he had walked, supported by a stick, to the post-house at Rofrosch, to ask alms from the passengers. His eyes were exceedingly red, but he still enjoyed a little sight: the hair of his head and beard was greenish white, like mouldy bread, and some of his teeth were still remaining. His son, who was ninety-seven, declared that his father had formerly been a head taller; that he married at a great age for the third time, and that he was born in this marriage. He was accustomed, according to the principles of his religion, to observe the fast days with great strictness, and to use no other food than milk, and a kind of cakes called by the Hungarians *Kollatscheu*, and to drink of the brandy made in the country. He had children, descendants in the fifth generation, with whom he sometimes sported, carrying them in his arms. His son, though ninety-seven, was still hale and lively. Field-Marshal Count von Wallis, Governor of Temeswar, hearing that this old man was sick, he caused a likeness of him to be taken, and it was scarcely finished when he died. The above account is extracted from a letter written to the States-General of the United Netherlands, by their envoy Hamelbraninx at Vienna, and dated Jan. 29, 1724.

75. ♦ Robert Montgomery, now living (1670) at Skipton, in Craven, but born in Scotland, tells me, (says Dr. Lister,) that he is 126 years of age. The oldest persons in Skipton declare that they never knew him other than an old man; he is exceedingly decayed of late, but yet goes about begging.

76. ♦ Mary Allison, of Thorlby, in

the parish of Skipton, died in 1668, aged about 108 years; she spun a web of linen cloth a year or two before she died.

77. ♦ I. Sagar, of Burnley, in Lancashire, about ten miles from Skipton, died about the year 1668, and was of the age, as reported, of 112.

78. ♦ Thomas Wiggin, of Carlton, in Craven, died in 1670, at the age of 108, and some months. He went about till within a few weeks of his last.

79. ♦ Frances Woodworth, of Carlton, died in 1662, at the age of 102, and some months. She was the mother of seven children, and to her last, went about as straight as a young girl, and had the full use of her memory; her sight and hearing decayed, but she was not entirely deprived of either.

80. ♦ William Garthorp, and William Baxter, of Carlton, inform me, adds Dr. Lister, that being both upon the jury at York, in 1664, they saw in the assize hall, and conversed with two men, father and son, summoned as witnesses in some cause from Dent, a small village in Craven, eight miles beyond Settle. The father told them, that he and his son made twelve score between them; that his son was above 100, and that he wanted not half a year of 140. He told them further, that he could and did make fish-hooks sufficiently small to catch a trout with a single hair. It was observed, that the son looked much older and had whiter hair.

81. ♦ Dr. C. Mather, in a letter from New England, says, "It is no uncommon thing here to have an aged gentlewoman see many more than 100 of her offspring. He mentions one woman who had 23 children, 19 of whom lived to man's estate; another had 27; another 26, of whom 21 were sons, one whereof was Sir William Phipps; another had 39 children. He gives several instances of persons living there to above 100 years; one Clement Weaver lived 110, his wife being upwards of 100; this man, till the last year of his life, could carry a bushel of wheat above two miles to the mill. He relates also the case of an old man above 100, who lost the memory of several of the latter years of his life, but retained very well the remembrance of what passed in his younger days.

(73.) Human Longevity, by James Easton, Salisbury, 1799.—(74.) General Historical Dictionary, by Luisicius.—(80.) Philos. Trans. abridged, vol. iii. p. 304.—(81.) Phil. Trans. abridged, vol. v. p. 165.

82. ♦ John Baylly, the old Button-maker of Northampton, says Dr. Keil, is commonly reputed to have been 130 years of age when he died. There is no register so old in the parish where he was christened, but the oldest people, of which some are 100, others 90, and others above 80 years, remember him to have been old when they were young. Their accounts, indeed, differ much from one another, but all agree that he was at least 120 years. He himself did always affirm that he was at Tilbury camp, and he told several particulars about it; and if we allow him to have been but 12 years of age then, he must have been 130 when he died. He used constantly to walk to the neighbouring markets with his buttons within these 12 years, but of late he has been decrepid and carried abroad. His diet was any thing he could get; I never heard he was more fond of one sort of food than another, unless it was that about a year before he died he longed for some venison pasty, but had it not. He died the 4th of April, 1706. He lived in three centuries, and in seven reigns. His body was extremely emaciated, and his flesh feeling hard, the shape of all the external muscles was plainly to be seen through the skin.

83. ♦ February 20th, 1648, was buried at Minchual, in the Palatine of Chester, Thomas Damm, of Leighton, near that place, aged one hundred and fifty-four years, as it appears by his grave-stone, cut in words at length, not figures, and to prevent disputes, as the event is so rare, it is recorded, and to be seen now in the church register signed by the Rev. Mr. Thomas Holford, Vicar; and by Thomas Kennerly and John Warburton, Church-Wardens, who were living at the time of this very old man's decease.

84. ♦ About the year 1790, there died in the parish of Elizabeth, in the Island of Jamaica, an old negro-woman, named Cooba, who had attained to the great age of one hundred and ten years. She belonged to the Hon. Thomas Chambers, Esq. Custos of that parish. From her master, and a numerous family of descendants down to the fourth generation, she had every comfort and convenience of

life; besides which, having been entirely at liberty for twenty or thirty years past, she used regularly to visit a circle of acquaintance for many miles round, and not only was well received, both by whites and blacks, but made herself useful to them, as she possessed her recollection to the last, and had her senses so perfectly, that to instance only the sight, which generally fails first, she could see to thread a needle, and was still so active, that a few months before her death she was seen to dance with as much apparent ease as a girl of fifteen years of age.

85. ♦ On a long free-stone slab in Caereu Church, near Cardiff, in the county of Glamorgan, is the following inscription:

Round the ledge,

HERE LIETH THE BO
DY OF WILLIAM EDWDS OF THE
CAIREY WHO DEPARTED
THIS LIFE THE 24 OF FEB
RUARY ANNO DOMINI 1668 ANNO
QUE ETATIS SUI 168

And on the body of the stone,

O happy change

And ever blest

When griefe and pain is

Changed to rest.

HEARE LIETH THE BODY OF
VAUGHAN EDWARDS GENT
DECEASED 4 DAY OF
DECEMBER ANNO DOMINI
1669 AGED 83.

CHAP. XXV.

Of the memorable Old Age of some, not accompanied with usual Decays.

THE philosopher Cleanthes being one time reproached with his old age, "I would fain be gone," said he; "but when I consider that I am every way in health, and well disposed either for reading or writing, then again I am contented to stay." This man was so free from the

(82) Philos. Trans. abridged, vol. v. p. 351. — (83.) Gent. Magazine, vol. lvii. part i. p. 30. — (84.) Gent. Mag. vol. lxi. part ii. p. 969. — (85.) Ibid. p. 1009.

common infirmities of age, that he had nothing to complain of. The like vigour and sufficiency, both in body and mind, by a rare indulgence of Nature, is sometimes granted to extremity of age.

1. Sir Walter Raleigh, in his Discovery of Guiana, reports, that the king of Aro-maia, being an hundred and ten years old, came in a morning on foot to him from his house, which was fourteen English miles, and returned on foot the same day.

2. Buchanan, in his Scottish History, towards the latter end of his first book, speaking of the Orcades, names one Lawrence, dwelling in one of those islands, who married a wife after he was one hundred years of age: and that, when he was sevenscore years old, he feared not to go a fishing alone in his little boat, though in a rough and tempestuous sea.

3. Sigismundus Polcastrus, a physician and philosopher at Padua, read there fifty years. In his old age he buried four sons in a short time. At seventy years of age he married again: and by this second wife had three sons; the eldest of which, called Antonius, he saw dignified with a degree in both laws. Jerome, another of his sons, had his cap set on his head by the hand of his aged father, who trembled and wept for joy; not long after which the old man died, aged ninety-four years.

4. "To speak nothing," saith Platerus, "but what is yet fresh in memory, and whereof there are many witnesses. My father Thomas Platerus, upon the death of my mother, his first wife, anno 1572, and in the 72d year of his age, marrying a second time, within the compass of ten years he had six children by her, two sons and four daughters: the youngest of the daughters was born in the 81st year of his age, two years before he died; who, if he was now alive in this year 1614, would be aged 115 years, and would have a grand-daughter of one year old by Thomas his son. And which is memorable betwixt two of his sons, I Felix was born anno 1536, and Thomas 1574, the distance betwixt us being thirty-eight years; and yet this brother of mine, to whom I might have been grandfather, is all grey, and seems older than myself: possibly, because

to the parish of Lesbury, to inquire concerning John Maklin; I gave you to un-

5. M. Valerius Corvinus attained to the fulfilling of an hundred years: betwixt whose first and sixth consulship there was the distance of forty-seven years, yet was he sufficient (in respect of the entireness of his bodily strength) not only for the most important matters of the commonwealth, but also for the exactest culture of his fields. A memorable example, both of a citizen, and master of a family.

6. Nicolaus Leoniceus, famous in the age he lived, and an illustrator of Dioscorides: he was in the ninety-sixth year of his age when Langius heard him at Ferrara, where he had taught more than seventy years. He used to say, that he enjoyed a green and vigorous age, because he had delivered up his youth chaste unto his man's estate.

7. Massinissa was the king of Numidia for sixty years together, and excelled all other men in respect of the strength of an admirable old age, as appears by the relation of Cicero. For no rain or cold could he be induced to cover his head. They say of him, that for some hours together he would continue standing in one and the same place, not moving a foot, till he had tired young men, who endeavoured to do the like. When he was to transact any affair sitting, he would in his throne persist oftentimes the whole day, without turning his body on this or the other side, for a more easy posture. When he was on horseback, he would lead his army, for the most part, both a complete day, and the night also: nor would he, in extreme age, remit any thing of that which he had been accustomed to do when he was years of age recovered to himself both grey and black hair, and had extended his thymnatus: and whereas his land was waste and desart, he left it fruitful by his continual endeavours in the cultivation of it. He lived till he was above ninety years of age.

8. Appius Claudius Cæcus was blind for the space of very many years; yet, notwithstanding he was burdened with this mischance, he governed four sons, five daughters, very many dependants upon

(1.) Hakew. Apol. l. 3. c. 1. § 6. p. 166.—(2.) Camerar. Hor, Subcis. cent. 2. c. 68. p. 277. Hakew. Apol. l. 3. c. 1. p. 166.—(3.) Schenck, Obs. l. 4. Obs. 4, p. 539—(4.) Plat. Obs. l. 1. p. 275.—(5.) Val. Max. l. 8. c. 13. p. 236. Sabellic. Exempl. l. 1. c. 7. p. 48.—(6.) Melch. Adam. in Vit. Germ. Med. p. 141.—(7.) Val. Max. l. 8. c. 13. p. 236, 937. Plin. Hist. l. 7. c. 14. p. 163. Solin. c. 4. p. 178. Zuing, vol. 2, l. 4. p. 337. Sabellic. Exempl. l. 1. c. 7. p. 46.

John Baylly, the old Button-waker of Northampton, says Dr. Keil, nimity. The same person having lived so long that he was even tired with living, caused himself to be carried in his sedan to the Senate, for no other purpose than to persuade them from making a dishonourable peace with king Pyrrhus.

9. Gorgias Leontinus, the master of Isocrates, and divers other excellent persons was, in his own opinion, a very fortunate man. For when he was in the hundred and seventh year of his age, being asked, why he could tarry so long in this life? "Because," saith he, "I have nothing whereof I can accuse my old age." Being entered upon another age, he neither found cause of complaint in this, nor left any in that which he had passed.

10. Lemnius tells of one at Stockholm in Sweden, in the reign of Gustavus, father of Ericus, who at the age of one hundred married a wife of thirty years, and begat children of her; and saith, moreover, that this man (as there are many others in that country) was of so fresh and green old age, that he scarce seemed to have reached more than fifty years.

11. Isocrates, in the ninety-fourth year of his age, put forth that book of his, which he intitles Panathenaius: he lived fifteen years after it, and in that extreme age of his, he was sufficient for any work he undertook, both in strength, judgment, and memory.

12. Agesilaus, King of Sparta, though he had attained to a very great age, yet was often seen to walk without shoes on his feet, or coat on his back, in frost or snow, and this for no other cause than that being now an old man, he might give account of ~~account of~~ and ~~and~~ Wardens, ~~Wardens,~~ who were living at the time of this very old man.

13. Asclepiades the Prusan, gave it out publicly, that no man should esteem of him as a physician, if ever he should be sick of any disease whatsoever; and indeed he credited his art, for having lived to age without altering in his health, he at last fell headlong down a pair-stairs, and died of the fall.

14. Mithridates, King of Pontus, who for forty years managed a war against the

Romans, enjoyed a prosperous health, and to the last of his life used to ride, to throw javelins, and on horses disposed at several stages, rode one thousand furlongs in one day; and also could drive a chariot that was drawn with sixteen horses.

CHAP. XXVI.

Of such Persons as have renewed their Ages, and grown Young again.

It is the fiction of the poets that Medæa was a witch, and that she boiled men in a cauldron, with powerful ingredients, till she restored the aged unto youth again. The truth was, that, being a prudent woman, by continued exercise and hard labour, she restored those to health who were soft and effeminate, and had corrupted their bodies by idleness and sloth. Much may be done this way to preserve the body in its vigour and firmness, and to prevent those dilapidations and diseases, which an unactive life usually brings upon a man.

1. Concerning Makel Wian, Dr. Fuller hath set down a letter sent him from Alderman Atkins, his son, thus:

"THERE is an acquaintance of mine, and a friend of yours, who certified me of your desire of being satisfied of the truth of that relation I made concerning the old Minister in the North. It fortuned in my journey to Scotland I lay at Alnwick, in Northumberland, one Sunday, by the way; and understanding from the host of the house where I lodged, that this Minister lived within three miles of that place, I took my horse after dinner, and rode thither to hear him preach, for my own satisfaction. I found him in the desk, where he read unto us some part of the Common prayer, some of holy David's Psalms, and two chapters, one out of the Old and the other out of the New Testament, without the use of spectacles. The Bible, out of which he read the chapters, was a very small printed Bible. He went afterwards into the pulpit, where he prayed and

(8) Vål. Max. l. 8. c. 13. p. 236.—(9) Ibid. p. 237. Plin. 7. c. 48. p. 174. Sabélius. Exemp. l. 1. c. 7. p. 47.—(10) Camarar. Hör. Subcis. cent. 2. c. 68. p. 277. Lemnius de Ocult. Nat. Mir. l. 4. c. 24.—(11.) Zuin. Theat. vol. 2. l. 4. p. 337. Sabel. l. 1. c. 7. p. 47.—(12.) Zuin. vol. 2. l. 4. p. 337.—(13.) Plin. Sab. l. 10. c. 9. p. 69. Zuin. Theat. vol. 2. l. 4. p. 337.—(14.) Cæl. Rhod. Ant. Lect. l. 29. c. 17. p. 1362.

preached to us about an hour and a half. His text was, ' Seek ye the kingdom of God, and all things shall be added unto you.' In my poor judgment, he made an excellent good sermon, and went clearly through, without the help of any notes. After sermon I went with him to his house, where I proposed these several following questions to him: Whether it is was true the book reported of him, concerning the hair? Whether or no he had a new set of teeth come? Whether or no his eye-sight ever failed him? And whether, in any measure, he found his strength renewed unto him? He answered me distinctly to all these, and told me, he understood the news-book reported his hair to become a dark brown again, but that it is false; he took his cap off, and showed me it. It is come again like a child's, but rather flaxen than either brown or grey. For his teeth, he had three come within these two years, not yet to their perfection; while he bred them he was very ill. Forty years since, he could not read the biggest print without spectacles, and now, he blesseth God, there is no print so small, no written hand so small, but he can read it without them. For his strength he thinks himself as strong now as he hath been these twenty years. Not long since he walked to Alnwick to dinner, and back again, six north country miles. He is now one hundred and ten years of age, and ever since last May, a hearty body, very cheerful, and stoops very much. He had five children after he was eighty years of age, four of them lusty lasses, now living with him, the other died lately; his wife yet hardly fifty years of age. He writes himself Machel Vivan. He is a Scottish man, born near Aberdeen; I forget the town's name where he is now pastor. He hath been there fifty years.

Your assured loving friend,
THOMAS ATKINS." *

Windsor, Sept. 28, 1657.

To this may be fitly annexed a letter which Plempius saith he saw under the hand of this wonderful old man himself, dated from Lesbury, October the 19th, 1657, to one William Liakus, a citizen of Antwerp; which is as followeth:

Whereas you desired a true and faithful messenger should be sent from Newcastle

to the parish of Lesbury, to inquire concerning John Maklin; I gave you to understand, that no such man was known ever to be, or hath lived there for these fifty years last past, during which time I, Patrick Makel Wian, have been minister of that parish; wherein I have all that time been present, taught, and do yet continue to teach there. But that I may give you some satisfaction, you shall understand that I was born at Whithorn, in Galloway, in Scotland, in the year 1546, bred up in the University of Edinburgh, where I commenced Master of Arts, whence travelling into England, I kept a school, and sometimes preached; till, in the first of King James, I was inducted into the church of Lesbury, where I now live. As to what concerns the change of my body, it is now the third year since I had two new teeth, one in my upper, and the other in my nether jaw, as is apparent to the touch. My sight much decayed many years ago, is now, about the hundred and tenth year of my age, become clearer; hair adorns my heretofore bald skull. I was never of a fat, but a slender, mean habit of body: my diet has ever been moderate; nor was I every accustomed to feasting and tipping; hunger is the best sauce: nor did I ever use to feed to satiety. All this is most certain and true, which I have seriously, though over hastily; confirmed to you, under the hand of

PATRICK MAKEL WIAN,
Minister of Lesbury."

2. That worthy person, D. Pieruccijs, a lawyer of Padua, and host to the great Scioppius, did assure me, that a certain German, then living in Italy, had at sixty years of age recovered to himself both new and black hair, and had extended his life to a great many years, by the use only of an extract of black hellebore with wine and roses.

3. Alexander Benedictus tells of Victoria Fabrianensis, a woman being fourscore years of age, that her teeth came anew: and though the hair of her head was fallen off, yet it also came afresh.

4. Torquemada assures us, that being at Rome, about the year 1531, it was reported throughout Italy, that at Tarentum there lived an old man, who at the age of an hundred years was grown young again:

* Fuller's Worthies, p. 308. 309. Northumberland. † Francisc. Plem. Fundam. Med. Munic. sect. 4. c. 9. p. 120.—(2.) Barthol. Hist. Anatomic. cent. 5. Hist. 28. p. 51.—(3.) Donat. Hist. Med. Mirab. 6. c. 2. p. 300.

he had changed his skin like unto the snake, and had recovered a new being; withal he was become so young and fresh, that those who had seen him before could then scarce believe their own eyes; and having continued above fifty years in this state, he grew at length to be so old, that he seemed to be made of barks of trees; whereunto he further adds another story of the like nature.

5. Ferdinand Lopez, of Castegnede, Historiographer to the King of Portugal, in the eighth book of his Chronicle, relateth, that Nonnio de Cugne, being Viceroy of the Indies, in the year 1536, there was a man brought unto him as a thing worthy of admiration; for that it was averred by good proofs, and sufficient testimony, that he was three hundred and forty years old. He remembered that he had seen that city, wherein he dwelt, unpeopled, being then, when he spake of it, one of the chief cities in all the East Indies. He had grown young again four times, changing his white hair, and recovering his new teeth. When the Viceroy saw him he then had the hair of his head and beard black; although he had not much: and there being by chance a physician at the time present, the Viceroy desired him to feel the old man's pulse, which he found as good and as strong as a young man in the prime of his age. This man was born in the realm of Bengal, and did affirm, that he had at times near seven hundred wives, whereof some were dead, and some were put away. The King of Portugal being told of this wonder, did often inquire, and had yearly news of him by the fleet which came from thence. He lived above three hundred and seventy years.

6. The flesh of a viper prepared and eaten clarifies the eye-sight, strengthens the sinews, corroborates the whole body, and, according to Dioscorides, procures a long and healthful age, insomuch, that they are proverbially said to have eaten a snake who look younger than accustomed; nor is the wine of vipers less sovereign. I have heard it credibly reported, by those who were eye-witnesses, how a gentleman, long desperately sick, was restored by these means to health with more than accus-

tomed vigour; his grey hairs, whereof he had many, falling all from his head, and so continuing for seven years after.

7. ♦ Joseph Shute, Parson of St. Mary, near Plymouth, aged 81 years, being a temperate man, and of a healthy constitution, perceiving that his mouth about three years ago was somewhat straightened, found that he had a new tooth, being the third grinder or the innermost of the upper jaw in the right cheek, which still remains firm.

8. ♦ Maria Stert, of Benecliffe, in Plympton St. Mary, near Plymouth, aged about 75 years, an healthy person, having had nine children, lost, about the fourteenth year of her age, three of her upper incisors, and the other being drawn out, she remained without any for about twenty-five years, when she perceived that a new tooth came forth without any pain, next to the canine of the left cheek; about two years after another tooth grew out likewise without pain, close to the former. The first never attained to more than half the length of her former cutters, and the second scarcely broke through the skin, but both proved serviceable for some time, when, in eating some food, neither hard, crusty, or solid, the tooth which came out first fell down into her mouth without pain, and without being before loose. The other remained firm, and was serviceable.

9. ♦ I have had reason, says Dr. Slarc, to give a great character of sugar, on account of some extraordinary effects it seemed to have on my grandfather forty years ago. He made it a daily practice to take as much sugar as his butter spread upon bread would receive, for his constant breakfast, unless he happened to exchange it sometimes for honey. He frequently sweetened his ale and beer with sugar; he had sugar put to all the sauces he used with his meat. He had all his teeth in his mouth at 80 years, strong and firm, never had any pain or soreness in his gums or teeth, and never refused the hardest crust. In his 82d year one of his teeth dropped out, and after that a second, which he put into my hand, and was one of the fore-teeth; he bid me feel the

(4.) Hakewell's Apolog. l. 3. c. 1. § 6. p. 167, 168.—(5.) Camer. Hor. Subcis. cent. 2. c. 68. p. 278. Hakew. Apol. p. 168.—(6.) Sandys in Ovid. Metam. l. 7. p. 146.—(7.) Philos. Transac. abridged, vol. iii. p. 293.—(8.) Ibid.

twisted all their hair in this manner, and filled it with nastiness and filth: sometimes it has grown to be five ells long.

14. The sweating sickness in England begun first in the reign of Henry the Seventh. It seized men with a deadly sweat all over the body, and together with that a vehement pain and heat in the head and stomach. Some in bed or up not able to endure the heat, threw off their clothes: others in their thirst drank cold drink: and some there were who patiently bearing both the heat and stink (for the sweat had a stinking smell), covered themselves close, increasing their sweat; but all of them immediately, or at least not long after their beginning to sweat, died indiscriminately; so that scarce one of an hundred of the sick recovered: the force of the disease lasted twenty-four hours, and then the sweating being over they recovered; yet not so but that many afterwards relapsed and died of it. A strange mortality was made by this disease, for it slew so many that strangers wondered this island should be so populous as to bear and bury such incredible multitudes. Some have observed that no stranger in England was touched by this disease: yet the English were chastised with it, not only here, but in other countries abroad, which made them feared and avoided wheresoever they came. At last the only remedy found out for it was this: if it seized any while they were up, to lie down with their clothes on; if in bed, there to rest without rising for twenty-four hours, so covered in the mean time as not to provoke their sweating, but to suffer it gently, and of its own accord, to distil: to take no food at all, if able so to continue, nor any more of their accustomed (and that warm) drink than to quench their thirst: above all not to stir either hand or foot out of the bed to cool themselves, for that was death to attempt.

15. "It is reported by authors worthy of credit," saith Cardan, "that at Constantinople there arose a plague of a strange kind of nature, all that were infected or lay sick of it, seemed to themselves to be slain by another man, and afflicted with this terror they died: most of them (while sick) neither saw nor heard, but

of Mount St. John, in Upper Silesia, after having been afflicted for several years with the most painful nephritic symptoms, died at last by the violence of the pains. Her body being opened, the two kidneys were found entirely converted into a stony matter, which had the hardness and fineness of alabaster. Dr. Sachs having learned that these two petrified kidneys were in the possession of George Eustachius Krause, then Deputy of the States of Upper Silesia at the diet of Breslau, obtained one of them from him in order to examine it with attention. His description of it is as follows: "This kidney, which was the right, and the largest, had preserved, after its metamorphosis, the ordinary form, which is that of a French bean; the external part of the parenchyme, throughout its semicircular and convex superficies, was wrinkled and contracted, which made it appear divided into several lobes; it was more porous and soft than the interior part; it had a greyish colour, and there were perceived in it small reddish veins, which seemed to be, as it were, painted; but the rest of the substance of this kidney, towards its concave part, and the bason, as well as a small portion of the ureters, were of real stone, perfectly resembling, both in hardness and colour, white alabaster, and this kidney weighed upwards of five ounces and a half.

23. ♦ Several authors of credit have observed that stones are formed under the tongue as well as in all other parts of the body; and Anthony Slattender, one of the surgeons of Thorn, had twice an occasion to treat on this malady, of which he gave the following account to Simon Schultz, physician to the King of Poland. Having been sent for by Matthew Rudiger, of Dantzic, who complained for several months past of a great pain under the tongue, he found not only a swelling in the part, but a very great hardness; and he ordered the patient a gargarism of plants, partly emollient, and partly resolute, which was of some service to him; but the pain, however, did not entirely cease. Having again examined the aching part, the extreme hardness of the swelling was more sensible than the first time, which engaged him to make a slight inci-

(13.) Sennert. Prax. Med. l. 5. § 2. 8. p. 307. p. 479.—(14.) Polid. Virg. Angl. Hist. l. 26. p. 1 Chron. p. 341. Stowe's Annals, p. 540. Zuing. Theat. l. 6. Obs. 3. p. 766. Zuing. Theat. vol. 1. l. p. (16.) Dinoth. Memorab. l. 6. p. 442. Jul. Capitol. 8. c. 12. p. 363. Fulgos. l. 1. c. 6. p. 150.—(17.) Pe

he had changed his skin like unto the snake, and had recovered a new being; withal he was become so young and fresh, that those who had seen him before could then scarce believe their own eyes; and having continued above fifty years in this state, he grew at length to be so old, that he seemed to be made of barks of trees; whereunto he further adds another story of the like nature.

5. Ferdinand Lopez, of Castegnede, Historiographer to the King of Portugal, in the eighth book of his Chronicle, relateth, that Nonnio de Cugne, being Viceroy of the Indies, in the year 1536, there was a man brought unto him as a thing worthy of admiration; for that it was averred by good proofs, and sufficient testimony, that he was three hundred and forty years old. He remembered that he had seen that city, wherein he dwelt, unpeopled, being then, when he spake of it, one of the chief cities in all the East Indies. He had grown young again four times, changing his white hair, and recovering his new teeth. When the Viceroy saw him he then had the hair of his head and beard black; although he had not much: and there being by chance a physician at the time present, the Viceroy desired him to feel the old man's pulse, which he found as good and as strong as a young man in the prime of his age. This man was born in the realm of Bengal, and did affirm, that he had at times near seven hundred wives, whereof some were dead, and some were put away. The King of Portugal being told of this wonder, did often inquire, and had yearly news of him by the fleet which came from thence. He lived above three hundred and seventy years.

6. The flesh of a viper prepared and eaten clarifies the eye-sight, strengthens the sinews, corroborates the whole body, and, according to Dioscorides, procures a long and healthful age, insomuch, that they are proverbially said to have eaten a snake who look younger than accustomed; nor is the wine of vipers less sovereign. I have heard it credibly reported, by those who were eye-witnesses, how a gentleman, long desperately sick, was restored by these means to health with more than accus-

acting of Tragedy; they thundered out Iambicks as loud as they could call, especially the *Andromeda* of Euripides, and the part of *Perseus* therein; so that this city was full of these pale and extenuated actors, crying up and down in the streets,

O Love, thou tyrant over gods and men!

and such like. This dotage lasted till winter and sharp cold put an end to it. The occasion of it was this: Archelaus, a famous tragedian, had in summer represented *Andromeda*, and in the theatre they had got their fever; and these representations remained in their minds after their recovery.

21. ♦ William Clarke, a poor man of the county of Cork, about eighteen years of age, complained of a stiffness of his joints, which by degrees increased till it came to an universal ankylosis, that is, all his joints were immovable, or ossified. He lived in this condition thirty-eight years; the only bones he could move before his death were the wrist of his right hand, and the bones of his knees; by these he could move his legs a little, and when set upright, could, in about a quarter of an hour get a foot forward. For many years before his death he could not alter his posture in the least; he was maintained till his death by one Mr. Allworth, in the County of Cork, and was valued on account of his honesty; but the only use he could be put to was that of watching the workmen, for when once fixed in his station it was impossible for him to desert it. At about the age of eighteen he began to be unwieldy, and so continued growing more stiff till he lost all the use of his limbs, and died in the 61st year of his age. His posture was somewhat like that of the *Venus of Medicis* only that his right hand was the lowest, and the left hand did not rise higher than the elbow of the right. He was originally deformed, his left shoulder being higher than the right; the vertebræ of his back were exceedingly bent inward towards the lower part, with an inclination towards the left hip; the os sacrum was so bent outwards that it was not seen

(4.) Hakewell's Apolog. l. 3. c. 1. § 6. p. 167, 168
Hakew. Apol. p. 168. — (6.) Sandys in Ovid. *Metam.*
vol. iii. p. 293. — (8.) *Ibid.*

5. 26. — (18.) Euseb. *Eccl. Hist.* l. 9. c. 10. p. 181.
Hist. — (20.) *Cæl. Rhod. Lect. Antiq.* l. 1. 80. c. 4.

when the skeleton was viewed in front ; his left knee did not come down so low as the right by three or four inches. There was hardly one bone in his body in the figure it ought naturally to be, except the bones of his legs, which were not much distorted. He was one entire bone from the top of his head to his knees ; his head seemed regular, and the sutures pretty distinct, though more united than in common skulls ; his jawbones seemed entirely fixed and grown together, as were also the teeth in the hind part of the jaw ; his foreteeth were very irregular, which left him a vacancy to suck in his food at. Out of the back of his head there grew a bone, which shot down towards the back, and passed by the vertebræ of the back and the scapula of the left shoulder ; whence it disengaged itself again, and continued distinct, till it divided into two towards the small of the back, and fixed itself into both the hip bones behind. The vertebræ of the neck and back were one continued bone. In the fleshy part of his thighs and buttocks, nature seems to have sported in sending out various ramifications of bones from his coxendix, and thigh-bones, not unlike shoots of white coral, but infinitely more irregular, some behind and some before ; some in clumps and clusters, and others in irregular shoots of eight or nine inches in length ; one of the bones of his left arm was broken by a fall, and nature shot out another bone, a little above the bending of the arm, which united to the broken bone, and made it much stronger than it was before ; all the cartilages of his breast, four only excepted, were turned to bone ; these four served to move his breast in respiration. Out of his heels there frequently grew bones like the spurs of a cock, two or three inches long, which he shed as a deer does his horns ; when he was dissected, a bone was found in the fleshy part of his arm quite distinct, and disengaged from any other bone ; it was very thin, about four inches long, and a quarter of an inch broad, with several ramifications. What is very odd is that while these bones were growing he never complained of any pain in his muscles.

22. ♦ Helen de Scalin, the wife of Henry Hartman, Governor of the Castle

of Mount St. John, in Upper Silesia, after having been afflicted for several years with the most painful nephritic symptoms, died at last by the violence of the pains. Her body being opened, the two kidneys were found entirely converted into a stony matter, which had the hardness and fineness of alabaster. Dr. Sachs having learned that these two petrified kidneys were in the possession of George Eustachius Krause, then Deputy of the States of Upper Silesia at the diet of Breslau, obtained one of them from him in order to examine it with attention. His description of it is as follows : " This kidney, which was the right, and the largest, had preserved, after its metamorphosis, the ordinary form, which is that of a French bean ; the external part of the parenchyme, throughout its semicircular and convex superficies, was wrinkled and contracted, which made it appear divided into several lobes ; it was more porous and soft than the interior part ; it had a greyish colour, and there were perceived in it small reddish veins, which seemed to be, as it were, painted ; but the rest of the substance of this kidney, towards its concave part, and the bason, as well as a small portion of the ureters, were of real stone, perfectly resembling, both in hardness and colour, white alabaster, and this kidney weighed upwards of five ounces and a half.

23. ♦ Several authors of credit have observed that stones are formed under the tongue as well as in all other parts of the body ; and Anthony Slattlender, one of the surgeons of Thorn, had twice an occasion to treat on this malady, of which he gave the following account to Simon Schultz, physician to the King of Poland. Having been sent for by Matthew Rudiger, of Dantzic, who complained for several months past of a great pain under the tongue, he found not only a swelling in the part, but a very great hardness ; and he ordered the patient a gargarism of plants, partly emollient, and partly resolute, which was of some service to him ; but the pain, however, did not entirely cease. Having again examined the aching part, the extreme hardness of the swelling was more sensible than the first time, which engaged him to make a slight inci-

(21.) Philos. Transactions, vol. x. p. 245.—(22.) Ephemerides of the Curious ; Universal Mag. vol. xlii. p. 11.

sion in it; it then appeared to him that the scalpel had hit upon something stony, and having enlarged the opening, he, in fact, extracted from it a stone of the bigness of a small green olive. Afterwards, he laid on the wound honey of roses, with the powder of wild pomegranate flowers, and the wound soon cicatrising the patient felt no more pain in that part.

24. ♦ The same surgeon was also sent for to see a woman, house-maid to James Esken, Councillor of the Council of Thorn, who had likewise long complained of a sharp pain under her tongue. Emollient and anodyne remedies calmed, for some time the pain; but returning again, and becoming insupportable, especially when she ate any thing, by the motions the tongue is then obliged to make, the surgeon performed the same operation on her, and extracted from the aching part a hard stone nearly of an oval form, but pointed with a curve at the smaller extremity. Dr. Schultz saw these two stones, which were both of an ash colour and was well acquainted with the woman, who as soon as the wound was closed, did not afterwards complain of the least pain.

25. ♦ Daniel Ludovic, first physician to the Prince of Saxe-Gotha, relates the following singular case: a young man, eighteen years old, thin, and whose stomach was very weak, found himself on rising in the morning reduced to an impossibility of speaking, though the night before he had given no occasion to this accident, and had felt neither heaviness nor pain in the head. To know whether the palsy had not attacked some of his limbs, he was touched, pricked, and pinched in different parts, but showed no sign of feeling, and therefore was made to take some anti-apoplectic remedies. But as he walked without difficulty, drank, ate, and slept, and had the use of all his senses, except feeling; several were of opinion that he counterfeited on purpose, an ailment by which he was not affected. Curiosity having induced me to visit this patient, who was much talked of, I saw him get out of bed, and without his expecting or perceiving it, I pricked him behind in different parts; as on the head, neck, and shoulders, with a needle which

I ran the half of its length into the fleshy parts; but the patient felt nothing: quite regardless of what had happened. I afterwards pricked him as before, the same way, in the belly, breast, and arms; but he laughed instead of complaining either at the singularity of the case, or because he did not believe himself ill. In order to bring him to speech, I had his rapine veins opened, and the small quantity of blood that flowed out not only restored him immediately to speech, which deserves to be well considered in regard to the origin of the nerves, the nature of the skin, and the manner in which the sense of feeling operates; but this bleeding so effectually reinstated him in the use of that sense in all parts of the body, that nothing remained but a little stupor and numbness, which were entirely dissipated by half a scruple of cinnabar, I ordered him in the evening, and a simple sudorific the next morning, without any inconvenience remaining to him from the pricking of the needle. This man enjoyed afterwards a good state of health.

CHAP. XXVIII.

Of the different and unusual Ways by which some Men have come to their Deaths.

THE Indian King of Mexico, upon the day of his coronation, was clothed with a garment all painted over with skulls and dead mens bones; those rude people intending to admonish him in his new sovereignty of his own mortality: and we read of Joseph of Arimathea, that he had his tomb in his garden, in order to season his pleasures there with the remembrance of his own frailty. It will show our wisdom to expect Death in every place, and in every condition; seeing there is none that is privileged against his approaches. By various accidents the rich and poor promiscuously perish, and so do the young and old: sometimes (as it was in the race to the sepulchre of Christ, John over-ran Peter) the young

and strong make more haste to the tomb, than the aged and weak. For the Creator hath planted us round with death; and the ways to it are such and so many as mock the prudence and best foresight of the wisest amongst us to invade them.

1. In Devonshire there is a stone called the hanging stone, being one of the bound-stones, which parteth Comb-Martin from the next parish. It got the name from a thief, who having stole a sheep, and tied it about his neck, to carry it home at his back, rested himself for a while upon this stone, which is about a foot high, until the sheep, struggling, slid over the stone on the other side and so strangled the man.

2. Dr. Andrew Perne (though very facetious, was at last killed with a jest, as I have been credibly informed from excellent hands. He is taxed much for altering his religion four times in twelve years; from the last of King Henry the Eighth, to the first of Queen Elizabeth, a Papist, a Protestant, a Papist, a Protestant; but still Andrew Perne. It happened he was at Court with his pupil Archbishop Whitgift, in a rainy afternoon, when the Queen was resolved to ride abroad, contrary to the mind of the Ladies, who were on horseback, (coaches as yet being not common) to attend her. One Clod, the Queen's jester, was employed by the Courtiers to laugh the queen out of so inconvenient a journey. "Heaven, saith he, "Madam dissuades you; this heavenly-minded man, Archbishop Whitgift, and earth, dissuades you; your fool Clod, such a lump of Clay as myself, dissuades you; and if neither will prevail with you, here is one that is neither heaven nor earth, but hangs betwixt both, Dr. Perne, and he also dissuades you." Hereupon the Queen and the Courtiers laughed heartily, whilst the Doctor looked sadly; and going over with his Grace to Lambeth, soon died.

3. Anastasius the Emperor was slain with lightning; so was Strabo the father of Pompey the Great; so was also Garus the Emperor, who succeeded Probus, whilst he lodged with his army upon the river Tigris.

4. — Child; his Christian name is unknown, was a gentleman, the last of his family, being of ancient extraction

(at Plimstock in Devonshire), and had great possessions. It happened that being hunting in Dartmore, he lost both his company and way in a deep snow. Having killed his horse, he crept into his belly for warmth, and wrote this with his blood:

He that finds and brings me to my tomb,
The land at Plimstock shall be his doom.

That night he was frozen to death, and being first found by the Monks of Tavistock, they interred him in their own abbey; and sure it is that the Abbot of Tavistock got that rich manor into his possession.

5. Alexander the Elean philosopher swimming over the river Alpheus, fell with his breast upon a sharp reed, which lay hid under the water, and received such a wound thereby, that he died upon it.

6. Heraclius, the Ephesian, fell into a dropsy, and was thereupon advised by the physicians to anoint himself all over with cow-dung, and so to sit in the warm sun; his servant had left him alone, and the dogs, supposing hun to be a wild beast, fell upon him, and killed him.

7. Milo, the Crotonian, being upon his journey, beheld an oak in a field, which somebody had attempted to cleave with wedges; conscious to himself of his great strength, he came to it, and seizing it with both hands, endeavoured to wrest it asunder; but the tree (the wedges being fallen out) returning to itself, caught him by the hands in the cleft of it, and there detained him to be devoured with wild beasts, after his many and so famous exploits.

8. Polydamus, the famous wrestler, was forced by a tempest into a cave, which being ready to fall into ruins by the violent and sudden incursion of the waters; though others fled at the signs of the danger's approach, yet he alone would remain, as one that could bear up the whole heap and weight of the falling earth with his shoulders; but he found it above all human strength, and so was crushed in pieces by it.

9. Attila, King of the Huns, having married a wife in Hungary, and upon his wedding night surcharged himself with meat and drink; as he slept, his nose fell

(* Titchfield's History Improved, p. 35—(1.) Full. Worth. p. 247. Devonsh.—(2.) Ibid. p. 257. Norfolk.—(3.) Raleigh, Hist. World l. 2. c. 24. § 4. p. 503.—(4.) Full. Worth. p. 356. Devonshire—(5.) Fulgos. l. 9. c. 12. p. 1323.—(6.) Ibid.—(7.) Val. Max. l. 9. c. 12. p. 270.—(8.) Ibid.

a bleeding, and through his mouth found the way into his throat, by which he was choked before any person was apprehensive of the danger.

10. Calo-Johannes, Emperor of Constantinople, drew a bow against a boar in Silesia with that strength, that he shot the arrow through his own hand that held the bow; the point of it was dip't in poison, as is usual in huntings, and of that wound he died in a few days, and left the empire to his son Emanuel, Anno 1130.

11. In the nineteenth year of Queen Elizabeth, at the assize at Oxford, July 1577, one Rowland Jenks, a Popish bookseller, for dispersing scandalous pamphlets defamatory to the Queen and State, was arraigned and condemned; but on the sudden there arose such a damp that almost all present were in danger of being smothered. The Jurors died that instant. Soon after died Sir Robert Bell, Lord Chief Baron; Sir Robert de Oly, Sir William Babington; Mr. de Oly, High Sheriff; Mr. Wearnam, Mr. Danvers, Mr. Fettiplace, Mr. Harcourt, Justices; Mr. Kerle, Mr. Nash, Mr. Greenwood, Mr. Foster, Gentlemen of good account; Serjeant Barham, an excellent pleader; three hundred persons presently sickened and died within the town, and two hundred more sickening died in other places; amongst all whom there was neither woman nor child.

12. Tarquinius Priscus, while he was at dinner, feeding upon fish, one of the fish-bones stuck so unfortunately across his throat, that (it not being possible to remove it) he miserably died thereby on the same night.

13. Drusus Pompeius, the son of Claudius Cæsar, by Herculaniilla, to whom the daughter of Sejanus had a few days before been betrothed, being a boy, and playing, he cast up a pear on high, to receive it again in to his mouth; but it fell so full, and descended so far into his throat, that he was choked by it, before any help could be had.

14. Terpander was an excellent harper, and while he was singing to his harp at Sparta, and opened his mouth wide, a wagish person that stood by threw a fig into it so unluckily, that he was strangled by it.

15. Lewis the Seventh, surnamed the Grosse, King of France, would needs have his eldest son Philip crowned King in his life-time, who soon after riding in the suburbs of Paris, his horse, frighted at the sight of a sow, threw him out of his saddle, and he died within a few hours after.

16. We have seen, saith Valleriola, how Ludovicus Vives, a Senator at Montpellier, receiving but a slight hurt in the palm of his hand, which did scarce reach through the skin to the flesh, yet he fell into convulsions, and died the seventeenth day after he had received the hurt.

17. Marcus Sobiratus, of Avignon, a virtuous young man, and of great hopes; having a slight hurt upon the heel, from which he did not suspect any misfortune, did yet die of it upon the seventeenth day after he had received it.

18. I saw a woman playing with a boy, who thrust a needle into her knee, she neglected so slight a wound; but being seized with convulsions she died upon the third day after.

19. Frederic the First, Emperor of Germany, bathing himself in the Cydnus, a river of Silesia, of a violent course, the swiftness of the stream tripped up his heels, and, not being able to recover himself, was suddenly drowned.

20. Pope Clement the Seventh was poisoned by the smell of a poisoned torch that was carried before him; having received of the smoke of it into his body, he was killed by it.

21. Anno Dom. 830, Popiel the Second, King of Poland, careless of matters of state, gave himself over to all manner of dissoluteness, so that his Lords despised him, and call him the Polonian Sardanapalus. He feared therefore that they would set one of his kinsmen in his stead; so that, by the advice of his wife, whom he loved, he feigned himself sick, and sent for all his uncles, Princes of Pomerania (being twenty in number), to come and see him, whom (lying in his bed) he earnestly prayed, that, if he chanced to die, they would make choice of one of his sons to be King; which they willingly promised, in case the Lords of the kingdom would consent thereto. The Queen

(9.) Jovii. Elog. l. 1. p. 16. Dinoth. l. 8. p. 555.—(10.) Fulgos. l. 9. c. 12. p. 1328.—(11.) Baker's Chr. p. 510. Full. Church Hist. l. 16. p. 109. Faithful Annalist. p. 129.—(12.) Schenck. Obs. l. 2. p. 202.—(13.) Sueton. Dinoth. l. 8. p. 555.—(14.) Schenck. Obs. l. 2. Obs. p. 202.—(15.) De Serres Hist. France, p. 108. Dinoth. l. 8. p. 558.—(16.) Schenck l. 5. Obs. 2. p. 635.—(17.) Schenck. l. 5. Obs. 4. p. 925.—(18.) Barthol. cent. 3. Hist. 42. p. 84.—(19.) Heyl. Cosmog. p. 607.—(20.) Kornman. de Mirac. Mortuor. l. 6. c. 28. p. 12. Zaut. Quest. Med. Legal. l. 2. tit. p. 60

enticed them all, one by one, to drink a health to the King: as soon as they had done they took their leave. But they were scarce got out of the King's chamber, before they were seized with intolerable pains, and the corrosions of that poison wherewith the Queen had intermingled their draughts; and, in a short time, they all died. The Queen gave it out as a judgment of God upon them for having conspired the death of the King; and prosecuting this accusation, caused their bodies to be taken out of their graves, and cast into the lake Goplo. But, by a miraculous transformation, an innumerable number of rats and mice did rush out of those bodies; which, gathering together in crowds, went and assaulted the King, as he was with great jollity feasting in his palace. The guards endeavoured to drive them away with weapons and flames, but all in vain. The King, perplexed with this extraordinary danger, fled, with his wife and children, into a fortress that is yet to be seen in that lake of Goplo, over-against a city called Crusphitz, whither he was pursued with such a number of these creatures, that the land and the waters were covered with them, and they cried and hissed most fearfully: they entered in at the windows of the fortress; having scaled the walls, and there they devoured the King, his wife, and children, alive, and left nothing of them remaining; by which means all the race of the Poland princes were utterly extinguished, and Pyast, a husbandman, at the last, was elected to succeed.

22. Anno Dom. 963, Hatto, the second duke of Franconia, surnamed Bonosus, Abbot of Fulden, was chosen Archbishop of Mentz. In his time was a grievous dearth; and the poor being ready to starve for want of food, he caused great companies of them to be gathered, and put into barns, as if there they should receive corn, and other relief: but he caused the barns to be set on fire, and the poor to be consumed therein; saying withal, that they were the rats that did eat up the fruits of the land. But not long after, an army of rats gathered themselves together (no man can tell from whence) and set upon him so furiously, that into what place soever he retired, they would come

and fall upon him; if he climbed on high into chambers, they would ascend the wall, and enter at the windows, and other small chinks and crevices: the more men attempted to do them away, the more furious they seemed, and the more they increased in their number. The wretched Prelate, seeing he could find no place by land safe for him, resolved to seek some refuge by the waters, and got into a boat, to convey himself to a tower, in the midst of the Rhine, near a little city called Bingen: but the rats threw themselves by infinite heaps into the Rhine, and swam to the foot of the tower; and clambering up the wall, entered therein, and fell upon the Archbishop, gnawing and biting, and throttling and tearing, and tugging him most miserably, till he died. This tower is yet to be seen, and at this day is called Rats the Tower. It is also remarkable, that while Archbishop was yet alive, and in perfect health, the rats gnawed and razed out his name, written and painted upon many walls.

23. Sylla the Dictator had at first an inward ulcer, through which his flesh (having contracted corruption) was wholly turned into lice, nor could any remedy be found for so great an evil: the shifting of garments, use of baths, change of diet, would do no good; but such a number of lice did perpetually issue out, together with flesh, as overcame all endeavours to cleanse him: long did this disease afflict him, till, at last, in great misery he ended his days.

24. Anno Dom. 1217, Henry the First was King of Spain, being yet a child: nor did he long enjoy the kingdom; for, after the second year of his reign, he was taken away by a sad and unexpected accident: for, while at Valentia he was playing in the court-yard of the palace with his equals, it happened that a tile fell from the house upon his head, which so fractured his skull, that he died upon the eleventh day after he received it.

25. Haquinus, King of Norway, had in a pitched battle overcome Haraldus, the son of Gunilda, who, with the assistance of the Danes, had invaded his kingdom; and, while he was upon return to his ships, there was seen a dart (uncertain from what hand it came) long hovering in the air, as if it knew not where to light, while every man was apprehensive of the

(21.) Camer. Hor. Subcis. cent. 2. c. 12. p. 45. Heyl. Cosmog. p. 535.—(22.) Camerer. Hor. Subcis. cent. 2. c. 12. p. 46. Heyl. Cosmog. p. 417.—(23.) Plut. Parall. p. 474. in Sylva. D. noth. Memorab. 1. 8. p. 554.—(24.) Lips. Monit. 1. 2. c. 14. p. 347.

danger of his own person : it at last fell with that force upon the head of Haquinus, that it slew him in the place, and Haraldus, by this unhop'd-for death of his enemy, obtained the kingdom of Norway.

26. The Romans under Titus had entered the Temple of Jerusalem : the Jews set fire to it, with a purpose to drive them thence, or consume them there ; amongst others that were distressed in the flames, was one Artorius, who having espied below his comrade Lucius, called to him with a loud voice, that he would make him heir of all he had, if he would stand to receive him, as he leaped down, into his arms : he readily came, and stood to receive him : Artorius was saved ; but Lucius, oppressed with the fall of him, was so bruised upon the stones, that he died.

27. A certain Priest, that was well skilled in swimming, and groping for fish, had in a deep place under the banks, caught a perch, which, to hold the better he put into his mouth, and so swam back to his companions : the perch, with her struggling, slipt so far into his throat, that the miserable Priest was strang'd by it, notwithstanding all the endeavours his associates could use to the contrary.

28. Nicon the Thrasian Champion, being dead, and a statue erected in memory of him and his exploits ; one of his rivals in honour, out of a deep hatred he had conceived against the deceased, and being not able to hurt his person, with a club beat his statue ; which being thus beaten fell with such a weight upon the injurious person below it, that it crushed and bruised him to death upon the place, saith Suidas.

29. Charles II. King of Navarre, by a vicious life in his youth, fell into a paralytic distemper in his old age, that took away the use of his limbs. His physicians directed him to be sewed up in a sheet that had for a considerable time been steeped in strong distilled spirits, to recover the natural heat of his benumbed joints. The surgeon having sewed him up very close, and wanting a knife to cut off the thread, made use of a candle that was at hand to burn it off ; but the flame from the thread reaching the sheet, the spirits wherewith it was wet immediately taking

fire, burnt so vehemently, that no endeavours could extinguish the flame. Thus the miserable-King lost his life in using the means to recover his health.

30. Anacreon, an ancient lyric poet, having outlived the usual standard of life, and yet endeavouring to prolong it by drinking the juice of raisins, was choaked with a stone of one that happened to fall into the liquor in straining it.

31. Pope Adrian IV. drinking a draught of spring-water, to refresh himself when he was thirsty, a fly, falling into the glass as he was drinking, choaked him.

32. A man dreaming that he was torn in pieces by a lion, and looking upon it as a chimera resulting from the confused and disturbed actions of mind and body in a dream, when fancy predominates over reason, slighted it ; and the next day seeing the figure of a lion cut in stone, supported by pillars, he told those who were walking with him, what he had dreamed the night before ; and merrily thrust his hand into the lion's jaw, saying, " Now bite me if thou canst." He had no sooner spoke the words, but a scorpion, which had taken up its lodging in the lion's mouth, stung him in the hand ; which poisonous wound, resisting all applications, proved his death.

Many have been warned of their deaths, and yet have had no power to escape it : for either their presumption of security has pushed them on to facilitate the malice of their enemies, or else their caution and circumspection has contributed to hasten it, by the methods designed to prevent it.

33. Julius Cæsar was importuned by his wife Calpurnia, not to go on a certain day into the Senate-house ; because the night before she had dreamed he was killed there by many wounds. He had often notice by Spurina to take care of himself on the ides of March. One thrust a note into his hand as he was entering the Senate-house, shewing him his danger, and the names of the conspirators ; but he put it among the rest of his papers, never read it, and so was barbarously murdered.

34. Henry of Lorraine, Duke of Guise, who lived in the reign of Henry III. King of France, had notice from several hands,

(25.) Zuin. Theat. vol. ii. l. 7. p. 462. Sax. l. 10.—(26.) Joseph. de Bello Judaic. l. 7. c. 6. Zuing. Theat. vol. ii. l. 7. p. 501.—(27.) Zuin. Theat. vol. ii. l. 7. p. 515. Gilbert. Cogn. Narrat. l. 1.—(28.) Camer. Hor. Subcis. cent. 2. c. 79. p. 310.—(29.) Heyl. Cosm.—(30.) Val. Maximus, l. 9. c. 12. p. 270.—(31.) Dingh, l. 8, p. 515—(32.) Remark Prov.—(33.) Valer. Max.

that a conspiracy was formed by the King to take away his life. He was forewarned of it the day before his death, in a piece of paper wrapt up in his napkin which he used at dinner; but he underwrote with his own hand, "They dare not;" and with great disdain threw it under the table. When he was in council, and wanted a handkerchief. Pericard, his secretary, gave him notice of it in a paper, tied up in the corner of the handkerchief, in these words; "Come forth, save yourself, or you are a dead man." But all would not awaken him. The King soon after called him out of the council to come into his cabinet, as if he would confer with him about some important affair: and as he was putting by the tapestry to enter, seven gentlemen, appointed by the king to be his butchers, with swords and daggers wounded him to death.

35. Mr. Nicholas Towse, an officer in the King's wardrobe in Windsor-castle, an honest and discreet person, about fifty years of age, who, when he was a school-boy, Sir George Villiers, the Duke of Buckingham's father, took much notice of, and laid several obligations upon him. This gentleman, as he was lying in his bed perfectly awake, and in very good health, perceived a person of a venerable aspect draw near his curtains, and, with his eyes fixed upon him, asked him if he knew who he was? The poor gentleman, after the repetition of the same question, recalling to his memory the presence of Sir George Villiers, answered, half dead with fear, he thought him to be that person. He replied, he was in the right; and that he must go and acquaint his son from him, "That unless he did something to ingratiate himself with the people, he would be cut off in a short time." After this he disappeared; and the poor man, next morning, considered it no otherwise than a dream. This was repeated with a more terrible aspect the next night, the person telling him, "Unless he performed his commands, he must expect no peace of mind." Upon which he promised to obey him. The lively representation of this vision strangely perplexed him; but considering he was at such a distance from the Duke, he was still willing to persuade himself that he had been only dreaming. The same person repeating his visit a third

time, and reproaching him for breach of promise; he had by this time got courage enough to tell him, that it was a difficult thing to gain admission to the Duke, and more difficult to be credited by him; that he should be looked upon as a malecontent or madman, and so be sure to be ruined. The person after a repetition of his former threats, replied, "That the Duke was known to be of very easy access; that two or three particulars he would (and did) tell him, and which he charged him never to mention to any other person, would give him credit;" and so repeated his threats, and left him.

This apparition so confirmed the old man, that he repaired to London where the court then was; and being known to Sir Ralph Freeman, who had married a lady nearly related to the Duke, he acquainted him with enough to let him know there was something extraordinary in it, without imparting to him all the particulars. Sir Ralph having informed the Duke of what the man desired, and of all that he knew of the matter; his Grace, according to his usual condescension, told him, that the next day he was to hunt with the King; that he would land at Lambeth-bridge by five in the morning, where if the man attended, he would talk with him as long as should be necessary. Accordingly the man, being conducted by Sir Ralph, met the Duke, and walked aside in conference with him near an hour; Sir Ralph and his servants being at such a distance, that they could not learn a word, though the Duke was observed to speak sometimes, and that with emotion. The man told Sir Ralph, in his return over the water, that when he mentioned his credentials, the substance of which he said he was to impart to no man; the Duke swore, "he could come to that knowledge by none but the devil; for those particulars were a secret to all but himself and another, who he was sure would never speak of it."

The duke returned from hunting before the morning was spent, and was shut up for the space of two or three hours with his mother in Whitehall; and when he left her, his countenance appeared full of trouble, with a mixture of anger; and she herself, when the news of the duke's murder* (which happened soon after)

(34.) De Serres.—(*) He was stabbed by Lieutenant John Felton, on Saturday the 23d of August 1628.

was brought to her, seemed to receive it without the least surprise, and as a thing she had foreseen.

36. I shall conclude this chapter with some such examples of sudden death as I meet with in Pliny, and they are such as followeth. Two of the Cæsars, that had been prætors, died, one at Pisa, and the other at Rome, in the morning, as they were putting on their shoes. Q. Æmilius Lepidus, as he was going out of his bed-chamber, hit his great toe against the door-side, and therewith died. Caius Aufidius, going to the senate, stumbled, and died immediately. An ambassador of the Rhodians, who had, to the admiration of all that were present, pleaded their cause before the senate, in the very entry of the council-house, as he was going out, fell down dead. Cn. Bebius Pamphilus, who had been prætor, died suddenly, as he was asking a boy what it was o'clock. Aulus Pompeius, as he had finished his prayers; Juventius Thalna, as he was sacrificing; Servilius Pansa, as he stood at a shop in the market-place, leaning upon the shoulder of his brother, P. Pansa; Bebius, the judge, as he was adjourning the day of one's appearance in the court; Terentius Corax, as he was writing letters in the market-place; C. Julius, a surgeon, as he was dressing the eye of a patient; Torquatus, at supper, reaching a cake to one of his guests; L. Durius Valla, as he drank a potion of honied wine; Appcius Aufeius, newly come out of the bath, as he supped up a raw egg; P. Quintius Scapula, as he was at supper in the house of Aquilius Gallus; Decimus Saufeius, the scribe, as he was at dinner in his own house.

Nemo tam divos habuit faventes,
Crastinum ut possit sibi polliceri:
Res Deus nostras celeri citatas
Turbine versat.
SENEC. in Thyest. c. 3.

37. ♦ The wife of the fifth Earl of Bedford, and mother to the excellent Lord William Russel, died before her husband was advanced to the dukedom. The manner of her death was remarkable: She was very accomplished in mind as well as per-

son, though she was the daughter of Robert Car, Earl of Somerset, by the dissolute Countess of Essex. But the guilt of her parents, and the murder of Sir Thomas Overbury, had been industriously concealed from her, so that all she knew was their conjugal infelicity, and their living latterly in the same house without ever meeting. Coming one day into her lord's study, her mind oppressed and weakened by the death of Lord William Russel, the earl being abruptly called away, her eye, it is supposed, being suddenly caught by a thin folio, which was lettered "Trial of the Earl and Countess of Somerset," she took it down, and turning over the leaves, was struck to the heart by the guilt and conviction of her parents. She fell back, and was found by her husband dead in that posture, with the book lying open before her.

38. ♦ Monsieur Foscue, one of the Farmers General of the province of Languedoc in France, who had amassed considerable wealth by grinding the faces of the poor within his province, and every other means however low, base, or cruel, by which he rendered himself universally hated, was one day ordered by the government to raise a considerable sum; as an excuse for not complying with this demand, he pleaded extreme poverty; but fearing that some of the inhabitants of Languedoc might give information to the contrary, and his house would be searched, he resolved to hide his treasure in such a manner as to escape the strictest examination. He dug a kind of cave in his wine cellar, which he made so large and deep, that he used to go down to it with a ladder. At the entrance was a door with a spring lock on it, which, when the door was shut, fastened of itself. Some time after M. Foscue disappeared; diligent search was made after him in every place; the neighbouring ponds were dragged, and every method which human imagination could suggest were taken to find him, but without success. In a short time after his house was sold, and the purchaser beginning to rebuild it, or make some alterations in it, the workmen discovered a door in the cellar, with a key in the lock, which they opened; and, on going down, found

(35.) Clarendon's Hist.—(36.) Plin. Nat. Hist. l. 7. c. 53. p. 185. 186.—(37.) Gent. Mag. vol. xlix. p. 354.

Monsieur Foscue lying dead on the ground, with a candlestick near him, but no candle in it—the latter he had eat; and on searching farther they found the vast wealth he had amassed. It is supposed, that when M. Foscue went into his cave, the door by some accident shut after him, and being out of the call of any person, he perished for want of food. He had gnawed the flesh off both his arms, as is supposed, for subsistence. Thus did this miser die in the midst of his treasure, to the disgrace of himself and the prejudice of the state.

39. ♦ At Tottenham, in the year 1789, died John Ardesoif, Esq. a young man of large fortune, and in the splendour of his carriages and horses rivalled by few country gentlemen. Mr. Ardesoif was very fond of cock-fighting, and had a favourite cock on which he had won many profitable matches. The last bet he laid on this cock he lost, which so enraged him, that he had the bird tied to a spit and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere, which so enraged Mr. Ardesoif, that he seized a poker, and with the most furious vehemence declared, that he would kill the first man who interposed; but in the midst of his passionate asseverations he fell down dead upon the spot.

CHAP. XXIX.

Of the dead Bodies of some great Persons, which, not without Difficulty, found their Graves; and of others, not permitted to rest there.

THE grave is the common house and home that is appointed for all the living; that safe harbour, that lies open for all those passengers that have been tossed upon the troubled sea of this mortal life. Here

The purpled princes, stripp'd of all their pride,
Lie down uncrowned by the poor man's side.

Only it sometimes so falls out, that some great persons are not suffered to go to

rest, when their bed is made; and others are pulled out of those lodgings, whereof they had once taken a peaceable possession.

1. No sooner had the soul of that victorious prince, William the Conqueror, left his body, but his dead corpse was abandoned by his nobles and followers, and by his meaner servants he was despoiled of armour, apparel, and all his princely furniture, his naked body left upon the floor, his funeral wholly neglected; till one Harluins, a poor country knight, undertook the carriage of his corpse to Caen in Normandy, to St. Stephen's church, which the dead king had formerly founded. At his entrance into Caen, the convent of monks came forth to meet him; but, at the same instant, there happened a great fire, so that his corpse was again forsaken, every one running to quench the fire. That done, they return, and bear the body to the church. The funeral sermon being ended, and the stone coffin set in the earth in the chancel, as the body was ready to be laid therein, there stood up one Anselm Fitz-Arthur, and forbade the burial, alleging, that that very place was the floor of his father's house, which this dead king had violently taken from him, to build this church upon; "Therefore," said he, "I challenge this ground, and, in the name of God, forbid that the body of this despoiler be covered with the earth of my inheritance." They were therefore forced to compound with him for one hundred pounds. The body was now to be laid in the tomb: but that tomb proved too little to admit the coffin; so that pressing it down to gain an entrance, the belly brake, and sent forth such an intolerable stench amongst the assistants at the funeral, that all the gums and spices fuming in their censers could not relieve them, but in great amazement all of them hasted away, leaving only a monk or two to shuffle up the burial; which they did in haste, and returned to their cells. Yet was not this the last of the troubles that the corpse of this great prince met with; for some years after, Caen being taken by the French, under Chastilion, anno 1562, his tomb was rifled, his bones thrown out, and some of them, by pri-

(38.) Universal Magazine, vol. lxxx. p. 101.—(39.) Gentleman's Magazine, vol. lix. Part. I. p. 374.

vate soldiers, brought as far as England again.

2. Katherine de Valois, daughter to Charles the Sixth, King of France, widow of king Henry the Fifth, was married afterwards to, and had issue by, Owen ap Tudor, a noble Welchman: her body lies at this day unburied in a loose coffin at Westminster, and shewed to such as desire it. It is said it was her own desire, that her body should never be buried, because, sensible of her fault in disobeying her husband king Henry upon this occasion. There was a prophecy amongst the English people, that an English prince born at Windsor should be unfortunate, in losing what his father had acquired; whereupon king Henry forbade queen Katherine, (being with child) to be delivered there: but she, out of the corrupt principle of *nitimur in vetitum*, and affecting her father before her husband, was there brought to bed of king Henry the Sixth, in whose reign the fair victories, woven by his father's valour, were by cowardice, carelessness, and contentions, unravelled to nothing. Yet the story is told differently by others, viz. that she was buried by her son, king Henry the Sixth, under a fair tomb, and continued in her grave some years, until king Henry the Seventh, laying the foundation of a new chapel, caused her corpse to be taken up: But why the said Henry, being her great grand-child, did not order it to be re-interred, is not recorded; if not done by casualty and neglect, it is very strange, and stranger if out of design.

3. Aristobulus, king of the Jews, was, by Cn. Pompeius, sent to Rome in bonds; afterwards he was enlarged by Cæsar (when he had overcome Pompey) and sent into Syria; there, by the favourites of Pompey's part, he was taken away by poison, and for some time denied burial in his native country; the dead body being kept preserved in honey; till at last it was sent by Marcus Antonius to the Jews, to be laid in the royal monuments of his ancestors.

4. The great Alexander, who had attained to the height of military glory,

died at Babylon, not without suspicion of poison. This great man, for whom so much of the world, as he had conquered, was too little, was compelled to wait the leisure of his mutinous captains, till they would be so kind as to bury him. Seven days together his dead corpse lay neglected, in the heats of Mesopotamia; greater than which are not to be found in any country. At last, command was given to the Egyptians and Chaldeans to embalm the body according to their art, which they did: yet was it two years before the miserable remains of this hero could be sent away towards its funeral: then it was received by Ptolemy, by him carried first to Memphis, and some years afterwards to Alexandria, where it lay, and some ages after was shewed to Augustus Cæsar, after his victory over Antonius and Cleopatra.

5. Jacobus Patius had conspired against the Medices, for which he was publicly hanged, and by the permission of the magistrates, his dead body was laid in the monuments of his ancestors: but the enraged multitude dragged it out thence, and buried it in the common field, without the walls of the city, where yet they would not suffer it to rest: but in another popular fury, they fetched it out thence, drew it naked through the city by the same halter wherewith he had been before hanged, and threw it into the river Arnus.

6. The carcase of Pope Julius the Second was dug up, and his ring taken from off his finger by the Spaniards, at the same time as Rome was taken by the army of the emperor Charles the Fifth, which was Anno Dom. 1527.

7. Scanderbeg, the most famous prince of Epirus, died in the sixty-third year of his age, upon the 17th of January, Anno Dom. 1466, when he had reigned about twenty-four years: his dead body was, with the greatest lamentation of all men, buried in the cathedral church of St. Nicholas, at Lyssa, where it rested in peace, until that about nine years after the Turks, coming to the siege of Scodra, by the way took the city of Lyssa, and there, with great devotion, dug up

(1.) Baker's Chr. p. 44, 45. Speed's Chr. p. 434. Full. Church Hist. l. 3. cent. 11. p. 9.—(2.) Full Church Hist. l. 4. cent. 15. p. 170. Speed's Chr. p. 661. Stowe's Survey of London, p. 507. (507.)—(3.) Joseph. Bell. Judaic. l. 1. c. 7. p. 570. Joseph. Antiq. Jud. l. 14. c. 13. p. 359.—(4.) Quint. Curt. l. 10. p. 3. Diodor. Sic. l. 18. p. 593. Ælian. Var. Hist. l. 12. c. 64. p. 347.—(5.) Zuñg. Theat. vol. iii. l. 10. p. 1023.—(6.) Zuñ. vol. 3. l. 10. p. 1023.

his bones, reckoning it some part of their happiness, if they might but see or touch the same; and such as could get any part thereof, where it never so little, caused the same to be set, some in silver, some in gold, to hang about their necks, or wear upon their bodies, persuading themselves, by the wearing thereof, to be partakers of such good fortune as Scanderbeg had himself whilst he lived.

8. The sepulchre of the great Cyrus, king of Persia, was violated in the days of Alexander the Great, in such manner, that his bones were displaced and thrown out, and the urn of gold that was fixed in his coffin, when it could not be wholly pulled away, was broken off by parcels. When Alexander was informed hereof, he caused the magi, who were intrusted with the care and keeping thereof, to be exposed unto tortures, to make them confess the authors of so great a violation and robbery: but they denied with great constancy that they had any hand in it or that they knew by whom it was done. Plutarch says, that it was one Polymachus, a noble Pellean, that was guilty of so great a crime. It is said, that the epitaph of this mighty monarch was to this purpose:

O mortal that comest hither (for come I know thou wilt) know that I am Cyrus the son of Cambyses, who settled the Persian empire, and ruled over Asia, and therefore envy me not this little heap of earth, wherewith my body is covered.

CHAP. XXX.

Of entombed Bodies, how found at the opening of their Monuments.

Such as held the pre-existence of souls, write of them, that when they are commanded to enter into bodies, they are astonished, that they murmur and complain in such manner as this: "Miserable wretches! in what have we so trespassed; what offence so heinous, and worthy of so

horrible a punishment have we committed, that we are to be shut up, and imprisoned, in these moist and cold carcasses?" That thereupon they comforted themselves with thoughts of the body's dissolution; and petitioned before their captivity that their enlargement might be hastened, through the fall and corruption of their prisons. I insist not upon the truth of these matters, but pretend only to shew in what manner these shells of mortality have been found after the bird hath been fled: and that some bodies have made far less haste to putrefaction than others*.

1. At the time Constantine reigned with Irene his mother, there was found in an ancient sepulchre in Constantinople, a body with a plate of gold upon the breast of it, and therein thus engraven: *In Christum credo qui ex Mariâ Virgine nascetur: O Sol, imperantibus Constantino & Irene iterum me videbus: that is, I believe in that Christ who shall be born of Mary a Virgin: O Sun, thou shalt see me again, when Constantine and Irene shall come to reign.* When this inscription had been publicly read, the body was restored to the same place where it had been formerly buried.

2. In the tenth year of Henry the Seventh, at the digging of a new foundation in the church of Saint Mary Hill in London, there was then found and taken up the body of Alice Hackney: she had been buried in that church a hundred and seventy-five years before; yet was she then found whole of skin, and the joints of her arms pliable; her corpse was kept above ground four days without any inconvenience, exposed to the view of as many as would behold it, and then re-committed to the earth.

3. In the reign of King James, at Astley in Warwickshire, upon the fall of the church, there was taken up the corpse of Thomas Grey, Marquis of Dorset, who was there buried the tenth of October, 1530, in the twenty-second year of King Henry the Eighth; and although it had lain seventy-eight years in this bed of corruption, yet his eyes, hair, flesh, nails, and joints, remained as if he had been but newly buried.

(7.) Knowle's Turk. Hist. p. 403. Barl. Hist. of Scanderbeg, l. 12. p. 496. — (8.) Jacob. Capel. Hist. Sacr. & Exotic. p. 415. Fezel. Mellif. tom 2. p. 378.

(*) Vaugh. Flor Solitud. p. 137. — (1.) Lonicer. Theat. p. 233. Gaultier. Tab. Chron. p. 569. — (2.) Baker's Chron. p. 360. — (3.) Faithful Annalist, p. 224, 225.

4. Robert Braybrook, born at a village in Northamptonshire, was consecrated Bishop of London, Jan. 5, 1381. He was after that Chancellor of England for six months; he died anno 1404, and was buried under a marble stone in the chapel of Saint Mary in the cathedral of Saint Paul, London; yet was the body of this Bishop lately taken up and found firm, as to skin, hair, joints, nails, &c. For upon that fierce and fatal fire in London, Sept. 2, 1666, which burnt so much of St. Paul's church, when part of the floor fell into Saint Faith's, this dead person was shaken out of his dormitory, where he had lain no less than two hundred and sixty-two years. His body was exposed to the view of all sorts of people for divers days; and some thousands did behold and poise it in their arms, till by special order it was re-interred.

5. At the taking down of the most ancient church of Saint Peter in Rome (to make room for that new and most magnificent one since erected in its stead) there was found the body of Pope Boniface the Eighth, all whole, and in no part diminished.

6. Some years since, at the repairs of the church of St. Cæcilia, beyond the river Tiber, there was found the body of a certain Cardinal, an Englishman, who had been buried there three hundred years before; yet was it every way entire, not the least part of it perished, as they report who both saw and handled it.

7. Not long since, at Bononia, in the church of St. Dominick, there was found the body of Alexander Tartagnus, a lawyer at Imola, which was perfectly entire, and no way decayed, although it had lain there from his decease above one hundred and fifty years.

8. Pausanias hath the history of a soldier, whose body was found with wounds fresh, and apparent upon it, although it had been buried sixty-two Olympiads, that is, no less than two hundred and forty-eight years.

9. In the reign of King Henry the Second, anno 1089, the bones of King Arthur, and his wife Guenevor were found

in the Vale of Avalon, under an hollow oak, fifteen feet under ground, the hair of the said Guenevor being then whole and fresh, of a yellow colour; but as soon as it was touched, it fell to powder, as Fabian relateth; this was more than six hundred years after his death. His shin-bone, set by the leg of a tall man, reached above his knee the breadth of three fingers.

10. Kornmannus tells, that in Valentia, a city of Spain, there was found the body of Adonizam, the servant of King Solomon, together with his epitaph in Hebrew. It appeared that he had lain buried above two thousand years, yet was he found uncorrupted; so excellent a way of embalming the dead were those skilled in who lived in the eastern countries. He also mentions the body of Cleopatra, which had remained undamaged for an hundred and twenty-five Olympiads, viz. five hundred years, as appears by the letter of Heraclius the emperor to Sophocles the philosopher. I remember not to have read any thing like this amongst the Romans, unless of the body, as some say, of Tulliola, the daughter of Cicero, which was found entire and uncorrupted, after (as some have computed) one thousand and three hundred years.

11. "I have often seen in a well-known place of Germany," saith Camerarius, "a young gentleman's tomb, who was buried in a chapel where his predecessors lay. He was the fairest young man of his time; and being troubled with a grievous sickness in the flower of his age, his friends could never get so much of him, as to suffer himself to be represented in sculpture or picture to serve for posterity; only this (through their importunity) he agreed unto, that after he should be dead, and some days in the ground, they should open his grave, and cause him to be represented as they then found him. They kept promise with him, and found that the worms had half gnawed his face, and that about the midriff and the backbone there were many serpents. Upon this they caused the spectacle, such as they found it, to be cut in stone, which

(4.) Fuller's Worthies, p. 284. Northamptonshire.—(5.) Zacc. Quæst. Medic. Leg. l. 4. tit. 1. Quæst. 10. p. 239.—(6.) Zacch. ib. p. 239.—(7.) Ibid.—(8.) Pausan. in Eliacis, l. 5. ad finem.—(9.) Baker's Chron. p. 85. Stowe's Annals, p. 55. Cardan. de Varietat. l. 8. c. 40.—(10.) Kornmann. de Mirac. Mort. l. 8. c. 26. p. 17. Zacch. Qu. Medic. Leg. l. 4. tit. 1. qu. 10. p. 239. Cæl. Antiq. Lect. l. 3. c. 24, p. 120.

is yet at this present to be seen among the armed statues of the ancestors of this young gentleman." So true, it seems, is that of Eccles. 10. 12. "When a man dieth, he is the heritage of serpents, beasts, and worms."

12. To this may be annexed the ensuing relation, written by the pen of Mr. Thomas Smith, of Sēwarstone, in the parish of Waltham Abbey, a discreet person, not long deceased. It so fell out, that I served Sir Edward Denny (towards the latter end of the reign of Queen Elizabeth, of blessed memory), who lived in the abbey of Waltham Cross, in the county of Essex, which at that time lay in ruinous heaps. And then Sir Edward began slowly, now and then, to make even, and re-edify some of that chaos. In doing whereof, Tomkin his gardener, came to discover (among other things) a fair marble stone, the cover of a tomb, hewed out in hard stone. This cover, with some help, he removed from off the tomb: which having done, there appeared to the gardener, and Mr. Baker, minister of the town (who died long since), and to myself, and Mr. Henry Knagge, Sir Edwards' bailiff, the skeleton of a man lying in the tomb aforesaid, all the bones remaining, and not one dislocated: in observing whereof, we wondered to see the bones still remaining in such order, and no dust or other filth besides them to be seen in the tomb. We could not think that it had been a skeleton of bones only, laid at first in the tomb; yet if it had been the carcase of a man*, what became of his flesh and entrails? for, as I have said before, the tomb was all clean of filth and dust besides the bones. This, when we had well observed, I told them, that if they did but touch any part thereof, that all would fall asunder; for I had only heard somewhat formerly of the like accident. Trial was made, and so it came to pass. For my own part, I am persuaded, that as the flesh of this skeleton to us became invisible, so likewise would the bones have been in some longer continuance of time. "Oh, what is man then which vanishes thus away like unto smoke or vapour, and is no more seen!"

Whosoever thou art that shall read this passage, thou mayest find cause of humility sufficient.

13. It is said, that in the isles of Arran, the dead bodies of men do not putrefy, but exposed to the air, remain uncorrupted; so that by this means the survivors come to know their grand-fathers, great-grandfathers, great-great-grand-fathers, and a long order of their dead ancestors, to their great admiration.

14. "We know some," saith Alexander Benedictus, "who have been laid in their graves half alive; and some noble persons have been disposed in their sepulchres, whose life has lain hid in the secret repositories of the heart. One great lady was thus entomb'd, who was after found dead indeed; but sitting, and removed from her place, as one that had returned to life amongst the carcasses of the dead; she had pul'd off the hair from her head, and had torn her breast with her nails, signs too apparent of what had passed; and that she had long in vain called for help, while alone in the society of the dead."

15. Alexander Guaynerius, speaking, of the old and great city of Kiovia, near de Borysthenes, "There are," saith he, "certain subterranean caverns extended to a great length and breadth within ground; here are divers ancient sepulchres, and the bodies of certain illustrious Russians; these, though they have lain there time out of mind, yet do they appear entire. There are the bodies of two Princes in their own country habit, as they used to walk when alive; and these are so fresh and whole, as if they had but newly lain there. They lie in a cave unburied, and by the Russian Monks are shewed unto strangers,

16. Laurentius Mullerus tells us also, that in this city there is a temple with admirable vaults, in which divers bodies are kept uncorrupted, as if they were boiled, not livid and black, but with a fresh and lively colour of the skin: the tradition is, that they are the bodies of some Martyrs, and that the Tartars, in their incursions, presume not to touch them, because it has proved dangerous to them heretofore to

* It is generally conceived the body of King Harold.

(11.) Camer. Hor. Subcis. cent. 1. c. 11. p. 75. Johnst. Nat. Hist. class. 10. c. 6. p. 343. — (12.) Fuller's Worthies, p. 320. Essex. — (13.) Kornman. de Mirac. Mortuor. lib. 3. cap. 4. p. 5. Zucch. Quæst. Med. Leg. 1. 4. tit. 1. q. 10. p. 235. — (14.) Schenck. Obs. Medic. 1. 6. Obs. 3. p. 769. (15.) Camerar. Hor. Subcis. cent. 2. c. 70. p. 283.

endeavour it. He also remembers, that in a vaulted chapel there is to be seen the body of a woman, wrapt in a thin and transparent sheet, and so entire, that the yellow hair, and all the members of it, will abide the touch. It is said to be the body of the Martyr Barbara.

17. In the year 1448, in the ruins of an old wall of the beautiful church at Dunfermling in Scotland, there was found the body of a young man, in a coffin of lead, wrapped up in silk: it preserved the natural colour, and was not in the least manner corrupted; though it was believed to be the body of the son of King Malcolm the Third, by the Lady Margaret.

18. The body of Albertus Magnus was taken out of his sepulchre, to be entered in the midst of the chancel in a new tomb for that purpose: it was two hundred years from the time wherein he had been first buried; yet was he found entire without any kind of deformation, unless it was this, that his jaw seemed to be somewhat fallen. I saw the thing I speak of, and I testify by this writing the truth of the relation.

19. At the opening of the sepulchre of Charles Martel, there was no part of his body to be found therein; but instead thereof a serpent was found in the place.

20. ♦ Mr. Brydone, speaking of a Sicilian convent, says, the famous convent of Capuchins, about a mile without the city of Palermo, contains nothing very remarkable but the burial place, which is indeed a great curiosity. This is a vast subterraneous apartment, divided into large commodious galleries; the walls on each side of which are hollowed out into a variety of niches, as if intended for a great collection of statues. These niches, instead of statues, are filled with dead bodies set upright upon their legs, and fixed by the back to the inside of the niche. Their number is about three hundred. They are all dressed in the clothes they usually wore, and form a most respectful and venerable assembly. The skin and muscles, by a certain preparation, become as dry and hard as a piece of stock-fish; and although many of them

have been here upwards of 250 years, yet none are reduced to skeletons. The muscles indeed, in some, appear to be a good deal more shrunk in some than in others; probably because these persons had been more emaciated at the time of their death.—Here the people of Palermo pay daily visits to their deceased friends, and recall with pleasure and regret the scenes of their past life. Here they familiarize themselves with their future state, and choose the company they would wish to keep in the other world. It is a common thing to make choice of their niche, and to try if the body fits it, that no alterations may be necessary after they are dead; and sometimes by way of a voluntary penance, they accustom themselves to stand for hours in these niches. The bodies of the princes and first nobility are lodged in handsome chests, or trunks; some of them richly adorned. These are not in the shape of coffins, but all of one width, and about a foot and a half or two feet deep. The keys are kept by the nearest relations of the family, who sometimes come and drop a tear over their departed friends. Some of the Capuchins sleep in these galleries every night, and pretend to have many wonderful visions and revelations; but the truth is, that very few people believe them.

21. ♦ In the Philosophical Transactions we find the following account of a body found in a vault in the church of Staverton in Devonshire, by Mr. Tripe, surgeon, at Ashburton, in a letter to Dr. Huxham, dated June 28, 1750: "There having been a great diversity of reports," says the writer, "relating to a body lately discovered in a vault in Staverton church, I have taken the liberty of communicating to you the few following particulars. As it does not appear by the register of the burials, that any person has been deposited in this vault since Oct. 15, 1669, it is certain that the body has lain there upwards of fourscore years; yet, when the vault was opened, about four months ago, it was found as perfect in all its parts as if but just interred. The whole body was plump and full, the skin white, soft, smooth and elastic; the hair strong, and the limbs nearly as flexible as when living.

(16.) Ibid.—(17.) Hect. Boet. l. 18. Zuïng. Theat. vol. ii. l. 7. p. 567.—(18.) Crantz. Metrop. l. 3 c. 42, 48. Zuïng. vol. ii. l. 7. p. 566.—(19.) Vid. Korman. de Mirac. Mortuorum, lib. 4. cap. 50. p. 35, Johnst. Nat. Hist. class. 10. c. 6. p. 343.—(20.) Brydone's Travels.

A winding-sheet, which was as firm as if but just applied, inclosed it from head to foot; and two coarse cloths dipped in a blackish substance, like pitch, infolding the winding sheet. The body, thus protected, was placed in an oaken coffin, on which, as it was always covered with water, was found a large stone and a log of wood, probably to keep it at the bottom.

Various have been the conjectures as to the cause of its preservation; and as it has been reported, though probably without foundation, that the person was a Roman Catholic, there have been some of that religion, who not having philosophy enough to account for it from natural causes, have attributed it to a supernatural one, and canonized him; and, in consequence of this, have taken away several pieces of the winding sheet and pitch-cloths, preserving them as reliques with the greatest veneration.

In my opinion, the pitch-cloths and water overthrow the miracle, and bring it within the power of natural agents; the former by defending the body from the external air; and the latter by preserving the tenacity of the pitch.

22. ♦ The persons of whom you have the following account, says Dr. Balguy, in the Philosophical Transactions, were lost in a great snow on the moors in the parish of Hope, near the Woodlands in Derbyshire, Jan. 14, 1674, and not being found until the 3d of May following, the snow lasting probably the greater part of that time; they then smelt so strong that the coroner ordered them to be buried on the spot. The man's name was Barber; he had been a considerable grazier, and was well known by the people that found him; but being reduced in his circumstances, was then going off with his servant maid for Ireland. They lay in the peat moss 28 years and nine months before they were looked at again; when some countrymen having observed, I suppose, the extraordinary quality of the soil in preserving dead bodies from corruption, were curious enough to open the ground to see if these persons had been so preserved, and found them no way altered. The colour of their skin being fair and

natural, and their flesh as soft as that of persons newly dead. They were afterwards exposed for a sight twenty years, though they were much changed in that time by being so often uncovered; and in the year 1716, Dr. Bourn, of Chesterfield was there, who gave me this account of the condition they were then in; namely, the man perfect, his beard strong, and about a quarter of an inch long; the hair of his head short, his skin hard and of a tanned leather colour, pretty much the same as the liquor and earth they lay in. He had on a broad cloth coat, which he had tried to tear the skirt off, but could not. The woman, by some rude people, had been taken out of the ground, to which one may well impute her greater decay; one leg was off, the flesh decayed, the bone sound; the flesh of one hand decayed, the bone sound; on her face, the upper lip and the tip of the nose decayed, but no where else. He took out one of the fore-teeth, the upper part of which, as far as it was contained in the socket, was as elastic as a piece of steel, and being wrapped round his finger, sprung again to its first form; but this power was lost in a few minutes after it had been in his pocket.

Mr. Barker, of Rotherham, the man's grandson, was at the expence of a decent funeral for them at last, in Hope church, where, on looking into the grave some time afterwards, it was found they were entirely consumed.

Mr. Wermuld, the Minister of Hope, was present when they were removed. He observed, that they lay about a yard deep. The soil or moss moist, but no water stood in the place at all. He saw their stockings drawn off, and the man's legs, which had never been uncovered before, were quite fair; the flesh, when pressed with his finger, pitted a little, and the joints played freely, and without the least stiffness. The other parts were much decayed. What was left of their clothes, for the people had cut away the greater part to carry home as a curiosity, was firm and good; the woman had on a piece of new serge, which seemed never the worse.

(21.) Philosoph. Transactions, vol. xlvii. p. 253.—(22.) Philos. Trans. abridged, vol. ix. p. 705.

CHAP. XXXI.

Of such Persons as have returned to Life after they have been believed to be dead.

WHEN a bird hath once broken from her cage and has tasted the sweetness of the air, and, which is more, of the pleasure of society and liberty, it is not an easy thing to allure her back to the place of her former restraint. And it is as hard to conceive, that a soul which has once found itself in a state of enlargement, should willingly return any more into the strait and uneasy prison of the body. But it seems (by what follows) that there are certain laws on the other side of death, by virtue of which we read of many persons returning again whom death seemed to have snatched away.

1. That is wonderful which befel two brothers, Knights of Rome; the elder of whom was named Corfidius, who being in the repute of all men dead, the tables of his last will and testament were recited, in which he had made his brother the heir of all he had: but in the midst of the funeral preparations, he rose with great cheerfulness upon his legs, and said, "That he had been with his brother, who had recommended the care of his daughter unto him; and had also showed him where he had hid a great quantity of gold under-ground, wherewith he should defray his funeral expences." While he was speaking in this manner, to the admiration of all that were present, there came a messenger with the news of his brother's death; and the gold was also found in the very place as he had said.

2. There was, saith Gregorius, one Reparatus, a Roman, who being stiff and cold; was given over by his relations, as one who was undoubtedly dead; when soon after he returned to life, and sent a messenger to the shrine of Saint Laurence in Rome, to enquire concerning Tiburtius, the priest there, if any thing had newly befallen him. In the mean time, while the messenger was gone, he told them that were with him, that he had seen that Ti-

burtius tormented in hell with terrible flames. The messenger he had sent returned with this news, that Tiburtius was that very hour departed this life; and soon after Reparatus himself died.

3. While Nares was in Italy, there was a great plague in Rome, whereof, in the house of Valerianus the Advocate, a young man fell sick; he was his shepherd, and a Liburnian by nation: and after he was supposed to be dead, he returned to himself, and calling his master to him, told him that he had really been in heaven, and had there understood how many, and who they were that should die out of his house in that great plague; and having named them, told his master, that he should survive all his servants. To confirm the truth of what he said, he added, that he had learned all kinds of tongues: and in the same hour discoursed with his master in Greek; he also made trial with others who were skilled in other languages, whereas before he only understood Latin. When he had lived thus two days, he grew into a frenzy, and striving to bite his own hands, he died: as many as (by name) he had said should die, followed him soon after; but his master remained free from infection, according as he had predicted.

4. Everardus Ambula, a German Knight, fell sick in Germany, in the time of Pope Innocent the Third; and when he had lain for some time as one dead, returning to himself, he said, that his soul was carried by evil spirits into the city of Jerusalem, thence into the camp of Saladine (who then reigned in Ægypt) from whence it was conveyed to Lombardy, where, in a certain wood, he had spoken with a German friend of his: lastly, he was brought to the city of Rome, the situation, the form of the places and buildings of which, together with the features of divers princes there, he most exactly described as they were: and although this is a matter of admiration, yet the greater wonder is, that he, with whom he said he did converse in the wood affirmed that he had there, at the same time and hour, discoursed with this Everardus, according as he had declared.

(1.) Fulgos. l. 1. c. 6. p. 155. Plin Nat Hist. l. 7. c. 52. p. 184. Zacch. Qu. Med. l. eg. l. 4. Hist. 1. Qu. 11. p. 241. Kornman. de Mir. Mortuour. part 2. c. 27. p. 22—(2.) Ibid. p. 157. Kornman. de Mirac. Mort. l. 2. c. 32. p. 24.—(3.) Fulgos. ib. p. 160. (4.) Ibid.

5. Acilius Aviola was concluded dead, both by his domesticks and physicians; accordingly he was laid out upon the ground for some time, and then carried forth to his funeral fire: but as soon as the flames began to catch his body, he cried out that he was alive, imploring the assistance of his schoolmaster, who was the only person that had tarried by him: but it was too late; for encompassed with flames, he was dead before he could be succoured.

6. Lucius Lamias had been Prætor, and being supposed to be dead, he was carried (after the Roman manner) to be burnt; being surrounded with the flames, he cried out that he lived: but in vain; for he could not be withdrawn from his fate.

7. Plato tells us of Erus Armenius being slain in battle, among many others; when they came to take up the dead bodies upon the tenth day after, they found, that, though all the other carcases were putrid, this of his was entire and uncorrupted; they therefore carried it home, that it might have the just and due funeral rites performed to it. Two days they kept it at home in that state, and on the twelfth day he was carried out to the funeral pile: and being ready to be laid up in it, he returned to life, to the admiration of all that were present. He declared several strange and prodigious things, which he had seen and known, during all that time that he had remained in the state of the dead.

8. One of the noble family of the Tatoreidi, being seized with the plague in Burgundy, was supposed to die thereof, and was put into a coffin to be carried to the sepulchres of his ancestor, which were distant from that place some four German miles. Night coming on, the corpse was disposed of in a barn, and there attended by some rustics. These perceived a great quantity of fresh blood to drain through the chinks of the coffin: whereupon they opened it, and found that the body was wounded by a nail that was driven into the shoulder through the coffin; and that the wound was much torn by the jogging of the chariot he was carried in; but withal, they discovered

that of the other life, and whether the soul be immortal or not." Some time after this agreement was made, it fell out, that while Michael Mercatus was one morning early at his study, upon the sudden he heard the noise of a horse upon the gallop: and then stopping at his door, withal he heard the voice of Marsilius his friend, crying to him, "O Michael, Michael! those things are true, they are true!" Michael wondering to hear his friend's voice, rose up, and opening the casement, he saw the back-side of him, whom he had heard, in white, and galloping away upon a white horse. He called after him, "Marsilius, Marsilius!" and followed him with his eye. But he soon vanished out of sight. He, amazed at this extraordinary accident, very solicitously enquired, if any thing had happened to Marsilius (who then lived at Florence, where he also breathed his last), and he found upon strict enquiry, that he died at that very time, wherein he was thus heard and seen by him.

9. We read in the Life of John Chrysostom of Basiliscus, the Bishop of the city Camana (the same who with Lusianus, a priest of Antioch, suffered martyrdom under Maximianus the Emperor), that he appeared to St. Chrysostom in his exile, and said, "Brother John, be of good heart and courage, for to-morrow we shall be together." Also, that before this, he had appeared to the priest of that church, and said, "Prepare a place for our brother John, for he is to come presently." And that these things were true, was afterwards confirmed by the event.

10. Charles the Eighth, King of France, invaded the kingdom of Naples; Alphonso was then king of it; and although before he bragged what he would do, yet when the French were in Italy, and came to far as Rome, he took such a fright, that he cried out every night, he heard the Frenchmen coming, and that the very trees and stones cried France. And so Guicciardini affirmeth (who was not a man either easily to believe, or rashly to write, fables) it was credibly and constantly reported, the spirit of Ferdinand, his father, appeared to one that had been his physician, and bad him tell his son

(5.) Plin. Nat. Hist. l. 7. c. 52. p. 184. Valerio Disq. Mag. l. 2. Quæst. 26. § 5. p. 202, 203.
 (7.) Plat. de Répub. l. 10. Fulgos. l. 1. c. 6. p. 150. c. 15. p. 65. Heyw. Hierarch. l. 9. p. 302.—(2.)
 de Mirac. Mort. l. 2. c. 28, p. 23.—(8.) Zuing. Baron. Annal. tom. 5. Année 412. Delrio Dis-
 ortal. Soul, l. 2. c. 16. p. 132.—(4.) In vitâ
 Staffordshire, p. 292. part 1. c. 13. 61.

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CHAP. XXXII.

Of such who, after Death, have concerned themselves with the Affairs of their Friends and Relations.

THE Platonists speak of some souls that, after they are departed from their bodies, they have yet a strange hankering after them; whereupon it is that they haunt the dormitories of the dead, and keep about the places where their bodies lie interred, and are therefore called by the philosophers Body-lovers. I know not under what restraints souls are, when once separated from their bodies, nor what privileges some of them have above others, but if the following relations are true, some of these here spoken of have been as mindful of their friends and families, as others were affected to the bodies they had before deserted.

1. Ludovicus Adolisius, Lord of Im-mola, sent a Secretary of his upon earnest business to Ferrara; in which journey he was met by one on horseback, attired like an huntsman, with an hawk upon his fist, who saluted him by his name, and desired him to entreat his son Lodowick to meet him in that very place the next day, at the same hour, to whom he would discover certain things, of no mean consequence, which much concerned him and his estate. The Secretary returning and revealing this to his Lord; at first he would scarce give credit to his report, and jealous withall that it might be some train laid to entrap his life, he sent another in his stead; to whom the same spirit appeared in the shape aforesaid, and seemed much to lament his son's diffidence; to whom, if he had come in person, he would have related strange things, which threatened his estate, and the means how to prevent them. Yet desired him to recommend him to his son, and tell him, that after twenty-two years, one month, and one day, prefixed, he should lose the government of that city, which he then possessed, and so he vanished. It happened just at the same time the spirit had predicted (notwithstanding his great care and providence) that Philip Duke of Milan, the same night besieged the

(1.) Fulgos. l. 1. c. 6. p. 155. Plin Nat Hist. 2. Hist. 1. Qu. 11. p. 241. Kornman. de Mir. Mortu man. de Mirac. Mort. l. 2. c. 32. p. 24.—(3.) Ful

107.—(11.) Ibid. p. 190.

city, and by the help of the ice (it being then a great frost) passed the moat, and with scaling ladders, scaled the wall, surprised the city, and took Lodowick prisoner. He was in league with Philip, and therefore feared no harm from him.

2. Two wealthy merchants, travelling though the Taurine hills into France, upon the way met with a man of more than human stature; who thus said to them: "Salute my brother Lewis Sforza, and deliver him this letter from me." They were amazed and asked who he was? He told them, that he was Galeacius Sforza, and immediately vanished out of sight. They made haste to Milan, and delivered the Duke's letter, wherein was thus written: "Oh Lewis! take heed to thyself, for the Venetians and French will unite to thy ruin, and deprive thy posterity of their estate. But if thou wilt deliver me 3000 Guilders, I will endeavour that the spirits be reconciled, thy unhappy fate may be averted; and this I hope to perform, if thou shalt not refuse what I have requested: farewell." The subscription was: "The soul of Galeacius thy brother." This was laughed at by most as a fiction: but not long after, the Duke was dispossessed of his government, and taken prisoner by Lewis the Twelfth, King of France. Thus far Bernard Arulnus, in the first section of the History Milan, who also was an eye-witness of what had passed.

3. Cæsar Baronius tells, that there was an entire friendship betwixt Michael Mercatus the elder, and Marsilius Ficinus: and this friendship was the stronger betwixt them, by reason of a mutual agreement in their studies, and an equal veneration for the doctrines of Plato. It fell out that these two discoursed together (as they used) of the state of man after death, according to Plato's opinions (and there is extant a learned epistle of Marsilius to Michael Mercatus, upon the same subject); but when their disputation and discourse was drawn out somewhat long, they shut it up with this firm agreement, "That whichever of them two should first depart out of this life (if it might be) should ascertain the survivor of the state

of the other life, and whether the soul be immortal or not." Some time after this agreement was made, it fell out, that while Michael Mercatus was one morning early at his study, upon the sudden he heard the noise of a horse upon the gallop: and then stopping at his door, withal he heard the voice of Marsilius his friend, crying to him, "O Michael, Michael! those things are true, they are true!" Michael wondering to hear his friend's voice, rose up, and opening the casement, he saw the back-side of him, whom he had heard, in white, and galloping away upon a white horse. He called after him, "Marsilius, Marsilius!" and followed him with his eye. But he soon vanished out of sight. He, amazed at this extraordinary accident, very solicitously enquired, if any thing had happened to Marsilius (who then lived at Florence, where he also breathed his last), and he found upon strict enquiry, that he died at that very time, wherein he was thus heard and seen by him.

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(1.) Gregor. de Repub. l. 21. c. 4. § 9, p. 772. Delrio Disq. Mag. l. 2. Quæst. 26. § 5. p. 202, 203. Fulgos. l. 1. c. 4. p. 92. Lavater, de Spectris, part 1. c. 15. p. 65. Heyw. Hierarch. l. 9. p. 302.—(2.) Ibid. Greg. de Repub. l. 21. c. 4. § 9. p. 772.—(3.) Baron. Anna. tom. 5. Anno 412. Delrio Disquisit. Mag. l. 2. qu. 26. p. 203. Dr. More in Immortal. Soul, l. 2. c. 16. p. 132.—(4.) In vitâ Chrysost. per Erasim. p. 7. c. 2. Lavat. de Spectris, part 1. c. 13. 61.

Alphonso from him, that he would not be able to resist the Frenchmen; for God had ordained; that his progeny should (after many great afflictions) be deprived of their kingdom, for the multitude and great enormity of their sins: and especially for that he had done (by the persuasion of Alphonso) himself in the church of St. Jeander, near Naples, whereof he told the particulars; the success was, that Alphonso (terrified waking and sleeping with representations of such noblemen as he had caused to be murdered in prison) resigned his crown to his son Ferdinando, and ran away into Sicily, in such haste, that, importuned by his mother-in-law to stay for only three days, he told her, that, if she would not go presently with him, he would leave her; and that, if any sought to stay him, he would cast himself headlong out of the window. His son Ferdinando, having assembled all his forces durst make no resistance, but fled before the French from place to place, till at length almost all his subjects forsook him, and rebelled against him; whereupon he fled also to Sicily, and within a while died there. So Charles conquered the whole kingdom, without giving his soldiers occasion so much as to put on their armour.

6. Musonius and Chrysanthius, both Bishops, died in the time of the Nicene Council; before such time as all present had subscribed to the Articles of faith then agreed unto. The rest of the bishops went to their sepulchres, and desiring their subscriptions also, as if they were alive, they left the schedule of subscription at their tombs; when after it was found, that the dead persons had in a miraculous manner subscribed their names in this manner: "Chrysanthius and Musonius, who were consenting with the fathers in the sacred œcumenical Synod of Nice, though translated in respect of the body, yet with our own hands we have subscribed to this schedule.

7. Spiridon, Bishop of Cyprus, had a daughter called Irene, with whom a friend of his had left certain ornaments of great value, which she being over careful of,

hid under the earth, and shortly after died. In some time after came the person who had intrusted her, and finding that she was dead, demanded his goods at the hands of the father, both with entreaties and threats. Spiridon, that knew not what to do in the case, went to the tomb of his daughter, beseeching God, that he would shew something of promised resurrection before the time: nor was he deceived in his hopes, for his daughter Irene appeared to him, and having declared in what place she had disposed of the man's goods, she vanished away.

CHAP. XXXIII.

Of the strange Ways by which Murders have been discovered.

WILLIAM the Norman built a fair monastery, where he won the garland of England: and in the Synod held, anno 1070, at Winchester, King William being present, as also the Legates of Pope Alexander, it was by that Synod decreed, amongst other things, that whoever was conscious to himself that he had slain a man in that great battle, should do penance for one whole year, and as many years as he had slain men, and should redeem his soul, either by building a church, or by establishing a perpetual allowance to some church already built; so great a crime did they esteem the shedding of human blood, though (as they supposed) in a just war. Sure I am, that God Almighty, as well to declare his detestation of that crimson sin of murder, as to beget and retain in us a horror thereof, hath most vigorously employed his providence, by strange and miraculous ways, to bring to light deeds of darkness; and to drag the bloody authors of them out of their greatest privacies and concealment unto condign punishments. It would be endless to trace the several footsteps of Divine Providence in this matter: it will be sufficient to produce some examples, wherein we shall find enough to make us adore at once the wisdom, goodness, and justice of God.*

(5.) Treas. Ancient and Modern Times, l. 4. c. 21. p. 346. 347.—(6.) Niceph. l. 8. c. 23. p. 344. Zuing. Theat. vol. ii. l. 7. p. 565.—(7.) Kornman. de Mirac. Mortuor. part. 2. c. 15. p. 15. Ruffin. Eccles. Hist. l. 1. c. 5. Socrat. Eccles. Hist. l. 1. c. 12. Fulgos. Ex. l. 1. c. 6. p. 63.

* Malmesb. p. 177. Rog. Hoved, Anno 1070. *προπηλ* ad Monastic Anglic. fol. 12.

have. The magistrates, moved with these things, put the man into prison, who soon confessed the fact, and received the punishment worthy of his crime. This was by the relation of Luther, at Regiment in Borussia, Anno 1450.

17. In Mentz, a city of Lorrain, the executioner of the city, in the night, an absence of the master, got privily into the cellar of a merchant's house; where he first slew the maid, who was sent by her mistress to fetch some wine: in the same manner he slew the mistress, who wondering at her maid's stay, came to see what was the reason. This done he fell to rifling chests and cabinets. The merchant upon his return, finding the horrible murder, and plunder of his house, with a soul full of trouble and grief, complained to the Senate: and as there were divers discourse about the murder, the executioner also put himself in the court with the crowd, and murmured out such words as these: "That seeing there had been frequent brawls betwixt the merchant and his wife, there was no doubt but he was the author of this tragedy in his house;" and," said he

truth

2. Parthenias, Treasurer to Theodobert, King of France, had traitorously slain a friend of his called Ausanius, together with his wife Papiannilla. When no man accused, or so much as suspected him thereof, he detected himself in this strange manner. As he slept in his bed, he suddenly roared out, crying for help, or else he perished: and being demanded what was the matter; he, half asleep, answered, "That his friend Ausanius and his wife, whom he had murdered long before, did now summon him, to answer it before the tribunal of God." Upon this confession he was apprehended, and, after due examination, stoned to death. Thus, though all witnesses fail, yet the murderer's own conscience is sufficient to betray him.

3. Anno Dom. 867, Lothbroke, of the blood-royal of Denmark, and father to Humbar and Hubba, entered with his hawk into a boat alone, and by tempest was driven upon the coast of Norfolk in England: where being found, he was

detained and presented to Edmund, at that time King of the East Angles. The King entertained him at his court; and perceiving his singular dexterity and activity in hawking and hunting, bore him particular favour. By this means he fell into the envy of Berick, the King's Falconer: who one day, as they hunted together, privately murdered, and threw him into a bush. It was not long before he was missed at court. When no tidings could be heard of him, his dog, who had continued in the wood with the corpse of his master, till famine forced him thence, at sundry times came to court, and fawned on the King; so that the King suspected some ill matter; at length followed the trace of the hound, and was led by him to the place where Lothbroke lay. Inquisition was made, and by circumstance of words, and other suspicions, Berick, the King's falconer, was supposed to be his murderer. The King commanded him to be set alone in Lothbroke's boat, and committed to the mercy of the sea; by the working of which he was carried to the same coast of Denmark from whence Lothbroke came. The boat was well known, and he examined by torments; to save himself, he said, he was slain by King Edmund. And this was the first occasion of the Danes arrival in this land.

4. Luther tells a story of a German, who in his travels fell amongst thieves; and they being about to cut his throat, the poor man espied a flight of crows, and said, "O crows, I take you for my witnesses, and revengers of my death!" About two or three days after, these thieves drinking together at an inn, a company of crows came and lighted upon the top of the house; at this the thieves began to laugh, and, said one of them, "Look, yonder are they who must avenge his death, whom we lately slew!" The tapster overhearing this, declared it to the Magistrate, who caused them to be apprehended; and upon their disagreeing speeches and contrary answers, urged them so far, that they confessed the truth, and received their deserved punishment.

5. In Leicestershire, not far from Lutterworth, a miller had murdered one in his

(1.) Petr. Servius in Dissertat. de Ung. Amar. p. 37, 38.—(2.) Beard's Theatre of God's Judgments, 1. 2. c. 10. p. 285.—(3.) Ibid. c. 11. p. 295, 296.—(4.) Ibid. p. 299.

mill, and privately buried him in a ground hard by. This miller removed into another country and there lived a long space; till, at last, guided by the providence of God for the manifestation of his justice, he returned unto that place, to visit some of his friends. While he was there, the miller who now had the mill, had occasion to dig deep in the ground, where he found the carcase of a man. This being known, the Lord put it into their hearts, to remember a neighbour of theirs, who twenty years before was suddenly missed, and since that time not heard of; and bethinking themselves who was then miller of that mill; behold he was there ready in the town, not having been there for many years before. This man was suspected, and thereupon examined, and without much ado confessed the fact, and was accordingly executed.

6. In the second year of King James's reign, a strange accident happened, to the terror of all bloody murderers; which was this: one Anne Waters, enticed by a lover of her's, consented to have her husband strangled, and buried under the dung hill, in a cow-house; whereupon the man being missing by his neighbours, the wife pretended to wonder what was become of him. It pleased God, that one of the inhabitants of the town, dreamed one night that his neighbour Waters was strangled, and buried under the dung-hill, in a cow-house; and upon declaring of his dream, search being made by the Constable, the dead body was found, as he had dreamed; whereupon the wife was apprehended, and upon examination, confessing the fact, was burnt.

7. Bessus the Pæonian, and a Captain, had privately slain his father; but being at dinner at a certain time, he arose up hastily, and with his spear began to break a nest of swallows, that was made on the outside of the house, and to kill the young ones; they who were present, disliking the action, reproved him for being so fierce in a trifling a matter; when he, with a troubled mind, replied, "Do you call it nothing? Do you not

hid under the earth, and shortly after died. In some time after came the person who had intrusted her, and finding that she was dead, demanded his goods at the hands of the father, both with entreaties and threats. Spiridon, that knew not what to do in the case, went to the tomb of his daughter, beseeching God, that he would shew something of promised resurrection before the time: nor was he deceived in his hopes, for his daughter Irene appeared to him, and having declared in what place she had disposed of the man's goods, she vanished away.

CHAP. XXXIII.

Of the strange Ways by which Murders have been discovered.

WILLIAM the Norman built a fair monastery, where he won the garland of England: and in the Synod held, anno 1070, at Winchester, King William being present, as also the Legates of Pope Alexander, it was by that Synod decreed, ~~among, who caused enquiry to be made,~~ if any about that time had set up a new shop; and finding that the man aforesaid had, they caused him to be arrested: but he, upon examination, denied the fact, till the dead corpse was heard of; and the blind man also hearing of this enquiry, informed what he had heard about that place where the corpse was found, and what he was answered, saying withal, that he knew the voice from any other. Many prisoners therefore were ordered to speak the same words to the blind man, together with the murderer: but amongst them all he knew his voice: whereupon the villain, possessed with abundance of horror, confessed the fact, and was deservedly executed.

9. Anno 1551, at Paris, a certain young woman had her brains beat out by a man, with a hammer, near St. Oppertune's church, as she was going to midnight mass, and all her rings and jewels

(5.) Beard's Theatre, l. 2. c. 11. p. 302. Clark's Mirror, c. 86. p. 381.—(6.) Baker's Chr. p. 614.—(7.) Dmoth. de Rebus & Factis Mem. l. 8. p. 514. Plut. ce sera Numinis Vindict. Fitzherb. Of Relig. & Pol. part. 1. c. 26. p. 362.—(8.) Clark's Mirror, c. 86. p. 381. Pasquier. Beard's Theat. of God's Judgments, l. 2. c. 11. p. 309.

have. The magistrates, moved with these things, put the man into prison, who soon confessed the fact, and received the punishment worthy of his crime. This was by the relation of Luther, at Regimont in Borussia, Anno 1450.

17. In Mentz, a city of Lorraine, the executioner of the city, in the night, and absence of the master, got privily into the cellar of a merchant's house; where he first slew the maid, who was sent by her mistress to fetch some wine: in the same manner he slew the mistress, who wondering at her maid's stay, came to see what was the reason. This done he fell to rifling chests and cabinets. The merchant upon his return, finding the horrible murder, and plunder of his house, with a soul full of trouble and grief, complained to the Senate: and as there were divers discourses about the murder, the executioner also put himself in the court with the crowd, and murmured out such words as these: "That seeing there had been frequent brawls betwixt the merchant and his wife, there was no doubt but he was the author of that tragedy in his house;" and," said he, "were he in my hands, I would soon extort as much from him." By these and the like words, it came to pass, that the merchant was cast into prison, and being in a most cruel manner tortured by this executioner (though innocent) confessed himself the murderer, and so was condemned to a horrible death, which he suffered accordingly. Now was the executioner secure, and seemed to be freed from danger; when the wakeful justice of God discovered his villany: for he, wanting money, had pawned a silver bowl to a Jew, who finding upon it the coat of arms of the merchant lately executed, sent it to the magistrate, with notice that the merchant's coat was upon it. Whereupon the executioner was immediately cast into prison, and examined by torture how he came by the cup: he therefore confessed all, as it had been done by him, and that he was the only murderer. Thus the innocency of the merchant was discovered, and the executioner had the due punishment of his wickedness.

18. Certain Gentlemen in Denmark, being on an evening together in an inn, fell

out amongst themselves, and from words went to blows: the candles being put out, in this blind fray, one of them was stabbed by a poniard. The murderer was unknown by reason of the number, although the Gentleman accused a Pursuivant of the King's for it, who was one of them in the room. Christernus the Second, then King, to find out the homicide, caused them all to come together in the room: and stand-round about the dead corpse, he commanded that they should, one after another, lay their right hand on the slain Gentleman's naked breast, swearing they had not killed him. The Gentlemen did so, and no sign appeared to witness against them: the Pursuivant only remained, who (condemned before in his own conscience) went first of all, and kissed the dead man's feet; but as soon as he laid his hand on his breast, the blood gushed forth in great abundance, both out of his wound and nostrils; so that urged by this evident accusation, he confessed the murder, and by the King's own sentence was immediately beheaded. Hereupon arose that practice (which is now ordinary in many places) of finding out unknown murders, which, by the admirable power of God, are for the most part revealed, either by the bleeding of the corpse, or the opening of its eyes, or some other-extraordinary sign, as daily experience teaches.

19. Sir Walter Smyth, of Shirford in Warwickshire, being grown an aged man, at the death of his wife, considered of a marriage for Richard his son and heir, then at man's estate; and to that end he made his mind known to Thomas Chetwin of Ingestre in Staffordshire, who entertaining the motion in the behalf of Dorothy his daughter, was contented to give 500l. with her. But no sooner had the old Knight seen the young Lady, but he became a suitor for himself, proffering 500l. for her, besides as good a jointure as she would have had by his son, had the match gone forward: this so wrought upon Chetwin, that he effectually persuaded his daughter, and the marriage ensued accordingly. It was not long before, her affections wandering, she gave entertainment to one William Robinson of

Drayton Basset, a Gentleman of twenty-two years of age: and being impatient of all that might hinder her full enjoyment of him, she contrived how to be rid of her husband. Having corrupted her waiting gentlewoman, and a groom of the stable, she resolved by their help, and the assistance of Robinson, to strangle him in his bed: and though Robinson came not the designed night, she no way staggered in her resolutions; for watching her husband till he was fallen asleep, she called in her accomplices; and casting a long towel about his neck, caused the groom to lie upon him, to keep him from struggling: whilst herself and the maid, straining the towel, stopped his breath. Having thus dispatched the work, they carried him into another room, where a close-stool was placed, upon which they set him. An hour after the maid and groom were got silently away, to palliate the business, she made an outcry in the house, wringing her hands, pulling her hair, and weeping extremely; pretending that missing him some time out of bed, she went to see what the matter was, and found him in that posture. By these feigned shews of sorrow, she prevented all suspicion of his violent death; and not long after went to London, setting so high a value upon her beauty, that Robinson became neglected. But within two years following, this woeful deed of darkness was brought to light in this manner: the groom before-mentioned was entertained by Mr. Richard Smyth, son and heir to the murdered Knight, and attending him to Coventry, with divers other servants, became so sensible of his villany, when he was in his cups, that out of good nature, he took his master aside, and upon knees besought his forgiveness, for acting in the murder of his father, declaring all the circumstances thereof. Whereupon Mr. Smyth discreetly gave him good words; but desired some others to whom he trusted, to have an eye to him, that he might not escape. Notwithstanding which direction, he fled away with his master's best horse; and hasting presently into Wales, attempted to go beyond sea; but being hindered by contrary winds, after three essays to launch out, was so happily pursued by

Mr. Smyth, who spared no cost in sending to several ports, that he was found out and brought prisoner to Warwick; as was also the Lady and her gentlewoman, all of them with great boldness denying the fact: and the groom most impudently charged Mr. Smyth with endeavouring to corrupt him, to accuse the Lady (his mother-in-law) falsely, to the end he might get her jointure. But upon his arraignment (smitten with the apprehension of his guilt) he publicly acknowledged it, and justified what he had so said to be true, to the face of the Lady, and her maid, who at first, with much seeming confidence, pleaded their innocence; till at length, seeing the particular circumstances thus discovered, they both confessed the fact; for which having judgment to die, the Lady was burnt at a stake, near the Hermitage, on Woolvey Heath (towards the side of Shirford Lordship), where the country people, to this day, shew the place; and the groom, with the maid, suffered death at Warwick. This was about the third year of Queen Mary's reign, it being May the 15th, 1 Marizæ, that Sir Walter's murder happened.

20. A young butcher, who lived with his mother near Smithfield Bars, wanting money to supply his extravagant expences, and his mother refusing to give it him, he took his opportunity, cut his mother's throat as she lay sleeping in her bed, took away twenty pounds, and hired a Gravesend boat at Billingsgate to carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Essex. The watermen's names were Smith and Gurney, who perceiving he had money, agreed to cut his throat, and share it between them: which being done, they threw him over board, washed their boat, and landed at Gravesend. This murder was concealed several years, till the murderers falling out at a game at shuffleboard, and hot words arising, one of them said to the other, "Thou knowest, rogue, it lies in my power to hang thee, for murdering a man between London and Gravesend." "And if thou dost," replied the other, "thou shalt hang for company, for thou didst wash the blood out of the boat, and hadst thy share of the money."

Upon which being seized, they confessed the fact, were tried, convicted and condemned at Maidstone, and hanged in chains on the water side, a little above Gravesend. None of the butcher's relations knew what became of him, till this accident happened; and then the waterman describing the man, and the time, it was known to be the butcher, who the same morning had murdered his mother.

21. Two friends travelling together in the confines in Arcadia, when they came to Mægara, one took up his lodging in a friend's house, and the other in an inn. He that lodged with his friend, thought he saw in his sleep his fellow-traveller begging his help against the inn-keeper, who was attempting to murder him; upon which he leaped out of bed, with a resolution to see after his friend; but considering further of it, he thought it but a dream, and went to bed again. He was no sooner asleep, but his friend appears a second time wounded and bloody, saying, "Revenge my death, for I am killed by the inn-keeper, and am now carrying towards the gate in a cart covered with dung." The man still fancied it was a melancholy dream: and yet thinking it would be an unpardonable neglect if there should be any truth in it, made haste to the gate, and there finding a cart laden with dung, as the apparition had told him, forced the cart to be unladen, and to his sorrow found the corpse of his murdered friend, for which the inn-keeper was prosecuted and hanged.

22. A woman living at St. Neots, returning from Elsworth, where she had been to receive a legacy of 17l. that was left her; and for fear of being robbed, tied it up in her hair. As she was going home, she overtook her next-door neighbour, a butcher by trade, but who kept an inn, and lived in good repute. The woman was glad to see him, and told him what she had been about. He asked her where she had concealed the money? She told him in her hair. The butcher finding a convenient opportunity, took her off her horse, and cut her head off, put it into his pack, and

rode off. A gentleman and his servant coming directly by, and seeing the body moving on the ground, ordered his servant to ride full speed forward, and the first man he overtook to follow him wherever he went. The servant overtook the butcher not a mile off the place, and asked him what town that was before them? He told him St. Neots. Says he, "My master is just behind, and sent me forward to enquire for a good inn for a gentleman and his servant." The murderer made answer, that he kept a good inn, where they should be well used. The gentleman overtook them, and went in with them, and dismounted; bidding his servant to take care of the horse, whilst he would take a walk in the town, and be back presently. He went to a constable, and told him the whole affair; who said that the butcher was a very honest man, and had lived there many years in great reputation: but going back with the gentleman, and searching the pack, the constable, to his great surprise, found it was the head of his own wife. The murderer was sent to Huntingdon gaol, and shortly after executed.

23. From the following case of Eugene Aram, we may learn that the hand of justice, though sometimes slow, is sure to strike at last; and that the most extraordinary learning and abilities are not sufficient to restrain their possessors from committing the most horrid crimes, for the sake of very paltry and inadequate considerations.

In the year 1745, one Daniel Clarke, a shoemaker of Knaresborough, in Yorkshire, having been newly married, entered into a confederacy with Eugene Aram and one Houseman, a flax-dresser, to defraud several persons of plate and goods, under pretence of having received a good fortune with his wife. This Clarke effectually did, and obtained goods and plate to a great value from different persons: which were lodged in Aram's house.

Soon after Clarke was missing; and a suspicion arising from the intimacy with Aram and Houseman, that they might be concerned in the fraud, search was made, and some of the goods were found at

(20.) Clark's Mirror, c. 104. p. 500.—(21.) March 8, 1740.

Valer. Max.—(22.) Universal Weekly Journal,

Houseman's, and others dug up in Aram's garden; but as no plate was found, it was believed that Clarke had made off with that, and the business was no more thought of till fourteen years after, in the year 1758, when some workmen digging about St. Robert's Cave, near Knaresborough, found the remains of a human body; which incident revived the remembrance of Clarke.

The wife of Eugene Aram (who had withdrawn from this part of the country) intimated a suspicion that Houseman and her husband had murdered Clarke, on seeing them in close conference the night before Clarke's departure, and finding several pieces of linen and woollen which she suspected to be his wearing apparel.

This turned people's attention on Houseman, who being shewn the skeleton, discovered all the marks of fear and guilt: and dropt this unguarded expression. Taking up one of the bones, he said, "This is no more Dan Clarke's bone than it is mine," which shewed that if he was so sure that those bones were not Clarke's, he must know more about them: on which being farther examined, he then confessed that the bones of Clarke were deposited in Sir Robert's Cave; where being found in the posture described, Houseman was admitted King's evidence, and impeached Aram, who at that time was usher of a school at Lynn in Norfolk; also one Terry.

From Aram's trial, which was on Aug. 3, 1759, it seems that Houseman and Aram murdered Clarke, and dragged his body into the cave, where it was found in the posture described by Houseman; and that they returned home with the clothes, which they burnt, according to the testimony of Aram's wife, who found the threads. It appeared farther on the trial, that Aram possessed himself of Clarke's fortune which he got with his wife, a little before, about 160*l*. And thus, after fourteen years concealment, this notable discovery was made by the accidental finding of a skeleton.

The speech made by Aram in his defence, being a specimen of his genius and learning, and replete with facts appertaining to the subject of this work, we shall give it to our readers at length.

"First, my lord, the whole tenor of my conduct in life contradicts every particular of this indictment. Yet I had never said this, did not my present circumstances extort it from me, and seem to make it necessary. Permit me here, my lord, to call upon malignity itself, so long and cruelly busied in this prosecution, to charge upon me any immorality, of which prejudice was not the author. No, my lord, I concerted no schemes of fraud, projected no violence, injured no man's person or property. My days were honestly laborious, my nights intensely studious. And I humbly conceive, my notice of this, especially at this time, will not be thought impertinent, or unseasonable: but, at least, deserving some attention: because, my lord, that any person, after a temperate use of life, a series of thinking and acting regularly, and without one single deviation from sobriety, should plunge into the very depth of profligacy, precipitately and at once, is altogether improbable and unprecedented, and absolutely inconsistent with the course of things. Mankind is never corrupted at once: villany is always progressive, and declines from right, step by step, till every regard of probity is lost, and every sense of all moral obligations totally perishes.

"Again, my lord, a suspicion of this kind, which nothing but malevolence could entertain, and ignorance propagate, is violently opposed by my very situation at that time, with respect to health: for but a little space before, I had been confined to my bed, and suffered under a very long and severe disorder, and was not able, for half a year together, so much as to walk. The distemper left me indeed, and yet slowly and in part: but so macerated, so enfeebled; that I was reduced to crutches; and was so far from being well about the time I am charged with this fact, that I never to this day perfectly recovered. Could then a person in this condition take any thing into his head so unlikely, so extravagant? I, past the vigour of my age, feeble and valetudinary, with no inducement to engage, no ability to accomplish, no weapon wherewith to perpetrate such a fact; without interest, without power, without motive, without means.

"Besides

“ Besides, it must needs occur to every one, that an action of this atrocious nature is never heard of, but, when its springs are laid open, it appears that it was to support some indolence, or supply some luxury; to satisfy some avarice, or oblige some malice; to prevent some real, or some imaginary want: yet I lay not under the influence of any one of these. Surely, my Lord, I may, consistent with both truth and modesty, affirm this much; and none who have any veracity, and know me, will ever question this.

“ In the second place, the disappearance of Clarke is suggested as an argument of of his being dead: but the uncertainty of such an inference from that, and the infallibility of all conclusions of such sort from such a circumstance, are too obvious, and too notorious, to require instances: yet superseding many, permit me to produce a very recent one, and that afforded by this castle.

“ In June 1757, William Thompson, for all the vigilance of this place, in open day-light, and double-ironed, made his escape: and notwithstanding an immediate enquiry set on foot, the strictest search, and all advertisement, was never seen or heard of since. If then, Thompson got off unseen, through all these difficulties, how very easy was it for Clarke to abscond, when none of them opposed him? but what would be thought of a prosecution commenced against any one seen last with Thompson?

“ Permit me, next my lord, to observe a little upon the bones which have been discovered. It is said, which perhaps is saying very far, that these are the skeleton of a man. It is possible, indeed, they may; but is there any certain known criterion, which incontestibly distinguishes the sex in human bones? Let it be considered, my lord, whether the ascertaining of this point ought not to precede any attempt to identify them.

“ The place of their depositum too claims much more attention than is commonly bestowed upon it: for of all places in the world, none could have mentioned any one, wherein there was a greater certainty of finding human bones, than a hermitage; except he should point out a

church-yard. Hermitages, in time past, being not only places of religious retirement, but of burial too. And it has scarce ever been heard of, but that every cell now known, contains, or contained these relicks of humanity; some mutilated, and some entire. I do not inform, but give me leave to remind your lordship, that here sat solitary sanctity, and here the hermit or the anchoress hoped that repose for their bones, when dead, they here enjoyed when living.

“ All this while, my lord, I am sensible this is known to your lordship, and many in this Court, better than I. But it seems necessary to my case that others, who have not at all, perhaps, adverted to things of this nature, and may have concern in my trial, should be made acquainted with it. Suffer me then, my lord, to produce a few of many evidences, that those cells were used as repositories of the dead, and to enumerate a few, in which human bodies have been found, as it happened in this in question: lest, to some, that accident might seem extraordinary, and, consequently, occasion prejudice.

“ 1. The bones, as was supposed of the Saxon, St. Dubitius, were discovered buried in his cell at Guy's Cliff, near Warwick, as appears from the authority of Sir William Dugdale.

“ 2. The bones, thought to be those of the anchoress Rosia, were but lately discovered in a cell at Royston, entire, fair, and undecayed, though they must have lain interred several centuries, as is proved by Dr. Stukely.

“ 3. But our own country, nay, almost this neighbourhood, supplies another instance: for in January 1747, was found by Mr. Stovin, accompanied by a reverend gentleman, the bones, in part of some recluse, in the cell at Lindholm, near Hatfield. They were believed to be those of William of Lindholm, a hermit, who had long made his cave his habitation.

“ 4. In February 1744, part of Wooburn Abbey being pulled down, a large portion of a corpse appeared, even with the flesh on, and which bore cutting with a knife: though it is certain this had lain above 100 hundred years, and how much

much longer is doubtful: for this abbey was founded in 1145, and dissolved in 1538 or 9.

“What would have been said, what believed, if this had been an accident to the bones in question?”

“Further, my lord, it is not yet out of living memory, that a little distance from Knaresborough, in a field, part of the manor of the worthy, and patriot baronet who does that borough the honour to represent it in parliament, were found, in digging for gravel, not one human skeleton only, but five or six deposited side by side, with each an urn placed on its head, as your lordship knows was usual in ancient interments.

“About the same time, and in another field, almost close to this borough, was discovered also, in searching for gravel, another human skeleton; but the piety of the same worthy gentleman ordered both pits to be filled up again; commendably unwilling to disturb the dead.

“Is the invention of these bones forgotten, or industriously concealed, that the discovery of those in question may appear the more singular and extraordinary? Whereas, in fact, there is nothing extraordinary in it. My lord, almost every place conceals such remains. In fields, in hills, in highway sides, in commons, lie frequent and unsuspected bones. And our present allotment for rest for the departed, is but of some centuries.

“Another particular seems not to claim a little of your lordship’s notice, and that of the gentlemen of the jury; which is, that perhaps no example occurs of more than one skeleton being found in one cell; and in the cell in question, was found but one; agreeable, in this, to the peculiarity of every other known cell in Britain. Not the invention of one skeleton, then, but of two, would have appeared suspicious and uncommon.

“But then, my lord, to attempt to identify these, when even to identify living men sometimes has proved so difficult, as in the case of Perkin Warbeck and Lambert Symnel at home, and of Don Sebastian abroad, will be looked upon perhaps as an attempt to determine what is indeterminable. And I hope too it will not pass unconsidered here, where gentlemen believe with caution, think with

reason, and decide with humanity, what interest the endeavour to do this is calculated to serve, in assigning proper personality to these bones, whose particular appropriation can only appear to eternal Omniscience.

“Permit me, my lord, also very humbly to remonstrate, that as human bones appear to have been the inseparable adjuncts of every cell, even any person’s naming such a place at random as containing them, in this case shews him rather unfortunate than conscious prescient: and that these attendants on every hermitage accidentally concurred with this conjecture, was a mere casual coincidence of words and things.

“But it seems another skeleton has been discovered by some labourer, which was full as confidently averred to be Clarke’s as this. My lord, must some of the living, if it promotes some interest, be made answerable for all the bones that earth has concealed, or chance exposed? And might not a place where bones lay be mentioned by a person by chance, as well as found by a labourer by chance? Or, is it more criminal accidentally to name where they lie, than accidentally to find where they lie?

“Here too is a human skull produced, which is fractured; but was this the cause, or was it the consequence of death? Was it owing to violence, or the effect of natural decay? If it was violence, was that violence before or after death? My lord, in May 1732, the remains of William Lord Archbishop of this province were taken up, by permission, in this cathedral, and the bones of the skull were found broken: yet certainly he died by no violence offered to him alive, that could occasion that fracture there.

“Let it be considered, my lord, that upon the dissolution of religious houses, and the commencement of the reformation, the ravages of those times both affected the living and the dead. In search after imaginary treasures, coffins were broken up, graves and vaults dug open, monuments ransacked, and shrines demolished; your lordship knows that these violations proceeded so far, as to occasion parliamentary authority to restrain them; which it did, about the beginning of the reign of Queen Elizabeth. I entreat your
your

your lordship, suffer not the violences, the depredations, and the iniquities of those times to be imputed to this.

“Moreover, what gentleman here is ignorant that Knaresborough had a castle ; which though now run to ruin, was once considerable both for its strength and garrison. All know it was vigorously besieged by the arms of the parliament : at which siege, in sallies, conflicts, flights, pursuits, many fell in all the places round it ; and where they fell they were buried ; for every place, my lord, is burial earth in war ; and many, questionless, of these rest yet unknown, and whose bones futurity shall discover.

“I hope, with all imaginable submission, that what has been said will not be thought impertinent to this indictment ; and that it will be far from the wisdom, the learning, and the integrity of this place, to impute to the living what zeal in its fury may have done ; what nature may have taken off, and piety interred ; or what war alone may have destroyed, alone deposited.

“As to the circumstances that have been raked together, I have nothing to observe ; but that all circumstances whatsoever are precarious, and have been but too frequently found lamentably fallible ; even the strongest have failed. They may rise to the utmost degree of probability ; yet are they but probability still. Why need I name to your lordship the two Harrisons recorded in Dr. Howell, who both suffered upon circumstances, because of the sudden disappearance of their lodger, who was in credit, had contracted debts, borrowed money, and went off unseen, and returned again a great many years after their execution ? Why name the intricate affairs of Jaques de Moulin, under King Charles II. related by a gentleman who was counsel for the crown ? And why the unhappy Coleman, who suffered innocent, though convicted upon positive evidence, and whose children perished for want, because the world uncharitably believed the father guilty ? Why mention the perjury of Smith, incautiously admitted king’s evidence ; who to screen himself, equally accused Faircloth and Loveday of the murder of Dun ; the first of whom, in 1749, was executed at

Winchester ; and Loveday was about to suffer at Reading, had not Smith been proved perjured, to the satisfaction of the court, by the surgeon of the Gosport hospital ?

“Now, my lord, having endeavoured to show that the whole of this process is altogether repugnant to every part of my life ; that it is inconsistent with my condition of health about that time ; that no rational inference can be drawn, that a person is dead who suddenly disappears ; that hermitages were the constant repositories of the bones of the recluse ; that the proofs of this are well authenticated : that the revolutions in religion, or the fortune of war, have mangled or buried the dead : the conclusion remains, perhaps, no less reasonably than impatiently wished for. I, last, after a year’s confinement, equal to either fortune, put myself upon the candour, the justice, and the humanity of your lordship, and upon yours, my countrymen, gentlemen of the jury.”

We hope our Readers will not be displeas’d if we add some Particulars of the Life and Writings of Eugene Aram ; which are no less extraordinary than his Crime.

Eugene Aram was so perfectly acquainted with his family, as to be able to trace it up to the reign of Edward III. It was of the middle gentry of Yorkshire, and several of his relative name were High Sheriffs for the county.

He was removed, when young, to Skelton near Newby, and thence to Bondgate, near Rippon. It was here he received the first rudiments of literature : and he studied mathematicæ so as to be equal to the management of quadratic equations, and their geometrical constructions. He was, after the age of sixteen, sent for to London by Mr. Christopher Blacket, to serve him as clerk in his compting-house : here he pursued his studies, and soon became enamoured of the belles-lettres and polite literature, whose charms so obliterated the beauties of numbers in lines, that he quitted the former study for poetry, history, and antiquity. After a stay of a year or two in London, he returned to his native place ; whence being invited to
Netherdale

Netherdale, he engaged in a school, where he married.

He next, having perceived his deficiency in the learned languages, applied himself to grammar, in both the Greek and Latin languages; and read with great avidity and diligence every one of the Latin classics, historians, and poets; then went through the Greek Testament; and, lastly, ventured upon Hesiod, Homer, Theocritus, Herodotus, Thucydides, together with all the Greek tragedians.

In the year 1734, his good friend William Norton, Esq. invited him to Knaresborough, the scene of his misfortune. Here he attained some knowledge in Hebrew; he studied this language intensely, and went through the Pentateuch. In 1744 he returned to London, and served the Rev. Mr. Painblanc as usher in Latin and writing, in Piccadilly, and from this gentleman he learned the French language. He succeeded to several tuitions and usher-ships in different places in the South of England, and in the sundry intervals got acquainted with heraldry and botany; and there was scarce an individual plant domestic or exotic, which he did not know: he also ventured upon Chaldaic and Arabic, the former of which he found easy from its near connection with the Hebrew. Not satisfied with this unwearied application, he resolved to study his own language; and in order thereto began with the Celtic, which, as far as it was possible, he investigated through all its dialects; and having discovered, through all these languages, and the Latin, Greek, Hebrew, French, Chaldaic, Arabic, and Celtic, such a surprising affinity, he resolved to make a comparative lexicon, having already collected for that purpose above one thousand notes.

He confessed the justice of his sentence to two clergymen who attended him, and promised them to make an ample confession at the gallows; but he prevented any further discovery, by a horrid attempt upon his own life. When he was called from bed to have his irons taken off, he would not rise, alleging he was very weak. On examination his arm appeared bloody, and it was found he had attempted to take away his own life, by cutting his

arm in two places with a razor, which he had concealed in the condemned hole for some time before. By proper applications he was brought to himself, and, though weak, was conducted to Tyburn; where, being asked if he had any thing to say, he answered, "No." Immediately after he was executed, and his body conveyed to Knaresborough-Forest, and hung in chains, pursuant to his sentence.

On his Table, in the Cell, was found the following Paper, containing his Reasons for this wicked Attempt.

"What am I better than my fathers? To die is natural and necessary. Perfectly sensible of this, I fear no more to die than I did to be born. But the manner of it is something which should, in my opinion, be decent and manly. I think I have regarded both these points. Certainly nobody has a better right to dispose of a man's life than himself; and he, not others, should determine how. As for any indignities offered to my body, or silly reflections on my faith and morals, they are (as they always were) things indifferent to me. I think, though contrary to the common way of thinking, I wrong no man by this, and hope it is not offensive to that Eternal Being that formed me and the world; and as by this I injure no man, no man can be reasonably offended. I solicitously recommend myself to the Eternal and Almighty Being, the God of Nature, if I have done amiss. But perhaps I have not; add I hope this thing will never be imputed to me. Though I am now stained by malevolence, and suffer by prejudice, I hope to rise fair and unblemished. My life was not polluted, my morals irreproachable, and my opinions orthodox.

"I slept sound till three o'clock, awaked, and then writ these lines:

Come, pleasing rest, eternal slumber fall,
Seal mine, that one must seal the eyes of all;
Calm and compos'd my soul her journey takes,
No guilt that troubles, and no heart that aches;
Adieu! thou sun, all bright like her arise;
Adieu! fair friends, and all that's good and wise.

These lines, found along with the foregoing, were supposed to be written by

Aram

Captain Glass, his wife and daughter, with a boy belonging to them, passengers; and moreover, Peter M'Kinlie, boatswain; George Gidley, cook; Richard St. Quintin, and Andrew Zekerman, mariners. These four last entered into a diabolical combination to murder the master and every body on board, and possess themselves of the treasure in the ship. Accordingly, on the 30th of November, these four villains being stationed on the night-watch, the master coming on the quarter-deck to see every thing safe, was seized by M'Kinlie, and by Gidley knocked on the head with an iron bar, and thrown overboard. The captain's groans being heard by the two Pinchents and Captain Glass, they came upon deck, and were immediately attacked by the assassins: the Pinchents were knocked down and thrown overboard, and Captain Glass was killed with his own sword; M'Kinlie, in the scuffle, being run through the arm. The noise brought Mrs. Glass and her child upon deck, when, beholding the bloody scene, she implored their mercy; but Zekerman and M'Kinlie came up to them and tossed them both into the sea as they were locked in each other's arms. Having thus dispatched all but the boys, they altered their course, being then in the English channel, and steered for the coast of Ireland; and on the 3d of December were about ten leagues from Waterford: here they determined to hoist out a boat, and, loading her with the treasure, to sink the ship, together with the two boys: this scheme they put into execution; one of the boys swam after the boat, and she being deeply laden with the dollars, he came up with her, and laying his hand on the gun-whale, received a blow on the head from one of the ruffians, which obliged him to quit his hold, and he was drowned. Soon after the vessel, having her ballast-port opened, filled with water and overset, and they saw the other boy washed overboard and drowned.

They now thought themselves secure; the dead could tell no tales, and none could search the bottom of the sea, for evidence of their villany. On their landing, they buried the bulk of their wealth in the sand of the sea-shore, amounting to two hundred and fifty bags of dollars;

the remainder, with the jewels and ingots of gold, they reserved for present use.

The hand of justice now began to pursue them: their prodigality of their ill-gotten wealth made them remarkable wherever they came; and the ship, which they had consigned to the bottom of the sea, floated on shore near Waterford; this occasioned much speculation, and suspicion pointed at the rogues who were living with great jollity and splendor at Dublin. Two gentlemen went from Ross, where the ship floated on shore, to Dublin, told their suspicions to the magistrates, and on the 9th of December Quintin and Zekerman were apprehended; and being examined apart, each of them confessed the murders and other matters as before related; also, that since their arrival in Dublin, Gidley and M'Kinlie had sold dollars to a goldsmith to the amount of three hundred pounds. By means of this goldsmith M'Kinlie was apprehended; and intelligence was got that Gidley had set out in a post-chaise on his way to Cork, in order to take shipping for England. Two persons were dispatched from Dublin to Ross, to direct a search to be made for the buried treasure; and these on their return to Dublin fell in with and apprehended Gidley. Thus were the workers of these atrocious and bloody deeds all brought to justice, although they had taken every precaution to sink and destroy whatever they thought could disclose their guilt.

26. In the year 1689, there lived in Paris a woman of fashion called Lady Mazel; her house was large and four stories high; on the ground-floor was a large servants' hall, in which was a grand stair-case, and a cupboard where the plate was locked up, of which one of the chambermaids kept the key. In a small room partitioned off from the hall, slept the valet de chambre, whose name was Le Brun; the rest of this floor consisted of apartments in which the lady saw company, which was very frequent and numerous, as she kept public nights for play.

In the floor up one pair of stairs was the lady's own chamber, which was in the front of the house, and was the innermost of three rooms from the ground stair-case: the key of this chamber was usually taken

out

out of the door and laid on a chair by the servant who was last with the lady, and who pulling the door after her, it shut with a spring, so that it could not be opened from without. In this chamber also were two doors, one communicated with a back stair-case, and the other with a wardrobe which opened to the back stairs also.

On the second floor slept the Abbe Poulard, in the only room which was furnished on that floor.

On the third story were two chambers, which contained two chamber-maids and two foot-boys: the fourth story consisted of lofts and granaries, whose doors were always open: the cook slept below in a place where the wood was kept: an old woman in the kitchen; and the coachman in the stable.

On the 27th of November, being Sunday, the two daughters of Le Brun, the valet, who were eminent milliners, waited on the lady, and were kindly received; but as she was going to church to afternoon service, she pressed them to come again, when she could have more of their company.

Le Brun attended his lady to church, and then went to another himself; after which he went to play at bowls, as was customary at that time, and from the bowling-green he went to several places; and after supping with a friend, he went home seemingly cheerful and easy, as he had been all the afternoon.

Lady Mazel supped with the Abbé Poulard as usual; and about eleven o'clock went to her chamber, where she was attended by her maids; and before they left her, Le Brun came to the door to receive his orders for the next day: after which one of the maids laid the key of the chamber-door on the chair next it; they then went out, and Le Brun following them, shut the door after him, and talked with the maids a few minutes about his daughters, and then they parted; he seeming still very cheerful.

In the morning he went to market, and was jocular and pleasant with every body he met, as was his usual manner. He then went home and transacted his customary business. At eight o'clock he ex-

pressed surprise his lady did not get up, as she usually rose at seven: he went to his wife's lodging, which was in the neighbourhood, and told her he was uneasy his lady's bell had not rung, and gave her seven louis d'ors, and some crowns in gold, which he desired her to lock up, and then went home again, and found the servants in great consternation at hearing nothing of their lady; and when one said he feared she had been seized with an apoplexy, or a bleeding at the nose to which she was subject; Le Brun said, "it must be something worse: my mind misgives me, for I found the street-door open last night after all the family was in the bed but myself."

They then sent for the lady's son, M. de Savonierre; who hinting to Le Brun his fear of an apoplexy, he replied, "It is certainly something worse; my mind has been uneasy ever since I found the street-door open last night after the family were in bed."

A Smith being now brought, the door was broke open, and Le Brun entering first, ran to the bed; and after calling several times, he drew back the curtains, and said, "O, my lady is murdered!" he then ran into the wardrobe, and took up the strong box, which being heavy, he said, "she has not been robbed; how is this?"

A surgeon then examined the body, which was covered with no less than fifty wounds: they found in the bed, which was full of blood, a scrap of a cravat of course lace, and a napkin made into a night-cap which was bloody, and had the family-mark on it; and from the wounds in the lady's hands, it appeared she had struggled hard with the murderer, which obliged him to cut the muscles before he could disengage himself: the bell-strings were twisted round the frame of the tester, so that they were out of reach, and could not ring. A clasp-knife was found in the ashes, almost consumed by the fire, which had burned off all the marks of blood: the key of the chamber was gone from the seat by the door; but no marks of violence appeared on any of the doors, nor were there any signs of a robbery, as a large sum of money and all the lady's

lady's jewels, were found in the strong box, and other places.

Le Brun being examined, said, that "after he left the maids on the stairs, he went down in the kitchen: he laid his hat and the key of the street door on the table, and sitting down by the fire to warm himself, he fell asleep; that he slept, as he thought, about an hour, and going to lock the street-door, he found it open; that he locked it, and took the key with him to his chamber." On searching him, they found in his pocket a key, the wards of which were new filed, and made remarkably large; and on trial it was found to open the street-door, the anti-chamber, and both the doors in lady Mazel's chamber. On trying the bloody night-cap on Le Brun's head, it was found to fit him exactly; where upon he was committed to prison.

On his trial it appeared as if the lady was murdered by some person who had fled, and who was let in by Le Brun for that purpose. It could not be done by himself, because no blood was upon his clothes, nor any scratch on his body, which must have been on the murderer from the lady's struggling; but that it was Le Brun who let him in, seemed very clear: none of the locks were forced, and his own story of finding the street-door open, the circumstances of the key, and the night-cap, also a ladder of ropes being found in the house, which might be supposed to be laid there by Le Brun, to take off the attention from himself, were all interpreted as strong proofs of his guilt; and that he had an accomplice was inferred, because part of the cravat found in the bed was discovered not to be like his: but the maids deposed they had washed such a cravat for one Berry, who had been a footman to the lady, and was turned away about four months before for robbing her: there was also found in the loft at the top of the house, under some straw, a shirt very bloody, but which was not like the linen of Le Brun, nor would it fit him.

Le Brun in his behalf had nothing to oppose to these strong circumstances, but a uniform good character which he had maintained during twenty-nine

years he had served his lady; and that he was generally esteemed a good husband, a good father, and a good servant. It was therefore resolved to put him to the torture, in order to discover his accomplices; which was done with such severity on February 23, 1690, that he died the week after of the hurts he received, declaring his innocence with his dying breath.

About a month after, notice was sent from the provost of Sens, that a dealer in horses had lately set up there by the name of John Garlet, but his true name was found to be Berry, and that he had been a footman in Paris. In consequence of this, he was taken up, and the suspicion of his guilt was increased by his attempting to bribe the officers. On searching him, a gold watch was found, which proved to be lady Mazel's: being brought to Paris, a person swore to seeing him go out of lady Mazel's the night she was killed; and a barber swore to shaving him next morning; and on observing his hands very much scratched, Berry said he had been killing a cat.

On these circumstances he was condemned to be put to the torture, and afterwards broke alive on the wheel. On being tortured, he confessed, that by the direction and order of Mad. de Savoniere (lady Mazel's daughter) he and Le Brun had undertaken to rob and murder lady Mazel; and that Le Brun murdered her, whilst he stood at the door to prevent a surprise.

In the truth of this declaration he persisted, till he was brought to the place of execution; when begging to speak with one of the judges, he recanted what he had said against Le Brun and Mad. de Savoniere, and confessed,

"That he came to Paris on Wednesday before the murder was committed; and on the Friday evening he went into the house, and, unperceived, got into one of the lofts, where he lay till Sunday morning, subsisting on apples and bread he had in his pockets: that about eleven o'clock on Sunday morning, when he knew the lady was gone to mass, he stole down to her chamber, and the door being open, he tried to get under her bed; but it being too low, he returned to the loft, pulled

pulled off his coat and waistcoat, and returned to the chamber a second time in his shirt : he then got under the bed, where he continued till the afternoon, when lady Mazel went to church ; that knowing she would not come back soon, he got from under the bed : and being incommoded with his hat, he threw it under the bed, and made a cap of a napkin which lay in a chair, secured the bell-strings, and then sat down by the fire ; where he continued till he heard her coach drive into the court-yard, when he again got under the bed, and remained there.

“That lady Mazel having been in bed about an hour, he got from under the bed and demanded her money : she began to cry out, and attempted to ring, upon which he stabbed her ; and she resisting with all her strength, he repeated his stabbs till she was dead.

“That he then took the key of the wardrobe-cupboard from the bed’s-head, opened this cupboard, found the key of the strong box, opened it, and took out all the gold he could find, to the amount of about six hundred livres ; that he then locked the cupboard and replaced the key

at the bed’s head ; threw his knife into the fire : took his hat from under the bed, and left the napkin in it ; took the key of the chamber out of the chair, and let himself out ; went to the loft, where he pulled off his shirt and cravat ; and leaving them there, put on his coat and waistcoat, and stole softly down stairs ; and finding the street door only on the single lock, he opened it, went out, and left it open.

“That he had brought a rope-ladder to let himself down from a window, if he had found the street door double-locked ; but finding it otherwise, he left his rope-ladder at the bottom of the stairs, where it was found.”

Thus was the veil removed from this deed of darkness ; and all the circumstances which condemned Le Brun, were accounted for consistently with his innocence. From the whole story, the reader will perceive how fallible human reason is, when applied to circumstances ; and the humane will agree, that in such cases even improbabilities ought to be admitted, rather than a man should be condemned who may possibly be innocent.—*Vide Gent. Mag. Aug. and Sept. 1763.*

END OF BOOK I.

deny; for I could repeat two thousand names in the same order as they were spoken, and when as many as were scholars to my master, brought each of them several verses to him, so that the number of them amounted to more than two hundred, beginning at the last, I could recite them orderly unto the first: nor was my memory only apt to receive such things as I would commit to it, but was also a faithful preserver of all that I had entrusted it with.'

11. Lippius Brandolinus, in his book of the condition of human life, reports of Laurentius Bonincontrius, that at eighty years of age he had so perfect and entire a memory, that he could remember all that had happened to him when he was a boy, and all that he had read in his youth, and could recite them in such a manner, that you would think he had seen or read them but that very day.

12. Æneas Sylvius, in his history of the council of Basil (at which himself was present), tells of one Ludovicus Pontanus of Spoleto, a lawyer by profession, who died of the pestilence at that council at thirty years of age: that he could recite not the titles only, but the entire bodies of the laws, being, saith he, for vastness and fastness of memory not inferior to any of the ancients.

13. Favianus Strada, in his first book of academical prolusions, speaking of Franciscus Suarez, "he hath," saith he, "so strong a memory, that he hath St. Augustine (the most copious and various of the fathers) ready by heart, alleging every where, as occasion presents itself, fully and faithfully his sentences, and, which is very strange, his words; nay, if he be demanded any thing touching any passage in any of his volumes (which of themselves are almost enough to fill a library), I myself have seen him instantly shewing and pointing with his finger to the place and page in which he disputed of that matter.

14. Dr. Raynolds excelled this way, to the astonishment of all that were intimately acquainted with him, not only for St.

Augustine's works, but also all classical authors; so that it might be truly said of him, that which had been applied to others, that he was a living library. Upon occasion of some writings which passed between him and Dr. Gentius, then our Professor of the civil laws, he publicly confessed, that he thought Dr. Raynolds had read, and did remember more of those laws than himself, though it were his profession.

15. Carmidas a Grecian, or Carneades, as Cicero and Quintilian call him, was of so singular a memory, that he was able to repeat by heart the contents of most books in a whole library, as if he read the same immediately out of the books themselves.

16. Portius Latro had so firm a memory by nature, and that so fortified by art, that it was at once so capacious and tenacious, that he needed not to read over again what he had written; it sufficed that he had once wrote it, and though he did that with great speed, yet did he in that time get it by heart. Whatsoever he had entrusted with his memory in this kind could never be erased, and whatsoever he had once pronounced without book, he still remembered. Enjoying the happiness of such a memory, he needed not the assistance of books: he gloried that he wrote down all in his mind, and what he had there written, he ever had in such readiness, that he never stumbled at the calling to mind of any one word. He spoke as if he had read out of a book: if any man proposed the name of any great general (such a memory had he as to history) that immediately he could recount all that he had done, and would relate his exploits in such a manner (not as if he repeated what he had before read), but as if he read what he had newly written.

17. The memory of the famous Jewel, Bishop of Salisbury, was raised by art and industry to the highest pitch of human possibility; for he could readily repeat any thing that he had penned after once reading of it. And therefore usually at the ringing of the bell, he began to commit

(10.) Senec. Controv. l. 1. in Proœm. Muret. Variar. lect. l. 3. c. 1. p. 53. Heyl. Cosm. p. 244. Cœl. Antiq. Lect. l. 10. c. 15. p. 456.—(11.) Zuïng, vol. i. l. 1. p. 24.—(12.) Hakew. Apol. l. 3. c. 6. § 1. p. 226.—(13.) Strada Prolus. Acad. l. 1. Prolus. l. 1. p. 7. Hakew. Apol. l. 3. c. 6. § 1. p. 225.—(14.) Ibid.—p. 226. (15.) Plin. l. 7. c. 24. p. 168.—(16.) Zuïng, vol. i. l. 1. p. 33. Seneca, l. 1.

his sermons to heart, and kept what he learned so firmly, that he used to say, that if he were to make a speech premeditated, before a thousand auditors, shouting or fighting all the while, yet he could say whatsoever he had provided to speak. Many barbarous and hard names out of a calender, and forty strange words, Welsh, Irish, &c. after once reading, or twice at the most, and short meditation, he could repeat both forwards and backwards, without any hesitation. Sir Francis Bacon, reading to him only the last clauses of ten lines in Erasmus's Paraphrase in a confused and dismembered manner, he after a small pause rehearsed all those broken parcels of sentences the right way, and on the contrary, without stumbling.

18. Petrarch speaks of a certain soldier, a friend of his, and his companion in many a journey, who had such a memory, that though he was afflicted with public and private calamities (which are wont either to destroy, or at least to disturb and weaken the memory), he could yet faithfully retain all that he had seen or heard, even to the observation also of the time and place wherein the thing was said or done. And those things which he had heard many times before, if they were again spoken of, and that any thing was added or diminished, he was able to correct it. By which means it came to pass, that while he was present, Petrarch was very cautious and circumspect in speaking.

19. Jerome of Prague (the same that was burnt alive in the council of Constance) had, it appears, a most admirable memory; whereof Poggius, in his epistle to Leonardus Aretinus, produces this as an argument; that after he had been three hundred and forty days in the bottom of a stinking and dark tower, in a place where he could neither read nor see; yet did he allege the testimonies of so many of the learned and wisest persons in favour of his tenets, cited so many of the fathers of the church, as might have sufficed, and been more than sufficient, if all that time he had been intent upon his study without the least molestation or disturbance.

20. Neoptianus, cousin to Heliodorus

the Bishop, was of that notable memory, that in disputations and familiar conference, if any man cited a testimony, he could straight know from whence it was; as, suppose this was Tertullian's, this Cyprian's, that from Lactantius, &c. and with continual reading he made his bosom a Christian library.

21. Theodorus Metochites, who in the reign of Andronicus Paleologus, was an eminent person, by the excellency of the memory had attained to the very height of learning. If you asked him of any thing that was new, or of antiquity, he would so recount it, as if he recited it out of some book; so that, in his discourses, there was little need of books, for he was a living library and, as it were, an oracle, where a man might know all that he desired.

22. Christopherus Longolius had such a memory, that scarce any continuance of time was able to remove those things from his mind which he had once fixed there. Being often asked of many different things, concerning which he had read nothing for many years; yet would he answer with as much readiness to each of them, as if he had read them but that very day. If at any time a discourse chanced to be of such things as were treated on by divers and different authors, when the things were the same, yet would he so distinguish of them in his discourse, reciting every author in his own words, that he seemed to speak them not by heart, whereby mistakes may arise, but as if he had read them out of the books themselves: when he did this often, he so raised the admiration of auditors, that they thought he made use of some artifice, and not of his natural memory.

23. In Padua, near unto me, dwelt a young man of Corsica, of good birth, and sent thither to study the civil law; in the study of which he had spent some years with that diligence and attention, that there was now raised amongst us a great opinion of his learning. He came almost every day to my house, and there went a report, that he attained to an art of memory, by assistance of which he was able

(17.) Clarke's Mirror, c. 81. p. 356.—(18.) Zuving. vol. i. l. 1. p. 33.—(19.) Ibid. p. 35.—(20.) Ibid. p. 34.—(21.) Gregor. l. 7. p. 30. Zuving. vol. i. l. 1. p. 34.—(22.) Ibid. p. 35.

to perform that which another could not believe unless he beheld it; when I heard this, I had a desire to behold these wonderful things, as one not very credulous of such matters as come by hearsay. I therefore desired him to give me some such kind of instance of his art as he should think fit. He told me he would do it when I pleased. "Immediately, then," said I; and when he refused not, all we who were present went into the next room; there did I dictate Latin, Greek, and barbarous names, some significant, others not; so many, and so different, having not the least dependance one upon the other, that I was weary with dictating, and the boy with writing what I dictated, and all the rest with hearing, and expectation of the issue. When we were thus diversely wearied, he alone called for more. But I myself said it was fit to observe some measure: and that I should be abundantly satisfied if he could but recite me the one half of those I had caused already to be set down. He fixing his eyes upon the ground (with great expectation on our part), after a short pause began to speak. In brief, to our amazement, he repeated all we had wrote in the very same order they were set down, without scarce a stop or any hesitation: and then beginning at the last, recited them all backwards to the first; then so as that he would name only the first, third, fifth, and in that order repeat all; and indeed in what order we pleased, without the least error. Afterwards, when I was more familiar with him (having often tried him, and yet never found him speaking otherwise than the truth), he told me once, and certainly he was no boaster, that he could repeat in that manner thirty-six thousand names, and which was yet the most strange, things stuck in his memory, that he would say, with little trouble, he could repeat any thing he had entrusted within a year after. For my own part, I made trial of him after many days, and found he said true. He taught Francisus Molinus, a young patrician of Venice, and who had but a weak memory, in the compass of but seven days, wherein he had learned of him to repeat five hundred names with ease, and in what order he pleased.

24. Francis, King of France, excelled well-nigh all those of his time, in the firmness and readiness of his memory; what every particular province ought to contribute; what ways and what rivers were most convenient for their passage; out of what winter quarters a party of horse might be most speedily drawn: all these, and the like matters, even concerning the remotest cities, he comprehended with that singular memory, that the nobles who were improved in those affairs by daily and constant employments, thought he held them in his memory, as if they lay there in an index.

25. Mr. Thomas Fuller, B. D. was said to have a great memory, insomuch that he could name in order all the signs on both sides the way from the beginning of Paternoster-Row at Ave-Maria Lane, to the bottom of Cheap-side to Stocks-Market. And that he could dictate to five several writers at the same time, on as many different subjects. This Gentleman making a visit to a committee of sequestrators sitting at Waltham in Essex, they soon fell into a discourse and commendation of his great memory; to which Mr. Fuller replied, "'Tis true, gentlemen, that fame has given me the report of a memorist, and if you please I will give you an experiment of it." They all accepted the motion, told him they should look upon it as an obligation, laid aside the business before them, and prayed him to begin. "Gentlemen" says he, I will give you an instance of my good memory in that particular. Your worships have thought fit to sequester an honest but poor cavalier parson, my neighbour, from his living and committed him to prison; he has a great charge of children, and his circumstances are but indifferent, if you please to release him out of prison and restore him to his living, I will never forget the kindness while I live." 'Tis said the jest had such an influence upon the committee, that they immediately released and restored the poor clergyman.

26. ♦ M. la Motte, author of many tragedies, comedies and operas, and a translation of Homer, in French heroic verse, was remarkable for a most retentive

(23.) Muret. Varior. lect. l. 3. c. 1. p. 54, 55. Petr. Serv. de Unguent. Armario, p. 63. Zuing. Theat. vol. i. l. 1. p. 35.—(24.) Ibid. p. 34.—(25.) Biog. Brit.

memory, of which the following story is a striking instance: A young author read a new tragedy to him, which he heard all through with seeming great pleasure. He assured the writer that this piece was excellent, and that he would engage for its success. But, says he, you have been guilty of a little plagiarism. To prove this I will repeat to you the second scene of the fourth act of your play. The young poet assured him that he was mistaken, for he had not borrowed a line from any body.

La Motte said, that he asserted nothing which he could not prove, and immediately repeated the whole scene with as much animation as if he himself had been the author of it. Those who were present looked at one another with astonishment, and knew not what to think. The author himself was more especially disconcerted. When La Motte had for some time enjoyed his embarrassment, he said, "Gentlemen, recover yourselves from your surprise."—Then addressing himself to the author, "The scene, sir, is certainly your own, as well as the rest of the play, but it appeared to me so beautiful and so affecting, that I could not help getting it by heart when you read it to me."

27. ♦ Methridates who ruled over twenty-two nations, was acquainted with all their languages, and able to express himself with fluency in each.

Hortensius, one of the most celebrated orators of ancient Rome, had so happy a memory, that after studying a discourse, though he had not written down a single word of it, he could repeat it exactly in the same manner in which he had composed it. His powers of mind in this respect were really astonishing, and we are told, that in consequence of a wager he spent a whole day in an auction, and when it was ended, recapitulated every article that had been sold, together with the prices and the names of the purchasers in their proper order, without erring in one point, as was proved by the clerk who followed him with his book.

Lipsius, so celebrated for his erudition, remembered the whole history of Tacitus, and pledged himself to recite word for word, any passage that might be required, consenting to allow a person to stand by

him with a dagger, and to plunge it into his body, if he did not faithfully repeat the words of the author. Muret relates, that he dictated one day to a young Corsican, an innumerable multitude of Greek, Latin, and barbarous words, all distinct from each other, and that when he was tired of dictating, the Corsican repeated them without hesitation in the same order, and then repeated them in a reversed order, beginning at the last.

Jedediah Buxton, a poor illiterate English peasant, who could neither read nor write, and who died some years ago, was remarkable for his knowledge of the relative proportions of numbers, their powers, and progressive denominations. To these objects he applied the whole force of his mind, and upon these his attention was so constantly rivetted, that he frequently took no notice of external objects, and when he did it was only with respect to their numbers. If any space of time was mentioned before him, he would soon after say that it contained so many minutes, and if any distance, he would assign the number of hair breadths in it, even when no question was asked him by the company.

Being required to multiply 456 by 378, he gave the product by mental arithmetic, as soon as a person in company had completed it in the common way. Being requested to work it audibly, that his method might be known, he multiplied 456 first by 5, which produced 2280; this he again multiplied by 20, and found the product 45,600, which was the multiplicand multiplied by 100; this product he again multiplied by 3, which produced 136,800, the product of the multiplicand by 300. It remained therefore to multiply this by 78, which he effected by multiplying 2280, or the product of the multiplicand multiplied by 5 by 15, as 5 times 15 is 75. This product being 34,200, he added to 136,800, which was the multiplicand multiplied by 300, and this produced, 71,000, which was 375 times 456. To complete his operation therefore, he multiplied 456 by 3, which produced 1,368, and having added this number to 171,000, he found the product of 456 multiplied by 378 to be 172,368.

By this it appears, that Jedediah's me-

thod of arithmetic was entirely his own, and that he was so little acquainted with the common rules as to multiply 456 first by 5, and the product by 20, to find what sum it would produce, multiplied by 100, whereas had he added two cyphers to the figures, he would have obtained the product all at once.

A person who had heard of his astonishing performances, meeting with him once accidentally in order to try his calculating powers, he proposed to him the following question. Admit a field to be 423 yards long and 383 yards broad, what is the area? After the figures were read to him distinctly, he gave the true product, 162,009 yards in the space of two minutes; for the proposer observed by his watch how long each operation took him. The same person asked him, how many acres the said field measured? and in eleven minutes he replied, 33 acres, 1 rood, 35 perches, 20 yards, and a quarter. He was then asked how many barley corns would reach eight miles? in a minute and a half he answered 1,520,640 barley corns. He was likewise asked, supposing the distance between York and London to be 204 miles, how many times will a coach wheel turn round in that space, allowing the circumference of the wheel to be six yards? in thirteen minutes he answered 59,840 times.

Though these instances, which are well authenticated, are sufficient proofs of Jedediah's astonishing strength of mind, for the farther satisfaction of the curious, we shall subjoin the following:—Being asked how long, after the firing of one of the cannons at Retford, the report might be heard at Haughton Park, the distance being five miles, and supposing the sound to move at the rate of 1142 feet in one second of time? he replied, after about a quarter of an hour, in 23 seconds, 7 thirds, and that 46 remained. He was then asked, admit that 3,584 brocoli plants are set in rows, four feet asunder, and the plants 7 feet apart in a rectangular plot of ground, how much land will these plants occupy? in nearly half an hour he said 2 acres, 1 rood, 8 perches and a half.

This extraordinary man would stride over a piece of land, or a field, and tell the

contents of it with as much exactness as if he had measured it by the chain. In this manner he measured the whole lordship of Elmeton* of some thousands of acres belonging to Sir John Rhodes, and brought him the content not only in acres, roods and perches, but even in square inches: after this he reduced them, for his own amusement, into square hair-breadths computing about 48 to each side of an inch, which produced such an incomprehensible number as appeared altogether astonishing.

The only objects of Jedediah's curiosity, next to figures, was the king and royal family, and his desire to see them was so strong that, in the beginning of the spring 1754, he walked up to London for that purpose, but was obliged to return disappointed, as his majesty had removed to Kensington just as he arrived in town. He was, however, introduced to the Royal Society, whom he called the *Volk of the Sisty Court*. The gentlemen who were then present, asked him several questions in arithmetic to prove his abilities, and dismissed him with a handsome gratuity.

During his residence in London, he was carried to see the tragedy of King Richard III. performed at Drury-Lane play-house; and it was expected that the novelty of every thing in this place, together with the splendour of the surrounding objects, would have fixed him with astonishment, or that his passions would, in some degree, have been roused by the action of the performers, even if he did not fully comprehend the dialogue. But his thoughts were otherwise employed; during the dances, his attention was engaged in reckoning the number of steps. After a fine piece of music, he declared that the innumerable sounds produced by the instruments, perplexed him beyond measure; but he counted the words uttered by Mr. Garrick in the whole course of the entertainment, and affirmed, that in this he had perfectly succeeded.

Born to no fortune, and brought up to no particular profession, Jedediah supported himself by the labour of his hands; and though his talents, had they been properly cultivated, might have qualified him

* Elmeton a small village near Chesterfield, was the place of his nativity.

for acting a distinguished part on the theatre of life, he pursued "the noiseless tenor of his way," sufficiently contented if he could gratify the wants of nature, and procure a daily sustenance for himself and family.

If his enjoyments were few, they seem to have been fully equivalent to his wishes. Though favoured by nature in a very singular manner, and though the powers of his mind raised him far above his humble companions, who earned their bread in the like manner, by the sweat of their brow; ambitious thoughts never interrupted his repose, nor did he on his return from London regret the loss of any of those delicacies which he had left behind him. It is to such characters as Buxton that the poet Gray alludes, in his *Elegy* in a Country Church-yard, where he says:—

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Jedediah was a married man, and had several children. He died in 1778, being about seventy years of age.

When any person asked him to calculate a question he would sit down, take off his old brown hat, and resting upon his stick, which was generally a very crooked one, he would set to work. He mostly wore on his head either a linen or woollen cap, with a handkerchief thrown carelessly around his neck.

28. ♦ Magliabechi, born at Florence in the year 1633, was distinguished for the extent of his memory. His parents were of so low and mean a rank, that they were well satisfied when they got him into the service of a man who sold herbs and fruit. He had never learned to read, and yet he was perpetually poring over the leaves of old books that were used as waste-paper in his master's shop. A bookseller, who lived in the neighbourhood, and who had often observed this, and knew the boy could not read, asked him one day what he meant by staring so much on printed paper? He replied, that he did not know how it came, but that he loved it of all

things; that he was very uneasy in the business he was in, and should be the happiest person in the world if he could live with him who had so many books about him. The bookseller was astonished, yet pleased with the answer, and at last told him that he should take him into his shop if his master would part with him. Young Magliabechi thanked him with tears of joy in his eyes, and his happiness was highly increased when his master, on a request from the bookseller, gave him leave to go where he pleased. He therefore entered on his new business, and had not been long in it before he could find any book that was asked for as readily as the bookseller himself. Some time after this he learned to read, and when he had done so, he was always reading when he could.

He seems not to have applied to any particular study; a taste for reading was his ruling passion, and a prodigious memory his greatest talent. He read every book almost indifferently that happened to come into his hands. He read them with surprising quickness, and yet retained not only the sense of what he read, but often all the words and the very manner of spelling them, if there was any thing peculiar of that kind in any author.

His extraordinary application and talents soon recommended him to Ermini and Marini, librarians to the Grand Duke of Tuscany. By them he was introduced into the conversations of the learned, and made known at court. He then began to be looked upon every where as a prodigy, and particularly for his vast and unbounded memory.

It is said that a trial was made of the force of his memory, which, if true, is very amazing. A gentleman at Florence, who had written a piece which was to be printed, had lent the manuscript to Magliabechi, and some time after it had been returned with thanks, came to him again with a melancholy face, and told him of some pretended accident, by which he said he had lost his manuscript. The author seemed almost inconsolable for the loss of his work, and intreated Magliabechi, whose character for remembering what he had read was always very great, to try to re-

collect as much of it as he possibly could, and write it down for him against his next visit. Magliabechi assured him he would; and, on setting about it, wrote down the whole manuscript without missing a word, or even varying in the spelling.

By treasuring up every thing he read in so strange a manner, or at least the subject, and all the principal parts of all the books he ran over, his head became at last, as one of his acquaintances expressed it, "An universal index of both titles and matter."

By this time, Magliabechi was become so famous for the vast extent of his reading, and his amazing retention of what he read, that it was common for the learned to consult him when they were writing on any subject. He could tell them not only who had professedly treated on their subject, but such also as had treated on it accidentally in writing on others, both which he did with the greatest exactness; naming the author, the book, the words, and often the very number of the page in which they were inserted. He did this so often, so readily, and so exactly, that he came at last to be looked upon as an oracle for the ready and full answers that he gave to all questions which were proposed to him, in any faculty or science.

His great eminence in this way, and his extensive knowledge of books, induced the Grand Duke, Cosmo III. to do him the honour of making him his librarian. At the same time he had the keeping of the books of Leopoldo and Francesco Maria, the two Cardinals of Tuscany, and yet all this did not satisfy his insatiate appetite. To read such a vast number of books as he did, he made use of a very extraordinary method. When a book first came into his hands, he would look the title page all over, dip here and there in the preface and advertisements, if there were any, and then cast his eyes on each of the divisions, the different sections or chapters, and then he would be able for ever to know what the book contained; for he remembered as steadily as he conceived rapidly.

After he had taken to this way of reading, a priest, who had composed a panegyric upon one of his favourite saints, brought it to Magliabechi as a present.

He read it over in the before-mentioned way, and then thanked him very kindly for his excellent treatise. The author, in some pain, asked him whether that was all he intended to read of his book. Magliabechi coolly answered yes, for I know very well every thing that is in it.

Magliabechi had a local memory too, of the places where every book stood, and seems to have carried this farther than merely in regard to collections of books with which he was personally acquainted. One day the Grand Duke sent for him, after he was his librarian, to ask him whether he could get a book that was particularly scarce. No, sir, answered Magliabechi; it is impossible, for there is but one in the world; that is in the Grand Signior's library at Constantinople, and is the seventh book on the second shelf on the right hand as you go in.

Though Magliabechi lived so sedentary a life, with intense and almost perpetual application to books, he attained to a good old age. He died in his eighty-first year, on the 14th of July 1714. By his will he left a very fine library of his own collection for the use of the public, with a fund to maintain it, and whatever should remain over to the poor.

He never married, and was quite negligent, or rather slovenly, in his dress. His appearance was such as must have been far from engaging the affection of a lady, had he addressed himself to any, and his face in particular, as appears by the several representations of him, whether in busts, medals, pictures, or prints, would rather have prejudiced his suite than advanced it. He received his friends, and those who came to consult him in any points of literature, in a civil and obliging manner; though in general he had almost the air of a savage, and even affected it; together with a cynical or contemptuous smile which scarcely rendered his look the more agreeable.

In his manner of living he affected the character of Diogenes: three hard eggs and a draught or two of water were his usual repast. Those who went to see him usually found him lolling in a sort of fixed wooden cradle, with a multitude of books, some thrown in heaps and others scattered about the floor all round him, and this cradle,

cradle, or bed, was attached to the nearest piles of books by a number of cobwebs. At their entrance, he commonly cried out to them not to hurt his spiders.

29. ♦ The want of sight proves a considerable advantage in regard to memory, and the application of it, for we who have the benefit of our eye-sight, can with more advantage use our memory in matters that require close attention by night in the dark, when every thing is quiet and still, than by day, when sights and noise are apt to divert our thoughts, and even by day we better do it with our eyes shut than open. Dr. Wallis, therefore, had the curiosity to try how far the strength of memory would suffice him to perform some arithmetical operations; as multiplication, division, extraction of the roots, &c. without the help of pen and ink, or any thing equivalent; and he found it to succeed in numbers of 20, 30, or 40 places: in particular, he extracted by night, in the dark, the square root of 3 to 20 decimal places, and, at the request of a foreigner, he proposed to himself a number of 53 places, and found its square root to 27 places, and fixing them in his memory, by repeating the same operation a night or two after at the foreigner's next visit, Dr. Wallis dictated to him the numbers from his memory without previously committing them to writing. By this he was convinced, that a tolerable good memory, fixed with attention, is capable of being charged with more than a man would at first imagine.

CHAP. III.

Of the Sight; the Perfection of that Sense in some, and how depraved in others.

IN Sicily, near unto the town of Cesus, "there is," saith M. Varro, "a fountain that hath the name of Nus; the waters whereof have this admirable quality, that

they render the senses of all such as taste of them more exquisite and subtle. It may be suspected that some of those who are mentioned in the following examples, had cleared their eyes with the waters of this fountain, or some other of the like quality, thereby attaining to a quick-sightedness, not inferior to that of the Lynx itself."

1. There was not many years since a Spaniard called Lopes at Gades, now called Gibraltar, who, from an high mountain called Calpe, would see all over the opposite strait, out of Europe unto the African shore, the passage from whence (as Cleonardus witnesseth) is no less than three or four hours sail in a calm sea: he could, from the top of this mountain, discern all that was doing in that far distant haven, or upon the land near unto it, and did discover it; so that by the industry of this notable spy, they of Gades did oftentimes avoid those designs, which the pirates had upon them: This was told me by a person of great honour and dignity, who there received it from himself, in the presence of others; and amongst other things, he said of him, that his eye-brows had hair upon them of an extraordinary length.

2. We find incredible examples of the quickness of eye-sight in histories. Cicero hath recorded, that the whole poem of Homer, called his Iliads, was written on a piece of parchment in so small a character, that the whole might be inclosed within the compass of a nut-shell.

3. The same writer makes mention of one that could see and discern outright 135 miles; "and," saith he, "Marcus Varro names the man, calling him Strabo;" of whom he further adds, that during the Carthaginian war, he used to stand and watch upon Lilybæum, a promontory in Sicily, to discover the enemy's fleet coming out of the haven of Carthage, and was able at that distance to count and declare the exact number of their ships.

4. Tiberius the Emperor had eyes of an extraordinary bigness; and those such

(28.) Universal Mag. vol. xxiv. p. 75. — (29.) Ibid. vol. 5. p. 248.

(1.) Camer. Hor. Subcis. cent. 3. c. 82. p. 310. Johnst. Nat. Hist. cl. 10. c. 7. p. 346. — (2.) Plin. l. 7. c. 21. p. 167. Solin. c. 6. p. 191. — (3.) Ibid. Val. Max. l. c. 8. p. 32. Solin. c. 6. p. 191. Ælian Var. Hist. l. 11. c. 13. p. 285.

(which

(which is the wonder) that he could see even in the night and darkness; but it was so only for a small time at the first opening of them after sleep; by degrees they afterwards grew dull, and he could see no more than others.

5. Josephus Scaliger (in the life of his father) writes both of him and himself, that both of them having blueish eyes, they could sometimes see in the night, as well as we can in the twilight; and that this continued with him from his childhood to the twenty-third year of his age.

6. "Even in our age," saith Pierius, "I have heard Marcus Antonius Sabellius (while he studied Greek with us) affirm of himself, that as oft as he was waked in the night, he was able, for some time, very clearly to discern the books, and all other furniture of the chamber where he lay.

7. Hieronymus Cardanus, in the beginning of his youth, had that in common with Tiberius and the rest, that he could see in the dark as soon as he waked, all that was in the room: but soon after all that ability did desert him: he says the cause was the heat of the brain, the subtilty of the spirits, and the force of imagination.

8. Cælius having related (out of Pliny) the history of Tiberius's seeing in the dark; saith moreover, that the same thing had sometimes happened to himself.

9. Gellius writes, that in the remotest parts of the country of Albania, the inhabitants there do grow bald in their childhood; and that they can see much more clearly in the night, than in the day; for the brightness of the day dissipates, or rebates the edge of their sight.

10. Fabricius ad Aquapendente, relates the history of a man of Pisa, who had such a constitution of the eye, that he could see very well in the night; but either not at all, or else very obscurely in the day.

11. Sophronius, in his Book of Spirits, tells of Julianus a Monk, that for the space of seventy years he never lighted nor had a candle; who, nevertheless, was used to read books throughout in the darkness of the night.

12. Asclepiodorus, the philosopher, and scholar of Proclus, was able, in the

thickest of the darkness, to discern and know them that stood by him; and also used then to read books; as Photius in his Bibliotheca witnesses of him.

13. The illustrious Count Gaspar Sciopius, the honour of his age, assured me, for a certain truth, that Jo. Mich. Pierucci, a person of known abilities in Padua, when he was young, used in the night-time to compose very elegant verses, and write them down exactly, by that light which issued out of his own eyes.

14. An excellent and very discreet person was relating to me, that some time since, whilst she was talking with some other ladies, upon a sudden all the objects she looked upon appeared to her dyed with unusual colours, some of one kind and some of another, but all so bright and livid, that she should have been as much delighted as surprised with them; but that finding the apparition to continue, she feared it portended some very great alteration as to her health; as indeed the day after she was assaulted with such violence, by hysterical and hypochondriacal distempers, as both made her rave for some days, and gave her during that time a bastard palsy.

15. Being a while since in a town where the plague had made great havock, and enquiring of an ingenious man (that was so bold as without scruple to visit those that were sick of it) about the odd symptoms of a disease that had swept away so many there; he told me that he was able to tell divers patients to whom he was called, before they took their beds, of had any evident symptoms of the plague, that they were indeed infected, upon peculiar observations: that being asked, they would tell him, that the neighbouring objects, and particularly his clothes, appeared to them beautified with most glorious colours, like those of the rainbow, oftentimes succeeding one another. And this he affirmed to be one of the usual, as well as early symptoms by which this odd pestilence disclosed itself; and when I asked how long the patients were wont to be thus affected? he answered, that it was most commonly for about a day.

16. I know a lady of unquestionable veracity, who having lately, by a desperate

(4.) Sueton. in ejus, vitâ c. 68. p. 160. Zuin. vol. ii. l. 3. p. 230. Plin. l. 11. c. 37.—(5.) Camer. Hor. Subcis. cent. 2. c. 8. p. 31.—(6.) Camer. ib. p. 30.—(7.) Zuing. vel. ii. l. 5. p. 293.—(8.) Cal. Rhod. Antiq. Lect. l. 15. c. 2. p. 668.—(9.) Camer. Hor. Subcis. cent. 3. c. 81. p. 310. Noct. l. 9. c. 4.—(10.) Barthol. de luce Homin. l. 1. c. 14. p. 107.—(11.) Barthol. ib. p. 107.—(12.) Ibid. p. 106.—(13.) Ibid. p. 107, 108.—(14.) Mr. Boyle's History of Colours, c. 2. § c. p. 15.—(15.) Ibid. c. 2. § 7. p. 14.

fall, received several hurts, and particularly a considerable one upon a part of her face, near her eye, had her sight so troubled and disordered, that as she hath more than once related to me, not only when the next morning one of her servants came to her bedside to ask how she did, his clothes appeared adorned with such variety of colours, that she was fain presently to command him to withdraw; but the images in her hangings, did for many days after appear to her (if the room were not extraordinarily darkened) embellished with several offensively vivid colours, which nobody else could see in them. And when I enquired whether or no white objects did not appear to her adorned with more luminous colours than others? and whether she saw not some which she could not now describe to any whose eyes had never been distempered? she answered me, "That sometimes she thought she saw colours so new and glorious, that they were of a peculiar kind, and such as she could not describe by their likeness to any she had beheld before or since; and that white did so disorder her sight, that if, several days after her fall, she looked upon the inside of a book, she fancied she there saw colours like those of the rainbow; and even when she thought herself pretty well recovered, and made bold to leave her chamber, the coming into a place where walls and ceilings were whitened over, made those objects appear to her with such glorious and dazzling colours, as much offended her sight, and made her repent her temerity: and she added, that the distemper of her eyes lasted no less than five or six weeks, though since that she hath been able to read and write much, without finding the least inconvenience in so doing.

17. ♦ I was lately in Suffolk, says Dr. Pas-ham, where I met with a young man about twenty years of age, who all the day hath a good sight, and distinguisheth objects at all distances as well as any body, and with as much vigour and unweariedness; but when twilight once comes, he is quite blind, and sees nothing at all; so that he cannot, without great difficulty, direct himself abroad, or even at home by the lights of a fire or candle.

I viewed this youth both by day and night, but there is no disease in the organ that can be observed: no vertigo or distemper in the head to interrupt or otherwise intercept the spirits in their motions; but to all appearance, the fabric of the organ is very true and exactly well, and never disturbed with fluxes any way. I tried him with spectacles for variety of sight, but they did him no service either by the light of fire or candle. He tells me that he was thus from the first time he was able to take notice of things, and it came without distemper; that this cloudiness comes gradually upon him like a mist, as day-light declines; and that he is always alike in all aspects of the moon. He feels no pain by fire or candle-light; finds himself no worse in winter than in summer, and observes no mischief on taking cold. He sweats much at work, but finds no difference as to his sight in those days when he works hard or not.

18. ♦ Dr. Cummins, in a letter to J. G. Elsner, says, It is now about two years since a person of extensive erudition and a great divine, being fatigued with application and labour, set about stringing and tuning a violin, in order to refresh and recreate his spirits by music. In the midst of these preparations he broke a string which hurt his right eye. Remedies were immediately applied, and the pain was allayed by cooling opthalmics, by which it is customary to prevent an inflammation, so that he seemed to have nothing more to fear. But waking in the middle of the night, he saw all objects as clearly as if it had been day. He could distinguish the finest touches of the pictures and pieces of tapestry in his chamber, and could read with all ease imaginable. Greatly astonished at this situation, he shut the hurt eye, but did not see; then shutting the other eye, every thing became luminous. He called his servant and had a light brought, but could not bear it; the brightness of the colours was too brisk and dazzling. In the daytime he found the same symptoms, and was obliged, when the sun shone ever so little, to keep constantly the weak eye covered. This condition lasted several days, but his eye afterwards gathered strength insensibly, and he saw by it as before.

(16.) Mr Boyle, *ibid.* c. 2. § 8. p. 19. — (17.) *Philos. Transactions*, vol. iii. p. 38. — (18.) *Ephemerides of the Academy of the Curious*; and *Universal Magazine*, vol. xxix. p. 300.

CHAP. IV.

Of the Sense of Hearing, and the Quickness or Dullness of it in divers Men.

MR. PEACHAM speaks of a great lady here in England, whose cheek would rise up in a blister at the tenderest touch of a rose. It is no easy matter to assign the true reason of so strange an antipathy; nor can I tell whether it was the exquisiteness of the sense, or some peculiarity in the con-texture of the ear or otherwise, that occasioned some sort of sounds to be so unpleasant, and even intolerable to some more than others*.

1. Wenceslaus the Third, King of Bohemia, was not able to endure the noise of bells when they were rung; so that at the first sound of them he used to stop both his ears with his hands; by reason of which, when he came to Prague, they were constrained to abstain from ringing, especially the bigger bells.

2. Petrus Carrera, a Spaniard and Governor of Guleta in Africa, could not bear the smell of gunpowder, nor endure the report of great guns: so that as oft as they were to be discharged upon the enemy, he ran into subterranean caverns and vaulted places under the ground, stopping up both his ears with pieces of silk; by which means the taking of the city was made the more easy to Sinan Bassa, which fell out anno 1574.

3. When Sybeni in Italy was destroyed, the noise of that battle was heard by them (upon the same day that it was fought) who then were spectators of the Olympic games in Greece.

4. Those who live near unto the place where Nilus hath its fall (and where that impetuous river rushes headlong from the high and steep rocks) have their ears so beaten upon with continual noise, that they utterly lose their hearing, or rather hereby they are brought to that pass, that without any trouble they are able to bear those sounds which are intolerable to other men; nor can they hear, unless they are called upon with extreme loudness and vehemency. The same thing we may daily observe doth befall milleis, and such men as continually live within the noise of a water-mill.

5. Histiaeus, the Milesian tyrant, with his men, was left by Darius to Defend a bridge upon Ister, against the Scythians in his absence, for he was gone upwards into the country; Histiaeus had cut off some part of it, to secure himself and his party against the darts of the Scythians, and so lay off from it with his ships: when therefore Darius returned, and found neither him nor his ships there, he commanded an Egyptian with a loud voice to call Histiaeus, who was the first of all others that heard the call, and that at the first sound of his name; whether it was that he was more watchful and attentive than others, or that he was more sharp and acute in his hearing than the rest, but so it was, that he immediately returned at the summons, and joining his ships to the bridge where it was broken, he thereby delivered Darius out of the hands of the Scythians, who were in quest and pursuit of him.

6. ♦ The following extraordinary circumstance which took place at Chartres, in France, was communicated by M. Felibien to the Academy of Sciences. A young man, between twenty-three and twenty-four years of age, the son of a tradesman, and born deaf and dumb, began, all of a sudden, to speak, to the great astonishment of the inhabitants of the city of Chartres. They were informed by him, that about three or four months before he had heard the sound of bells, and had been extremely surprised at this new and unknown sensation. Afterwards a sort of water having run from his left ear, he heard perfectly with both. During these three or four months he was a hearer only; yet, without saying any thing, or speaking out a single word, so as to be heard by others; he accustomed himself to repeat, with a low voice, all the words he heard, practising himself in making use of their pronunciation, and the ideas annexed to the words. At last, thinking himself in a condition to break silence, he did so, though he could yet express himself but imperfectly. Soon after he was examined by some able divines, and the principal questions put to him related to God, the soul, and the moral rectitude or depravity of actions. He did not seem to have extended his thoughts so far. I thought he was born

* Peach. Compl. Gentlem. c. 11. p. 36.—(1.) Zuin. Theatr. vol. 2. l. 5. p. 421.—(2.) Ibid. p. 424.—(3.) Sabellic. Ex. l. 10. c. 9. p. 484.—(4.) Zuin. Theatr. vol. 2. l. 5. p. 421.—(5.) Ibid. p. 382.

of catholic parents, assisted at mass, was taught to make the sign of the cross, and to kneel, with the recollection and respectful countenance of a man that prays. He never joined to all these particulars the least intention, nor comprehended that which others joined to them. He did not know distinctly what death meant, and he never thought of it. He led a life which may be said to be purely animal, entirely taken up with sensible objects, present occurrences, and the few ideas he received by the eyes. He did not even draw from the combination of those ideas all that it seems he well might. Not that he was deficient in good natural parts, but the genius of a man destitute of the conversation of others, is so little exercised, and at the same time so little cultivated, that he thinks only so far as he is indispensably forced to it by exterior objects. The greatest fund and repository for the ideas of men is, in their mutual commerce, and the case of this young man seems to be a sufficient sanction for this assertion, and it quite overturns the system of innate ideas so tenaciously maintained by some philosophers.

CHAP. V.

Of the Sense of Feeling; the Delicacy of it in some, and the Want of it in others; also what Virtue hath been found in the Touch of some Persons.

WHEREAS, in the other senses, men are very much excelled, and discernibly surpassed by the brute beasts; yet the judgment of touch is noted to be more accurate in us than in most other creatures. It is true, that this sense is the most confined of all others, as perceiving nothing but what is conjoined to it; and therefore some will not think it matter of much commendation, that we are so perfect in this, when so comparatively dull in all other senses: howsoever that be, I cannot but admire the histories of those persons wherein this sense hath discovered itself in its utmost excellency.

1. Meeting casually with the deservedly famous Dr. J. Finch, extraordinary anatomist to the Great Duke of Tuscany; and enquiring what might be the chief rarity he had seen in his late return from Italy to England; he told me it was a man of

Maestricht, in the Low Countries, who, at certain times can discern and distinguish colours by the touch with his finger. I proposed divers scruples, particularly, whether the doctor had taken care to bind a napkin or handkerchief over his eyes so carefully, as to be sure he could make no use of his sight, though he had counterfeited the want of it. To which I added divers other questions to satisfy myself, whether there were any likelihood of collusion or other tricks. But I found that the judicious doctor, having gone far out of his way, purposely to satisfy himself and his learned prince about this wonder, had been very watchful and circumspect to keep himself very from being imposed upon; and that he might not, through any mistake in point of memory, misinform me; he did me the favour, at my request, to look the notes he had written for his own and the prince's information: the sum of which memorial was this:

‘ That having been informed at Utrecht, ‘ that there lived one some miles distant ‘ from Maestricht, who could distinguish ‘ colours by the touch; when he came to ‘ the last-named town, he sent a messenger ‘ for him, and having examined him, he ‘ was told upon enquiry these particulars; ‘ That the man's name was John Vermaesen, at that time about thirty-three years ‘ of age; that when he was but two years ‘ old he had the small-pox, which rendered ‘ him absolutely blind; and at this present ‘ he is an organist, and serves that office ‘ in a public choir. That the doctor discou- ‘ couraging with him over-night, he affirmed, ‘ he could distinguish colours by the touch, ‘ but that he could not do it, unless he ‘ were fasting; any quantity of drink ‘ taking from him that exquisiteness of ‘ touch, which is requisite to so nice a sen- ‘ sation: that hereupon the doctor pro- ‘ vided against the next morning seven ‘ pieces of ribbon, of these seven colours; ‘ black, white, red, blue, green, yellow, ‘ and gray: but as for mingled colours this ‘ Vermaesen would not undertake to dis- ‘ cern them, though if offered he would ‘ tell that they were mixed. That to dis- ‘ cern the colour of the ribbon, he places it ‘ betwixt the thumb and fore-finger; but ‘ his most exquisite perception was in his ‘ thumb, and much better in his right ‘ thumb than in the left. That after the

'blind man had four or five times told the doctor the several colours (though blinded with a napkin) the doctor found he was twice mistaken, for he called the white black, and the red blue; but still he, before his error, would lay them by in pairs; saying, That though he could easily distinguish them from all others, yet those two pairs were not easily distinguished amongst themselves: where-
 fifteen days, dogs of the greatest fierceness nor wolves, would by any urgency touch them. By this means he got great store of money; for he would have a double turnois (the value of two-pence in that country) for every beast he so laid his hands on, or stroked their ears. But as all very smooth: "I had so when he desired him to tell him in order the difference of colours to his touch, he did, as follows:

'Black and white are most asperous or unequal of all colours, and so like, that 'tis hard to distinguish them; but black is the most rough of the two: green is the next in asperity; grey next to green in asperity; yellow is the fifth in degree of asperity: red and blue are so like, that they are as hard to distinguish as black and white: but red is somewhat more asperous than blue: so that red hath the sixth place, and blue the seventh in asperity.'

2. I know there are many will esteem it a fabulous and feigned thing, and I myself should blush to set down the following history in writing to the world, were it not now well known to all that are in Rome. Johannes Gambassius Volateranus, from his first youth, for twenty years together, worked as a statuary, and made statues with great fame and reputation to himself. Soon after he fell stark blind, and for ten years entirely lay idle, and never worked; yet daily revolving in his mind to find out a way whereby he might recal, and retain, that glory he had gained in the framing of statues. He therefore so supplied the want of his eyes with the vigour of his mind, that he attempted a deed unheard of in the memory of all ages: he undertook to frame, of clay, the effigies of Cosmo, the Great Duke of Hetruria, and Tuscany, taking for his pattern a marble statue of

the same Cosmo, which he diligently felt and handled. He made it so lively and like, that all men were amazed at this new miracle of art. Excited therefore with the excellency of the work, and the acclamations and applause of such as had beheld it, he came to Rome, in that ample theatre to present a specimen of his art. It was anno 1636, where first he framed the statue of Pope Urban VIII. to such an exact resemblance of him as was admired by all men, and presented it to Urban himself. He afterwards made the statues of Duke Braccianus, of Gualdus, and divers others. When he lay sick near St. Onuphrius, and I then his physician, he often promised me his workmanship in my own, which I utterly refused, that my slight service should not be rewarded with so over-great a recompense. When most men were amazed at this miracle, and suspected that he was not blind, he was commanded to work in a dark chamber, wherein he was locked up, where he finished divers pieces unto a perfect likeness, lively and strangely expressing the proper beauty of every face, the particular kind, the grave, affable, cheerful or sad, just as they were: and to speak it in a word, he expressed them almost speaking, and the hidden manners in their lineaments, and thereby convinced all men of the excellency of his art. This was asserted by many noble persons who were eye-witnesses, and that before Philippus Saracenus, the public notary; and so consigned over to public record, that future ages thence might not want occasion to give credit to this miracle.

3. It is credibly reported of Count Mansfield, that although he was blind, yet he could, by his touch alone, discern the difference betwixt the colours of white and black, and say which was the one, and which the other.

4. We read of a preacher in Germany, who was blind from his nativity; yet it seems he carried a pair of eyes in his hands; for he was able to choose the fairest of three sisters by his touch only, having successively taken them by the hand.

5. Dr. Harvey affirms the heart (though the fountain of life) to be without feeling, which he proves by a gentleman he had seen; who by an impostumation had a hole in his side, through which not only the systole and diastole of the heart might

(1.) Boyle's Hist. of Colours, p. 42, 43, &c.—(2.) Pet. Servius de Unguent. Armario, p. 59, 60, &c.—(3.) Barthol. Hist. Anat. cent. 3. Hist. 44. p. 87. Keckerm. in Physic.—(4.) Johnst. Nat. Hist. Clas. 10. c. 5. p. 334.

be discerned, but the heart itself touched with the finger, which yet the gentleman affirmed that he felt not.

6. Dionysius, the son of Clearchus, the tyrant of Heraclea, through idleness and high feeding, had attained to a great degree of fatness and corpulency, by reason of which he also slept so soundly, that it was difficult to wake him. His physicians therefore took this course with him; they had certain sharp needles and bodkins, and these they thrust into divers parts of his body; but, till the point of them had passed the fat, he remained without any feeling at all; but touching the flesh next under the fat, he would thereupon awake.

7. There was a servant in the College of Physicians in London, whom the learned Harvey (one of his masters) had told me was exceedingly strong, and very able to carry any necessary burden, and to remove things dexterously according to the occasion; and yet he was so void of feeling, that he used to grind his hands against the walls, and against coarse lumber, when he was employed to rummage any, insomuch that they would run with blood, through grating of the skin, without his feeling what occasioned it. By which it appears, that some have the motion of the limbs, intire, and no ways prejudiced, but have had no feeling at all quite over their whole case of skin and flesh.

8. A young man had utterly lost his senses of taste and touch; nor was he at any time troubled with hunger, yet eat to preserve his life; and walked with crutches, because he could not tell where his feet were.

9. Dr. London, my ancient friend, knew a maid in England, otherwise of good health, that had no sense of burnings in her neck: she would suffer a needle to be run into her forehead, or into the flesh of her finger near the nails, and yet without any kind of sense of pain.

10. An observation was imparted a while since, by that excellent and experienced Lithotomist, Mr. Hollier, who told me that, amongst the many patients sent to be cured in a great hospital (whereof he is one of the surgeons) there was a maid of about eighteen years of age, who without the loss of motion, had so lost

the sense of feeling in the external parts of the body, that when he had, for trial's sake, pinned her handkerchief to her bare neck, she went up and down with it so pinned, without having sense of what he had done to her. He added, that this maid, having remained a great while in the hospital without being cured, Dr. Harvey, out of curiosity, visited her sometimes, and suspecting her strange whether there were any *hæmorrhoid* or colusion or other tricks. But I found that the judicious doctor, having gone far out of his way, purposely to satisfy himself and his learned prince about this wonder, had been very watchful and circumspect to keep himself from being imposed upon; and that he might not, the

11. Anno 1563, upon St. Andrew's day, in the presence of Monsieur (brother to King Charles) afterwards Henry the Third, King of France, Monsieur de Humiere made report of the following history; the sum of his relation I have thus contracted. "In Picardy, in the forest of Arden, certain gentlemen undertook a hunting of wolves; amongst others they slew a she-wolf, that was followed by a young infant, aged about seven years, stark naked, of a strange complexion, with fair curled hair, who seeing the wolf dead, ran fiercely at them: he was beset and taken; the nails of his hands and feet bowed inward; he spake nothing, but sent out an inarticulate sound. They brought him thence to a gentleman's house not far off, where they put iron manicles upon his hands and feet; in the end, by being long kept fasting, they had brought him to a tameness, and in seven months had taught him to speak. He was afterwards by circumstance of time, and six fingers he had on one hand, known to be the child of a woman, who, stealing wood, was pursued by the officers; and in her fright left her child, then about nine months old, which, as is supposed, was carried away by the she-wolf aforesaid, and by her nourished to the time of his taking. When his guardians had got much money by shewing him from place to place, he afterwards was a herdsman of sheep and other beasts for seven years; in all which time wolves never made any attempt on the herds and flocks committed to his charge, though he

(5.) Trenchfeld, *Hist. Improved*, p. 96.—(6.) Zuin, *Theat.* vol. ii. l. 2. p. 276.—(7.) Sir Kenelme Digby's *Treatise of Bodies*, c. 32. p. 282.—(8.) Barthol. *Hist. Anat.* cent. 4. *Hist.* 82. p. 401.—(9.) Barthol. *ibid.* p. 401.—(10.) Mr. Boyle's *Experiment. Philosoph.* part 2. *essay* 3, p. 72, 73.

kept great store of oxen, kine, calves, horses, mares, sheep and poultry. This was well observed by neighbouring villages: and that they might participate of this benefit, they drove their herds and flocks where he kept his, and desired him but to stroke his hands upon them, which he would do, with some of his phlegm or spittle upon them: after which done (let others conjecture as they please) for the space of fifteen days, dogs of the greatest fierceness, nor wolves, would by any urgency touch them. By this means he got great store of money; for he would have a double turnois (the value of two-pence in that country) for every beast he so laid his hands on, or stroked their ears. But as all things have a certain period, so, when he had attained to past fourteen years of age, this virtue which he had, left him; he himself observed that the wolves would not come so near him as before, but keep aloof off, as being fearful of him; it was possibly from the change of his complexion and temperature through so long alteration from his wolfish diet, which was raw flesh, &c. His gain by this means failed, and he went to the wars, where he proved brave, bold, and valiant; at length he fell to be a thief, excelling all others in craft and subtlety. He was slain anno 1572, by the followers to the Duke of Alva, though he sold his life at a dear rate."

CHAP. VI.

Of the Sense of Tasting; how exquisite in some, and utterly lost in others.

THERE have been many epicures and belly gods who have compassed the mountains, beset the rivers, searched the lakes, dived into the very seas themselves; and all to gratify their taste and palate. Lucan could not choose but admire these kind of persons and their luxury, when he saith,

—O prodiga rerum
Luxuries nunquam parvi contenta paratu,
Et quæ sitarum terra, pelagoque ciborum
Ambitiosa James, & lautæ gloria mensæ!

And yet the most exquisite sense ever dwells with temperance.

1. Father Paul Sarpi was a person of rare and exquisite learning, and upon that

account chosen by the Republic of Venice as a person fit to be consulted with in all the emergencies of state, in which he faithfully served them seventeen years: of this excellent Friar, it is thus set down by the author of his life, viz. "The father had his senses the most subtle, and of the greatest vivacity, that were possible to be found in any, especially his eye, being of a most quick and sharp sight; his taste most perfect, whereby he was able to discern things that were almost insensible. But in compounded meats it was a wonder how quickly he was able to distinguish, either the benefit or the danger, discerning infallibly the one from the other; whereof, when there was occasion, and that he knew by certain evidence and reasons, that it concerned him to have a care to prevent poisoning, he would seem not to have the least dislike, or suspicion of any thing, as one that knew by proof that those are miraculously preserved that are in God's protection: but besides, that in his meat, the exquisiteness of his sense would give him notice; and in his drink, where the greatest danger lay, he held a more watchful care. He died in the seventy-first year of his age, and in the year of our Lord 1622."

2. It is the ordinary practice of some hermits in the deserts, by their taste or smell, presently to inform themselves, whether the herbs and roots, and fruits they meet withal, are good or hurtful for them, though they never before had trial of them.

3. William of Nassau, Prince of Orange, having received a wound in the neck, is said, by persons worthy of credit, to have lost all manner of taste: whereas it is held, by such as are skilled in the secrets of nature, that no man is found to be without that sense; but it seems they may be deceived at last.

4. Cardanus saith, "he knew Augustus Corbetas, a Patrician of their city, who had no taste at all: he was sensible of smells, but not of tastes; he could smell pepper, but could not taste it; and so of divers others things."

5. One that was vulgarly called John Kropffhans was without taste; as also destitute of any articulate sound. At the nuptials of Jodocus Huserus the Consul, "I made," saith Schenckius, "this experiment of him. Of the refuse of the

(1.) The Life of Father Paul, p. 57.—(2.) Sir Kenelm Digby's Treatise of Bodies, chap. 34. p. 259.
—(3.) Camer. Hor. Subcis. cent. 3. c. 59. p. 215.—(4.) Schenck. Obs. l. 7. Obs. 2. p. 179.

second course, there was made up for him such a bolus as this: a quantity of salt, walnuts, cheese, the shell and skins of apples, and roasted chesnuts, together with bits of coals fetched from the hearth in his sight. these made up with wine, I saw him put into his mouth: and so far was he from being offended therewith; that he made signs for another of the same; a certain and sure instance that he had no taste.

6. "The sight of Lazarus, who was vulgarly called the glass-eater, did affect me with much wonder," saith Columbus. This man was known to all Venice and Ferrara. He had no taste at all while he lived; he found no pleasure at all in eating, nor was any thing unpleasant to him: he could not distinguish betwixt insipid and bitter, sweet, salt, and sharp things. He eat glass and stones, wood and living creatures: coals; and fishes while they were yet alive: he eat clay, linen, and woollen clothes; hay and stubble, and, in a word, any thing that either man or other creatures feed upon. When dead, he was dissected by Columbus, who found that the fourth conjugation of nerves, which in other men (or their taste's sake) is drawn out long, in this Lazarus did not bend itself towards the palate, or the tongue, but was turned back towards the hinder part of the head.

7. Sennertus tells, that in the end of the year 1632, Johannes Nesterus, an eminent physician, and his great friend, informed him, that there lived at that time in the neighbourhood, and belonging to a Nobleman of those parts, a certain Lorrainer, whom he also called Claudius, somewhat low and slender, and about fifty-eight years of age. "This man," saith he, "loaths nothing that stinks, or that is otherwise unpleasant: he hath been often seen to chew and swallow glass, stones, wood, bones, the feet of hares and other animals; together with hair, linen, and woollen cloth, fishes and other animals; nay, even metals and dishes, and pieces of tin; besides which he devours suet and tallow candles, the shells of cockles, and the dung of animals, especially of oxen, even hot, and as soon as it is voided. He drinks the urine of others mixed with wine or beer, he eats hay, straw, stubble, and lately he swallowed down two living

mice, which for half an hour continued biting at the bottom of his stomach. And, to be short, whatsoever is offered him by any person, it goes down with him without more ado, upon the smallest reward. Insomuch that, within a few days, he hath promised to eat a whole calf raw, together with the skin and hair. Among divers others, I myself am a witness to the truth of these things." To this and the following part of the letter, Sennertus adds, "That not having (during some years) heard any thing concerning this Claudius, he sent about four years after to the same physician Dr. Nesterus, to enquire what was become of him; and that the Doctor sent him back a letter from the minister of the church of that place, by way of confirmation of all the formerly-mentioned particulars, and answered himself, that the Lorrainer, whom he had long-hoped to dissect was yet alive, and did yet devour all the things mentioned in his former letter, but not so frequently as before, his teeth being grown somewhat blunter by age, that he was no longer able to break bones and metals."

8. Rodericus Fonseca tells, that in a plague which fell out at Lisbon, there was a certain unlearned person, that went up and down to make trial of such as were in fevers, whether they were seized with the plague or not; and he did it in this manner: in the beginning of the disease, he required to have their urine that he might taste it: where he discerned a kind of sweetness to be left upon his palate, he pronounced of that person that he was visited: if otherwise he would say that the fever was not pestilential, and (as it appears) his taste was very true to him; for it was observed to succeed with the patient according to his prognostic.

9. Not long ago there was in England a private soldier very famous for eating stones; and a very inquisitive man assures me, that he knew him familiarly, and had the curiosity to keep in his company for twenty-four hours together to watch him; and not only observed that he eat nothing but stones in that time, but also that his grosser excrement consisted chiefly of a sandy substance, as if the devoured stones had been in his body dissolved, and crumbled into sand.

Dr. Bulwer says, "he saw this man,

(5.) Schenk. Obs. 1. 1. Obs. 2. p. 182.—(6.) Columb. Anatom. 1. 15. p. 486. Barthol. Hist. Anat. cent. 5. Hist. 66. p. 186. Schot. Phys. Curios. 1. 3. c. 12. p. 460, 461.—(7.) Mr. Boyle's Exp. Philos. part 2. Essay 3. p. 85. Sennert. Prax.—(8.) Roderic. Fonsec. de Hom. Excrem. c. 14. p. 115.

and that he was an Italian, Francis Battalia by name; at that time about thirty years of age; and that he was born with two stones in one hand, and one in the other, which the child took for its first nourishment upon the physicians advice; and afterwards, nothing else but three or four pebbles in a spoon once in twenty-four hours, and a draught of beer after them; and in the interim, now and then a pipe of tobacco; for he had been a soldier at the siege of Limerick; and upon his return to London, was confined for some time upon suspicion of imposture."

10. "The beginning of May, 1760, was brought to Avignon, a true Lithopagus, or stone-eater. This not only swallowed flints of an inch and a half long, a full inch broad, and half an inch thick; but such stones as he could reduce to powder, such as marbles, pebbles, &c. he made up into paste, which was to him a most agreeable and wholesome food. I examined this man with all the attention I could: I found his gullet very large, his teeth exceeding strong, his saliva very corrosive, and his stomach lower than ordinary, which I imputed to the vast number of flints he had swallowed, being about five and twenty one day with another.

Upon interrogating his keeper, he told me the following particulars:

"This stone-eater," says he, "was found three years ago in a northern uninhabited island, by the crew of a Dutch ship: since I have had him, I make him eat raw flesh with the stones: I could never get him to swallow bread. He will drink water, wine and brandy; which last gives him infinite pleasure. He sleeps at least twelve hours in a day, sitting on the ground with one knee over the other, and his chin resting on his right knee. He smokes almost all the time he is asleep, or is not eating. ~~My assistant~~ and, which is wonderful, the smell of a red-rose would immediately provoke him to sneezing. Cronenburgius did ascribe

The keeper also tells me, "that some physician at Paris got him blooded; that the blood had little or no serum, and in two hours became as fragile as coral. This stone-eater, hitherto is unable to pronounce more than a very few words. He has

been taught to make the sign of the cross, and was baptized some months ago in the church of St. Come at Paris." Upon the whole, I am fully convinced he is no cheat.

CHAP. VII.

Of the Sense of Smelling, the Acuteness of it in some, and the Want of it in others.

By some one or other of the beasts, man is excelled and surpassed in every of the senses; but in this of smelling by the most of them. It is true, we may better spare this (at least in the perfection of it) than any of the four others; notwithstanding which there are manifold uses of it, both for the recreations of spirits, and the preservation of life.

1. That is wonderful which is reported of the Indians, that at the first coming of the Spaniards thither, the natives could smell gun-powder at a distance, after the manner of our crows, and thereby knew if there were any that carried pistols near them.

2. There was one Hamar, who was a guide to a caravan, (as 'tis vulgarly called) that is, a multitude of men upon their journey, these wandered to and fro in the Lybian sands; and whereas he (through disease or other accident) wanted his sight, there being no other who knew the way in those solitudes, he undertook the conduct of that almost despairing company. He went first upon his camel, and at every mile's end he caused the fresh sand, such as had any footsteps impressed upon it, to be reached up to him, and by the wonderful sagacity of his smell, when they had now wandered yet further in that sandy and barren wilderness, at least forty Italian miles, he then told them that they were not far from an inhabited place. At first no man believed this prediction of his, in regard they knew by astronomical instruments, that they were four hundred and eighty miles distant from Ægypt, and feared they had rather gone backward than forward: but when in this fear they had journeyed more than three days, they beheld three castles inhabited, and before unknown to any man. The inhabitants were

(9.) Bulwer's Artif. Chang. p. 307.—(10.) Vide Father Paulian's Dict. Physique, Article Digestion. Also Ann. Reg. 1769.—(1.) Ross. Arcan. Microcosm. p. 103.

almost utterly unarmed, who perceiving the caravan (as an accustomed sight) made haste to shut up their gates, and prepare for defence, denying them water, which was the only thing they sought. After a light conflict the castles were easily taken, where having provided themselves with water they again set forwards. This story is set down by Leo Africanus, from whom I have translated this out of the Italian tongue, saith Camerarius.

3. There was one born in some village of the country of Liege, and therefore amongst strangers he is known by the name of John of Liege (I have been informed of this story by several, whom I dare confidently believe, that have had it from his own mouth, and have questioned him with great curiosity particularly about it). When he was a little boy, there being wars in the country, the village from whence he was, had notice of some unruly scattered troops that were coming to pillage them, which made all the people to fly hastily to hide themselves in the woods that joined upon the forest of Ardenne: there they lay till they understood that the soldiers had fired the town, and quitted it. Then all returned home, excepting this boy, whose fears had made him run further into the wood than any of the rest, and afterwards apprehended that every body he saw through the thickets, and every voice he heard, were the soldiers. Being thus hid from his parents, and sought for some days in vain, they returned without him, and he lived many years in the woods, feeding upon roots and wild fruits. He said, that after he had been for some time in this wild habitation, he could by the smell judge of the taste of any thing that was to be eaten; and that he could at a great distance find by his nose where wholesome fruits and roots did grow. In this state he continued shunning men with as great a fear as when he first ran away, until in a very sharp winter, necessity brought him to that confidence, that leaving the wild places of the forest, he would in the evening steal amongst the cattle that were foddered, especially swine, and thence gleaned wherewithal to sustain his miserable life; he was espied naked, and all overgrown with hair, and being

believed to be a satyr, wait was laid to apprehend him; but he smelt them as far off as any beast could do. At length they took the wind of him so advantageously, that they caught him in a snare. At his first living with other people, a woman took compassion on him (seeing he could call for nothing), and supplied his wants; to her he applied himself on all occasions; and if she were gone abroad in the fields, or to any other village, would hunt her out presently by his scent, in such manner as dogs use to do that are taught to hunt dry foot. This man, within a little while after that he came to good keeping and full feeding, lost that acuteness of smelling which formerly governed him in his tasting. I imagine he is yet alive to tell a better story of himself than I have done; for I heard from them who saw him but a few years since, that he was an able strong man, and likely to live yet a good while longer.

4. Of another man I can speak assuredly myself, who being of a very temperate, or rather spare diet, could likewise perfectly discern, by his smell, the qualities of whatsoever was afterwards to pass the examination of his taste, even to his bread and beer.

5. Cardanus confesses of himself that he had always some smell or other in his nose, as one while of frankincense, strait of brimstone, and of other things: he saith the cause of it was the exquisite subtilty of his sense, the thinness of his skin, and the tenuity of his humours.

6. That did always seem a wonderful thing to me, nor do I know the certain cause of it, why some men can smell things that are pleasant, but stinking things will not touch upon the sense; nor are they able to perceive them. Such a strange property as this, is known to be in my honoured uncle Mr. Jacobus Finchius, the senior Regius Professor of Physic in our times; and a very inquisitive man was he, that he knew him familiarly, and had the curiosity to keep in his company, ~~for some years~~ ^{for some years} that by reason of his too frequent use of camphire, preparing and handling it in his shop, he had utterly deprived himself of his smell.

(2.). Camerar. Hor. Subcis. cent. 3. c. 80. p. 304. Johnst. Nat. Hist. cl. 10. c. 5. p. 334.—(3.) Sir Kenelm Digby's Treatise of Bodies, c. 27. p. 247, 248.—(4.) Ibid. p. 238.—(5.) Card. de Varietat. Her. l. 8. c. 34.—(6.) Barthol. Hist. Anat. cent. 4. Hist. 91. p. 413, 414 —(7.) Ibid. p. 413.

8. At Antwerp, a countryman coming into a perfumer's shop, presently fell into a swoon, but was speedily recovered, and brought to himself, by rubbing his face and nose all over with horse-dung.

9. Strabo reports, that such amongst the Sabines as are stupified by the extraordinary and overcoming sweetness of the spices, gums, and other smells, are refreshed by the fume of bitumen, and by the beard of a goat burnt under their noses,

10. Where melancholy prevails, it frequently corrupts the senses. When Lewis the Eleventh was thus affected, he had a conceit that every thing did stink about him; so that all the odoriferous perfumes they could get would not ease him, but still he smelled a filthy stink.

11. "A melancholy French poet," saith Laurentius, "being sick of a fever, and troubled with extraordinary watching, by his physicians, was appointed to use unguentum populeum to anoint his temples withal; but he so abhorred the smell of it, that for many years after, all that came near him he imagined to scent of it, and would let no man talk with him but at a distance; nor would he wear any new cloaths, because he thought still that they smelled of it: in all other things he was wise and discreet, and would discourse sensibly, but only in this one thing."

12. Nasty savours suddenly strike to the brain, poison the spirits, and oftentimes prove deadly: this was experienced at the solemn assizes at Oxford (so called from that sad event) when Bell and Barham the judges, the high sheriff, and most of the judges of the bench were killed by the stench of the prisoners.

13. Johannes Echitus, a physician and herbalist had an equal temper of body; but upon the least occasion by smelling of any thing that had a hot scent, he found that his brain was thereby grievously affected; and, which is wonderful, the smell of a red-rose would immediately provoke him to sneezing, Cronenburgius did ascribe this accident to the hot temperature of the brain, the rarity of the odour, and certain subtle particles of the rose, proceeding from the heat and bitterness thereof, together with a kind of astringency going along with it.

14. ♦ The following singular instances, of sagacity in smelling are recorded in the Transactions of the Academy of Sciences at Copenhagen. The blind man of Utrecht, mentioned by the then Mr. Boyle and several others, discovered colours by feeling them. It is no less astonishing, that several metals should be distinguished by the sense of smelling alone. However, we read of this in the ancients. Martial mentions a person called Mamurra, who consulted nothing but his nose to know if the brass that had been brought to him was the true Corinthian. Some Indian merchants have a still more exquisite smell; for, according to the relations of those who have made voyages to the Indies, if a piece of money be given to them they only smell to it, and decide exactly its fineness without touchstone, balance, and aquafortis. If it be a piece of copper covered over with a leaf of silver, they discover the cheat in the same manner.

We have had in Europe some persons whose sense of smelling was equally delicate and perfect. Marco-Marci speaks of a monk at Prague, who, when any thing was given him, distinguished by smelling to it, with as much certainty as the best nosed dog, to whom it belonged, or by whom it had been handled. It was also said of him, that he could accurately distinguish in this manner the virtuous from the vicious, and particularly the unchaste. He was much devoted to the study of natural philosophy, and among other things, had undertaken to oblige the world with precepts on the sense of smelling, like those we have on acoustics and optics, by distributing into classes a great number of smells, to all of which he had given names. But an untimely death cut him off in the midst of these curious researches.

The guides who accompany travellers on the route from Smyrna or Aleppo to Babylon, have no signs in the midst of the deserts to know the places they are in, yet they discover with certainty, even at midnight, at what distance they are from Babylon, by only smelling in the sand; and perhaps they judge of the distance from the odour inhaled by the

(8.) Lemn. Occul. l. 2. c. 9. Johnst. Nat. Hist. cl. 10. c. 7. p. 347.—(9.) Ibid.—(10.) Burton's Melanch. part 1. § 3. p. 184.—(11.) Ibid.—(12.) Sandy's Ovid. Met. l. 7. p. 149.—(13.) Melch. Adam. in Vit. Germ. Med. p. 72.

small plants or roots intermixed with the sand.

Physicians, in visiting the sick, and even before they have seen them, form frequently certain prognostics in the event of the sickness from the cadaverous smell that affects them: but, in this respect, dogs are more sagacious than men, being attracted by the smell of death, and often seeming, before the patient has expired, to demand their prey by a continued howling. Whilst I lived at Ripen, which was seven years, says the author, I took notice of a little dog, of a chesnut colour, which very often boded the death of sick persons without being once mistaken, as far as I could learn. Every time he barked in the night under the windows of any one whose sickness did not even appear dangerous, it happened infallibly that the sick person died that week.

A lady of my acquaintance had a favourite monkey, and the monkey, in return to his mistress's kindness, was so fond of her, that he would scarcely ever leave her. But his admirable and nice smell in distinguishing contagious distempers was, no doubt, the cause of his shewing a different inclination. The measles became epidemical in the country; the lady fell sick of them, and some days before, when there was no indications of sickness, the monkey abandoned his mistress and would not appear in her chamber, as if by the acuteness of his smell he had been sensible she would soon sicken. As soon as she was well, he returned to her with the same familiarity. Some time after, the same lady had a slight fever, but without any appearance of malignity. The monkey remained with her as a constant companion, and seemed to have a thorough knowledge of the different distempers. His persevering also in the last conjuncture might have been of advantage to his mistress, if it be true, as is said, that the flesh of the monkey is a good febrifuge to the lion.

The author concludes this relation with another instance of the surprising effect of odours on animals. Being at Rome, says he, and having engaged with other gentlemen to take a journey to Naples, we all set out together, to the number of thirty-two, on horseback; that by being thus united in a body, we might be in a better

state of defence against a number of assassins and banditti who infested the high roads. On the third day of our journey, one of the horses of the troop was so fatigued that he could scarcely keep pace with the rest, and sometimes could not go forward. His rider was at a loss how to behave or remedy himself; when all of a sudden his horse took heart: but some time after falling into his former lassitude, the rider was again brought into the same dilemma. Surprised at this alteration of strength and weakness, and endeavouring to ascertain the cause of it, he observed at last, that his horse went on very well when he was after a mare, on which one of the gentlemen rode; but that at a distance from her he immediately appeared to be spent and tired. After this observation, he begged the gentleman not to leave him; and his horse in this manner, animated by the smell that exhaled from the other, carried him with as much spirit as he could wish to the journey's end with the rest of the company.

CHAP. VIII.

Of the Passion of Love, and the Effects of it in divers Persons.

LOVE arises from a desire of what is beautiful, fair, and lovely, and is defined to be an action of the mind, desiring that which is good. No one loves before he is delighted with the object, let it be what it will, by which means it becomes pleasing in our eyes, and begets a value and esteem in our affections. This amiable passion in many respects, is very wonderful and unaccountable; it is of such power in its operation, that it has often taken the diadem from kings and queens, and made them stoop to those of obscure birth, and mean fortune. It wrests the sword out of the conqueror's hand, and makes him a captive to his slave. It has such a variety of snares to entangle the most wary, that few have at one time or other escaped them.

1. Eurialus the young and beautiful Count of Augusta, attending the Emperor Sigismunda at Sienna, fell passionately in love with a beautiful lady in that city, named Lucretia: the virgin, who, for

her transcendent beauty, was generally called the second Venus, was also no less an admirer and lover of him, and their loves grew every day still more vehement, insomuch, that when the Emperor removed his court to Rome, and Eurialus was obliged to leave his lady behind him, she was so unable to endure his absence, that she died with grief and sorrow. Eurialus having notice of the fatal accident, though, by the advices and consolations of his friends, he was contented to survive her, yet it had such an effect upon him, that from the day he received news of her death to his own, he never was seen to laugh.

2. Leander was a young man of Abydos, and was deeply in love with Hero, a beautiful virgin of Sestos: these two towns were opposite to each other, and the narrow sea of the Hellespont lay betwixt them. Leander used divers nights to swim over the Hellespont to his love, whilst she held up a torch from a tower, to be his direction in the night: but though this practice continued long, yet at length Leander adventuring to perform the same one night when the sea was rough, and the waves high, he was unfortunately drowned. His dead body was cast up at Sestos, where Hero from her tower beheld it; but she, not able to outlive so great a loss, cast herself headlong from the top of it into the sea, and there perished.

3. Pyramus, a young man of Babylon, was exceedingly in love with Thisbe, the daughter of one that lived next to his father's house: nor was he less beloved by her: their parents had discerned it, and for some reasons kept them both up so strictly, that they were not suffered so much as to speak to each other. At last they found opportunity of discourse through the chink of a wall betwixt them, and appointed to meet together in a certain place without the city. Thisbe came first to the place appointed, but being terrified by a lioness that passed by, she fled into a cave thereabouts, and in her flight had lost her veil, which the lioness tumbled to and fro with her bloody mouth, and so left it. Soon after, Pyramus also came to the same place, and there finding the veil, which she used to wear, all bloody, he overhastily concluded that she was torn in pieces by some wild beast, and therefore slew himself with his sword

under a mulberry-tree, which was to be the place of their meeting. Thisbe, when she thought the lioness was gone, left her cave with an earnest desire to meet her lover; but finding him slain, overcome with grief, she fell upon the same sword, and died with him.

4. Eginardus was secretary of state to Charlemaign, and having placed his affections much higher than his condition admitted, made love to one of his daughters; who, seeing this man of a brave spirit, and a grace suitable, thought him not too low for her whom merit had so eminently raised above his birth: she loved him, and gave him free access to her, so far as to suffer him to laugh and sport in her chamber on evenings, which ought to have been kept as a sanctuary where reliques are preserved. It happened on a winter's night, Eginardus (ever hasty in his approaches, but negligent about returning) had somewhat too long continued his visit: in the mean time a snow had fallen, which troubled them both; he feared to be betrayed by his feet, and the lady was unwilling that such prints should be found at her door. Being much perplexed, love, which taketh the diadem of majesty from queens, made her do an act for a lover, very unusual for the daughter of one of the greatest men upon earth; she took the gentleman upon her shoulders, and carried him all the length of the court to his chamber, he never setting a foot to the ground, that so the next day no impression might be seen of his footing. It fell out that Charlemaign watched at his study this night, and hearing a noise, opened the window, and perceived this pretty prank, at which he could not tell, whether he were best to be angry, or to laugh. The next day, in a great assembly of Lords, and in the presence of his daughter and Eginardus, he asked what punishment that servant was worthy of, who made use of a king's daughter as of a mule, and caused himself to be carried on her shoulders in the midst of winter, through night, snow, and all the sharpness of the season. Every one gave his opinion, and not one but condemned that insolent man to death. The princess and secretary changed colour, thinking nothing remained for them but to be flayed alive. But the emperor looking on his secretary with a smooth brow, said,

(1.) *Marcel. Donat. l. 1. c. 19. p. 187.*—(3.) *Ovid, Metam. l. 4. Zuing. vol. 2. l. 7. p. 461.*

“Eginardus,

“Eginardus hadst thou loved the princess my daughter, thou oughtest to have come to her father, the disposer of her liberty; thou art worthy of death, and I give thee two lives at this present, take thy fair portion in marriage, fear God, and love one another.”

5. There was amongst the Grecians a company of soldiers consisting of three hundred, that was called the Holy Band, erected by Gorgidas, and chosen out of such as heartily loved one another, whereby it came to pass that they could never be broken or overcome; for their love and hearty affection would not suffer them to forsake one another, what danger soever came. But at the battle of Cheronæa they were all slain. After the fight king Philip taking a view of the dead bodies, came to the place where all these three hundred men lay slain, thrust through with pikes on their breasts; and being told that it was the Lovers' Band, he could not forbear weeping.

6. Under the seventh persecution, Theodora, a Christian virgin, was condemned to the stews, where her chastity was to be a prey to all comers. Accordingly she was carried thither, and divers wanton young men were ready to press into the house; but one of her lovers, called Didymus, putting on a soldier's habit, said, “He would have the first turn,” and obliged the others to give way. When they were alone, he persuaded her to change garments with him, and so she in the soldier's habit escaped. Didymus being found a man, was carried before the president, to whom he confessed the whole matter, and was condemned. Theodora hearing of it, thinking to excuse him, came and presented herself as the guilty party, desiring that she might die, and the other be excused; but the merciless judge caused them both to be put to death.

7. Gobrias, a captain, when he had espied Rodanthe, a fair captive maid, he fell upon his knees before Mystilus the general, with tears, vows, and all the rhetoric he could, by the scars he had formerly received, the good services he had done, or whatsoever else was dear unto him, he besought his general, that he might have the fair prisoner to his wife,

Virtutis suæ spoliū, as a reward of his valour; moreover he would forgive him all his arrears: “I ask,” said he, “no part of the booty, no other thing but Rodanthe to be my wife;” and when he could not compass her by fair means, he fell to treachery, force, and villainy; and, at last, set his life at stake to accomplish his desire.

8. In the beginning of the thirteenth century, a count of Gleichen was taken, in a fight against the Turks, and carried into Turkey, where he suffered a hard and long captivity, being put upon ploughing the ground, &c. But thus happened his deliverance: Upon a certain day, the daughter of the king his master came up to him, and asked him several questions. His good mien, and dexterity, so pleased that princess, that she promised to set him free, and to follow him, provided he would marry her. He answered, “I have a wife and children.” “That is no argument,” replied she, “the custom of the Turks allow one man several wives.” The count was not stubborn, but acquiesced to these reasons, and gave his word. The princess employed herself so industriously to get him out of bondage, that they were soon in readiness to go on board a vessel. They arrived happily at Venice. The count found there one of his men, who travelled every where to hear of him; he told him, that his wife and children were in good health: whereupon he presently went to Rome, and, after he had ingeniously related what he had done, the Pope granted him a solemn dispensation to keep his two wives. If the court of Rome shewed itself so easy on this occasion, the count's wife was not less so; for she received very kindly the Turkish lady, by whose means she recovered her dear husband, and had for this concubine a particular kindness. The Turkish princess answered very handsomely those civilities; and though she proved barren, yet she loved tenderly the children which the other wife bore in abundance. There is still at Erford, in Thuringia, a monument of this story to be seen, in which the Count is placed between his two wives. The Queen is adorned with a marble crown: the Countess is engraven naked, with children at her feet.

(4.) Caus. Hol. Court, tom. 2. Max. 12. p. 403. Lips. Monit. l. 2. c. 12. p. 303, 304. Zuing. Theat. vol. 3. l. 4. p. 748.—(5.) Plut. in Paral. in Pelopid. Clark's Mirrour, c. 56. p. 232.—(6.) Lonic. Theat. p. 420. Clark's Mirrour, c. 56. p. 230.—(7.) Burton's Melanch. part 8. § 2. p. 475 476.—(8.) Bayle's Dict. vol. 3. Article Gleichen.

2. Hannibal had an invincible hatred to the Romans, which he derived from his father Amilcar, who, at a sacrifice he made a little before his journey into Spain, solemnly bound him by oath to pursue them with an immortal hatred, and as soon as he should be grown up to be a man, to work them all the mischief he was able. Hannibal was then about nine years of age, when his father caused him to lay his hand upon the altar, and to make this oath.

3. Pope Boniface VIII. had an inveterate hatred to the Ghibeline faction. It is the custom, that upon Ash-Wednesday the Pope sprinkles some ashes upon the heads of the chief prelates in the church; and at the doing of it to use this saying, "Remember thou art ashes, and that unto ashes thou shalt return;" when therefore the Pope came to perform this to Porchetus Spinola, archbishop of Genoa, and suspected him to be a favourer of the Ghibelines, he cast the ashes not on his head, but into his eyes, perversely changing the usual form of words into these, "Remember thou art a Ghibeline, and that with the Ghibelines thou shalt return to ashes."

4. When Sigismund, Marquis of Brandenburg, had obtained the kingdom of Hungary in right of his wife, it then appeared there was a mortal hatred betwixt the Hungarians and Bohemians: for when Sigismund commanded Stephanus Konth (and with him twenty more Hungarian knights) to be taken and brought before him in chains, as persons that had declined the obedience they owed him; not one of all these would name or honour him in the least as their king; and before either they, or their servants, would change their minds, they were desirous to lose their heads. Amongst the servants was Chiotza, the page of Stephanus, who sadly bewailed the death of his master; and whereas, by reason of his tender age, the king made him divers promises; and, to comfort him, told him, "That he would make him as a servant about his own person;" Chiotza, with a troubled countenance, and in terms that testified at once both anger and hatred, replied, "That he would never subject himself to the service of a Bohemian swine;" and in this obstinacy of mind he died.

5. Cato the censor, bore such a hatred to the female sex, that it was his common saying, "That if the world was without women, the conversation of men would not be exempt from the company of the gods."

6. Melanion was a person of the same mind, who in a perfect hatred to them, all at once betook himself to solitude, attended with his dog only: he followed the chase of wild beasts over mountains, and through woods; nor could ever be persuaded to return home so long as he lived; so that he gave occasion to the proverb, "Chaster than Melanion."

7. Hyppolitus was also of the same complexion, as he expresses himself in Euripides and Seneca. "If you will have a taste of his language, that in Seneca sounds to this purpose:

— I hate, fly, curse, detest them all:
Call't reason, nature, madness, as you please;
In a true hatred of them there's some ease.
First shall the water kindly dwell with fire,
Dread Syrtis be the mariner's desire;
Out of the west shall be the break of day,
And rabid wolves with tender lambskins play,
Before a woman gain my conquer'd mind,
To quit this hatred, and to grow more kind.

8. Timon the Athenian had the surname of man-hater: he was once very rich, but through his liberality and over-great bounty, was reduced to extreme poverty; in which condition he had large experience of the malice and ingratitude of such as he had formerly served; he therefore fell into a vehement hatred of all mankind; was glad of their misfortunes, and promoted the ruin of all men as far as he might with his own safety. When the people, in honour of Alcibiades, attended on him home, as they used when he had obtained a cause, Timon would not, as he used to others, turn aside out of the way, but met him on purpose, and said, "Go on, my son, and prosper, for thou shalt one day plague all these with some signal calamity." He built him a house in the fields, that he might shun the converse of men. He admitted to him only one Apemantus (a person much of his own humour), and he saying to him, "Is not this a fine supper?" "It would," said he, "be much better if thou wert absent." Timon gave orders that his se-

(2.) Raleigh Hist. part 1. l. 5. c. 3. § 2. p. 362, 363. Lonicer. Theatr. p. 370. Val-Max. l. 9. c. 3. p. 255.—(3.) Fulgos. l. 9. c. 3. p. 1166. Lonicer. Theatr. p. 369. Wieri Opéra p. 820, 830. L. de Irá. Bishop Reynold's Treatise of the Passions, c. 15. p. 152.—(4.) Fulgos. l. 9. c. 3. p. 1189.—(5.) Caus. Holy Court, part 3. p. 297.—(6.) Erasm. Adag. p. 613.

pulchre should be set behind a dunghill, and this to be his epitaph :

*Hic sum post vilam miseramque inopemque sepultus
Nomen non queras, Dii te lector male perdant.*

Here now I lie, after my wretched fall ;
Ask not my name, the gods destroy you all.

Mison was of like manners with Timon, and had his name from the hatred he had to all men : whenever he was conversant amongst men, he was always sad : but when he was in any solitude, or place by himself, he was used to laugh and rejoice. Being once asked, why he laughed when nobody was present ? “ For that very reason,” said he.

9. The Emperor Nerva did so abominate the shedding of blood, that, when the people desired him to yield up the murderers of Domitian to a just execution, he was so far affected with it, that he was immediately taken with a vomiting.

10. Uladislaus Loeticus, king of Poland, after a battle wherein his army had made a great slaughter of the adverse party, went to view the dead as they lay in the field. He there saw Florianus Sharus, a knight, lie weakened with many wounds, with his face upward, and with his hands keeping in his bowels, lest they should issue out from his belly at his wound. “ How great is the torment of this man,” said the king : Sharus replied, “ The torment of that man is greater, who hath an ill neighbour that dwells in the same village with him, as I,” saith he, “ can witness upon my own experience.” “ Well,” saith the king, “ if thou recoverest of thy wound, I will ease thee of thy ill neighbour ;” as indeed he afterwards did ; for he turned out the person complained of, and gave the whole village to Sharus.

11. Gualterus, Earl of Brenne, had married the eldest daughter of Tancred, king of Sicily ; and as heir of the kingdom went with four hundred horse : by help of these, and a marvellous felicity, he had recovered a great part of it, when at last he was overcome and taken by Thebaldus Germanus, at the city Sarna ; upon the third day after he was offered by the victor his liberty and restoration to the kingdom, in case he would confirm to Thebaldus what he was possessed of therein : but, in an inconceivable hatred to him that had made

him his prisoner, he replied, “ That he should ever scorn to receive those, and greater profiers, from so base a hand as his.” Thebaldus had reason to resent this affront, and therefore told him. “ He would make him repent his insolence.” At which Gualterus, inflamed with a greater fury, tore off his clothes, and brake the ligatures of his wounds ; crying out, “ That he would live no longer, since he was fallen into the hands of such a man that treated him with threats.” Upon which he tore open his wounds, and thrust his hands into his intestines, so that he died. He left only one daughter behind him, who might have been happier, had she not had a beast to her father.

12. ♦ Gautier, Lord of Yvetot, a small district in Normandy, having had the misfortune to displease Clothaire I., absented himself from court for ten years, and hoping that in the course of this time his fault would be forgotten, he made choice of Good Friday for presenting himself before Clothaire, who still retaining the hatred which he bore towards him, put him to death in the church of Soissons. As an atonement, however, for this murder, which he himself condemned, he erected the Lordship of Yvetot into a kingdom, observing in this respect the law of fiefs, which emancipates the vassal from all homage and all duty when his lord lays violent hands on him.

CHAP. X.

Of Fear, and its strange Effects.

FEAR is a surprisal of the heart upon the apprehension of approaching evil : and if it be raised to the degree of terror, and the evil seems impendent, the hairs are raised on end, and the whole body put into horror and trembling. After this, if the passion continues, the spirits are put into confusion, so that they cannot execute their offices ; the usual succours of reason fail, judgment is blinded, the powers of voluntary motion become weak, and the heart is insufficient to maintain the circulation of the blood, which stopping and stagnating in the ventricles of the heart, causes faint-

(8.) Erasm. Adag. p. 70. Sabellic. Exempl. l. 2. c. 9. p. 64. Bishop Reynold's Treatise of Passions, p. 130. Patrit. de Regno, l. 8. tit. 17. p. 535. Laert. l. 1. p. 28.—(9.) Zuuing. vol. 1. l. 3. p. 241.—(10.) Ibid. l. 1. p. 63.—(11.) Fulgos. l. 9. c. 3. p. 1182.—(12.) Gilles Corrozet, Th. des Hist. de France. De Lavau Recueil de diverses Histories, vol. i. part i. p. 32.

ng and swooning, and sometimes sudden death.

But fear does then manifest its utmost power and effect, when it throws men upon a valiant despair, having before deprived them of all sense both of duty and honour. In the first pitched battle the Romans fought against Hannibal, under the consul Sempronius, a body of twenty thousand foot that had taken flight, seeing no other escape for their cowardice, threw themselves headlong upon the great battalion of their enemies, which, with wonderful force and fury, they charged through and through, and routed, with a very great slaughter of the Carthaginians; by that means purchasing an ignominious flight, at the same price they might have gained a glorious victory*.

1. Augustus Cæsar was fearful of thunder and lightning, so that he always carried with him the skin of a sea-calf as a remedy: and upon suspicion of an approaching tempest, would retreat into some ground or vaulted place, having been formerly frightened by extraordinary flashes of lightning.

2. Caius Caligula, who otherwise was a great contemner of the gods, yet would shrink at the least thunder and lightning, and cover his head; if it chanced to be great and loud, he would leap out of his bed, and run to hide himself under it.

3. Philippus Vicecomes, was so very timorous and fearful in his nature, that upon hearing of any thunder, he would tremble and shake with fear, and as a person in distraction run up and down to seek out some subterranean hiding-place.

4. Pope Alexander the Third being in France, and performing divine offices upon Good-Friday, upon the sudden there was a horrible darkness and darkness, reader, upon the Roman empire; to which purpose, with a navy of four thousand and seventy ships, which he had prepared in Africa, he set sail for Rome, landed and marched on with his army; but supposing that by his celerity he had prevented the news of his coming, and contrary to his expectation, finding the Romans prepared to receive him; he took thereupon such fear, that turning his back, and getting into the first ship that chance offered, with overcome and astonished with fear, he

caused his palace to be hastily shut up: and (as it was the usual custom in cases of extreme mourning and sadness) he caused the hair of his son's head to be cut off.

6. Diomedes was the steward of Augustus the emperor. As they two were on a time walking out together, there broke loose a wild boar, who took his way directly towards them. The steward, in the fear he was in, got behind the emperor, and interposed him betwixt the danger and himself. Augustus, though in great hazard, yet knowing it was more his fear than his malice, resented it no farther than to jest with him upon it.

7. At the time when Caius Caligula was slain, Claudius Cæsar, seeing all was full of sedition and slaughter, thrust himself into a hole to hide himself, though he had no cause to be apprehensive of danger, but the greatness of his birth. Being thus found, he was drawn out by the soldiers, for no other purpose than to make him emperor: he besought their mercy, as supposing all they said to be nothing else but a cruel mockery; but they (when through fear and dread of death, he was not able to go (took him up upon their shoulders, carried him to the camp, and proclaimed him emperor.

8. Fulgos Argelatus, by the terrible noise that was made by an earthquake, was so affrighted, that his fear drove him into madness, and his madness unto death; for he cast himself headlong from the upper part of his house, and so died.

9. Cassander, the son of Antipater came to Alexander the Great at Babylon, where finding himself not so welcome, by reason of some suspicions the king had conceived of his treachery; he was seised with such a terror at this suspicion, that in the following times, having obtained the kingdom of Macedon, and made himself lord of Greece, walking at Delphos; and there viewing the statues, he cast his eye upon that of Alexander the Great; at which sight he conceived such horror, that he trembled all over, and had much ado to recover himself from under the power of that agony.

10. The emperor Maximilian the First, being taken by the people of Bruges, and divers of the citizens who took his part slain; Nicholas de Helst, formerly

(* Montaign's Essays.—(1.) Sueton. p. 111. in Augusto.—(2.) Sueton. p. 195. in Caligula.—(3.) Zuñg. Theat. vol. 1. l. 1. p. 94.—(4.) Ibid. p. 94.—(5.) Cæll. Rhod. Lect. Antiq. l. 7. c. 28, p. 326.—(6.) Suet. p. 95. in Augusto.—(7.) Joseph. Antiq. Jud. l. 19. c. 2.—(8.) Schenck. Obs. l. 1. Obs. 3. p. 78.—(9.) Plut. Paral. p. 706. in Alexandro.

a prisoner, together with divers others, had the sentence of death passed upon him; and being now laid down to receive the stroke of the sword, the people suddenly cried out "Mercy." He was pardoned as to his life; but the paleness his face had contracted, by reason of his fear of his approaching death, continued with him, from that time forth, to the last day of his life.

11. We are told by Zacchias, of a young man of Belgia; "who," saith he, "not many years since was condemned to be burnt: it was observed of him, that through the extremity of fear, he sweat blood;" and Maldonate tells the like of one at Paris, who having received the sentence of death (for a crime by him committed), sweat blood out of several parts of the body.

12. Being about four or six years since in the county of Cork, there was an Irish captain, a man of middle age and stature, who coming with some of his followers to surrender himself to Lord Broghil (who then commanded the English forces in those parts), upon a public offer of pardon to the Irish that would lay down their arms; he was casually, in a suspicious place, met with by a party of the English and intercepted (the Lord Broghil being then absent). He was so apprehensive of being put to death before his return, that his anxiety of mind quickly changed the colour of his hair in a peculiar manner; not uniformly changed, but here and there certain peculiar tufts and locks of it, whose bases might be about an inch in diameter, were suddenly turned white all over; the rest of his hair (whereof the Irish used to wear good store) retained its former reddish colour.

13. Don Diego Osorius, a Spaniard of a noble family, being in love with a young lady of the court, had prevailed with her for a private conference under the shady boughs of a tree, that grew within the gardens of the king of Spain: but by the unfortunate barking of a little dog, their privacy was betrayed, the young gentleman seized by some of the king's guard, and imprisoned. It was a capital crime to be found in that place, and therefore he was condemned to die. He was so terrified at the hearing of his sentence, that one and

the same night saw the same person young and all turned grey, as in age. The jailor moved at the sight related the accident to king Ferdinand, as a prodigy; who, thereupon, pardoned him, saying, "he had been sufficiently punished for his fault, seeing he had exchanged the flower of his youth into the hoary hairs of age."

14. There was a young nobleman in the emperor's court, that had violated the chastity of a young lady there. Though, by the small resistance she made, she seemed to give a tacit consent; yet he was cast into prison, and on the morrow after he was to lose his head. He passed that night in such fearful apprehensions of death, that on the morrow Cæsar sitting on the tribunal, he appeared so unlike himself, that was known to none that were present, no not the emperor himself. All the comeliness and beauty of his face was vanished, his countenance was grown like to that of an old man; his hair and beard turned grey; and in all respects so changed, that the emperor suspected some counterfeit was substituted in his room. He caused him therefore to be examined, if he were the same; and trial to be made, if his hair and beard were not thus changed by application of some medicine to them; but finding nothing so, astonished with the countenance and visage of the man, and thereby moved to pity and mercy, he gave him his pardon for the fault he had committed.

15. The like happened to the father of Martinus Delrio (being then a boy scarce fifteen years of age); while he lay sick on his bed, and heard all the physicians despairing of his life, what with watching, and the fear of death, all the hair of his head turned grey in the compass of one night.

evil seems impendent, the hairs are raised on end, and the whole body put into horror and trembling. After this, if the passion continues, the spirits are put into confusion, so that they cannot execute their offices; the usual succours of reason fail, judgment is blinded, the powers of voluntary motion become weak, and the heart is insufficient to maintain the circulation of the blood, which stopping and stagnating in the ventricles of the heart, causes faint-

(10.) Zuin. Theat. vol. 1. l. 1. p. 94.—(11.) Zacch. Qu. Med. l. 3. tit. 2. p. 154. Maldonate. in Luc. 22. v. 44.—(12.) Mr. Boyle's Ex. Philos. c. 14. p. 246, 247.—(13.) Shot. Phys. Curios. l. 3. c. 16. p. 478. Donat. Hist. Med. Mir. l. 1. c. 1. p. 1. Schenck. Obs. l. 1. Obs. 1. p. 2.—(14.) Ibid. Lemna de Complex. l. 2. c. 2.—(15.) Schenck. Obs. l. 1. Obs. 1. p. 2.—(16.) Ibid. Obs. 4. p. 121.

17. A religious woman falling into the hands of rude soldiers, and they with drawn swords threatening to kill her, was seized with such an extreme fear, that the blood broke out from all the open passages of her body; and she speedily died.

18. The Persian navy being in the heat of fight, near to the city of Michael, there went a rumour amongst them, without any certain author, that the land army under Mardonius was overthrown in Bœotia; whereupon such a sudden fear and consternation of mind seized them, that they were neither able to fight, nor to fly; so that being prepared for neither, they were every man taken or slain.

19. As Perseus, king of Macedon, was washing before supper, word was brought him, that the enemy was near at hand; upon which he was so possessed, and astonished with fear, that suddenly leaping from his throne, without expecting the sight of the enemy: he cried he was overcome, and betook himself to flight: whereas, unless he had been infatuated, he might have shut up the Romans, and compelled them to fight at a very great disadvantage.

20. Rhadagisus with two hundred thousand Goths descended into Italy, devoting the blood of all the Roman stock to his Gods; they wanting sufficient strength to encounter him, in great fear kept themselves close within the walls of the city; when a panic fear from heaven fell upon the army of Rhadagisus; so that he leading them into the mountains of Fesulæ, they were consumed with famine and thirst, and overcome without battle; the greatest part of them were taken, bound, and sold for a crown a man, and soon after died in the hands of them that bought them.

21. Heraclianus had a design to seize upon the Roman empire, to which purpose, with a navy of four thousand and seventy ships, which he had prepared in Africa, he set sail for Rome, landed and marched on with his army; but supposing that by his celerity he had prevented the news of his coming, and contrary to his expectation, finding the Romans prepared to receive him; he took thereupon such a fear, that turning his back, and getting into the first ship that chance offered, with

that alone he sailed to Carthage, where he was slain by the soldiery.

22. Jerusalem being taken by the Christians, and Godfrey of Bullen, made king of it, the sultan of Egypt had prepared a great army, either to besiege it, or fight the Christians; who perceiving them unable to cope with so great a power, with great earnestness besought the assistance of Almighty God: and then full of courage went to meet the enemy. The Barbarians seeing them approach and come on so courageously, who they thought would not have the confidence so much as to look them in the face, were struck with a sudden fear, so that they never so much as thought of fighting, but running headlong in a disordered flight, they were slain by the Christians, as so many beasts, to the number of an hundred thousand.

23. At Granson, the Burgundian army, consisting of forty thousand men, was to fight the Switzers consisting of scarce 20,000 men; and finding the Switzers to begin the battle with great courage and alacrity, they in the front began leisurely to retire towards the camp. Those in the rear seeing them in the retreat, and suspecting they were beaten, straight fled out of the field; and so great and sudden a consternation and fear fell upon them, that notwithstanding all the commanders could say, they strove who should be the foremost, leaving the rich and wealthy spoil of the camp to the enemy.

24. Johannes Capistranus was appointed judge by King Ladislaus, and by his command to examine a certain earl, accused of treason, by tortures: having convicted him, he condemned him to lose his head; as also the son of the earl, by the king's order, had the same sentence, but yet with this purpose only; that stricken with fear, he should betray some of his father's counsels, if possibly he had been partaker of them: but if he was found innocent, that then he should be spared. They were therefore both led to the place of execution, where, when the son had seen his father beheaded, and verily believed he was destined to the same punishment, seized with an extraordinary fear, he fell down dead; with whose unexpected fate, the judge was so vehemently affected, that, according to

(17.) Schenck. Obs. l. 1. Obs. l. 3. p. 399.—(18.) Dinoth Memorab. l. 6. p. 415.—(19.) Liv. Hist. l. 44. p. 559.—(20.) Dinoth. Memorab. l. 6. p. 416.—(21.) Ibid.—(22.) Ibid. p. 417.—(23.) Comines, Dinoth. l. 6. p. 417.

the superstition of that age, leaving a secular life, he betook himself to a monastery.

25. I will close up this chapter with a pleasant history, yet such as will serve well to inform us how dreadful the lords of the inquisition are to the poor Spaniards. One of these inquisitors, desiring to eat some pears that grew in a poor man's orchard not far from him, sent for the man to come and speak with him. This message put the poor man in such a fright, that he fell sick immediately upon it, and kept his bed. But being informed, that his pears were the only cause of his sending for; he caused his tree to be presently cut down, and carried with all the pears on it to the inquisitor's house: and being afterwards asked the reason of that unthrifty action; protested that he would not keep that thing about him, which should give an occasion for any of their lordships to send for him any more.

26. \diamond Francis de Beaumont, Baron of Adrets, a gentleman of Dauphigny, was possessed of great courage, but had a cruel and ferocious disposition. Being offended at the Duke of Guise, who had protested, in opposition to him in the council, the lord of Pequiny, he joined, in order to be revenged, the party of the Hugonots, in 1562. Queen Catherine de Medicis, the mother of Charles IX., and regent of the kingdom, wrote, it is said, a letter to the Baron, exhorting to destroy, in Dauphigny, by every means in his power, the authority of the Duke of Guise, who was governor of it, and to employ, for that purpose, even the Hugonots. The Baron, who was exceedingly vindictive, received the orders of the Queen with joy; and placing himself at the head of about eight thousand protestants, whom he had collected, first surpris'd Valence, then Vienne, with several places in the neighbourhood, and even Grenoble itself. He then easily made himself master of Lyons, by the correspondence he maintained with the Hugonots, who had become there the stronger party. He thence proceeded into the Lyonnais, Fertz, Vevarais, Auvergne,

Provence, and Languedoc, ravaging the whole country, destroying the churches, plundering the sacred vessels, abolishing mass, and even the parliament of Grenoble, the members of which he carried away by force, and as it were in triumph. So violent was the transport of his fury, that after great carnage, he obliged, it is said, his two sons, to bathe themselves in blood, that they might be familiarized with cruelty. He even amused himself with inventing new punishments; to make his prisoners of war perish in the most miserable manner, as appeared by his causing twenty-six soldiers and gentlemen, with two hundred others, to jump from the top of a tower, while his people, who stood at the bottom of it, received them on the points of their lances, halberts, and pikes. These cruelties excited so great horror even in Admiral Coligny, and the Prince of Conde, who had appointed him his lieutenant in the provinces, that he sent the Sieur de Soubise, to assume the government of Lyons in his stead. On this account the Baron des Adrets quitted the Hugonots, and returned to the bosom of the Catholic church; but as he did not serve this party with so much success as the other, he lost his reputation and died in disgrace.

27. \diamond Thomas Bartholine, in his History of Anatomy, Cent. III. has observed, says Dr. Greselins, that fear had sometimes cured epileptics. There are proofs that it has likewise helped the gouty, and the examples I am going to relate are a demonstration that it has often banished the ague.

A woman of condition who was affected with the tertian ague, was so terrified by the explosion of a bomb, which was fired off during her fit; that she fainted away and was thought to be dead. Having been sent for to see her, and finding her pulse still pretty strong, I prescribed for her some slight cordials, and she soon recovered from her state of weakness without any appearance of fever, which had afterwards no return.

A young lady who had a quartan ague for several months successively, was invited by some of her acquaintance to

(24.) Lonicer. Theat. p. 585.—(25.) Heyl. Cosmog. p. 245.—(26.) M. Allard Vie du Baron des Adrets; Brantome Eloge de M. de Montluc; De Larau Recueil de diverses Histoires, vol. i. part ii. p. 116.

take an excursion on the water, with a view to dissipate the melancholy ideas occasioned by her illness; but they had scarcely got into the boat when it began to sink, and all were terribly shocked with the dread of perishing. After escaping this danger, the patient found herself cured, and she had no return of the ague.

A man forty-two years of age, of a hot and moist constitution, subject to a cholick, but the fits not violent, was seized about sun-set with an internal cold, though it was very warm that day. Different remedies were administered to him, but without success. He died within eighteen or nineteen hours without the least agitation or any of the convulsions that accompany the agony of death; so that it seemed to be a placid sleep. His friends, surprized at so sudden and fatal an accident, engaged me to open his body, and I found that he died of a mortification of the puererus. He was an extraordinary fat subject, and what was more surprizing in so corpulent and large a body, his bones were as small as those of a young girl, and his muscles extremely weak, thin, and rather membranous than fleshy. As I made these observations on the dissected body, a brother of the deceased, who had been absent for sixteen years, was of the same size, the same constitution, and a like habit of body, entered of a sudden. Having seen the body of his brother in that condition, and heard the detail of the circumstances of his death, of which he saw with his eyes the cause in so extraordinary a confirmation, after having reasoned for some time in a sensible manner on the mournful event, he appeared all of a sudden as quite astonished, became speechless and fell into a fainting fit, from which neither balsams, nor spirituous liquors, nor any other means employed in such cases, could recover him. I counselled the opening of a vein, but this advice was not followed, and consternation had occasioned the greatest confusion among the assistants. The patient seemed to have neither pulse nor respiration; his body was all over in a cold sweat; his limbs began to grow stiff; and in short, we judged he was going to expire. But what is not an imagination forcibly struck capable of? I do not know why I took it into my

head to say aloud, "Let us replace the parts of the dead body and sew it up; in the mean time the other will be quite dead, and I will dissect him also." I had scarcely said these words when the gentleman in the fainting fit started up from the bed, roaring out prodigiously loud, snatched up his cloke, took to his heels, as if nothing had happened to him; and since that time he has enjoyed a good state of health.

CHAP. XI.

Of the Passion of Anger, and the strange Effects of it in some Men.

THIS headstrong and impetuous affection of the mind is well described by some of the ancients to be a short madness. It is a disease, that wheresoever it prevails, is no less dangerous than deforming to us; it swells the face, inflames the blood; and like the mischievous evil spirit in the Gospel, that threw the possessed now into the fire and then into the water, it casts us into all kind of dangers, and frequently hurries us into the chambers of death itself; as appears by some of the following examples.

1. Charles the Sixth, king of France, being highly displeas'd with the duke of Britain, upon some sinister suspicions, was so bent upon revenge, that, unmindful of all other things, his passion suffered him not to eat or sleep: he would not hear the duke's ambassadors that came to declare his innocency; but upon the fifth of the Kalends of June, anno 1392, he set forth with his forces out of a city of the Cænomans, contrary to the advice of his commanders and physicians, about high noon, in a hot sultry day, with a light hat upon his head. He leaped upon his horse, and bade them follow him that loved him. He had scarce gone a mile from the city, when his mind was unseated, and he in a fury drew his sword, slew some, and wounded others that attended him: at length, wearied and spent with laying about him, he fell from his horse, and was taken up and carried back in the arms of men into the city for dead; where, after many days, he began by degrees to recover: but his mind was not so well restored, but that he had some-

times symptoms of a relapse, and at several intervals betrayed his distemper, so that the government of the kingdom was committed to his uncles.

2. Malachus, a poet in Syracuse, had such fits of immoderate choler and anger, as took away the use of his reason: yet was he then most able in the composure of verses, when he was thus made frantic by his passion.

3. Into what extremes some men have been transported by passion, the example of Pope Julius the third, is too illustrious. He at dinner-time had commanded a roasted peacock to be set by for him till supper, as being much delighted with that sort of meat. At supper, he called for it once and again; but it being before eaten up by the cooks, could not be set on the table: whereupon he fell into so violent a passion for this delay, that at length he brake out into this blasphemous speech, that he would have that peacock, *Al despetto d' Iddio*; that is, *In despite of God*: and when those of his attendants that stood about him, entreated he would not be so far moved, for so slight a thing as a peacock; he, to defend his former blasphemy by a greater, in a mighty passion, demanded, why he, who was so great a lord upon earth, might not be angry for a peacock, when God himself was in such a fury for the only inconsiderable apple eaten in Paradise, that he condemned the whole posterity of the first man to suffer so deeply for it?

4. Theodosius the Elder, though otherwise a most pious prince, was yet very subject to the transports of anger; nor was he able to bridle his passion: so that at Thessalonica, upon a seditious tumult in the theatre, he gave orders to his soldiers, and they killed no less than seven thousand of the citizens: upon which St. Ambrose, the bishop of Milan, would not suffer him to enter the church till he had showed the manifest signs of an unfeigned repentance.

5. The Emperor Nerva, who was otherwise of a weak stomach, and often cast up his meat which he had newly eaten, fell into a huge passion with one whose name was Regulus, and while he was in

a high tone thundering against him, was taken with sweats, fell into a fever, and so died in the sixty-eighth year of his age.

6. The Samaritan Ambassadors cast themselves at the feet of the Emperor Valentinian I. imploring peace. He observing the meanness of their apparel, demanded if all their nation were such as they; who replied, "It was their custom to send to him such as were the most noble and best accoutred amongst them;" when he in a rage cried out, "It was his misfortune, that while he reigned, such a sordid nation as theirs could not be content with their own limits;" and then, as one struck with a dart, he lost both his voice and strength; and in a deadly sweat fell down to the earth. He was taken up and carried to his chamber; where, being seized with a violent hiccough, and gnashing of teeth, he died in December, anno 375, in the fifty-fifth year of his age, and the twelfth of his empire.

7. Victor Pisanus, the Venetian Admiral, famous for his exploits, understanding that his Vice-admiral, through cowardice, had suffered ten ships of the Genoese to escape out of the Sipontine haven; fell into such a passion as put him immediately into a fever whereof he died.

8. Clitus was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself: He had saved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province; but he could not flatter, and detesting the effeminacy of the Persians, at a feast with the king, he spake with the liberty of a Macedonian, Alexander, transported with anger, slew him with his own hands; though, when his heat was over, he was with difficulty restrained from killing himself, for that fault which his sudden fury had excited him to commit.

9. Cælius the orator was certainly the most passionate person of all other mortals: for having asked his client divers questions, and he agreeing with him in all things he questioned him about; in a great heat he cried out in open court, "Say something contrary to me, that so

(1.) Zuing. vol. i. l. 1. p. 16.—(2.) Ibid. p. 90.—(3.) Wieri Opera, p. 801. ib. Beard's Theat. l. 1. c. 23 p. 144.—(4.) Theodorct. l. 6 c. 81. p. 310. Zonar. Annal. tom. 3. p. 121.—(5.) Donat. Hist. Med. l. 3. c. 13. p. 188.—(6.) Zuing. vol. iii. l. 7. p. 495. Pezcl. Mellific. Hist. tom. 2. p. 277.—(7.) Zuing. vol. ii. l. 7. p. 495.—(8.) Wieri Opera, p. 823. Justin. Hist. l. 12. p. 139.

we may quarrel." How could he possibly endure an injury, who was not able to bear obsequiousness itself?

10. The Emperor Commodus, in a heat of passion, caused the keeper of his bath to be thrown into a burning furnace; for no other reason, but that entering into the bath he found it somewhat too warm for him.

11. Matthias Corvinus, King of Hungary, being spent with the pains of the gout, and taken with a palsy in both his legs, lay at Vienna: and one Palm Sunday enquiring for some fresh figs of Italy for the second course, finding that they were already eaten up by the courtiers, he fell into such a rage as brought him into an apoplexy, whereof he died the day following, in the forty-seventh year of his age, and the year of our Lord one thousand four hundred and ninety.

12. Anno one thousand four hundred and eighteen, Wincleslaus, King of Bohemia, being highly incensed against his cup-bearer, for that, knowing of a tumult raised by the Hussites in Prague, under Zisca their leader, he had concealed it, drew his dagger with intention to stab him. The nobles attending laid hold on the King, and took away the dagger, that he might not pollute his royal hands with the blood of his servant. While he was thus in their hands, the King through extreme anger fell into an apoplexy, whereof he died in a few days.

13. Mucius Fortia had from his birth an impediment in his speech, so that he could not deliver his mind without great difficulty, till one time, being in an extreme passion, he was so moved, and laboured with that earnestness to speak, that from thenceforth he spoke with far greater freedom.

14. In a war which the Goths waged with Belisarius, there was one of the soldiers in the regiment of Constantine, a military Tribune, who had forcibly taken a sword of great value from a Roman youth: Belisarius sharply reprov'd Constantine that he suffered things to be done with that insolence by the soldiers under his command, threatening him withal, in case the sword was not speedily found out and restored. Constantine resented this

in so heinous a manner, that in the greatness of his rage (not considering either the dignity of his General, or the hazard of his own life) he drew out his dagger, intending to sheath it in the breast of Belisarius; but he was immediately laid hold of, and presently hanged.

15. Valerius Publicola, upon the expulsion of the Tarquins from Rome, expected that he should have been elected colleague with Brutus in the Consulship; but when he found that Lucretius Collatinus was preferred before him, he conceived such an indignation thereat, that he made resignation of all the honours which he had before that time received; he quitted the dignity of a senator, gave over patronizing any causes, and renounced all sorts of clients; nor thenceforth would he exercise any public office in the commonwealth.

16. This one strange thing is reported of Scanderbeg, the King of Epirus, that whensoever he was upon the point ready to charge the enemy, and likewise in the heat and fury of the fight, besides other unusual appearances of change and alteration in his countenance, his nether lip would commonly cleave asunder, and yield forth great abundance of blood. A thing oftentimes remarked and observed of him, not only in his martial actions and exploits, but even in his civil affairs, whenever his choler was raised, and his anger exceeding its ordinary bounds.

17. Carolus de Gontault, Duke of Byron, a Peer and Marshal of France, and Governor of Burgundy, was found the chief of those that had conspired the death of King Henry the Fourth; and thereupon, anno 1602, had sentence of death passed upon him, to have his head struck off at the Bastile in Paris. This man, as he was a person of a most invincible spirit, would not suffer his hands to be bound; he bade the executioner not to come near him till he called, otherwise he would strangle him with his hands. While he was upon his knees praying, the headsman severed his head from his shoulders; and it was observed that the face looked fiercely, the tongue moved, and a thick and blueish vapour, like a smoke, went out together with his blood; all tokens of

(9.) Wieri Opera, p. 828. Bruson. Facietiar. l. 3. c. 19. p. 228.—(10.) Wieri Opera, p. 839.—(11.) Zuing. vol. ii. l. 7. p. 496.—(12.) Donat. Hist. Med. Mir. l. 3. c. 13. p. 198.—(13.) Donat. l. 3. c. 13. p. 187.—(14.) Fulgos. Ex. l. 9. c. 23. p. 1179, 1180.—(15.) Fulgos. Ex. l. 9. c. 3. p. 1173.—(16.) Bartlet, Hist. of Scanderbeg, l. 8. p. 295, 297.

a vehement anger and passion which he at that time was in.

18. Pyrrho was so exceedingly prone to anger and passion, that one time when the cook had provoked him, he followed him with the spit and meat upon it as far as the market-place to beat him therewith. Another time being at Elias, and his scholars having incensed him by asking him repeatedly many questions, he threw off his gown, and swam over the river Alepus; that being on the other side, he might be free from that disturbance which their importunity had given him.

19. Philagrus, a Silician, the scholar of Lollianus, and a sophist, was of that angry and passionate temper, that he gave one of his scholars a blow upon the face when he was asleep. So untractable was the disposition of this man, when one asked him Why he would not marry, that he might have children? "Because," said he, "I am never pleased, no, not with myself."

20. Marcius Sabinus came to live at Rome at such time as Numa Pompilius was elected King thereof; when Numa was dead, he hoped to be chosen by the people to succeed him; but finding that Hostilius was preferred before him, he resented the matter with that passion and indignation, that his life growing irksome unto him, he laid violent hands upon himself, and so went discontented out of the world.

21. Montagne, in his essays, gives us a story, which he remembered to be current when he was a boy, of a neighbouring King, who having received a blow from the hand of God, swore he would be revenged; and in order to it made proclamation, that for ten years to come, no one should pray to him, or so much as mention him throughout his dominions. "By which," says he, "we are not so much to take measure of the folly, as the vain-glory of the nation (Spain), of which this tale was told.

22. Herod the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate fit he killed Josippus. Sometimes he would be sorry and repent of the folly and injuries he had done when anger clouded his understanding, and

soon after commit the same outrages, that none about him were sure of their lives a moment: and no wonder, for unrestrained anger quickly breaks out into madness. There is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable and blind for that season. It too oftens ruins and subverts whole families, towns, cities and kingdoms. It is a vice that few men are able to conceal; for if it do not betray itself by external signs, such as a sudden paleness of the countenance, and trembling of the joints, it is more impetuous within; secretly gnaws the very heart, and produces dangerous effects in those that nourish it.

CHAP. XII.

Of extraordinary Joy, and the Effects it has produced.

THE Egyptian Temples, they say, were wonderfully beautiful and fair in the frontispiece, but foul and filthy in the more inward apartments of them. So this affection of joy, which seems outwardly so pleasant upon us in the marks of it, and which furnishes our hearts with so much pleasure and delight, proves fatal to us in the excesses of it, and serves us much after the manner of ivy, which seemeth to adorn the tree whereunto it cleaveth, but indeed sucketh out, and stealeth away the sap thereof.

1. About the three and thirtieth year of king Henry the eighth, Arthur Plantagenet viscount Lisle, natural son to king Edward the Fourth, having been imprisoned upon suspicion of a practice for betraying of Calais to the French, whilst he was the king's lieutenant there, was now found innocent of the fact; and thereupon the king, to make him some reparation for his disgrace, sent him a ring, and a very gracious message by Sir Thomas Wrothesly, his secretary; whereat the said viscount took so great joy, that the night following of that very joy he died. So deadly a thing is any passion, even joy itself, if it be extreme.

2. Pope Julius the second, receiving a message of auxiliary forces that were

(17.) Kornman. de Mirac. Mort. l. 3. c. 59. p. 26.—(18.) Bruson. Facetiar. l. 3. c. 10. p. 218.—(19.) Ibid.—(20.) Fulgos. Ex. l. 9. c. 3. p. 1173.—* Spain.—(22.) Egisip. de Excid Urb. Hieros.

(1.) Baker's Chron. p. 515. Godw. Hen. VIII. p. 104. Stowe's Annals, p. 583.

coming to him from the King of Spain, to make an end of the Ferrarian war, was so exceedingly rejoiced at it, that he was presently relieved of a fever with which he was afflicted for some time.

3. Some years since, (I speak it to my grief) I knew Franciscus Casalini, who was my dear and learned scholar in logic, who through an immoderate laughter, fell into a spitting of blood (the veins of his breast being opened), and from thence into a consumption, whereof he died.

4. In our time, *anno* 1544, Sinan Cefutius Judæus, a notable pirate, being at Arsinoe, a port upon the Red-sea, preparing to wage war upon the Portuguese by order of Soliman Emperor of the Turks, he there had a message to inform him, that his son Selechus at the taking of Tunis was made a slave, redeemed by Haradienus Barbarossa, made the Admiral of seven vessels, and with them was put into Alexandria, purposing ere long to be with him. The old man was seized with so sudden and great joy at the news of the unexpected liberty and preferment of his son at once, that he immediately fainted, and at the arrival of his son, died in his embraces.

5. Philemon a comic poet, being grown old, and beholding an ass eating up some figs that a boy had laid down; when the boy returned, "go now," said he, "and fetch the ass some drink." the old man was so tickled with the fancy of his own jest, that he died laughing. In the same manner, and much upon the same occasion, died Chrysippus.

6. A certain musician, together with his daughter Stratonica, sung at a feast before Mithridates King of Asia and Pontus. The king, inflamed with the love of Stratonica, led her out immediately to his bed. The old man took it heavily that the king had not so much as taken notice of him. But when he awaked in the morning, and saw the tables in his house covered with vessels of silver and gold, a number of servants, boys and eunuchs attending upon him, that offered him rich garments, and a horse gallantly trapped standing at the door, as it was usual for the king's friends, he would fain have fled out of his house, supposing that all this was but in

mockery of him. The servants detained him; told him that the large inheritance of a rich man lately dead was conferred upon him by the king, and that these were but as the first-fruits of his arising fortune. Being at last won to give, credit to them, he put on the purple robe mounted the horse, and as he was carried through the city, cried out, "all these are mine!" and to as many as derided him, he said, "It would be no wonder (not able to digest so great a joy) if he threw stones at all he met."

7. Marcus Crassus, the grandfather of him that was slain in Parthia, when he once saw an ass eating of thistles, was so dighted with that sight, that he is reported that once only to have laughed; whereas they write of him, that he was never seen to have laughed in his whole life before; and thereupon had the surname of Agelastus.

8. Zeuxis Heracleotes, the most excellent painter of his age, had drawn out in colours upon a tablet an old woman, which he had expressed to the life. When he had finished the piece, he set himself to consider of his work, as it is usual for artists to do; and was so delighted with the ridiculous aspect which he had framed, that while he intently viewed that short, dry, toothless, bloodless thing, with hollow eyes, hanging cheeks, her chin bearing out, and her mouth bending inwards, her nose fallen, and flowing at the end of it, he fell into a sudden laughter, so violent, that his breath failing, he died upon the place.

9. Diagoras the Rhodian had three young men to his sons, all which he saw victorious in several masteries at the Olympic games in one and the same day, and publicly crowned. His sons came and embraced their aged father, and each of them placed his wreath upon his head: at all which the old man was so overjoyed, that, overcome with an excess of delight, he sunk down in their arms and died.

10. Ptolomæus Philometor had overcome Alexander King of Syria in battle, but withal himself was so grievously wounded in that fight, that for four days together he lay without any manner of sense. When he was come to himself he

(2.) Zuing. vol. i. l. 1. p. 84.—(3.) Epiphan. Ferdinand. Casus Med. Hist. 49. p. 148.—(4.) Paulus Jovius in Eiog. l. 6. p. 344. Knowle's Turk. Hist. l. 550.—(5.) Val Max l. 9. c. 12. p. 299. Laert. l. 7. p. 209.—(6.) Plat. p. 638. in Pompeio. Zuing. Theatr. vol. i. l. 1. p. 83.—(8.) Strada Prolus. Acad. l. 3. Præl. 4. p. 315. Cæl. Rhod. Antiq Lect. l. 4. c. 18. p. 174.—(9.) Gell. Noct. Attic l. 3. c. 15. p. 108. Lonicer. Theatr. p. 289.

was presented with the head of Alexander, sent him by Zabdiel the Arabian, which, when he had looked upon with a great deal of joy, he himself immediately expired:

11. Sophocles the son of Theophilus a tragic poet, died at ninety years of age, after he had obtained nineteen victories. When he acted his last tragedy, and had gained the palm, he was seized with so extraordinary a joy, that he died in the midst of the congratulations of his friends.

12. Pope Leo the tenth, being certainly informed that Milan was recovered, and the French ejected, through over-much joy at the news, he fell into a fever and died of it.

13. Anno 825, upon the death of the duke of Spoleto, Lotharius the emperor put Adelardus, count of the palace, in his stead: and whereas he died of a fever within five months after his arrival, it pleased the emperor to confer that dignity upon Mauringus earl of Brixia, who was then famous for his justice. The earl was no sooner certified of his new dignity, but that he took his bed, and by his over-much joy prevented the honour that was intended him, for he died within a few days.

14. Chilon the Lacedemonian, and the same who was reputed one of the seven wise men of Greece, died at Pisa, saith Hermippus, embracing a son of his, that was newly returned victorious from the Olympic games.

15. Philippides, a comic poet in Athens, being arrived to a great age, when in the contest and trial of poets, he (beyond all his hope) had the victory adjudged to him, not able to bear the great joy it excited in him, he suddenly fell down and died.

16. M. Juventius Thalna, colleague of Tiberius Gracchus the consul, as he was sacrificing in Corsica, which he had newly subdued, he there received letters from Rome, that the senate had decreed him supplications. He read these letters with great intensesness: and a mist coming before his eyes, he fell down to the ground dead before the fire as he sat.

17. When the Romans were overcome by Hannibal at the battle of Thrasymene, and the news of that calamity was brought,

to Rome, the anxious and solicitous multitude flocked to the gates, as well men as women, to hear what became of their friends: various were the affections of enquirers according as they were certified of the life or death of their relations; but both sorrow and joy of the women exceeded that of the men. Here it was that one woman meeting at the gate with her son in safety, whom she had given up for dead, died in his arms as she embraced him. Another hearing (though falsely) that her son was slain, kept herself within doors in great sorrow and perplexity: when unexpectedly she saw him come in, this first sight of him made her joys swell up to that height as to over-top life itself, for she fell down and died.

18. Polycrite was an honourable lady of the island of Maxos, When her city was besieged by the Ethreans, and menaced with all the calamities might be expected from a siege, she was intreated by the prime men thereof to undertake an embassy for the pacifying of troubles, which she willingly did; and being one of the most beautiful women of her time, and a very good speaker, she had so much power upon the prince Diognetes, the General in this siege, that she disposed his heart to whatsoever she pleased, in such sort that going forth in the fear and confusion of all the people she returned with peace and assurance of quiet. This made them all to come out, to receive her at the city gates with loud acclamations: some throwing flowers, others garlands, and all rendering thanks to her as their sovereign preserveress. She, over-joyed at the success of her negotiation, and the gratitude of her people, expired in her honours at the city gate; and instead of being carried to the throne, was brought to her tomb, to the infinite sorrow of all her country.

19. Cardanus, in his fifth Book of Wisdom, gives an instance of the danger of this passion when it exceeds its due bounds, in a smith of Milan, a fellow citizen of his, one Galeus de Rubeis, who, being highly commended for refining of an instrument called the coela, heretofore made use of by Archimedes, out of extreme joy ran mad.

(10.) Zuing. vol. ii. l. 7. p. 492. Joseph. l. 13. c. 8.—(11.) Val. Max. l. 9. c. 12. p. 269. Lucic. Theat. p. 289.—(12.) Zuing. vol. ii. l. 7. p. 492.—(13.) Ibid. c. 32. p. 492.—(14.) Plin. l. 7. c. 32. L. cert. l. 1. p. 18.—(15.) Fulgos. Ex. l. 9. c. 12. p. 1324. Gell. Noct. Att. l. 3. c. 15. p. 108.—(16.) Val. Max. l. 9. c. 12. p. 268.—(17.) Ibid. p. 267, 268.—(18.) Caus. Holy Court, tom. 3. Max 19. p. 439. Gell. Noct. Att. l. 3. c. 15. p. 108. Plin. de Virtutib. Mulier. p. 253. Fulgos. Ex. l. 9. c. 12. p. 1324.—(19.) Burton's Melanch. part 1. § 2. 182.

20. Wolfius relates of a country fellow called Brunscellius, who being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed; but he, for his part was so much moved, that for three whole days after he did nothing but laugh, by which means he was much weakened, and continued in an infirm state of body for a long time after.

21. Archidamus, the Spartan King, being victorious, as soon as he had erected a trophy, he immediately sent home Demoteles to certify the greatness of the victory; in which, though there was a very considerable number of the enemy slain, there fell not so much as one man of the Spartans. When they of Sparta heard this, it is said of them, the first Agesilaus and the ancient Ephori, and then all the body of the people, wept for joy.

22. Ptolomeus Philadelphus had received the sacred volumes of the law of God, newly brought out of Judea: and while he held them with great reverence in his hands, praising God upon that account, all that were present made a joyful acclamation; and the King himself was so overjoyed, that he broke out into tears. Nature (as it seems) having so ordered it, that the expressions of sorrow should also be the followers of extraordinary joys.

23. When Philip King of Macedon was overcome, and all Greece was assembled to behold the Isthmian games, T. Q. Flaminius having caused silence to be made by the sound of the trumpet, he commanded these words to be proclaimed by the mouth of the Crier: "The senate and people of Rome, and Titus Quinctius Flaminius their General, do give liberty and immunity to all the cities of Greece that were under the jurisdiction of King Philip." At the hearing of this, there was first deep silence amongst the people, as if they had heard nothing. The Cryer having repeated the same words, they set up such a strong and universal shout of joy, that the birds which flew over their heads fell down amazed amongst them. Livy saith, that "the joy was greater than the minds of men were able to comprehend, so that they scarce believed what they heard; they gazed upon one another

as if they thought themselves deluded by a dream." And the games afterwards were so neglected, that no man's mind or eye was intent upon them. So far had this one joy excluded the sense of all other pleasures.

24. Being lately in France, and returning in a coach from Paris to Rouen, I lighted upon the society of a knowing gentleman, who gave me a relation of the following story: About an hundred years since, there was in France one Captain Coucy, a gallant gentleman of ancient extraction, and Governor of Coucy castle, which is yet standing, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents understanding it, by way of prevention, shuffled up a forced match between her and one Mr. Fayel, who was heir to a great estate. Hereupon Captain Coucy quitted France in discontent, and went to the wars in Hungary against the Turks, where he received a mortal wound near Buda. Being carried to his lodgings, he languished four days: but a little before his death, he spoke to an ancient servant, of whose fidelity and truth he had had ample experience, and told him he had a great business to trust him with, which he conjured him to perform; which was, that after his death he should cause his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handsome box, with the bracelet of hair he had long worn about his left wrist, which was a lock of Mademoiselle Fayel's hair and put it amongst the powder, together with a little note he had written to her with his own blood: and after he had given him the rites of burial, to make all the speed he could to France, and deliver the box to Mademoiselle Fayel. The old servant did as his master commanded him, and so went to France; and coming one day to Monsieur Fayel's house, he suddenly met him with one of his servants, who knowing him to be Captain Coucy's servant, examined him; and finding him timorous and to falter in his speech, he searched him, and found the said box in his pocket, with the note which expressed what was in it; then he dismissed the

(20.) Burton's Melanch. part. 1. § 2. p. 181.—(21.) Xenophon. Hist. Græc. l. 7. p. 620. Magiri Polymnen p. 1075.—(22.) Joseph Antiq. Jud. l. 12. c. 2. p. 495.—(23.) Val. Max. l. 4. c. 8. p. 123. Liv. l. 33. p. 400.

bearer, with menaces that he should come no more thither. Monsieur Fayel going in, sent for his cook, and delivered him the powder, charging him to make a well-relished dish of it, without losing a jot, for it was a very costly thing, and commanded him to bring it in himself, after the last course at supper. The cook bringing in his dish accordingly, Monsieur Fayel commanded all to avoid the room, and began a serious discourse with his wife, "That ever since he had married her, he observed she was always melancholy, and he feared she was inclining to a consumption, therefore he had provided a very precious cordial which he was well assured would cure her; and for that reason obliged her to eat up the whole dish; she afterwards much importuning him to know what it was, he told her at last, "She had eaten Coucy's heart;" and so drew the box out of his pocket, and shewed her the note, and the bracelet. In a sudden exultation of joy, she with a deep-fetched sigh, said, "This is a precious cordial indeed;" and so licked the dish, saying, "It so precious that it is a pity ever to eat any thing after it." Whereupon she went to bed, and in the morning was found dead. This sad story is painted in Coucy castle, and remains fresh to this day.

CHAP. XIII.

Of the Passion of Grief, and how it has acted upon some men.

WHILST the great genius of physic, Hippocrates, drove away maladies by his precepts, and almost snatched bodies out of the hands of Death, one Antiphon arose in Greece, who envious of his glory, promised to do upon souls, what the other did on bodies; and proposed the sublime invention, which Plutarch, calls the Art of curing Grief, where we may truly say, he used more vanity, promises, and show of words, than he wrought effects. Certainly it were to be wished that all ages, which are abundant in misery, should likewise produce great comforts to sweeten the acerbities of human life. Another Helena were needful to mingle the divine

drug of Nephenthe in the meat of so many afflicted persons as the world affords; but as the expectation is vain, so there are some sorrows that fall with that impetuous force upon the soul, and withal with that sudden surprisal, that they let in death to anticipate all the hopes of recovery.*

1. When the Turks came to raise the siege of Buda, there was amongst the German Captains a Nobleman called Ecius Rayschachius, whose son, a valiant young gentleman, having got out of the army without his father's knowledge, behaved so gallantly in fight against the enemy in the sight of his father, and of the army, that he was highly commended of all men, and especially of his father, who knew him not at all; yet before he could clear himself he was compassed in by the enemy, and, valiantly fighting, slain. Rayschachius, exceedingly moved with the death of so brave a man, ignorant how near it touched himself, turning about to the other Captains, said, "This worthy gentleman, whosoever he be, deserves eternal commendation, and to be most honourably buried by the whole army." As the rest of the Captains were with like compassion approving his speech, the dead body of the unfortunate son was presented to the most miserable father, which caused all them that were present to shed tears; but such a sudden and inward grief surprized the aged father, and struck so to his heart, that after he had stood a while speechless, with his eyes set in his head, he fell down dead.

2. Homer had sailed out of Chios to Iö, with a purpose to visit Athens: here it was, that being old, he fell sick, and so remained upon the shore, where there landed certain fishermen, whom he asked "if they had taken any thing?" They replied "what we caught we left behind us; and what we could not catch we have brought with us;" meaning, that when they could not catch any fish, they had loused themselves upon the shore, killing what they took, and carrying with them such as they could not find. When Homer was not able to solve this riddle, it is reported that he died with grief of mind. Yet Herodotus denies it, saying, "that the fishermen themselves explained their enigma; and that Homer died of sickness and disease.

3. Excessive was the sorrow of King

(24.) Howell's Letters.

* Caus. Treat. of Passions, p. 55.—(1.) Knowl's Turk. Hist. p. 706. Donat. Hist. Med. Mirab. l. 3. c. 18. p. 187.—(2.) Val. Max. l. 9. c. p. 269. Herodo. Tit. Homer. p. 572.

Richard II. beseeching neither a king nor a man, or Christian, who so fervently loved Anna of Bohemia, his Queen, that when she died at Sheen, in Surry, he both cursed the place, and out of madness overthrew the whole house.

4. Uvipertus, elected Bishop of Raceburg, went to Rome, to receive the confirmation thereof from the Pope; where finding himself neglected and rejected by him, upon the account of his youth, the next night for grief all the hair of his head was turned grey, whereupon he was received.

5. Hostratus, the friar, resented that book so ill, which Reuclinus had writ against him, under the name of *Epistole Obscurorum Virorum*, and took it so very much to heart, that for grief he destroyed himself.

6. Alexander the Great, after the death of his dear Ephestion, lay three days together upon the ground, with an obstinate resolution to die with him; and thereupon would neither eat, drink, nor sleep. Such was the excess of his grief, that he commanded battlements of houses to be pulled down, mules and horses to have their manes shorn off, some thousands of common soldiers to be slain, to attend him in the other world, and the whole nation of Cuseans to be rooted out.

7. At Nancy in Lorraine, when Claudia Valesia (the Duke's wife, and sister to Henry II. King of France) deceased, the temples for forty days were all shut up, no prayers nor masses said, but only in the room where she was. The Senators were all covered with mourning, and for a twelvemonth's space throughout the city they were forbid to sing or dance.

8. Roger, that rich Bishop of Salisbury (the same that built the Devizes, and divers others strong castles in this kingdom) being spoiled of his goods, and thrown out of all his castles, was so emerged in grief that he ran mad, and knew not what he said.

9. Upon Thursday the twenty-fourth of March, 1602, about two of the clock in the morning, deceased Queen Elizabeth, at her manor of Richmond in Surry, she then being aged seventy years, of which she had reigned forty-four, five months and odd days. Her corpse was privately conveyed to White-hall, and there remain-

ed till the twenty-eighth of April following, and was then buried at Westminster; at which time the city of Westminster was surcharged with multitudes of all sorts of people in the streets, houses, windows, leads, and gutters, that came to see the obsequies: and when they beheld her statue lying in royal robes, with a crown upon the head, there was such a general sighing, groaning and weeping, as the like hath not been known in the memory of man; neither doth any history mention any people, time or state, to make the like lamentation for the death of their Sovereign.

of that sea; which done, he sacrificed to the gods, and prayed, that no mortal man after him might ever pass further that way than he himself had done, and so returned back.

10. Pyrrhus the King of Epirus, who next after Alexander the Great, was the most skilled in all military affairs; when he went to the temples of the gods to offer sacrifices, it was observed of him, that he never imported the gods about.

11. Peter Alvarado, the Governor of Guatimaia, married the Lady Beatrice Della Culva; and he dying by a mischance, his wife abandoned herself to all the excesses of grief; and not only dressed her house in black, and abstained from meat and sleep, but in a mad impiety, said, "God could now do her no greater evil." Soon after, anno 1582, happened an extraordinary inundation of waters, which on the sudden first assailed the Governor's house, and caused this impotent Lady now to bethink herself of her devotion, and betake her to her chapel, with eleven of her maids; where leaping on the altar, and clasping about an image, the force of the water carried away the chapel, and she with her maids were drowned.

12. Gormo, father of one Canute slain before Dublin, so exceedingly loved this son of his, that he swore to kill him that brought him the news of his death; which, when Thira his mother heard, she used this way to make it known to him: she prepared mourning apparel, and laid aside all princely state; which the old man perceiving, he concluded his son dead, and, with excessive grief, he speedily ended his days.

(3.) Fuller's Holy State, l. 1. c. 10. p. 23.—(4.) Kornman, de Mirac. Vivor p. 61. Donat. Hist. Mad. Mirab. l. 1. c. 1. p. 1.—(5.) Burton's Melanch. part 1. § 2. p. 92.—(6.) Plut. in Alex. p. 704. Justin. l. 12. p. 147.—(7.) Burton's Melanch. part 1. § 2. p. 156.—(8.) Ibid.—(9.) Stowe's Annals, p. 815.—(10.) Kornman, de Mirac. Mortuor. l. 4 c. 113. p. 47.—(11.) Purch. Pilg. tom 1. l. 8. c. 14. § 4. p. 1005.—(12.) Speed's Hist. p. 403. Chetwind, Hist. Collect. cent. 7. p. 205.

13. Cardanus relates of a man in Milan, who in sixty years had never been without the walls of the city; yet when the Duke, hearing thereof, sent him a peremptory command never to go out of the gates during his life, he, that before had no inclination to do so, died of very grief to be denied the liberty of doing it.

14. King Ethelstan being jealous of Edwin his brother, caused him to be put into a little pinnace, without tackling or oars, with only one page to accompany him, that his death might be imputed to the waves; the young prince, overcome with grief of this his brother's unkindness, cast a very precious cordial which he was well assured would cure her; and for that reason obliged her to eat up the whole dish; she afterwards much importuning him to know what it was, he told her at last, "She had eaten Coucy's heart;" and so drew the box out of his pocket, and shewed her the note, and the bracelet. In a sudden exultation of joy, she with a deep-fetched sigh, said, "This is a precious cordial indeed;" and so licked the dish.

the Turks, at his first ascent to the throne, to free himself of competitors, caused his five brethren, Mustapha, Solyman, Abdulla, Osman, and Tzihanger to be all strangled in his presence. The mother of Solyman, pierced through with the cruel death of her young son, as a woman overcome with grief and sorrow, struck herself to the heart with a dagger, and died.

17. Anturath the Second having long lain before the walls of Croja, and assaulted it but in vain, and being no way able, either by force or flattery, to bring Scanderbeg to terms of submission or agreement, angry that his presents and propositions were refused, he resolved to make a terrible assault upon Croja from all quarters, but this by the Christian valour proved a greater loss to him than before: not able to behold the endless slaughter of his men, he gave over the assault, and returned into his camp as if he had been a man half frantic, or distracted; and there sat down in his tent all that day full of melancholy passions, sometimes violently pulling his hoary beard and white locks, complaining of his hard and disastrous fortune, that he had lived so long to see those days of disgrace, wherein all his former glory and triumphant victories

were obscured by one base town of Epirus. His Bassas and grave Counsellors by long discourses sought to comfort him; but dark and heavy conceits had so overwhelmed the melancholy old tyrant, that nothing could content his wayward mind, or revive his dying spirits. Feeling his sickness daily to increase, so that he could not longer live, lying upon a pallet in his pavilion, he sadly complained to his Bassas, that the destinies had blemished all the former course of his life with such an obscure death; that he who had so often repressed the fury of the Hungarians, and almost brought to nought the pride of the Grecians, together with their name should now be enforced to give up the ghost, under the walls of an obscure castle (as he termed it), and that in the sight of his contemptible enemy. Shortly after he became speechless, and striving with the pangs of death half a day, he then expired. This was anno 1450, when he had lived eighty-five years, and reigned thirty.

18. Francisus Foscarus, according to the manner of Venice, was elected duke thereof during his life, and did govern that republic with great prudence and justice: he had also increased their dominion in a small time, by the addition of Brixia, Bergomum, Crema and Ravenna. When he was now arrived to the eighty-fourth year of his age, and the thirty-fourth of his dukedom, they accused his decrepit age as a mighty impediment to the right administration of their affairs, and thereupon compelled him to depart from his ducal dignity, and give way to another. This open and unreasonable injury struck the old man with so violent a grief, that he died thereof in a day or two.

CHAP. XIV.

Of Desire, and what have been the Wishes of some Men, for themselves, or upon their Enemies.

WE read of the Athenians, that they set up a pillar, wherein they published him to be an enemy of their city who should bring gold out of Media, as an instrument to corrupt them. If once we see better things, we not only desire them but are discontented with that we had

(13.) Chetwind, Hist. Collect. cent. 2. p. 49.—(14.) Speed's Hist. p. 379.—(15.) Trenchfield, Hist. Improved, p. 69.—(16.) Knowl's Turk. Hist. p. 919.—(17.) Knowl's Hist. p. 330.—(18.) Fulgos. Ex. l. 5. c. 3, p. 616.

before of our own. And even the greatest of men have not been able to abstain from this vanity; as appears by what follows.

1. Solyman Emperor of the Turks, is ^{ambat,} ^{ca. hinc}
But underneath the utmost brim and ledge it still abode.

And this is that which is our principal antidote, which keeps our hearts from bursting under the pressure of evils: and that fluttering mirror that gives us a prospect of greater good. Hence some call it the ^{Vienna wish, his power that can force enemies}
he lived to see, but was never master of Vienna, which he used to call by no other name than his infancy and reproach.

2. St. Augustine used to wish, that he had seen three things, which were, Rome in its glory; the Apostle Paul in the pulpit; and Christ Jesus in the flesh.

3. Eudoxus wished to know the nature of the sun, even upon condition that he should afterwards be burnt to death in the body of it.

4. Philoxenus, whether he was a glutton, as some say, or a musician, as others, is said to have wished his neck as long as that of a crane; that so he might swallow his meat with the more delight, or send out his notes with greater variety, and more pleasing sound; although 'tis a question, whether if he had had his wish, it would have helped him in either.

5. The Spartans wished to their enemies, that they might be seized with an humour of building, keep a race of horses, and that their wives might be false to their beds.

6. The Cretans, as the worst that could befall their most inveterate enemies, used to wish, that they might be delighted with some evil custom.

7. When King James came first to the public library at Oxford, seeing the little chains where with the books were fastened to their places, wished, that if ever it should be his destiny to be made a prisoner, that library might be his prison, those books his fellow-prisoners, and those chains his fetters.

8. Cashan is a lovely city in Persia, extremely hot when the sun is in Cancer; but Scorpio rages there in no less violence

(not that in the Zodiac), than real stinging scorpions, which in great number engender here. It is a little serpent, a finger long, but of great terror in the sting, inflaming such as they prick so highly, that some die, and none avoid madness a whole day: from hence grows that much-used Persian wish, or curse to them they are insensed against, "May a scorpion of Cashan sting thee!"

9. Alexander the Great, when he had got into the ocean with his navy, came to an island which he called Scillustis, others Psiltusis; where having landed, he viewed the sea-coasts, and considered the nature of that sea; which done, he sacrificed to the gods, and prayed, that no mortal man after him might ever pass further that way than he himself had done, and so returned back.

10. Pyrrhus the King of Epirus, who, next after Alexander the Great, was the most skilled in all military affairs; when he went to the temples of the gods to offer sacrifices, it was observed of him, that he never importuned the gods about a more spacious empire, or a signal victory over his enemies; no, nor about any increase of his glory, riches, or any such thing, whereof most mortal men are so excessively desirous; but all he asked of the gods, was, that they would grant him good health, as if in the enjoyment of this all other things would succeed the better. And indeed though fortune should pour out all her bounties into our bosoms, yet if health be absent, nothing of all these can much please or delight us.

11. Lanfrancus Archbishop of Canterbury, a man of great learning, and in high favour with William the Conqueror (as Ranulphus writeth of him), often wished to conclude his life either by a fever or dysentery, because in these sicknesses the use of a man's tongue often continues to the last breath. Having enjoyed his prelacy nineteen years, he died in the third year of King Rufus, and of a fever as he desired.

12. Critias, who was one of the thirty tyrants in Athens, is said to have wished for himself,

*Divitiis Scopadum, prolix facta Cimonis,
Spartani palmas fortis Agesilai*

(1.) Busbecq. Epist. 4. p. 236.—(2.) Cilesti Opus. Med. p. 121.—(3.) Plut.—(4.) A. Gell. Noct. 1. 19. c. 2. p. 503; Heidseld. in Sphing. c. 21. p. 507.—(5.) Zuuing. Theat. vol. i. l. 2. p. 187.—(6.) Val Max. l. 7. c. 2. p. 194.—(7.) Clarke's Mirrour, c. 77. p. 349.—(8.) Herbert's Trav. l. 2. p. 213.—(9.) Plut. in Alex. Zuuing. Theat. vol. i. l. 2. p. 154.—(10.) Cæl. Rhod. l. 7. c. 24. p. 318.—(11.) Syms. Ch. Hist. l. 2. cent. 11. p. 357.

The Wealth of Scopas, Heart as Cimon's free,
And great Agesilaus' victory.

13. C. Caligula was one that was desirous of nothing so much as doing that which was thought impossible to be done; and therefore laid the foundations of palaces on piles where the sea was most raging and deep; he hewed rocks of most hard flint and rag-stones, plains he raised even with mountains, and by digging down the tops of hills, he levelled them to an equality with the plains. All these with incredible celerity, and punishing the neglect or sloth of his workmen with no less than death.

14. Augustus Cæsar, as oft as he heard of any person that had departed this life quietly, and without those pangs that are usual towards death, used to pray to the gods, and desire of them, that he and his might have the like euthanasia; that was the word he used, by which he meant an easy passage, or quiet death; and indeed he had that for which he had so often wished. For upon the day wherein he died, enquiring often if there was yet any stir or tumult abroad concerning him; he called for a glass, and commanded the hair of his head to be combed, and his jaws to be composed and set right, which did hang, and were ready to fall for weakness. Then having admitted his friends to come to him, he asked them whether they thought he had acted well in this interlude of life; and withal added this as a *Plaudite*,

Now clap your hands, and all shout for joy.

After this he dismissed them all; and whilst he questioned some that were come from the city, concerning the daughter of Drusus, then sick, suddenly, amongst the kisses of Livia, and uttering these words, he gave up the ghost, "Live mindful of our wedlock, Livia, and so farewell."

15. Albertus Magnus, five years before his death, desired of God, that he might forget all that he had learned in the studies of humanity, and prophane authors: that he might give up himself entirely to devotion, and the practice of piety.

16. The Lord Cordes, a French commander, so longed to retake Calais from the English, that he would commonly wish, that he might lie seven years in hell, so that Calais were in the possession of the French.

Give his dying spirits. Feeling his sickness daily to increase, so that he could not longer live, lying upon a pallet in his pavillion, he sadly complained to his Bassas, that the destinies had blemished all the former course of his life with such an obscure death: that he who had so often repressed the fury of the Hungarians, and almost

18. When Darius was informed that Sardis was set on fire by the Ionians and Athenians, he contemned the Ionians, because he thought he might easily be revenged of their rebellion: but he called for a bow, and shot up an arrow towards Heaven, and in so doing, "O Jupiter!" said he, "grant it may come to pass, that I may be avenged of the Athenians." And so mortal a hatred did he conceive against them, that whensoever he sat down to eat, he had one of those that ministered unto him, who was ordered to say, "My Lord, remember the Athenians."

19. When Augustus Cæsar was fifty-four years of age, he is said to have prayed to the gods, that he might have the valour of Scipio, the favour of Pompey, and the fortune of Caius Cæsar, which, said he, "is the overcomer in all great matters."

20. The unfortunate Duke of Buckingham, riding one day in his park with his steward, and seeing a large flock of sheep before him, asked to whom they belonged; on his steward answering, "They belong to your grace," he, with some quickness replied, "I wish to God they were all foxes."

CHAP. XV.

Of Hope, how great some have entertained, and how some have been disappointed in theirs.

THE poet Hesiod tells us, that the miseries and calamities of mankind were included in a great tun: that Pandora took

12.) Plut. in Cimon. 483.—(13.) Sueton. l. 4. c. 37. p. 187.—(14.) Sueton. l. 2. c. 99. p. 118, 119.—(15.) Chetwind's Hist. Collect. cent. 3. p. 88.—(16.) Grafton, vol. 2. p. 882.—(17.) Fabian Hist. p. 216.—(18.) Pezel. Mellific. tom. 1. p. 48.—(19.) Ibid, tom. 2. p. 127.—(20.) Gentleman's Magazine, vol. 56 part. 1. p. 17.

off the lid of it, sent them abroad, and they spread themselves in great quantities over all lands and seas : but at this time,

Hope only did remain behind, and flew not all abroad,
But underneath the utmost brim and ledge it still abode.

And this is that which is our principal antidote, which keeps our hearts from bursting under the pressure of evils : and that flattering mirror that gives us a prospect of greater good. Hence some call it the manna from heaven, that comforts us in all extremities ; others, the pleasant and honest flatterer, that caresses the unhappy with expectation of happiness in the bosom of futurity. When all other things fail us, hope stands by us to the last. Hope gives freedom to the captive when chained to the oar ; health to the sick, while death grins in his face ; victory to the defeated ; and wealth to the beggar, while he is craving an alms.

Hope, with a goodly prospect, feeds the eye,
Shews from a rising ground possession nigh ;
Shortens the distance, or o'erlooks it quite ;
So easy 'tis to travel by the sight. DRYDEN.

1. When Alexander was resolved upon his expedition into Persia, he parted his patrimony in Macedonia amongst his friends : to one he gave a field, to another a village, to a third a town, and to a fourth a port : and when in this manner he had distributed his revenues, and consigned them over to several persons by patent : "What is it, O king!" said Perdicas, "that you have reserved for yourself?" "My hopes," replied Alexander. "Of those hopes then," said he, "we, who are your followers, will also be partakers." And thereupon refused that which the king had before given him : and his example therein was followed by others there present.

2. A certain Rhodian, for his overfreedom in speech, was cast by a tyrant in a cage, and there kept up as a wild beast, to his great pain and shame at once : for his hands were cut off, his nostrils slit, and his face deformed by several wounds upon it. In this his extremity he was advised by some of his friends to shorten his life by a voluntary abstinence from all food. But he rejected their counsel with great

indignation ; and told them "while a man is alive, all things are to be hoped for by him."

3. Aristippus, a Socratic philosopher, by shipwreck was cast upon the Rhodian shore, having lost all that he had. Walking alone upon the shore, he found certain geometrical figures that were traced upon the sands ; upon sight of which he returned to his company, and desired them (with a cheerful countenance) to hope the best ; "For," said he, "even here I perceive the footsteps of men."

4. C. Marius was a man of obscure parentage and birth : and having merited commendation in military affairs, he purposed by that way to advance himself in the state and republic. And first he sought for the place of the ædileship ; but he soon perceived that his hope in that matter was altogether vain. He therefore petitioned for the minor ædileship upon the same day ; but though he was refused in that also, yet he laid not his hope aside ; but was so far from despairing, that he gave out, that for all this he hoped to appear one day the chief and principal person in all that great city. The same person being driven out of the city by Sylla, and his head set to sale for a great sum of money, when he, being now in his sixth consulship, was compelled to wander up and down from place to place in great hazards, and almost continual perils, he at this time chiefly supported himself with the hope he had, in a kind of oracle, by which he had been told he should be consul the seventh time. Nor did this hope of his prove in vain ; for, by a strange turn of fortune in his affairs, he was again received into the city, and elected consul therein.

5. C. Julius Cæsar the Dictator, after the civil wars were ended, had great things in his design, and which he hoped to accomplish : he intended to make war with the Parthians, and hoped to overcome them : this done, his purpose was through Hircania by the Caspian sea, and mount Caucasus, and by the way of Pontus, to invade the Scythians ; then having conquered all the nations about Germany, and Germany itself, to return through France into Italy ; and so to leave the Roman empire on all sides surrounded with the sea. In the mean time, while preparation was made for this expedition, he endea-

(1.) Plut. in Alexandro, p. 672. Fulgos. Ex. l. 3. c. 7. p. 403.—(2.) Erasm. Apoth. l. 8 p. 171.
—(3.) Laert. in Aristippo.—(4.) Plut. Apoth. Reg. &c. p. 436.

voured to dig through the Corinthian Isthmus. After this he had determined to receive the rivers Anien and Tiber in vast ditches; and turning them towards Circeium, to bring them near Tarracina into the sea, that there might be thence a secure and ready passage for merchants to the city. Besides this, he hoped to drain the fens and marsh grounds in Nomentana, and thereabouts, and make them firm lands and pasture, capable of receiving many thousands of husbandmen; and withal, to make havens in the sea nearest to the city, by framing moles, to cleanse the foul and hazardous shores of Ostia, and to make ports and block-houses, and places to receive the great number of ships which he thought might ply thereabouts.

CHAP. XVI.

Of the scornful Dispositions of some Men, and how they have been rewarded.

SOME men dig their graves as effectually with their tongues, as others do with their teeth: for when that little member scatters its squibs among others, they commonly recoil and scorch the author also. Nothing is more tender than honour and reputation, which being lashed or stained by a scurrilous tongue, it commonly raises a heat that is seldom cooled but by the blood of the scoffer. A wound given by an ill-placed word, pierces deeper than a sword. Some men cannot speak, but they must bite; they had rather lose a friend than their quibble; what company soever they come in, they fall to their trade of scoffing and deriding, and by studying to make other men fools in jest, render themselves such in good earnest; for what greater kind of buffoon can there be, than a sarcastical coxcomb, that rakes in every filthy hole for dirt to bespatter his company with? Some are pleased to call this scoffing humour wit; but if it be so, a fool has the keeping of it; for all wise men abhor it, as the bane of society, and commend Castilio's caveat—"Play with me, but hurt me not; jest with me, but shame me not;" which scoffers would do well to observe for their own sakes; for snarling curs seldom go without bitten ears.

1. King William the First of England when he was in years, was very corpulent, and by that means much distempred in his body. Once he retired to Roan in Normandy; upon which occasion the French king hearing of his sickness, scoffingly said, "That he lay in child-bed of his great belly;" which so incensed king William, that he swore "by God's resurrection, and his brightness (his usual oath), that as soon as he should be churchd of that child, he would offer a thousand lights in France." And indeed he performed it; for he entered France in arms, and set many towns and corn fields on fire.

2. Henry the Fifth, king of England, had sent his ambassadors to France to demand the surrender of that crown; and to signify, that if he was denied, he would endeavour to regain it by fire and sword. It is said, that about that time the dauphin (who in the king of France's sickness managed the state) sent to king Henry a tun of tennis-balls, in derision of his youth, as fitter to play with them, than to manage arms; which king Henry took in such scorn, that he promised with an oath it should not be long ere he would toss such iron balls amongst them, that the best in France should not be able to hold a racket to return them. Nor was he worse than his word, as the histories of that time do manifest at large.

3. Antigonus, a potent king of Macedonia, had lost one of his eyes; it fell out on a time that Theocritus the Chian, was by some dragged along that he might come before the king: his friends, to comfort him, told him that no doubt he would experience the king's clemency and mercy, as soon as he should come before his eyes: "What then," said he, "you tell me it is impossible I should be saved;" alluding to the king's misfortunes. Antigonus being informed of this unreasonable scoff, caused him to be slain, although he had before sworn he would spare him.

4. Narses the eunuch was of the bed-chamber to Justinus the emperor; and from a seller of paper and books, arrived to the honour to succeed the famous Belisarius in the place of generalissimo. After he had renowned himself by a thousand gallant actions, at last, whether through envy or his ill-fortune, or the accusation of the people, he fell into the hatred of the

(5.) Zuing. Theatr. vol. 11. l. 4. p. 2603.

(1.) Speed's Hist. p. 432. Baker's Chron. p. 44.—(2.) Ibid. p. 243. Speed's Hist. p. 640.—(3.) Plut. Zuing. Theatr. l. 4, vol. ii. p. 341.

emperor Justinus and his empress, inso-much, that the emperor sent him letters full of disgrace and reproach; advising him also therein, that he should return to the spindle and distaff. Narses was so incensed hereat, that he swore he would weave them such a web, as that they should not easily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards to the invasion of the Roman territories, which they had been long desirous of, but had hitherto been restrained by himself, and was the occasion of many miseries.

5. When the Flemings revolted from Philip de Valois, they out of derision called him the Found King, and advanced a great cock on their principal standard; the device whereof was, that when he should crow, the Found King should enter into their city. This so exasperated Philip, that he waged war against them, gave them battle, and defeated them with such fury, that Froysard assureth us, that of a huge army of rebels, there was not one left who became not a victim to his vengeance.

6. When Romulus had set up some part of the walls of Rome, his brother Remus, in derision of his works, and the lowness of those his fortifications, leaped over them: whereat Romulus was so incensed, that he made his life the price of that which he supposed so great an insolence.

7. P. Scipio Nasica, the same who, being consul, decreed a war against Jugurtha, who with most holy hands received Mother Idæa passing from the Phrygian seats to our altars; who suppressed many seditions with the strength of his authority; who for divers years was the Prince of the Senate: this man, when he was young, was a petitioner for the office of the ædileship, and, as the manner of the candidates is, griping the hand of one who had hardened it with labour in the country, he jestingly asked him, "if he was accustomed to walk upon his feet." This scoff being heard by them that stood near, was carried amongst the people, and was the cause of Scipio's repulse; for all the rural tribes judging they were upbraided with poverty by him, discharged their anger upon him, in refusing to give him their votes.

8. Tigranes, king of Armenia, came

against Lucullus with so great forces, that when he saw the Romans marching up, by way of scorn and derision, he said to them about him, "That if they came to make war they were too few, if as ambassadors they were too many." Yet those few Romans so distressed him and his numerous army, that he was glad to cut off his tiara, and cast it away, lest thereby he should be known in his flight: it was found by a soldier, and brought to Lucullus, who soon after took Tigranocerta itself from him.

9. Monica, afterwards the mother of St. Augustin, in her younger years began by degrees to sip and drink wine: lesser draughts, like wedges, widening her throat for greater, till at last she could drink very large ones. Now it happened that a young maid, formerly her partner in drinking, fell out with her (and as malice when she shoots, draws her arrows to the head), called her "Toss-pot and drunkard:" whereupon Monica reformed herself, and turned temperate. Thus bitter taunts and scoffs sometimes make wholesome physic; and the malice of enemies performs the office of good-will.

10. A Roman Legate returning out of Asia, was carried in his litter, and being met upon the way by a herdsman of Venusia, the poor man, ignorant who it was that was so carried, asked by way of jest, If they carried a dead man? The Legate was so offended herewith, that causing his litter to be set down, he made his servants with the thongs, wherewith his litter was fastened, to beat the fellow in such a manner, that he died under their hands.

11. Cassus Cherea was the Tribune of the Pretorian cohort, under Caius Caligula, and he being now far advanced in years, Caius used to scoff at him as if he was a wanton and effeminate person; so that when he came to him for the watch-word, he would one while give him Priapus, and at another Venus. If at any time he came to him to give him thanks, he would offer him his hand to kiss, framed and fashioned in an obscene manner. These and other indignities were the occasion that Cassius was the first in that conspiracy against him which brought him his death, and was the man who gave him the first

(4.) Zuing. l. 4. vol. 2. p. 355. Burton's Melanch. part 1. § 2. p. 143, 144. Heclyn's Cosmog. p. 64.—(5.) Causs. in Theat. of the Passions, p. 118.—(6.) Lonicus. Theat. p. 365.—(7.) Val. Max. l. 7. c. 5. p. 204.—(8.) Xiphil. in Pompeio, p. 1.—(9.) Fuller's Holy State, l. 1. c. 2. p. 5.—(10.) Camerar. Oper. Subcis. cent. 1. c. 48. p. 218.

blow upon the neck with his sword, which was followed by Sabinus and others, till they had made an end of him with thirty wounds.

12. The citizens of Alexandria, when the Emperor Bassianus Caracalla came amongst them, taunted both him and his mother-in-law Julia with divers flouting and reproachful words; amongst others they called him *Œdipus*, and his mother they said was *Jocasta*; bitterly alluding to the incestuous marriage he had made. The Emperor was extremely exasperated herewith, so that, pretending he would raise a legion of soldiers from amongst the youth and citizens of their city, he set up a mighty number of them; and his soldiers slew the unarmed citizens with so great a cruelty, that the river *Nilus* was discoloured with the blood of them.

13. Julian, the apostate, took away the revenues from the churches, that so neither the teachers nor the taught might be provided for; adding also this bitter and sarcastical scoff, that hereby he had better fitted the Christians for the kingdom of Heaven, since the Galilean their master (so he called Christ) had taught them, "That blessed are the poor, for theirs is the kingdom of Heaven." But the justice of God soon repaid him; for not long after, wounded by an unknown hand, he threw up his blood towards Heaven, saying, "Vicisti, Galileæ!" "O Galilean! thou hast overcome me."

CHAP. XVII.

Of the envious Nature and Dispositions of some Men.

PLUTARCH compares envious persons to cupping-glasses, which ever draw the worst humours of the body to them: they are like flies, which resort only to the raw and corrupt parts of the body; or if they light on a sound part, never leave blowing upon it till they have disposed it to putrefaction. When *Momus* could find no fault with the face in the picture of *Venus*, he picked a quarrel with her slippers: and so these malevolent persons, when they cannot blame the substance, will yet represent the circumstances of

men's best actions with prejudice. This black shadow is still observed to wait upon those that have been the most illustrious for virtue, or remarkable for some kind of perfection: and to excel in either has been made an unpardonable crime.

1. *Cambyses*, King of Persia, seeing his brother *Smerdis* draw a stronger bow than any of the soldiers in his army was able to do, was so enflamed with envy against him, that he caused him to be slain.

2. In the reign of *Tiberius Cæsar*, there was a portico at Rome that bowed outwards on one side very much. A certain architect undertook to set it right and straight: he under-propped it every way on the upper part, and bound it with thick cloths, and the skins and fleeces of sheep, and then, with the help of many engines and a multitude of hands, he restored it to its former uprightness, contrary to the opinion of all men. *Tiberius* admired the fact, and envied the man; so that though he gave him money, he forbade his name to be inserted in the annals, and afterwards banished him the city. This famous artificer afterwards presented himself in the presence of *Tiberius*, with a glass he had privily about him; and while he implored the pardon of *Tiberius*, he threw the glass against the ground, which was bruised and crushed together, but not broke, and which he straight put into its first form, hoping by this act to have gained his good favour and grace. But *Tiberius's* envy still increased, so that he caused him to be slain; adding; "That if this art of malleable glass should be practised, it would make gold and silver but cheap and inconsiderable things;" nor would he suffer his name to be put in the records.

3. *Maximianus*, the Tyrant, through envy of the honours conferred on *Constantine*, and attributed to him by the people, contributed all that a desperate envy could invent, and a great virtue surmount. He first made him a General of an army which he sent against the *Sarmatians* (a people extremely furious) supposing he there should lose his life. The young Prince went thither, returned victorious, leading along with him the Barbarian King in chains. It is added, that this direful Prince (excited by a most ardent

(11.) *Sueton.* l. 4. c. 56. p. 198, 199.—(12.) *Paræi Hist. Medul.* tom. 1. p. 394. *Herodian.* l. 4. p. 223.—(13.) *Pezel. Mellific Hist.* tom. 2. p. 273.

(1.) *Herodot.* l. 3. p. 137. *Sabellic. Ex.* l. 9. c. 2. p. 479.—(2.) *Xiphil.* p. 85. in *Tiberio. Mag. Polymnem.* 260.

frenzy) on his return from this battle, engaged him in a perilous encounter with a lion, which he purposely had caused to be let loose upon him. But Constantine, victorious over lions as well as men, slew this fell beast with his own hand, and impressed an incomparable opinion in the minds of his soldiers, which easily gave him passage to the throne, by the same degrees which were prepared for his ruin.

4. Alexander the Great both envied and hated Perdiccas, because he was warlike; Lysimachus, because he was skilful in the arts of a general; and Seleucus, because he was of great courage. He was offended with the liberality of Antigonus, the imperial dignity and authority of Attalus, and the prosperous felicity and good fortune of Ptolemæus.

5. Alexander the Great being recovered of a wound he had received, made a great feast for his friends, amongst whom was Coragus, a Macedonian, a man of great strength, and renowned for his valour, who being heated with wine challenged Dioxippus the Athenian, a wrestler, and who had been crowned for many victories. It was accepted, and the king himself appointed the day. Many thousands were met, and the two champions came to the place, Alexander himself, and the Macedonians with their countryman, and the Grecians with their Dioxippus naked, and armed only with a club. Coragus armed at all points, being at some distance from his enemy, threw a javelin at him, which the other nimbly declined: then he sought to wound him with a long spear, which the other broke in pieces with his club; hereupon he drew his sword; but his nimble and strong adversary leaped upon him, threw him to the ground, set his foot upon his neck, advanced his club, and looked on the spectators, as enquiring if he should strike; when Alexander commanded to spare him; so the day ended with great glory to Dioxippus. But the king departed, and from that day forward his mind was alienated from the victor; he fell also into the envy of the court, and all the Macedonians; who at a feast privily put a gold cup under his seat, made a feigned and public enquiry after it, and then pretended to find it with him; a concourse

was about him, and the man, afflicted with shame, departed. When he came to his inn he sent a letter to Alexander by his friends, wherein he related his innocency, and shewed the envious villany that had been used to him; and that done, he slew himself. Alexander upon notice of it lamented him dead, whom he himself, as well as others, had envied while alive.

6. Hypatia of Alexandria, the daughter of Theon the philosopher, had made such progress in learning, that she excelled all the philosophers of her time, and not only succeeded in the school of Plato, but also explained the precepts and aphorisms of all sorts of philosophers; so that a mighty confluence was made to her by all such as were desirous to improve themselves in philosophy. She came into the knowledge and courts of Princes, where she behaved herself with singular modesty, and doubted not to present herself in public amongst the assemblies of men, where, by reason of her gravity and temperance of mind, she was received by all sorts. Till at last the long-suppressed flames of envy began to break forth; a number of malevolent and hot-brained men, whereof Petrus of the church of Cesarea was the leader, seized upon her in her return home, pulled her out of her coach, carried her to the forementioned church, where, having stripped her of her clothes, they tore her flesh with sharp shells till she died; then they pulled her in pieces, and carried her torn limbs unto a place called Cynatos, where they were burned. This deed was no small matter of infamy to Cyrillus the bishop, and to the whole church of Alexandria.

7. Plato and Xenophon were contemporaries, both of them conversant in the same studies of Socratic wisdom, both eminent persons in their time, but supposed not to be very clear of this malignant humour of envy; in regard that though each of them did write much, and were otherwise known to one another, yet they neither of them have so much as mentioned the other in their writings.

8. Theodosius the younger was desirous to enlarge the city of Constantinople; and to that purpose to take down a great part of the wall. He committed the management of this work to Cyrus the Prefect of the city, who, with great industry and ce-

(3.) Causs. H. C. tom. 1. l. 2. p. 55.—(4.) Ælian. Var. Hist. l. 12. c. 16. p. 310.—(5.) Diodor Sic. Bibl. l. 17. p. 371, 372.—(6.) Lonicer. Theatr. p. 365. Socrat. Eccles. Hist. l. 7. c. 15. p. 382.—(7.) Sabell. Ex. l. 6. c. 9. p. 300.

lery, built up the Chersæan wall that reached from sea to sea, within the compass of sixty days. The people of the city, who were well pleased with the work, and the Prefect's expedition therein, cried aloud, "Constantine built it; and Cyrus had rebuilt it." For this only reason Cyrus became so hated, suspected and envied by the emperor, that he caused him to be shaven, and to enter into orders; and he was afterwards bishop of Smyrna.

9. Caius Caligula the emperor was so possessed with that evil spirit of envy, that he took from the noblest personages in Rome their ancient characters of honour, and badges of their houses: from Torquatus the chain or collar; from Cincinnatus the curled lock of hair; and from Cn. Pompeius (an illustrious person) the surname of Great, belonging to his family. As for king Ptolomæus (when he had both sent for him out of his realm, and also honourably entertained him) he caused him to be slain on the sudden, for no other reason, but that, as he entered into the theatre to behold the shews and games there exhibited, he perceived him to have turned the eyes of all the people upon him with the resplendent brightness of his purple gown. All such as were handsome, and had a thick head of hair grown out unto a comely length, as they came in his way he disfigured, causing them to be shaven on the hinder parts of their heads. Esius Proculus (for his exceeding tall and portly personage, surnamed Colossoeros) he caused suddenly to be pulled down from the scaffold, where he sat, into the lists, and matched with a sword-fencer, and afterwards with one armed at all points; and when he was victorious in both, he commanded him to be pinioned, and dressed in tattered clothes, to be led through the streets, and shewed to the women, and at last to have his throat cut. To conclude, there was none of so base and abject a condition, nor of so mean estate, whose advantages and good parts he did not depreciate.

10. We read of a rich man in Quintilian, that was possessed with this evil disease to that strange height and degree, that he is said to have poisoned the flowers in his garden, for this end, that his neighbour's bees might get no more honey there.

11. When Richard the First, and Phi-

lip of France were fellow-soldiers together at the siege of Acon in the Holy Land; and Richard had approved himself to be the more valiant man, insomuch that all mens eyes were fixed upon him, it so galled the heart of king Philip, that he was scarce able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance, nor could he contain any longer, but out of very envy hastening home, he invaded his territories, and proclaimed open war.

CHAP. XVIII.

Of the Modesty of some Men and Women.

PLUTARCH, in his book upon this argument, hath an excellent similitude: "That as thistles, though noxious things in themselves, are usually signs of an excellent ground wherein they grow; so bashfulness, though many times a weakness and betrayer of the mind, is yet generally an argument of a soul ingeniously and virtuously inclined." We may collect as much from many of the following examples; and pity those whose fate had been kinder, if their disposition had been more forward.

Modesty is one of the chiefest moral virtues in itself, and an excellent stock to graft all others on. Other qualifications have their abatements agreeable to their use designed, and the opinion the world has of their owners; but modesty is a virtue which never feels the weight of censure; for it silences envy by meriting esteem, and is beloved, commended and approved wheresoever it is found. It is the truest glass to dress by, the choicest director of our discourses, and a sure guide in all our actions. It gives rules in forming our looks, gestures and conversations; and has obtained such an esteem among the judicious, that though mode or art be wanting, it will either cover, excuse or supply all defects; because it is guarded by an aversion to what is criminal, an utter dislike of what is offensive, and a contempt of what is absurd, foolish or ridiculous. It is the great ornament of both sexes; for those that have forfeited their modesty, are reckoned among the worthless, that will never come to any

(8.) Zonar. Annal. tom 3. p. 123.—(9.) Sueton. l. 4. c. 35. p. 185.—(10.) Burton's Melanch. part 1. § 2. p. 94. Quintil. Declam. 13.—(11.) Burton's Melanch. part. 1. § 2. p. 86.

thing but shame, scandal and derision: and indeed the deformity of immodesty well considered is instruction enough, from the same reason, that the sight of a drunkard is a better sermon against that vice, than the best that was ever preached upon the subject.

1. In anno 1639, there was a great Lord of Japan, who having had an exact search made for all the young, handsome girls in his province, to be disposed into his lady's service, found one whom he was so taken with, that he made her his concubine. She was the daughter of a poor soldier's widow, who, hoping to make some advantage of her daughter's good fortune, wrote her a long letter, wherein she expressed her necessitous condition, and how she was forced to sue to her for relief. While the daughter was reading this letter, her lord came into the room, when she, being ashamed to discover her mother's poverty, endeavoured to hide the letter from him; yet could she not convey it away so, but that he perceived it. The disorder he observed in her countenance made him suspect something of design; so that he pressed her to shew him the letter; but the more importunate he was, the more unwilling she was to satisfy him. And perceiving there was no way to avoid it, she thrust it into her mouth with such precipitation, that, thinking to swallow it down, it choked her. This so incensed the lord, that he immediately commanded her throat to be cut, whereby they only discovered the mother's poverty, and the daughter's innocency. He was so moved thereat, that he could not forbear expressing it by tears: and it being not in his power to make any other demonstration of his affection to the deceased, he sent for the mother, who was maintained amongst his other ladies, with all imaginable respect.

2. In the speech which Cyrus made to his sons a little before his death, we read this: "If any of you," saith he, "desire to take me by the hand, or to see my eyes, let him come whilst I breathe: but after I am dead, and shall be covered, I require you, my sons, that my body be not uncovered, nor looked upon by you, or any other person."

3. Lucius Crassus, when, according

to the custom of all candidates, he was compelled to go about the Forum, as a suppliant to the people, he could never be brought to do it in the presence of Q. Scævola, a grave wise man, and his father-in-law; and therefore he besought him to leave him, while he was about a foolish business, having more reverence to his dignity and presence than he had respect to his white gown; in which it was the custom for them to appear, who were suitors to the people for any office in the commonwealth.

4. Ambassadors were sent to Rome from the cities of Greece, to complain of injuries done them by Philip, King of Macedon; and when the affair was discussed in the Senate betwixt Demetrius, the son of Phillip, and the ambassadors, Demetrius seemed to have no way of defence for so many faults as were objected to his father with truth enough; whereupon, out of shame he blushed exceedingly: the Senate of Rome, moved with the modesty of Demetrius, acquitted both him and his father of the accusations.

5. Certain fishermen of Coos drawing up their nets, some Milesian strangers agreed with them for their draught, whatsoever it should prove: it fell out that they drew up a table of gold, whereupon a contest grew betwixt the fishermen and the buyers; which terminated in a war betwixt both the cities, in favour of their citizens. At last it was resolved to consult the oracle of Apollo, who answered, "They should send the table to that man whom they thought the wisest;" whereupon it was sent to Thales, the Milesian: Thales sent it to Bias, saying, "He was wiser than himself;" Bias sent it to another wiser than he, and so it was posted from one to another, till such time as it returned to Thales again; who at length sent it from Miletum to Thebes, to be consecrated to the Ismenian Apollo.

6. The Milesian virgins were in times past taken with a strange distemper, of which the cause could not then be found out; for all of them had a desire of death, and a furious itch of strangling themselves: many finished their days this way in private: neither the prayers nor tears of their parents, nor the consolation of their friends, prevailed any thing; but

(1.) Mandelstov's Travels, ib. Varenii Descriptio Regni Japoniæ, ib.—(2.) Xenoph. l. 8.—(3.) Val. Max. l. 4. c. 5. p. 113.—(4.) Fulgus. l. 8. c. 1. p. 944.—(5.) Plut. Paral. p. 80. in Solon. Val. Max. l. 4. c. 1. p. 100.

being more subtle and witty than those that were set to observe them, they daily thus died by their own hands. It was therefore thought that this dreadful thing came to pass by the express will of the gods, and was greater than could be provided against by human industry. At last, according to the advice of a wise man, the council set forth this edict: "That every such virgin as from thenceforth should lay violent hands upon herself, should, dead as she was, be carried stark naked along the market place." By which means not only they were restrained from their killing themselves, but also their desire of dying was utterly extinguished. A strange thing, that those who trembled not at death, the most formidable of all things, should yet (through an innate modesty) not be able to conceive in their minds, much less endure a wrong to their modesty, though dead.

7. Alvilda, the beautiful daughter of Suiardus, King of the Goths, is said to be of so great modesty, that usually covering her face with the veil, she suffered it not to be seen of any man.

8. King Henry the Sixth of England was so modest, that when in a Christmas, a show of women was presented before him with their naked breasts laid out, he presently departed.

9. One of the Athenians of decrepid age came into the theatre at Athens to behold the plays: and when none of the citizens received him into any seat, by chance he came to the place where sat the Lacedemonian ambassadors; who, moved with the age of the man, in reverence to his years and hoary hairs, rose up, and placed him in an honourable seat amongst them; which when the people beheld, with a loud applause they approved the modesty of another city. At which one of the ambassadors said, "It appears that the Athenians do understand what is to be done, but they neglect the practice of it.

10. Diodorus Cronus, abiding in the court of Ptolemæus Soter, had some logical questions and fallacies propounded to him by Stilpon, which, when he could not answer, directly, the King reproached him both for that and other things: he

also heard himself called Cronus, by way of jeer and abuse; whereupon he rose from the feast: and when he had wrote an oration upon that question whereat he had been most stumbled, he died through an excess of modesty and shame.

11. C. Terentius Varro had almost ruined the republic by his rash fight with Hannibal, at Cannus; but the same man, when his Dictatorship was proffered him, both by the Senate and people, did absolutely refuse it: by the modesty of which act of his he seemed to redeem his former miscarriage, and caused men to transfer that calamity to the anger of the gods; but to impute his modesty to himself.

12. C. Julius Cæsar was assaulted in the Senate by many swords; and having received, by the hands of the parricides, twenty-three wounds upon his body, yet, even in death, had a respect to modesty, for he pulled down his gown on both sides with his hands, that so he might fall the more decently.

13. Cassander gave command for the slaying of Olympias, the mother of Alexander the Great, which so soon as the executioner had acquainted her with, she took special care soto wrap up herself in her clothes, that when she should fall, no part of her body might be seen uncovered, but what did become the modesty of a matron.

14. Michael, Emperor of Constantino-ple, having been ever victorious in war, yet being once beaten in battle by the Bulgarians, was so exceedingly ashamed of his disgrace, that he resigned the empire, and betook himself to a private and solitary life for the remainder of his days.

15. That was a modesty worthy of eternal praise in Godfrey of Bulloign. By the universal consent of the whole army he was saluted King of Jerusalem, upon the taking of it out of the hands of the Saracens: there was also brought him a crown of gold, sparkling with jewels, to be set upon his head; but he put it by, saying, "it was most unfit for him who was a mortal man, a servant, and a sinner, to be there crowned with gems and gold, where Christ, the Son of God, who made heaven and earth, was crowned with thorns."

16. M. Scæurus was the light and glory of his country. He at such a time as the

(6.) Purch. Pilg. l. 5. c. 17. p. 379.—(7.) Zuïng. vol. i. l. 1. p. 89. Olaus Magnus, in l. 5. c. 18. p. 67.—(8.) Baker's Chron. p. 287.—(9.) Val. Max. l. 4. c. 5. p. 113.—(10.) Laert. l. 2. p. 60, 61. Plin. l. 7. c. 53. p. 185. Fulgos. l. 9. c. 12. p. 1325.—(11.) Val. Max. l. 4. c. 5. p. 112.—(12.) Ibid. p. 112.—(13.) Fulgos. l. 4. c. 5. p. 514.—(14.) Fulgos l. 4. c. 5. p. 515.—(15.) Ibid. p. 527.

Cimbrians had beat the Romans at the river Athesis, and that his son was amongst them who fled towards the city, sent his son this word: "That he should much more willingly meet with his bones after he had been killed in fight, than to see him guilty of such horrible cowardice in flight. And therefore, that if he had any kind of modesty remaining in him, degenerate as he was, he should shun the sight of his displeas'd father." Upon this news from the father, the son's modesty was such, that not presuming to shew himself in his sight, he became more valiant against himself than the enemy, and slew himself with his own sword.

17. Cornelius, a senator, shed many tears in a full senate, when Corbulo called him Bald Ostridge. Seneca admirereth that such a man, who in all things else had shewed himself so courageously opposite against other injuries, lost his constancy for one ridiculous saying, which might have been smothered in laughter: but this blow was rather given him by imagination, and a deep apprehension of shame, than by the tongue of his enemy.

18. Archytas did ever preserve a singular modesty. In his speech, as well as in all other his behaviour, he shunned all kind of obscenity in words; and when there was a necessity sometimes of speaking more plainly, he was ever silent, and wrote upon the wall what should have been said, but could never be persuaded to pronounce it.

19. We read of many who, through modesty and fear, when they were to speak publicly, have been so disappointed, that they were forced to hold their tongues. Thus Cicero writes of Curio, that being to plead in a cause before the Senate, he utterly forgot what to say. Also Theophrastus being to speak before the people of Athens, was on a sudden so deprived of memory, that he remained silent. The same happened to the famous Demosthenes in the presence of King Philip; to Herodes Atticus, before M. Antonius; and to Lysias the sophist, being to make an oration to Severus the Emperor. Nor are we ignorant that the

like misfortune hath befallen divers excellent persons in our times: and amongst others to Bartholomæus Sozzinus, who went from Rome in the name of Pope Alexander, to congratulate the Republic of Sienna, but was not able to speak what he had premeditated.

20. Martia, daughter of Varro, was one of the rarest wits in her time, was skillful in all arts; but in painting she had a peculiar excellency: notwithstanding which, she could never be drawn to paint a man naked, lest she might offend against the rules of modesty.

CHAP. XIX.

Of the Impudence, and Shameless Behaviour of many persons.

As many are deterred from some kind of praise-worthy actions, through a natural modesty and bashfulness that attends them: so on the other side some persons of evil inclinations are by the same means restrained from dishonest and unseemly things. But when once the soul is deserted of this guardian, and (as I may call it) a kind of tutelar angel to it, there is nothing so uncomely or justly reproveable, but the man of a brasen forehead will adventure upon.

1. This year, 1407, saith Dr. Fuller, a strange accident (if true) happened; take it as an Oxford antiquary is pleased to relate it to us: One John Argentine, a scholar of Oxford, came and challenged the whole University of Cambridge to dispute with him. What his fortune in this immodest attempt was, is not remembered, nor himself after found advanced, either in church or commonwealth. Also 1531, and the twenty-fourth of King Henry the Eighth, came two Oxford men, George Throckmorton and John Aschwell to Cambridge, challenging all that University to dispute with them on these questions:

*An Jus Civile sit præstantius Medicinâ?
An Mulier morti condemnata, & bis
suspensa ruptis laqueis, tertio suspendi debeat?*

(16.) Val. Max. l. 5. c. 8. p. 154.—(17.) Senec. de Constant. Causs. H. C. tom. 1. l. 1. p. 47, 49.
—(18.) Ælian. Var. Hist. l. 14. c. 19. p. 406.—(19.) Donat. Hist. Mirab. l. 3. c. 13. p. 188.—(20.)
Causs. Treat. of Passions, p. 82.

Five Cambridge-men undertook the disputation, viz. John Redman, Nicholas Ridley, John Rokesby, Elizabeth Price, and Griffith Tregard. Repairing to the school, these disputants so pressed Throckmorton, that finding him to fail, they followed their advantage, and would never suffer him to recover himself. Wherefore Aschwell his partner, who was to answer to the second question, declined it, by dissembling himself sick: who, had he not been sick of a conceited soul, had never come thither on that occasion.

2. Philip Melancthon had given unto him many pieces of ancient coin in silver and gold, divers of which he used to part with to such as came to view them. Onetime he had got together a great heap of them, which, for the impresion, inscriptions, and images, were most pleasing to him. These he shewed to a foreigner that came to visit him; and perceiving that he was much delighted with the contemplation and sight of them, he bade him choose out one or two of those he was most taken with, and did most chiefly desire: "I desire them all," said the stranger. Now, although Philip was offended with so immodest and impudent a desire, yet he parted with them all, that he might satisfy the covetousness of a shameless spectator.

3. C. Caligula, the Roman Emperor, did increase the barbarity of his actions, by the atrocity of his words. He used to say, that there was nothing in his nature that he did so much approve of, and for which he esteemed himself so praise-worthy, as his shamelessness.

4. It was concluded by Richard the Third (then Protector) and his council, that Doctor Shaw should, in a sermon at Paul's-cross, signify to the people, that neither King Edward himself, nor the Duke of Clarence were lawfully begotten, nor the children of the Duke of York, but begotten in adultery upon the Duchess their mother: and also that the Lady Lucy was verily the wife of King Edward, and so the Prince, and the rest of the King's children, were all bastards. Accordingly this shameless Doctor next Sunday took for his text, "Bastard slips shall not take deep root:" and thence proceeded as he was directed. It was also ordered, that the Protector should come in as by acci-

dent, when he was to say these words following: "But the Lord Protector, the very noble Prince, the special pattern of knightly prowess, as well in all princely behaviour, as in the lineaments and favour of his visage, representeth the very face of the noble Duke his father: this is the father's own figure, this is his own countenance, the very print of his visage, the very sure undoubted image, the plain express likeness of that noble Duke." But it fell out, that, through over-much haste, he had spoken all this before the Protector came in; yet beholding him coming, he suddenly left the matter in hand, and began to repeat those words again: "This is the very noble Prince;" and so on. But the people were so far from crying "King Richard," that they stood as if they had been turned into stones, for wonder of this shameful sermon. But the preacher who had so little shame at the present, had enough of it after; for the sermon being ended, he went home, and never after durst look out, but kept out of sight like an owl; and enquiring of an old friend what people talked of him, he was answered, "That every mouth was against him;" which so struck him to the heart, that within a few days after he died.

5. L. Antonius Commodus, the Emperor, was of that impudent and shameless behaviour, that he would sit and drink in the very Senate-house, in presence of the Senators, clothed in women's apparel; and renouncing his own name, he called himself Hercules, and the son of Jupiter.

6. Luther relates, that Carolastad was promoted doctor of divinity eight years before he had read any of the Bible; and that afterwards, conferring the degree of doctor on one at Wittenburg, he made this speech: "Here I stand and do promote this man; and I know I do not rightly therein, and that thereby I do commit a mortal sin; but I do it for the gain of two gilders, which I get by him."

7. Demochares came with others as the Athenian Ambassador to King Philip of Macedon, who gave them a gracious audience: and at the conclusion thereof, "Tell me," said the King, "ye Athenian Ambassadors, wherein it is that I may gratify the Athenians?" Demochares,

(1) Fuller, Hist. Com. p. 64. and 105.—(2.) Zuing. Theat. vol. i. l. 1. p. 69.—(3.) Sueton. l. 4. c. 29. p. 162.—(4.) Stowe's Annals, p. 453, 454.—(5.) Pezël. Mellific. Hist. tom. 2. p. 200, 201.—(6.) Luter. Colloq. Mens. p. 151.

where spread; a storm that arose on the night of the 2d of December, 1756, appeared favourable to her rage, she snatched up a lighted torch and ran herself to set fire to the apartment in which the Pacha was with Irene. Not satisfied with this attempt, she set fire also to the different parts of the seraglio, in order to make the conflagration more general and more rapid. The fire became dreadful. The Pacha having had notice just time enough, escaped the flames, carrying off Irene in his arms. Fathmé, who had watched narrowly the fate of her victims, saw them with grief pass, and cut to the heart to find that they had escaped, ran to throw herself into the flames where they were thickest and hottest, and perished with most of her companions. Such was the cause of that fire at Cairo, so much spoken of at the time, and which consumed upwards of six thousand houses. The violence of the wind had conveyed the fire of the seraglio to the neighbouring buildings, and the loss was estimated at an immense sum. The Mahometans regretted principally a tent which had been used by the prophet, and preserved in the grand Mosque, which was also burnt during the disaster.

CHAP. XXI.

Of the Pity and Compassion of some Men to others in Time of their Adversity.

It is reported of St. Augustine, that he could not refrain himself from tears, when he read in Virgil of the loves and death of queen Dido, although he knew well that the whole story was but a fiction, which the poet had devised of his own brain. Certainly the most generous persons are soonest stirred to sympathy with others in their sufferings, and the calamity or fall of their enemies, are wont to leave upon them none of the slightest impressions.

1. When Alexander the great found Darius murdered by his own servants, though he was his enemy, yet could he not refrain from weeping; and putting off his own coat, he covered the body of

Darius with it, and clothing him with royal ornaments, he sent him to his mother Sisigambris, to be interred amongst his ancestors in a royal manner.

2. Nero the emperor, in the first five years of his reign, was comparable even with Augustus himself, especially in princely pity and compassion, insomuch, that being requested to set his hand to a writ for the execution of a malefactor: *Quàm vellem me nescire literas!* said he, "How do I wish that I could neither write nor read!"

3. Camillus with the Roman army, after ten years siege, took the city of Veize in Italy by storm; and when Camillus, from the top of the castle, saw the infinite riches which the soldiers took by plundering the city, he brake out into tears, to behold what miseries the inhabitants had wilfully brought upon themselves.

4. Flavius Vespasianus the emperor, was of so merciful and compassionate a disposition, that he never rejoiced at the death of any, though his enemies: *Etiàm justis suppliciis ingemuit*, he used to sigh and weep when any were condemned by him for their faults, though never so justly.

5. Lucullus the Roman general, pursuing Mithridates, came to the rich and stately city of Amisus, where Callimachus was governor under Mithridates. Callimachus seeing he could not hold out, set the city on fire, and fled. Lucullus would fain have quenched the fire, but could not by force or fair words prevail with the soldiers to do it. Lucullus entering the city the next morning, and beholding the great desolation and ruin which the fire had made, he burst out into tears, and turning to his friends, said, "that he had often thought Sylla happy, in that when he desired to save the city of Athens, the gods had granted him his desire. But," said he, "whereas I desired to have saved this city of Amisus; fortune, by disappointing my purpose and design, hath brought me to the disreputation of Mummius, who caused the burning of the city of Corinth."

6. M. Marcellus, the consul, shed tears at his entrance of the city of Syracuse which he had newly taken, not so much

(15) Universal Mag. vol. xlix. p. 87.

(1.) G. Curtii Hist. l. 6. c. 13. p. 114.—(2.) Sueton. l. 6. c. 10. p. 237.—(3.) Plut. in Camillo, p. 131.—(4.) Sueton. l. 10. c. 15. p. 313.—(5.) Plut. in Lucullo, p. 503, 504. Sabellic. l. 4. En. 6. p. 304.

for joy that he had performed so glorious an exploit, as for many things which recurred to his thoughts, enough to excite his compassion to so great and splendid a city, which was speedily to be converted into ashes. He called to mind the famous victories which they of Syracuse had gained over the Athenians by sea and land, how they had broke in pieces the Attic navy, overthrown two famous generals, and routed their numerous armies. He recalled to his memory the wars that Syracuse had had with Carthage; the power that Dionysius the father and son had some time enjoyed: then he thought of Hiero, a king, who not long before reigned there, who was the most faithful of all their allies unto the Romans, and highly honoured by them: now to think that city once so famous, and at this time so rich, should on the sudden have all its buildings and furniture for peace and war consumed: this drew tears from his eyes.

7. Julianus the emperor departed from Constantinople against the Persians with a mighty equipage; and passing over the Bosphorus from Chalcedon, he passed on to Nicomedia. He deeply sighed and wept at his entrance into this city, calling to mind, that heretofore he had been brought up in its palace, at that time large in the circumference, and sumptuous in the buildings, but now at this time miserably wasted and shaken in pieces by the fury of an earthquake that had lately been therein.

8. Agesilaus, the king of Sparta, being informed that in a great battle near Corinth, few of the Spartans were fallen, but very many of the Corinthians and Athenians, and the rest of the confederates were there slain. The king made no sign of joy to appear for so great a victory: but with a deep sigh, "Poor Greece," said he, "who has lost in civil wars so many soldiers, that, were they all alive, were enough to subdue all the barbarians round about us."

9. Publius Scipio Africanus, when he saw Carthage quite overthrown, he wept much; and being mindful of the mutability human of affairs, with tears he repeated,

*Jamque dies aderint quo concidat Ilium ingens,
Et Priamus Priamique ruat plebs armipotens.*

(6.) Plut. in Marcello, p. 308. Sabellic. l. 4. En. 5. p. 104.—(7.) Ammian. Marcell. p. 71. Zuïng. Theat. vol. i. l. 1. p. 116, 117.—(8.) Plut. Apothegm. Reg. &c. p. 424.—(9.) Sabellic. 9. En. 5. p. 410. Zuïng. Theat. vol. i. l. 3. p. 239.—(10.) Joseph. Bell. Jud. l. 7. c. 14. p. 721.

And time shall come, when stately Troy shall fall
With warlike Priam, and his people all.

Polybius, as it fortun'd at that time, stood by him, his guide and companion in his studies. He enquired if he had any peculiar respect to any thing in those verses: "Yes," said he, I mean it of Rome, concerning which, I cannot choose but be solicitous, as oft as I think of the inconstancy of all human affairs."

10. Titus Vespasianus, at the overthrow of Jerusalem, and the memory of its former glory, could not abstain from shedding tears, cursing the perverseness and obstinacy of the seditious Jews, who had compelled him against his will to lay in ruins so great a city, and so famous a temple as there was.

CHAP. XXII.

Of the deep Dissimulation and Hypocrisy of some Men.

In politics men are taught to comply with the times, and not to oppose where they are not in power to gain their points, because self-preservation is a principle in nature never to be deserted; but this will not hold in religion, where virtue is at all times to be the guide of our action. Sincerity is a stranger in our days; truth is seldom spoke, and to keep one's word is out of fashion. Simplicity and friendship have often been the masks of dissimulation and hypocrisy, by which they have drawn men into their snares, and then off goes the disguise, and the devil appears in his own likeness.

1. Caius Julius Cæsar was a great dissembler; for whereas he pretended to be a mighty lover and admirer of Cn. Pompeius, he privily sought to render him odious to the people, by reason of the multitude of his honours. When Cicero had several times taunted and reproached him, he never so much as made answer to him, that he might not seem to be offended with him in the least; but privily he stirred up Clodius against him, by whose means he got him banished from Rome. And this was a quality ever inherent in Cæsar, that if any man had

created him any trouble, he would seem, out of greatness of mind, to despise him; but then he would be revenged of him by others. The same person, as soon as he saw that Pompey was fled into Egypt, he also pursued him thither, certainly for no other end, but that in case he could any way get him in his power, he might make sure of him. And yet this man, as soon as he saw the head of Pompeius brought unto him, he shed tears, and said, "It is the victory and not the revenge that pleases me."

2. Charles the ninth of France was well practised in this art; for a little before the massacre at Paris, when he had invited the Admiral Coligni thither, he was honourably entertained by the king, who called him father, protested he would be ruled by his counsel, and often averred that he loved him, &c. Yet shortly after he caused him to be basely murdered, and unworthily insulted over him after his death.

3. Richard, Duke of Gloucester, was so cunning a dissembler, that he would accompany most familiarly, and jest pleasantly with such as he hated in his heart; and pretended to refuse even the kingdom itself, when proffered; whereas he had used all means to compass it, and resolved to gain it at what rate soever.

4. Tiberius, the emperor, was also well-skilled herein: when Augustus was dead, though he immediately possessed himself of the supreme command, acted as a prince, and gained the soldiers to himself, yet with a most dissembling mind he refused the government; and when his friends requested him to take it upon him, he sharply took them up, telling them, "That they knew not how great a monster empire was." When the whole senate entreated him, and fell at his feet, thereby to move him to accept of it, he gave them ambiguous answers, and with

his crafty ways of delay he left them in suspense: insomuch that some grew out of patience to be thus dallied with; and one in the throng cried out, "let him take it, or leave it." Another told him to his face "that others did slowly perform what they had promised; but he on the other side did slowly promise that which he would perform." At last, as if he had been compelled and enforced, and complaining that a miserable and burdensome servitude was imposed upon him, he accepted of the empire, and yet no otherwise than as a man that pretended he would some time or other lay it down again. His own words were, "till I come unto that time when you shall think it meet to allow some rest and ease unto my old age."

5. Oliver Cromwell was a hypocrite in perfection; for though he had more than ordinary sense and courage, yet he would whine and cant to admiration, when he found that it would better advance his designs among the fanatics. He was of no one faction in religion, and yet by his deep dissimulation, kept himself the supreme head of them all. He cajoled the Presbyterians, flattered the Independents, caressed the Anabaptists, and kept them in continual jars with one another, that they might have no leisure to unite against him. He took the king from Holmby under pretence of giving his majesty better usage than he had from the parliament, and then, by purging the house, and setting up non-addressors among the Rump, spilt the blood of the king. He first heated the Rump against the army, for daring to prescribe laws to their masters; then enraged the army against the Rump, as betrayers of their trust; at length he struck in with the army, turned the Rump out of doors, and then having sworn against the government of a single person, set up himself lord protector.

(1.) Zuing. *Theat.* vol. i. l. 2. p. 146.—(2.) Clark's *Mir.* c. 35. p. 121.—(3.) *Ibid.* c. 41. p. 145.—(4.) Sueton. l. 3. c. 24. p. 137.—(5.) *Vide English History.*

THE
WONDERS OF THE LITTLE WORLD,

OR

A GENERAL HISTORY OF MAN.

BOOK III.

CONTAINING

EXAMPLES OF THE VIRTUES OF MANKIND.

CHAP. I.

Of the early Appearance of Virtue, Learning, Greatness of Spirit, and Subtlety in some young Persons.

URABA in Peru, is of so rich a soil, that the seeds of cucumbers and melons sown, will bear ripe fruits in twenty-eight days after. The seeds of virtue arrive to a marvellous improvement in the souls of some in a short time, in comparison of what they do in others. Indeed those persons who have been most remarkable in any sort of virtue, have been observed to give some early specimen and instance of it in their youth: and a man that had considered of the dawning and first break, might easily predict an illustrious day to succeed thereupon.

1. Æmilius Lepidus, while yet a youth, did put himself into the army, where he slew an enemy, and saved the life of a citizen of Rome, of which memorable act of his, Rome's senate left a sufficient witness, when they decreed his young statue should be placed in the capitol, girt in an honourable vest, for they thought him ripe enough for honour who was already so forwardly advanced in virtue.

2. M. Cato in his childhood shewed a greatness of spirit: he was educated in the house of Drusus his uncle, where the Latin ambassadors were assembled about the procuring of the freedom of the city for their people. Q. Popedius, the chief of them, was Drusus's guest, and he asked the young Cato if he would intercede with his uncle in their behalf? who with a constant look told him, he would not do it. He asked him again and again, but he persisted in his denial. He therefore takes him up into a high part of the house, and threatens to throw him down thence, unless he would promise to assist them: but neither so could he prevail with him. Whereupon, turning to his companions, "We may be glad," said he, "that this merchant is so young; for had he been a senator, we might have despaired of any success in our suit."

3. When Alcibiades was but a child, he gave instance of that naturally subtlety for which he was afterwards so remarkable in Athens; for coming to his uncle Pericles, and finding him sitting somewhat sad in a retiring-room, he asked him the cause of his trouble; who told him he had been employed by the city in some public buildings, in which he had expended such sums of money as he knew not

well how to give account of. "You should therefore," said he, "think of a way to prevent your being called to account." And thus that great and wise man, being destitute of counsel himself, made use of this which was given him by a child; for he involved Athens in a foreign war, by which means they were not at leisure to consider of accounts.

4. Themistocles in his childhood had a quick spirit, and understanding beyond his years, and a propensity towards great matters. He used not to play amongst his equals, but they found him employing that time in framing accusatory or defensive orations for his school-fellows. And therefore his master was used to say, "My son, thou wilt be either a great glory or plague to thy country."

5. Richard Carew, esquire, was bred a gentleman-commoner at Oxford, where being but fourteen years old, and yet three years standing in the university, he was called out to dispute, *ex tempore*, before the Earls of Leicester and Warwick, with the matchless Sir Philip Sydney, and shewed equal skill and ability with his antagonist.

6. Thucydides being yet a boy, while he heard Herodotus reciting his histories in the Olympics, is said to have wept exceedingly: which, when Herodotus had observed, he congratulated the happiness of Olorus his father, advising him, that he would use great diligence in the education of his son; and indeed he afterwards proved one of the best historians that ever Greece had.

7. Astyages King of the Medes, frightened by a dream, caused Cyrus (the son of his daughter Mandaue), as soon as born, to be delivered to Harpagus with a charge to destroy him. He delivers him to the herdsman of Astyages with the same charge; but the herdsman's wife being newly delivered of a dead child, and taken with the young Cyrus, kept him instead of her own, and buried the other instead of him. When Cyrus was grown up to ten years of age, playing amongst the young lads in the country, he was by them chosen to be their King, and appointed them to their several offices; some for builders, some for guards, cour-

tiers, messengers, and the like. One of those boys that played with them was the son of Artembaris, a noble person amongst the Medes, who not obeying the commands of this new King, Cyrus commanded him to be seized by the rest of the boys, and that done, he bestowed many stripes upon him. The lad being let go, complained to his father, and he to Astyages, shewing him the bruised shoulders of his son. "Is it thus, O King," said he, "that we are treated by the son of thy herdsman and slave?" Astyages sent for the herdsman and his son; and then looking upon Cyrus, "How darest thou," said he, "being the son of such a father as this, treat in such sort the son of a principal person about me?" "Sir," said he, "I have done to him nothing but what was fit; for the country lads (one of which he was) chose me their King in play, because I seemed the most worthy of the place; but when all others obeyed my commands, he only regarded not what I said. For this he was punished; and if thereupon I have merited to suffer any thing, I am here ready to do it." While the boy spake this Astyages began to take some knowledge of him; the figure of his face, his generous deportment, the time of Cyrus's exposition agreeing with the age of this boy, made him conclude he was the same, which he soon after made the herdsman to confess. But being told by the Magi, that now the danger was over: for having played the King in sport, they believed it was all that his dream did intend, he was then sent into Persia to his father; not long after he caused the Persians to revolt, overcame Astyages, his grandfather, and united the empire of the Medes to the Persians.

8. Thomas Aquinas, when he went to school, was by nature addicted to silence, and was also somewhat more fat than the rest of his fellow-scholars, whereupon they usually called him the dumb ox; but his master having made experiment of his wit in some little disputations, and finding to what his silence tended: "This dumb ox," said he, will shortly set up such a lowing, that all the world will admire the sound of it.

9. Crigines Adamantius, being a young

(3.) Val Max. l. 3. c. 1. p. 65. Diodor. Sic. Bib. Hist. l. 12. p. 290. Sabellic. l. 1. c. 3. p. 20. —(4.) Plut. Parál. p. 112. in Themistoc.—(5.) Full. Worth. p. 205. Cornwall.—(6.) Camerar. Oper. Subcis. cent. 2. c. 26. p. 105.—(7.) Herodot. l. 1. p. 47, 48, 49. Fulgos. l. 3. c. 1. p. 295. Puer. Pig. tom. 1. l. 4. c. 2. p. 394.—(8.) Zuings. Theatr. vol. i. l. 2. p. 228.

boy, would often ask his father Leonidas about the mystical sense of the Scriptures; insomuch, that his father thought proper to withdraw him from so over-early a wisdom. Also when his father was in prison for the sake of Christ, he wrote to him, that he should not, through the love of his children, be turned from the true faith in Christ; even in that age discovering how undaunted a preacher Christianity would afterwards have of him.

10. Q. Hortensius spake his first oration in the Forum at Rome, when he was but nineteen years of age; the then Consuls were L. Crassus and Q. Scævola. His eloquence had then the approbation of the whole people of Rome, and, which is more, of the Consuls themselves, who were more judicious than all the rest. What he had so well begun in his early youth, he afterwards so perfected in his maturer age, that he was justly reputed the best orator of his time, and perhaps never excelled by any but his own pupil M. Tullius Cicero.

11. Alexander gave early presages of his future greatness. When a horse, called Bucephalus, of extraordinary fierceness, was brought to King Philip and no man was found that durst bestride him, young Alexander chanced at that time to come to his father, and with great importunity obtained leave to mount him, and rode with that heart, and managed him with such singular skill in his full career and curveting, that when he descended, his father Philip, embracing him, with tears, said, "Son, seek out a greater kingdom, for that I shall leave thee will be too little for thee." The greatness of his mind he had before discovered: for when he was a boy at school, and was told of a victory his father had newly obtained, "If, said he sighing, "my father conquers all, what will be left for me?" They that stood by replied, "All these would be for him." "I value not," said he, "a great and large empire, if I shall be deprived of all means for the gaining of glory.

12. Herod the First, son of Antipater, Prefect of Galilee, when he was not above fifteen years of age, left the school, and put himself in arms; wherein the first proof he gave of himself was, that

he set upon Ezekias, the captain of an army of thieves, who molested all Syria, and not only routed his forces, but slew the leader himself; shewing by this beginning, that (except in cruelty) he would prove nothing inferior to any of the King's predecessors.

13. C. Martius Cariolanus, in the Latian war which was made for the restitution of Tarquinius to his kingdom, shewed an admirable boldness, though then very young; for beholding a citizen of Rome beaten down, and ready to be slain by the enemy, he ran to his assistance, and gave him life by the death of him that pressed so eagerly upon him; for which act of valour the Dictator put a civic crown upon his young head: an honour that persons of a mature age and great virtue did rarely attain unto. He afterwards proved a person of incomparable valour and military virtue.

14. Adeodatus, the son of S. Augustine, before he was fifteen years of age, was of so prodigious a wit, that his father saith of him, *Horrori mihi erat istud ingenium*, he could not think of it but with astonishment; for already at that age he surpassed many great and learned men: he also verified the saying of sages, *Ingenium nimis mature magnum non est vitale*: such early sparkling wits are not for any long continuance upon earth; for he lived but a few years.

15. C. Cassius, when very young, hearing Faustus, the son of Sylla, magnifying the tyranny that his father exercised in Rome, was so moved at it, that he gave him a blow upon the face in public. The matter was so resented, that both the parties came before Pompey the Great, where, though in so great a presence, the young Cassius was so far from being terrified, that on the contrary he cried thus out to his adversary: "Faustus, said he, "repeat again those words wherewith I was before so far provoked by thee, that I may now also strike thee a second time." By this action he gave a notable instance how jealous he would afterwards prove of the Roman liberty; for it was he who, with Brutus, conspired against Julius Cæsar, and slew him as the invader of it; and after died with the reputation of being *Romanorum ultimus*; the last true Roman.

(9.) Euseb. Hist. l. 6. c. 4. Fulgos. l. 2. c. 1. p. 207.—(10.) Zuing. Theatr. vol. i. l. 2. p. 177. Erasm. Adag.—(11.) Zonar. Annal. tom. 1. fol. 31. Sabellic. Ex. l. 1. c. 4. p. 26.—(12.) Fulgos. l. 3. c. 1. p. 296.—(13.) Ibid. p. 294.—(14.) Causs. H. C. part. 2. § 10. p. 195.—(15.) Sabellic. Ex. l. 1. c. 3. p. 19.

16. Janus Drusus, that famous scholar, had a son so singular, that from fifteen years old to twenty, when he died, he wrote excellent commentaries on the Proverbs and other books, that were much esteemed amongst the learned.

17. Edburg, the eighth daughter of King Edward, in her childhood had her disposition tried, and her course of life disposed by her father in this manner; he laid before her gorgeous apparel and rich jewels in one end of a chamber, and the New Testament, and books of pious instructions, in another, wishing her to make a choice of which she liked: she presently took up the books, and he taking her in his arms, and kissing her, said, "Go in God's name whither he hath called thee:" and thereupon placed her in a monastery at Winchester, where she virtuously spent her whole life after.

That a hundred years passed without food and sleep, would not be sufficient for the attainment of his learning. After a disputation of nine hours he was presented by the president and professors with a diamond and purse of gold, and dismissed with repeated acclamations. From Paris he went to Rome, where he made the same challenge, and had, in the presence of the Pope and Cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. He then visited Padua, where he engaged in another public disputation, beginning his performance with an extempore poem, in praise of the city and the assembly then present, and concluding with an oration equally unpremeditated in commendation of ignorance. He afterwards published another challenge in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any which his antagonists should propose of a hundred different kinds of verse. These acqui-

19. Theodoricus Meschede, a German physician, had a son of the same name, who at the age of fifteen years, surpassed in eloquence and learning many of those who had gained to themselves fame and reputation thereby. He wrote to Trithemius and other learned men of that age almost numberless epistles, upon divers subjects, with that accuracy and Cicero-

nian eloquence, that for his wit, dexterity, and promptitude in writing and disputation, he became the wonder and admiration of those he had any conversation with.

20. John Philip Barretier was born at Schwabach, Jan. 19, 1721. At the age of nine years he was master of five languages. The French, German, and Latin languages he learned all in the same manner, and almost at the same time, by conversing in them indifferently with his father, who was a Calvinist minister at Schwabach; the Greek and Hebrew he learned by reading the Holy Scriptures in their original languages, accompanied with a translation, being taught by degrees the inflections of nouns and verbs; by these methods, when four years old, the Latin was more familiar to him than any other language: and at nine he understood the holy writers, better in their original tongues than in his own.

In his eleventh year he not only published a learned letter in Latin, but also translated the travels of Rabbi Benjamin from the Hebrew into French; and added notes and remarks, so replete with judgment and penetration, that they seem the work of a man long accustomed to study and reflection, rather than the productions of a child.

At fifteen, the fame of his learning and writings attracted the notice of the King of Prussia, who sent for him to his court. In his journey thither he passed through Hall, where young Barretier so distinguished himself in his conversation with the Professors of that University, that they offered him the Degree of Doctor in Philosophy. He drew up that night some positions in philosophy and the mathematics, which he defended next day with so much wit, spirit, and strength of reason to a crowded auditory, that the whole university was delighted and amazed.

On his arrival at Berlin, the King honoured him with particular marks of distinction; he sent for him every day during his stay there, and recommended to him the study of modern history, and those parts of learning that are of use in public transactions and civil employments; declaring that such abilities, properly cultivated, might exalt him, in ten years, to be the greatest minister of state in Europe. Our young philosopher, not dazzled with the prospect of such high promotion,

(16.) Johnst. Nat. Hist. cl. 10. c. 6. p. 354.—(17.) Speed's Hist. p. 380.—(18.) Grafton, vol. ii. p. 30.—5, 19.) Melch. Adam. in Vit. Medic. Germanor. p. 6

answered, "That he was too much pleased with science and quiet, to leave them for such inextricable studies, or such harassing fatigues." The King, though not pleased with this declaration, presented him on his departure with two hundred crowns.

From Berlin he went back to Hall, where he pursued his studies with his usual application and success, till his nineteenth year, when his health began to decline: his disorders increased for eighteen months, and ten days before his death deprived him of the use of his limbs. He then prepared for death without fear or emotion, and on the 5th of October 1740, resigned his soul into the hands of his Creator with confidence and tranquillity.

21. ♦ Various authors extol as a prodigy, a learned Spaniard named Ferdinand de Cordera. He understood the Hebrew, Greek, Latin, Arabic, and Chaldaic languages, and was well versed in the canon and civil law, the mathematics, medicine and theology. It is added also, though it seems almost incredible, that he could repeat from memory, not only the whole Bible; but also the works of Nicholas de Lira, Saint Thomas, Saint Bonaventure, Alexander de Alis, Scot, Aristotle, Hippocrates, Galen, Avicenna, &c. and could quote them with great readiness and propriety. These qualities were combined with a great deal of modesty. He lived about the end of the fifteenth century: the journal of a citizen at Paris quoted by Theodore Godefroi, among the observations which he made on the history of Charles VI. and Charles VII. adds to all these wonders, that no one was more expert in the use of arms; that he could employ his sword with astonishing dexterity in either hand; and that when he saw his enemy, he did not fail to rush upon him, making a jump of twenty or twenty-four paces at once: that he could play on all instruments, and sing and dance better than any one, and that he could paint and draw better than any person at Paris or elsewhere; "and indeed," says he, "if one should live a hundred years without eating, drinking or sleeping, he could not learn what this young man knew." He

predicted, it is said, the death of Charles le Temeraire duke of Burgundy, who was killed before Nancy in 1477, and whom Ferdinand, king of Arragon and Castile, sent to Rome. He came in 1445 to Paris, where he astonished by his abilities, the most learned men of that city. We are not told what was the end of this learned Spaniard. He is said to have been the author of a Commentary on the Almagest of Ptolemy, another on the Apocalypse, and a treatise, intitled *De Artificio omnis Subilis*.

22. ♦ Mr. Townsend in his Travels through Spain, says, that among the remarkable characters whom he met with at the palace of the duke de Crillon, was a little boy under training at a convent for the pulpit, whose talents were so extraordinary, that he was sent for that he might see him. "He was not more than

able valour and military virtue.
14. Adeodatus, the son of S. Augustine, before he was fifteen years of age, was of so prodigious a wit, that his father saith of him, *Horrori mihi erat istud ingenium*, he could not think of it but with astonishment; for already at that age he surpassed many great and learned men: he also verified the saying of sages, *Ingenium nimis nature magnum non est vitale*: such early sparkling wits are not for any long continuance upon earth; for he lived but a few years.

15. C. Cassius, when very young, hearing Faustus, the son of Sylla, magnifying the tyranny that his father exercised in Rome, was so moved at it, that he gave him a blow upon the face in public. The matter was so resented, that both the parties came before Pompey the Great, where, though in so great a presence, the young Cassius was so far from being terrified, that on the contrary he cried thus out to his adversary: "Faustus, said he, repeat again those words wherewith I was before so far provoked by thee, that I may now also strike thee a second time." By passing credibility, enough will remain incontestibly verified, to rank him among prodigies. Virtue, says Virgil, is better accepted when it comes in an agreeable form. The person of Crichton was eminently beautiful, but his beauty was con-

(20.) Life of Barretier, compiled from his father's Account by Dr. Johnson.—(21.) Journal d'un Bourgeois de Paris raporté, quoted by Godefroi, in Observations sur l'Hist. du Roi. Charles VI. Hottinger. Hist. Ecclesiast. Sac. xvii. Sect. 3. Nicolas Antonio. Bibl. Skript. Hist. Academ. De Lavau Recueil de diverses Histoires, vol. i. part 2. p. 223.—(22.) A Journey through Spain, in the years 1786 and 1787, &c. By Joseph Townsend, A.M. Rector of Pewsèy in Wilts, vol. iii. p. 272.

sistent with such activity and strength, that in fencing he would, at one bound, spring 20 feet on his antagonist, and use the sword in either hand with such force and dexterity, that scarcely any one had courage to engage him. He was born in the county of Perth, and having studied at St. Andrews, he went to Paris in his 21st year, and affixed on the gate of the college of Navarre a kind of challenge to the learned of that university, to dispute with him on a certain day, offering to his opponents, whoever they should be, the choice of ten languages, and of all the faculties and sciences. On the day appointed, three thousand auditors assembled, and four doctors of the church, and fifty masters, appeared against him; yet one of his antagonists confesses that the doctors were defeated; that he gave proofs of knowledge above the reach of man, and that a hundred years passed without food and sleep, would not be sufficient for the attainment of his learning. After a disputation of nine hours he was presented by the president and professors with a diamond and purse of gold, and dismissed with repeated acclamations. From Paris he went to Rome, where he made the same challenge, and had, in the presence of the Pope and Cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. He then visited Padua, where he engaged in another public disputation, beginning his performance with an extempore poem, in praise of the city and the assembly then present, and concluding with an oration equally unpremeditated in commendation of ignorance. He afterwards published another challenge in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any which his antagonists should propose of a hundred different kinds of verse. These acquisitions of learning, however stupendous, were not gained at the expense of any pleasure in which youth generally indulges, or by the omission of any accomplishment in which it becomes a gentleman to excel. He practised in great perfection the arts of drawing and painting; he was an eminent performer in both vocal and instrumental music; he danced with uncommon gracefulness, and on the

day after his disputation at Paris, exhibited his skill in horsemanship before the court of France, where, at a public match of tilting he bore away the ring upon his lance fifteen times together. He excelled likewise in domestic games of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at cards, dice, and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing those that would see this monster of erudition to look for him at the tavern. So extensive was his acquaintance with life and manners, that in an Italian comedy composed by himself, and exhibited before the court of Mantua, he is said to have personated fifteen different characters; in all which he might succeed without great difficulty, since he had such power of retention, that once hearing an oration of an hour, he would repeat it exactly, and in the recital, follow the speaker through all his variety of tone and gesticulation. Nor was his skill in arms less than in learning, or his courage inferior to his skill: there was a prize-fighter at Mantua, who travelling about the world, according to the barbarous custom of that age, as a general challenger, had defeated the most celebrated masters in many parts of Europe; and in Mantua, where he then resided, had killed three who appeared against him. The Duke repented that he had granted him his protection, when Crichton looking on his sanguinary success with indignation, offered to stake fifteen hundred pistoles, and mount the stage against him. The Duke, with some reluctance, consented; and on the day fixed the combatants appeared; their weapons seem to have been single rapier, which was then newly introduced in Italy; the prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to ward his passes, and suffered him to exhaust his vigour by his own fury. Crichton then became assailable, and pressed upon him with such force and agility, that he thrust him thrice through the body, and saw him expire; he then divided the prize he had won among the widows, whose husbands he had killed. The Duke of Mantua having received so many proofs of this wonderful man's various merit, made him tutor to his son Vincentio di Gonzaga, a

prince of loose manners and a turbulent disposition; on this occasion he composed the comedy in which he exhibited so many different characters with exact propriety. But his honour was of short continuance, for as he was one night, in the time of the Carnival, rambling about in the streets with his guitar in his hand, he was attacked by six men masked; neither his courage nor his skill in this exigence deserted him; he opposed them with such activity and spirit, that he soon dispersed them, and disarmed their leader, who throwing off his mask, discovered himself to be the prince, his pupil. Crichton falling on his knees, took his own sword by the point, and presented it to the prince, who immediately seized it, and instigated, as some say, by jealousy; according to others, only by drunken fury and brutal resentment, thrust him through the heart. Thus was the admirable Crichton brought into that state in which he could excel the meanest of mankind only by the honours paid to his memory. The court of Mantua ratified their esteem by a public mourning; the contemporary wits were profuse of their encomiums, and the palaces of Italy were adorned with pictures representing him on horseback, with a lance in one hand and a book in the other.

22. ♦ The following character is so similar, in some respects, to that of the Admirable Crichton, that it is well entitled to a place in a work of this kind: When the Duke de Sully, in 1603, set out on an embassy for the court of England, he was attended by a numerous retinue of the principal gentlemen in France. Among these was M. Servin, who presented his young son to the Duke, at the same time, earnestly begging that he would use his best endeavours to make him an honest man; this request gave Sully a great curiosity to search into the young gentleman's character, which he delivers in these terms: "His genius was so lively that nothing could escape his penetration; his apprehension so quick, that he understood every thing in an instant; and his memory so prodigious that he never forgot any thing. He was master of all the branches of philosophy and mathematics, particularly fortification and designing; nay, he was so thoroughly acquainted with divinity, that he was an

excellent preacher when he pleased; and could manage the controversy, either for or against the Protestant religion with the greatest ability. He understood not only the Greek, Hebrew, and other learned languages, but likewise all the jargons of the moderns. He entered so exactly into their accent and pronunciation, that the people, not only of the different nations in Europe, but also of the several provinces of France would have taken him for a native of their respective countries. He applied this talent to imitate all sorts of persons, which part he performed with wonderful address, and was accordingly the best comedian in the world. He was a good poet, an excellent musician, and sung with no less art than sweetness; he said mass; for he would do every thing as well as know every thing. His body was perfectly proportioned to his mind; he was well made, vigorous, and active; in short, formed for all sorts of exercises. He rode a horse well, and was admired for his skill in dancing, leaping, and wrestling. He was acquainted with all kinds of sports and diversions; and could practice in most of the mechanic arts. Reverse the medal, says the Duke de Sully; he was a liar, false, and treacherous; cruel and cowardly; a sharper, drunkard, and glutton; he was a gamester and an abandoned rake; a blasphemer and an atheist; in a word, was possessed of every vice. He persisted in his vices to the last, and fell a sacrifice to his debaucheries in the flower of his age; he died in a public stew, the glass in his hand, swearing and blaspheming God.

23. ♦ The following curious account of an extraordinary genius now living at Valença, a town of Portugal, bordering on Galicia, a province of Spain, is extracted from a letter written by an English gentleman, of undoubted veracity, residing at Porto, who dates his account from Valença, August 1772.

"I must not leave Valença without mentioning one of the most extraordinary geniuses I have heard of: he is a young fellow of about twenty-four, a Portuguese, and lieutenant of artillery here; he is of a poor family, and without any of the helps of education, is, by the strength of his own genius and great application, become almost a prodigy.

“ He is so great a mathematician, that Col. Ferrier, who is himself very deep in that science, tells me, that this young man is very far beyond him. He is master of all Sir Isaac Newton’s works, even of those very deep parts which are considered as difficult by the best mathematician. He is consequently a complete algebraist and a good astronomer, and has applied his knowledge in the mathematics to the particular objects required in his profession, which includes engineering, gunnery, and many other things unnecessary in the pure mathematics: but what is yet more extraordinary, he has joined to a study, which generally absorbs all the attention of those who so deeply pursue it, a perfect knowledge of history, languages, and polite literature, and is a very good poet. He is a critic in the dead languages, and intimately acquainted with the Italian, French, Spanish, and English; and Col. Ferrier, who is himself a complete master of languages, and a competent judge, tells me that this young man writes his own language with greater purity than most, if not any of the celebrated authors of this country.

He has translated not only some of Pope’s best works into elegant Portuguese, but also some of our celebrated comedies, where a very intimate knowledge of both languages is necessary to understand and preserve the wit and turn of expression, so that they may not lose their force and beauty. He has turned into Portuguese some of the little catches of the admired Greek poet Anacreon, of which Col. Ferrier, who is himself a good Grecian, says he thinks, if possible, the happy turn and ease of these little pieces are improved in this young man’s translation.

He does not seem to give much time to study; and from a great bashfulness, will not converse, except with those with whom he is very intimate, even on the most common subjects. He is awkward in his person and address, and seems as little acquainted with the common modes of behaviour as he is intimately so with science and literature; with his friends he will sometimes repeat some of the best works of our English poets, particularly Shakespeare; but it has so much effect on

his sensibility, that he is wrought up to a pitch of ecstasy, and in those moments, a glass or two of red wine, of which he is very fond, will make him quite fuddled.

“ This extraordinary young man appears to a stranger little better than a simpleton; he laughs much, and in his whole behaviour discovers none of the excellencies of which he is so richly possessed.”

24. ♦ Pellison, who was born in 1624, composed in his seventeenth year a Paraphrase on the Institutions of Justinian, and two years after published the History of the French Academy. The Academy at their own request, having heard of the latter work while still in manuscript, read before a full meeting of the members, were so well pleased, that some days after they ordered that the first vacant place should be destined for the author, and that, in the mean time, he should have a right to be present at their meetings, and to give his opinion as an academician, adding this remarkable clause, that a similar honour should never be conferred on any person on no consideration whatever.

25. ♦ Meursius, born at Leusden or Loosde, near the Hague, in the year 1579, distinguished himself by his literary talents at a very early period. At the age of thirteen, he composed Greek verses, which a modern author asserts to be equal to those of the antients. At sixteen, he wrote a commentary on Lycophron, the obscurest and most difficult of all the Greek poets. At seventeen he was employed on the Idylls of Theocritus, and collected many curious facts which had escaped the diligence of Henry Stephen, Isaac Casaubon, and even Joseph Scaliger, who preceded him in this labour. After this he gave full scope to his genius, and applied to every branch of study, but still indulged his particular attachment to the history and antiquities of the Greek, which he revived and illustrated. He did not, however, neglect the Roman authors; and in 1598 he was able, though only in the eighteenth year of his age, to give to the public two critical works very much esteemed; one on Minutius Felix, and the other on Arnobius; and to shew what progress he had made in the study of the antient authors,

(23.) *Gentleman’s Magazine*, vol. xlii. p. 519.—(24.) *Kleferki Bibliotheca Eruditorum Præcœcium*, p. 288.

he published the year following his Remarks on Plautus, and a collection of miscellaneous observations on various authors. He was employed also about the same time on his treatises respecting the funerals and luxury of the Romans, though they were not published till some years after. He was professor of the Greek language at Leyden for fourteen years, but in 1625 was invited by Christian IV. King of Denmark, to be professor of history in the academy of Soroe; he was also appointed historiographer to his Danish Majesty, and died of the stone in the year 1639.

26. ♦ Gaspar Barthius, born at Kustrin, in the New March of Brandenburg, in 1587, was endowed with so happy a memory, that at the age of nine, he repeated before his father the six comedies of Terence without committing a single fault. At the age of twelve, he translated the Psalms into Latin verse of different kinds, and the same year published various poems in the same language. At sixteen he composed a Dissertation, in the form of letters, on the method of reading the latin authors with advantage, from Ennius to the end of the Roman empire, and from the decline of the language to the period of those critics by whom the ancient authors were revived. The author asserts that this composition was the work of only twenty-four hours; but it evidently shews that the reading of Barthius at that time must have been extensive, and that he had digested properly what he had read. The collection of Sylva's, Satyrs or Discourses, Elegies, Odes, and Epigrams, which he caused to be printed at Wittemberg in 1607, comprehends the whole of the poetical pieces which he wrote between the age of thirteen and nineteen. He died in the year 1658.

CHAP. II.

Of such as having been wild, prodigal, or debauched in their Youth, have afterwards proved excellent Persons.

THOSE bodies are usually the most healthful that break out in their youth;

and many times the souls of some men prove the sounder, for having vented themselves in their younger days. Commonly none are greater enemies to vice, than such as formerly have been the slaves of it, and have been so fortunate as to break their chain and recover their liberty. A certain blackness in the cradle has been observed to give beginning and rise unto the most perfect beauties: and there are no sort of men that have shined with greater glory in the world than such whose first days have been sullied, and a little overcast.

1. Themistocles, by reason of the luxury and debauchery of his life, was cast off, and disowned by his father. His mother, over-grieved with the villanies he frequently committed, finished her life with an halter; notwithstanding all which, this man proved afterwards the most noble person of all the Grecian blood, and was the interposed pledge of hope or despair to all Europe and Asia.

2. C. Valerius Flaccus (in the time of the second Punic war) began his youth in a most profuse kind of luxury: afterwards he was created Flamen by P. Licinius the chief pontiff, that in that employment he might find an easier recess from such vices as he was infected with. Addressing his mind therefore to the care of ceremonies and sacred things, he made religion his guide to frugality; and in process of time shewed himself as great an example of sanctity and modesty, as before he had been of luxury and prodigality.

3. Nicholas West was born at Putney, in Surrey, bred first at Eton, then at King's College in Cambridge, where, when a youth, he was of a most wicked disposition; for, something crossing him in the College, he could find no other way to work his revenge, than by secretly setting on fire the master's lodgings, part whereof were burnt to the ground. Immediately after this he left the College, and lived for a time in the country, debauched enough in his conversation; but he seasonably re-trenched his wildness, turned hard student, became an excellent scholar, and most able statesman; and, after smaller promotions, was at last made bishop of Ely, and often employed in foreign embassies. Now if it had been possible, he would have

(25.) Des. Enfans devenus Celebres, par leurs Etudes, ou par leurs Ecrits, p. 223. — (26.) Ibid. p. 265.

(1.) Ælian. Var. Hist. l. 2. c. 12. p. 47. Val. Max. l. 6. c. 9. p. 185. — (2.) Ibid. p. 182.

quenched the fire he kindled in the college with his own tears; and, to shew his choice of in so great a variety." Apollo replied, "The best." This constancy and strictness of the Heathens had been highly commendable, had their devotions been better directed. In the mean time they shame us, by being more zealous in their superstition, than we are in the true religion.

When Antiochus Soter had been infamous of it. Returning once from a feast, after sun-rise, and seeing the gate of Xenocrates the philosopher open, being full of wine, smeared with ointments, a garland on his head, and clothed with a loose and transparent garment, he enters the school, at that time thronged with a number of learned men; and not content with so uncivil an entrance, he also sat down on purpose to offend with his drunken follies. His coming had occasioned all that were present to be angry: only Xenocrates retaining the same gravity in his countenance, and dismissing his present theme, began to discourse of modesty and temperance, which he presented so lively before him, that Polemo, affected therewith, first laid aside the crown from his head, soon after drew his arm within his cloak, changed that festival merriment that appeared in his face, and at last cast off all his luxury. By that one oration the young man received so great a cure, that from a most licentious person he became one of the greatest philosophers of his time.

5. Fabius Gurgus, was born of a noble family in Rome, and left with a very plentiful estate by his father: which he spent in the riots of his youth. But afterwards relinquishing the unbridled lusts of his first age, he arrived to that temperance, that he was thought worthy by the people of Rome to have the office of censorship committed to him; and no man more fit than he to inspect the manners of the city.

6. Titus Vespasianus, while he was young, and before he came to the empire, gave just causes of censure for his cruel, covetous, riotous, and lustful way of living; that men reported him to be another Nero. But having arrived to the empire, he made himself conspicuous for the contrary

virtues. His feasts were moderate, his friends select and choice persons, necessary members of the commonwealth: his former minions he endured not so much as to look upon: queen Berenice, whom he was known to love too well, he sent away from Rome; from no citizen did he take any thing by violence: and from the goods of aliens he abstained; and yet was he inferior to none of his predecessors in magnificence and bounty. When he took upon him the supreme pontificate, he protested it was only upon this account, that he would keep his hands pure and innocent from the blood of any, wherein he made good his word: and in all things he demeaned himself with that integrity and innocence, that he was worthily styled, *Delicæ humani generis*, the very darling of mankind.

7. Agis, while yet a youth, was brought up in all kind of delights that such of his age are used to be affected with; but as soon as ever he was come to be king of Sparta, though yet but a young man, with an incredible change of mind and manners, he renounced all the pleasures of his former life, and bent his mind wholly to recal Sparta unto its pristine frugality, that was extremely debauched and corrupted with the manners of the Greeks and Barbarians. This honest endeavour of his proved the occasion of his death.

8. Cimon, the son of Miltiades, in his youth was infamous amongst his people for his disorderly life and excesses in drinking; and they looked upon him as resembling in his disposition his grandfather Cimon, who, by reason of his stupidity, was called *Coalemus* (that is), the sot. Stesimbrotus saith of him, that he was neither skilled in music, nor instructed in any other liberal science, and far removed from the Attic acumen and smartness of wit. Some say, city, by the sound of trumpet he caused this edict to be proclaimed, "That as well the goods as lives of all those should be safe, that had retreated unto any of the churches that were." Yet this man was afterwards so improved, that a singular generosity and sincerity appeared in his manners, and merited to have this as part of his just praise, that whereas he was not a whit inferior to Miltiades in valour, nor to Themistocles in prudence, he was more

(3.) Full. Worth. p. 81. Surrey.—(4.) Val Max. l. 6. c. 9. p. 185. Laert. l. 4. p. 100.—(5.) Fulgos. l. 6. c. 9. p. 804.—(6.) Sucton. l. 2. c. 7. p. 321.—(7.) Plut. in Lacon. p. 453.

innocent than either of them; he was not in the least below either of them in the art military; and in his administration, in time of peace, he exceedingly surpassed them both.

9. Thomas Sackvil, afterwards Lord Buckhurst, was bred in Oxford, took the degree of barrister in the Temple, afterwards travelled into foreign parts, and was detained a time prisoner at Rome. When his liberty was procured for his return into England, he possessed the vast inheritance left him by his father, whereof in a short time, by his magnificent prodigality, he spent the greatest part, till he seasonably began to spare, growing near to the bottom of his estate. This young gentleman coming to an alderman of London, who had gained great pennyworths by his former purchases of him, was made (being now in the wane of his wealth) to wait the coming down of the Alderman so long, that his generous humour being sensible of the indignity of such attendance, resolved to be no more beholden to wealthy pride, and presently turned a thrifty improver of the remainder of his estate. Others make him the convert of queen Elizabeth, who by her frequent admonitions diverted the torrent of his profusion: indeed she would not know him till he began to know himself; and then heaped places of honour and trust upon him, creating him Baron of Buckhurst in Sussex, anno Dom. 1566, sent him ambassador into France 1571, into the Low Countries 1576, made him knight of the order of the garter 1589, treasurer of England 1599; he was also chancellor of the University of Oxford. Thus he made amends to his house for his mispent time, both in increase of estate and honour, being created Earl of Dorset by King James. He died April 19, 1608.

CHAP. II.

injury of himself, the subject; but no sooner was he come to the crown, but the first thing that he did was to banish all his old companions ten miles from his court and presence; and reformed himself in such a manner, that he

became as worthy and victorious a king as ever reigned in England.

selves in their younger days. Commonly none are greater enemies to vice, than such as formerly have been the slaves of it, and have been so fortunate as to break their chain and recover their liberty. A certain blackness in the cradle has been observed to give beginning and rise unto the most perfect beauties: and there are no sort of men that have shined with greater glory in the world than such whose first

12. Gelon and Hiero in Sicily, and Pisistratus the son of Hippocrates, were all usurpers, and such as attained to their tyrannical dominion by violent and indirect means; yet they used the same virtuously, and howsoever they attained the sovereign command, and for some time in their younger years managed it injuriously enough, yet they grew in time to be good governors, loving and profitable to the commonwealth, and likewise beloved and dear unto their subjects: for some of them having brought in, and established excellent laws in their country, and causing their subjects to be industrious and painful in tilling the ground, made them to be civil, sober, and discreet; whereas before they were idle, poor and wretched.

13. Lydiades was a tyrant in the city of Megalopolis: but in the midst of his usurped dominion, he repented of his tyranny, and making conscience thereof, he detested that wrongful oppression wherein he had held his subjects, and restored his citizens to their antient laws and liberties; and afterwards died gloriously, fighting manfully in the field, against the enemy in defence of his country.

CHAP. III.

Of punctual Observation in Matters of Religion, and the great Regard some Men have had to it.

THE Athenians consulted the oracle of Apollo, demanding what rites they should make use of in matters of their religion. The answer was, "The rites of their ancestors." Returning thither again, they

(8.) Plut. in Cimone, p. 480, 481.—(9.) Lloyd's State Worth. p. 677, 678.—(10.) Speed, Hist. p. 637.—(11.) Chetwind, Hist. Collect. cent. 1. p. 19.—(12.) Plut. Mor. de Scr. Num. Vir. p. 543. Petr. Grcg. de Repub. l. 8. c. 1. p. 319.—(13.) Ibid. p. 139.

said, "The manner of their forefathers had been often changed: they therefore enquired what custom they should make choice of in so great a variety." Apollo replied, "The best." This constancy and strictness of the Heathens had been highly commendable, had their devotions been better directed. In the mean time they shame us, by being more zealous in their superstition, than we are in the true religion.

1. When Antiochus Soter had besieged Jerusalem, at such time as the Feast of Tabernacles was to be celebrated, and the people of that city had besought him for a truce of seven days, that they might securely attend upon that solemnity; he not only granted, but faithfully performed it, and caused a bull with gilded horns, together with incense and perfumes, and divers vessels of gold, to be conveyed to the gates, and delivered into the hands of the priests; and desired they might be offered unto God. The Jews, moved with this unexpected benignity, yielded themselves and theirs to Antiochus.

2. When Jerusalem was besieged by Pompey the Great, upon the day of their Sabbath, though the Jews saw the Romans busied in their preparations to assault them, though they had advanced their ensigns upon the wal's, though they had entered the city, and slew indifferently all they met, yet did this people make no resistance, but performed their usual sacrifices as in the time of peace, and upon no account could be drawn to violate the rest of their Sabbath, even for the preservation of their lives and estates.

3. While Sulpitius was sacrificing, it chanced that his mitre fell from his head, and that was thought reason sufficient to deprive him of his priesthood.

4. P. Clælius Siculus, M. Cornelius Cethegus, and C. Claudius, in several times and different wars, were commanded and compelled to resign their Flamenship; upon this only reason, that they had not placed the bowels of the sacrifice upon the alta's of the gods with a becoming reverence and dévotion.

5. When Brennos had beat the Romans near Rome itself, and all was in tumult and disorder, expecting the conqueror at

the gates, many fled out of the city with all they had: Lucius Albinus or Alvanus, a plebeian, was carrying out in a waggon, his wife, young children, and such goods as his haste would permit but when he saw the Vestal Virgins on foot, all weary and tired, carrying the sacred relicks in their laps, he straight took down his wife and children, and all that he had, and caused the Vestals to ascend the waggon, with all they fled with, that they might recover a certain city in Grece, whither they intended to go; bearing so great a reverence to religion as surpassed his care for the safety of his goods or the lives of himself and his family.

6. Numa Pompilius, being upon a time told that his enemies were in arms; and coming against him: *At ego rem divinam facio*: "But I," saith he, "am sacrificing to the Gods: he would not cease his devotions though the enemy was at the gates.

7. When the Capitol in Rome was besieged by the Gauls, Caius Fabius Dorso, lest he should omit a certain day wherein customary sacrifices were appointed to be offered, not at all terrified with the greatness of the danger, passed openly though the camp of the besiegers, carrying with him in his hands the consecrated vessels to the Quirinal hill: nor did the Barbarians oppose him; so that having solemnly performed all, he returned in safety to the Capitol.

8. In the reign of Honorius the Emperor, by the perfidiousness of Stilicon, Alaricus King of the Goths was brought into Italy with a mighty army. He set upon Rome itself, and took it; and though he was a man of blood, both by nature and cusfom, yet such a reverence he had to religion, and that before he would permit his soldiers to plunder the city, by the sound of trumpet he caused this edict to be proclaimed, "That as well the goods as lives of all those should be safe, that had retreated unto any of the churches that were consecrated to the memory of the Apostles."

9. Marcellus in his fifth Consulship having taken Clastidium in Syracuse, had vowed to build a temple to Honour and Virtue, but was forbid the performance

(1.) Lips. Monit. Ex. l. 1. c. 2. p. 9. M. Hurault's Discours. part 1. c. 14. p. 119.—(2.) Joseph. Jew. War, l. 1. c. 5. p. 567.—(3.) Val. Max. l. 1. c. 1. p. 3. Plut. in M. Marcello, p. 300.—(4.) Ibid.—(5.) Plut. in Camillo, p. 139. Val. Max. l. 1. c. 1. p. 4. M. Hurault's Discours. part 1. c. 14. p. 118.—(6.) Plut. in Numa, p. 70.—(7.) Val. Max. l. 1. c. 1. p. 4. Fulgos. Ex. l. 1. c. 1. p. 33. Lips. Ex. l. 1. c. 2. p. 10.—(8.) Ibid. p. 20. M. Hurault's Discours. part 1. c. 14. p. 120.

of it by the college of the chief priests, they affirming that one temple was not rightly to be consecrated to two deities; for if any prodigy should fall out in that temple, it could not be known which of the deities they should prepare to appease. Upon this remonstrance of the chief priests, it was ordered, that Marcellus in distinct temples should erect the statues of Honour and Virtue.

10. Tarquinius King of the Romans commanded M. Tullius, one of the *Dumviri*, to be sewed up in a sack, and so cast into the Tyber; for that being corrupted with money, he had delivered to Petronius Sabinus a book to be transcribed, wherein was contained the secrets of religion.

11. Pausanius the king of Sparta (and at that time the General of all Greece), in that famous battle of Platea, where all the Grecian safety was disputed, when the enemy drew on, and provoked him, he restrained and kept in his soldiers, till such time as the gods being consulted by sacrifice, had given encouragement to beg in the fight. This was somewhat long in the performance; so that in the mean time, the enemy, interpreting this delay as an instance of fear, began to press hard upon him, and many Greeks fell: yet would he not suffer in this extremity a single javelin to be thrown against them, but multiplying the sacrifices, he at last lifted up his hands to Heaven, and prayed, "That if the fates had determined that the Grecians should not overcome, yet at least it might please the gods that they might not die unrevenged, nor without performing some famous and memorable exploit upon their enemies." He was heard, and straight the bowels of the sacrifice promised him success: he marched out, and obtained the victory.

12. The Ægyptians worshipped dogs, the Indian rat, the cat, hawk, wolf, and crocodile, as their gods, and observed them with that kind of religion and veneration, that if any man whatsoever, knowingly or otherwise, killed any of these, it was death to him without mercy; as a Roman citizen found to his cost, in the time of Diodorus Siculus, who writes and vouches himself as a spectator and witness of what follows: "At such time, saith he, " as Ptolemeus (whom the Romans afterwards restored to his kingdom) was first of all styled the asso-

ciate and friend of the senate and people of Rome, there was a public rejoicing, and a mighty concourse of people. Hereit fall out, that in a great crowd, amongst the rest were some Romans, and with them a soldier, who by chance, and not willingly, had killed a cat. Straight there was a cry; a sudden fury and tumult arose: to pacify which, not the ignorance of the miserable wretch, not any reverence of the Roman name, not the command of the King himself, who had sent the chiefest nobles to appease it; none of all these could save the poor man, but forthwith he was pulled in pieces by a thousand hands: so that nothing of him was left, either to bury or to burn."

13. Vespasianus the Emperor returning out of the East, when he found the city of Rome exceedingly disfigured by civil wars; he began the restoration of it with repairs of the sacred buildings, and the temple of Jupiter Capitolinus. He carried timber upon his own back, he wrought in the foundations with his own hands: not conceiving that he any way injured the majesty of an Emperor, by putting his hand to a work that concerned the worship of the gods.

14. The Christians were about to build a chapel in Rome, wherein to perform service to Almighty God; but they were complained of, and the ground challenged by certain innholders in that city. The matter was brought before the Emperor Alexander Severus, who thus determined: "The things," said he, "that concern the gods, are to be preferred before the concerns of man; and therefore let it be free for the Christians to build their chapel to their God, who though he be unknown to us at Rome, ought nevertheless to have honour done unto him, if but for this respect alone, that he beareth the name of a god."

15. So great a reverence to religion had the Æthiopian Kings to the time of Ptolemy King of Egypt, that whensoever the priests of Jupiter (who is worshipped in Merce) declared to any of them that his life was hateful to the gods, he immediately put an end to his days. Nor was there any of them found to have had a more tender regard to the safety of his own life, than he had a reverence to religion; till King Argenes, who, lest the priests should tell him he should die,

(9.) Val. Max. l. 1. c. 1. p. 4.—(10.) Ibid. p. 5.—(11.) Herodot. l. 9. p. 536. Lips. Monit. l. 1. c. 2. p. 29.—(12.) Lips. Monit. l. 1. c. 3. p. 10.—(13.) Fulgos. Ex. l. 1. p. 9.—(14.) Ibid. c. 1. p. 10. M. Muraults Discourses, part 1. c. 14. p. 118, 119.

began with themselves, put them all to death first, and thereby abolished the custom.

16. There was a mighty famine in Egypt, so that all kind of food failing them, they betook themselves to feeding upon human flesh; when in the mean time they spared dogs, cats, wolves, hawks, &c. which they worshipped as their gods; and not only forebore to lay hands upon them, but also fed them, and that doubtless with human flesh also

17. There was a brassen statue of Saturn at Carthage, with hands somewhat lifted up: The statue itself was open, hollow, and bending towards the earth: a man or youth was solemnly laid upon these arms, and thence he was straight tumbled down headlong into a burning furnace, that was flaming underneath. This burning alive was bestowed upon that god yearly upon a set day, and in times of calamity the victims were multiplied. Accordingly upon the slaughter they received by Agathocles, they made a decree, to offer up two hundred of their noblest youth in this manner to Saturn: and so great was their enthusiasm, there were as many more who freely offered themselves to the same death.

18. The soldiers of Algaricus the Goth, at the sacking of Rome, while as yet they breathed after slaughter and spoil, it chanced that some sacred virgins came amongst the ranks of them, carrying vessels of gold upon their heads uncovered: They, so soon as they were informed that both the persons and the plate were consecrated in honour of the Apostles, suffered both to pass through them untouched.

19. The Emperor Constantine being present at the Council of Chalcedon, did there sit below all the priests: and when the writings were brought to him that contained their mutual accusations, and the charges that they had drawn up one against the other, he folded them all up in his lap, and committed them all unread to the fire, saying; "That the priests, as so many deities, were set over men for the better government of them, and that therefore he would reserve the judgment of them entirely to God himself"

20. Metellus was the chief priest of the Temple of Vesta, which, through some misadventure, had taken fire: he,

with others, being busied in carrying out the statues of the Gods, and the other furniture of the Temple, was deprived of both his eyes by the fierceness of the flames. The Senate of Rome, highly approved of his religious gallantry, and as a testimony of their applause, allowed that Metellus should, as often as he pleased, be carried in a chariot to the Senate-house: an honour which was granted to none before him.

21. Pontius Pilate, being sent by Tiberius to be Governor over the Jews, caused in the night-time the statue of Cæsar to be brought into Jerusalem covered, which, within three days after, caused a great tumult amongst the Jews; for they who beheld it were astonished and moved, as though now the laws of their country were profaned; for they held it not lawful for any picture or image to be brought into the city. At their lamentation who were in the city, there were gathered together a great multitude out of the fields adjoining, and they went presently to Pilate, then at Cesarea, beseeching him earnestly that the images might be taken away out of Jerusalem; and that the laws of their country might not be violated. When Pilate denied their suit, they prostrated themselves before his house, and there remained lying upon their faces for five days and nights never moving. Afterwards, Pilate sitting in his Tribunal, was very careful to call the Jews before him, as if he designed to have given them an answer: when, upon the sudden, a company of armed soldiers (for so it was provided) compassed the Jews about with a triple rank. The Jews were much amazed at this; and Pilate told them, "That except they would receive the images of Cæsar, he would kill them all; and to that end made a sign unto the soldiers to draw their swords." The Jews, as though they had agreed thereto, fell all down at once, and offered their naked necks to the stroke of the sword: crying out, "That they would rather lose their lives than suffer their religion to be profaned." Then Pilate, admiring their constancy, and the strictness of that people in their religion, commanded the statues to be taken out of the city of Jerusalem.

22. When King Etheldred and his bro-

(15.) Fulgos. Ex. l. 1. c. 1. p. 15.—(16.) Lips. Monit. l. 1. c. 3. p. 30.—(17.) Ibid.—(18.) Fulgos. l. 1. c. 1. p. 21. M. Huraull's Discourses, part 1. c. 14. p. 120.—(19.) Fulgos Ex. l. 1. c. 1. p. 17.—(20.) Sabel. Ex. l. 5. c. 1. p. 248.—(21.) Joseph. Jewish Wars, l. 2. c. 7. p. 617.

ther Alfred had encountered the Danes a whole day, being parted by the night, early the next morning the battle was renewed, and Alfred, engaged in fight with the Danes, sent to his brother to come to his help; but he being in his tent at his devotions, refused to come till he had ended: Having finished, he entered the battle, relieved the staggering host, and had a glorious victory over his enemies.

23. Fulco, Earl of Anjou, in his old age, minding the welfare of his soul, according to the religion of those days, went in pilgrimage to Jerusalem; and having bound his servants by oath to do what he should require, was by them drawn naked to Christ's sepulchre: the Pagans looking on, while one drew him with a wooden yoke put about his neck, the other whipt him on the naked back; he, in the mean time saying, "Receive, O Lord! a miserable, perjured and run-away servant; vouchsafe to receive my soul, O Lord Christ!"

24. Pompey, having taken Jerusalem, entered into the Sanctum Sanctorum; and although he found a table of gold, a sacred candlestick, a number of other vessels, and odoriferous drugs in great quantity, and two thousand talents of silver, yet he touched nothing thereof, through the reverence he bore to God; but caused the temple to be purged, and commanded the sacrifices to be offered according to the law.

25. When the Duke of Saxony made great preparations for war against a pious and devout Bishop of Magdeburg, the Bishop, not regarding his defence, applied himself to his episcopal function, in the visiting and the well-governing of his church: and when it was told him that the Duke was upon his march against him, he replied I will take care of the reformation of my churches, and leave unto God the care of my safety." The Duke had a spy in the city, who, hearing of this answer of the Bishop's, gave his master a speedy account thereof. The Duke having received this information, did thereupon dismiss his army, and desisted from his expedition, saying he would not fight against him, who had God to fight for him."

26. Hannibal having given a great overthrow to the Romans, and slain the Consul Flaminius, the people were extremely perplexed, and chose Fabius Maximus Dictator: who, to lay a good foundation for his government, began with the service of the gods; declaring to the people, that the loss they had received came through the rashness and wilful negligence of their general, who made no account of the gods and religion, and therefore he persuaded them to appease the gods, and to serve and honour them: and he himself, in presence of the people, made a solemn vow, that he would sacrifice unto the gods all the increase and fruits that should fall the next year, of sheep, sows, milch kine, and of goats, throughout Italy.

CHAP. IV.

Of the Veracity of some Persons, their great Love to Truth: and Hatred of Flattery and Falsehood.

APOLLONIUS said, "It was for slaves to lie, and for freemen to speak truth." 'Tis the chief and fundamental part of all virtue, and ought to be beloved for itself. A man must not always tell all, for that were folly: but what a man says should be what he thinks, otherwise 'tis downright knavery. I know not what advantage men propose to themselves to run in an eternal track of lying and dissembling, unless they design never to be believed when they speak truth. 'Tis a maxim among politicians, "that those who know not how to dissemble, know not how to rule." Certainly these men never regard consequences: for what is this, but to give warning to all they have to do with, that what they say is nothing but lying and deceit? The first thing that corrupts manners, is banishing of truth, "which," Pindar says, "is the support of all virtues, and the first article that Plato requires in government of his Republic.

The Persians and Indians had a law, that whoever was three times justly convicted of speaking falsehood, should,

(22.) Malmsbury, p. 23. — (23.) Gul. Malmsbury, p. 25. — (24.) Joseph Antiq. B. 14. c. 8. p. 355. — (25.) Otho. Med. Juc. Scqn. p. 250. Chetw. Hist. Collect. cent. 14. p. 442. — (26.) Plut. in Fabio.

Clark's Mir. c. 96. p. 451.

upon pain of incurring the penalty of death, never speak a word again while he lived, but continue under silence and reproach during his life*.

1. It is said of Augustus Cæsar, that after a long inquiry into all parts of his empire, he found but one man who was accounted never to have told a lie; for which cause he was deemed worthy to be the chief sacrificer in the Temple of Truth.

2. Epaminondas the Theban General, was so great a lover of truth, that he was ever careful lest his tongue should in the least digress from it, even when he was most in sport.

3. Heraclides, in his history of the Abbot Idar, speaks of him as a person extremely devoted to truth, and gives him this threefold commendation: That he was never known to tell a lie; that he was never heard to speak ill of any man; and, lastly, that he used not to speak at all but when necessity required.

4. Xenocrates, the philosopher, was known to be a man of that fidelity and truth in speaking, that the Athenians, amongst whom he lived, gave him the privilege, that his evidence should be lawful and good without being sworn.

5. The Duke of Ossura, as he passed by Barcelona, having got leave to release some slaves, he went on board the Cape Galley, and passing through the slaves, he asked divers of them what their offences were. Every one excused himself: one saying that he was put in out of malice, another by bribery of the judge, but all of them unjustly. Amongst the rest there was one little sturdy black man, and the duke asked him what he was in for? "Sir," said he, "I cannot deny but I am justly put in here, for I wanted money, and so took a purse near Sarragona, to keep me from starving." The duke, with a little staff he had in his hand, gave him two or three blows upon the shoulders, saying, "You rogue, what do you amongst so many honest innocent men, get you gone out of their company." So he was freed, and the rest remained to tug at the oar.

6. The Emperor Constantius had besieged Beneventum, when Romualdus, the duke thereof, dispatched Geswaldus

privately to Grimoaldus, the King of Lombardy, the Duke's father, to desire him to come with an army to the assistance of his son. He had prevailed on his embassy, and was by Grimoaldus sent away before, to let his son know that he was coming with some troops to his aid. But in his return by misfortune he fell amongst the enemy, who being informed of the auxiliary force that were upon their march, hoped to have Beneventum yielded to them before their arrival, if they could make Romualdus to despair of his succours. To this purpose, having enjoined Geswaldus to be their interpreter, they led him to the walls; but when he came thither, he declared the whole truth to the besieged, and gave them to understand, that ere long Grimoaldus would be with them with a considerable army. This cost Geswaldus his life, and the Imperialists raised their siege the next day after.

7. It is written of our Henry V. that he had something of Cæsar in him which Alexander the Great had not, that he would not be drunk; and something of Alexander the Great that Cæsar had not, that he would not be flattered.

8. One who was designed for an agent, waited upon the sagacious Lord Wentworth for some direction in his conduct and carriage, to whom he thus delivered himself: "To secure yourself, and serve your country, you must at all times, and upon all occasions, speak truth: For," says he, "you will never be believed, and by this means your truth will both secure yourself if you be questioned, and put those you deal with, who question your veracity, to a loss in all their disquisitions and undertakings."

9. The Emperor Tiberius had such an aversion to flattery, that he suffered no senator to come to his litter, even on important business. When a consular person came to him to appease his displeasure, and sought to embrace his knees, he fled from him with that earnestness, that he fell all along upon his face; when in common discourse, or in any set oration, any thing complimentary was said of him, he would interrupt the person, reprehend him, and immediately alter the form of his words.

10. Pambo came to a learned man, and

* Peach. Compl. Gent.—(1.) Caus. H. C. tom. 1. l. 2. p. 45.—(2.) Heyw. Hierarc. 6. l. 5. p. 294.—(3.) Heyw. ib. p. 294.—(4.) Laert. Vit. Phil. l. 4. p. 97. 98.—(5.) Howel's Ep. vol. 1. § 2. Ep. 22. p. 37.—(6.) Fulgos. Ex. l. 3. c. 8. p. 425.—(7.) Lloyd's State Worthies, p. 201.—(8.) Ibid. 201, 202.—(9.) Sueton. l. 3. c. 27. p. 139.

desired him to teach him some Psalm; he began to read to him the thirty-ninth, and the first verse, which is; "I said I will look to my ways, that I offend not with my tongue." Pambo shut the book, and took his leave, saying, "he would go learn that point." And having absented himself for some months, he was demanded by his teacher, "When he would go forward?" He answered, "That he had not yet learned his old lesson, to speak in such a manner as not to offend with his tongue."

11. Albertus, Bishop of Mentz, reading by chance in the Bible, one of his Counsel coming in, asked him what his highness did with that book? The Archbishop answered, "I know not what this book is, but sure I am that all that is written therein is quite against us."

12. When Aristobolus the historian presented to Alexander the Great a book that he had wrote of his glorious achievements, wherein he had flatteringly made him greater than he was; Alexander, after he had read the book, threw it into the river Hydaspes, and told the author, "That it were a good deed to throw him after it." The same Prince did also order a certain philosopher out of his presence, because he had long lived with him, and yet never reproved him for any of his vices or faults.

13. Maximilianus, the first Emperor of that name, although he desired to be famous to posterity for his noble actions and achievements, was as earnestly averse and afraid to be praised to his face. When on a time divers eloquent and learned men did highly extol him with immediate praises in their panegyrics, he commanded Cuspinianus to return them an answer *extempore*, "and withal be careful," said he, "that you praise me not; for a man's own praises from his own mouth, carry out an evil favour with them".

14. Cato the younger charged Muræna, and indicted him in open court for popularity and ambition, declaring against him that he sought indirectly to gain the people's favour and their voices to be chosen Consul; as he went up and down to collect arguments and proofs thereof, according to the manner and custom of

the Romans, he was attended upon by certain persons who followed him in the behalf of the defendant, to observe what was done for his better instruction in the process and suit commenced. These men would oftentimes converse with Cato, and ask him whether he would to-day search for ought, or negotiate any thing in the matter and cause concerning Muræna? If he said "No," such credit and trust they reposed in the veracity and truth of the man, they would rest in that answer, and go their ways. A singular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love to truth.

15. Euricius Cordus, a German physician, hath this honour done to his memory. It is said of him that no man was more addicted to truth than he, or rather no man was more vehemently studious of it: none could be found who was a worse hater of lying and falsehood; he could dissemble nothing, nor bear that wherewith he was offended, which was the cause of his gaining the displeasure of some persons, who might have been helpful to him if he would but have sought their favour, and continued himself therein by his obsequiousness. Thus much is declared in his Epigrams, and he saith it of himself,

Blandire nescis ac verum Corde tacere,
Et mirare tuos displicuisse libros?

Thou canst not flatter, but the truth dost tell,
What wonder is't thy books then do not sell?

16. Paulus Lutherus, son to Martin Luther, was physician to Joachimus the Second, Elector of Brandenburg, and then to Augustus, Duke of Saxony, Elector. It is said of him, that he was a true lover of liberty and freedom of speech; far from flattery and assentation, and in all points like unto that Rhesus in Euripides, who saith of himself,

Talis sum et ego, rectum sermonum
Viam secans, nec sum duplex vir.

Such a one am I that rightly can
Divide my speech, yet am no double man.

The virtues of this Luther were many and

(10.) Chetw. His. Collect. cent. 1. p. 17.—(11.) Luther Colloq. Mensar. p. 11.—(12.) Clark's Mir. c. 53. p. 212.—(13.) Paræi Hist. Medull. tom. 2. p. 124.—(14.) Plut. Moral. l. de Inimic. Uul. p. 250.

great; yet I know not any wherein he more deservedly is to be praised, than for this honest freedom of speaking, wherein he mightily resembled his father.

17. When I lived at Utrecht in the Low Countries, this reply of that valiant gentleman, Colonel Edmonds, was much spoken of. There came a countryman of his out of Scotland, who desiring to be entertained by him, told him that my lord his father and such knights and gentlemen, his cousin and kinsmen were in good health. Colonel Edmonds (turning to his friends then by) "Gentlemen," said he, "believe not one word he says: My father is but a poor baker in Edinburgh, and works hard for his living, whom this knave would make a lord, to curry favour with me, and make you believe that I am a great man born, when there is no such matter."

CHAP. V.

Of such as have been great Lovers and Promoters of Peace.

THERE are no greater instances of the folly and wicked disposition of mankind, than that their favourites have ever been clad in steel; the destroyers of cities, the suckers of human blood, and such as have imprinted the deepest scars upon the face of the universe; these are the men it hath crowned with laurels, advanced to thrones, and flattered with the misbecoming titles of heroes and gods: while the sons of peace are remitted to the cold entertainment of their own virtues. Notwithstanding which there have ever been some, who have found so many heavenly beauties in the face of peace, that they have been contented to love that sweet virgin for her own sake, and to court her without the consideration of any additional dowry*.

1. The inhabitants of the island of Borneo, not far from the Moluccas, live in such detestation of war, and are so great lovers of peace, that they hold their King in no other veneration than that of a god,

so long as he studies to preserve them in peace: but if he discovers inclinations to war, they are never quiet till he is fallen in battle under the arms of his enemies. So soon as he is slain they set upon the enemy with all imaginable fierceness, as men that fight for their liberty, and such a king as will be a great lover of peace. Nor was there ever any king known amongst them, that was the persuader and author of a war, but he was deserted by them, and suffered to fall under the sword of the enemy.

2. The Emperor Leo, who succeeded Martianus, having given to Eulogius the philosopher a quantity of corn, one of his eunuchs told him, that such kind of bounty would be better bestowed upon his soldiers. "I would to God," said the Emperor, "that the state of my reign was such, that I could bestow all the stipends of my soldiers upon such as are learned.

3. Constantinus the Emperor observing some differences amongst the fathers of the church, called the Nicene Council, at which also himself was present: at this time divers little books were brought to him containing their mutual complaints, and accusations of one another: all which he received as one that intended to read and take cognizance of them all; but when he found that he had received as many as were intended to be offered: he bound them up in one bundle, and protesting that he had not so much as looked into any one of them, he burnt them all in the sight of the fathers, giving them moreover a serious exhortation to peace and cordial agreement amongst themselves.

4. It is noted of Phocion, a most excellent Captain of the Athenians, that although for his military ability and success, he was chosen forty and five times General of their armies by universal approbation, yet he himself did ever persuade them to peace.

5. At Fez in Africa they have neither lawers nor advocates; but if there be any controversies amongst them, both parties, plaintiff and defendant, come to their Alfakins or chief judge, and at once, with-

(16.) Melch. Adam. in Vit. Germ. Med. p. 25 341.—(17.) Peach. Com. Gentlem. c. 1. p. 5.—
* Caus. H. C. in Treat. of Passions. p. 38.—(1.) Dinoth. Memor. l. 2. c. 76.—(2.) Zuing. Theat. vol. i. l. 1. p. 40.—(3.) Ib. l. 2. p. 213. Chet. Hist. Collect. cent 2. p. 42.—(4.) Plut. in Phocion. Fitz. Rel. & Pol. part. 1. c. 14. p. 126.

out any further appeals or pitiful delays, the cause is heard and ended.

6. It is reported of Cæsar to his great commendation, that after the defeat of Pompey, he had in his custody a castle, wherein he found divers letters, written by most of the nobles in Rome under their own hands, sufficient evidence to condemn them; but he burnt them all, that no monument might remain of a future grudge, and that no man might be driven to extremities, or to break the peace through any apprehension that he lived suspected, and should therefore be hated.

7. James King of Arragon, was a great enemy to contentions and contentious lawyers, insomuch that having heard many complaints against Semen Rada, a great lawyer, who by his quirks and wiles, had been injurious as well as troublesome to many, he banished him his kingdom, as a man that was not to be endured to live in a place to the peace of which he was so great an enemy.

8. I read of the sister of Edward the Third, King of England, and married to David King of Scots, that she was familiarly called "Jane Make-peace," both for her earnest and successful endeavours therein.

9. In old time the month of March was the first month amongst the Romans, but afterward they made January the first: the reason of which is thus rendered by some. Romulus being a martial Prince, and one that loved feats of war and arms, and reputed the son of Mars, set before all the months that which carried the name of his father. But Numa who succeeded him immediately was a man of peace, and endeavoured to draw the hearts and minds of his subjects and citizens from war to agriculture: so he gave the prerogative of the first place unto January, and honoured Janus most, as one who had been more given to politic and peaceable government, and to the husbandry of grounds, than to the exercise of war and arms.

10. The Lord Treasurer Burleigh used to say, that "he overcame envy and evil-will more by patience and peaceableness, than by pertinacy and stubbornness:" and his private estate he so managed, that he never sued any man, neither did ever any

man sue him; whereby he lived and died with glory.

11. Numa Pompilius instituted the priests or heralds called *Feciales*, whose office was to preserve peace between the Romans, and their neighbouring nations; and if any quarrels did arise, they were to pacify them by reason, and not suffer them to come to violence till all hope of peace was past; and if these *Feciales* did not consent to the wars, neither King nor people had it in their power to undertake them.

12. Heraclitus was besought by the earnest prayers and entreaties of his citizens, that he would bring forth some sentence of his concerning peace, unity and concord. Heraclitus got up into the desk or pulpit, where he called for a cup of fair water, upon which he sprinkled a little bran or meal; then he put into it a little glaçon, which is a sort of herb, and so supped it off. This done, without speaking one word, he departed: leaving the more prudent and wise sort of people to collect from thence, that if they would cease from immoderate expenses and costly matters, and betake themselves to such things as were cheap and easy to be had, that this was a sure way wherein the lovers of peace and concord might attain unto their desires.

13. Otho the Emperor, when he saw that he must either lay down the empire, or else maintain himself in the possession thereof by the blood and slaughter of a number of citizens, he determined with himself to die a voluntary death. When his friends and soldiers desired him that he would not so soon begin to despair of the event of the war; he replied, "That his life to him was not of that value, as to occasion a civil war for the defence of it." Who can choose but admire that such a spirit as this should be found in a heathen prince, and he too not above thirty years of age?

14. Alphonsus made use of Ludovicus Podius for the most part as his ambassador in Italy, as having found him a person of singular diligence and fidelity. When therefore this his ambassador gave him to understand, that he might easily extort

(5.) Burton's Men. Ep. to the Read, p. 49.—(6.) Roger's Polit. Citizen, p. 70.—(7.) Clark's Mir. c. 76. p. 343.—(8.) Trenchfield Hist. Improved, p. 67.—(9.) Plut. Moral. l. 19. p. 856.—(10.) Clark's Mir. c. 93. p. 413.—(11.) Ibid. 415.—(12.) Cæl. Antiq. Lect. l. 13. c. 5. p. 575.—(13.) Erasm. Apoth. l. 6. Lang. Polyanth. p. 872.

two hundred thousand crowns for that peace which he was to grant to the Florentines and Venetians, this noble and most generous Prince made him this return, "That his manner was to give peace, and not to sell it."

15. Servius Sulpitius was an Heathen lawyer, but an excellent person. It is said of him, that *Ad facilitatem æquitatemque omnia tulit, neque constituere litium actiones, quam controversias tollere maluit*: "He respected equity and peace in all that he did, and always sought rather to compose differences than to multiply suits of law."

16. Sertorius, the more he prospered and prevailed in his wars in Spain, the more importunate he was with Metellus and Pompey (the Roman Generals that came against him), that laying down arms they would give him leave to live in peace, and to return into Italy again: professing, he preferred a private life there, before the government of many cities:

CHAP. VI.

Of the signal Love that some Men have shewed to their Country.

JOHN the Second, King of Portugal, who for the nobleness of his mind was worthy of a greater kingdom, when he heard there was a bird called a pelican, that tears and wounds her breast with her bill, that with her own blood she may restore her young ones to life, when left as dead by the bitings of serpents; this excellent Prince took care that the figure of this bird, in this action of hers, should be added to other his royal devices; that he might hereby shew, that he was ready upon occasion, to part with his own blood for the welfare and preservation of his people and country. Pity it is to conceal their names whose minds have been (in this matter) as pious and princely as his, not fearing to redeem the lives of their fellow citizens at the price of their own.

1. The town of Calais, during the reign of Philip de Valois, being brought to those straits, that there was no hope left either of succour or provisions, John Lord

of Vienna, who there commanded for the King, began to treat about the surrender of it, desiring only that they might give it up with the safety of their lives and goods. Which conditions being offered to Edward King of England, who for the space of eleven months had closely besieged it; he, being much enraged that so small a town should alone stand out against him so long, and withal calling to mind that they had often galled his subjects by sea, was so far from accepting their petition, that, contrarywise, he resolved to put them all to the sword, had he not been diverted from that resolution by some sage counsellors then about him; who told him, "That for having been faithful and loyal subjects to their Sovereign, they deserved not to be so sharply dealt with." Whereupon Edward, changing his first purpose into some more clemency, promised to receive them to mercy, conditionally that six of the principal townsmen should present him with the keys of the town bare-headed and bare-footed, and with halters about their necks, their lives being to be left to his disposal; whereof the governor being advertised, he presently gets him into the market-place, commanding the bell to be tolled for the convening of the people; who being assembled, he acquainted them with the articles which he had received touching the yielding up of the town, and the assurance of their lives, which could not be granted but with the death of six of the chief of them: with this news they were exceedingly cast down and perplexed: when on the sudden, there rises up one of their own company, called "Stephen S. Peter," one of the richest and most sufficient men of the town, who thus spoke aloud: "Sir, I thank God for the goods he hath bestowed upon me, but more, that he hath given me this present opportunity, to make it known that I prize the lives of my countrymen and fellow-burgesses above my own." At the hearing of this speech, and sight of his forwardness, one John Daire, and four others after him, made the like offers, not without abundance of prayers and tears from the common people, who saw them so freely and readily sacrifice all their particular interests for the good of the public. And instantly, without more ado, they addressed themselves to the king of

(14.) Panormit. de Rebus gestis Alphons. Lang. Polyanth. p. 872—(15.) Clark's Mir. c. 77. p. 344.
 (16.) Plut. in Sertorio. Clark's Mir. c. 34. p. 118.

England with the keys of the town, and with no other expectation but of death, to which (though they held themselves assured thereof) they went as cheerfully as if they had been going to a wedding; yet it pleased God to turn the heart of the English King, and at the instance of the Queen, and some of the Lords, they were all sent back unhurt.

2. When the Grecians of Doris (a region between Phocis and the mountain Oeta) sought council from the Oracle for their success in the wars against the Athenians, it was answered, "That then undoubtedly they should prevail, and become lords of that state, when they could obtain any victory against them, and yet preserve the Athenian King living." Codrus the then King of Athens, by some intelligence being informed of this answer, withdrew himself from his own forces, and putting on the habit of a common soldier, entered the camp of the Dorians, and killing the first he encountered, was himself forthwith cut in pieces, falling a willing sacrifice to preserve the liberty of his country.

3. Cleomenes, King of Sparta, being distressed by his enemy Antigonus King of Macedon sent unto Ptolomy, King of Egypt, for help, who promised it upon condition to have his mother and child in pledge. Cleomenes was a long time ashamed to make his mother acquainted with these conditions; went oftentimes on purpose to let her understand it; but when he came, he had not the heart to break it to her: she suspecting, asked his friends if her son had not something to say to her; whereupon he broke the matter with her: when she heard it, she laughing said, "How comes it to pass thou hast concealed it so long? Come, come, put me straight into a ship, and send me whither thou wilt, that this body of mine may do some good unto my country before crooked age consumes it without profit." Cratesiclea, for so was her name, being ready to depart, took Cleomenes into the Temple of Neptune, Embracing and kissing him, and perceiving that his heart was full of sorrow for her departure, "O King of Sparta!" said she,

"let no man see when we come out of the Temple, that we have wept and dishonoured Sparta." Whilst she was with Ptolomy, the Achians sought to make peace with Cleomenes; but he durst not, because of his pledges which were with King Ptolomy; which she hearing of, wrote to him that he should not spare to do any thing that might conduce to the honour or safety of his country, though without the consent of King Ptolomy, for fear of an old woman and a boy.

4. Sylla having overcome Marius in battle, commanded all the citizens of Præneste to be slain, excepting only one that was his intimate friend; but he hearing the bloody sentence pronounced against the rest, stepped forth, and said, "That he scorned to live by his favour who was the destroyer of his country;" and so went amongst the rest who were to be slain.

5. Themistocles, the Athenian General, after his many famous exploits was banished the country, and sought after to be slain; he chose therefore to put himself rather into the power of the Persian King his enemy, than to expose himself to the malice of his fellow-citizens. He was by him received with great joy; insomuch that the King, in the midst of his sleep, was heard to cry out thrice aloud, "I have with me Themistocles the Athenian." He also did him great honour, for he allotted him three cities for his table-provisions, and two others for the furniture of his wardrobe and bed. While he remained in that court with such splendour and dignity, the Egyptians rebelled, encouraged and also assisted by the Athenians. The Grecian navy was come as far as Cyprus and Cilicia; and Cimon, the Athenian Admiral, rode master at sea. This caused the Persian King to levy soldiers, and appoint commanders to repress them. He also sent letters to Themistocles, then at Magnesia, importing that he had given him the supreme command in that affair, and that he should now be mindful of his promise to him, and undertake this war against Greece, But Themistocles was no way moved with anger against his ungrateful countrymen,

(1.) M. Hurault's Polit. and Martial Discourses, c. 10. p. 72. De Serres General Hist. of France, p. 174.—(2.) Raleigh's Hist. World, l. 2. c. 17. § 10. p. 420. Heylen's Cosmog. p. 589. Justin. Hist. l. 2. p. 38.—(3.) Plut. Paral. Lips. Monit. l. 1. c. 7. p. 98.—(4.) Fulgos. l. 5. c. 6. p. 638. Zuings. vol. i. l. 1. p. 43.

nor incited to wage war with them, by the gift of all this honour and power; for after having sacrificed, he called about him his friends, and having embraced them, he drank a strong poison, and chose rather to close his own life, than to be an instrument of evil to that country of his, which yet had deserved so ill at his hands. Thus died Themistocles in the sixty-fifth year of his age, most of which time he had spent in the management of the republic at home, or as the chief commander abroad.

6. When the Norwegians go out of their own country upon any account whatsoever, as soon as they return, and set their first foot upon their native earth, they fall prostrate upon the ground, and signing themselves with the cross, they kiss the earth, saying, "O thou more Christian land than all the rest of the world!" so highly do they admire their own country and its worship, with a contempt of all others.

7. In the year 393, from the building of Rome, whether by earthquake or other means is uncertain, but the Forum at Rome opened, and almost half of it was fallen in, to a very great depth: great quantities of earth were thrown into it, but in vain, for it could not be filled up. The soothsayers therefore were consulted, who pronounced that the Romans should devote unto that place whatever was most excellent amongst them. Then Martius Curtius (a person of admirable valour) affirming that the Romans had nothing besides arms and virtue wherein they excelled, he devoted himself for the safety of his country: and so armed, on a horse well accoutred, he rode into the gaping gulph, which soon after closed itself upon him.

8. The Tartars, in their invasion of China, were prosperous on all sides, and had invested the walls of the renowned and vast city of Hangchen, the metropolis of the province of Chekiang, where the Emperor Lovangus was inclosed. The soldiers of Lovangus refused to fight till they had received their arrears, which at this time he was not able to pay them. It was upon this occasion that (not able to bear the thought of such desolation of the

city and his subjects as he foresaw) he gave such an illustrious example of his humanity and tenderness to his people, as Europe scarce ever saw; for he mounted upon the city walls, and calling to the Tartarian General, upon his knees he begged the lives of his people. "Spare not me," said he, "I shall willingly be the victim of my subjects." And having said this, he went out to the Tartarian army, and was by them taken. By which means this noble city was preserved, though with the destruction of the mutinous army: for the Tartars caused the city to shut the gates against them till they had cut in pieces all that were without, and then entered triumphantly into it, not using any force or violence to any.

9. Darius, the son of Hystaspes, had sent Ambassadors to Sparta to demand of them earth and water, as a token of their subjection to him: but the Spartans took the Ambassadors, and cast some of them headlong into a dungeon, others into pits, and bade them thence take the earth and water they came for. After which, having no prosperous sacrifices, and for a long time wearied with these calamities, they met in a full assembly, and proposed if any would die for the good of Sparta. Then Sperthies, the son of Aneristus, and Balis, the son of Nicolaus (of birth and equal estate with the best), freely offered themselves to undergo such punishment as Xerxes, the son of Darius (then his successor), should inflict for the death of his Ambassadors. The Spartans sent them away as persons hastening towards their death: being come to Susa, they were admitted to the presence of Xerxes, where first they refused to adore him, and then told him, "That the Spartans had sent them to suffer death in lieu of those Ambassadors whom they had put to death at Sparta." Xerxes replied, "That he would not deal as the Spartans had done, who, by killing Ambassadors, had confounded the laws of all nations; that he would not do what he had upbraided them with: nor would he by their death absolve the Spartans from their guilt."

10. John, King of Bohemial, was so great a lover of Lucenburgh, his own country, that oftentimes he had aid aid

(5.) Plut. Paral. p. 127, 129. in Themist.—(6.) Zuuing. l. 1. p. 43.—(7.) Liv. Hist. l. 5. p. 122. Lon. Theat. p. 312. P. Orosii Hist. l. 3. c. 5. p. 79. Zonar. Annal. tom. 2. p. 62.—(8.) Martin. de Bello Tartarico, p. 291.—(9.) Herodot. l. 7. p. 424, 425.

the care of his affairs, and went thither to the great indignation of his nobility. Besides this, he had thoughts of changing Bohemia with the Emperor Ludovicus for the dukedom of Bavaria, for no other purpose but that he might be the nearer to Lucenburgh.

11. A Spartan woman had five sons in a battle that was fought near unto the city; and seeing one that came thence, she asked him how affairs went? "All your five sons are slain," said he. "Unhappy wretch," replied the woman, "I ask thee not for their concerns, but of that of my country." "As to that, all is well," said the soldier. "Then," said she, "let them mourn that are miserable; for my part I esteem myself happy in the prosperity of my country."

12. Aristides, the Athenian, going into banishment, lifted up his eyes to heaven, and with conjoined hands, prayed, "That the gods would so prosper the affairs of the Athenians, that Aristides might never more come into their minds:" but in times of adversity the people are wont to have recourse to some one or other excellent person, which also fell out in his case; for in the third year of his exile, Xerxes came with his whole power into Greece, and then Aristides was recalled to receive an important command.

13. When Charles the Seventh, King of France, marched towards Naples, the citizens of Florence did set open their gates to him, as supposing they should thereupon receive the less damage by him in their cities and territories adjoining. But the King being entered with his army demanded the government of the city, and a sum of money to ransom their liberties and estates. In this exigence four of the principal citizens were appointed to transact and manage this affair with the King's ministers: amongst these was Petrus Caponis, who (having heard the rigorous terms of their composition, recited and read by the King's principal Secretary) was so moved, that in the sight and presence of the King, he snatched the paper out of his hands, and tore it in pieces. "And now," cried he, "sound you your trumpets, and we will ring our bells." Chales, astonished at the resolution of the man desisted from his design, and there-

upon it passed as a proverbial speech, *Gallum a Capone victum fuisse*. The French were vanquished by Caponis.

14. P. Valerius Poplicola had a proud and sumptuous palace in the Velia, seated on high, near the Forum, which had a fair prospect into all parts of the city; the ascent of it was narrow, and not easy of access; and he being Consul, when he descended from his house with his litters and attendants, the people said it represented the proud pomp of a King, and the countenance of one that had a design upon their liberty. Valerius was told this by his friends, and no ways offended with the jealousy of the people, though causeless, while it was yet night, having hired a number of smiths, carpenters and others, he before morning pulled down that stately palace of his, and subverted it to the very foundation; himself and family abiding with his friends.

15. ♦ Philip III. King of Spain, was a weak prince, who suffered himself to be governed by his ministers. A patriot wished to open his eyes, but he could not pierce through the crowd of his followers; besides that the voice of patriotism heard in a corrupted court, would have become a crime never to be pardoned. He, however, found an ingenious manner of conveying to him his censure: he caused to be laid on his table one day a letter sealed, which bore this address—"To the King of Spain, Philip the Third, at present in the service of the Duke of Parma."

In a similar manner, Don Carlos, son of Philip the Second, made a book with empty pages, to contain the Travels of his father, which bore this title: "The great and admirable Travels of the king, Mr. Philip." All these Travels consisted in going to the Escorial from Madrid, and returning to Madrid from the Escorial. Jest of this kind at length cost him his life.

16. ♦ The Lacedemonian, Pedaretes, as we find it recorded in the history of Lacedemon, presented himself for admission into the council of three hundred, but was rejected. He, however, returned home overjoyed that three hundred men were found in Sparta of greater worth than himself.

17. ♦ A Spartan woman having placed her

(10.) Zuing. vol. i. l. 1. p. 43.—(11.) Plut. in Laconic. Zuing. vol. i. l. 2. p. 154.—(12.) Plut. Paral. p. 323. in Aristide.—(13.) Zuing. Theat. vol. i. l. 2. p. 256.—(14.) Plut. in Poplicol. p. 102.—(15.) Universal Magazine, vol. xlv. p. 6.—(16.) Ibid.

eldest son in a post during a siege, saw him fall dead at her feet: "Call his brother," cried she immediately, "to assume his place."

18. ♦ The Swiss will always honour the memory of Arnold de Wenkelried, a gentleman of Undervald. In 1396, this virtuous citizen seeing, at the battle of Sempach, that his countrymen could not attack the Austrians, because the latter, being completely armed and dismounting to form a close battalion, presented a front covered with iron, and barricaded with lances and pikes, conceived the generous design of sacrificing himself for his country. "Friends," said he to the Swiss, who began to be dismayed, "I am going to lay down my life to procure you victory; all I have to recommend to you, is to provide for my family: follow me and imitate my example." With these words he arranged them in the form of a triangle, of which he himself occupied the point, and in this manner marched towards the enemy, when close up to them he seized as many of the pikes as he could lay hold of, and then falling on the ground, opened to those who followed him a way, for piercing into this thick battalion: the Austrians once broken were defeated, the weight of their arms becoming fatal to them.

19. ♦ At the siege of Turin by the French army in 1640, a sergeant of the Piedmontese guards signalised himself by a singular example of patriotism; this sergeant guarded with some soldiers, the subterraneous parts of a work of the citadel; the mine was charged, and nothing was wanting but what is called a sausage or pudding to blow up several companies of grenadiers, who served in the work, and posted themselves in it. The loss of the work would have accelerated the surrender of the place. The sergeant with great resolution ordered the soldiers he commanded to retire, begging them to desire the king his master to protect his wife and children. He then set fire to the powder, and perished for his country.

20. ♦ On the surrender of Lord Cornwallis, in the American war, the Loyalist of 22 guns, then in the Chesapeake, became a party in that disastrous event; her crew were conveyed to the Count de Grasse's fleet—of that fleet the Ardent (captured

off Plymouth) made one, but was then in a very leaky condition. The Count being informed that the carpenter of the Loyalist was a man of talents, and perfectly acquainted with the nature of the chain pump, of which the French were ignorant, ordered him on board the *Ville de Paris*, and addressed him thus: "Sir, you are to go on board the Ardent directly; use your utmost skill and save her from sinking, for which service you shall have a premium, and the encouragement due to the carpenter of an equal rate in the British Navy; to this I pledge my honour; on refusal, you will, during your captivity, be fed on bread and water only." The tar, surprised at being thus addressed in his own language, boldly answered; "Noble Count, I am your prisoner—it is in your power to compel me—but let it never be said that a British sailor forgot his duty to his King and his Country, and entered voluntarily into the service of the enemy; your promises are no inducement to me, and your threats shall not force me to injure my country." We are sorry to add, that he was treated with extreme severity by the French, in consequence of this behaviour. On his exchange, Admiral Rodney appointed him Carpenter of the *Sybil*, which appointment the Board of Admiralty were pleased to confirm.

CHAP. VII.

Of the singular Love of some Husbands to their Wives.

FROM the nuptial sacrifices of old, the gall was taken away, and cast upon the ground, to signify, that betwixt the young couple there should be nothing of bitterness or discontent, but that, instead thereof, sweetness and love should fill up the whole space of their lives. We shall find in the following instances, not only the gall taken away, but some such affectionate husbands, and such proficients in this lesson of love, that they may seem to have improved it to the uttermost perfection.

1. Darius, the last King of the Persians, supposing that his wife Statira was slain

by Alexander, filled all the camp with lamentations and outcries; "O, Alexander!" said he, "whom of thy relations have I put to death, that thou shouldst thus retaliate my severities; thou hast hated me without any provocation on my part; but to suppose thou hast justice on thy side, shouldst thou manage the war against women?" Thus he bewailed the supposed death of his wife; but as soon as he heard she was not only preserved alive, but also treated by Alexander with the highest honour, he then prayed the gods to render Alexander fortunate in all things though he was his enemy.

2. M. Antonius the Triumvir, being come to Laodicea, sent for Herod, King of the Jews, to answer what should be objected against him, concerning the death of Aristobolus the high-priest and his brother-in-law, whom (while he was swimming) he caused to be drowned, under pretence of sport. Herod, not trusting much to the goodness of his cause, committing the government of his kingdom to Joseph his uncle, privily gave him order, that if Antonius should adjudge his offence to be capital, that forthwith he should kill Mariamne his wife; because he said he had such an affection to her, that if any should be the possessor of her beauties (though it was after his death) yet he should conceive himself injured thereby; affirming also, that this affair had befallen him through the beauty of his wife, the fame of which had long since come to the ears of Antonius. This commandment was made known by Joseph to the Queen herself, who afterwards upbraided her husband with it, and thereby occasioned the death of Joseph, and of herself also, under pretext of adultery with him. Yet Herod was so fond of her, even after she was dead; that he often called upon her name, and frequently betook himself to lamentations: he invented all the delights he could; he feasted and drank liberally, and yet to small purpose: he therefore left off the care of his kingdom, and was so overcome with his grief, that he often commanded his servants to call Mariamne, as if she had been still alive: his grief increasing, he exiled himself into solitudes, under pretence of hunting, where continuing to afflict himself, he fell

into a grievous disease, and when recovered of it, he became so fell and cruel, that for slight causes he was apt to inflict death.

3. Titus Gracchus loved his wife Cornelia with such fervency; that when two snakes were by chance found in his house, and the augurs had pronounced that they must not suffer them both to escape, but that one of them should be killed; affirming also, that if the male was let go, Cornelia should die first; on the other side, that Gracchus should first expire, if the female was dismissed: "Dismiss then the female," said he, "that so Cornelia may survive me, who am at this time the elder." It so fell out, that he died soon after, leaving behind him many sons; who were so entirely beloved by the mother, and the memory of her husband was so dear to her, that she refused the proffered marriage with Ptolemy king of Egypt. The buried ashes of her husband it seemed lay so cold at her heart, that the splendor of a diadem, and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love.

4. C. Plautius Numida, a senator, having heard of the death of his wife; not able to bear the weight of his grief, thrust his sword into his breast; but by the sudden coming in of his servants, he was prevented from finishing his design, and his wound was bound up by them; nevertheless, as soon as he found opportunity, he tore off his plasters, opened the lips of his wound with his own hand, and let forth a soul that was unwilling to stay in the body, after that of his wife had forsaken hers,

5. Philip, surnamed the Good, the first author of that greatness whereunto the house of Burgundy did arrive, was about twenty-three years of age, when his father, John duke of Burgundy, was slain by the villany and perfidiousness of Charles the dauphin. Being informed of that unwelcome news, full of grief and anger as he was, he hastens into the chamber of his wife (she was the dauphin's sister) "O," said he, "my Michalea, thy brother hath murdered my father." She, who was a true lover of her husband, broke out into cries and tears; and fearing (not in vain)

(1.) Plut. in Paral. p. 682. in Alex.—(2.) Zuïng. Theat. vol. i. l. 1. p. 50. Zonar. Annal. tom. 1. fol. 41. Joseph. Antiq. l. 15. c. 5. p. 389.—(3.) Val. Max. l. 4. c. 6. p. 114.—(4.) Ibid.

that this accident would prove the occasion of a breach, she refused all comfort; but her husband exerted all his tenderness to cheer up her spirits: "Thou shalt be no less dear unto me," said he, "for this fault, which (though thy brother's) is yet none of thine, and therefore take courage, and comfort thyself in a husband that will be faithful and constant to thee for ever." He performed what he said: he lived with her three years, treating her always with his accustomed love and respect: and although the very sight of her did daily renew the memory of that wicked act of her Brother; and though (which is more) she was barren, a sufficient cause of divorce amongst princes; yet he would not that any thing but death should dissolve the matrimonial bond that was betwixt them.

6. M. Plautius, by the command of the senate, was to bring back a navy of sixty ships of the Confederates into Asia: he put on shore at Tarentum; where Orestilla his wife followed him, and there (overcome with a disease) she departed this life. Plautius having ordered all things for the celebration of the funeral, she was laid upon the pile to be burnt, as the Roman manner was: the last offices to be performed, were to anoint the dead body, and to give it a valedictory kiss; but betwixt these the grieved husband fell upon his own sword and died. His friends took him up in his gown and shoes as he was, and laying his body by that of his wife's, burnt them both together. The sepulchre of these two is yet to be seen at Tarentum, and is called, The Tomb of the two Lovers.

7. Dominicus Catalusius was the prince of Lesbos, and is worthy of eternal memory for the entire love which he bore to his wife: she fell into a grievous leprosy, which made her appear more like unto a rotten carcase than a living body. Her husband not fearing in the least to be infected with the contagion, nor frightened with her horrible aspect, nor disgusted with the loathsome smells sent forth from her ulcers, never forbade her either his board or bed.

8. One of the Neapolitans (pity his name as well as country is not remembered) be-

ing busily employed in a field near the sea, and his wife at some distance from him, the woman was seized upon by some Moorish pirates who came on shore to prey upon all they could find. Upon his return not finding his wife, and perceiving a ship that lay at anchor not far off, conjecturing the matter as it was, he threw himself into the sea, and swam up to the ship; when calling to the captain, he told him, "That he was come because he would follow his wife." He feared not the barbarism of the enemies of the Christian faith, nor the miseries those slaves endure that are thrust into places where they labour at the oar: his love overcame all these. The Moors were full of admiration at the carriage of the man, for they had seen some of his countrymen rather choose death than to endure so hard a loss of their liberty; and at their return they told the whole of this story to the king of Tunis; who, moved with the relation of so great a love, gave him and his wife their freedom; and the man was made, by his command, one of the soldiers of his life-guard.

9. Gratianus, the emperor, was so great a lover of his wife, that his enemies had hereby an occasion administered to them to ensnare his life, which was in this manner. Maximus, the usurper, caused a report to be spread, that the empress with a body of troops was come to see her husband, and to go with him into Italy; and sent a messenger with counterfeit letters to the emperor, to give him advice thereof. After this he sent one Adragathius, a subtle captain, to the end he should put himself into a horse-litter with some chosen soldiers, and go to meet the emperor, (feigning himself to be the empress) and so to surprize and kill him. The cunning Adragathius performed his business: for at Lyons, in France, the emperor came forth to meet his wife, and coming to the horse-litter was taken and killed.

10. Ferdinand, king of Spain, married Elizabeth, the sister of Ferdinand, son of king John of Arragon. Great were the virtues of this admirable princess, whereby she gained so much upon the heart of her husband, a valiant and fortunate prince, that he admitted her to an equal share in

(5.) Lips. Monit. l. 2. c. 17. p. 388. Clark's Mir. c. 65. p. 291.—(6.) Val. Max. l. 4. c. 6. p. 15.—(7.) Lon. Theat. p. 462. Fulgos. l. 4. c. 6. p. 526.—(8.) Ibid. p. 527. Burt. Melan. part. iii. § 3. p. 535.—(9.) Chetwynd, Hist. Collect. cent. 4. p. 112. Imper. Hist. p. 344.

the government of the kingdom with himself: wherein they lived with such mutual agreement, as the like hath not been known amongst any of the kings and queens of that country. There was nothing done in the affairs of state, but what was debated, ordained, and subscribed by both; the kingdom of Spain was a name common to them both; ambassadors were sent abroad in both their names, armies and soldiers were levied and formed in both their names, and so were the whole wars, and all civil affairs; so that king Ferdinand did not challenge to himself an authority in any thing or in any respect, greater than that whereunto he had admitted his beloved wife.

11. Bajazet the First, after the great victory obtained against him by Tamerlane, to his other great misfortunes and disgraces, had this one added, of having his beautiful wife Despina, whom he dearly loved, to fall into the hands of the conqueror; whose ignominious and indecent treatment, before the eyes of her husband, was a matter of more dishonour and sorrow, than all the rest of his affliction; for when he beheld this, he resolved to live no longer, but knocked out his brains against the iron bars of that cage wherein he was enclosed.

12. Dion was driven from Sicily into exile by Dionysius; but his wife Aristomache was detained, and by him was compelled to marry with Polycrates, one of his beloved courtiers. Dion afterwards returned, took Syracuse, and expelled Dionysius. His sister Arete came and spoke to him; his wife Aristomache stood behind her; but, conscious to herself in what manner she had wronged his bed, shame would not permit her to speak. His sister Arete then pleaded her cause, and told her brother that what his wife had done she was enforced to by necessity, and the command of Dionysius; whereupon the kind husband received her to his house as before.

13. Meleager challenged to himself the chief glory and honour of slaying the Calidonian boar. This being denied him, he sat in his chamber so angry and discontented, that when the Curetes were assaulting the city where he lived, he would not

stir out to lend his citizens the least of his assistance. The elders, magistrates, the chief of the city, and the priests came to him with their humble supplications, but he would not move; they offered a great reward, but he despised at once both it and them. His father Cœneus came to him, and embracing his knees, sought to make him relent, but all in vain; his mother came and tried all ways, but was refused; his sisters and his most familiar friends were sent to him, and begged he would not forsake them in their last extremity: but neither this way was his fierce mind to be wrought upon. In the mean time the enemy had broken into the city, and then came his wife Cleopatra trembling; "O my dearest love," said she, "help us, or we are lost; the enemy is already entered." The hero was moved with this voice alone, and roused himself at the apprehension of the danger of his beloved wife. He armed himself, went forth, and returned not till he had repulsed the enemy, and put the city in its usual safety and security.

CHAP. VIII.

Of the singular Love of some Wives to their Husbands.

THOUGH the female be the weaker sex, yet some have so repaid the weakness of their nature by an incredible strength of affection, that they have oftentimes performed as great things as we could expect from the courage and constancy of the most generous amongst men. They have despised death, let it appear to them in what shape it would; and made all sorts of difficulties give way before the force of that invincible love, which seemed proud to shew itself most strong, in the greatest extremity of their husbands.

1. The prince of the province of Fingo, in the empire of Japan, hearing that a gentleman of the country had a very beautiful woman to his wife, got him dispatched; and having sent for the widow some days after her husband's death, acquainted her with his desires. She told him, "She had much reason to think herself happy, in being honoured with the

(10.) Zuing. Theat. vol. iii. l. 7. p. 888.—(11.) Ricaut's present State of the Ottoman Empire, l. 2. c. 21. p. 155.—(12.) Ælian. Var. Hist. l. 12. c. 47. p. 334.—(13.) Zuing. Theat. vol. xviii. l. 2. p. 3330, Camer. Hist. Medit. cent. 1, c. 17. p. 231.

14. In the reign of Vespasian, there was a rebellion in Gaul, the chief leader of which was Julius Sabinus. The Gauls being reduced, the captain of them was sought after to be punished: but he had hid himself in a vault or cave which was the monument of his grandfather, and caused a report to be spread of his death, as if he had voluntarily poisoned himself; and the better to persuade men of the truth of it, he caused his house to be set on fire, as if his body had therein been burnt. He had a wife whose name was Eponina. She knew nothing of his safety, but bewailed his death with insupportable tears: there were only two of his freedmen who were privy to it, who pitying their lady (who was determined to die, and in order therunto had now abstained from all manner of food for three days together), declared her purpose to her husband, and besought him to save her that loved him so well: it was granted, and she was told that her Sabinus lived. She came to him in the tomb, where they lived with secrecy and undiscovered for the space of nine years together. *bro* Now, than all the rest of his affliction. When he beheld this, he At last, the place of their abode came to be known; they were taken and brought to Rome, where Vespasian commanded they should be slain. Eponina producing and shewing her children, "Behold, O Caesar!" said she, "such as I have brought forth and bred up in a monument, that thou mightest have more suppliants for our lives." But the cruel Vespasian could not be moved with such words as these: they were both led to death, and Eponina joyfully died with her husband, who had been before buried with him for so many years together.

15. Eumenes burying the dead that had fallen in the battle of Gabine against Antigonius, amongst others, there was found the body of Ceteas, the captain of those troops that had come out of India. This man had two wives who accompanied him in the wars, one of which he had newly married, and another whom he had married a few years before; but both of them bore an entire love to him: for whereas the laws of India require that one wife shall be burnt with her dead husband, both these proffered themselves to death,

and strove with that ambition, as if it was some glorious prize they sought after. Before such captains as were appointed their judges, the younger pleaded that she *him* with their humble supplications, but she could not have the benefit of that law. The elder pleaded, that whereas she was before the other in years, it was also fit that she should be before her in honour; since it was customary in other things that the elder should have place. The judges, his sisters and his most familiar friends were sent to him, and begged he would that the younger should be burnt; which done, she that had lost the cause departed, rending her diadem, and tearing her hair as if some grievous calamity had befallen her. The other, all joy at her victory, went to the funeral-fire magnificently dressed by her friends, and led along by her kindred, as if to her nuptials, they all the way singing hymns in her praises. When she drew near the fire, taking off her ornaments, she delivered them to her friends and servants as tokens of remembrance: there were a multitude of rings with variety of precious stones, chains and stars of gold, &c. This done, she was by her brother placed upon the combustible matter by the side of her husband; and after the army had thrice compassed the funeral pile, fire was put to it, and she, without a word of complaint finished her life in the flames.

16. Admetus, king of Thessaly, when he lay upon his death-bed, was told by Apollo's oracle, that if he could procure any person to die for him, he might live longer; but when all refused, and his parents, friends and followers forsook him, his wife Alcestus, though young, cheerfully undertook it.

17. ♦ Lady Harriet Ackland had accompanied her husband to Canada in the beginning of the year 1776. In the course of that campaign she had traversed a vast space of country, in different extremities of season, and with difficulties that an European traveller will not easily conceive, to attend in a poor hut at Chamblu, upon his sick bed.—In the opening of the campaign of 1777, she was restrained from offering herself to share the fatigue and hazard expected before Ticonderoga, by

the positive injunctions of her husband. The day after the conquest of that place, he was badly wounded; and she crossed the Lake Champlain to join him. As soon as he recovered, lady Harriet proceeded to follow his fortunes through the campaign; and at Fort Edward, or at the next camp, she acquired a two-wheel tumbril, which had been constructed by the artificers of the artillery, something similar to the carriage used for the mail upon the great roads of England. Major Ackland commanded the British grenadiers, which were attached to general Fraser's corps; and consequently were always the most advanced part of the army. Their situations were often so alert, that no person slept out of their clothes. In one of these predicaments, a tent, in which the major and lady Harriet were asleep, suddenly took fire. An orderly serjeant of grenadiers, with great hazard of suffocation, dragged out the first person he caught hold of. It proved to be the major. It happened, that in the same instant, lady Harriet, unknowing what she did, and perhaps not perfectly awake, providentially made her escape, by creeping under the walls of the back part of the tent. The first object she saw, upon the recovery of her senses, was the major on the other side, and in the same instant again in the fire in search of her. The serjeant again saved him, but not without his being very severely burned in his face and different parts of the body. Every thing they had with them in the tent was consumed. This accident happened a little time before the army passed the Hudson's River. It neither altered the resolution nor the cheerfulness of lady Harriet; and she continued her progress, a partaker of the fatigues of the advanced corps. The next call upon her fortitude was of a different nature, and more distressful as of longer suspense. On the march of the 19th, the grenadiers being liable to action at every step, she had been directed by the major, to follow the route of the artillery and baggage, which was not exposed. At the time the action began, she found herself near a small uninhabited hut, where she alighted. When the engagement was becoming general and bloody, the surgeons of the hospital took possession of the same place, as the most convenient for the first care of the wounded. Thus was this lady in hearing of one continued fire of cannon

and musquetry, for four hours together, with the presumption, from the post of her husband at the head of the grenadiers, that he was in the most exposed part. She had three female companions, the baroness of Reidesel and the wives of two British officers, major Harnage and lieutenant Reynell: but in the event, their presence served little for comfort. Major Harnage was soon brought to the surgeons, very badly wounded; and, a little time after, came intelligence that lieutenant Reynell was shot dead. Imagination will want no help to figure the state of the whole group. From this time to the 7th of October, lady Harriet, with her usual serenity, stood prepared for new trials! and it was her lot that their severity increased with their numbers. She was again exposed to the hearing of the whole action, and, at last, received the shock of her individual misfortune mixed with the intelligence of the general calamity; the troops were defeated, and major Ackland, desperately wounded, was taken prisoner.— The day of the 8th was passed by lady Harriet and her companions in common anxiety; not a tent, nor a shed being standing except what belonged to the hospital, their refuge was among the wounded and dying. When the army was upon the point of moving, after the halt described, I received a message from lady Harriet, submitting to my decision a proposal (and expressing an earnest solicitude to execute it, if not interfering with my designs) of passing to the camp of the enemy, and requesting general Gates permission to attend her husband. Though I was ready to believe (for I had experienced) that patience and fortitude, in a supreme degree, were to be found as well as every other virtue, under the most tender forms, I was astonished at this proposal. After so long an agitation of the spirits, exhausted not only for want of rest, but absolutely want of food, drenched in rains for twelve hours together, that a woman should be capable of such an undertaking as delivering herself to the enemy, probably in the night, and uncertain of what hands she might first fall into, appeared an effort above human nature. The assistance I was enabled to give was small indeed; I had not even a cup of wine to offer her; but I was told she had found from some kind and fortunate hand, a little rum and dirty water. All I could furnish to her was an

open boat, and a few lines, written upon dirty paper, to general Gates, recommending her to his protection. Mr. Brudnell, chaplain to the artillery, readily undertook to accompany her; and with one female servant, and the major's valet-de-chambre, (who had a ball which he had received in the last action, then in his shoulder,) she rowed down the river to meet the enemy. But her distresses were not yet at an end. The night was advanced before the boat reached the enemy's out-posts; and the centinel would not let it pass, nor even come on shore. In vain Mr. Brudnell offered the flag of truce, and represented the state of the extraordinary passenger. The guard, apprehensive of treachery, and punctilious to their orders, threatened to fire into the boat if it stirred before day-light. Her anxiety and suffering were thus protracted through seven or eight dark and cold hours, and her reflections upon that first reception could not give her very encouraging ideas of the treatment she was afterwards to expect. But it is due to justice to say, that she was received and accommodated by general Gates with all the humanity and respect that her rank, her merit, and fortune deserved.

18. ♦ The following account of Janania, wife of Otram Gose, who was burnt alive with her husband Sept. 2d 1776, at the head of the Bazaar of Ambang, written by Mr. Joseph Wilson, who was present, will serve to shew to what length the women in India carry their attachment to their husbands. "As soon as her husband was given over by the doctors," says the writer, "she sent for a Bramin, and declared her intentions to burn herself, son, and daughter, being the whole of the family, together, which some neighbours endeavoured as much as possible to dissuade her from, but all to no purpose; and from that time she refused to eat any thing except a few plantains and betel-nuts. She sent for all her friends, who staid with her all night, and with whom she was very merry. In the morning the man died, and his son came to me to ask leave to burn his father and mother in the bazaar, or market-place, as it belongs to the plantation, and is close to my house. I told him very well, but that I should take care no force was used to make her burn

against her will. He told me he was so far from forcing, that he had offered her two rupees a month for life; but yet could not help saying, it would reflect an honour on the family for his mother to burn. The man was scarce cold before he and his wife were carried upon mens' shoulders; she sitting by him, and having provided herself with some conies, she distributed them among the people, together with rice, fried in butter and sugar, very plentifully, as she passed from her house to the place of burning, where, when she arrived, they had not begun to make the pile; she was therefore set down, together with her dead husband, and gave several orders to the people in making her pile, and was so far from being in the least afraid, that she rejoiced much. I went up to her, and asked her if it was her own free will and consent; she told me it was, and that she was much obliged to me for giving her liberty to burn in that place, and desired I would not offer to oppose it, as she would certainly make away with herself if she were prevented. She sat talking with her friends and neighbours till the pile was ready, which was above an hour, and then went a little distance off, whether the deceased was also carried, and both, being washed with water from the Ganges, had clean clothes put upon them. The son of the deceased then put a painted paper crown or cap on his father's head, of the same kind as is usual for them to wear at their marriages; and a Bramin woman brought four lamps burning, and put one of them into the woman's hand, and placed the other three round her upon the ground. All the time she held the lamp in her hand, the Bramin woman was repeating some prayers to her, which when finished she put a garland of flowers round her head, and then gave the son of the deceased, who was standing close by, a ring made of grass, which she put upon one of his fingers, and an earthen plate full of boiled rice and plantains mixed up together, which he immediately offered to his deceased father, putting it three times to his mouth, and then in the same manner to his mother, who did not taste it. The deceased was supported all this time, and set upon his breech close by his wife, who never spoke after this, but made three selams to

* (17.) General Burgoyne's Letters of his Campaign in America.

her husband, by putting her hands upon the soles of his feet, and then upon her own head. The deceased was then carried away and laid upon the pile, and his wife immediately followed with a pot under her arm, containing twenty-one couries, twenty-one pieces of saffron, twenty-one pons for betel-nuts, and the leaf ready made up for chewing, one little piece of iron, and one piece of sandal wood. When she got to the pile she looked a little at her husband, who was laying upon it, and then walked seven times round it; when she stopped at his feet and made the same obeisance to him as before; she then mounted the pile without help and laid herself down by her husband's side, putting the pot she carried close to her head, which, as soon as done, she clasped her husband in her arms; and the son who was standing ready with a wisp of straw lighted in his hand, put the blaze of it three times to his father's and mother's mouths, and then set the pile on fire all round, whilst the populace threw reeds and light wood upon them, and they were both burnt to ashes in less than an hour; I believe she soon died, for she never moved, though there was no weight upon her but what she might have easily overset, had she had any inclination. It was entirely a voluntary act, and she was as much in her senses as she ever was in her life. I forgot to mention that she had her forehead painted with red paint, which she scraped off with her nails and distributed among her friends; and she also gave them chewed betel out of her mouth, for which favours every one seemed very solicitous.

19. ♦ During the siege of Ostend, which continued three years, three months, and three days, the Spaniards took a great number of Dutch sailors and some pilots of consideration, whom they destined to the galleys, in consequence of the bad treatment which some of their nation had before experienced from the Dutch: Catherine Herman, a Dutch woman of great virtue and courage, wife of one of the pilots who had been taken prisoner, having resolved to deliver her husband from this captivity, cut off her hair, dressed herself in mens clothes, and repaired to the camp before Ostend,

after having surmounted, as appears, the greatest difficulties; but what formed the chief obstacle to her design was her great beauty, which attracted the notice of the officers and soldiers in the army of the archduke Albert, who all wished to speak to her, and who having found that her accent was different from that of the rest, took her for a spy of count Maurice of Nassau. She was therefore arrested, and carried before the prevost of the army, who caused chains to be put on her feet and her hands, and to be treated with great severity. Catherine Herman would have considered herself happy in this state of affliction had she been put into the same prison with her husband, but she was confined in another place, and to add to her grief, she learned that seven of the prisoners were to be executed next day, to avenge the death of seven others whom the besieged had treated in the same manner; and that the rest were to be put in chains, either to serve as galley slaves in the country, or to be sent to Spain. While this magnanimous female was agitated between hope and fear, she saw enter a Jesuit, who came according to custom to visit the prisoners, and having confessed to him, she entrusted him with her secret. The Jesuit admiring her resolution promised her every assistance in his power, and he obtained leave indeed from Count de Bucquoi, afterwards marshal of the empire, for her being removed to the same prison in which her husband was confined. As soon as she perceived him in the deplorable state of those who expect death or slavery, she fainted; but having recovered, she could no longer conceal her design: as soon therefore as she was able to speak, she declared that she had sold her most valuable articles in order to release her husband, that she had disguised herself that she might negotiate for his ransom, and that if she were not so fortunate as to succeed in her enterprise, she was resolved to accompany her husband wherever he might be sent, to assist him in pulling the oar, and to share in his punishment, however cruel. Count Bucquoi having heard of her determination, was so sensibly affected by the generosity of this Dutch woman, that he not only bestowed on her

the highest praise, but set her and her husband at liberty.

20. ♠ During the war between the Portuguese and the inhabitants of the Island of Ceylon, Thomas de Susa, who commanded the European forces, took prisoner a beautiful Indian, who had promised herself in marriage to an amiable youth. The lover was no sooner informed of this misfortune than he hastened to throw himself at the feet of his adorable nymph, who with transport caught him in her arms; their sighs and their tears were mingled, and it was some time before their words could find utterance to express their grief. At last, when they had a little recovered, they agreed, that since their misfortunes had left them no hopes of living together in freedom, to partake with each other all the horrors of slavery.

Susa, who had a soul truly susceptible of tender emotions, was moved at the sight; "It is enough," said he to them, that you wear the chains of love; you shall not wear those of slavery; go and be happy in the lawful embraces of wedlock."

The two lovers fell on their knees; they could not persuade themselves to quit so generous a hero, and thought themselves happy in being permitted to live under the laws of a nation who so nobly know how to make use of victory, and so generously to soften the calamities of war.

CHAP. IX.

Of the Indulgence and great Love of some Parents to their Children.

THAT natural affection which we bear towards them that proceed from us, we have in common with other creatures. The poet hath expressed it in the most cruel of all other beasts:

—The tyger which most thirsts for blood,
Seeing herself robbed of her tender brood,
Lies down lamenting in her Scythian den,
And licks the prints where her lost whelps had lain.

(19.) Hilarion de Corte des Femmes Illustres, de Lavau Recueil de diverses Histoires, vol. ii. part 1.—(20) Adams's Anecdotes, vol. i. p. 203.

(*) Reynold's Treat. of the Pas. c. 10. p. 86.—(1.) Zuing. Theatr. vol. i. l. i. p. 57.—(2.) Bruson. Ex. l. 6. c. 4. p. 346. Zuing. vol. i. l. 1. p. 56. Sabellic. Ex. l. 3. c. 4. p. 140.—(3.) Ibid. p. 137.

Only this affection reigns with greater power in the souls of some than others; and the effects of it have been such as cannot but entertain us in the perusal of them.

1. Charles the Great was so great a lover of his sons and daughters, that he never dined or supped without them; he went no where upon any journey, but he took them along with him; and when he was asked, why he did not marry his daughters, and send his children abroad to see the world? his reply was, "That he was not able to bear their absence."

2. Nero Domitius, the son of Demitius Enobarbus and Agrippina, by the subtlety of his mother obtained the empire. She once enquired of the Chaldeans if her son should reign: they told her, "That they had found he should, but that withal he should be the death of his mother." "*Occidat modo imperet,*" said she; "let him kill me, provided he live to be emperor." And she had her wish.

3. Solon was a person famous throughout all Greece, as having given laws to the Athenians; being in his travels, came to Miletum to converse with Thales, who was one of the seven wise men of Greece. These two walking together upon the market-place, one comes to Solon, and told him that his son was dead. Afflicted with this unexpected, as well as unwelcome news, he fell to tearing off his beard, hair and clothes, and hiding his face in the dust. Immediately a mighty concourse of people was about him, whom he entertained with howlings and tears. When he had lain long upon the ground, and delivered himself up to all manner of expressions of grief, unworthy the character he sustained, so renowned for gravity and wisdom, Thales bid him be of good courage, for the whole was but a contrivance of his, who by this artifice had desired to make experiment whether it was convenient for a wise man to marry, and have children, as he had pressed them to do; but that now he was sufficiently satisfied it was no way conducible, seeing he perceived that the loss of a child might occasion a person famous for wisdom to discover all the signs of a mad-man.

4. Seleucus, king of Syria, was informed

by Erasistratus, his physician, that his son Antiochus languished from the vehement love he had taken to the queen Stratonice, his beautiful and beloved wife; and that his modest suppression of this secret (which he had found out by his art) was like to cost the life of the young prince. The tender and indulgent father resigned her up into his son, and overcame himself for the sake of his son's happiness.

5. M. Tullius Cicero was so great a lover of his daughter Tulliola, that when she was dead, he laboured with great anxiety to consecrate her memory to posterity. He says, "He would take care, that (by all the monuments of the most excellent wits, both Greek and Latin) she would be reputed a goddess." How solicitous doth he write to Atticus, that a piece of ground should be purchased in some eminent place, wherein he might cause a temple to be erected and dedicated to Tullio's? He also wrote two books concerning the death of his daughter; wherein it is probable, that he made use of all that wit and eloquence, whereof he was so great a master, to persuade the people that Tulliola was superior to all other women.

6. The elder Cato was never so taken up with employment in any affair whatsoever, but that he would always be present at the washing of his son, who was but newly born, and when he came to such age as to be capable of learning, he would not suffer him to have any other master besides himself. Being advised to resign up his son to the tutorage of some learned servant, he said, "he could not bear that a servant should pull his son by the ears, nor that his son should be indebted for his learning and education to any besides himself."

7. Agesilaus was above measure indulgent to his children: the Spartans reproached him, that for love of his son Archidamus, he had concerned himself so far as to impede a just judgment; and by his intercession for the malefactors, had involved the city in the guilt of being injurious to Greece. He used also at home to ride upon the hobby-horse with his little children; and being once by a friend

of his found so doing, replied to the surprise evinced by him,—“Say not a word about it till such time as you have children of your own!”

8. Syrophanes, a rich Egyptian, so doated on a son of his yet living, that he kept the image of him in his house; and if it so fell out that any of the servants had displeased their master, thither they were to fly as to a sanctuary, and, adorning that image with flowers and garlands, they that way recovered the favour of their master.

9. Artobarzanes resigned the kingdom of Cappadocia to his son in the presence of Pompey the Great. The father had ascended the tribunal of Pompey, and was invited to sit with him in the curule seat; but as soon as he observed his son to sit with the secretary in a lower place than his fortune deserved, he could not endure to see him placed below himself; but descending from his seat, he placed the diadem upon his son's head, and bade him go and sit in that place from whence he was lately risen. Tears fell from the eyes of the young man, his body trembled, the diadem fell from his head, nor could he be induced to go where he was commanded. And, which is almost beyond all credit, the father was glad who gave up his crown, and the son was sorrowful to whom it was given; nor had this glorious strife come to any end, unless Pompey's authority had joined itself to the father's will; for he pronounced the son a king, commanded him to take the diadem, and compelled him to sit with him in the curule seat.

10. Mahomet the second, first emperor of the Turks, was no sooner possessed of his father's throne, but as the young tyrant, forgetting the laws of nature, was going in person himself about to have murdered his youngest brother, then but eighteen months old, begotten on the fair daughter of Sponderbeius: which unnatural part Moses, one of his bashaws, and a man greatly in his favour, perceiving, requested him not to imbrue his own hands in the blood of his brother, but rather to commit the execution thereof to some other: which thing Mahomet commanded him (the author of that counsel)

(4.) Val. Max. l. 5. c. 7. p. 152. Plut. in Demetrio, p. 906.—(5.) Zuñg. Theatr. vol. i. l. 1. p. 56. Lud. Viv. de Veritat. Fid. l. 2.—(6.) Fulgos. l. 5. c. 6. p. 647.—(7.) Plut. in Agesilao, p. 610.—(8.) Purch. Pilg. tom. i. l. 6. c. 4. p. 734.—(9.) Val. Max. l. 5. c. 7. p. 152.

forthwith to do: so Moses taking the child from the nurse, strangled it, with pouring water down its throat. The young lady hearing of the death of her child (as a woman whom fury had made past fear), came, and in her rage reviled the tyrant in his house, shamefully upbraiding him for his inhuman cruelty: when Mahomet, to appease her fury, requested her to be comforted, for that it agreed with the policy of his state; and willed her, for her better contentment, to ask whatsoever she pleased, and she should forthwith have it. But she desiring nothing more but in some sort to be revenged, desired to have Moses, the executioner of her son, delivered unto her bound; which, when she had obtained, she presently struck him in the breast with a knife (crying in vain upon his unthankful master for help), and proceeding in her cruel execution, cut a hole in his right side, and, by piece-meal, cut out his liver, and cast it to the dogs to eat; to that extremity did she resent the death of her beloved child.

11. Scilunus had eighty sons; and when he lay upon his death-bed, he called them all before him, and presented them with a bundle or sheaf of arrows, and bade each each of them try whether with all his strength he was able to break that sheaf. They all of them attempted it in vain: he then drew out a single arrow, and bade one of them break that; which he easily did, intimating to them thereby, that unity and compacted strength is the bond which preserves families and kingdoms; which bond, if it be once broken, all run quickly into ruin.

12. Monica, the mother of St. Austin (while her son was a Manichee, and addicted overmuch to a life of sensuality and voluptuousness), out of her dear and tender affection to him, ceased not to make continual prayers with abundance of tears in his behalf: which occasioned St. Ambrose one time to comfort her with these words: *Impossibile est ut filius tantarum lacrymarum periret*: "It is impossible that a son with so many prayers and tears should miscarry."

13. Octavius Balbus was proscribed by the triumvirate: whereupon he fled away, and was now got out of danger; when

hearing that his son was slain by them, he returned of his own accord, and offered his throat to the executioners.

14. Cæsetius was importuned by Cæsar to renounce and expel from his house one of his sons, who, in the time of his Tribuneship, had given him matter of offence. The old man was so great a lover of his children, that he boldly told him, "That he should sooner deprive him of all his children at once by violence, than he should persuade him to send one of them away with any mark of his displeasure."

15. Pericles, though he had buried his sister and divers others of his near relations, yet bore all this with great constancy and an unbroken mind. But when his son Parælus died, though he endeavoured with all his might, to digest so great a grief, and to suppress any appearance thereof; yet he was not able to do it, but burst out into tears and lamentations, crying out, "The gods preserve to me the poor and little Camillus, the only son I have now left!"

16. Ægeus stood upon a high rock, whence he might see a great way upon the sea, in expectation of the return of his son Theseus from Crete; having made him promise, at his departure, that if all things went well with him, at his return his ship should be decorated with sails and streamers of white colour, to express the joyfulness of his return. The old man, after his long watching, at last did discern the ship making homewards; but it seems they had forgot to show the white colours, as they had promised. When therefore Ægeus saw nothing but black, concluding that his son had miscarried in his journey, and was dead, not able to endure the grief he had conceived, he threw himself headlong into the sea, from the top of the rock whereon he stood, and died.

17. Gordianus the elder, the præconsul of Africa, was made choice of by them of Africa, and the soldiers in his army, to be their emperor, against the cruelty of the Maximines; but as soon as he understood that his son was slain by the Maximines, he was not able to support himself under the great weight of his grief, but hanged himself in his own chamber.

(10.) Knowles's Turk. Hist. p. 337, 338.—(11.) Clark's Mirror, c. 87. p. 400.—(12.) Ibid. c. 90. p. 402.—(13.) Brunsh. Fac. l. 5. c. 4. p. 347.—(14.) Ibid.—(15.) Ibid. p. 346.—(16.) Langii Polyanth. p. 648.—(17.) Ibid.





Craig del.

Mackenzie sc.

Two young men saving their aged Parents from the Lava of Mount Etna.

18. Socrates one day was surprised by Alcibiades childishly sporting with his son Lamproclus. And when he was sufficiently derided by Alcibiades upon that account: "You have not," said he, "such reason, as you imagine, to laugh so profusely at a father playing with his child, seeing you know nothing of that affection which parents have to their children; restrain your mirth then till you come to be a father yourself, when, perhaps, you will be found as ridiculous as I now seem to you to be."

CHAP. X.

Of the Reverence and Piety of some Children to their Parents.

UPON a marble chair in Scoone, where the kings of Scotland were formerly crowned, and which king Edward the First caused to be carried to Westminster, was written this distich:

*Ni fallat fatum, Scoti quocunque locatum.
Inveniant lapidem, regnare tenenter ibidem.*

Unless unalterable fate do feign,
Where'er they find this stone the Scots shall reign.

We may say it, and perhaps with more assurance, that wherever we find that piety and reverence that is due to parents, there is a certain earnest given of a worthy and prosperous person; for having this way intitled themselves to the promise of God, it shall be surely performed to them, as may be seen in many of the following examples.

1. Boleslaus, the fourth king of Poland, had the picture of his father, which he carried hanging about his neck in a plate of gold; and when he was to speak, or do any thing of importance, he took this picture, and kissing it, used to say, "Dear father, I wish I may never do any thing remissly, or unworthy of thy name."

2. Pomponius Atticus making the funeral oration at the death of his mother, protested, "that having lived with her sixty-seven years, he was never reconciled to her; because," added he, "in all that

time there never happened the least jar betwixt us that needed reconciliation."

3. The emperor of China, on certain days of the year, visiteth his mother: who is seated on a throne, and four times on his feet, and four times on his knees, he makes her a profound reverence, bowing his head even to the ground. The same custom is also observed through the greatest part of the empire, and if it chance that any one is negligent or deficient in this duty to his parents, he is complained of to the magistrates, who punish such offenders very severely.

4. Sir Thomas Moore, being lord chancellor of England, at the same time that his father was a judge of the King's Bench, would always, at his going to Westminster, go first to the King's Bench, and ask his father's blessing before he went to sit as chancellor.

5. Alexander the Great, sent his mother Olympias many royal presents out of the Asian spoils; but desired her not to intermeddle with state affairs; or to challenge to herself such offices as appertained to the governor. Olympias expostulated on these things very sharply with him, which yet he bore submissively. But upon a certain time, when he had received long letters from Antipater, filled with complaints against her, "Antipater," said he, "doth not know that one single tear of my mother is able to blot out six hundred of his epistles."

6. There happened in Sicily (as it often does) an eruption of Mount Aetna: it murmured, barked, belched up flames, and threw out its fiery entrails with dreadful devastation. It happened then, that in this violent and horrible breach of flames (every one flying and carrying away what was most precious with them), two sons, the one called Anapias, the other Amphimachus, careful of the wealth and goods of their houses, reflected on their father and mother, both very old, who could not save themselves from the fire by flight, "And where shall we," said they, "find a more precious treasure than those who begat us?" The one took up his father on his shoulders, the other his mother, and so passed through the flames. It is an admirable thing, that God, in the

(18.) Aelian. Var. Hist. l. 13. p. 309. Langii Polyanth. p. 547.

(1.) Causs. H. C. tom. i. l. 17. p. 5.—(2.) Piat. in Vita Attici. Fuller, H. S. l. 1. c. 6. p. 15.—(4.) Alvarez, Hist. of China, part. 1. c. 29. p. 156. Heubert's Trav. l. 3. p. 339.—(4.) Baker's Chronicle, p. 406. Fuller, H. S. l. 1. c. 6. p. 13.—(5.) Zuing. Theat. vol. i. p. 56.

consideration of this piety, though Pagans, did a miracle; for the monuments of all antiquity witness, that the devouring flames stopped at this spectacle; and the fire wasting and broiling all about them, the only way through which these two good sons passed, was tapestried with fresh verdure, and called afterwards by posterity "The field of the Pious," in memory of this accident.

7. Artaxerxes the First, king of Persia, was a fervent lover of Statira his wife; and though he knew, that by the fraud of his mother Parysatis, she had been poisoned and murdered, yet piety to his mother overcame his conjugal affection; and he so dissembled the injury of his mother, that he spoke nothing of revenging her wickedness; and, what is more strange, he never gave the least sign of his being offended, by any alteration of his countenance towards her; unless in this, that desiring to go to Babylon, he gave her leave, and said, "That he would not see Babylon while she lived."

8. Q. Cicero, brother of Marcus, being proscribed, and sought after to be slain by the Triumvirate, was hid by his son, who for that cause was hurried to torments; but no punishments or tortures could force him to betray his father. The father, moved with the piety and constancy of the son, of his own accord, offered himself to death, lest, for his sake, they should destroy his son.

9. Epanimonidas, the Theban general, being asked what was the most pleasant thing that had happened to him throughout his whole life; replied, "It was this, that he had carried away the Leuctrian victory, his father and mother being both alive."

10. There were three brothers, who upon the death of the king their father, fell out amongst themselves about succession in the kingdom; at last they agreed to stand to the judgment and determination of a neighbouring king, to whom they fully referred the matter. He therefore commanded the dead body of the father to be fetched out of his monument, and ordered that each of them should shoot an arrow at his heart, and he that hit it, or came the nearest to it, should succeed.

The elder shot first, and his arrow passed through the throat of his father; the second brother shot his father into the breast, but yet missed the heart. The youngest, detesting this wickedness, "I had rather," said he, "yield all to my brothers, and utterly resign up all my pretensions to the kingdom, than to treat the body of my father with such disrespect." This saying of his considered, the king passed sentence, that he alone was worthy of the kingdom, as having given evidence how much he excelled his brothers in virtue, by the piety he had shewed to the dead body of his father.

11. Caius Flaminius, being a tribune of the people, had promulged a law about the division of the fields of Gallia among the people; the senate, unwilling it should pass, opposed it; but he resisted both their entreaties and threats. They told him they would raise an army against him, in case he should not desist from his intentions; notwithstanding all which, unafrighted he ascended the pulpit, and being now ready with all the people about him, by their suffrages to have it pass into a law, his own father came and laid hands upon him, enjoining him to come down; he, broken with this private command, descended from the pulpit, and was not so much as reproached with the least murmur of the people whom he had forsaken; but the whole assembly seemed to approve this his piety to his parent, although so much to their own prejudice.

12. The Prætor had sentenced to death a woman of good birth, for a capital crime, and had consigned her over to the Triumvir to be killed in prison. The jailor that received her, moved with compassion, did not strangle her, and permitted her daughter to come often to her, though first diligently searched, lest she should convey in any sustenance to her, the jailor expecting that she would die of famine. When therefore divers days had passed, wondering within himself what it might be that occasioned her to live so long, he one day set himself to observe her daughter with greater curiosity, and then discovered how with the milk in her breasts she allayed the famine of her mother. The news of this strange spectacle of the daughter

(6.) Solin. c. 11. p. 225. Camerar. Oper. Subcis. cent. 1. c. 86. p. 401.—(7.) Plut. in Artaxerx. p. 1021. Lon. Theatr. p. 276. Fu gos. l. 5. c. 4. p. 618.—(8.) Zenar. Annal. tom. 2. p. 86. Xiphil. in Augusto, p. 60.—(9.) Plut. in M. Coriolan. p. 215. Zuing. vol. i. l. 1. p. 84.—(10.) Lon. Theatr. p. 278.—(11.) Val. Max. l. 5. c. 4. p. 142.

suckling her mother, was by him carried to the Triumvir, by the Triumvir to the Prætor, from the Prætor it was brought to the judgment of the Consul, who pardoned the woman as to the sentence of death passed upon her; and, to preserve the memory of that fact, where her prison stood they caused an altar to be erected to Piety.

13. Nicholaus Damascenus assures us, that the Pisidians used to present the first-fruits of all the viands of a feast to their fathers and mothers, esteeming it an unworthy thing to take a plentiful feast without due honours first done to the authors of life.

14. Martius Coriolanus having deserved well of the commonwealth, was yet unjustly condemned; whereupon he fled to the Volsci, at that time in arms against Rome: followed with an army of these, he rendered himself very formidable to the Romans. Ambassadors were sent to appease him, but to no purpose; the priests met him with entreaties in their pontifical vestments, but were also returned without effect; the senate was astonished, the people trembled, the men as well as the women bewailed the destruction that was now sure to fall upon them. Then Volturnia, the mother of Coriolanus, taking Velumnia his wife along with her and also his children, went to the camp of the Volsci; whom as soon as the son saw, as one that was an entire lover of his mother, he made haste to embrace her: she angrily said, "First let me know (before I suffer myself to be embraced by you), whether I am come to a son or an enemy, and whether I am a captive or a mother in your camp?" He, moved with the speech of his mother, and the tears of his wife and children, embracing his mother; "You have conquered" said he, "the entreaties of her in whose womb I was conceived are not to be resisted:" and so he freed the Roman fields, and the Romans themselves, from the sight and fear of those enemies he had led against them. Livy calls Veluria the mother, and Volturnia the wife of Coriolanus.

15. Marcus Cotta, upon the very day that he came to age, and was permitted to take upon him the virile gown, forth-

with, as soon as he descended from the capitol, he accused C. Carbo by whom his father had been condemned, and having proved him guilty, had him condemned. Thus happily and by a gallant action he began his manhood, and gave proof of his eloquence and wit.

16. M. Pomponius, tribune of the people, accused L. Manlius the son of Aulus, who had been dictator, for that he had added a few days to his dictatorship; as also, for that he had banished his son Titus from the society of men, and commanded him to live in the country; which, when the young man heard, he got to Rome by break of day, and to the house of Pomponius. It was told him that Titus Manlius was there; and he, supposing the angry young man had brought him something against his father, rose from his bed, and putting all out of the room, sent for the young man to him; but he (as soon as he entered) drew his sword, and swore he would kill him immediately, unless he would give him his oath that he would cease to accuse his father. Pomponius, compelled by his terror, gave his oath, assembled the people, and then told them upon what account it was requisite for him to desist from his accusation. Piety to mild parents is commendable; but T. Manlius in this his action was much the more generous, that having a severe parent, he had no invitation from his indulgence, but only from his natural affection, to hazard himself in his behalf.

17. In the civil wars betwixt Octavianus and Antonius, as it often falls out, that fathers, sons, and brothers take contrary parts; so, in that last battle at Actium, where Octavianus was the victor, when the prisoners (as the custom is) were counted up, Metellus was brought to Octavianus, whose face (though much changed by anxiety and a prison) was known to Metellus his son, who had been on the contrary part; with tears therefore he ran into the embraces of his father, and then turning to Octavianus, "This thy enemy," said he "hath deserved death, but I am worthy of some reward for the service I have done thee; I therefore beseech thee, instead of that which is owing

(12.) Sabell. Ex. l. 3. c. 6. p. 151. Solin. c. 7. p. 198. Val. Max. l. 5. c. 4. p. 143. Plin. Nat. Hist. l. 7. c. 36. p. 174.—(13.) Causs. tom. i. l. 2. p. 111.—(14.) Zonar. Annal. tom. 2. f. 59. Val. Max. l. 5. c. 4. p. 141. Lon. Theat. p. 278. Liv. Hist. l. 2. p. 34. Piat. in M. Cor. p. 230, 231.—(15.) Val. Max. l. 5. c. 4. p. 142.—(16.) Ibid. Lon. Theat. p. 275.

me, that thou wouldst preserve this man, and cause me to be killed in his stead." Octavianus moved with this piety (though a great enemy), gave unto the son the life of the father.

18. Demetrius the king of Asia and Macedonia, was taken prisoner in battle by Seleucus king of Syria. Antigonus his son was the quiet possessor of the kingdom; yet did he change the royal purple into a mourning habit, and in continual tears sent abroad his ambassadors to the neighbouring kings, that they would interpose in his father's behalf for the obtaining of his liberty. He also sent to Seleucus, and promised him the kingdom and himself as hostages, if he would free his father from prison. After he knew that his father was dead, he set forth a great navy, and went to receive the body of the deceased, which by Seleucus was sent towards Macedonia. He received it with such mournful solemnity, and so many tears, as turned all men into wonder and compassion. Antigonus stood on the poop of a great ship (built for that purpose), clothed in black, bewailing his dead father. The ashes were inclosed in a golden urn, over which he stood a disconsolate spectator. He caused to be sung the virtues and noble achievements of the deceased prince, with voices formed to piety and lamentation. The rowers also in the galleys so ordered the strokes of their oars, that they kept time with the mournful voices of the other; and in this manner the navy arrived at Corinth.

19. Opus, a citizen of Rome was prescribed by the triumvirate when he was enfeebled by old age, and having a son who might without danger have remained at home; yet the son chose rather, with the hazard of his own life, to deliver his father out of the present danger he was in. He therefore took him upon his shoulders, and with great labour carried him out of the city, where he lay concealed under the habit of a beggar. At last, he got him safe into Sicily, where Sextus Pompeius received all the prescribed. It was not long ere (for this singular piety he had shewed to his father) the people of Rome were moved to recall him, and restore him to his country.

Upon his return he was by them also created ædile; in which magistracy, when, through the seizure of his goods, he had not wherewithal to set forth the public plays; that he might not want the accustomed honour, the artificers for the Theatre gave him their work gratis; and that nothing might be lacking for the furniture of the plays, the whole people of Rome threw him in so largely, that there was not only sufficient preparation for all things, but he was also thereby exceedingly enriched, and highly commended for his piety.

20. Miltiades, for an expedition he had not so advisedly undertaken against Parus, and wherein he had been unfortunate, was condemned by the Athenians in the fine of fifty talents; which mighty sum, when he was not able to pay, and was dead in prison of a wound in his thigh received in that voyage, and therefore was denied burial, his son Cimon resigned himself voluntarily into prison, till himself had made payment of the debt. But Cimon himself being not able to make satisfaction; it happened that Callias, one of the richest men in the city, married Elpenice his sister, who paid the fine of Miltiades now become Cimon's, by which means Cimon being set free, received at once the great glory and reward of his piety to his father.

21. Darius invaded Scythia with all the forces of his empire. The Scythians retreated by little and little, till they came to the utmost desarts of Asia. Darius sent his ambassadors to them, to demand what end they intended to make of their flying, and where it was that they would begin to fight? They returned him for answer, "that they had no cities, nor cultivated fields, for which they should give him battle; but when once he was come to the place of their father's monuments, he should then understand after what manner the Scythians did use to fight." So great a reverence even that barbarous nation had to their dead ancestors.

22. When Scipio the consul fought unprosperously with Hannibal, at the river Ticinum, and was sore wounded, his son Scipio (afterwards called Africanus the elder) though he was scarce out of the

(17. *Æn. Theatr.* p. 273.—(18.) *Sabel. Exempl.* l. 1. c. 5. p. 24. *Fulgos.* l. 5. c. 4. p. 617. *Plut.* in *D. metric.* p. 914, 915.—(19.) *Fulgos.* l. 5. c. 4. p. 620. *Cæl. Rhod.* l. 11. c. 17. p. 507.—(20.) *Sabel.* l. 3. c. 6. p. 74. *Pezel. Mellicic.* tom. 1. p. 55. *Justin. Hist.* l. 2. p. 52.—(21.) *Val. Max.* l. 5. p. 4. p. 144.

years of his childhood, yet did he deliver his father by his seasonable and valorous interposition: neither did the weakness of his tender age, nor his want of experience in military affairs, nor the unhappy event of an unfortunate battle, so appal him (although enough to dishearten an old soldier), but that he deserved a double and illustrious crown, for having at once saved a father and a general.

23. No man saw a gilded statue, neither in the city of Rome, nor throughout all Italy, before such times as M. Acilius Glabrio, a knight, placed one in the Temple of Piety, to the honour of his father. The son himself dedicated that Temple in the consulship of P. Cornelius Lentulus, and M. Bibius Tamphilus; for that his father had obtained his desire, and had overcome Antiochus at the straits of Thermopoleæ.

24. When Edward the First heard of the death of his only son, he took it grievously as a father, but patiently as a wise man: but when he understood shortly after, the death of king Henry the Third, his father, he was wholly dejected and comfortless: whereat, when Charles king of Sicily (with whom he then sojourned, in his return from the Holy Land) greatly marvelled; he satisfied him with this; "God may send me more sons, but the death of a father is irrecoverable."

25. In the time of Pedro the Cruel, there was a citizen of eighty years of age condemned by him to death. A son of his, of eighteen years of age, offered willingly to be put to death to excuse the old man his father; which the cruel tyrant (instead of pardoning him for his rare piety) accepted of, and put him to death accordingly.

26. When the city of Troy was taken, the Greeks did as became gallant men: for, pitying the misfortune of their captives, they caused it to be proclaimed, that every free citizen had liberty to take away along with him any one thing that he desired. Æneas therefore neglected all other things, and carried out with him his household-gods: the Grecians delighted with the piety of the man, gave him a further permission to carry out with him any one other thing from his house;

whereupon he took upon his shoulders his father, who was grown old and decrepid, and carried him forth; the Grecians were not lightly affected with this sight and deed of his, and thereupon gave him all that was his, confessing, "that nature itself would not suffer them to be enemies, but friends, to such as preserved so great piety towards the Gods, and so great a reverence to their parents."

27. Sertorius, that gallant Roman, had so great an affection and respect for his mother, that being general in Spain, he desired that he might have liberty to come home from so noble and gainful an employment, that he might enjoy her company; and when afterwards he heard of her death, he was so afflicted with those unwelcome tidings, that he lay seven days upon the ground; in all which time he never gave his soldiers the watch-word, nor would suffer himself to be seen by any of his most familiar friends.

28. The emperor Decimus had a fixt and earnest desire to set the crown upon the head of his son Decius, but he utterly refused it, saying, "I fear lest, being made an emperor, I should forget that I am a son. I had rather be no emperor and a dutiful son, than an emperor and such a son as hath forsaken his due obedience: let then my father bear the rule, and let this be my empire, to obey with all humility whatsoever he shall command me." By this means the solemnity was put off, and the young man was not crowned, unless you will say that his signal piety towards his parent was a more glorious crown to him than that which consisted of gold and jewels.

29. ✧ The following extraordinary instance of the affection of three brothers, though Pagans, to their mother, took place in the year 1004 in the city of Mecco, the capital of Japan. These three sons, who were in a state of indigence, worked night and day to maintain their mother; but as the earnings of their labour were not sufficient for that purpose, they formed a very singular resolution: a proclamation had been issued by the Cobo, that whoever should seize a robber, and conduct him bound to the magistrates, should re-

(22.) Schell. Exempl. l. 1. c. 4. p. 24.—(23.) Val. Max. l. 2. c. 5. p. 42, 43.—(24.) Camd. Remains, p. 205. Speed's Hist. p. 554. Clark's Mir. c. 23. p. 75.—(25.) Chetw. Hist. Collect. cent. 5. p. 137. (26.) Ælian. Var. Hist. l. 3. c. 22. p. 117, 118.—(27.) Plut. in Sertorio, p. 950. Clark's Mir. c. 23. p. 78.—(28.) Val. Max. l. 4. Langij. Polyanth. p. 848.

ceive a considerable reward. They therefore agreed that one of them should pass for a robber, and that the other two should carry him bound to the magistrates, that they might provide a subsistence for their mother. Having cast lots who should be the victim, the lot fell on the youngest; who suffered himself to be bound and carried before the judge, to whom he declared himself a criminal, though guilty of no crime. He was immediately thrown into prison, and his two brothers received the promised reward. Before they departed they were desirous to take leave of their brother, and the whole three embraced each other with great tenderness, and shed abundance of tears. The judge, who happened by accident to be in a place whence he beheld this scene, not being able to comprehend how a criminal should shew so much affection to those who had placed him in the hands of justice, caused the execution to be suspended, and ordered one of his people to follow the two brothers, and mark the place to which they might go. As soon as they got home they related to their mother what had happened; but the poor woman when she heard that her youngest son was in prison began to weep, and giving vent to the most lamentable cries, said, she was resolved to starve rather than live by sacrificing the life of their brother. "Go," said she, "my affectionate children, but unnatural brothers, carry back the money you received, and restore to me my son if he is still alive; if he is dead, think no more of maintaining me, but provide a coffin, for I will not survive him, and am determined to starve myself to death. The servant of the judge who had followed them, ran immediately to his master, and gave an account of what he had heard. The judge sent for the prisoner, interrogated him, and obliged him by threats to tell him the whole truth. The young man having made a full confession, the judge sent a report of the affair to the Cato, who was so affected by this noble action, that he was desirous of seeing the three brothers. When they arrived at the palace, he praised them for their filial affection, and gave to the youngest, who had offered to submit to death in order to maintain his mother, a pension

of 1,500 crowns, and one of 500 to each of his brothers.

CHAP. XI.

Of the singular Love of some Brethren to each other.

It is not only a rare thing to see brethren live together in a mutual love and agreement with each other; but withal it is observed, that when they have fallen out, they have managed their enmities and animosities with greater rancour and bitterness, than if they had been strangers to each other. On the other side, where this fraternal love has rightly seated itself in the soul, it hath shewed itself in as great reality and fervency as any other sort of love whatsoever.

1. Lucius Lucullus, a senator of Rome, though he was elder than his brother Marcus, yet had so great a love to him, that (though the Roman custom was otherwise) he could never be persuaded to stand for any place of magistracy till his brother was of a lawful age to enter upon one also: this was understood by the people, who, therefore, created them both ædiles in their absence.

2. There was a report, though a false one, that Eumenes king of Asia was slain by the fraud of Perseus. His brother Attalus, upon the news, seized upon the crown, and married the wife of his brother: but being informed of Eumenes' return, he went forth to meet him, not without apprehensions of fear, in regard of what he had done in his absence. Eumenes made no shew of his displeasure, only whispered him in the ear, "that before he married another man's wife, he should be sure her husband was dead." This was all: and not long after dying, though by his wife he had a son of his own, yet he left the kingdom to his brother together with the queen his wife. Attalus on the other side, that he might not be surpassed in brotherly love, though he had many children by his own wife, yet he educated that son she had by Eumenes to the hope of the kingdom, and when he came of sufficient age, fixely resigned up

(29.) Crasset. Hist. du Japon, book 13. art. 3. part 2 p. 107.

(1.) Fulgos. l. 5. c. 5, p. 629a

De Lavau Recueil de diverses Histoires, vol. 2.

all to him, and lived a private life many years after.

3. When the emperor Augustus had taken Adiatoriges a prince of Cappadocia, together with his wife and children, in war; and had led them to Rome in triumph, he gave order that the father and the elder of the brothers should be slain. The designed ministers of this execution were come to the place of confinement to this unfortunate family, and there inquiring which of the brethren was the eldest, there arose a vehement and earnest contention betwixt the two young princes, each affirming himself to be the elder, that by his death he might preserve the life of the other; when they had long continued in this pious emulation, the mother at last not without difficulty, prevailed with her son Dyetentus, that he would permit his younger brother to die in his stead; as hoping that by him she might most probably be sustained. Augustus was at length certified of this great example of brotherly love, and not only lamented that act of his severity, but gave an honourable support to the mother and her surviving son, by some called Clitatus.

4. Darius king of the Persians extremely provoked by crimes of an extraordinary nature, had pronounced a sentence of death upon Ithaphernes, together with his children, and the whole family of them at once. The wife of Ithaphernes went to the king's palace, and there, all in tears, was so loud in her mournful lamentations, that her cries coming to the king's ear, moved him in such a manner to compassion, that the king sent her word, "that with her own, he gave her the life of any one single person whom she should make choice of among the condemned." The woman begged the life of her brother. Darius wondered that she should rather ask his life, than that of her husband or any of her children, and therefore asked her the reason: who replied, "that since her father was dead, she could never hope for a brother more, if she should lose this: but herself being but young as yet, might hope for another husband and other children." Darius was moved with this answer, and being himself replete with brotherly love

as well as prudence, he gave her also the life of her eldest son.

5. Bernardus Justitanus, the Venetian, had three sons, who, the father being dead, were educated by the mother; so great and mutual a love there was betwixt these three, that there was nothing more admirable in the city, nor more frequently discoursed of. Laurentius was one of these, and although he had put himself into a monastery, yet this different choice of life hindered nothing of the true affection between them: but though Marcus was an eminent senator, and Leonardus an excellent orator, and of singular skill in the Latin and Greek learning; yet both of them went almost daily to the monastery to dine and sup with their brother.

6. In the division of the Norman empire, Robert promised to his brother Roger the half of Calabria and all Sicily: but when it came to sharing and dividing, Robert would give him nothing in Calabria, but Melo and Squillacci, and bade him to purchase the realm, which he already began to possess, meaning Sicily: and in the end resolved (as Alexander wrote to Darius) that as the world could not endure two suns, so one realm could not endure two sovereign lords. Roger, being much displeased herewith, made war upon him, and after many adventures, having taken him prisoner in a castle where Robert was unwisely entered in the habit of a peasant, in order to surprise and take it; Roger, out of brotherly love and pity, not only saved his life, but also restored him to his estate; which by right of war he had lost.

7. Anno 1585, the Portuguese ship called St. Iago, was cast away upon the shallows near to St. Lawrence, towards the coast of Mosambique. Here it was that divers persons had leaped into the long-boat to save their lives; and finding that it was over-burthened, they chose a captain, whom they swore to obey; who caused them to cast lots, and such as the lot fell upon were to be cast overboard. There was one of those that in Portugal are called new Christians. He being allotted to be cast over-board into the sea, had a younger brother in the same boat,

(2) Fulgos. l. 5. c. 5. p. 627. Burton's Mel. part 3. § 3. p. 564. Plut. in Reg. Apotheg.—(3.) Fulgos. Ex. c. 5. p. 630. Heyw. Hist. of Women, l. 7 p. 323. Zuñg. Theatr. vol. 1. l. 1. p. 58.—(4.) Sabell. Ex. l. 3. c. 7. p. 155. Heyw. Hist. of Women, l. 7. p. 326. Fulgos. Ex. l. 5. c. 5. p. 629.—(5.) Zuñg. Theatr. vol. 1. l. 1. p. 58. Egnat. l. 5. c. 5. p. 319.—(6.) L. Remy Civil. Considerat. c. 7c. p. 160.

that suddenly rose up, and desired the captain that he would pardon his brother, and let him supply his place: saying, "My brother is elder and of better knowledge in the world than I, therefore more fit to live in the world, and to help my sisters and friends in their need, so that I had rather die for him, than live without him." At which request they remitted the elder brother, and threw the younger, by his own request, into the sea: who swam at least six hours after the boat, and although they held up their hands with naked swords, willing him that he should not once come to touch the boat; yet laying hold thereon, and having his hand half cut in two, he would not let go; so that in the end they were constrained to take him in again. Both these brethren I knew, and have been in company with them.

8. Titus Vespasian, the emperor, bore such a brotherly love towards Domitian, that although he knew he spoke irreverently of him, and that he had solicited the army to rebel against him, yet he never treated him with the less love or respect for all this, nor would endure that others should: but called him his co-partner and successor in the empire. Sometimes, when they were alone together, he besought him not only with earnest entreaties, but with tears too, that he would bear the same fraternal love towards him as he should ever find from himself.

9. Heliodorus, the Priton, had afterwards the surname of Pius, upon this occasion. The people, provoked with the cruelty and avarice of Archigallus, had deposed him, and raised Heliodorus to the throne of his brother. One time, when the king went a hunting, he accidentally met with his brother Archigallus in the wood, whose altered visage and ragged clothes gave sufficient evidence of his afflicted condition. As soon as the king knew him, though he was not ignorant how he had sought his restoration both by force and fraud, yet he lovingly embraced him, and caused him privately to be conveyed into the city. The king pretended he was sick: and giving forth that he would dispose of the affairs of his realm, by his last will and testament, he

called his nobles together. He then signified, that he would confer in private with each of them singly: and as every man entered his chamber, he caused him to be laid hold on; threatening him with death if he would not consent to the sparing of his brother, and that he should resign the throne and kingdom to him. Having by this means gained an universal assent, he then opened the business in presence of them all together. In consequence of this, Archigallus was restored to the kingdom, and he dying in a few years, Heliodorus succeeded him with equal justice and glory.

10. Rare and memorable was the love that was betwixt the Vitellii: they were named Johannes, Camillus, Paulus, and Vitellozium. These four were the sons of Nicolaus Vitellius, a principal person in the city of Tifernas: to whom while he lived they performed all due obedience. He being dead, all the rest were always, and in all things, obedient to the commands of their elder brother. And although, for the greatness of their military virtue, they were all in high reputation amongst them that carried arms, and were leaders of armies in Italy, and were hired with great stipends into the service of different princes; though they were all married, and had attained the name of their father; yet were they not affected with the least ambition amongst themselves, nor was there ever any breach of love betwixt them. When the eldest of them died, the others yielded the power of command to him that was next in age: in all things else they were alike, in such manner, that it is a difficult thing to find such another example of brotherly love and concord.

11. While Cato Uticensis was a child, when any asked him whom he loved best, he would say, "My brother Cæpio;" and when asked, who in the second or third place was beloved by him, he would continue to say "Cæpio," till they desisted to inquire any farther. When he grew up, he gave many and manifest confirmations of the great love he bore to this brother of his: for at twenty years of age he never supped without Cæpio, never went any journey, nor so much as walked into the market-place without him. Indeed

(.) Lins. Choten's Voyages, l. 1. c. 92. p. 147.—(8.) Fulgos. Exemp. l. 5. c. 5. p. 682—(9.) Ibid. p. 634.—(10.) Ibid. p. 635

the other was more luxurious than Cato, who led a severe and rigid life. When Cæpio was once commended for his frugality and moderate way of living, he confessed he was such, compared with some others: "But," said he, "when I compare my life with that of Cato, methinks I differ not at all from Sippius, who was famous in the city for luxury and an effeminate life." But when Cæpio, passing into Asia, died at Ænus in Thrace, Cato (then a tribune coming out of Thessalonica) seemed to bear this blow with a weaker mind than became a philosopher: he embraced the corpse, and made so great a lamentation, as shewed the excess of his grief: so d'd the cost he was at in his funeral, the choice odours and precious garments that he burnt with the corpse, and the monument he erected for him in the forum at Ænus, framed of polished Thracian marble, whereon he expended eight talents. The neighbouring cities, and great persons thereabouts, sent him many things to help out the magnificence of the funeral, of all which (refusing the money sent him) he took nothing but perfumes and other ornaments, the just price of which he sent unto the senders of them. And when the estate of Cæpio was to be divided betwixt him and the daughter of his brother, in the partition thereof he would have nothing allowed him for the funeral expenses.

12. There was a soldier in the camp of Cn. Pompeius, who, in the war with Sertorius, perceiving a soldier on the other side to press hard upon him, he fought with him hand to hand, and having slain him, he went to strip him of his arms. Here it was that he found it was his brother who had fallen under him; which, when he discerned, having vehemently reproached the gods for their gift of so impious a victory to him, he carried his dead brother into the camp, and having covered the body with a precious garment, he laid the corpse upon the funeral pile, and put fire to it; which done, he immediately drew the same sword with which he had slain his brother, thrust it into his own breast, and falling prostrate upon the dead body of his brother, they were both burnt together.

13. Tiberius being at Ticinum, and hearing that his brother Drusus lay sick in Germany, he immediately put himself upon a hasty journey to give him a visit. He passed the Alps and the Rhine, and changing his horse night and day, he travelled outright two hundred miles, with only Antabagius in his company as his guide. Drusus though at that time labouring for life (informed of his coming), commanded his legions with their ensigns to march forth and meet him, and to salute him by the title of Imperator. He ordered a prætorial tent to be erected for him on the right hand of his own, and gave him the consular and imperial name: at the same time yielding his honour to his brother, and his body to death.

14. Scipio Africanus, though he held a most entire friendship with Lælius, yet he earnestly implored the senate not to transfer the province to him that fell by lot unto his brother; promising that he would go with L. Scipio his brother into Asia, in quality of his legate. This he the elder did for the younger, the valiant for the weak, one excelling in glory, for the other, who as yet was without name, being greater in his subjection than his brother was in his command.

15. Leopoldus, duke of Austria, when his brother Frederick was taken prisoner by Lewis of Bavaria (his competitor), exerted every method to gain him his liberty: he consulted a magician, to free him by help of the devil. And when Frederick had refused to have his freedom by such detestable means, he gained the pope and the king of France to intercede in his brother's behalf: and when he saw that the Bavarian would not be moved either with entreaties or presents, he entered into a league with the pope and the king of France against Lewis who detained his brother in prison.

16. Great was the love of Timoleon, the Corinthian, to his brother. For when in battle with the Argives, he saw his brother fall down dead with the wounds he had received, he leaped over his dead body, and with his shield he protected the body as it lay; and although in this enterprise he was sore wounded himself, yet would he not retreat into any place of

(11.) Plut. in Catone, p. 764.—(12.) Val. Max. l. 5. c. 3. p. 140.—(13.) Ibid.—(14.) Ibid. p. 145.—(15.) Zuing. Theat. vol. i. l. 1. p. 58.

safety till such time as he had seen the dead body of his brother carried from the field.

CHAP. XII.

Of the singular Love of some Servants to their Masters.

HE that says and does well by others, generally meets with the same returns; for there is commonly a certain gratitude in nature, which, if not extinguished by ill usage, will push on a man of sense to requite obligations: but when gratitude comes to be actuated by a principle of love, wonderful things will either be done or suffered to promote the good, or prevent the evil, of the persons beloved and esteemed. Harsh and froward masters do often make disobedient and careless servants; but kindness melts the most obdurate and obstinate natures, subdues the incorrigible, instructs the untractable, humbles the proud, and changes the brute into man. Servants being generally but meanly capacitated, great things cannot be expected from them; and yet we find some that have been of such exemplary fidelity and virtue, that they have excelled in the demonstrations of their love and affection to their masters, as you will find in the following examples.

1. Publius Catenus Philotimus was left by his master the heir of his whole estate: yet did he resolve to die with him, and therefore cast himself alive into the funeral fire which was prepared to burn the dead body of his master.

2. The Tyrians having maintained long wars against the Persians, were much weakened thereby, which occasioned their slaves (being many in number), to rise up against their masters, whom they put to the sword, together with their children, and then seized upon their houses and their wives, whom they married. But one of these slaves, being more merciful than the rest, spared his master Straton and his son, and hid them. The slaves having thus got possession of all, consulted together to choose a king, and agreed

that he that could first discern the sun rise, should be king. Whereupon this fore-mentioned slave consulted with his master about the business; who advised him, when others looked into the east, that he should look into the west. And, accordingly, when they were all assembled in the fields, and every man's eyes were fixed upon the east, he only looked westward, for which he was scoffed at by his companions; but presently he espied the sun-beams shining upon the high towers and chimnies in the city, and so challenged the kingdom. His companions would needs know who taught him this wit: at last he told them; whereupon fetching out old Straton, they gave him not only his life, but elected him their king; who having once been a master, and free born, they thought was fittest to rule all the rest that had been slaves.

3. Grimoaldus, duke of Benevento, was invited by Gondibert, king of the Lombards, to assist him against Partharis, his brother; he came accordingly, and having ejected the one, he slew the other brother he came to defend, and so made himself king of Lombardy, and when he knew that Partharis was retreated to Cacanus, duke of Bavaria, he exerted himself so, that he was expelled from thence. Partharis, not knowing whither to betake himself in safety, came as a suppliant, and committed himself to the faith of Grimoaldus. But he, observing that numbers of the Ticinensians flocked daily to visit him, and fearing lest, by the favour of the people, he should some time or other recover the kingdom, not regarding his oath, he resolved to destroy him; and that he might perform it with less noise and tumult, he intended first to make him drunk, and then send his guards to cut his throat, while he lay buried in wine and sleep. This council of his was not so privately carried, but that it came to the ear of Partharis. He therefore commanded his cup-bearer to give him water instead of wine, lest his troubled head should prove unmindful of the danger he was in; nor could he abstain altogether from drinking, lest Grimoaldus's spies should discover that he had intimation of his intentions. The better therefore to

(16.) Fulgos. l. 5. c. 5. p. 629.

(1.) Sabellic. l. 3. c. 8. p. 161.—(2.) Justin. Hist. l. 18. p. 193. Zuñg. Theatr. vol. 3. l. 4. p. 722. Patric. de Regno, l. 1. tit. 11. p. 48, 49.

colour the matter, after large drinking, he caused himself to be carried by his servants into his chamber, as if to sleep out his debauch. There he consulted Hunnulphus, his most faithful servant, who thought it not safe to go out, since the servants of Grimoaldus stood watching at the gate. But in regard necessity com- to desert a master of so great ⁱⁿther way to as all the Bohemians together are not able ^{to} master's head and shoulders with the skin of a bear, which was there by chance, after the manner of a rustic, and lays upon his back a mattrass, as if he was a porter to carry it away, and then with good blows of a cudgel, drove him out of the chamber; by this artifice he passed unknown through the guards, and, accompanied with one servant, got safe into France. When about midnight the guards came to kill Partharis, they were opposed by Hunnulphus, who besought them not to disturb the rest of his master, now sleeping, but to suffer him to sleep out his large computation he had taken that night. Twice they were thus put back; but the third time they broke by force into the chamber, and not finding Partharis, whom they had determined to kill, they enquired of Hunnulphus what was become of him? who told them plainly he was fled, and confessed that he was himself privy to his flight. Grimoaldus, admiring his fidelity, who, to save his master, had cast himself into such manifest danger of his life, freed him from the punishment that all cried he was worthy of, with many promises, to allure him to change masters, and serve him with the like fidelity as he had done the former.

4. The Babylonians sought to recover their liberty, and to shake off the Persian yoke; whereof Darius being advertised, prepared an army to recover that city: but finding the same a difficult work, he used the service of Zopyrus, who, for the love he bare Darius, did cut off his own ears and nose, and with other wounds fresh bleeding, he seemed to fly to the Babylonians for succour, to whom he accused the cruelty of Darius, who for having given him advice to give over the siege of their city, had in this sort dis-

membered and deformed him; whereupon the Babylonians gave him such credit, that they trusted him with the disposition and command of their chief forces; which when Zopyrus had obtained, after some colourable overthrows given to the Persians upon sally, he delivered the city into the hand of Darius, who had lain before it twenty months, and used to say, "That he had rather have Zopyrus unhurt than twenty Babylons besides that he had gained."

5. M. Antonius, an excellent orator, ^{had} Engagements; and the Trust reposed in them.

THE Syrians were looked upon as and to extort a confession from him he was torn with scourges, set upon the rack, and burnt with hot irons; notwithstanding all which he would not let fall a word whereby he might injure the fame or life of his master, although he knew him guilty.

6. There was a citizen of Rome condemned by the proscription of the Triumvirate, who in fear of his life had fled and hid himself in a cave; one of his servants observed the approach of them that were sent to murder him; and having thereupon desired him to retire to the lowest and most secret part of the cave, he himself put on his master's gown, pretending to the pursuers, that he was the person whom they sought after, being desirous to save the life of his master with the loss of his own. But one of his fellow-servants betrayed him in this officious design, and the master was brought out of his hiding-place, and slain. When this was known to the people of Rome, they would not be satisfied till the betrayer of his master was crucified, and he that attempted to save him was set at liberty.

7. The servant of Urbinius Panopion, knowing that the soldiers commissioned to kill his master were come to his house in Reatina, changed clothes with him, and having put his ring upon his finger, he sent him out at a postern door, but went himself to the chamber, and threw himself upon the bed, where he was slain in his master's stead. Panopion by this

(3.) Dinot. Memorab. l. 4. p. 301.—(4.) Herodot. l. 5. p. 223. Justin. Hist. l. 1. p. 26. Raleigh, Hist. World, l. 3. c. 5. § 2. p. 39. Dinot. Memorab. l. 4. p. 316.—(5.) Val. Max. l. 6. c. 8. p. 159
(6.) X. phil. in Augusto, p. 27. Dinot. l. 4. p. 293.

means escaped; and afterwards, when the times would permit it, erected a noble monument, with an inscription, in memory of the fidelity of so good a servant.

8. Antistius Restio was proscribed by the Triumvirate, and while all his domestic servants were busied about the plunder and pillage of his house, he conveyed himself away in the midst of night with what privacy he could. His departure was observed by a servant, who not long before he had cast into bonds, and branded his face with infamous characters. In nature, ^{and his wandering footsteps} ~~and his wandering footsteps~~ ^{ill usage,} ~~ill usage, will push on a man of sense to requite obligations: but when gratitude ^{comes to be actuated by the principle of love} ~~comes to be actuated by the principle of love~~ for his goods, all his care was to save his master's life, by whom he had been so severely used. And though it might seem enough that he should forget what had passed, he used all his art to preserve his patron; for having heard that pursuers were at hand, he conveyed away his master, and having erected a funeral pile, and set fire to it, he slew a poor old man that passed that way, and cast him upon it. When the soldiers were come, and asked where was Antistius? pointing to the fire, he said, "he was there burning, to make him amends for that cruelty he had used him with." The soldiers that saw how his master had stigmatized him, thought it was probable enough, believed him; and by this means Antistius obtained his safety.~~

9. Cornutus having hid himself, was wittily and faithfully preserved by his servants in the difficult days of Marius and Seylla: for they having found the body of a man, set fire about it, and being asked of such as were sent out to kill their master, what they were about? with an officious lie they told them they "were performing the last offices for their dead master," who, hearing this, sought no further after him.

10. Cæpio was adjudged to death for conspiring against the life of Augustus Cæsar: but his servant in the night carried him in a chest out of the city, and brought him by night-journeys from Ostia to the Laurentine fields, to his father's villa, or house of pleasure. Afterwards, to be at

the further distance from danger, they took shipping; but being by force of a tempest, driven upon the coast of Naples, the servant was laid hold on, and brought before the centurion; yet he could not be persuaded, either by bribes or threats, to make any discovery of his master.

11. Æopus, the freed-man of Demosthenes, ^{Æst,} he only looked westward, ^{for which he was scoffed at by his com-} ~~being exposed to the rack,~~ bore the tortures thereof a long time with invincible patience: nor by any menaces of pain could he be wrought upon to betray his master; choosing rather to endure all things, than to bring his life or reputation into question.

12. Asdrubal managed the war of the Carthaginians in Spain, and by force and fraud had made himself the master of most of it; but having slain a certain nobleman of Spain, a servant of his, a Frenchman by birth, highly resented it, and determined with himself to revenge the death of his lord, though at the price of his own life. Whereupon he assaulted Asdrubal, and slew him. He was taken in the fact, tormented, and fastened to a cross; but in the midst of all his pains he bore a countenance that showed more of joy than grief, as one that was well satisfied in his revenge.

13. Menenius was in the number of those that were proscribed by the Triumvirate; and when a servant of his perceived that his master's house was enclosed with a company of soldiers that came to kill him, he caused himself to be put into a litter, wherein his master used to be carried. The soldiers, supposing that it was Menenius himself, slew him; whereupon his master, clad in a servile habit, had the means and opportunity to escape into Sicily, where he was in safety, under the protection of Pompeius.

14. The Hungarians had conspired against Sigismund, king of Hungary and Bohemia; but the plot being discovered, the principal persons were all taken, brought to Buda, and there beheaded. Stephanus Contus was the chief of these conspirators, who having thereupon lost his head, Chioka, his esquire, lamented the death of his lord with such outcries, that

(7.) Val. Max. l. 6. c. 8. p. 180. Dinoth. l. 4. p. 300.—(8.) Ibid. p. 181. Lips. Monit. l. 2. c. 13. p. 332. (9.) Plot. in Mario p. 431.—(10.) Dinoth. l. 4. p. 300.—(11.) Ibid. 248, 249.—(12.) Lips. Monit. l. 2. c. 13. p. 131. Sabell. Ex. l. 2. c. 8. p. 160. Liv. Hist. l. 41. p. 190. Val. Max. l. 3. c. 8. p. 75.—(13.) Fulgos Ex. l. 6. c. 8. p. 797.

the king took notice of him, and said unto him, "I am now become thy lord and master, and it is in my power to do thee much more good than can be expected from that headless trunk." To whom the young man replied: "I will never be the servant of a Bohemian hog: and I had rather be torn into a thousand pieces, than to desert a master of so great magnanimity as all the Bohemians together are not able to equal." And thereupon he voluntarily laid down his head upon the block, and had it severed from his shoulders, that he might no longer survive his master.

15. These are instances of such servants as no considerations whatsoever could move to disloyalty or infidelity to their masters: such examples as these are few and rare, whereas the world are full of those of the contrary: and because I know nothing more pleasant wherewithal to shut up this chapter, I will set down the story of one that was not altogether of so virtuous a humour as the forementioned, and it is this: Lewis the Twelfth, going to Bayonne, lay in a village called Espeiron, which is nearer to Bayonne than Bourdeaux. Upon the great road betwixt these two places the bailiff had built a very noble house. The king thought it very strange, that in a country so bare and barren as that was, and amongst downs and sands that would bear nothing, this bailiff should build so fine a house, and at supper was speaking of it to the chamberlain of his household: who made answer, that "the bailiff was a rich man, which the king not knowing how to believe, considering the wretched country his house was seated in, he immediately sent for him, and said unto him these words, "Come hither, bailiff, and tell me why you did not build your fine house in some place where the country was good and fertile?" "Sir," answered the bailiff, "I was born in this country, and find it very good for me." "Are you so rich," said the king, "as they tell me you are?" "I am not poor," replied the other, "I have (blessed be God) wherewithal to live." The king then asked him, "how it was possible he should grow so rich in so pitiful and barren a country?" "Why very easily," replied the Bailiff. "Tell

me which way then," said the king? "Marry, Sir," replied the other, "because I have ever had more care to do my own business, than that of my master's, or my neighbours." "The devil refuse me," said the king, (for that was always his oath) "thy reason is very good; for doing so and rising sometimes, thou couldst not choose but thrive."

CHAP. XIII.

Of the Faithfulness of some Men to their Engagements; and the Trust reposed in them.

THE Syrians were looked upon as men of no faith, not fit to be trusted by any man, and that besides their curiosity in keeping their gardens, they had scarce any thing in them that was commendable. The Greeks also laboured under this imputation, of being as false as they were luxurious and voluptuous. It is a pity that those who were so anxious after all other kinds of improvement in learning and knowledge, should, in the mean time, neglect that which sets a greater value upon a man than a thousand other accomplishments; I mean, his fidelity to his promise and trust.

1. The people of Japan are very punctual in the performance of what they have promised those who desire their protection or assistance: for if a Japonese makes a promise he will spend his life in the performance of it; and this without any consideration of his family, or the misery whereunto his wife and children may be thereby reduced. Hence it comes, that it is never seen that a malefactor will betray or discover his accomplices: but, on the contrary, they are infinite examples of such as have chosen rather to die with the greatest torments imaginable, than bring their confederates into any inconvenience by their confession.

2. Micithus, servant to Anaxilaus, tyrant of the Rhegiui, was left by his dying master to govern his kingdom and children, during their minority. In the time of this his Viceroyship he behaved himself with that clemency and justice, that people saw themselves governed by a

(14) Zuing. *Theatr.* vol. i. l. 2. p. 215.—(15.) *Commentaries of M. Biuze de Menduc*, l. 7. p. 395.

(1.) *Mandelslo's Travels*, l. 2. p. 197.

person neither unfit to rule, nor too mean for the place; yet when the children were come to age, he resigned over his power into their hands, and therewithal the treasures which by his prudence he had heaped up; accounting himself but their steward. As for his part he was content with a small pittance, with which he retired to Olympia, and there lived very privately, but with great content, respect, and serenity.

3. Henry, king of Arragon and Sicily, was deceased, and left John his son, a child of twenty-two months old, behind him; entrusted to the care and fidelity of Ferdinand, the brother of the deceased king, and uncle to the infant. He was a man of great virtue and merit, and therefore the eyes of the nobles and people were upon him: and not only in private discourses, but in the public assembly, he had the general voice and mutual consent to be chosen king of Arragon. But he was deaf to these proffers: alleged the right of his infant nephew, and the custom of the country, which they were bound the rather to maintain, by how much the weaker the young prince was to do it. He could not prevail; yet the assembly was adjourned for that time. They met again, in hopes that having had time to consider of it, he would now accept it; who, not ignorant of their purpose, had caused the little child to be clothed in royal robes, and having hid him under his garment, went and sat in the assembly. There Paralus, master of the horse, by common consent, did again ask him, "Whom, O Ferdinand, is it your pleasure to have declared our king?" He, with a sharp look and tone, replied, "Whom but John, the son of my brother?" and withal took forth the child from under his robe, and lifting him up on his shoulders, cried out, "God save King John!" Commanding the banners to be displayed, he cast himself first to the ground before him, and then all the rest, moved by his example, did the like.

4. King John had left Hubert Burgh, governor of Dover castle; and when king Lewis of France came to take the town, and found it difficult to be taken by force, he sent to Hubert, whose brother Thomas

he had taken prisoner a little before, that unless he would surrender the Castle, he should presently see his brother Thomas put to death with exquisite torments before his eyes. But this threatening moved not Hubert at all, who more regarded his own loyalty than his brother's life. Then prince Lewis sent again, offering him a great sum of money: neither did this move him; but he kept his loyalty as impregnable as his castle.

5. Boges, the Persian, was besieged in the city Etona by Cimon, son of Miltiades, the general of the Athenians; and when he was proffered safely to depart into Asia upon delivery of the city, he constantly refused it, lest he should be thought unfaithful to his prince. Being therefore resolved, he bore all the inconveniences of a siege, till his provisions being now almost utterly spent, and seeing there was no way to break forth, he made a great fire, and cast himself, and his whole family, into the flames of it, concluding he had not sufficiently acquitted himself of his trust to his prince, unless he also laid down his life in his cause.

6. Licungzus, the conductor of the rebel thieves, had seized the empire of China, taken the metropolis Pekin, and, upon the death of the emperor, had seated himself in the imperial throne. He displaced and imprisoned what great officers he pleased. Amongst the rest was one Ue, a venerable person, whose son, Usanguejus, led the army of China, on the confines of Leatung, against the Tartars. The tyrant threatened this old man with a cruel death, if by his paternal power he did not reduce him, with his whole army, to the acknowledgment of his power; promising great rewards to them both, if he should prevail; wherefore the poor old man wrote thus to his son; "Know, my son, that the emperor Zunchinus, and the whole family of Taimingus are perished; the heavens have cast the fortune of it upon Licungzus. We must observe the times, and by making a virtue of necessity, avoid his tyranny, and experience his liberality. He promiseth to thee a royal dignity, if with the army thou submit to his dominion, and acknowledge him as emperor. My

(2.) Waterhouse's Discourses, p. 220.—(3.) Fulgos. l. 6. c. 5. p. 772. Lips. Monit. l. 2. c. 4. p. 185. Cimer. Oper. Subcisiv. cent. 1. c. 22. l. 154.—(4.) Ecl. Chron. p. 110.—(5.) Herodot. l. 7. p. 477. Diodot. Memorab. l. 4. p. 297.

life depends upon thy answer; consider what thou owest to him that gave thee life." To this his son Usanguejus answered; "He that is not faithful to his sovereign, will never be so to me; and if you forget your duty and fidelity to our emperor, no man will blame me if I forget my duty and obedience to such a father. I will rather die than serve a thief;" and immediately sent an ambassador to call in aid, to subdue this usurper of the empire.

7. Gelon, the tyrant of Sicily, as soon as he heard the Persians under Xerxes had passed the Hellespont, sent Cadmus, the son of Scythes, (who had before been the tyrant of Coos, and voluntarily resigned it) to Coos, with three ships, laden with a mighty sum of money, and instructed with a pleasing embassy, giving him in charge to observe which way the victory should fall; that if the Persian should prevail, he then should deliver him the money for such places as were under the dominion of Gelon, but if the Greeks proved victorious, he should return back with the money. Cadmus, although it was in his power to have perverted this vast sum to his own use, yet he would not; but after the Greeks had obtained a naval victory, he returned back into Sicily, and restored all the money.

8. Sanctius, king of Castile, had taken Tariffa from the Moors; but was doubtful of keeping it, by reason both of the neighbourhood of the enemy, and the great cost it would put him to. There was with him at that time Alphonsus Peresius Guzman, a noble and rich person, a great man both in peace and war: he, of his own accord, offered to take the care of it, and to be at part of the charge himself, that the king in the mean time might attend other affairs. A short time after, the king's brother John revolted to the Moors, and with their forces suddenly sat down before Tariffa. The besieged feared him not, but relied upon their own and their governor's valour: one thing unhappily fell out; the only son of Alphonsus was casually taken by the enemy in the field: him they shewed before the walls, and threatened to put him to a cruel death, unless they speedily yielded the town. The hearts of all men were moved, except that of Alphonsus, who cried with a loud

voice, "That, had they an hundred of his sons in their power, he should not thereupon depart from his faith and loyalty: and," saith he, "since you are so thirsty of blood, there is a sword for you;" throwing his own over the wall to them. Away he went, and prepared himself to go to dinner; when on a sudden there was a confused noise and cry that recalled him. He again repaired to the wall, and asking the reason of their amazement, they told him, "That his son had been put to death with barbarous cruelty." "Was it that then?" said he, "I thought the city had been taken by the enemy;" and with his former tranquillity returned to his wife and his dinner. The enemies, astonished at the greatness of his spirit, departed without any farther attempt upon the place.

9. Flectius, a nobleman, was made governor of the city and castle of Conimbra, in Portugal, by king Sanctius, anno 1243. This Sanctius was too much swayed by his wife Mencia, and over-addicted to some other minions; by reason of which there was a conspiracy of the nobles against him; and the matter was so far gone that they had got leave of pope Innocent to translate the government of the kingdom to Alphonsus, the brother of Sanctius. Hereupon followed a war. The minds of most men were alienated from their natural prince; but Flectius was still constant, enduring the siege and arms of Alphonsus and the whole nation; nor could he any be swayed till he heard that Sanctius was dead at Toletum. His friends now advised him to yield himself, and not to change a just praise for the title of a desperado and a madman. Flectius heard, but believed not; he therefore begged leave of Alphonsus, that he himself might go to Toletum, and satisfy himself. It was granted; and he there found that the king was indeed dead and buried. He opened the sepulchre, and with sighs and tears he delivered the very keys of Conimbra into the king's hands, with these words; "As long, O king! as I thought thee living, I endured all extremities; I fed upon skins and leather, and quenched my thirst with urine. I quieted or repressed the minds of the citizens that were inclining to sedition; and whatsoever could be expected from a faithful man, and one

(6.) Martin. in Bello Tartarico, p. 277.—(7.)

p. 7. p. 195.

Herodot. l. 7. p. 437, 438.—(8.) Lips. Monit. l. 1.

sworn to thy interest, that I performed and persisted in. One only thing remains, that, having delivered the keys of the city to thine own hands, I may return freed of my oath, and tell the citizens their king is dead; God send thee well in another and a better kingdom!" This said, he departed, acknowledged Alphonsus for his lawful prince, and was ever faithful to him.

10. When the Portuguese came first into the East Indies, the king of Cochin, called Trimumpara, made peace and a league of amity with them. Soon after, there was a conspiracy against this new and suspected nation. The king of Calecut, who was rich and strong in soldiers, drew his forces and friends together, and sent to the king of Cochin in the first place, that if he would deliver up those few Portuguese, he should be free from danger or molestation. But he replied, "That he would lose all rather than falsify his faith." When any of his subjects persuaded him to yield them up, he said, he esteemed them worse enemies than the king of Calecut; for he did endeavour to take away only his kingdom, or life, but they would take from him the choicest virtues; that his life was a short and definite space, but the brand of perfidiousness would remain for ever." In the mean time the king of Calecut made war with him, overcame him, drove him from his kingdom, and enforced his retreat unto an island not far off. In his flight he took no greater care for any thing, than to preserve those few Portuguese; nay, when thrust out, though his enemy offered him his kingdom again, upon condition he would surrender them; he constantly refused it, and said, "That his kingdom and sceptre might be taken from him, but not his faith."

11. Sextus Pompeius had seized upon Sicilia and Sardinia, and made a hot war upon the Triumvirate and people of Rome, and having pressed them with want and scarcity, had reduced them to treat with him of peace. Octavianus Cæsar therefore and Antonius met him about Misenum with their land forces, he being drawn thither with his fleet. Having agreed upon the terms, the captains mutually entertained one another, and the first to treat

was Sextus, who received them in his ship; there they supped and discoursed with all freedom and mirth. When Menas, the freed man of Sextus, and admiral of the navy, came, and thus whispered Sextus in the ear: "Wilt thou," said he, "that I shall cut the cables, put off the ship, and make thee lord, not only of Sicily and Sardinia, but of the whole world itself?" He said it, and it was easy to do it: there was only a bridge which joined the ship and shore together, and that removed, the other fell in; and upon those two chieftains whom he had in his hands, all the Roman welfare depended. But Sextus valued his faith given; "And," said he, "thou Menas, perhaps, oughtest to have done it unknown to me; but since they are here, let us think no more of it, for perjury is none of my property."

12. Fabius had agreed with Hannibal for the exchange of captives; and he that had the most in number, should receive money for the overplus. Fabius acquainted the senate of this agreement, and that Hannibal having two hundred and forty more captives, the money might be sent to ransom them. The senate refused it, and withal twitted Fabius, that he had not done rightly and orderly, nor for the honour of the republic, to endeavour to free those men whose cowardice had made them the prey of their enemies. Fabius took patiently this anger of the senate; but finding he had not money, and purposing not to deceive Hannibal, he sent his son to Rome, with command to sell his lands, and to return with the money to the camp. He did so, and speedily came back. He sent Hannibal the money, and received the prisoners, many of whom would afterwards have repaid him, but he freely forgave them.

13. Guy, earl of Flanders, and his son, were freed from prison by Philip the Fair, king of France, upon their faith given, that in case they could not turn the Flemings to their obedience (who rebelled, and with the English molested Philip), that then they should return to their wonted durance. They were not able to effect the one, and therefore performed the other, and in that prison Guy shortly after died.

14. Ferdinand the First, king of Spain, left three sons behind him, Sanctius, Al-

(9.) Lips. Monit. l. 2. c. 13. p. 324.—(10.) Ibid. p. 325, 326.—(11.) Ibid. p. 317, 318. Xiphil. in Augusto, p. 35.—(12.) Plut. p. 178. in Fabio.—(13.) Fulgos. l. 8. c. 1. p. 43.

phonsus, and Garcius; amongst whom he had also divided his kingdoms; but they lived not long in mutual peace: for, soon after the death of their father Sanctius, who was of a fierce and violent disposition, made war upon his brother Alphonsus, overcame, and took him prisoner, and thrust him into a monastery. Constrained religion lasts not long, and therefore he privately deserted his cloyster, and, in company with Petrus Ansurius, an earl, he fled for protection to Almenon, king of Toledo. He was a Moor, and an enemy to the religion of Alphonsus; but there had been friendship and peace betwixt him and Ferdinand, the father of this distressed prince; and upon this account he chose to commit himself unto his faith, and was cheertully received by him. He had not long been with him, when, in the presence of the king, the hairs of this prince were observed to stand up an end in such manner, that being several times stroked down with the hand, they still continued in their upright posture. The Moorish soothsayers interpreted this to be a prodigy of evil abodement, and told the king, that this was the man that should be advanced to the throne of Toledo; and thereupon persuaded to put him to death. The king would not do it, but preferred his faith given, to the fear he might apprehend; and thought it sufficient to make him swear, that during his life he should not invade his kingdom. Awhile after king Sanctius was slain by conspirators at Zamora, and his sister Urrata, being well affected to this her brother, sent him a messenger with letters to invite him to the kingdom, advising him, by craft and with celerity to quit the borders of the Barbarians where he was. Alphonsus, bearing a grateful mind, would not relinquish his patron in this manner, but coming to Almenon, acquainted him with the matter: "And now," said he, "noble prince, complete your royal favours to me, by sending me to my kingdom: that, as I have hitherto had my life, I may also have my sceptre from your generosity." The king embraced him, and wished him all happiness: "But," said he, "you had lost both life and crown, if with an ungrateful mind you had fled without my

privity; for I knew of the death of Sanctius, and silently I awaited what course you would take, and had disposed upon the way such as should have returned you back from your flight, had it been attempted. But no more of this; all I shall require of you is, that during life you shall be a friend to me, and my elder son Hissemus:" he then sent him away with money, and an honourable retinue. This Alphonsus did afterwards take the city and kingdom of Toledo: but it was after the death of Almenon and his son.

15. John the First, king of France, was overthrown in battle, and made prisoner by Edward the Black Prince, and afterwards brought over into England. Here he remained four years, and was then suffered to return unto France upon certain conditions, which, if he could make his subjects submit to, he should be free; if otherwise, he gave his faith to return. He could not prevail to make them accept of the hard terms that were proffered; whereupon he returned into England, and there died.

16. Renatus, duke of Bury and Lorrain, was taken in battle by the soldiers of Philip, duke of Burgundy, and was set at liberty upon this condition: that as oft as he should be summoned, he should return himself into the power of the duke. While he was thus at liberty, it fell out, that upon the death of his brother Lewis, king of Naples, he was called to succeed him in that kingdom; and at this time it was, that the duke of Burgundy demanded his return according to his oath. Renatus well understood that this came to pass by the means of Alphonsus of Arragon, who gaped after Naples, and he was also proffered by Eugenius the Fourth, to be dispensed with in his oath: notwithstanding all which, he determined to keep his faith inviolate, and so returned to the duke; by him he was put in safe custody: yet at last he was again set at liberty, but not before such time as that, through this his constrained delay, the enemy had secured the kingdom to himself.

17. Antaff, king of some part of Ireland, warring against king Ethelstan, disguised himself like a harper, and came into Ethelstan's tent; whence being gone,

(14.) Lips. Monit. l. 2. c. 13. p. 321.—(15) Ibid. p. 330. Fulgos. Ex. l. 1. p. 44.—(16.) Ibid.

a soldier who knew him, discovered it to the king, who being offended with the soldier for not declaring it sooner, the soldier made this answer: "I once served Antaff under his pay as a soldier, and gave him the same faith I now give you; if then I should betray him, what trust could your grace repose in my truth? Let him therefore die, but not by my treachery; and let your care remove your royal self from danger, by removing your tent from the place where it stands; lest at unawares he assail you;" which the king did; and a bishop pitching in the same place, was that night, with all his retinue, slain by Antaff; hoping to have surprised the king, and believing he had slain him, because himself knew his tent stood in that place.

18. ♦ Shah Abas I, King of Persia, being one day out hunting in the mountains, and having wandered to a distance from his attendants, found a young man playing on a flute, near a flock of goats. The king having asked him some questions, was so struck with the acuteness of his replies, and the solidity of his judgment, that he committed him to the care of the kan, or governor of Jehiras, giving him orders to cause him to be properly educated. This young man made such a rapid progress in his studies, that he soon excited the admiration of the nobility at court, and acquired the good graces of the Sophi, who honoured him so far as to give him the name of Mahamed Ali Beg, together with the office of nazur, or intendant of his household. The king being convinced of his fidelity and prudence on every occasion, sent him twice as ambassador to the Great Mogul, and was much pleased with the result of his negotiations, for Mahamed had the firmness not to suffer himself to be corrupted by presents; a thing very uncommon among the Mahometans. This integrity raised up against him a host of enemies, particularly among the eunuchs and the women, who always find means to command the royal ear, but none of them would venture to speak to his disadvantage, because his sovereign entertained

too high an opinion of his fidelity. After the death of that sovereign, however, his enemies endeavoured to effect his ruin with Sebah Sefi, his successor, who, being a young man, was more susceptible of the bad impressions which they wished to give him, in regard to the conduct of the intendant of his household. They represented to the king, that as Mahamed had caused to be built, in his own name, several caravanseras, and a magnificent palace for his own use, he could not erect all these grand works without employing part of the public money, for which he ought to be made to account. The Sophi, desirous to ascertain the truth of this accusation, ordered Mahamed to settle his accounts within fifteen days; but this faithful intendant begged his majesty to come the next day to the treasury, where the king found every thing in good order. From the treasury he proceeded to the house of Mahamed, who gave him a very small present, for it is customary in Persia, that those who are honoured with a visit from the king, must testify their gratitude by giving him a present. Shah Sefi was surprised to find all the apartments of his house ornamented in the simplest style, and could not help admiring the moderation which he had shewn in so exalted a station. One of the eunuchs observing a door, shut by means of three large padlocks, informed the king, who had overlooked it. His majesty had the curiosity to ask Mahamed, what treasure was contained in that place, which was shut with so much care. Mahamed replied, that the whole of his property was concealed in it, all the rest being the property of his majesty, and immediately opened the door of the apartment, in which nothing was found but Mahamed's crook, his wallet, the goat's skin, which he filled with water, his flute, and his shepherd's dress, all suspended by a nail from the wall. The nazar seeing the king's astonishment, related to him the history of his good fortune, and in what manner he had been brought to court by order of Shah Abas, begging his majesty to permit him, if his services were of no utility, to allow him to resume the habit of his original

occupation. The king was so struck with this virtuous conduct, that he took off the dress he then wore, and gave it to the nazar, which is the greatest honour that a king of Persia can confer on a subject; and putting on another, returned to his palace. Mahamed continued in the exercise of his office, notwithstanding the efforts of his enemies, and died in that employment.

CHAP. XIV.

Of the exact Obedience which some have yielded to their Superiors.

WHEN Metellus had disinherited his sons, they choose rather to have no share in his estate, than to admit of any disputation about the force of his will; and some have freely parted with liberty and life itself, when either has come into competition with the commandment of their superiors.

1. Tirabasus was a stout and valiant man, and when some Persians came to lay hold on him, he drew his cimeter, and manfully defended himself. His aggressors thereupon fearing to be worsted by him, cried out, "That what they did was by the king's command." Tirabasus no sooner heard this, but he threw away his weapon, and gave his hands to be bound by them.

2. The great bassa of Aleppo, who was also an Emir or hereditary prince, the year before my coming thither, had revolted from his emperor, and fighting the bassas of Dasmascus and Carahemen, overcame them. The year following, and in my being there, the Grand Signior sent from Constantinople a Chiaus and two Janizaries in embassy to him. When they came to Aleppo, the bassa was in his own country of Mesopotamia; the messengers made haste after him, but in their journey they met him coming to Aleppo, accompanied with his two sons and five hundred horsemen. Upon the highway they delivered their message, where he stood still and heard them. The proffer of Sultan Achmet was, that if he would acknowledge his rebellion, and for that treason committed send him his head, his eldest

son should both inherit his possessions and the bassaship of Aleppo; that otherwise he would come with great forces in all expedition, and in his own person would extirpate him and all his from the face of the earth. At the hearing of which the bassa, knowing he was not able to resist the invincible army of his master in his own person; he dismounted from his horse, and went to counsel with his sons, and nearest friends; where he and they concluded it was best for him to die, being an old man, to save his race undestroyed, and to preserve his son in his authority and inheritance. This done, the Bassa went to prayer, and taking his leave of them all, kneeled down on his knees, where the Chiaus struck off his head, putting it into a box to carry with him to Aleppo. The dead corpse was carried to Aleppo, and honourably buried; for I was an eye witness to that funeral feast.

3. No monarch had ever the glory of being so exactly obeyed as was that poor fisher-boy in Naples, vulgarly called *Masaniello*. He ordered that men should go without cloaks, gowns, wide cassocks, or such-like: which was universally obeyed, not only of the common sort, but the nobility, all churchmen and religious orders, the two cardinals, *Filomarino* and *Trivulzio*, the apostolical Nuncio and all the Bishops in that city. He commanded that all women, of what degree or quality soever, should go without their farthingales; and that when they went abroad they should tuck their petticoats somewhat high, that no arms might be carried by them. This order was also obeyed. He commanded that all Cavaliers should deliver their arms, as also all noble persons, to the hands of such officers as he should send with commission to receive them. It was done. He had at his beck an hundred and fifty thousand men: and in the presence of the viceroy of Naples, he bade them cry out, "Let God live, let the holy virgin of Carmine live, let the king of Spain live! live *Filomarino* and the Duke of Arcos, with the most faithful people of Naples!" The people followed him in every clause; and at last ended with, "Let the ill government die;" which they also echoed. This was his first proof. He made a second upon the people; putting his finger to his mouth, there was a profound univer-

(18.) *Tavernier Voyage de Perse; De Lavau Recueil de Deverses Histoires*, vol. i, part 2 p. 106.

(1.) *Plut. de Superstitione*, p. 264.—(2.) *Lithgow's Travels*, part 5. p. 202.

sal silence, that scarce a man was known to breathe. For a last proof of his authority, and the people's obedience, he commanded, with a loud voice (out of the balcony wherein he was), that every soul there present, under pain of rebellion and death, should retire from the place they then stood; which was punctually and presently obeyed, not one remaining behind; so that the viceroy was amazed at such a ready and marvellous obedience. If he said, "Bring me the head of such a one," or, "Let such a palace be burnt, and the house of such a one be plundered," or any other the least thing commanded, at the very instant, without any doubts or replies, it was put in execution. All this was at Naples in the year of our Lord, 1617, in the month of July.

4. Thienkius, the emperor of China, had advanced an eunuch, called Gueio, to such height and power, that he styled him by the name of Father, and passed the absolute and sovereign command into his hands, so that persons of the greatest eminency were put to death by his orders for trivial matters: it was enough if they could not bow themselves to flatter and fawn upon him. Zunchinius succeeded in the empire, his brother being dead without issue, and he having resolved the destruction of his over-potent eunuch, sent him an order to go visit the tombs of his ancestors, to consider if any of those antient monuments wanted reparation. He had not gone far upon his journey, but there was presented to him, by order from the emperor, a silver box, with a halter of silk folded up in it; by which he understood he was commanded to hang himself, which he accordingly did.

5. Amongst the Persians before the palace there perpetually stands a seat of iron with three feet: if it so fall out, that the king is more than ordinarily displeased with any Persian, he may not fly to any temple or other sanctuary; but standing at this tripos of the king's, he is there to expect his sentence; and oftentimes, at the distance of some days, the King sends one to put an end to his fearful expectation, by taking away his life.

6. In that part of Syria which the Per-

siats once held, there is a people called Assassines, or as Nicetas calls them Chassians: these are wont so to reverence and observe the commands of their Prince, that they perform them with all the readiness and alacrity, how dangerous or difficult soever the execution of them be. At the first sign or intimation by gesture of their king, they will immediately cast themselves headlong from rocks and towers, leap into the waves, throw themselves into the fire, or being sent by him to kill any such prince whose death he desires they set themselves about it, despising all the tortures they must endure after they have performed the murder, or discovery of their intention. When Henry Earl of Campania passed from Antioch towards Tyrus, having obtained a safe-conduct, the prince of this people, called Vetus, gave him a strange assurance of his people's obedience; for he shewed him several persons standing upon the top of a high tower: one of these he called out by name, who no sooner understood his command, but without any delay cast himself down from thence in their sight, and, broken in pieces with the fall, he immediately died. The king would have called out others to trial, and was with difficulty diverted from his designs by the earnest entreaties of the earl, who was astonished with wonder and horror at the experiment. The Salsidas of the Sequimar of Arabia the Happy, perform the same at their prince's command.

7. When Hannibal made war against the Romans in Italy, he at that time had under his standard Carthaginians, Numidians, Moors, Spaniards, Baleares, Gauls, Ligurians, and a number of Italian people, and yet the general was of that authority amongst them, that though his army consisted of so many and different nations, and that the war was drawn out into so long a continuance, and that there was such a variety of events therein, yet in all that time there never was known that there was any stir, tumult, or sedition, amongst them.

8. Instead of crowns and sceptres the ornaments of the kings of Peru, whereby they shew their majesty, are these: they

(3.) Lord Giraffi Hist. Masaniel. Englished by F. Howel, p. 58. & 92. Jani Nicii Pinacothec, 3. p. 305, &c.—(4.) Martin. Bell. Tartaric. p. 272.—(5.) Cael. Rhod. Antiq. Lect. 1. 18. c. 18. p. 548.—(6.) Camerar. Oper. Subcis. cent. 2. c. 7. p. 23. 24. Fulgos. 1. 1. c. 1. p. 26. Nicet. de Imp. Isaac. Angel. 1. 2. p. 45. Vincent le Blance's Travels, tom. 1. c. 7. p. 20. Petr. Greg. de Repub. 1. 20. c. 1. p. 746.—(7.) Sabel. Ex. 1. 6. c. 8. p. 353.

wear certain tassels of red wool, bound about their heads, hanging down upon their shoulders, almost covering their eyes, whereat they hang other threads, which they use when they would have any thing done or executed. They give that thread unto one of the lords that attend upon them: by this token they command in all their provinces, and the king hath done whatsoever he doth desire. At the sight of this thread, his pleasure is by his subjects with so great diligence and dutiful obedience fulfilled, that the like is not known in any place of the world: for if (by this way) he chance to command that a whole province shall be destroyed, and utterly left desolate, both of men and all living creatures whatsoever, it is done. If he send but one of his servants to execute the severest of his commands, although he send no other power or aid of men, nor other commission, than one of the threads of his quispel, it is sufficient; and they willingly yield themselves to all dangers, even to death and destruction.

9. Xerxes flying out of Greece, the ship or boat was so over-pressed with the numbers of such as were got within her, that a tempest arising, they were all brought to the hazard of their lives. Here it was that Xerxes spoke to them in this manner: "Since upon you, O Persians! depends the safety of your king, let me now understand how far you take yourselves to be concerned therein." He had no sooner spoken these words, but that having first adored him, most of them leaped into the sea, and by their death freed their king of his present danger.

CHAP. XV.

Of the Generosity of some Persons, and the noble Actions by them performed.

As amongst those starry lights where-with the arched roof of Heaven is beautiful and bespangled, there are some more conspicuous for their extraordinary brightness and lustre, and draw the eyes of man with greater admiration towards them; so amongst the race of mankind there are some found to shine with that

advantage in point of generosity and true nobleness of mind, above the standard of humanity, that we fix our eyes with equal wonder and delight upon those actions, which we know to be the effects whereof the vulgar are incapable.

1. Cardinal Petrus Damianus relates, that being a student at Faenza, one told him of an act of charity and generosity that happened, of which he made more account than of all the wonders of the world. It was this: a man whose eyes another had most traitorously pulled out, was by this accident confined in a monastery, where he lived an unspotted life, performing all offices of charity according to the ability of his body. It fell out, the cruel creature who had done this mischievous act, sickened of a languishing malady, and was forced to be carried to the same place where he was whom he had bereaved of sight. His conscience made him fear this man would endeavour to revenge his injury, and put out his eyes. On the contrary, the blind man made earnest suit to have the charge of him, as if he had sought some great fortune from the hand of a prince. He prevailed, and was deputed to the service of the sick man, and he dedicated to him all the functions of his body, except the eyes which the other had pulled out. Notwithstanding, saith the cardinal, he wanted not eyes, you would say the blind man was all eyes, all arms, all hands, all heart, to attend the sick man; so much consideration, vigour, diligence and affection he used.

2. In the cathedral church of Rome in Normandy, is the sepulchre of John duke of Bedford, and regent of France for King Henry the Sixth. An envious courtier persuaded Charles the Eighth to deface it: "God forbid," said he, "that I should wrong him, being dead, whom living, all the power of France was not able to withstand." Adding withal, that "he deserved a better monument than the English had bestowed upon him."

3. Conrade succeeded Henry in the empire; by this Henry Wenceslaus, the duke of Poland, was overcome in a battle, and made a tributary of the empire. He afterwards rebelled, and took upon him the title of a king; to whom succeeded

(8.) J. Huig. Liaschot. Voyages, vol. ii. p. 290.—(9.) Heidseld. Spang. c. 31. p. 819.

(1.) Causs. H.C. tom. 1. l. 3. p. 91.—(2.) Heyl. Cosm. p. 192.

Mysias in both the kingdom and contumacy towards the empire. Conrade therefore, by the help of his brother, had enforced him to quit Poland, and fly to Ulrick duke of Bohemia, who at that time was also an enemy to the empire. Ulrick despising all the laws of hospitality, gives Conrade to understand, that in case he would compound the difference betwixt them two, he would send him Mysias as his prisoner, to dispose of him as he should think meet. The generous Emperor so abhorred this villany, that immediately he sent an express to Mysias, to let him know the danger he was in. By this action (wherein so much of the true nobility did appear) Mysias, who before had not yielded to Conrade his arms, was perfectly subdued. He went to the emperor, laid his crown at his feet, and submitted to the payment of the former tribute.

4. Dromichetes, king of the Getes, had overcome in battle, and taken prisoner, king Lysimachus, who had causelessly and unprovoked invaded him: yet though he had just occasion to have dealt severely with him, passing over the injury he had received by his assault, he familiarly (as other kings their treasures) shewed him the poverty of himself and his people, saying, that he was very well contented therewith. That done, he gave him his liberty, and presented him with such gifts as he could: and withal, at parting gave this counsel; that for the future he should not make war upon such people, the conquest of whom would yield him no profit, but rather use them as friends.

5. When Pyrrhus king of Epirus warred upon the Romans, the king's physician, called Nicias, sent a letter to Fabricius the Roman consul and general, promising him therein to poison Pyrrhus. Fabricius, detesting to be rid of his enemy in so base a way, and desirous that the treacherous servant might meet with his due reward, sent back the letter to Pyrrhus himself, withal advising him to take heed to himself, for that he seemed to be but an ill judge of either his friends or enemies. The king having found out the treason, hanged up his physician, as he deserved; and sent back all the prisoners to Fabricius without ransom: but the generous consul

the enemy; these cowards, converting their minds to villainy, laid hands upon their captain, bound him, while he threatened in vain; and having conditioned for the safety of their lives and goods, yielded up the castle. When the Turks were entered and found Nadast in bonds; they related all to their emperor, as they had heard it from him, who was so incensed at their perfidious cowardice, that he immediately sent out his Janissaries after them to cut them all in pieces. As for Nadast, he freed him from his bonds, caused him to be brought into his presence, highly commended him, invited him with a liberal stipend to serve on his side, and when he refused, honourably dismissed him.

13. Papinianus was the honour of lawyers; and it was to this man the emperor Severus, when dying, recommended his two sons, with the government of the empire; but the impious Caracalla, having imbrued his hands in the blood of his brother Geta, was desirous that this excellent person should set some colour by his eloquence before the senate and people upon an action so barbarous; to which proposal of his he made answer, "it was more easy to commit a parricide, than to justify it," uttering this truth to the prejudice of his head, which this wretched prince caused to be cut off.

14. The father of Lyeurgus being slain in a popular tumult, the kingdom of Sparta descended to Polydecta, the elder brother. Morocco, for a great sum of money. But Abenyza, as a noble and most generous prince, hearing of the distress of Alphonsus, sent first his ambassadors to endeavour a reconciliation betwixt the father and son; that not succeeding, he not only assisted him with money, but also with a great army, and with his own treasure he reinstated him in a great part of his kingdom. That which renders this action the more truly generous, is, that neither diversity of religion, nor the memory of those wars, that had long and bitterly been waged betwixt this Alphonsus and him, could hinder him from lending him both men and money, from venturing his own person in his behalf, crossing the seas in favour of him, and exposing himself to foreign nations, and divers

(3.) Fulgos. l. 6. c. 5. p. 776. — (4.) Wieri Oper. p. 830. de Ira. Fulgos. l. 5. c. 1. p. 563, 564. — (5.) Plut. Par. in Pyrrho, p. 396. — (6.) Alian. Var. Hist. l. 12. c. 33. p. 322. — (6.) Alvarez, Hist. of China, part. 1 c. 22. p. 109.

quire, as Comines, who wrote his history, and was also of his council, doth frequently witness.

2. Charles the fifth, emperor of Germany, was very frugal; especially once, being to make a royal entrance into the city of Milan, there was great preparation for his entertainment; the houses and streets were beautified and adorned; the citizens dressed in their richest ornaments, a golden canopy was prepared to be carried over his head, and great expectation there was to see a great and glorious emperor. But when he entered the city, he came in a plain black cloth cloak, with an old hat on his head; so that they who saw him, not believing their eyes, asked which was he? laughing at themselves for being so deceived in their expectations.

3. The meanness of the emperor Augustus's furniture and household-stuff, doth appear to this day, in the beds and tables that are left, the most of which are scarce so costly as those of a private person. It is said he used not to lie in any bed, but such as was low and moderately

15. Titus Pomponius Atticus, a patrician of Rome, refused to join with Brutus and Cassius in their war upon Augustus; but after that Brutus was forcibly driven from Rome, he sent him one hundred thousand sesterces for a present, and took care that he should be furnished with as many more in Epirus. Contrary to the custom of most other men, whilst Brutus was fortunate, he gave him no assistance; but, after he was expelled and laboured under adversity, he administered to his wants with a bounty to be wondered at.

16. Tancred, the Norman, was in Syria, with Bœmund his uncle, prince of Antioch. It happened that Bœmund was taken prisoner in a fight with the Infidels. Three years Tancred governed the principality in his room: in which time having enlarged his territories, and augmented his treasure with a great sum, he ransomed his uncle, and resigned up all into his hands.

17. Ferdinand, king of Leon, by the instigation of some slanderous informers, was brought to make war upon Pontius, Count of Minerba (an old friend of his father's,) and had already taken divers places from him. Sanctius the third,

king of Castile, and brother to Ferdinand, being informed hereof, gathered a mighty army, and marched against his brother. Ferdinand, surprised and terrified with the coming of so sudden and unlooked-for an enemy, mounting his horse, with a few of his followers, came into the camp, of his brother, and told him, he "put himself into his hands, to deal with him as he saw good;" (as one whose only hope it was this way to preserve his kingdom to himself) but Sanctius, who was a just king and a good brother, despising all the proffers he had made him, told him, that he "had not taken up arms for any desire he had to wrest his kingdom out of his hands, and annex it to his own; but his sole design was, that whatever had been taken away from count Pontius should be restored to him; seeing he had been a great friend to their common parent, and had most valorously assisted him against the Moors." This was gladly yielded to by Ferdinand; and as soon as it was done Sanctius returned to his own territories.

18. Emanuel the first, king of Portugal, levied a most puissant army, with a design to pass into Africa, where victory seemed to attend him: when being upon his march, and just ready to transport his army over those straits which divide Spain and Mauritania, the Venetians dispatched ambassadors to intreat succours from him as their ally against the Turks, who had now declared war against them. This generous prince resolutely suspended his hopes of conquest, to assist his ancient friends, and suddenly altered his design, and sent his army entirely to them, deferring his enterprise upon Algiers to another season.

19. The Venetians had leagued themselves with the Turks against the Hungarians: they aided them to the ruin of that kingdom, and reduced that country almost to a desolation; and having been the cause of the death of two of their kings, of which the great Hunniades was the last, yet notwithstanding, seeing themselves afterwards all in flames by the Turks, their allies, they sent ambassadors to Hungary, to implore succours from the famous Matthias Corvinus, son to Hunniades; who, after he had afforded them an honourable audience, and re-

(14.) Plut. p. 40. in Lycurgo. Caus. H. C. tom. i. l. 1. p. 3.—(15.) Fulgos. l. 4. c. 8. p. 543.—(16.) Fulgos. l. 6. c. 5. p. 772, 773.—(17.) Ibid. l. 6. c. 5. p. 771.—(18.) Curia Politicæ, by M. Scudery, p. 66.

proached them with their unworthy and hateful proceedings, did yet grant them the succours which they had sought at his hands.

20. Renatus, duke of Lorraine, with fire and sword was driven out of his dukedom by Charles, the last duke of Burgundy; afterwards, by the help of the Switzers, he overcame and slew in battle him from whom he had received so great a calamity. With great industry he sought out the body of Charles amongst the multitude of the slain; not to insult his corpse, or expose it to mockery, but to bury it, as he did at St. George's in the town of Nancy: he and his whole court followed it in mourning, with as many priests and torches as could be procured; discovering as many signs of grief at the funeral of his enemy, as if it had been that of his own father.

21. ♦ Half, king of Rogaland and Heidaland, in Norway, rendered himself celebrated by his frequent and successful maritime expeditions. He suffered no person to accompany him, until he had given sufficient proofs of his strength and courage; and all his men were subjected to conditions, which rendered them valiant in combat, and merciful towards the vanquished. This association commanded the whole of the North Sea, and formed, as it were, a small floating republic. Having acquired abundance of honour, and great riches, they resolved, at the end of several years, to return to Norway, but on their way thither, they were overtaken by a dreadful storm, which threatened them with destruction. Their ship being heavily laden, was in danger of sinking, and they had no other resource than to throw a part of the people overboard, in order to save the rest. Half proposed that they should cast lots, in order to determine which of them should be sacrificed; but he had scarcely spoken, when each vied with another, who should first offer himself, and without waiting for the casting of lots, they jumped into the sea, until the vessel was lightened.

22. ♦ Ingi, prince of Norway, had commissioned Dagfind, one of his brave captains, to build the Castle of Bergen. The Bagles, a people of that country, who had elected another king, and who were

hostile to Ingi, advanced towards the enemy; these cowards, converting their minds to villainy, laid hands upon their captain, bound him, while he threatened in vain; and having conditioned for the safety of their lives and goods, yielded up the castle. When the Turks were entered and found Nadast in bonds; they related all to their emperor, as they had heard it from him, who was so incensed at their perfidious cowardice, that he immediately sent out his Janissaries after them to cut them all in pieces. As for Nadast, he freed him from his bonds, caused him to be brought into his presence, highly commended him, invited him with a liberal stipend to serve on his side, and when he refused, honourably dismissed him.

13. Papinianus was the honour of awyers; and it was to this man the emperor Severus, when dying, recommended his two sons, with the government of the empire; but the impious Caccalla, having imbrued his hands in the blood of his brother Geta, was desirous that this excellent person should set some examples of their ancestors; which done, they caused them to be hung up at the roof of their palace in precious cords; they adorned them with gold and jewels of all sorts, and so preserved them with a care and reverence, little short of veneration itself. Of the like ridiculous superstition are they guilty, who make over-careful and costly provisions for those bodies of theirs, which will, ere long, be breathless and stinking carcases. They are usually souls of an over-delicate and voluptuous constitution and temper, that are so delighted with this kind of luxury; whereas the most worthy men, and persons of the greatest improvements by reason and experience, have expressed such a moderation herein, as may almost seem a kind of carelessness and neglect of themselves.

1. Of Lewis the Eleventh, king of France, there is found in the chamber of accounts, anno 1461, two shillings for sustain to new-sleeve his majesty's old doublet, and three halfpence for liquor to grease his boots. I choose rather to call it his frugality than covetousness, inasmuch as no man was more liberal of his coin than himself where occasion did re-

(19.) *Curia Politia*, by M. Scudery, p. 23.—(20.) *Fulgos. Ex. l. 4. c. 1. p. 562.*—(21.) *Recueil de de Traits memorables tire's de l'Histoire de Danemark, &c. par Ove Malling, p. 46.*—(22.) *Ibid. p. 47.*
quire,

quire, as Comines, who wrote his history, and was also of his council, doth frequently witness.

2. Charles the fifth, emperor of Germany, was very frugal; especially once, being to make a royal entrance into the city of Milan, there was great preparation for his entertainment; the houses and streets were beautified and adorned; the citizens dressed in their richest ornaments, a golden canopy was prepared to be carried over his head, and great expectation there was to see a great and glorious emperor. But when he entered the city, he came in a plain black cloth cloak, with an old hat on his head; so that they who saw him, not believing their eyes, asked which was he? laughing at themselves for being so deceived in their expectations.

3. The meanness of the emperor Augustus's furniture and household-stuff, doth appear to this day, in the beds and tables that are left, the most of which are scarce so costly as those of a private person. It is said he used not to lie in any bed, but such as was low and moderately covered, and for his wearing apparel it was rarely any other than such as was homespun, and made by his wife, sister, daughter, and grand-children.

4. The emperor Rodolphus did not at all differ from a private person in his habit; and being at Mentz, he walked out one morning alone. The air was cold and piercing; and therefore, having observed a fire in a baker's shop, he went in and began to warm himself. But the woman of the house, judging of him only by his apparel, after she had treated him with more than a sufficiency of ill-language, threatened to throw scalding water on him if he did not depart. Nor was he only thus meanly accounted upon ordinary days, but even in that great solemnity, when Ottocarus being overcome (the then king of Bohemia), was received by him to pay him homage upon his knees; the king of Bohemia came with a splendid retinue; his attendants and their horses shone with jewels, gold, and silk: and when the emperor was advised by his nobles to appear in his imperial robes, "No" said he, "the king of Bohemia hath often laughed at my grey coat, and now my grey coat shall laugh at him."

5. Alexander the Great, in his habit, little differed from a private person; and when one day, after much labour and sweat, he was about to bathe himself in the river Cydnus, he undressed himself in the sight of his army: esteeming it a piece of gallantry to shew that he was content with such apparel as was cheap, and easily procured.

6. Mr. Herbert tells, "that at the public audience of the lord ambassador, upon two or three white silken shags, sat the potshaw or emperor of Persia, Abbas, who, though he was more beloved at home, more famous abroad, more formidable to his enemies than any of his predecessors, was found at that time in a plain red callico coat, quilted with cotton; as if he should have said, we might see his dignity consisted in his parts and prudence, not to steal respect by borrowed colours or rich embroideries. His turban was white; his waist was girded with a thong of leather, and his courtiers were but ordinarily attired."

7. Plutarch relates of Marcus Cato the elder, that he never put on a garment that cost him more than an hundred pence: he drank, in his prætor and consulship, the same wine that labourers use to drink of; and when he would treat himself with unusual magnificence, he would fetch his supper from the market that cost him thirty halfpence. He soon disposed of a painted Babylonish garment that was left him by inheritance. He bought no slave at above one thousand five hundred pence, as one that cared not for them that were tender and handsome, but sought for such as were strong, able to work, and to look after his horses and herds. He used to say, "That nothing which is superfluous can be had at a small rate: and that for his part he accounted that dear of a halfpenny of which he had no need."

8. Plato being minded to draw Timotheus, the son of Conon, from sumptuous feasts and superfluous banquets (which great captains commonly make), invited him one day to a supper in the academy, which was philosophical indeed and frugal; where the table was not furnished with those viands which might distemper the body with feverous heats and inflammations;

(1.) Clark's Mir. c. 57. p. 232.—(2.) Lips. Monit. Polit. l. 2. c. 15. p. 359, 360. Clark's Mir. c. 57. p. 233.—(3.) Lips. Monit. l. 2. c. 15. p. 355. Drexel. Oper. l. 3. c. 8. p. 424.—(4.) Lips. Monit. l. 2. c. 15. p. 357, 358.—(5.) Drexel. Oper. l. 3. c. 8. p. 424.—(6.) Herbert's Travels, l. 2. p. 170.—(7.) Plut. in Caton. Major. p. 338.

but there was such a supper, upon which ordinarily there follow kind and quiet sleeps, such fancies also as engender few dreams, and those short; and (in a word) where the sleeps do testify a great calmness and tranquillity of the body. The morrow after, his guest, Timotheus, perceiving the difference between these suppers and the other, said, "That they who supped with Plato over-night, found the pleasure and comfort thereof next day."

9. Ptolemæus, the son of Lagus, king of Egypt, both supped, and also took his bed for the most part in his friends' houses; and if at any time he invited them to supper, he used their furniture, for he would send unto them to borrow their vessels, their boards, carpets, and table-cloths; for that he had never about him any more than was sufficient for the service of his own person: and he used to say, "That to enrich others, seemed to him more regal than to enrich himself."

10. It is certain that our ancestors, in old time, so much hated and abhorred all excessive delicacy, superfluous and costly delights, and voluptuous pleasures; that, within the temple of the city of Thebes in Egypt, there stood a square column or pillar, whereon were engraven certain curse; and execrations against their king Minis, who was the first that turned and averted the Egyptians from their simple and frugal manner of life, without money, without sumptuous fare, and chargeable delights. It is said also that Technatis, the father of Bocchoræus, in an expedition against the Arabians (when it chanced that his carriages were far behind, and came not in due-time to the place where he encamped) was content to make his supper of whatsoever he could get, and so to take up with a small and very simple pittance, and after supper to lie upon a coarse and homely pallet, where he slept all night very soundly, without so much as once waking: whereupon he ever after loved sobriety of life and frugality, and cursed the forementioned king Minis: which malediction of his being, by the priests of that time, approved, he caused it to be engraven upon the pillar aforesaid.

11. The Thracians, as they lived in a country that abounded with all things, especially with good wine, so they were a

people somewhat too much addicted to luxury. When Agesilaus marched with his army through their country, the Thracians in honour of him sent him a present of meal, geese, cakes made of honey, and divers other things of great price, together with variety of sweetmeats; of all these Agesilaus only accepted of the meal, commanding, that all the rest should be carried back again by those who had brought them. But when they importuned him with earnest entreaties that he would be pleased to accept of them, he commanded that all those should be distributed and divided amongst the Helotes, that is, a sort of slaves belonging to the Lacedæmonians. When some asked the reason of that action of his, he told them "That such kind of delicacies were unseemly for men, who were addicted to the study of virtue and valour; and that these things which ensnared servile natures and dispositions, should be kept far off from men of freedom and liberal education."

CHAP. XVII.

Of the Hospitality of some Men, and their free Entertainment of Strangers.

The Lucinians have a law amongst them, as unrepealable as those of the Medes and Persians, "That no man shall refuse the entertainment of a stranger (especially if he be under any kind of necessity) that comes to him after the sun is set, with a purpose to lodge with him, and be entertained by him;" and in case of offending against this law of hospitality, he is to be fined, stigmatized, and his house to be demolished, he being unworthy to have one, that was unwilling to afford the use of it to him that wanted it. Men that live always to themselves, had need to have a well-timbered bottom, for if once it proves leaky, they will find but few hands to stop it, but many to widen the breeches, that the whole may sink together. It was once the glory of England, that a plentiful country was given by Heaven to an hospitable and charitable people; but, as Mr. Fuller says, hospitality has fetched its last groan, and there is small hopes it

(8.) Plut. Moral. in Symposiac. l. 6. p. 729.—(9) Plut. Moral. l. de Apoth. Reg. &c. p. 414.—(10) Plut. Moral. in l. de Isid. & Osyr. p. 1290.—(11.) Langii Polyanth. p. 460.

will ever come to light again, whilst costly equipages, and gaudy liveries on idle fellows backs, takes away what used to be laid out in filling empty bellies.

1. Lychas, the Lacedemonian, was famous for his munificence this way, whose constant custom it was to entertain all those that came to try masteries in Sparta. If they were strangers his house was their inn, while they were desirous to stay; and when they would not, they were civilly dismissed by him.

2. In the war of the Medes upon the Athenians, when for fear of the enemy their wives and children were fled out of their country, the Træzenii received them into their city, where they were provided for upon the public account; and withal set forth an edict, that the children had liberty to take and gather all sort of fruit, whence they would, without fear of any punishment to ensue thereupon.

3. Henry Wardlaw, precentor of Glasgow, being at Avignon at the decease of Thomas Stewart, archbishop of S. An; drews, was presented thereto, by pope Benedict the Thireenth. Of this man's great hospitality take this instance; the masters of his house complained of the great numbers that resorted to him for entertainment; and desiring that for the ease of the servants he would condescend to make a bill of household, that they might know who were to be served; he condescended: and when his secretary was called to set down the names of the household, being asked whom he would first name? he answered "Fife and Angus." (these are two large countries, containing a million of people.) His servants hearing this, gave over their purpose of retrenching his family, for they saw he would have no man refused that came to his house.

4. At Tednest, a city of Morocco, such respect is had to strangers, that if a merchant comes thither, and hath no acquaintance, the gentlemen of the city cast lots which shall be his host, and they use him kindly, looking only for some present at his departure, in token of his thankfulness. And if he be a mean person, he may choose his host without any recompence at all expected from him.

5. Tesegdel is another city of the same

kingdom, where a guard is set at the gates, not so much to keep out enemies, as to entertain strangers. At the first coming of a stranger they ask him if he have any friends in the city; if not, by the custom of the place, they must see to provide him entertainment upon free cost.

6. Edward earl of Derby was famous for unbounded charity and hospitality; his provision was such as his own neighbourhood supplied, and was rather plentiful than various, solid than dainty, that cost him little, and contented his guests much; his table was constant and even, where all were welcome, and none invited: his hall was full most commonly, his gates always. The one with the honest gentry and yeomanry who were his retainers in love and observance, bringing good stomachs to his table, and resolved hearts for his service: the other with the aged, maimed, industrious poor, whose craving was prevented with compassion, and expectation with bounty: the first being provided with meat, the second with money, and the third with employment. In a word, Mr. Camden observes, that hospitality lieth buried since 1572, in this earl's grave, whence may that divine Power raise it, who shall raise him, but before the last resurrection! Neither was he munificent at other men's charge; for once a month he looked into his incomes, and once a week to his disbursements, that none should wrong him, or be wronged by him. The earl of Derby, he would say, shall keep his own house; whereof it is an observation of him and the second duke of Norfolk, that when they were buried, not a tradesman could demand the payment of a groat they owed him; nor a neighbour the restitution of a penny wherein they had wronged him.

7. Conradus Gesnarus, by the writer of his life, hath this given him as part of his character: that "his house was ever opened to all sorts of strangers, but especially to learned men, many whereof daily repaired to him, some to see and be acquainted with him, others to behold something that was rare and worthy of their sight in his keeping: for his house was replenished with great abundance of such things. He had the carcasses of almost all exotic living creatures, or else the figures of them re-

(1.) Sabell Ex. l. 7. c. 6. p. 394. Plut. in Cimone, p. 494.—(2.) Sabell. Ex. l. 7. c. 6. p. 394. Plut. p. 117. in Themist.—(3.) Bp. Spotw. Hist. Ch. of Scotland. l. 2. p. 56, 57.—(4.) Purch. Pilgr. tom. 1. l. 11. c. 11. § 1. p. 755.—(5.) Ibid.—(6.) Loyd in his State Worthies, p. 549.

presented in colours to the life ; he had a nursery of very many plants, unknown in our country, in his garden ; more he preserved dried in his boxes ; he had also no despicable treasure of gems, metals, and fossils. None of these did he keep secret to himself, but he willingly shewed them to as many as came to him, that were studious in the things of nature, and learnedly and elegantly would he discourse of the nature, efficacy, and virtues of them ; for though he did not abound in gold and riches, yet he liberally and willingly did impart what was in his power, and drawn out of the treasures of learning and experience ; and he had many secrets in physic, imparted by the best physicians of Germany, France, and Italy, and many others which he himself had found out, and tried with great success, of which, had he been sordid and covetous, he might have made a large increase to his private estate ; yet all these he either published for the common good, or else communicated to such friends as desired them of him.

8. It is written of Celeus, that he was the first man who delighted to assemble to his house a number of honourable persons ; which assembly he called *Prytanæum*.

9. Bernard Gilpin was rector of Houghton le Spring, in the reigns of the queens Mary and Elizabeth. At his first undertaking the care of a parish, he laid it down as a maxim, to do all the good in his power, and to gain the affections of his parishioners : to succeed in this, he used no servile compliances ; but his behaviour was free without levity, obliging without meanness, and insinuating without art. He condescended to the weak, bore with the passionate, and complied with the scrupulous : and in a truly apostolic manner “ became all things to all men.”

To his humanity and courtesy he added an unwearied application to the instruction of those under his care ; and with unceasing assiduity, he employed himself in admonishing the vicious, and encouraging the well intended ; so that in a few years he made a greater change in his neighbourhood than could have been imagined.

His hospitable manner of living was the admiration of the whole country. He spent in his family, every fortnight, forty

bushels of corn, twenty bushels of malt, and a whole ox ; besides a proportionable quantity of other kinds of provisions. Strangers and travellers found a cheerful reception, all were welcome that came, and even their beasts had such care taken of them, that it was humourously said, “ if a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton’s.”

Every Sunday, from Michaelmas till Easter, was a sort of a public day with him. During this season, he expected to see all his parishioners and their families. For their reception he had three tables well covered ; the first was for gentlemen, the second for husbandmen and farmers, and the third for day labourers. This piece of hospitality he never omitted, even when losses, or a scarcity of provision made its continuance rather difficult. Even when he was absent from home, no alteration was made in his family expences : the poor were fed as usual, and his neighbours entertained.

Lord Burleigh, the lord treasurer, being sent by queen Elizabeth to transact some affairs in Scotland ; when he came in Gilpin’s neighbourhood, struck with the universal praises which filled every mouth, he could not resist his inclination to see a man so truly respectable ; and although his lordship came on him unawares, yet he received his noble guest with such true politeness, and treated him and his retinue in so affluent and generous a manner, that the treasurer would often afterwards say, “ he could hardly have expected more at Lambeth.” At his departure, embracing his generous host, he told him, “ he had heard great things in his commendation, but he had seen what far exceeded all he had heard :” and when he had got to the top of a hill, which is about a mile from Houghton, he turned his horse to take one more view of the place, and broke out into this exclamation, “ There is enjoyment of life indeed ! who can blame that man for not accepting a bishopric ? what doth he want to make him greater, or happier, or more useful to mankind ?”

As Mr. Gilpin’s whole life was a series of pious, generous, and charitable acts,

there is no doing him justice in the limits we are obliged to prescribe ourselves in this work; although the scarcity of such examples, as well as the pleasure they must afford every generous reader, may apologize for prolixity in this. However, we must farther observe, that Mr. Gilpin was not a high dignitary of the church, or possessed of a plurality of rich benefices; but he exercised a noble hospitality, and a seemingly boundless charity and liberality, with a living of four hundred pounds a year, which he refused to exchange for a bishopric of Carlisle, and many rich benefices that were offered him at different times.

CHAP. XVIII.

Of the blameless and innocent Life of some Persons.

If man alone is a wonder, the good and virtuous man must certainly be a double one: he is such a rarity, that Diogenes thought the sun at noon scarce a sufficient light to make his discovery by, when he went up and down in quest of such a one, whimsically carrying a candle and lantern to assist his discovery. *Vir bonus cito nec fieri, nec intelligi potest; nam ille alter fortasse tanquam Phoenix, anno quingentesimo nascitur*: "A good man is neither quickly made, nor easily understood; for like the phoenix of Arabia, there is possibly one of them born in the space of five hundred years." This was the opinion of Seneca: and since the world is so seldom enriched with these jewels, the reader will the less wonder at that poverty of instances, that is to be met with in writers, and may do well to have in greater veneration the virtues of those illustrious persons which he is here presented with.

1. Camerarius mentions an inscription upon a tombstone in Rome, near the place of the Jews, in these words:

*Julia B. Frisca vixit Annos XXVI.
Nihil unquam peccavit nisi
quod mortua est. i. e.*

"In this only she did amiss, that she died."

2. M. Portius Cato, the elder, lived with that integrity, that though he was fifty times accused, he was yet so many times adjudged innocent, nor did he obtain this by favour or wealth, but against the favour and riches of almost the whole city. His honesty and severity had raised him up very many enemies, and much of envy, for he spared no man, nor was a friend to any who was not so to the commonwealth. At last, being accused in his old age, he required and obtained that Tiberius Sernpronius Gracchus, one of the chiefest of his enemies, should be appointed for his judge: but even he acquitted him, and gave sentence that he was innocent. Through this his confident action he ever after lived both in great glory and equal security.

3. It is said of king Henry the sixth of England, that he had one immunity peculiar, that no man could ever be revenged of him, seeing he never offered a man an injury: once for all let his confessor be heard speak, who in ten years confession never found that he had said or done any thing, for which he might justly be enjoined penance.

4. When the corpse of Thomas Howard, second duke of Norfolk, was carried to be interred in the abbey of Thetford, anno 1524, no person could demand of him one groat for debt, or restitution for any injury done by him.

5. Aristophon, the Athenian, used to boast amongst his citizens, that whereas he had been ninety-five times cited and accused before the tribunal of justice, yet he had ever been absolved and pronounced innocent, in every of those trials.

6. Julius Drusus, a tribune of the people, had a house, that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him, that at the price of five talents, he would so alter it, that it should not be liable to that inconvenience. "I will give thee ten talents," said he, "if thou canst make my house conspicuous in every room of it, that so all the city may behold after what manner I lead my life." For he was a man of great temperance and moderation. Lipsius calls him Livius Drusus, and relates the story in somewhat a different manner, though to the same purpose.

(9.) Vide Biog. Dict. 12 vols. 8vo.

(1.) Camerar. Oper. Subsis. cent. 1. c. 97.—(2.) Lips. Monit. l. 1. c. 7. p. 92. Plin. Nat. Hist. l. 7. c. 27. p. 170. Solin. c. 7. p. 196.—(3.) Bak. Chron. p. 287.—(4.) Weaver's Fun. Monum. p. 839.—(5.) Zuing. Theatr. vol. 3. l. 5. p. 765.—(6.) Ibid. vol. 1. l. 2. p. 133. Lips. Monit. l. 1. c. 6. p. 88.

7. Aristides was the most just and honest person amongst all the Greeks, and by reason of the glory and name he had gained, was in danger of a ten years exile, which, from the manner of the suffrage, the Greeks call Ostracism. While they were now giving in their voices, and he himself was present, standing in the crowd and throng of the people, there came one to him, who (not able to write himself) desired him (being next to him) that he would write the name of Aristides in his shell, viz. him that he would have condemned and banished. "Do you know him then," said Aristides, "or has he any ways injured you?" "Neither," said the other, "but this is that which vexes me, and therefore I would he were condemned, because I hear him called up and down, Aristides, the just or honest." Aristides took his shell, and wrote his name in it as he had desired.

8. Scipio Nasica was judged once by the senate of Rome (and each of those senators were sworn to speak without passion or affection), to be the best and most honest man that ever was from the beginning of the world: yet this same man, as upright and innocent as he was, through the ingratitude of the people, was not suffered to die in his own country.

9. M. Cato, the younger, was flatterer of no mortal: he frequently opposed Pompey, fearing his greatness, for he esteemed the commonwealth more dearly than any other person or thing. He was suspicious and jealous of any thing that was beyond measure, as dreading an excess of power in any upon the score of the republic. He sided with the people in any thing for their advantage; and would freely deliver his opinion in things that were just, let the hazard and danger of doing it be as great as it would.

10. Asclepiodorus went on a pilgrimage from the city of Athens into Syria, and visited most cities as he went along. This he undertook, that he might observe the manners of men and their way of life. His journey being ended, he said, "that in all his perambulation he had not met with more than three men, that lived with modesty and according to the rules of honesty and justice." These three were Flapius, a philosopher in Antioch: Mares of Laodi-

cea, the most honest man of that age; and Dominus, the philosopher; so that it should seem Heraclitus had reason for his tears, who is said to weep as oft as he came abroad, in consideration of so many thousands of evil livers as he beheld about him.

11. Biblius (as we read of him) was a man of that integrity and singular abstinence, in respect of what was another's right, that if he casually saw any thing as he passed upon the way, he would depart without offering to take it up: saying, "It was a kind of blossom of injustice, to seize upon what was so found." Agreeable to which practice of his was that law of Stagiria, *Quod non posuisti ne tollas*, "Take not that up which you never laid down."

12. When the senate of Rome was in debate about the election of censor, and that Valerianus was in nomination, Trebellius Pollio writes, that the universal acclamation of the senators was; "The life of Valerianus is a censorship, let him be the judge of us all, who is better than all of us: let him judge of the senate who cannot be charged with any crime: let him pass sentence upon our life, against whom nothing is to be objected. Valerianus was almost a censor from his cradle; Valerianus is a censor in his whole life. A prudent senator, modest, grave, a friend to good men, an enemy to tyrants, an enemy to the vicious, but a greater unto vice. We receive this man for our censor: him will we all imitate; he is the most noble amongst us, the best in blood, of exemplary life, of excellent learning, of choice manners, and the example of antiquity." This was a glorious character of a man given by so honourable an assembly: and yet we see after what manner virtue is sometimes afflicted in the world: this worthy person having attained to the empire, was unfortunately taken by Sapore, king of Persia, and made his footstool.

13. Upon the death of Julian, the emperor, by the unanimous consent of the army, Salustius, the præfect of the prætorian soldiers, was elected; but he excused himself, pretending his age and the infirmities of his body; so that Jovinianus was thereupon chosen. When he also was dead, by the means of this Salustius, Valentinianus, a tribune, was elected as emperor; of

(7.) Lips. Monit. l. 1. c. 7. p. 90.—(8.) Plin. Nat. Hist. l. 7. 34. p. 173. Solin. c. 7. p. 196.—(9.) Xiphil. p. 6.—(10.) Cæl. Rhod. l. 14. c. 3. p. 631.—(11.) Ibid. l. 19. c. 26. p. 916.—(12.) Trebell. Poll. Cæl. Rhod. l. 21. c. 11. p. 976. Pezel. Mellific. Hist. tœin. 2. p. 229.

this Salustius the prefect, Suidas saith, "That he was a person of that integrity, that when Valentinian was emperor, he commanded any that had ever received any injury from him, that they should go to the emperor to complain of him: but there was no man that had any such complaint to prefer against him."

14. Richard the Second, king of England, was deposed, and Henry Bolingbroke crowned king in his stead. It was also enacted in parliament, "That the inheritance of the crown and realm of England should be united, and remain in the person of king Henry, and in the heirs of his body lawfully begotten: a motion was likewise made in the same parliament, what should be done with the deposed king?" Then it was that Thomas Merks, bishop of Carlisle, shewed at once his great loyalty and integrity: he rose up, and with extraordinary freedom and constancy, he made an honest and learned oration, wherein by Scripture, reason, and other arguments, he maintained the right of his deposed sovereign; resolutely opposed the usurpation of his supplanter, concluding, that the parliament had neither power nor policy to depose king Richard, or in his place to elect duke Henry; and however this doctrine first got the good prelate a prison, and then the loss of his life, yet the memory of so gallant an action shall never die, so long as fidelity and loyalty shall have any respect amongst men.

CHAP. XIX.

Instances of entire Friendship.

THE ancients had a most excellent emblem, whereby they used to express a true and sincere friendship; they pictured it in the shape of a young man very fair, bare-headed, and meanly attired; on the outside of his garment was written VIVERE ET MORI, "To live and die;" and in his forehead ÆSTATE ET HYEME, "In summer and winter;" his breast was open, so that his heart might be seen; and with his finger he pointed to his heart, where was written PROPE LONGE, "Far and near." "But such faithful friends,"

saith bishop Morton, "are in this age (for the most part) gone in pilgrimage, and their return is uncertain; we must, therefore, for the present, be content to borrow instances from the histories of former times*."

1. One Mesippus relates in Lucian, that he one day seeing a man comely, and of eminent condition, passing along in a coach with a woman extremely ordinary, he was much amazed, and said, "He could not understand why a man of prime quality, and so fine a presence, should be seen to stir abroad in the company of a monster." Hereupon one that followed the coach, overhearing him, said, "Sir, you seem to wonder at what you now see; but if I tell you the causes and circumstances thereof, you will much more admire. Know, this gentleman whom you see in the coach is called Zenothemis, and born in the city of Marseilles, where he heretofore contracted a firm amity with a neighbour of his named Menebrates, who was at that time one of the chief men of the city, as well in wealth as dignities. But, as all things in the world are exposed to the inconstancy of fortune, it happened, that (as it is thought) having given a false sentence, he was degraded of honour, and all his goods were confiscated. Every man avoided him as a monster in this change of fortune, but Zenothemis, his good friend, who, as if he had loved misery, not men, more esteemed him in his adversity than he had done in prosperity, and bringing him to his house, shewed him his treasures, and conjured him to share them with him, since such were the laws of amity." The other weeping for joy to see himself thus entertained in such sharp necessities, said, "He was not so apprehensive of the want of worldly wealth, as of the burden he had in a daughter ripe for marriage, and willing enough, but blemished with many deformities." "She was, saith the history, but half a woman, a body mishapen, limping and blear-eyed, a face disfigured, and besides, she had the falling-sickness, with horrible convulsions." Nevertheless, this generous man said unto him, "Trouble not yourself about the marriage of your daughter, for I will be her husband." The other astonished at such goodness,

(13.) Pezel. Mellific. Hist. tom. ii. p. 277.—(14.) Daniel's Hist. continued, l. 3. p. 52.

* Camerar. Oper. Subcis. cent. 3. c. 35. p. 137.

"God forbid," said he, "that I should lay such a burden upon you." "No," replied the other, "she shall be mine." And instantly he married her, making great feasts at the nuptials. Being married, he honoureth her with much regard, and makes it his glory to shew her in the best of company as a trophy of his friendship. In the end she brought him a son, who restored his grand-father to his estate, and was the honour of his family.

2. At Rome, saith Camerarius, there are to be seen these verses engraven about an urn:

D. D. S.

*Urna brevis geminum, quamvis tenet ista cadaver,
Attamen in Calospiritus unus adest;
Viximus unanimis Luciusque & Flavius idem
Sensus, amor, studium, vita uobis erat.*

Though both our ashes this urn doth inclose,
Yet as one soul in Heaven we repose:
Lucius and Flavius living were one mind,
One will, one love, and to one course inclin'd.

3. Damon and Pythias, two Pythagorean philosophers, had betwixt them so firm a friendship, that when Dionysius, the tyrant of Syracuse, had resolved the death of one of them, who begging he might have liberty first to go home, and set his affairs in order, the other cheerfully staid as surety in the mean time to the tyrant for his return. The tyrant granted this request; intent upon what this new and strange action would come to in the end: a day had passed, and he came not; then all began to condemn the rashness of the surety; but he told them, "He doubted not of the constancy of his friend." At the same hour as was agreed with Dionysius he came that was condemned, thereby freeing the other. The tyrant, admiring the courage and fidelity of them both, remitted the punishment; and intreated that he himself might be admitted as a third person into the society of so amiable a friendship.

4. Pylades and Orestes, were famous of old for their friendship: Orestes, being very desirous to ease himself of that grief which he had conceived for the death of his mother, consulted the oracle; and understood thereby that he should forthwith take the way to the temple of Diana,

in the country of Taurica; thither he went in the company of Pylades his friend. Now it was the cruel custom of Thoas, the then king of that country, to put to death every tenth stranger that came into his dominions. This unfortunate lot fell upon Orestes. The king at last asked which was that Orestes? Pylades readily stepped forth, and told him he was the man who had that name. Orestes denied it: he again affirmed; so that the king was in doubt which of them he should kill.

5. Eudamidas, the Corinthian, had Aretæus and Charixenus for his friends; they were both rich, whereas he was exceeding poor: he departing this life left a will, (ridiculous perhaps to some) wherein was thus written:

I give and bequeath to Aretæus, my mother, to be kept and fostered in her old age; as also my daughter, to Charixenus, to be married with a dowry as great as he can afford; but if any thing in the mean time fall out to either of these men, my will is, that the other shall perform that which he should have done had he lived.

This testament being read, they who knew the poverty of Eudamidas, but not his friendship with these men, accounted it all as mere jest and sport; and no man that was present but departed laughing at the legacies which Aretæus and Charixenus were to receive. But those to whom the bequests were left, as soon as they heard of it, came forthwith, acknowledging and ratifying what was commanded in the will. Charixenus died within five days after. Aretæus, his excellent successor, took upon him both charges, kept the mother of Eudamidas; and as soon as might be, disposed his daughter in marriage: and of five talents, which his estate amounted to, two of them he gave in dowry with his own daughter, and two more with the daughter of his friend, and had their nuptials solemnized in one and the same day.

6. Alexander the Great was so true a lover of Hephæstion, that in his life-time he had him always near him, made him acquainted with the nearest and weightiest of his secrets; and when he was dead bewailed him with inconsolable tears. He hanged up Glaucus, his physician, for being absent when he took that which hastened his end. In token of heavy mourning,

(1) Caus. Treat. of Passions: Ereat. 4. § 4. p. 47.—(2) Camerari. Oper. Subcis. cent. 1. c. 97. p. 455.—(3) Lon. Theat. p. 521. Clark's Mir. c. 26. p. 230.—(4) Lond. Theat. p. 423.—(5) Lucian. 11. Toxari. Lon. Theat. p. 425.]

he caused the battlements of city walls to be pulled down, and the manes of mules and horses to be cut off. He bestowed ten thousand talents upon his funeral; and that he might not want attendants to wait upon him in the other world, he caused some thousands of men to be slain, even the whole Cuscean nation at once.

7. Pelopidas and Epaminondas were singularly noted, and commended for the perfect love and friendship that was ever inviolably kept betwixt them to the day of their deaths. They went both together to Mantinea, in assistance of the Lacedæmonians, then in league with the Thebans, their place in battle fell near together; for they were appointed to oppose the Arcadians, and to fight on foot. It fell out, that the Spartan wing, wherein they were, was enforced to retreat, and some fled outright; but those two gallant young spirits were resolved to prefer death before flight, and so standing close together, with great courage they sustained the many enemies that came upon them, till such time as Pelopidas, having received seven dangerous wounds, fell upon a heap of dead bodies. Here it was that the brave Epaminondas (though he thought he was slain) kept before him, defended his body and armour with invincible courage and resolution, till at last he was thrust through the breast with a pike; and receiving a deep wound with a sword on his left arm, he was ready to sink, when Agesipolis, king of Sparta, came in with the other wing, and saved the lives of these incomparable friends.

8. Lucilius was one of the friends of Brutus, and a good man. When Brutus was overthrown at Philippi, he perceiving a troop of the Barbarians careless in the pursuit of others, but with loose reins following hard after Brutus, resolved to take off their eagerness with the hazard of his own life: and being somewhat left behind, he told them that he was Brutus. They gave the more credit to him, because he desired to be presented to Antony, as if he feared Caesar, and reposed some confidence in the other. They, glad of their prize, and extolling their good fortune, led him away: and it being towards evening, they sent before certain of their com-

pany to carry the news to Antony. With great joy he hastens to meet them, as many others did to see Brutus; some pitying his misfortune, others thinking him unworthy of glory, that, for desire of life, he would suffer himself to be made the prey of Barbarians. When they drew near, Anony made a halt, as doubting in what manner he should receive Brutus; but Lucilius being brought before him, with an undaunted mind thus spoke: "No man, Antonius, hath taken M. Brutus; nor shall ever any enemy take him: the gods are more just than to permit fortune to trample upon so much virtue; he will be found to be alive, or at least dead in such a manner as is worthy of him. But 'tis I have imposed upon your soldiers, and I am here ready to undergo all the severity I shall be adjudged to for it." All that were present were astonished. Antonius turning to them that had brought him, "You are displeased, fellow soldiers," said he, "because you suppose you are deceived; but make account with yourselves that you have met with a more precious prize than that which ye sought after: for whilst you sought for an enemy you have brought me a friend. I am not resolved what I shall do with Brutus alive; but I had rather obtain such friends than enemies." Having so said, he embraceth Lucilius, and then committed him to one of his familiars; and afterwards found him, upon all occasions, as firm and faithful to him as he had been to Brutus.

9. Lucius Rheimus, being tribune of the people, Quintus Servilius Cæpio was, by public authority, cast into prison; for it seemed that by his default the Roman army was overthrown by the Cimbrians and Teutones. Lucius had a strict friendship with him, and therefore not only freed him from prison, but was also a companion of his flight; and thereby thrust himself into a banishment, which he could not hope should be other than perpetual.

10. Titus Volamnius, a gentleman of Rome, was the friend of Marcus Lucullus, who was slain by the command of M. Antonius, for that he had followed the party of Brutus and Cassius; and though he had a sufficient time to prepare himself for

(6.) Elian. Var. Hist. l. 7. c. 8. p. 203. Lon. Theatr. p. 426. Zonar. Ann. tom. 1. p. 38. Sabell. Ex. l. 10. c. 15. p. 599.—(7.) Plut. Paral. p. 279. in Pelopid. Falgos. l. 4. c. 7. p. 528.—(8.) Plut. Paral. p. 1007. in Bruto. Lips. Mont. l. 2. c. 13. p. 319. Dinoth. Memorab. l. 4. p. 317. Falgos. l. 4. c. 7. p. 528. Lon. Theatr. 422.—(9.) Val. Max. l. 4. c. 7. p. 118.

flight, yet he remained by the body of his dead friend, and lamented him with such abundance of sighs and tears, that particular notice wastaken of him by the officers. They therefore dragged him to Antonius ; into whose sight and presence he was no sooner come, but, "Command me, sir," said he, "to be forthwith carried to the body of Lucullus, and to be there slain : for I ought not to survive him, since I was the only person who persuaded him to take that unfortunate side." He easily prevailed with Antonius to grant his request : he was therefore led to the place he desired, where, when he came, he kissed the right hand of Lucullus, took up his head that was cut off, and put it into his bosom, and then stretched out his own neck, to receive the blow of the executioner.

11. Great was the confidence which M. Ulpus Trajanus the emperor, had in his friend Surra. It was told him one morning that Surra had conspired against him. He, in the evening of the same day, uninvited, went to his house, attended only by two persons. He stayed and supped with him ; would needs be trimmed by his barber : consulted his physician about a disease in his eyes ; and caused him to look upon them. That night he was again told of the conspiracy. He, smiling, said, "I have this day made trial of the matter, and if Surra had any evil design I have put myself in his power ;" so that remaining without suspicion of his friendship, not long after he made him Tribune ; and the custom being to deliver a naked sword to the Tribune, he gave him one, saying ; "I give you this to defend me if I rule well, if otherwise to kill me."

12. I think no former histories of the Grecians or Romans, can afford such another example of faithful and constant friendship, as that betwixt Barbadicus and Tarrisanus, two gentlemen of Venice ; fully and lively expressed in this inscription, as I find it printed at Venice, and allowed by authority, anno 1627 :

Nicholai Barbadii, & Marci Tarrisani Philophilii.

Regina Adriæ, Orbis miraculum, intemerata Virgo, propria virtute gravida tandem peperit, at quidnam miraculum seipsa majus.

Monstra vitio carentia.

Barbadicum et Tarrisanum gemellos, quorum duo corpora unanimit anima, Pylades et Orestes transeant inter fabulas, et quicquid Græcia mendax audit in historia. Commorantes deliria sunt Poetarum somniantium, at isti unanimes digni quos operi intentus suo Deus respiciat. Magna ingeniorum disparitas.

Major Geniorum Paritas.

Non Major unus, nec melior alter, iidem et non iidem, ipsi nec ipsi sunt, percuntem Barbadicum servat Tarrisanus, perditum Tarrisanum redimit Barbadicus.

Auri hic sanguinis ille prodigus.

De uno Tarrisano sollicitus Barbadicus, conjugis, liberorum, nepotum postponit curam, uni Barbadico ut placeat Tarrisanus, veneri, alexaque (deliciis suis) valedicit : vitam dedit huic ille, animam hic illi ; utrique debetur Cælum. Philomachiam istam vidit Adria, stupet Orbis, admirabitur posteritas.

Cum duo certarent Victor uterque fuit.

This example was held so strange, that first Giacomo S. Caglia, one of the principal citizens in Venice, published a narration thereof in Italian, anno 1627 : and since Alexander de Gattis, a churchman of that city, hath out of Italian translated it into Latin, and printed it in the year following in Venice. The historical argument of de Gattis take thus : "Nicholaus Barbadicus and M. Trivisanus, two patricians of Venice, of great reputation in respect of their own virtues, the splendour of their families, and the dignities and offices they had honourably borne in the commonwealth. Those two illustrious persons from their youth had contracted a friendship with each other, a solid and most entire one it was, carried on all along with the mutual performance of good offices ; at last it fell out that Trivisanus, through extraordinary domestic expenses, charges in journies, indulgence of such pleasures as are common with the more generous sort of youth, and also by reason of some losses he had sustained at dice, and other casualties of human life ; he was reduced to a condition most unworthy of his birth and blood. His debts being greater than his fortunes, he was deserted even by his own brethern ; when he was received into the house of his only friend

Barbadius noble and very rich person. He had before lent him four thousand ducats, which debt he forgave him as soon as he entered his house; he also paid for him two thousand more which he had contracted with others: and after this, by an extraordinary and irrevocable act of his own, he made him overseer and administrator of all his goods moveable and immoveable, in such manner that he might dispose of them at his pleasure. Nor was Barbadius satisfied with this, but that he might provide for the profit of his friend in case he should die, he leaves it in his will, that though he had a wife and brother, yet Trivisanus should be his sole executor; that he should have sole power of disposing of his daughters in marriage, nor should at any time be compelled to render an account of his trust, or of any thing pertaining to that estate: he also bequeathed him a legacy large as his estate would permit, without apparent prejudice to the fortunes of his children. Barbadius was moved to do all this, for that he perceived Trivisanus, as soon as he had entered his house, (by a singular modesty of mind) from being prodigal of his own estate, became sparing of another's, and from that moment had left off all gaming and other such pleasures of youth. He had also betaken himself to the company and converse of learned and wise men, and by addicting himself to the perusal and study of the for this glass of water thou hast given me. If I get out of this captivity, I will make thee great." Tiberius *duxit eum ad amicitiam*; which fidelity Barbadius had often before, and also since this liberality of his, experienced in him his beloved and most constant friend, when he alone defended the life and honour of Barbadius in his greatest straits and worst dangers, as well open as concealed, so that he openly professed to owe the safety of them both to Trivisanus. The whole city knows how he supported the innocency of his friend, in the false and devilish calumnies that were raised upon him; and would not desert him in the worst of his fortunes, though he was slandered for taking his part. While he did this, he not only interrupted the course of his preferments to the chiefest places of honour in his country, unto which (to the amazement of all men) he was in a most

hopeful way; but he also forfeited and lost those opportunities. It is also well known to all men, that he contracted great and dangerous enmities (with some that had aforetime been his companions), upon the sole score of this friend of his. He despised all that extrinsic honour which depends upon the opinion of the brutish multitude; and at the last also exposed his own life to frequent and manifest hazards: which he also would yet do when any such occasion should require it. And whereas Trivisanus hath lived many years, and is yet alive, through this incomparable expression of a grateful mind in Barbadius, he lives with great splendor and in great authority. He is merciful to the afflicted, courteous to his friends, and is especially a most worthy patron of all those that are virtuous. He is honourably esteemed by the daughters of his friend, in such manner, as if he were their own father; he is also cheerfully received by his wife, and truly honoured by her as her brother, as well because she is not ignorant of his merits in respect of her husband, as also for his excellent temper, and such other uncommon qualities as render him worthy the love and admiration of all men."

13. In the time of the proscription by the Triumvirate at Rome, there was threatened a grievous punishment to any person that should conceal or any way assist one that was proscribed; on the other side, great rewards promised to the discoverers of them. Marcus Varro the Philosopher was in the list of the proscribed; at which time Calenus, his dear friend, concealed him some time in his house; and though Antonius came often thither to walk, yet was he never affrighted to change his mind, though he daily saw men punished or rewarded according to the edicts set forth.

14. There was a great example of friendship between cardinal Pole and a Venetian gentleman named Alostio Priuli, and there was much notice taken in Rome of the conformity in manners, reciprocal affection, and delightful sympathy which was between them, and continued twenty-six years without interruption. Cardinal Pole falling sick, and being told by his physicians he could not live, he made his will, and left Priuli heir to all he had;

(12.) Hakew. Apolog. l. 4. c. 10. § 5. p. 439.—(13.) Fulgos. l. 4. c. 7. p. 529.

but such was the generosity of the Venetian, that he made not one penny benefit by it, but gave it all among his English kindred: and was wont to say, "While my friend the cardinal lived, we strove who should do the greatest benefits; but by dying the cardinal has got the start of me in kindness, in enabling me to do so much good to his relations in England."

15. ♦ During the bombardment of Algiers, by the marquis du Quesne, the inhabitants carried their cruelty to such a pitch, as to tie the French prisoners alive to the mouth of their cannon. A French officer, named Choisseul, and friend to an Algerine captain, was bound to the mouth of a cannon, when the captain being present, soon recognised him. He instantly solicited his friend's pardon; but not being able to obtain it, he darted upon the executioners, and three times rescued Choisseul. At length, finding all his efforts useless, he fastened himself to the mouth of the same cannon, entangled himself in Choisseul's chains, tenderly and closely embraced him, and addressed the cannonier in these words: "Fire, for as I cannot save my friend and benefactor, I will die with him." The Dey, who witnessed this shocking sight, passed many eulogiums upon the generosity of his subject, and exempted Choisseul from death.

CHAP. XX.

Of the grateful Dispositions of some Persons, and what Returns they have made for Benefits received.

THIS of gratitude is justly held to be the mother of all virtues, seeing that from this one fountain those many rivulets arise: as that of reverence and due respect unto our masters and governors, that of friendship amongst men, love to our country, piety to our parents, and religion towards God himself. Therefore the ungrateful are every where hated: being under the

suspicion of every vice; on the contrary, grateful persons are in the estimation of all men, having by their gratitude put in a kind of security, that they are not without some measure of every other sort of virtue.

1. Sir William Fitzwilliams the elder, being a merchant-taylor, and servant some time to cardinal Wolsey, was chosen alderman of Broad-street Ward in London, anno 1506. Going afterwards to dwell at Milton in Northamptonshire, in the fall of the cardinal, his former master, he gave him kind entertainment there, at his house in the country; for which being called before the king, and demanded how he durst entertain so great an enemy to the state? His answer was, "That he had not contemptuously or wilfully done it, but only because he had been his master, and partly the means of his greatest fortunes." The king was so well pleased with his answer, that saying he himself had few such servants, he immediately knighted him, and afterwards made him one of his privy council.

2. Thyreus, or, as Curtius calls him, Thriotes, was one of the eunuchs to Statura, the wife of Darius, and taken at the same time with her by Alexander the Great. When she was dead in travail he stole out of the camp, went to Darius, and told him of the death of his wife; and perceiving that he lamented not her death Barbadicus and M. Trivisanus, two patriicians of Venice, of great reputation in respect of their own virtues, the splendour Alexander; Thyreus, with the most solemn oaths, asserted the chastity of Alexander. Darius turning to his friends, with his hands lifted up to heaven, with a heart filled with gratitude; "O ye gods of my country, (said he) and presidents of kingdoms, I beseech you, in the first place, that the fortune of Persia may recover its former grandeur, that I may leave it in the same splendour I received it, and that I may render unto Alexander all that he hath performed in my adverse estate, unto my dearest pledges! But if that fatal time is come, wherein, by the envy of the gods, there is a decreed revolution to pass upon us, and that the kingdom of Persia must be overthrown; then

(14.) Greg. Animad.—(15.) Adams's Anecdotes, vol. ii. p. 17 —

(1.) Fuller's Worthies, p. 298. Northamptonshire. Stowe's Surv. of Lond. p. 59.

I beg of you that no other amongst mortal men besides Alexander may sit on the throne of Cyrus !”

3 Ptolemæus, king of Egypt, having overcome Demetrius Poliorcetes in battle, and made himself master of all his carriages, he sent back to Demetrius his royal tent, with all the wealth he had taken, and also such captives as were of the best account with him; sending him word withal, that the contention betwixt them was not for riches but glory. When Demetrius had returned him thanks, he added, that he “earnestly besought the gods, that they would speedily enable him to return him equal kindness for that he had received of him.” Not long after, when Ptolemy had sent Cilles, his general, with an army against him, he was overthrown and taken by Demetrius, who sent both him and all the rest of the captives as a present to Ptolemy.

4 Agrippa, being accused by Eutyches, his coachman, of some words against Tiberius, was by his order seized and put to the chain before the palace-gate, with other criminals. It was hot weather, and he extremely thirsty; seeing, therefore, Thaumastus, a servant of Caligula's, pass by with a pitcher of water, he called him, and entreated that he might drink, which the other presented with much courtesy. When he had drank, “Assure thyself,” said he, “I will one day pay thee well for this glass of water thou hast given me. If I get out of this captivity, I will make thee great.” Tiberius dying soon after, he was freed by the favour of Caligula, and by the same favour made king of Judea. Here it was that he remembered Thaumastus, rewarding him with the place of comptroller of his house. Such power hath a slight good-turn, well placed, upon a generous soul.

5. Darius, the son of Hystaspes, was one of the guard to Cambyses, in his expedition against Egypt, and a man then of no extraordinary condition; but one day seeing Syloson, the brother of Polycrates, walking in the market place of Memphis in a glittering cloak, he went to him, and as one taken with the garment, desired to buy it of him. Syloson, perceiving he was

very desirous of it, told him he would not sell it him for any money; “but,” said he, “I will give it you on this condition, that you never part with it to any other.” Darius received it; and in process of time, Cambyses being dead, and the Magi overcome by the seven princes, Darius was made king. Syloson hearing this, comes to Susa, and sat in the entrance of the palace, saying, “he was one that deserved well of the king.” This was told to Darius: who wondering who it was that he should be obliged to, commanded he should be admitted. Syloson was asked by an interpreter, who he was, and what he had done for the king? He tells the matter about the cloak, and said, he was the person who gave it. “O thou most generous amongst men!” said Darius, “art thou he then who, when I had no power, gavest me that, which, though small in itself, was yet as acceptable to me then, as greater things would be to me now? know I will reward thee with such a quantity of gold and silver, that it shall never repent thee thou wast liberal to Darius the son of Hystaspes.” “O king!” said Syloson, “give me neither gold nor silver; but when thou hast freed my country of Samos, which is now held by a servant of my dead brother Polycrates, give me that without slaughter or plunder.” Darius hearing this, sent an army under the conduct of Otanes, one of the seven princes of Persia, commanding him that he should do for Syloson as he had desired.

6. Rodericus Davalus was lieutenant general of the horse in Spain, anno Dom. 423, he, together with some others, was accused of high treason, for writing letters to Josephus, king of the Moors, as one that intended the betraying of his country into his hands. Divers copies of these letters were produced, and the whole affair debated at the council-table. In the crime of his master was involved Alearus Nunnus Ferrerius, born at Corduba, and steward to Davalus; but he stoutly defending himself and his master, ceased not till he had shewed that the letters were counterfeited, and that the author of them was Johannes Garsias, of which he was convicted and condemned. By

(2.) Plut. Paral. p. 682. in Alexandrio. L. Curtii. Hist. l. 4. p. 97. Zuing. Theatr. vol. i. l. 2. p. 174.—(3.) Plut. in Demetrio, p. 895. Diodor. Sicul. l. 19. Justin. Hist. l. 15. p. 172, 173.—(4.) Fulgos. l. 5. c. 2. p. 599. Caus. H. C. tom. 2. p. 333. Joseph. Antiq. l. 18. c. 8. p. 475.—(5.) Herodot. l. 3. p. 217. Lon. Theatr. p. 326. Val. Max. l. 5. c. 2. p. 134. Ælian. Var. Hist. l. 4. c. 5. p. 144.

this means he got himself clear off: but the other great persons, together with Davalus, were condemned to perpetual banishment. And Ferrerius, to support his master in his wants, sold all those goods of his, which he had got in the service and by the bounty of his master; and having thereby made up the sum of 8000 crowns, he disposed it into wicker bottles, loaded an ass with it, and causing his own son to be meanly attired, to drive the ass, he sent it all privately to his master Davalus.

7. The only daughter of Peter Martyr, through the riot and prodigality of her debauched husband, being brought to extreme poverty; the senate of Zurich (out of a grateful remembrance of her father's worth) supported her with a bountiful maintenance so long as she lived.

8. M. Minutius, master of the horse, by his insolence and temerity, had led his army against Hannibal into great distress, where it was likely to be cut in pieces; but by the seasonable assistance of Q. Fabius, the then dictator, he was preserved. Returning into his camp, he confessed his error, commanded the ensigns to be taken up, and the whole army to follow them. He marched into the camp of the dictator, and went to the tent of Fabius, to the wonder and amazement of all men. Fabius came out to meet him; then he caused the ensigns to be struck down, himself, with a loud voice, called Fabius his father, his army called the other soldiers their patrons; and silence being commanded, "You have this day, dictator," said Minutius, "obtained a double victory; by your prowess upon the enemy, by your prudence and humanity upon your colleague; by the one you have saved us, and by the other instructed us; so that we, who were ignominiously conquered by Hannibal, are honourably and profitably overcome by you; since, therefore, I know no other name that is more venerable, I call you an indulgent father, although this benefit I have from you is greater than that of my parent; for to him I do only owe my life, but to you I am indebted both for my own, and also for that of these." This said, he embraced Fabius, and the whole army received each other with mutual embraces; insomuch that

the whole camp was elated with joy, and found no other way to express itself but by tears.

9. On the town-house of Geneva, upon a marble table, is written in letters of gold thus:

Post Tenebras Lux.

Quam Anno Dom. 1535, profligata Romana Anti-Christi Tyrannide, abrogatisque ejus superstitionibus, Sacro-Sancta Christi Religio hic in suam puritatem; Ecclesia in meliorem ordinem singulari Dei beneficio reposita, & simul pulsus fugatisque hostibus urbs ipsa in suam libertatem, non sine insigni miraculo, restituta fuerit. Senatus populisque Genevensis Monumentum hoc perpetuæ memoriæ causa fieri, atque hoc loco erigi curavit, quo suam erga Deum gratitudinem, apud Posteriores testatam fecerit. In English thus:

"After darkness light."

"Whereas, Anno Dom. 1535, the Roman tyranny of Anti-Christ was ejected; his superstitions abolished, the holy religion of Christ restored here in its proper purity; the church, by the singular goodness of God put into better order; the enemy overcome and put to flight, and the city itself, by a remarkable miracle, did then obtain its former liberty and freedom. The Senate and people of Geneva have caused this monument (in perpetual memory thereof) to be made and erected in this place, as also to leave a testimony of their thankfulness to God to posterity."

10. In the time of the second Punic war, when Fulvius besieged Capua, there were two women of Campania that were resolute in their good wishes to the Romans. These were Vestia Opidia, a matron and mistress of a family: and Cluvia Facula, a common prostitute. The one of these did daily sacrifice for the good fortune of their army; and the other ceased not to carry provisions to such Romans as were made prisoners amongst them. When therefore Capua was taken, these two had their liberty and goods restored by special order of the senate of Rome; and not only so, but they sent them a promise to grant what reward they should desire. It is much, that in so great and public a joy, the fathers had leisure to thank two poor women of mean condition; but it was more for them to make it a special part of their business, and that by their own motion.

(6.) Lips. Monit. l. 2. c. 13. p. 384.—(7.) Clark's Mirr. c. 59. p. 236. Fuller's Hol. State, l. 2. c. 11, p. 86.—(8.) Plut. Paal. in Fabio. Zuïng. vol. i. l. 2. p. 180. Val. Max. l. 5. c. 2. p. 133. Sabellic. Examp. l. 7. c. 1. p. 366.—(9.) Clark's Mirr. c. 59. p. 236.—(10.) Val. Max. l. 5. c. 2. p. 132, 133.

11. Q. Fabius Maximus was the person that saved the Roman state from being overwhelmed with the torrent of Hannibal, and had fortunately served the commonwealth in five several consulships. When, therefore, he was dead, the Roman people, not unmindful of his good service, did strive who should contribute most money to render the pomp of his funeral glorious and magnificent.

12. There was in Florence a merchant whose name was Francis Frescobald, of a noble family and a liberal mind; who, through a prosperous success in his affairs, was grown up to an abundance of wealth. While he was at Florence, a young man presented himself to him asking his alms for God's sake. Frescobald beheld the ragged stripping, and, in despite of his tatters, reading in his countenance some significations of virtue, was moved with pity, and demanded his country and name. "I am," said he, "of England; my name is Thomas Cromwell; my father (meaning his father-in-law) is a poor man, a cloth-shearer. I am strayed from my country, and am now come into Italy with the camp of Frenchmen that were overthrown at Gatyion, where I was page to a foot-soldier, carrying after him his pike and burganet." Frescobald, partly in pity of his state, and partly in love to the English nation, amongst whom he had received some civilities, took him into his house, made him his guest, and at his departure gave him a horse, new apparel, and sixteen ducats of gold in his purse. Cromwell, rendering him hearty thanks, returned into his own country; where, in process of time, he became in such favour with king Henry the Eighth, that he raised him to the dignity of being lord high chancellor of England. In the mean time Frescobald, by great and successive losses, was become poor; but remembering that some English merchant owed him fifteen thousand ducats, he came to London to seek after it, not thinking of what had passed betwixt Cromwell and him. But travelling earnestly about his business, he accidentally met with the lord chancellor as he was riding to court. As soon as the lord chancellor saw him, he thought he looked like the merchant of Florence, of whose liberality he had tasted in times past. Immediately he alighted, embraced him, and

with a broken voice, scarce refraining tears, demanded if he were not Francis Frescobald, the Florentine? "Yes, Sir," said he, "and your humble servant." "My servant," said Cromwell, "no, as you have not been my servant in times past, so will I not now account you other than my great and especial friend; assuring you that I have just reason to be sorry that you, knowing what I am, (or at least what I should be) would not let me understand of your arrival in this land: had I known it, I should certainly have paid part of that debt which I confess I owe you; but thanks be to God that I have yet time, and will not fail to make you heartily welcome; but having now weighty affairs in my prince's cause, you must hold me excused that I can no longer tarry with you: therefore at this time I take my leave; desiring you, with the faithful mind of a friend, that you forget not to dine with me this day at my house. Frescobald wondered who this lord could be; but at last, after some pause, he remembered him for the same he had relieved at Florence: he therefore repaired to his house, not a little joyed, and walking in the lower court attended his return. He came soon after and was no sooner dismounted, but he again embraced him with so friendly a countenance, as the lord admiral and other nobles, then in his company, much marvelled at. He, turning back, and holding Frescobald by the hand, "Do you not wonder, my lords," said he, "that I seem so glad of this man? This is he by whose means I have attained this my present degree:" and thereupon recounted to them all that had passed. Then holding him still by the hand, he led him to the chamber where he dined, and seated him next himself. When the lords departed, he would know what occasion had brought him to London: Frescobald in few words truly opened his case to him. To which Cromwell returned, "Things already past, Mr. Frescobald, can by no power or policy of man be recalled: yet is not your sorrow so peculiar to yourself, but by the bond of mutual love I am to bear a part therein, and that in this your distress you may receive some consolation. It is fit I should repay some portion of that debt wherein I stand bound to you, as it is the part of a grateful man to do; and I further promise

you on the word of a true friend, that during this life and state of mine, I will not fail to do for you what my authority may command." Then taking him by the hand, he led him into a chamber, and commanded all to depart. He locked the door, and then opening a coffer, he first took out sixteen ducats, and delivered them to Frescobald: "My friend," said he, "here is your money you lent me at my departure from Florence; here are the other ten you bestowed in mine apparel, with ten more you disbursed for the horse I rode upon. But considering you are a merchant, it seemeth to me not honest to return your money, without some consideration for the long detaining of it; take you therefore these four bags, in every one of which is four hundred ducats, to receive and enjoy from the hand of your assured friend." The modesty of Frescobald would have refused these, but the other forced them upon him. This done, he caused him to give him the names of all his debtors, and the sums they owed. The list he delivered to one of his servants, with charge to search out the men, if within any part of the realm, and straitly to charge them to make payment within fifteen days, or else to abide the hazard of his displeasure. The servant so well performed the command of his master, that in a very short time the whole sum was paid in. During all this time Frescobald lodged in the lord chancellor's house, who gave him the entertainment he deserved, and oftentimes moved him to abide in England, offering him the loan of sixty thousand ducats for the space of four years, if he would continue and make his bank at London; but he desired to return to his own country, which he did with the great favour of lord Cromwell, and there richly arrived; where he enjoyed his wealth but a short time, for in the first year of his return he died.

13. Franciscus Dandalus was sent ambassador from the Venetians to pope Clement, into France, where he then was, to deprecate his anger, and to take off the public ignominy which he was resolved to expose them to. Long did he lie in chains, prostrate at the pope's table, in mourning and great humility, before he could any way appease that indignation which the pope had conceived against his people. At

the last he returned well acquitted of his charge: when such was the gratitude of his fellow-citizens, that, by a universal consent, they elected him duke of Venice; that he, who but lately had been in such a despicable state for his country's sake, might now be as conspicuous on the other side in gold and purple.

14. Antonius Musa was physician to Augustus Caesar, who being one time delivered by him from a disease, that it was believed would prove deadly to him, the people of Rome were so overjoyed with the unexpected recovery of their prince, that, to express their gratitude to his physician, they passed a decree, that his statue should be erected and placed next unto that of Æsculapius.

15. Hippocrates, the physician, perceiving the plague from Illyricum to begin to grow upon the parts adjacent, sent some of his scholars into divers cities of Greece, to assist and administer to such as were seized with it; upon which, in token of their gratitude, they decreed to him the same honour which they had used to give to Hercules.

16. Junius Brutus did notably revenge the rape done upon Lucretia by one of the Tarquins, with the expulsion of them all, and delivering Rome from the bondage of their tyranny. When therefore this grand patron of feminine chastity was dead, the Roman matrons lamented the death of him in mourning for a year entire.

17. A war was commenced betwixt the Athenians and the Dorians. These last, consulting the oracle, were told they should carry the victory, unless they killed the king of the Athenians: they therefore gave charge to their soldiers concerning the safety of the king. Codrus was at that time king of the Athenians: who having understood the answer of the oracle, in love to his country he disguised himself in mean apparel, and entered the enemy's camp with a scythe upon his shoulder: with this he wounded one of the soldiers, by whom he was immediately slain. The body of the king being known, the Dorians departed without fighting; and the Athenians, in gratitude to their prince, who had devoted his life for the common safety, would never after suffer themselves to be ruled by a king; doing their departed

(12.) Hakew. Apol. l. 4. c. 10. § 5. p. 436. Clark's Mir. Eccles. Hist. part 2. l. 1. p. 42.—(13.) Sabell, Exemp. l. 7. c. 1. p. 365.—(14.) Ibid. p. 367.—(15.) Ibid.—(16.) Ibid. p. 365.

prince this honour, that they declared they thought no man worthy to succeed him.

CHAP. XXI.

Of the Meekness, Humanity, Clemency, and Mercy of some Men.

SURLY, rash, boisterous, and rugged natures are the scandal to humanity, and in truth are but a kind of savage beasts, that walk upright and on two feet, who, like their fellow-brutes in nature, should trudge on all four. If they have leisure, they employ it in doing mischief; and if you put them into business, they spoil every thing they undertake by their frowardness and ill-nature: but the meek and humble man is easy in himself, studies to make others so, and a denial from him is better relished by his obliging regret in doing it, than a favour granted by the other. He makes the nearest approach to original innocence, and is most godlike when he resembles him in doing good, and showing mercy, which is as beneficial to themselves as others. He cannot hate, because he esteems all as worthy of love as himself. He cannot fear, because he does no wrong; and grief can find no entrance into his breast, because he has given none to others.

1. Photius, the learned Patriarch of Constantinople, observeth in his Bibliothecque, a wonderful judgment given in the city of Athens: he saith, "the senate of the Areopagites being assembled together on a mountain, without any roof but heaven, the senators perceived a bird of prey which pursued a little sparrow, that came to save itself in the bosom of one of their company. This man, who naturally was harsh, threw it from him so roughly, that he killed it; whereat the court was offended, and a decree was made, by which he was condemned and banished from the senate:" where the judicious may observe, that this company, which was at that time one of the gravest in the world, did it not for the cure they had to make a law concerning sparrows, but it was to show that clemency and a merciful inclination, was so necessary in a state, that

a man destitute of it was not worthy to hold any place in the government, he having (as it were) renounced humanity.

2. Agesilaus, the Spartan, was of that humanity and clemency towards those whom he had overcome in battle, that he often gave public admonitions to his soldiers, that they should not treat their prisoners with cruelty, but should consider that those who were thus subdued and reduced to this condition were men. And when any of these, at the removal of the camp, were left behind by his soldiers, as unable to follow through sickness or age, he took care to order some persons to receive and take care of them, lest, being destitute of all assistance, they should perish with hunger, or become a prey to the wild beasts.

3. Titus Vespasian, the emperor, was deservedly called the darling of mankind: he professed that he took upon him the supreme pontificate, because in so high a priesthood he might be obliged to keep his hands pure from the blood of all men, which he also performed: and, saith Suetonius, from that time forth he never was the author of, or consenting to, the death of any man, although sometimes there were offered him just causes of revenge; but he used to say, "he had rather perish himself than be the ruin of another." When two patricians stood convicted of high-treason, he thought it sufficient to admonish them in these words: "to desist from such designs; that princes were ordained by fate; that if they wanted any other thing of him, they might ask and have it." Soon after, the mother of one of them living far off, lest she should be affrighted with some sad news, he sent his own messengers to inform her of the danger and safety of her son. Although his brother Domitian did manifestly conspire against him, yet he did him no harm, nor lessened him in any thing, but dealt with him by intreaties, that he would bear him a friendly mind, and after all nominated him his colleague and successor in the empire. But all this goodness wrought little with this unnatural brother; for soon after he was poisoned by him, to the great loss of all mankind.

4. Acacius, bishop of Amada, was

(17.) Justin Hist. l. 2. p. 39.

(1.) Caus. H. C. in the Treatise of Passions, § 1. p. 2.—(2.) Sabel. Ex. l. 6. c. 4. p. 331.—(3.) L'ps. Mont. l. 2. c. 13. p. 302. Sueton. Wieri Oper de Ira p. 337. Fulgos. Ex. l. 5. c. 1. p. 365. Sabel. Ex. l. 8. c. 2. p. 425.

renowned, and much spoken of for the following notable work of mercy which he did. When the Romans had taken seven thousand Persian captives at the reduction of Azazena, and to the grief of the Persian king would not restore them; but kept them in such condition that they were almost starved for want of food: Acacius, lamenting their state and condition, called his clergy together, and said thus unto them, "our God hath no need either of dishes or cups, for he neither eateth nor drinketh; wherefore, seeing the church hath many precious things both of gold and silver, bestowed of the free will and liberality of the faithful, it is requisite that the captive soldiers should be therewith redeemed and delivered out of prison and bondage, and that they also perishing with famine, should, with some part thereof, be refreshed and relieved." This said, he commanded the vessels and gifts to be melted; made money thereof, and sent the whole, partly to redeem captives out of prison, and partly to relieve them, that they perished not with famine. Lastly, he gave the Persians necessary provisions for their voyage, and sent them back to their king. This notable act of the renowned Acacius, brought the king of Persia into great admiration, that the Romans should endeavour to vanquish their enemies both ways, by wars and mercy: whereupon he greatly desired the sight of Acacius, and Theodosius, the emperor, commanded the bishop to gratify the king therein.

5. When Pericles, the noble Athenian, was dying, the better sort of the citizens, and his friends that sat about him, were discoursing amongst themselves of those virtues wherein he excelled: his riches and eloquence, his famous exploits, the number of his victories, and as having erected nine trophies while he had the command of the city. These things they were recounting amongst themselves, as supposing that he no longer understood them, but was now become senseless. Pericles heard all that had passed, and said, "I wonder that you so celebrate those deeds of mine, in which fortune doth challenge a part, and which are common to other leaders, and yet, in the mean time, pass over with silence that which is the greatest and most

excellent of them all, namely, that none of my fellow-citizens have ever put on mourning through my means." And indeed it was worthy of high commendation, that he retained so much humanity and clemency in the midst of so many bitter enemies he was perpetually surrounded with, and that he had never showed himself implacable to any enemy whatsoever, in all the power he so long together had enjoyed.

6. One Guydomer, a viscount, having found a great treasure in the dominions of Richard the first, surnamed *Cœur de Leon*, for fear of the king, fled to a town of France for his safeguard. Thither Richard pursued him, but the town denied him entrance: going therefore about the walls, to find out the fittest places to assault it, one Bertram de Gurdon, or as others call him Peter Basile, shot at him with a poisoned arrow from a strong bow, and therewith gave him a wound in the arm (in the eye saith Fuller,) which being neglected at first, and suffered to rankle, or as others say, handled by an unskilful surgeon, in four days brought him to his end. Finding himself past hope of recovery, he caused the party that had wounded him to be brought before him: who being asked what had moved him to do this fact? answered, "that king Richard had killed his father, and two of his brothers with his own hand, and therefore he would do it if it were to do it again." Upon this insolent answer, every one thought that the king would have adjudged him to some terrible punishment; when, contrary to their expectations, in a high degree of clemency, he not only freely forgave him, but gave special charge he should be set at liberty, and that no man should presume to do him the least hurt; commanding besides, to give him an hundred shillings to bear him away. This was done anno. 1199, in the ninth year of this king's reign, and the forty-fourth of his age. Dying, he bequeathed his heart to Roan, his body to be buried at Fount Everard, and his bowels at Chalons, (or as others say) at Carlisle in England.

7. Charilaus, the king of Sparta, was of so mild and gentle a disposition, that Archelaus, his associate in the kingdom, used to say to those that spake high in the

(4.) Socrates Eccles. Hist. l. 7. c. 21. p. 380.—(5.) Plut. in Pericl. p. 173. Lips. Monit. l. 2. c. 12. p. 290. Fulgos. Ex. l. 5. c. 1. p. 570.—(6.) Bak. Chron. p. 95, 96, 97. Full. Ch. Hist. l. 3. cent. 12. p. 45. Stow's Ann. p. 163.

commendation of the young man; "How is it possible that Charilaus should be a good man, seeing he is not able to be severe, even against those that are wicked."

8. Q. Fabius Maximus was of that meek and mild disposition throughout his whole life, that he was commonly called the lamb.

9. Augustus Cæsar, walking abroad with Diomedes his freed-man, a wild boar had broken the place of his restraint, and seemed to run directly towards Augustus. The freed-man, in whom at that time there was more of fear than of prudence, consulting his own safety, took hold of the emperor and placed him before himself; yet Augustus never discovered any sign of anger, or offence at what he did. He also managed the commonwealth with that clemency and mercy, that when in the theatre it was recited, *O Dominum æquum & bonum*, "O gracious and good governor!" all the people turned their eyes upon him, and gave him their applause.

10. C. Julius Cæsar was not more famous for his valour in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himself: Cornelius Phagita, one of the bloody emissaries of Sylla, in the civil dissensions betwixt him and Marius, industriously hunted out Cæsar (as one of the Marian party) from all his lurking-places, at last took him, and was with difficulty persuaded to let him escape at the price of two talents: when the times changed, and that it was in his power to be severely revenged of this man, yet he never did him the least harm, as one that could not be angry with the winds when the tempest was over. L. Domitius, an old and sharp enemy of his, held Corfinium against him with thirty cohorts, there were also with him very many senators, knights of Rome, and the flower and strength of the Pompeian party; Cæsar besieged the town, and the soldiers talked of surrendering both the town and themselves to Cæsar. Domitius, despairing of any mercy, commanded a physician of his to bring him a cup of poison: the physician knowing he would repent it, upon the appearance of Cæsar's clemency, gave him, instead of poison, a soporiferous potion. The town being surrendered,

Cæsar called all the more honourable persons to his camp, spoke civilly to them, and having exhorted them to peaceable and quiet counsels, sent them away in safety with whatsoever was theirs. When Domitius heard of this, he repented of the poison he supposed he had taken: but being freed of that fear by his physician, he went unto Cæsar, who gave him his life, liberty, and estate. In the battle of Pharsalia, as he rode to and fro, he cried "spare the citizens!" nor was any killed, but such only as continued to make resistance. After the battle, he gave leave to every man of his own side to save one of the contrary: and at last, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their estates, honours, and commands. When he heard of the death of Pompey, which was caused by the villainy of others, so far was he from exulting, that he broke out into tears, and prosecuted his murderers with slaughter and blood.

11. Lewis the Twelfth, the next heir to the crown of France, was eagerly persecuted by Charles the eighth, the then king: who being displeased that he had no issue of his own, so far pressed him, that at last he was shut up in prison, with little hopes of his life; and most of the nobles and people, embracing the present times, declared themselves against the unfortunate prince. But Charles dying on the sudden, Lewis ascended the throne, to the amazement of many, who now began to change their countenance and speech, and sought to insinuate themselves into the good grace and favour of the new prince. Some also, who had been constant to him in his adversity, began now to lift up their heads high; amongst these, one with great confidence came to the king, and begged the estate of a citizen of Orleans, who in that sad time had showed himself to be one of the sharpest enemies of Lewis. Here it was that the king, with a royal mind, made him this reply: "Ask something else of me, and I will show that I have respect unto your merits; but of this say no more, for the king of France doth not concern himself with the injuries of the duke of Orleans:" this was his title before he came to the crown. He declared that he would have the same counsellors and

(7.) Plut. in Lycurgo. Zuing. Theatr. vol. i. l. 1. p. 91.—(8.) Ibid.—(9.) Sueton. l. 2. c. 67. p. 95. Lips. Monit. l. 2. c. 2. p. 299. Fulgos. l. 2. c. 1. p. 558.—(10.) Lips. Monit. l. 2. c. 12. p. 295.

guards as the dead king had, in the same honour, and with the same salaries.

12. Sigismund the First, king of Poland, did so contemn the private injuries, slanderous reproaches, and evil speeches of insolent men, that he never thought them worthy of revenge; nor was he known, for that cause alone, to be afterwards more backward to reward such kind of men with beneficence and princely liberality.

13. Hadrianus the emperor, while he was a private man, had one that on divers occasions had showed himself his enemy. This man, when the other was arrived to the imperial dignity, presents himself before him in a trembling posture, and scarce able to bring forth words wherein to implore his pardon. The emperor, immediately upon the sight of him, said unto him "*Evasisti,*" "Thou hast escaped me." As if he had said, "thou hadst been undone if we had equally contended; but I being now thy superior, do cease, and choose rather to show my power by clemency than revenge."

14. Alphonsus, king of Naples and Sicily, was all goodness and mercy. He had besieged the city of Cajeta, that had insolently rebelled against him: and the city being distressed for want of necessary provisions, put forth all their old men, women, and children, and such as were unserviceable, and shut their gates against them. The king's counsel advised, that they should not be permitted to pass, but should be forced back again into the city, by which means he should speedily become the master of it. The king, pitying the distressed multitude, suffered them to depart; though he knew it would occasion the protraction of the siege. But when he could not take the city, some were so bold as to tell him, that it had been his own in case he had not dealt in this manner; "but" said the king, "I value the safety of so many persons at the rate of an hundred Cajeta's." Yet he was not long without that neither: for the citizens, moved with so great a virtue, and repenting themselves of their disloyalty, yielded it to him of their own accord. Antonius Caldora was also one of the most powerful and obstinate enemies of the realm of Naples; but being in a great battle overthrown and made prisoner, all men per-

sued the king to rid his hands of this insolent person, who had been so dangerous to the kingdom. Alphonsus was the only person that opposed it, and not only gave him his life, but also restored him to his forfeited estate; he also gave back unto his wife all his plate, precious furniture, and household-stuff, that were fallen into his hands, only reserving to himself one vessel of crystal. These were the deeds of this illustrious prince, whereunto his speeches were also agreeable. For being asked, why he was thus favourable to all men, even to those that were evil? "Because," saith he, "good men are won by justice, and the bad by clemency." And when some of his ministers complained of his lenity, and said it was more than became a prince: "What then," said he, "would you have lions, and bears to reign over you? for clemency is the property of men, as cruelty is that of the wild beasts." Nor did he say other than what is truth; for the greater a man is, and (as I may say) the more he is a man the more prone and inclinable will he be to this virtue, which is therefore called humanity.

15. M. Antonius, the philosopher and emperor, excelled most other men in this excellent virtue; as he manifestly shewed, in that glorious action of his towards Avidius Cassius and his family, who had rebelled against him in Egypt. For as the Senate did bitterly prosecute Avidius and all his relations, Antonius, as if they had been his friends, did always appear as an intercessor in their behalf. Nothing can represent him herein so much to the life, as to recite part of the oration which, upon this occasion, was made by him in the senate, to this purpose. "As for what concerns the Cassian rebellion, I beseech you, conscript fathers, that laying aside the severity of your censure, you will preserve mine and your own clemency. Neither let any man be slain by the senate, nor let any man suffer that is a senator. Let not the blood of any patrician be spilt; let the banished return, and the exiles be restored to their estates: I heartily wish, that I could restore them that are already dead unto life again. In an emperor I could never approve of the revenge of his own injuries, which, however it may be

(11.) Lips. Monit. l. 2. c. 12. p. 306.—(12.) Zuing. Theatr. vol. i. l. 1. p. 92.—(13.) Lips. Monit. l. 2. c. 12. p. 307.—(14.) Ibid, p. 308.

oftentimes just, yet for the most part (if not always) it appears to be cruel. You shall therefore pardon the children, son in-law, and wife of Avidius Cassius. But why do I say pardon them, since there is none of them that have done amiss? Let them live, therefore, and let them know that they live in security under Marcus. Let them live in the enjoyment of their patrimony, and in the possession of their garments, their gold and silver; and let them be not only rich, but safe. Let them have the freedom to transport themselves into all places as they please; that throughout the whole world, and in the sight of all people, they may bear along with them the true and unquestionable instance of yours and my clemency. Neither, O ye conscript fathers, is this any remarkable clemency, to pardon the children and wives of the rebellious; I therefore desire you, that you would fire at once all senators and knights of Rome that are under accusation, not only from death and banishment, but also from fear and hatred, from infamy and injury. Allow thus much to my present times, that in these conspiracies, framed for the erection of tyranny, the blood of those that fell in the tumult itself may suffice, and that the punishment may proceed no further." This oration was so pleasing to the senate and populace of Rome, that they extolled the clemency of Marcus with infinite praises.

16. Some young men had publicly reproached the wife of Pisistratus, the Athenian tyrant: the next day, sensible of their error, in great fear, they presented themselves before him, and with tears implored his pardon. He, without any emotion to anger or revenge, made them this answer. "Hereafter demean yourselves more modestly; although my wife did not (as you suppose) go out of the doors yesterday." By this saying, of no less prudence than humanity, he covered at once both the error of the young men, and the disgrace that was done to his wife.

17. After what manner compassion and mercy does sometimes meet with unexpected rewards, is prettily represented by Ursinus Velinus, in a story which the ingenious Mr. Robertson, of York, has

paraphrased in his agreeable volume of poems, lately published:

Unknowing and unknown to fame,
An honest clown——Dorus his name,
With fraudulent line and baited hook,
Near the sea-shore his station took,
In hopes the cravings to supply
Of a large helpless family:
But fortune, who her favour sheds
Seldom upon deserving heads
On Dorus glanc'd with scornful spite;
No prize—not ev'n a single bite.
Tir'd with ill-luck, he now despairs,
And for a hungry home prepares:
When, to his joy and great surprise,
He feels a fish of monstrous size;
(So flatters smiling hope)—when, lo—
Fortune again appears his foe;
He drags on shore with cautious pull—
A fish;—Ah no—a human skull;
A ghastly and forbidden treat,
Improper food for him to eat:
What can he do? shall he again
Commit his captive to the main?
But here humanity prevails,
And piety his heart assails;
"Who knows," cries Dorus with a sigh,
(A heart-sprung tear in either eye)
"But this might once a portion be
Of some poor spouse or sire like me;
On whose endeavours a large brood
Of little ones might hang for food;
Shipwreck'd, perhaps, in sight of land,
Or murder'd by some villain's hand;
My duty and my feelings too
Strongly evince what I should do;
The kindness which to him I shew,
Perhaps to others I may owe."
——So said, away the skull he bears,
And in the wood a grave prepares;
He digs—his heart dilates with pleasure
To find a heaven-sent golden treasure;
A treasure to his utmost wishes,
Superior to ten thousand fishes;
With which he, joyous marches home,
The skull bequeathing in its room.
Those hearts that with humanity distend,
In providence are sure to meet a friend;
And the same love we to our brethren shew
Our heavenly father will on us bestow.

18. Jaques Amiot, great almoner of France, told me, says Montaigne, the following story, much to the honour of a prince of ours: "In the time of our first commotions at the siege of Rouen, this prince, being advertised by the queen-mother of a conspiracy against his life by a gentlemen of Anjou or Maine, kept it secret, but accidentally seeing the person, he called him to him, and seeing him pale and trembling with the consciousness of his guilt, thus accosted him: "Sir, you

already guess what I have to say to you, your countenance discovers it; you know very well such and such passages (mentioning the most secret circumstances of his conspiracy); and therefore, as you tender your life, confess the whole truth of your design." "The poor man seeing himself thus discovered, was in such a fright he knew not what to do; but joining his hands together to beg for mercy, he meant to throw himself at the prince's feet, who taking him up, said further," "Come, Sir, tell me, if you can, if at any time I have done you, or any of your friends or relations, the least injury? I have not known you above three weeks; what could induce you, without provocation, to attempt my death?" "The gentleman replied with a trembling voice," "That it was no particular hatred to his person, but the general interest and concern of a party that had persuaded him to it as a meritorious act, to be rid of a person that was so great an enemy of their religion." "Well," said the prince, "I will let you see that my religion is more merciful than yours; I will pardon your crime, but get you gone that I never see you more; and if you are wise, henceforward choose honest men for your counsellors in your designs."

19 ♦ Under Snies, king of Denmark, the harvest failed, and all the horrors of famine were experienced throughout the kingdom. The people had no food, and their sovereign was not able to procure any for them. They therefore assembled, in order to deliberate on the best means of extricating themselves from this state of horrid misery, some of the elders proposed the desperate remedy of putting to death the old people and children, to preserve the small quantity of sustenance they had for the young and robust, who, during those times of perpetual warfare, were better able to defend their country. This was a cruel proposition, but urgent necessity induced the king to take it into consideration. A lady, however, of distinguished rank, named Gambaruk Rudderling, at the idea of seeing the blood of her countrymen shed, came forward, and addressing the assembly, shewed them the barbarity of such a design, and proposed

that, instead of staining the country by so many murders, it would be wiser and more natural to send a part of the young people out of the country, to search for an establishment. This advice being received with approbation, the young men cast lots to determine which of them should leave the country. Those on whom the lot fell then assembled, and setting out from Denmark, established themselves, it is said, in Pannonia, from which they afterwards passed into Italy, and founded there the kingdom of the Lombards.

CHAP. XXII.

Of the light and gentle Revenge some Persons have taken upon others.

EXCELLENT was the advice that was given to the Romans by the ambassadors of some cities in Hetruria, "That since they were men, they should not resent any thing beyond human nature, and that in mortal bodies they should not carry immortal feuds." Light injuries are made none by disregarding them; which, if revenged, grow grievous and burthensome, and live to hurt us, when they might die to secure us. It is princely to disdain a wrong; and they say princes, when ambassadors have offered indecencies, used not to chide, but deny them audience; as if silence were the royal way to revenge a wrong: the upper region is the most composed, and age, which is the wisest, rages the least; it was the maxim of a great lord, that discontent is the greatest weakness of a generous soul, and is so intent upon its unhappiness, that it forget its remedies.

1. Diogenes the grammarian, used to dispute every seventh day at Rhodes; and when Tiberius, then a private man, came to hear him, upon a day wherein he was not accustomed to read, he admitted him not, but sent his servant to him, to let him know, that he should wait till the seventh day, wherein there would be opportunity both for him and others to see and hear him. When Tiberius came to be emperor of Rome, this man, amongst others, came to salute him. Tiberius having observed him at the gate, sent one to let him know, that at present he could

not speak with him, and that he should come to him again at seven years end.

2. A certain jeweller had sold the wife of Galienus, the emperor, counterfeit glass gems for true ones. The empress being told of the cheat, requested that he might have due punishment. The emperor, having heard the complaint of his wife, commands the man to be dragged from his presence, and that he should be exposed to a lion to be torn in pieces. But whilst the impostor fearfully, and the people greedily expected, that some fierce and terrible lion should be let out of his den to devour him, the head of a man appeared from the den, and, by the emperor's order, proclaimed these words: "He has played the cheat, and now he is cheated himself."

3. When Alceus the poet, with a bitter hatred, had used all the advantages of his wit against Pittacus the Mytelenian, Pittacus, having afterwards obtained the sovereignty by the consent of the city, contented himself to let him understand, by a messenger, that he had sufficient power to make himself an amends with his ruin.

4. Artaxerxes, king of Persia, when Alcides Sampson did every where abuse him with words behind his back; caused one to tell him, that indeed he had the liberty impudently to reproach and slander him: but that the king, besides the liberty of speech which he had assumed to himself, had also the power to take off his head for so doing. Contenting himself with this mild and gentle admonition, to reprove both the rashness of Alcides, and to shew his own power and clemency.

5. Philemon, the comedian, had scurrilously derided Magus, the prefect of Paretonium, in the public theatre, decrying his unskillfulness, and other imperfections; not long after by tempest he was drove upon the shore where Magus was governor; who being speedily advertised of his arrival, caused him to be apprehended, and gave sentence for him to lose his head. He was brought to the scaffold, his neck laid out on the block, which the executioner, by private order, gently touched with his sword, and so let him go unhurt. Magus contenting himself to let him un-

derstand it was in his power to have punished his scurrility as it deserved.

6. M. Bibulus, a man of eminent authority, while he abode in the province of Syria, had two sons slain by the soldiers of Gabinius, for whose death he exceedingly mourned. Queen Cleopatra, of Egypt, to assuage his grief, sent him bound those that had slain his sons, that he might take of them such revenge as he thought fit. He very joyfully received this good office, but commanded them untouched to be returned back to Cleopatra; thinking it revenge enough, that he had the enemies of his blood in his power.

7. Sophia Augusta, the wife of Justinus the younger, had conspired against Tiberias, the emperor, to advance Justinianus, the nephew of Justinus, to the Greek empire: and in the absence of Tiberius had called him to her for that purpose: but he having notice of the business, hasted to Constantinople; and by his presence quite spoiled the plot. He caused Augusta to be apprehended, took from her her treasure, displaced such officers about her whose counsel he knew she used, and appointed others in their places, yet left her an abundant maintenance. This done, he called Justinianus before him; and contenting himself sharply to reprove him, he afterwards (unpunished) permitted him to go at his liberty where he pleased.

8. Flavius Vespasianus in the reign of Nero, was forbid the court, from whence he departed in great fear. At that time there came to him one of the courtiers, who gave him harsh language, and withal driving him thence, commanded him to go to Morbovia. When Vespasianus had afterwards attained the empire, this same man, in terrible apprehensions of death, presented himself before him, begging his life. The emperor revenged himself only with a jest, and in his own former words commanded him also to go to Morbovia.

9. Tiberius Cæsar, when the Rhodians had wrote a letter to him, and in the latter end of it had not prayed for his health; he sent for their ambassadors, as if he had

(1.) Sucton. in Tiberio, p. 141.—(2.) Trebell. Pollio, Wieri Opera, p. 838. lib. de Irâ. Dinoth. lib. 4. p. 329.—(3.) Laert. Val. Max. lib. 4. cap. 1. p. 100. Dinoth. lib. 4. cap. 328, 329.—(4.) Wieri Opera, p. 833. lib. de Irâ. Dinoth. Memor. lib. 4. p. 327.—(5.) Ibid. p. 328. Plut. Moral. lib. de Irâ. Cohibend. p. 124, 125.—(6.) Dinoth. lib. 4. p. 328. Val. Max. lib. 4. cap. 1. p. 294. Cæsar. de Bello. Civili.—(7.) Dinoth, lib. 4. p. 330.—(8.) Lips. Mont. lib. 2. cap. 12. p. 392.

resolved to inflict some punishment upon them. As soon as they came, he caused them to add to their letter the good wishes which were wanting, and without any further severity dismissed them.

10. Amilcar, the brave general of the Carthaginians, had fought divers battles with success; after which he was looked upon with the eyes of envy, and being accused, as if he went about to establish the sole sovereignty in himself, he was put to death, his brother Giskon was forced into exile, and all his goods confiscated. After which the Carthaginians made use of several generals; but finding themselves to be shamefully beaten, and reduced to an extreme hazard of servitude, they recalled Giskon from his banishment; and having entrusted him with the supreme command in all military affairs, they put into his hands all his and his brother's enemies to be disposed of, and punished at his pleasure. Giskon caused them all to be bound, and in the sight of the people commanded them all to lie prostrate on the ground; which done, with a quick foot, he passed over them, all three times, treading upon each of their necks: "I have now," said he, "a sufficient revenge for the murder of my brother;" upon which he freely dismissed them all; saying, "I have not rendered evil for evil, but good for evil."

11. The civil law, for many ages together, lay concealed amongst the ceremonies and mysteries of the gods, and was known only to the chief priests. Gnaeus Flavius, the son of a freed-man and a scribe (being to the indignation of the nobility made edile curule) divulged the maxims of it, and made it common almost to the whole forum. When, therefore, Flavius came once to visit his colleague in his sickness, he found the chamber filled with the nobility, none of which would vouchsafe to proffer him a seat amongst them: whereupon he commanded his chair of state to be brought him, and sat down therein; this way revenging at once his injured honour, and the contempt that was shewed to his person.

12. When the duke of Alba was in Brussels, about the beginning of the tumults in the Netherlands, he had sat

down before Hulst in Flanders; and there was a provost-marshal in his army who was a favourite of his, and this provost had put some to death by secret commission from the duke. There was one captain Bolea in the army, who was an intimate friend of the provost's; and one evening late he went to the captain's tent, and brought with him a confessor and an executioner, as it was his custom. He told the captain he was come to execute his excellency's commission and martial law upon him. The captain started up suddenly, his hair standing upright, and being struck with amazement, asked him, "wherein have I offended the duke?" The provost answered, "Sir, I am not to expostulate the business with you, but to execute my commission; therefore I pray prepare yourself, for there is your ghostly father and executioner." So he fell on his knees before the priest, and having done, and the hangman going to put the halter about his neck, the provost threw it away, and breaking into a laughter, told him, "there was no such thing, and that he had done this to try his courage, how he would bear the terror of death." The captain looking ghastly at him, said, "Then, Sir, get you out of my tent, for you have done me a very ill office." The next morning the said captain Bolea, though a young man of about thirty, had his hair all turned gray, to the admiration of all the world, and the duke of Alba himself, who questioned him about it: but he would confess nothing. The next year the duke was recalled, and in his journey to the court of Spain, he was to pass by Saragossa; and this captain Bolea and the provost went along with him as his domestics. The duke being to repose some days in Saragossa, the young old captain Bolea told him, "that there was a thing in that town worthy to be seen by his excellency, which was a casa de loco, a bedlam-house, such an one as there was not the like in Christendom." "Well," said the duke, "go and tell the warden I will be there to-morrow in the afternoon." The captain having obtained this, went to the warden, and told him the duke's intention; and that the chief occasion that moved him to it was, that he had an unruly provost about him, who was subject

(9.) Sueton. in Tiberio, p. 140.—(10.) Pagan. l. 5. Zuving. vol. i. l. 2. p. 201.—(11.) Val. Max. l. 2. c. 5. p. 43.

oftentimes to fits of fiency; and because he wished him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him close in Bedlam for some days would do him any good. The next day the duke came with a ruffling train of captains after him, amongst whom was the said provost very shining and fine: being entered into the house about the duke's person, captain Bolea told the warden, pointing at the provost, "that's the man:" the warden took him aside into a dark lobby, where he had placed some of his men, who muffled him in his cloak, seized upon his sword, and hurried him down into a dungeon. The provost had lain there two nights and a day; and afterwards it happened that a gentleman, coming out of curiosity to see the house, peeped into a small grate where the provost was. The provost conjured him as he was a christian, to go and tell the duke of Alva, his provost was there confined, nor could he imagine why. The gentleman did his errand; and the duke being astonished, sent for the warden with his prisoner: the warden brought the provost in cuerpo, full of straws and feathers, madman like, before the duke; who at the sight of him bursting into laughter, asked the warden why he had made him prisoner? "Sr," said the warden, "it was by virtue of your excellency's commission, brought me by captain Bolea." Bolea stepped forth, and told the duke; "Sir, you have asked me oft, how these hairs of mine grew so suddenly gray: I have not revealed it to any soul breathing; but now I'll tell your excellency, and so related the passage in Flanders; and added, "I have been ever since beating my brains to know how to get an equal revenge of him, for making me old before my time." The duke was so well pleased with the story and the wittiness of the revenge, that he made them both friends: and the gentleman who told me this passage, said, that the said captain Bolea is now alive, and could not be less than ninety years of age.

13. Thrasippus was present at a great feast in the house of Pisistratus, the Athenian tyrant, where he fell into intemperate speeches, and not only reviled Pisistratus, but spit in his face, yet went he the next morning betimes to the house of Thrasip-

pus, and contenting himself to let him know what he had done; he forgave him, and used him as his friend ever after.

14. The pope, that he might congratulate Charles, cardinal of Lorraine, for his great zeal against the Lutherans, sent him his letters of thanks, and withal the picture of the Virgin, with Christ in her arms, painted by Michael Angelo, and esteemed his most curious master-piece. The messenger in his journey fell sick, and lighting upon a merchant of Lucca, who pretended himself a retainer to the cardinal, delivered the pope's letter and present to him, to convey to the cardinal; who undertook it. This merchant was a bitter enemy to the cardinal for divers injuries from him received, and therefore determined at this time to have upon him at least a moderate and bloodless revenge. Being therefore arrived at Paris, he gets a limner (who also owed ill-will to the cardinal) to draw a picture of equal bigness; in which, instead of the Virgin Mary, were painted the cardinal, the queen his niece, the queen-mother, and the duke of Guise his wife, all stark naked, their arms about his neck, and their legs twisted in his. This being put in the case of the other, with the pope's letters, was delivered to one of the cardinal's secretaries, while he was with the king in council. At his return, the cardinal (having read the letters) reserved the opening of the case till the next day, where having invited those ladies, and many nobles and cardinals, they found themselves miserably deceived, disappointed, and exceedingly confounded and ashamed.

15. An astrologer predicted the death of king Henry the Seventh such a year. The king sent for him, and asked if he could tell fortunes? He said, "Yes." The king then asked if he did not foresee some imminent danger that much about that time should hang over his own head? He said, "No." "Then" said the king, "thou art a foolish figure-caster, and I am more skilful than thou; for as soon as I saw thee, I instantly prophesied thou shouldst be in prison before night, which thou shalt find true;" and sent him thither. He had not been long in custody, before the king sent for him again, "to know whether he could cast a figure, to know how long he should be in prison?"

(12.) Howel's Epist. vol. 1, § 4. Ep. 2 p. 132.—(13.) Chetwind's Hist. Collect. cent. 1. p. 15.
(14.) Ibid. cent. 12. p. 359.

He still answered "No." "Then" said the king, "thou art an illiterate fellow, that canst not foretel either good or bad that shall befall thyself; therefore I will conclude thou canst not tell of mine," and so set him at liberty.

CHAP. XXIII.

Of the Sobriety and Temperance of some Men in their Meat and Drink, and other things.

SOBRIETY and temperance in meat, drink, and pleasures, are the great supports of nature, prevent weary days, and wakeful nights, which are the common effects of rioting and drunkenness. There needs no greater commendations of a sober life, than that all men covet to be so reputed, though they are utter strangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold wash and grains for swine, or a reservatory for noisome offals? Whose bellies are their gods, and glorying in their shame, are despised by all sober men in the world, as incapable of business, and unfit to be trusted with any thing, but what might be as safely communicated to the common cryer. So much care and time is employed in making provision for the belly, that a minute cannot be spared for other matters; and when that is crammed, he is unfit for every thing but sleep. In drink men traduce or betray the best friend they have; and if slander is not the topic, out comes a secret, to make room for the other bottle; against which vices, sobriety and temperance is the only antidote; gives men reputation; prevents and cures diseases; and lengthens the thread of life to the utmost period.

1. Carus the Roman emperor, was upon his expedition into Persia, who being arrived upon the confines of Armenia there came ambassadors to him from the enemy. They expected not a speedy admittance to his presence, but after a day or two to be presented to him by some of the nobles about him: but he, informed of their coming, caused them to be brought before him. When they came, they found

this great emperor at his dinner in the open field, lying upon the grass with a number of soldiers about him, nothing of gold or silver to be seen. Carus himself was in a plain purple cloak, and the feast that was prepared for him, was only a kind of ancient black-broth, and therein a piece of salted hogs-flesh, to which he also invited the ambassadors.

2. Augustus Cæsar, the master of the world, was a person of a very sparing diet, and as abstemious in his drinking: he would feed on coarse bread and small fishes, cheese made of cows milk, and the same pressed with the hand, green figs and the like; he drank sparingly, and but thrice at supper; his supper consisted mostly of three, and, when he desired to exceed, but of six dishes; he delighted most in Rhetian wine; and seldom drank in the day-time; but instead of drink he took a sop of bread, soaked in cold water; or a slice of cucumber, or a young lettuce, or else some new gathered sharp and tart apple, that had a kind of winish liquor in it. Thus lived this great person, in a manner more abstemious than the poorest and meanest of his subjects.

3. Ludovicus Cornarius, a Venetian, and a learned man, wrote a book on the benefit of a sober life, and produced himself as a testimony thereof, saying: "Unto the fortieth year of my age, I was continually vexed with variety of infirmities: I was sick of a fever, a pleurisy, and lay ill of the gout." At last this man, by the persuasion of physicians, took up a way of living with such temperance, that in the space of one year he was freed almost of all his diseases. In the seventieth year of his age he had a fall, whereby he broke his arm and his leg, so that upon the third day nothing but death was expected; yet he recovered without physic, for his abstinence was to him instead of all other means, and hindered a recurrence of malignant humours to the parts affected. In the eighty third year of his age he was so sound and cheertul, and so entire in his strength, that he could climb hills, leap upon his horse from the even ground, write comedies, and do most of those things he used to do when he was young. If you ask how much meat and drink this man took, his daily allowance for bread and all manner

(15.) Chetw. Hist. Collect. cent. 12. p. 327.

(1.) Drexel Oper. l. 2. c. 8. § 1. p. 424.—(2.) Suet. l. 2. c. 76. p. 102. Drexel. Oper. tom. 2. p. 794.

of other food was twelve ounces, and his drink for a day was fourteen ounces. This was his usual measure; and the said Cornarius did seriously affirm, that if he chanced to exceed but a few ounces, he was thereby apt to relapse into his former diseases. All this he hath set down of himself in writing; and it is annexed to the book of Leonardus Lessius, a physician which was printed at Amsterdam, Anno Dom. 1631, and in many editions printed since that time in all languages.

4. Philippus Nerius at nineteen years of age, made it a law to himself, that he would refresh his body but once a day, and that only with bread and water, and sometimes he would abstain even from these cold delights unto the third day. Being made priest, his manner was to eat some small thing in the morning, and then abstain till supper, which never consisted of more than two poached eggs, or instead of these some pulse or herbs. He would not suffer more dishes than one to be set upon his table; he seldom eat of flesh or fish, and of white meats he never tasted. His wine was little, and that much diluted with water: and, which is most wonderful, he never seemed to be delighted with one dish more than another.

5. Cardinal Carolus Borromæus, was of that abstinence, that he kept a daily fast with bread and water, Sundays and holy-days only excepted; and this manner of life he continued till his death. He kept even festivals with that frugality, that he usually fed upon pulse, apples, or herbs. Pope Gregory the Thirteenth, sent to him not only to advise, but to command him to moderate these rigours: but the cardinal wrote back to him, that he was most ready to obey, but that withal he had learned by experience, that his spare eating was conducive to health, and that it was subservient to the drying up of that phlegm and humours wherewith his body did abound: whereupon the pope left him to his pleasure: and he persisted therein with so rigid a constancy, that even in the heat of summer, and when he had drawn out his labours beyond his accustomed time, he would not indulge himself so far as to taste a little wine, nor allow his thirst so much as a drop of water.

6. the Ægyptian kings fed upon simple diet: nor was any thing brought to their tables besides a calf and a goose. For wine, they had a stated measure, such as would neither fill the belly nor intoxicate the head; and their whole lives were managed with that modesty and sobriety, that a man would think it was not ordered by a lawgiver, but a most skilful physician for the preservation of health.

7. Cato, the younger, marching with his army through the hot sands of Lybia, when, by the burning heats of the sun and their own labour, they were pressed with an immoderate thirst, a soldier brought him his helmet full of water, (which he had with difficulty found) that he might quench his thirst with it: but Cato poured out the water in the sight of all his army, and seeing he had not enough for them all, he would not taste it alone. By this example of his temperance, he taught his soldiers not to repine at their hardships.

8. When Pausanias had overcome Mar-donius in battle, and beheld the splendid utensils, and vessels of gold and silver belonging to the Barbarian, he commanded the bakers and cooks, &c. to prepare him such a supper as they used to do for Mar-donius; which when they had done, and Pausanias had viewed the beds of gold and silver, the tables, dishes, and other magnificent preparations to his amazement, he then ordered his own servants to prepare him such a supper as was usual in Sparta, which was a coarse repast with their black-broth and the like. When they had done it, and the difference appeared to be very strange, he then sent for the Grecian commanders, and shewed them both suppers: and laughing, "O ye Greeks!" said he, "I have called you together for this purpose, that I might show you the madness of the Median general, who, when he lived such a life as this, must needs come to invade us who eat after this homely and mean manner."

9. Alphorsus, the elder, king of Sicily, had suddenly drawn out his forces to oppose the passage of Jacobus Caudolus over the river Vulturinus, and had forced his troops back again: but being necessitated to stay there all day, with his army unrefreshed, a soldier towards evening

(3.) Drexel. Oper. tom. 2. p. 794. Lessius Hygiastic. c. 4. § 25. p. 86.—(4.) Drexel. Oper. tom. 2. de Jejun. et Abstin. part 1. c. 11. § 8. p. 796.—(5.) Ibid.—(6.) Lon. Theatr. p. 654. Diad. Sicul.—(7.) Fulgos. Ex. l. 4. c. 3. p. 486. Lon. Theatr. p. 656.—(8.) Herodot. l. 9. p. 106. Camer. Oper. sent. 1. c. 79. p. 365. Lon. Theatr. p. 655.

brought him a piece of bread, a radish, and a piece cheese; a valuable and welcome present at that time. But Alphonsus, commending the soldier's liberality, refused his offer, and said, "It was not seemly for him to feast, while his army fasted."

10. Agesilaus, king of Sparta, was sent for into Ægypt to assist that king against his enemies: at his arrival all the kings, great captains, nobles, and an infinite number of people went to see him: but that which they chiefly wondered at, was, that he took only the coarsest fare: and as for their perfumes, confections, and other delicacies, he prayed them to give those dainty things to the Heliois his slaves.

11. Sous was besieged by the Clitorians, and so distressed for water, that he offered to surrender all those lands he had conquered from them, in case he and all his army might drink at a fountain near hand. The Clitorians agreed to it. He then assembled his men, and declared to them, "that if there were any amongst them that would abstain from drinking, he would surrender all his sovereign power into his hands: but there was not one that could contain or forbear but he alone, who went last to the spring; where he only cooled and besprinkled his body with it, in the presence of his enemies: by which evasion he refused to deliver up the lands, saying, "that *all* of them did not drink."

CHAP. XXIV.

Of the Affability and Humility of divers great Persons.

THERE is nothing renders a man so amiable in the sight of others, or so happy in himself as affability and humility. They are the criterion of true greatness, and add lustre to the most brilliant qualifications, and exaltation to the highest rank. Nor, in point of policy, are these virtues less important; for they never fail to create love and esteem: and those are ever the surest friends whom repeated civilities have made so; whereas a vulgar and unrestrained indulgence of pride and petulance, tyranny,

and cruelty, is sure to render men despised and hated by others, and uneasy to themselves.

1. Alexander the Great being in Asia was surprised with cold and tempestuous weather on a sudden, insomuch that divers about him fainted by reason of the extremity of it. He found a private soldier of Macedonia in this condition, fainting and almost dead; whom he caused to be carried into his tent, and set by the fire in his chair royal. The warmth of the fire brought the soldier to himself again; and then perceiving in what manner he sat, he started up astonished, to excuse himself to the king. But Alexander, with a smiling countenance, said unto him, "Knowest thou not, my soldier, that you, Macedonians, live after another sort under your king, than the Persians do under theirs; for unto them it is death to sit in the king's chair, but unto thee it hath been life."

2. Alphonsus, king of Arragon, Naples, and Sicily, as he passed through Campania, met by accident with a muleteer, whose mule, overladen with corn, stuck in the mire; nor was he able, with all his strength, to deliver her thence. The muleteer besought all that passed by to assist him: but in vain. At last the king himself dismounted from his horse, and was so good a help to the poor man, that he freed his beast. When he knew it was the king, falling on his knees, he begged his pardon; the king, with words of courtesy, dismissed him. This may seem to be a thing of small moment, yet hereby several people of Campania became reconciled to the king.

3. It is reported by Gualter Mapes, an old historiographer of ours, (who lived four hundred years since) that king Edward the First, and Leoline prince of Wales, being at an interview near Aust upon Severn, in Gloucestershire, and the prince being sent for, but refusing to come, the King would needs go over to him, which Leoline perceiving, went up to the arms in water, and laying hold on the king's boat, would have carried the king out upon his shoulders; adding, "That his humility and wisdom had triumphed over his pride and folly:" and thereupon was reconciled to him, and did him homage.

(9.) Fulgos. Ex. l. 4. c. 3. p. 50f. Lon. Theatr. p. 658.—(10.) Clark's Mir. c. 113. p. 557.—(11.) Plut. Moral. l. de Lacon. Apotheg. p. 467.

(1.) M. Hurault. Disc. of Policy, &c. l. 2. c. 5. p. 243.—(2.) Lon. Theatr. p. 629.—(3.) Burton's Melanch. part 2. § 3. p. 307. Speed's Hist.

4. Rudolphus Austriacus, anno 1273, was earl of Hapsburg. One day he went out a hunting with some of his followers; it rained that day, and the way was dirty and uneven; when he chanced to meet a priest, who was bearing on foot the sacred host unto a sick man thereabouts, as the last comfort he was capable of giving. The earl was moved with this sight; and with some passion dismounting from his horse, "What," said he, "shall I ride on horseback, while he that carries my Saviour walks on foot? It is certainly uncomely, if not a profane thing, and therefore take this horse and get up." It was his command as well as intreaty: whereupon the priest obeyed. The humble earl in the mean time followed to the house, of the sick on foot, and uncovered; and in the same manner accompanied him back from thence to his own house. The priest, astonished at the humility of so great a person, and inspired from above, gave him his blessing at parting, and withal predicted the possession of the empire to him and his posterity; which fell out accordingly.

5. Elizabetha was the daughter of the king of Hungary, and married to Lewis the landgrave of Thuringia: yet in the midst of riches and abundance, she affected poverty and humility. Sometimes, when she remained at home with her maids, she put on the meanest apparel; saying, "That she would never use any other ornament whensoever the good and merciful lord should put her into a condition wherein she might more freely dispose of herself." When she went to church her manner was to place herself amongst the poorer sort of women. After the death of her husband she undertook a pilgrimage, wherein she gave to the poor and necessitous all that came to her hands to dispose of. She built an hospital, and therein made herself an attendant upon the sick and the poor; and when by her father she was recalled into Hungary, she refused to go, preferring this manner of life before the enjoyment of a Kingdom.

6. It was observed of St. Bernard, of Claraval, that certain bright rays did seem to proceed from his eyes; which was thought to proceed from his great humility and preferencé of others to himself. If

he saw a man in vile habit, he would say to himself, "This man bears his poverty with greater patience than you, Bernard!" and beholding one in more costly attire, he would say, "Perhaps under these fine clothes there is a better man than Bernard is in his coarse raiment. Thus a true and holy humility was the constant collyrium that this devout person made use of.

7. When Robert, the Norman, had refused the kingdom of Jerusalem, the princes proceeded to make a second choice; and that they might know the nature of the princes the better, their servants were examined upon oath to confess their masters' faults. The servants of Godfrey of Boulogne, protested their master's only fault was this, that, "when mattins were done, he would stay so long in the church to know of the priest the meaning of every image and picture, that dinner at home was spoiled by his long tarrying." All admired that this man's worst vice should be so great a virtue, and unanimously chose him their king. He accepted the place, but refused the solemnity thereof; saying, "That he would not wear a crown of gold there, where the Saviour of Mankind had worn a crown of thorns."

8. Upon the death of pope Paul the Third, the cardinals being divided about the election; the Imperial part, which was the greatest, gave their voice for cardinal Pole, which being told him, he disabled himself, and wished them, "to choose one that might be most for the glory of God and good of the church." Upon this step, some that were no friends to Pole, and perhaps looked for the place themselves if he were put off, laid many things to his charge; amongst others, that he was not without suspicion of Lutheranism, nor without blemish of incontinence; but he cleared himself so handsomely, that he was now more importuned to take the place than before. And therefore one night the cardinals came to him, being in bed, and sent him in word, that "They came to adore him;" (a circumstance of the new pope's honour) but he being awaked out of his sleep, and acquainted with it, made answer, "That this was not a work of darkness; and therefore required them to forbear till next day, and then do as God

(4. Lips. Monit. l. 1. c. 2. p. 17.—(5.) Zaing. Theat. vol. 1. l. 1. p. 83.—(6.) Ibid. p. 86.—(7.) Fuller's Holy War, l. 2. c. 2. p. 44. Læti. Comp. Hist. Univers. Period. Germ. c. 9. § 11. p. 253. Jov. Elog. l. 1. p. 27.

should put it into their minds." But the Italian cardinals attributing this humility to a kind of stupidity and sloth in Pole, looked no more after him; but the next day chose cardinal Montanus pope, who was afterwards named Julius the Third. I have read of many that would have been popes, but could not: I mention this man as one who could have been pope, but would not.

9. Ulpus Trajanus, the emperor, was a person of that rare affability and humility, that when his soldiers were wounded in any battle, he himself would go from tent to tent, to visit and take care of them; and when swaths and other cloths were wanting wherewithal to bind up their wounds, he did not spare his own linen, but tore them in pieces to make things necessary for the wounds of his soldiers; and being reproved for his too-much familiarity with his subjects; he answered, "That he desired to be such an emperor to his subjects, as he would wish if he himself was a private man."

10. Maud, daughter of Malcolm Canmore, king of Scots, and wife to king Henry I. of England, was so affable, pious and humble, that she condescended to relieve the poor with her own hands, dress their sores, and wash their feet; and being reprimanded for it by a courtier, as not agreeable to her royal dignity, she made this answer, "That she followed the example of our blessed Saviour, and the precepts of the Gospel; and that the brightest jewel in the crown of majesty was affability and courtesy."

11. Dr. Hall, sometime bishop of Norwich, was as humble and courteous, as learned and devout, and had all the qualifications of a good bishop in great perfection. He was accustomed to say, "That he would suffer a thousand wrongs, rather than be guilty of doing one. He would rather suffer a hundred, than return one, and endure many, rather than complain of one, or endeavour to right himself by contending; for he had always observed, that to contend with one's superiors is foolish, with one's equals is dubious, and with one's inferiors mean-spirited and sordid. Suits in law may be sometimes necessary, but he had

need be more than man, that can manage them with justice and innocence."

CHAP. XXV.

Of Counsel, and the Wisdom of some Men therein.

No man (they say) is wise at all hours; at least there are some hours wherein few are wise enough to give such counsel to themselves as the present emergency of their affairs may require. Being dulled by calamity, our inventions are too barren to yield us the means of our safety; or else by precipitancy or partiality, we are apt to miscarry in the conduct of our own business. In this case a cordial friend is of singular use; and if wise as well as faithful, may stand us in as much stead as if the oracle of Apollo was yet in being to be consulted with.

1. A certain chaquen, that is, a governor of a province in China (one of the most important employments in the kingdom), receiving of his visits, after a few days were over, shut up his gates, and refused to admit any further their visits or business, pretending for his excuse that he was sick. This being told a certain mandarine, a friend of his, began to be much troubled at it, and with much ado obtained leave to speak with him. Being admitted, he gave him notice of the discontent in the city, by reason that business was not dispatched; the other put him off with the same excuse of his sickness. "I see no signs of it," replied his friend, "but if your lordship will be pleased to tell me the true cause, I will serve you in it to the utmost of my power, conformable to that affection I bear you in my heart." "Know, then," replied the governor, "they have stolen the king's seal out of the cabinet where it used to be kept, leaving it locked as if it had not been touched; so that if I would give audience, I have not wherewithal to seal dispatches; if I discover my negligence in the loss of the seal, I shall, as you know, lose both my government and my life." The mandarine perceiving

(8.) Lloyd's State Worthies, p. 438.—(9.) Pezel. Mellific. Hist. tom. 2. p. 191. Imperial History, p. 144.—(10.) Wear. Fun. Mon.—(11.) Life of Bishop Hall.

how terrible the cause of his retirement was, made use of the quickness of his wit, and asked him "If he had not an enemy in that city?" He answered, "Yes," and that was a chief officer in the city, who of a long time had borne him a secret grudge: "Away, then," quoth the mandarine, in great haste; "let your lordship command that all your goods of worth be removed into the innermost part of the palace; let them set fire on the empty part, and call out for help to quench it: to which this officer must of necessity repair with the first, it being one of the principal duties of his office. As soon as you see him amongst the people, call out aloud to him, and consign to him the cabinet thus shut as it is, that it may be secured in his possession from the danger of fire; for if it be he who hath caused the seal to be stolen, he will put it in its place again when he restores you the cabinet; if it be not he, your lordship must lay the fault on him for having so ill kept it, and you shall not only be freed of this danger, but also revenged of your enemy." The governor followed his council; and it succeeded so well, that the next morning after the night this fire was, the officer brought him the seal in the cabinet, both of them concealing each other's fault, equally complying for the safety of both.

2. Edward Norgate was very judicious in pictures, for which purpose he was employed in Italy to purchase some of the finest for the earl of Arundel. Returning by Marseilles he missed money he expected; and being there unknown to any person, he was observed by a French gentleman to walk in the exchange of that city many hours, every morning and evening, with swift feet and a sad face, forwards and backwards. To him the civil Frenchman addressed himself, desiring to know the cause of his discontent; and if it came within the compass of his power, he promised to help him with his best advice. Norgate communicated his condition: to whom the other replied, "Take I pray my counsel: I have taken notice of your walking more than twenty miles a day, in one furlong upwards and downwards; and what is spent in needless going and returning, if laid out in progressive motion, would bring you into your

own country. I will suit you, if agreeable, with a light habit, and furnish you with competent money for a footman." Norgate very cheerfully consented, and noted it (being accommodated accordingly) through the body of France, being more than five hundred English miles, and so leisurely with ease, safety, and health, returned into England.

3. Bajazet the First, when he had heard of the frauds and injuries of his cadies (so they call the Turkish judges), being exceedingly moved, commanded them all before him at Neapolis: his intention was to inclose them all in a house, cause it to be set on fire, and so to consume them all together therein. This was not unknown to Hally Bassa, a prudent counsellor of his; who therefore sought and found out a way to appease him. Bajazet had an Ethiopic boy, very talkative, in whom he took great delight. Hally having instructed him in what he should say, sent him into the prince in a habit more gay than was usual with him. "What is the matter," said Bajazet, "of such importance should concern the one sex from the other) to the end that therein she might have further trial of king Solomon's wisdom. He knowing the prince's intent presently made some reply," said the prince: "what wilt thou do there?" "I go," said he, "to invite thence some old monks and religious persons to do justice amongst us, since you will have all your cadies to be slain." "But, my little Ethiop," said he, "are they skilled in our laws?" Here Hally seasonably put in: "They are not, my lord; why therefore do you cut off those that are?" "Why then," said he, "do they judge unjustly and corruptly?" "I will discover to my lord the cause of it," said Hally. "These our judges have no stipend allowed them out of the public: they therefore take some little rewards of some private persons; amend this, and you have reformed them." The counsel pleased Bajazet: he gave them their lives, and commissioned Hally to appoint what was fit for them; who decreed, and it afterwards remained in force, "That every such person as had an inheritance of so many thousand aspers, should out of every thousand, allow twenty to his cadie; and that for the instruments of marriage and such contracts, he should have twenty

(1.) Alvarez Semedo, Hist. of China, part 1. c. 4. p. 29.—(2.) Fuller's Worthies, p. 161. in Cambridgeshire.

more." So their poverty was relieved, and justice duly administered.

4. Athenodorus, the philosopher, was a familiar friend to Augustus, the Roman emperor; and being stricken in years, desired his dismissal from the court. It was granted him at last, but not without much importunity. When therefore he came to take his leave, he left this good counsel with the emperor his lord: that "before he said or did any thing of more than usual importance, he should repeat to himself the twenty-four letters of the Greek alphabet." This pause he prescribed as a remedy against precipitate and over-hasty resolutions, which serve only to make way for a vain and too late repentance.

5. It was the wise counsel of Pythagoras, "Dig not up fire with a sword;" that is, "Provoke not a person," already sworn with anger, by petulant and evil speeches."

6 Two young men of Syracuse were so great friends, that one of them being to go abroad, recommended unto the other the more, king of Scots, and wife to king Henry I. of England, was so affable, pious and humble, that she condescended to relieve the poor with her own hands; dress their the other's wife; by which means there grew a great quarrel betwixt them; and the matter coming to the notice of the senate, a wise senator gave counsel to banish them both, lest their private quarrel might breed some public sedition: but his counsel was neglected; whereupon it followed, that the young men ranging themselves on either side, made such a tumult and civil war within the city, that the whole state was overthrown thereby.

7. When Francis the First, king of France, was to march with his army into Italy, he consulted with his captains how to lead them over the Alps, whether this way or that way? At which time Amaril (his fool) sprang out of a corner where he sat unseen, and advised them rather "to take care which way they should bring their army back out of Italy again; for it is easy to engage in quarrels, but hard to be disengaged from them."

8 The senate of Rome were met together in council, where they had a long and difficult debate about what should be done

with the city of Carthage. Cato, the elder, gave his opinion, that it should be utterly subverted and destroyed, that so Rome might be set in safety, and many of the fathers agreed with him therein. Scipio Nasica then stood up; "And," said he, "those that are so passionately bent upon the destruction of Carthage, let them look to it, lest the people of Rome, being freed from the fear of a rival and enemy abroad, they do not then fall into civil discords, which will be a far worse evil than the former." This prudent person foresaw what peace and plenty might do amongst them to the corruption of their manners; and that, for want of the exercise of their virtue, there would follow the worst of evils: nor was he at all mistaken in his opinion.

9. Three young men having long exercised themselves in piracy, had thereby gotten together a great sum of money, and then retired to a city where they might live with greater honesty and safety; and because they could not agree about the parting of that in the getting of which they had been mutually concerned, by common consent they put it into the hands of a banker, conditioning with him, by writing, that he should not deliver out one penny thereof, unless in the presence of all three. Soon after one of the three, more crafty than the others, persuaded the rest, that it was the safest way to build a house and buy some land, which should be common with them; whereupon they gave order that their whole money should be in readiness upon their demand; and one day, when they were all riding out upon pleasure, their crafty companion told them, "That fifty ducats was requisite for the building of their house," which they bid him receive of the banker, and as they rode by gave order to the banker to deliver him what he demanded. They rode on; and he demanded and received their whole sum, and laying it on his horse rode quite away with it. They threatened the banker to sue him for their lost money, as delivered in their absence. He in this strait advised with Gellius Aretinus, a lawyer and a skilful man, who gave him this counsel, to acknowledge that he had the money, and was ready to repay it according to their

(3.) Lips. Monit. l. 2. c. 9. p. 271. Knowle's Turk. Hist. p. 207.—(4.) Lon. Theatr. p. 373. Wigri Opera, p. 851. l. de Ira.—(5.) Ibid.—(6.) Fitzherb. of Pol. and Relig. part 1. c. 7. p. 56.—(7.) Clark's Murr. l. 54. p. 217.—(8.) Sabell. Ex. l. 4. c. 8. p. 113, Cæl. Antiq. Lect. 27. c. 1. p. 1239.

agreement, in the presence of all three ; wishing them to bring with them the third man, and they should receive it. But as they heard no more of their companion, so neither did he of his suit.

10. Don Pedro Ronguillo, the Spanish ambassador, at his first audience of king James II. after the death of king Charles I. having obtained leave to speak his mind freely, told that king, "That he saw several priests about his majesty that he knew would importune him to alter the established religion in England ; but prayed him not to hearken to their advice, lest his majesty should repent it when it was too late to remedy it." But the good counsel running contrary to the king's designs, he was displeas'd at it, and with a little too much heat asked the ambassador, "Whether it was not customary in Spain to advise with their confessors ?" "Yes, sir," replied the ambassador, "we do so, and that's the reason our affairs succeed so ill."

11. A stranger having publicly said, "That he could teach Dionysius, the Tyrant of Syracuse, an infallible way to find out and discover all the conspiracies his subjects should contrive against him, if he would give him a good sum of money for his pains ;" Dionysius hearing of it, caused the man to be brought to him, that he might learn an art so necessary to his preservation ; and having asked him, "By what art he might make such discoveries ?" the fellow made answer, "That all the art he knew, was, that Dionysius should give him a talent, and afterwards boast that he had received this great secret from him." Dionysius liked the invention, and accordingly caused six hundred crowns to be counted out to him, and this served as well to keep his enemies in awe, as if it had been real.

CHAP. XXVI.

Of the Subtilty and Prudence of some Men, in the Investigation and Discovery of difficult Matters.

It was the saying of one who was none of the meanest philosophers that "Truth

always lies at the bottom of a deep pit ; and that if we will enjoy it, we must be at the pains to draw it up from thence ; and quickness of apprehension, and maturity of judgment, are as the cord and pulley whereby this exploit is performed."

1. A certain judge in Spain, when a murder was committed, and divers that were suspected of it brought before him, who all of them denied it, he caused them to bare their breasts, and laid his hand upon their hearts, when having found that the heart of one of them had greater trembling and palpitation than any of the rest, making thence a conjecture ; "Thou" said he, "art the author of this murder" The other, conscious to himself of the crime, immediately confessed it, and was accordingly led to a deserved punishment.

2. Camerarius tells out of Cedrenus, that the queen of Sheba, when she saw that Solomon had expounded all her hardest riddles, caused one day certain young boys and girls, apparelled all alike, to be brought and set before the king, (none being able, by their faces and looks, to discern the one sex from the other) to the end that therein she might have further trial of king Solomon's wisdom. He knowing the queen's intent, presently made some water to be brought in a great bason, bidding them all to wash their faces ; by this device he easily discerned the males from the females, for the boys rubbed their faces hard and lustily ; but the girls, being shamed-faced, did scarce touch theirs with their fingers-ends.

3. The emperor Galba, when two persons contended about the property of an ox, and the plea was so doubtful on both sides that no man could determine to which of them the ox did of right belong, ordered that the ox in question should be led to a pond of water (where he had before-time used to drink) with his eyes blind-folded, and decreed that, his cover being taken off, to which of the two men's houses he should first betake himself, that person should be judged the rightful owner.

4. Rodolphus Austriacus, the emperor, was at Norimberg intent upon the public affairs of the empire, when a merchant presented himself before him, imploring his justice upon an inn-keeper well known,

(9.) J. Text. Feriar. Høgerranar. c. 39. p. 182. Polychronic. fol. 111.—(10.) Hist. England.—(11.) Mont. Essays.

(1.) Lon. Theatr. p. 634.—(2.) Camer. Oper. Subcis. cent. 1. c. 10. p. 71.—(3.) Suct. l. 7. c. 7. p. 274. Lips. Monit. l. 2 c. 9. p. 259.

who, as he said, had cheated him of two hundred marks of silver, which, having deposited in his hands, he had imprudently denied the receipt of such sum, and did injuriously detain it. The emperor demanded what evidence he had of the truth of what he had spoken? who replied, (as tis usual in such cases) "that he had no other besides himself:" the emperor therefore considering the thing, apprehended that some subtily must be used to find out the truth of the business. He inquires, "What manner of bag it was, wherein he pretended the money was delivered?" He described the shape, colour, and other particulars of it. The emperor then commanded him to withdraw into the next room, and there to attend. It was his purpose to send for the inn-keeper; but fortune disposed it otherwise and more comically; for the chief men of the city, as tis usual, came to present and wait upon the emperor, amongst whom was this fraudulent host. The emperor knew him before, and (as he was very courteous) in a jesting way said to him, "You have a handsome hat, pray give it me, and let us change." The other was proud of the honour, and readily presented the hat. The emperor retired a while, as if he was called off by public business, and sends a trusty and well known inhabitant of the same city to the wife of the inn-keeper, and ordered him to say, "Your husband desires you would send him such a bag of money, for he has special occasion for it, and by this token, that this is his hat." The woman delivered the money without scruple, and the messenger returned with it to the emperor, who then called the merchant, shewed him the bag, and asked him if he knew it: the man owned it with joy; the emperor then called in the host; "And," says he, "this man complains of you, and accuses you of perfidiousness, what say you?" The other boldly told him, "That his accuser lied or was mad, for that he had never any business with him." The emperor produced the bag, at the sight of which the host was confounded, his confidence and tongue failed him, and he confessed the whole; the merchant received the money; the host, together with the infamy, a considerable damage (for besides restitution, the emperor fined him a good round

sum). Rodolphus was extolled for it, and the fame of this action spread itself through all Germany.

5. A Roman lady, left a widow by the death of her husband, had a son born of this marriage secretly stolen from her, and in servitude bred up in another province: where, being grown up to a young man, he had notice that he was the son of a lady in Rome, and was told the place of her abode; which caused him to go to Rome, with a purpose to make himself known to her, which he did by evident tokens, so that the mother received him in her house, with joy and tears for the recovery of her loss. She was at this time betrothed to a man, who often promised her marriage, yet never accomplished it; and this lover was then absent, detained by urgent affairs from Rome. At the end of thirty days he returned, and finding this new guest in her house, demanded who he was? she freely answered "he was her son:" but he plainly told her, that "if she sent not away this found child from her lodging, she should never have any share in his affection." The unhappy woman surprised with love, to serve his passion renounced her own child, and banished him from her house. The young man hastened to require justice of king Theodoric. The king sent for the lady, who stoutly denied all the pretensions of this young man, saying "he was an ungrateful impostor, who, not content in having received charity in her house, would needs challenge the inheritance of a child." The son, on the other side, gave assurance she had acknowledged him for her own, and in a very lively manner represented all the proofs which passion and interest put into his mouth. The king sounded all passages to enter into the heart of the lady, and asked her "whether she was not resolved to marry again?" She answered, "that if she met with a man suitable for her, she would do what God should inspire her." The king, replied, "behold him here; since you have lodged this guest thirty days in your house, and have acknowledged him so freely, what is the cause you may not marry him?" She answered, "that he had not any estate, and that she herself was worth a thousand crowns," which was great riches in those times. "Well," said Theodoric, "I will give this young man as much for his mar-

riage, on this condition, that you shall marry him." She, much amazed, began to look pale, blush, and tremble, seeking to excuse herself, but faltering in her speech. The king, to affright her more, "swore deeply she should marry him presently, or tell the lawful cause of impediment." The poor woman, condemned by the voice of nature, which cried in her heart, and having horror of the crime proposed to her, cast herself at the king's feet, with tears confessing her dissimulation and misfortunes. "Then," said the king, "are not you a miserable woman, to renounce your own blood for a villain who hath deceived you? get you to your house, forsake those fond affections, and live in the condition of a good widow, taking unto you such support from your son, as he by nature ought to afford you."

6. About the third year of king James, a strange fancy possessed the brains of a physician, one Richard Haidock, of New College in Oxford, who pretended to preach at night in his sleep; and though he were called aloud, or stirred and pulled by the hands or feet, yet would he make no show of either hearing or feeling, and this he did often in the presence of many honourable persons that came to hear him; so that in a short time his fame was spread through the land, by the name of the Sleeping Preacher. At length the king commanded him to be brought to the court, where his majesty sat up most part of the night to attend the event; when at last Haidock making a show to be asleep, began to pray; then taking a text, made his division, applying it to his purpose; for in his preaching, his use was to inveigh against the pope, against the cross in baptism, and against the last canons of the church of England: and having ended his sermon, seemed to continue sleeping. His majesty having well observed the manner of his carriage, after a few days called the said Haidock before him, and in conference with him, (as indeed he had an admirable sagacity in the discovery of fictions) made him confess that all he did was but imposture, and thereupon to fall upon his knees and ask forgiveness; which the king granted, upon condition, that in all places he should openly acknowledge his offence, because many were brought into a belief,

that his nightly preaching was either by inspiration or by vision.

7. Josephus relates, there was a young Jew bred at Sydon with a freed-man of a Roman citizen, who having some resemblance of Alexander, the son of Herod, whom the father had cruelly put to death, feigned he was the same Alexander, saying, "Those to whom Herod had recommended this barbarous execution, conceived such horror at it, that they resolved to save him, and to conceal him till after the death of his father, in which time he remained at Sydon, and now was come, as from the gates of death, to demand his right, as being the indubitable and lawful heir of the kingdom." This impostor had gained a subtle fellow, a servant of Herod's household, who taught him all the particulars of the court; the people embraced this false Alexander as a man returned back from the other world. When he saw himself strong in credit and coin, he was so confident as to go to Rome, to question the crown against Herod's other sons. He presented himself before Augustus Cæsar, the distributor of crowns, beseeching him to "pity a fortune so wretched, and a poor king, who threw himself at his feet, at the sanctuary of justice and mercy." Every one seemed already to favour him; but Augustus, a monarch very penetrating, perceiving this man tasted not of a prince, for taking him by the hand he found the skin rough, as having exercised servile labours; the emperor drew him aside, saying, "Content thyself to have hitherto abused all the world; but know thou art now before Augustus. I will pardon thee on condition thou dost discover the truth of this matter; but if thou liest in any point, thou art utterly lost." The man was so amazed with the lustre of such majesty, that prostrating himself at his feet, he began to confess all the imposture; which done, the emperor, perceiving he was none of the most daring impostors, saved his life, but condemned him to the galleys. The tutor of this counterfeit being observed by the emperor to be of a spirit more crafty, and accustomed to evil practices, was ordered speedily to be put to death.

8. Hiero, king of the Syracusans in Sicily, had caused to be made a crown of gold of a wondrous weight to be offered

(5.) Causin. Holy Court, tom. 2. § 4. p. 285.—(6.) Baker's Chron. p. 590, 591. Stow's Annals, p. 863.—(7.) Joseph. Ant. l. 17. c. 14. p. 460. Lips. Monit. l. 2. c. 5. p. 191. Max. 11. p. 398.

as a tribute to the gods for his good success in the war. In the making whereof, the goldsmith fraudulently took out a certain portion of gold, and put in silver; so that there was nothing abated of the full weight, although much of the value diminished. This came at length to be spoken of, and the king was much moved; and being desirous to try the truth without breaking of the crown, proposed the doubt to Archimedes, unto whose wit nothing seemed impossible. He could not presently answer it, but hoped to devise some policy to detect the fraud. Musing therefore upon it, as he chanced to enter a bath full of water, he observed, that as his body entered the bath, the water did run over. Whereupon his ready wit, from small effects collecting greater matters, conceived by and by, a way of solution to the king's question; and therefore rejoicing exceedingly, forgot that he was naked, and so ran home, crying as he ran, "I have found it, I have found it!" He then caused two massy pieces, one of gold, and another of silver, to be prepared of the same weight that the crown was made of, and considering that gold is of a heavier nature than silver, therefore gold of like weight with silver must needs take up less room, by reason of its more compact and solid substance. He was assured, that putting the mass of gold into a vessel brim-full of water, there would not so much water run out, as when he should put in the silver mass of like weight; whereof he tried both, and noted not only the quantities of water at each time, but also the difference or excess of the one above the other; whereby he learned what proportion in bulk is betwixt gold and silver of equal weight; and then putting the crown itself into the water brim-full as it was before, marked how much the water did run out then: and comparing it with the water run out when the gold was put in; noted how much it did exceed that; and likewise comparing it with the water that run out when the silver was put in, marked how much it was less than that, and by those proportions, found the just quantity of gold that was stolen from the crown, and how much silver was put in instead of it. By the which, even since, the proportions of metals one to another are tried and found.

9. Praxiteles, that famous artist in the making of statues, had promised Phryne, a beautiful courtesan, the choice of all the pieces in his shop, to take thence some such single statue as should be most pleasing to her; but she not knowing which was most valuable, devised this artifice to be satisfied therein. She caused one to come in as in great haste, and to tell Praxiteles that his shop was on fire. He, startled at the news, cried out, "Is the Cupid and the Satyr safe?" By this subtilty, she found out wherein the artist himself believed he had expressed the most skill, and thereupon she chose the Cupid.

10. When the duke of Ossuna was viceroy of Sicily, there died a great rich duke, who left but one son, whom, with his whole estate, he bequeathed to the care of the Jesuits; and the words of the will were, "When he is past his minority (*Darete al mio Figliuolo qualche voi volete*) you shall give my son what you will." It seems the Jesuits took to themselves two parts of three of the estate, and gave the rest to the heir. The young duke complaining to the duke of Ossuna, then viceroy, he commanded the Jesuits to appear before him. He asked them, "how much of the estate they would have?" they answered, "Two parts of three, which they had almost employed already to build monasteries, and an hospital to erect particular altars and masses, to sing dirges and refrigeriums for the soul of the deceased duke." Hereupon the duke of Ossuna caused the will to be produced, and found therein the words afore-recited; "When he is past his minority, you shall give my son of my estate what you will." Then he told the Jesuits, "You must, by virtue and tenor of these words give what you will to the son, which by your own confession is two parts of three." and so he determined the business.

11. A poor man in Paris being very hungry, staid so long in a cook's shop, who was dishing up meat, till his stomach was satisfied with only the smell thereof. The choleric cook demanded of him to pay for his breakfast. The poor man denied it; and the controversy was referred to the deciding of the next man that should pass by, who chanced to be the most notorious ideot in the whole city. He, on the relation of the matter, determined that the

(8.) *Treasur. of Times*, l. 7. c. 17. p. 667.—(9.) *Zuing. Theatr.* vol. 3. l. 3. p. 697. *Pausan. in At. Epis.*—(10.) *Howel's Epist.* vol. 1. § 3. *Epist.* 36. p. 98.

poor man's money should be put betwixt two empty dishes, and the cook should be recompenced with the jingling of the poor man's money, as he was satisfied with the smell of the cook's meat; and this is affirmed by credible writers as no fable, but an undoubted truth.

12. Antiochus, the son of Seleucus, daily languished and wasted away under a disease, whereof the cause was uncertain, to the great trouble and affliction of his father; who therefore sent for Erasistratus, a famous physician, to attend the care of his beloved son. The physician addressing himself with the utmost dexterity to find out the root of his infirmity, perceived it was rather from the trouble of his mind, than any effect of his constitution. But the prince could not be prevailed with to make any such acknowledgment. By frequent feeling of his pulse, he observed it to beat with more vigour and strength at the naming or presence of Stratonica, who was the beloved concubine of his father. Having made this discovery, and knowing the prince would rather die than confess so dangerous a love, he took this course. He told Seleucus, that his son was a dead man; "for," said he, "he languishes for the love of my wife." "And what," said Seleucus, "have I merited so little at thy hands, that thou wilt have no respect to the love of the young man?" "Would you," said Erasistratus, "be content to serve the love of another in that manner?" "I would the gods," said Seleucus, "would turn his love towards my dearest Stratonica." "Well," said Erasistratus, "you are his father, and may be his physician." Seleucus gave Stratonica to Antiochus, and sixty thousand crowns as a reward to the prudent physician.

CHAP. XXVII.

Of the liberal and bountiful Dispositions of divers great Persons.

THAT is Tully's saying, *Nihil habet fortuna magna majus, quam ut possit nec natura bona melius quam ut velit, bene facere quam plurimis.* "A great fortune hath nothing greater in it, than that it is able; and a good nature, hath nothing

better in it than that it is willing to do good to many." In the examples that follow the reader may find a happy conspiracy of great fortunes and good natures; several illustrious persons, no less willing than they were able to do good, who dispersed their bounties as liberally as the sun doth his beams, such was,

1. Gillias, a citizen of Agrigentum, possessed (as I may say) the very bowels of liberality itself. He was a person of extraordinary wealth, but the riches of his mind excelled the great plenty of his estate, and he was ever more intent upon the laying out, than the gathering up of money; insomuch that his house was deservedly looked upon as the shop of munificence. There it was that monuments for public-uses were framed, delightful shews presented to the people, with magnificent feasts prepared for their entertainment, the scarcity of provision in dear years were supplied from thence; and whereas these charities extended to all in general, he relieved the poverty of particular persons, gave dowries to poor virgins, entertained strangers not only in his city, but also in his country houses; and sent them away with presents. At one time he received and clothed 500 Gelensian knights, that by tempest were driven upon his possessions; to make short, he seemed rather the bosom of good fortune, than any mortal man: whatever Gillias possessed was as the common patrimony; and therefore not only the citizens of his own city, but all persons in the country about him, did continually put up prayers, and offer vows for the continuance of his life and health.

2. Francis Russel, second earl of Bedford of that surname, was so bountiful to the poor, that queen Elizabeth would merrily complain of him, "that he made all the beggars:" And sure," saith my author, "it is more honourable for noblemen to make beggars by their liberality than by their oppression."

3. When Porsenna, king of Hetruria, had besieged Rome, there was a great scarcity and dearth in the city; but having made peace with them upon reasonable terms, he commanded, that of his whole army not a man should carry any thing from his tent, but only his arms; and so left his whole camp, with all sorts of pro-

(11.) Fuller's Holy State, l. 3. c. 12. p. 170.—(12.) Camer. Oper. Subcis. Cent. 1. c. 4. p. 50. Plut. in Demetrio, p. 97. Pezcl. Mellif. tom. 1. p. 435.

(1.) Val. Max. l. 4, c. 3. p. 24. Caus. 12. C. 101a. l. 1. c. 92.—2.) Ful. Hol. State. p. 297.

visions, and infinite riches, as a free gift to the Romans.

4. Sir Julius Cæsar, knight, was chancellor of the duchy of Lancaster, sworn privy-counsellor 1607, and afterwards master of the rolls: a person of prodigious bounty to all of worth or want, so that he might seem to be almoner general of the nation. The story is well known of a gentleman, who once borrowing his coach (which was as well known to the poor people as any hospital in England), was so surrounded with beggars in London, that it cost him all the money in his purse to satisfy their importunity: so that he might have hired twenty coaches on the same terms.

5. Tigranes, king of Armenia, being fined by Pompey at six thousand talents; not only very readily laid down that sum, but added of his own accord, to every Roman soldier in Pompey's army fifty drachms of silver, one thousand drachms to each captain, and to every tribune or colonel, a talent.

6. Hiero, king of Syracuse, had built a ship of a mighty bulk, and adorned it with great magnificence; upon which an epigram was made by Archimelus a poet; it was witty and short, consisting but of eighteen verses: but the king was so delighted therewith, that as a reward for his pains, he sent him from Sicily to Athens, one thousand measures of wheat; causing it also to be laid down in the port of the Pyreum, at his own charge. A princely bounty, if we consider the cost of furnishing out of the ships and persons therein, together with their going and return.

7. Cimon, the Athenian, being arrived to mighty riches by his wars against the Barbarians, caused all the walls and fences about his lands to be beaten down and removed, that all might freely carry from thence whatsoever they pleased. He relieved at his house, with meat and drink, as many poor as came thither: when he went abroad, he caused those of his retinue to exchange their new and costly garments for the torn and ragged ones of such as they met in poor habits, provided they were otherwise worthy persons; and sometimes they gave purses of money to such as were in want, if they were known to

be men of merit. This procedure of his occasioned one Leontinus Gorgias to say of him, "That Cimon had provided himself of riches that he might use them, and that the use he put them to was to produce him honour and glory."

8. Antonius Caracalla, the emperor, though not very praise-worthy in other parts of his life, was yet so delighted with those elegant verses of Oppianus, which we yet see dedicated to him, that he commanded the poet should be allowed out of his treasury a crown for every verse, ("that is two of ours," saith Lipsius) and if we go about to number the verses, we shall find it a prodigious liberality.

9. Dioclesian, the emperor, assigned unto Eumenius, the rhetorician, who also was the professor of his art in the school at Augustodanum; no less than the sum of fifteen thousand philippics.

10. Alexander the Great was perhaps in nothing greater than in his princely liberality. When Perillus besought his assistance in making a dowry for his daughter, he ordered 50 talents to be given him. Perillus answered, "Ten were sufficient. Though," said he, "they may suffice him that is to receive, they are yet too sparing for him that is to give." Another time he had commanded his steward to give Anaxarchus, the philosopher, as much as he should desire; and when he demanded an hundred talents, the steward not daring to part with such a sum without acquainting the king himself; his reply was, "That Anaxarchus knew he had such a friend, as both could and would confer that and a far greater sum upon him." Beholding once a muleteer taking upon his own shoulders his mule's burden, that was laden with gold, and not able to carry it any farther; and perceiving him also to fail under the weight of it; "That," said he, "thy burthen may seem less grievous to thee; take to thy own tent that gold which thou carriest, which, from this hour, I will shall be thine own."

11. Ptolemeus Philadelphus, king of Egypt, had taken care that the Jewish law, by the permission of Eleazar, the high priest, should be translated out of the Hebrew into the Greek language; and that the interpreters of it might have an agree-

(3.) Plut. in Publicolâ, p. 107. Fulgos. l. 4. cap. 8. p. 545.—(4.) Full. Worthies, p. 179. Mid-diesex.—(5.) Hayl. Cosmog. p. 799.—(6.) Lips. Monit. l. 2. c. 17. p. 408.—(7.) Fulgos. l. 4. c. 8. p. 544. Sabell. Ex. l. 8. c. 2. p. 424. Plut. in Cimone, p. 484.—(8.) Lips. Monit. l. c. 17. p. 411. Camer. Oper. Subeis. cent. 1. c. 4. p. 49.—(9.) Lips. Monit. l. 2. c. 17. p. 411.—(10.) Fulgos. l. 4. c. 8. p. 538.

able reward for their pains, he, of his own accord, sent a mighty sum of gold as a present to the temple of Jerusalem; and not only so, but having sought out all those that were of the Jewish nation, and were made prisoners in the wars of his predecessors, though the number of them amounted to an hundred thousand, yet he ransomed them from their lords at his own charge, and sent them away with their liberty, and that without the injury of his own people, paying as the price of their ransom four hundred and sixty talents.

12. Richard, king of England, at a royal feast of his, having observed two knights who were discoursing together, and attentively viewing some vessels of gold that stood on the cupboard, he drew near to them, and demanded what they conferred so earnestly about. "We were saying," said one of them, "that we should both of us be sufficiently rich and contented, if we had only two of those goblets that stand there in our possession." The king smiling, told them they should not depart unsatisfied upon that account, and that he gave the two vessels they desired: but in regard the graving of them was such as it would be some pity to have the work of an excellent artist destroyed, he commanded they should be weighed in his presence; and it being found that the value of them amounted to twelve thousand crowns, he ordered they should receive so much in money in the lieu of the vessels themselves.

13. Pope Alexander the Fifth, was so bountiful to persons of merit and virtue, and so very magnificent in works of public use, that he used to say amongst his familiar friends, "That he had been formerly a rich bishop and a poor cardinal; but that now, being advanced to the papacy, he was almost reduced to absolute beggary."

14. Sarizanus was the author of that hexastic which was made of the famous city of Venice.

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem & toti ponere Jura mari.
Nunc mihi Tarpeias quantumvis Jupiter Arces
Objice, & illa tui moenia Martis, ait,
Sic pelago Tibrim præfers, Urbem aspice utramque,
Illam homines dices, hanc possuisse Deos.

The poet had small reason to repent of his ingenuity, for has a reward of his pains he had assigned him out of the public treasury of that state, an hundred zecchins for every one of those verses, which amounts to three hundred pounds of our money.

15. When Henry of Lancaster, sur-named the good earl of Derby, had taken Bigerac in Gascoign, anno 1341, he gave and granted to every soldier the house which every one should seize first upon, with all therein. A certain soldier of his broke into a mint-master's house, where he found so great a mass of money, that, amazed therewith as a prey greater than his desert or desire, he acquainted the earl; who, with a liberal mind, answered, "It is not for my state to play boys play, to give and take: take thou the money if it were thrice as much."

16. At the battle of Poicters, James lord Audley was brought to the Black Prince in a litter most grievously wounded, for he had behaved himself with great valour that day: to whom the prince, with due commendations, gave for his good service four hundred marks of yearly revenues; with which returning to his tent, he gave it as frankly to his four esquires that attended him in the battle. When the prince was informed, doubting that his gift was contemned as too little for so eminent a service; the lord Audley satisfied him with this answer: "I must do for them who deserve well of me; these, my esquires, saved my life amidst the enemies: and, God be thanked, I have sufficient revenues left by my ancestors to maintain me in your service." Whereupon the prince, praising his prudence and liberality, confirmed his gift made to his esquires; and assigned him moreover to the amount of six hundred marks in England.

17. King Canute gave great jewels to Winchester church, whereof one is reported to be a cross, worth as much as the whole revenue of England amounted to in a year: and unto Coventry he gave the arm of St. Augustine, which he bought at Papa for an hundred talents of silver and one of gold.

18. Rodoveus, son of Dagobert, king of France, in a great dearth caused the

(11.) Fulgos. l. 4. c. 8. p. 582. Zon. Annat. tom. 1. f. 34.—(12.) Fulgos. l. 4. c. 8. p. 548, 549.—(13.) Ibid. p. 554, 555.—(14.) Howel's Ep. vol. i. § 2. ep. 36. p. 59.—(15.) Camb. Remains, p. 210. Speed's Hist. p. 592.—(16.) Ibid. p. 209. Grafton, vol. ii. p. 209.—(17.) Speed's Hist. p. 402.

church of St. Dennis, which his father had covered with plates of silver, to be covered with lead, and the silver given to the relief of the poor.

19. Isocrates, the son of Theodorus, the rhetorician, kept a school, where he taught rhetoric to a hundred scholars, at the rate of one hundred drachms of silver each. He was very rich, and well he might; for Nicodes, king of Cyprus, who was the son of Evagoras, gave him at once the sum of twenty talents of silver for only one oration which he dedicated unto him.

20. The poet Virgil repeated unto Augustus Cæsar three books of his *Æneids*, the second, fourth and sixth: the latter of these chiefly upon the account of Octavia, sister to Augustus, and mother of Marcellus, whom Augustus had adopted, but he died in the eighteenth year of his age. Octavia being present at this repetition, when Virgil came to these verses at the latter end of the sixth book, wherein he describes the mourning for Marcellus in this manner:

*Heu miserande puer, si qua fata aspera rumpas,
Tu Marcellus eris*———

Alas! poor youth, if fates will suffer thee
To see the light, thou shalt Marcellus be.

Octavia swooned away: and when she was recovered, she commanded the poet to proceed no further, appointing him ten sesterces for every verse he had repeated, which were in number twenty-one. So that, by the bounty of this princess, Virgil received for a few verses above the sum of fifty thousand crowns.

CHAP. XXVIII.

Of the pious Works and charitable Gifts of some Men.

“WHEREAS (saith the learned Willet) the professors of the gospel are generally charged by the Roman catholics as barren and fruitless of good works: I will, to stop their mouths, show that more charitable works have been performed in the times of the gospel, than they can show to

have been done in the like time in popery; especially since the public opposition of that religion, which began about two hundred and fifty years since (reckoning from the times of John Wickliffe), or in twice the time immediately before.” To make good this, he hath drawn out a golden catalogue of persons piously and charitably devoted, together with their works; out of which I have selected, as I thought, the chiefest and most remarkable to put under this head: only craving leave to begin with one or two, beyond the compass of his prescribed time, which I have met with elsewhere.

1. In the reign of king Henry the Fourth, the most deservedly famous for works of piety was William Wickham, bishop of Winchester. His first work was the building of a chapel at Tichfield, where his father and mother, and sister Perrot were buried. Next, he founded at Southwick, in Hampshire, near the town of Wickham, the place of his birth (as a supplement to the priory of Southwick), a chantry with allowance of five priests for ever: he bestowed twenty thousand marks in repairing the houses belong to the bishopric; he discharged out of prison, in all places of his diocese, all such poor prisoners as lay in execution for debt under twenty pounds; he amended all the highways from Winchester to London, on both sides the river: after all this, on the fifth of March 1379, he began to lay the foundation of that magnificent structure in Oxford, called New College, and in person laid the first stone thereof. In the year 1387, on the twenty-sixth of March, he likewise in person, laid the first stone of the like foundation in Winchester, and dedicated the same, as that other in Oxford, to the memory of the Virgin Mary.

2. In the reign of king Edward the Fourth, Sir John Crosby, knight, and late lord mayor of London, gave to the repairs of the parish church of Henworth in Middlesex, forty pounds: to the repairs of St. Helen's in Bishopsgate-street, where he was buried, five hundred marks: to the repairing of London-wall one hundred pounds: to the repairing of Rochester bridge, ten pounds: to the wardens and

(18.) Fabian. Hist. p. 151.—(19.) Piut. Moral. l. de Decem. Orator. p. 924.—(20.) Camer. Oper. Subcis. cant. 1. c. 4. p. 49.

(1.) Baker's Chron. p. 236, 237.

commonalty of the Grocers in London, two large silver pots chased, half gilded, and other legacies.

3. In the reign of queen Elizabeth, and in the year 1596, Ralph Rokeby, one of her majesty's masters of requests, then dying, gave by his will to Christ's Hospital, in London, one hundred pounds; to the college of the poor of queen Elizabeth, one hundred pounds; to the poor scholars in Cambridge, one hundred pounds; to the poor scholars in Oxford, one hundred pounds; to the prisoners in the two Compters, in London, one hundred pounds; to the prisoners in the Fleet, one hundred pounds; to the prisoners in Ludgate, one hundred pounds; to the prisoners in Newgate, one hundred pounds: to the prisoners in the King's Bench, one hundred pounds; to the prisoners of the Marshalsea, one hundred pounds; to the prisoners in the White Lion, twenty pounds: a liberal and pious legacy, and not worthy to be forgotten.

4. When the Huguenots were driven out of Picardy, a great number of them were desirous of settling in the city of Mentz in Germany. They offered the elector to build a city just above that capital (at the conflux of the Rhine and Mayne, between Cassel and Costheim), to fortify it at their own expence: to keep a constant garrison there, and, besides all this, to pay a large annual sum to the state, provided only they might be allowed the freedom of their religion, and a participation of the rights of the citizens of Mentz. The archbishop of that time did not choose that heresy should build her nest so near him; but the last has often been heard to express a wish that a similar offer were to be made to him; and the present would most joyfully comply with it. But such opportunities are but seldom found; and the times in which it was customary to drive out Huguenots are gone by.

5. Richard Sutton, esquire, born of genteel parentage, at Knaith in Lincolnshire, was sole founder of the Charterhouse hospital, which he called the hospital of king James; for the maintenance thereof he settled these manors in several counties. 1. Basham manor in Cambridgeshire. 2. Basingthorpe manor in Lincoln-

shire. 3. Brackgrove manor in Wiltshire. 4. Broadhinton land in Wiltshire. 5. Castlecamps manor in Cambridgeshire. 6. Chilton manor in Wiltshire. 7. Dunby manor in Lincolnshire. 8. Elcomb manor and park in Wiltshire. 9. Hackney land in Middlesex. 10. Hallingbur Bouchiers manor in Essex. 11. Midsunden manor in Wiltshire. 12. Much Stanbridge manor in Essex. 13. Norton manor in Essex. 14. Salthrope manor in Wiltshire. 15. Southminster manor in Essex. 16. Tottenham land in Middlesex. 17. Ufford manor in Wiltshire. 18. Watalescote manor in Wiltshire. 19. Wescot manor in Wiltshire. 20. Wroughton manor in Wiltshire. It was founded, finished, and endowed by himself alone, disbursing thirteen thousand pounds, paid down before the sealing of the conveyance for the ground whereon it stood, with some other appurtenances; besides six thousand expended in the building thereof, and that vast yearly endowment before mentioned; besides this he bequeathed large sums to the poor, to prisons, to colleges, to mending highways, to the chamber of London; besides twenty thousand pounds left to the discretion of his executors. He died 1611, in the ninth year of king James's reign,

6. Anno Dom. 1552, king Edward the Sixth, in the sixth year of his reign, founded the hospitals of Christ Church in London, and of St Thomas in Southwark; and the next year that of Bridowell, for the maintenance of three sorts of poor: the first, for the education of poor children: the second, for impotent and lame persons: the third, for idle persons, to employ and set them to work. A princely gift, whereby provision was made for all sorts of poor people; such as were poor either by birth or casualty, or idleness. Besides, by the said virtuous prince were founded two free-schools in Louth, in Lincolnshire, with liberal maintenance for a schoolmaster and usher in them both. Likewise Christ's College, in the university of Cambridge, enjoyeth a fellowship, and three scholars, by the gift of the said excellent prince.

7. Sir William Cecil, not long since lord treasurer, in his life-time gave thirty pounds a year to St. John's College in

(2.) Baker's Chron. p. 311.—(3.) Ibid. p. 576.—(4.) Riesbeck's Travels through Germ. vol. iii. p. 217.—(5.) Full. Ch. History, l. 10. cent. 17. p. 65, 66. Willet's Synops. Papism, p. 1221. et p. 1231. Stow's Ann. p. 1016, 1017.—(6.) Willet's Synops. Papism, p. 1220.

Cambridge; he founded also an hospital at Stamford for twelve poor people, allowing to each of them six pounds *per annum*; he also left great sums of money in trust in the hands of Mr. John Billet, one of his executors, who has carefully performed that trust, and partly by this means and partly out of his own estate, hath done those excellent works. He prepared, at the expense of divers hundred pounds, the great church in the city of Bath; he enlarged the hot and cross-bath there, walling them about. He built an hospital there, to entertain twelve poor people, for a month at the spring, and three months at the fall of the leaf, with allowance of four-pence a day: he gave two hundred pounds to the repairs of St. Martin's church, an hundred marks to St. Clement's to build a window; five pounds to each of the four parishes in Westminster for twelve years. Upon the building of the market-house there he bestowed three hundred pounds, whereof is made ten pounds, a year for the benefit of the poor. He also gave twenty pounds *per annum* to Christ's hospital till two hundred pounds came out.

8. Robert, earl of Dorchester, anno 1609, by his last will and testament, ordained an hospital to be built in East Greenstead in Sussex, allowing to the building thereof a thousand pounds (to the which the executors have added a thousand pounds more) and three hundred and thirty pounds of yearly revenue, to maintain twenty poor men and ten poor women, to each of them ten pounds by the year; and besides to a warden twenty pounds, and to two assistants out of the town to be chosen, three pounds six shillings and eight-pence a-piece *per annum*.

9. John Whitgift, archbishop of Canterbury, at his own proper charge, caused an hospital to be built at Croydon, for the maintenance of thirty poor people, with a free-school, having a master and an usher, and laid unto it two hundred pounds *per annum*, besides the charge of the building, which is supposed to have cost two thousand pounds more.

10. William Lamb, clothworker, gave to these charitable uses following: he built the conduit near Holborn with the cock at Holborn-bridge, bringing the water more than two thousand yards in pipes of lead at the charge of fifteen hun-

dred pounds; he gave also to these uses following; to twelve poor people of St. Faith's parish, weekly, two-pence a piece. To the company of clothworkers four pounds per annum; for reading divine service in St. James's church, Sundays, Wednesdays, and Fridays, and four yearly sermons, and for twelve poor men, and twelve poor women, so many gowns, shirts, smocks, shoes, he gave lands to the yearly value of thirty pounds; to each of the towns of Ludlow and Bridgenorth one hundred pounds; to Christ's Hospital, yearly, six pounds, and to purchase lands, ten pounds; to St. Thomas's Hospital yearly, four pounds; to the Savoy, to buy bedding, ten pounds. He erected a free school at Sutton Valens in Kent, with allowance to the master of twenty pounds, and to the usher eight pounds. He built six alms-houses there, with the yearly maintenance of ten pounds. He gave also toward the free-school at Maidstone in Kent, and to set the poor clothiers on work in Suffolk, he gave one hundred pounds.

11. Sir Wolston Dixy, mayor, free of the skinners, gave as followeth: to the maintenance of a free school in Bosworth, yearly, twenty pounds; to Christ's Hospital in London yearly for ever forty two pounds; for a lecture in St. Michael Basing-hall yearly, ten pounds; to the poor of Newgate, twenty pounds; to the two Comptors, to Lugdate and Bethlehem, to each of them ten pounds; to the four prisons in Southwark twenty pounds thirteen shillings and four-pence; to the poor of B sings-hall ten pounds; to Emanuel college in Cambridge, to buy lands, to maintain two fellows and two scholars, six hundred pounds; to the building of the college fifty pounds; to be lent unto poor merchants five hundred pounds; to the hospitals of St. Bartholomew and St. Thomas, each of them fifty pounds; to the poor of Bridewell twenty pounds; to poor maids marriages one hundred pounds, to poor strangers of the Dutch and French churches, fifty pounds: towards the building of the pest-house, two hundred pounds. The sum of these gifts, in money, amount more than seventeen hundred pounds, and the yearly annuities to seventy-two pounds.

12. Sir John Gresham, mercer and mayor of London, anno 1548, in the second

(7.) Willet in Synops. Papism. p. 1222.—(8.) Ibid.—(9.) Ibid. p. 1223.—(10.) Ibid. p. 1226.—(11.) Ibid.

year of king Edward the Sixth, gave ten pounds to the poor of every ward in London (which are twenty-four within the city), and to one hundred and twenty poor men and women, three yards of cloth each, for a gown, of eight or nine shillings a yard; to maids' marriages, and hospitals in London, above two hundred pounds. He also founded a free-school in Holt, a market-town in Norfolk.

13. Mr. Thomas Ridge, grocer, gave to charitable uses one thousand one hundred and sixty three pounds, six shillings and eight-pence, viz. To the company of grocers, to be lent to two young men free of the company, an hundred pounds; to his men and maid servants sixty-three pounds six shillings and eight-pence; unto the hospitals about London, one hundred pounds; unto preachers, four hundred pounds; to poor tradesmen in and about London, three hundred pounds; for a lecture in Grace Church, one hundred pounds; and in gowns for poor women, one hundred pounds.

14. Mr. Robert Offley, haberdasher, gave six hundred pounds to the mayor and commonalty of Chester, to be lent to young tradesmen, and for the relief of poor prisoners, and other such charitable uses, two hundred pounds; he gave to the company of the haberdashers, to be lent to freemen gratis, two hundred pounds more: to pay ten pounds yearly to the poor of the company two hundred pounds more; to give ten pounds per annum to two scholars in each University, two; to Bethlehem one hundred pounds; to the other hospitals, prisons, and poor, one hundred and sixty more; *in toto*, one thousand six hundred and sixty pounds.

15. The lady Mary Ramsey, who in the lifetime of sir Thomas Ramsey, joining with him, and after his death, assured in land two hundred and forty three pounds per annum to Christ's Hospital in London, to these uses following; to the schoolmaster of Hawstead, annually, twenty pounds, to the master and usher in Christ's Church, by the year, twenty pounds; to ten poor widows, besides apparel and houses, yearly twenty pounds; to two poor, a man and a woman, during life, to each fifty-three shillings and four-pence; to two fellows in Peter-house, Cambridge, and four scholars, yearly, forty pounds; to St.

Bartholomew's Hospital ten pounds; to Newgate, Ludgate, and the Comptors, ten pounds; to Christ's Hospital, after the expiration of certain leases, there will come per annum, one hundred and twenty pounds; to St. Peter's, the poor in London, St. Andrew's Undershaft, St. Mary, Woolnoth, ten pounds; to six scholars in Cambridge, twenty pounds; to six scholars in Oxford, twenty pounds; to ten maimed soldiers twenty pounds; for two sermons forty shillings; to the poor of Christ's Church parish fifty shillings; to the poor of the company of drapers, yearly, ten pounds; ten poor women's gowns, ten poor soldier's coats, shoes, and caps. All these gifts aforesaid are to continue yearly.

16. Mr. George Blundel, clothier of London, by his last will and testament, anno 1599, bequeathed as followeth; to Christ's Hospital five hundred pounds; to St. Bartholomew's two hundred and fifty pounds; to St. Thomas's Hospital, two hundred and fifty pounds; to Bridewell, yearly, eight pounds; towards Tiverton church fifty pounds; to mend the highways there, one hundred pounds; to the twelve chief companies in London, to each one hundred and fifty pounds; towards the relieving of poor prisoners and other charitable uses, *in toto*, one thousand eight hundred pounds. For poor maids' marriages in Tiverton, four hundred pounds; to the city of Exeter, to be lent unto poor artificers, nine hundred pounds; towards the building of the free grammar school in Tiverton, two thousand four hundred pounds, laid out since by his executors, Sir William Craven and others, one thousand pounds; to the schoolmaster yearly, fifty pounds; to the usher, thirteen pounds six shillings and eight-pence; to the clerk forty shillings; for reparations eight pounds; to place four boys apprentices in husbandry, yearly, twenty pounds; to maintain six scholars, three in Cambridge, and three in Oxford, the sum of two thousand pounds. The sum of all, counting the yearly pensions at a valuable rate, together with the legacies of money, maketh twelve thousand pounds, or thereabouts.

17. Mr. Rogers, of the company of leathersellers, gave by his will as followeth; to the prisoners about London, twelve pounds; to the poor of two towns

(12.) Willit's Synops. Papism. p. 1224.—(13.)

(16.) *Ib. id.*

Ibid. p. 1228.—(14.) *Ibid.* (15.) *Ibid.* p. 1229.

in the West country, thirteen pounds six shillings and eight pence; to the poor of the town of Pool, where he was born, ten pounds; to build alms-houses there, three hundred and thirty-three pounds: to relieve poor prisoners, being neither papists nor atheists, that may be set free for twenty nobles a man, one hundred and fifty pounds; to poor preachers, ten pounds a man, one hundred pounds; to poor decayed artificers that have wives and children, one hundred pounds; to the company of merchant-adventurers to relieve poor decayed people, and for young freemen, four hundred pounds: to Christ's Hospital, to purchase land for the relief of that house, five hundred pounds; to erect alms-houses about London, and to maintain twelve poor people, threescore pounds; to the parish where he dwelt ten pounds; and for two dozen of bread every Lord's-day to be distributed, one hundred pounds; to Christ's Church parish fifteen pounds; to the poor in divers parishes without Newgate, Cripplegate, Bishopgate, and St. George's in Southwark, twenty-six pounds thirteen shillings and four pence, to each alike; to St. George's parish in Southwark, St. Sepulchre's, St. Olave's, St. Giles's St. Leonard's, to each thirty pounds, one hundred and fifty pounds; to St. Botolph's without Aldgate, and Bishopgate, to each twenty pounds, forty pounds; given to maintain two scholars in Oxford, two in Cambridge, students in divinity, to the company of Leather-sellers, which is carefully by them employed and augmented, four hundred pounds. The whole sum amounteth to two thousand nine hundred and sixty pounds, six shillings and eight-pence.

18. Mr. George Palyn, by his last will and testament, gave unto these charitable uses: to erect an alms-house about London, and to allow unto six poor people, yearly, six pounds thirteen shillings and four-pence, he gave nine hundred pounds; given to the chime at Bow church, one hundred pounds; given to St. John Baptist's, and Brazen-Nose Colleges in Oxford, to maintain four scholars, to each four pounds yearly, to each College three hundred pounds, *in toto* six hundred pounds; given to the like use to Trinity and St. John's Colleges in Cambridge, to each three hundred pounds, *in toto* six hundred pounds:

to six prisoners about London, sixty pounds; to Christ's Hospital, to purchase twenty pounds per annum, three hundred pounds; to St. Thomas's Hospital fifty pounds; to the preachers at Paul's cross, to bear their charges, two hundred pounds; to divers parishes in London, to some ten pounds, to some twenty pounds, one hundred and thirty-two pounds; to the poor in Wrenbury in Cheshire, to purchase twenty marks per annum, two hundred pounds; to the use of the church there, thirty pounds; for forty poor gowns, forty pounds; the sum is three thousand two hundred and twelve pounds, or thereabouts.

19. Mr. Dove gave unto the company of the merchant-taylors, the sum of two thousand nine hundred fifty-eight pounds, ten shillings, to pay one hundred and seventy-nine pounds to these uses following: To maintain thirteen poor alms-men, and six in reversion, per annum, one hundred and seven pounds; to a school-master, eight pounds; to the poor of St. Botolph's twenty pounds nine shillings; to the prisoners in both compters, and in Ludgate and Newgate, twenty pounds; given to St. John's College, in Cambridge, one hundred pounds; to Christ's Hospital, to purchase sixteen pounds per annum, for one to teach the boys to sing, two hundred and forty pounds; to toll a bell at St. Sepulchre's, when the prisoners go to execution, fifty pounds.

20. Sir William Craven, alderman of London, had given a thousand pounds to Christ's Hospital, in London, to purchase land for the maintenance of that house. He hath also been a worthy benefactor to St. John's College, in Oxford. He hath built at Burnsall, in Yorkshire, a church, compassing it with a wall, at the charge of six hundred pounds. He hath erected a school, with the allowance of twenty pounds per annum. He hath built one bridge that cost him five hundred pounds; another two hundred and fifty pounds; a third two hundred marks; a fourth twenty pounds; and made a causeway at two hundred pounds charge, and all this in his life time.

21. Mr. Jones, a merchant, abiding at Stode, of the company of haberdashers, sent six thousand pounds to the company to be bestowed in Monmouth, in Wales,

where he was born, in charitable works. The worshipful company purchased two hundred pounds per annum, and more, allowing one hundred and fifty pounds per annum to an hospital, for twenty poor people; and one hundred marks to a preacher, to preach twice on the Lord's day.

22. Robert Johnson, archdeacon of Leicester, and pastor of North Luffenham, in the county of Rutland, hath been a worthy instrument in this kind, who, at his own charge hath caused two free-schools to be built in two market-towns in that county; the one at Okeham, the other at Uppingham, with allowance of twenty-four pounds each to the master, and twelve pounds to the usher yearly. He hath also built two hospitals, called by the name of Christ's Hospital, in the aforesaid towns, with provision for each of them for 24 poor people. He purchased lands of queen Elizabeth, which he hath laid to those hospitals, and procured a mortmain of four hundred marks per annum. Likewise he redeemed a third hospital, which had been erected by one William Darby, and was dissolved, being found to be concealed land. Besides, he hath given the perpetual patronage of North Luffenham to Emanuel College, Cambridge, that the town may be provided with a good preacher. He hath also made good provision in both Universities for scholars that shall be brought up in the said schools. He hath given also twenty marks per annum towards the maintenance of preachers that are called to Paul's Cross. He hath also been very beneficial to the town of Luffenham, Stamford, and other places in Rutland, in providing for the education of their poor children, and placing them apprentices.

23. Mr. John Heyden, alderman of London, and a mercer, hath given to an hundred poor as many gowns, and an hundred pounds, and twelve-pence a-piece in money. To the company of Mercers six hundred pounds, to be lent to young men at three pounds six shillings and eight-pence the hundred, which makes twenty pounds to be given yearly to the poor. Likewise four hundred pounds more he gave to the same company, to be lent out at the same rate, and the yearly annuity of thirteen pounds, six shillings and eight-

pence, arising thereof, to go to the maintaining of the lecture in St. Michael's, Pater-noster: to Christ's Church Hospital five hundred pounds: to the eleven companies besides, eleven hundred pounds to be lent out to young men, at three pounds, six shillings and eight-pence the hundred; and out of the annuity arising thereof, twenty pounds per annum to go to the hospitals, and sixteen pounds to the poor. To Exeter two hundred pounds. To Bristol one hundred pounds. To Gloucester, one hundred pounds, to be lent to young tradesmen, at three pounds, six shillings and eight-pence the hundred, to the use of poor prisoners, and poor people. To the town of Wardbery, six pounds, thirteen shillings, and four-pence. To the company of Mercers for a cup, forty pounds. To his servants two hundred and forty pounds. Out of the rest of his moiety, he gave to the aforesaid companies fifty pounds each, to the uses aforesaid.

24. Mrs. Owen, widow of justice Owen, founded an hospital and free-school at Islington; gave to the university library at Oxford, two hundred pounds; to St. John's college library, in Cambridge, twenty pounds; founded one fellowship and scholarship in Emanuel college; to Christ's Hospital, sixty pounds, to give twelve-pence weekly to the poor in Islington; sixty-six pounds thirteen shillings and four-pence, to beautify the cloyster in Christ's Hospital; to a school-house at Edmonton, twenty pounds; to the parish of Conover in Shropshire, fifty pounds for a great bell. The building of almshouses for ten poor women at Islington, and the purchase of the lands laid to it, cost her 1415l. and the building of the school-house there, three hundred sixty-one pounds; she gave also yearly sums of money to preachers not beneficed, and to the prisons in her life-time. By her last will, twenty-two pounds per annum for Islington-school. The preachers thirty-five pounds; to the parish of Bassishaw, twenty pounds; to the prisons eight pounds; to the company of Brewers, in linen, plate, and money, one hundred pounds; the sum of these monies, besides the annuity of twenty-two pounds, will amount to two thousand three hundred and twenty pounds, or thereabouts. All this

she did, though at her death she had twenty-two children, and children's children; amongst their parts finding a portion for Christ's poor members.

25. To all this, as a most exemplary charity, may be added that act of parliament, held anno 39 of the queen, chapter the third, for the relief of the poor in every parish, and setting of them to work; by virtue of which act, there cannot be less gathered yearly for the aforesaid charitable uses throughout the land than thirty or forty thousand pounds; a national and perpetual charity, the like whereof perhaps there is no nation under heaven that hath yet, and possibly may not hereafter, perform.

26. Mr. Thomas Guy, citizen and bookseller, of London, bestowed more money on public charities than was ever given by a private man in this or any other country in the world; nor did he withhold his vast possessions till he could no longer use them, and in the splendour of posthumous charity seek to hide a life of parsimony, rapacity, and oppression: striving to atone for the wrongs of the widow, by bequeathing her spoils in an hospital to her children; but his ample and vast endowments were begun in his life-time; and many of them before a successful trade and industry had augmented his fortune to its final bulk. He was a patron of the liberty and rights of his fellow-subjects, which he asserted in several parliaments, whereof he was a member for the borough of Tamworth, in Staffordshire, which was the place of his birth. To this town he was a liberal benefactor, and early in life not only relieved private families in distress, but erected an almshouse for fourteen poor men and women, whom he maintained during his life; and at his death bequeathed 125*l.* per annum for that purpose.

In 1701, he built and furnished at his own charges, three wards on the north side of the outer court of St. Thomas's Hospital, and gave 100*l.* a year for their maintenance: and some time before his death he laid out 3000*l.* more, in enlarging and beautifying the said hospital.

He had no wife, child, or near relation; yet was he mindful of those who had the most remote affinity to his blood: in his life-time he bestowed on all his aged relations

annuities from 10*l.* to 20*l.* a year; and to the young ones he advanced such sums as were necessary to settle them in business, and give foundation for their industry, to make them wealthy and respectable; nor did he forsake them at his death, when he left annuities to his aged relations amounting to 875*l.* per annum, and the ample sum of 75,589*l.* to be distributed amongst his younger relations, however remotely allied, in such sums as might forward their own endeavours to advancement in the world. And his munificence to them did not stop here, but he left a perpetual annuity of 400*l.* per annum, to Christ's Hospital, on condition of their receiving any of the infant descendants of these his relations, who might in any future time stand in need of, and apply for, the provision of that foundation.

In 1721, when he was seventy-six years of age, he laid the foundation of the magnificent hospital which bears his name; and he prosecuted the building with all the ardour of a youth erecting a mansion-house for his own residence, causing a house to be run up on the spot for his own dwelling, that he might in person overlook the workmen. By this diligence, he lived to see the whole building erected and covered in before his death, which happened three years after the foundation was laid.

The expence of erecting and furnishing this hospital amounted to the sum of 18,793*l.* 16*s.* and the sum which he left to endow it amounted to 219,499*l.* both sums amounting to 238,292*l.* 16*s.*

Besides the above, he bequeathed 1000*l.* for discharging poor prisoners confined for small debts in the city of London and county of Middlesex; by which means upwards of 600 persons were set at liberty.

CHAP. XXIX.

Of such as were Lovers of Justice, and impartial Administrators of it.

THOSE people in India that are called Pedalii, when they make their solemn sacrifices to their gods, use to crave nothing at their hands, but that they may have justice continued and preserved amongst them; as supposing in the enjoyment of that, they should have little reason to

Complain of the want of any other thing. And it was the saying of Maximilian the emperor, *Fiat Justitia Et ruat cælum*; "Let us have justice whatsoever befalls us." The persons hereafter mentioned were great lovers and observers of this excellent virtue, which is of so great advantage to mankind.

1. The chronicle of Alexandria relates an admirable passage of Theodorick, king of the Romans. Jutecnalis, a widow, my part. Heat and sudden passion (sometimes oversways even wise men) did transport him: and moved both his mind and hand to do as he did. But why did I give the cause? Why, unmindful of my own dignity, did I play with him as my equal? And therefore, Johannes, take not only my pardon, but my thanks too; by a profitable correction thou has taught me, that hereafter I should do nothing unworthy of a prince, but retain myself within the just limits of decency and gravity. This said, he freely dismissed him.

6. Memorable is the example of Johannes Gualbertus, a knight of Florence, who, returning out of the field into the city, attended with a numerous retinue met with that very person, who, not long before, had killed his only brother; nor could the other escape him. Johanne presently drew his sword, that with one blow he might revenge the death of his brother. When the other falling prostrate in length, three feet broadly, which required but two days dispatch." And at that instant commanded their heads to be struck off.

2. The emperor Trajan had done many brave and eminent acts, but none of his achievements were so resplendent, as the justice he readily afforded to a virtuous widow. Her son had been slain; and she not being able to obtain justice, had the courage to accost the emperor in the midst of the city of Rome, amongst an army of legions, which followed him to the wars; he was then going to make war in Wallachia. At her request Trajan, notwithstanding he was much pressed with the affairs of a most urgent war, alighted from his horse, heard her, comforted her, and did her justice. This act of his was after-

wards represented on Trajan's pillar, as one of his greatest wonders.

3. When Sisaupes, one of the chief of the Persian judges, had given an unjust judgment; Cambyses, the king caused him to be flayed alive, and his skin to be hung over the judgment-seat; and having bestowed the office of the dead father upon Otanes the son, he willed him to remember that the same partiality and injustice would deserve the same punishment.

4. It is reported of the emperor Maximilian the First, that when he passed by the places of execution belonging to cities and signiories, where the bodies of malefactors are hung up as spectacles of terror; he would veil his bonnet, and say aloud, *Salve Justitia!* "God maintain justice!"

5. In the fourth year of queen Mary, exemplary justice was done upon a great person. For the lord Stourton (a man in favour with the queen, as being an earnest papist) was, for murder committed by him, arraigned and condemned, carried to Salisbury, and there in the market-place was hanged, having this only favour to be hanged in a silken halter. Four of his servants were also executed in places near adjoining to that where the murder was committed.

6. In the reign of king James, ann. 1612, June 25, the lord Saughar, a nobleman of Scotland, having in a private revenge suborned Robert Carlile to murder John Turner, a fencing master, thought by his greatness to have borne it out. But the king respecting nothing so much as justice, would not suffer nobility to be a shelter for villany; but, according to the law, the 29th of June, the said lord Saughar having been arraigned and condemned by the name of John Creighton, esquire, was executed before Westminster-hall-gate, where he died very penitent.

7. Artaxerxes Longimanus, king of Persia, had of his bed-chamber one Satybarsanes, whom he much favoured: this man earnestly importuned the king in an affair which the king himself knew to be unjust: and having understood that Satybarsanes was to receive 30,000 daries to bring the business to a desirable conclusion, he caused his treasurer openly to

(1.) Caus. H. C. tom. 1. l. 3. p. 90.—(2.) Ibid.—(3.) Herod. l. 5. p. 299. Val. M. v. l. 6, c. 3. p. 169. Raleigh. l. 3. c. 4. § 3. v. 37.—(4.) Cambr. Oper. Subcis. cent. 1. c. 76. p. 248.—(5.) Bak. Chron. p. 464.—(6.) Ibid. p. 199.

pay that sum to him as his gift: adding withal, "That, by the gift of that sum he should be never the poorer, but should he grant what he desired, he should deservedly be accounted the less just."

8. Henry the Second commanded that an Italian lacquey should be laid in prison, without telling why. The judges set him at liberty, having first delivered their opinion to the king: who again commanded that he should be put to death: "Having," as he said, "taken him in a foul and heinous offence, which he would not have to be divulged." The judges, for all that, would not condemn him, but set open the prison-doors to let him forth. It is true, that the king caused him to be taken afterwards and thrown into the river Seine, without any form of law, to avoid tumult: but the judges would not condemn a person, where no proof was made that he was guilty.

9. King Lewis the Eleventh, minding to cajole the court of parliament at Paris, if it should refuse to publish certain new ordinances by him made. The masters of that court understanding the drift, went all to the king in their robes. The king asked them what they wanted? "Sir," answers the president La Vaquery, "we are come with full purpose to lose our lives every one of us; rather than we will suffer that by our connivance any unjust ordinance should take place." The king, amazed at this answer of La Vaquery, and at the constancy of the parliament, gave them gracious entertainment, and commanded that the edicts which he would have published, should be cancelled in his presence: swearing, that from thence forward he would never make an edict that should not be just and equitable.

10. Spitigneus the Second, prince of Bohemia, riding on the way, there met him a widow imploring his justice. The prince commanded her to wait his return: she alleged that this delay would prove dangerous to her, for that she was to make her appearance the very next hour, or else to forfeit her bond. The prince referred the woman to others that were his ordinary judges: but she cried out, "That he himself, and not others, was the judge, whom God had appointed her;" upon which he alighted from his horse, and

with great patience attended the hearing of the poor woman's cause for the space of two hours together.

11. Mahomet the Second of that name, emperor of the Turks, had a son called Mustapha, whom he had designed to succeed him in the empire, prone to lust, but otherwise a good prince. The young prince was fallen in love with the wife of Achmet Bassa, a woman of excellent beauty: he had long endeavoured to prevail with her to advancement in the world. And his munificence to them did not stop here, but he left a perpetual annuity of 400*l.* per annum, to Christ's Hospital, on condition of their receiving any of the infant descendants of these his relations, who might in any future time and in need of, and apply for, the provision of that foundation.

In 1721, when he was seventy-six years of age, he laid the foundation of the magnificent hospital which bears his name; and he prosecuted the building with all the flourish of a youth erecting a mansion-house for his own residence, causing a house to be run up on the spot for his own dwelling, that he might in person overlook the workmen. By this diligence, he lived to see the whole building erected and covered in before his death, which happened three years after the foundation was laid.

The expence of erecting and furnishing this hospital amounted to the sum of *£*1,000,000, and he left the rest to himself. This he said in defence of his absolute empire; but ill satisfied in his mind, and vexed at the thing, he first sends for his son, examines him touching the fact: and he having confessed it, he dismissed him with threats; three days after, when paternal love to his son and justice had striven in his breast, love to justice having gained the superiority and victory, he commanded his mutes to strangle his son Mustapha with a bow-string, that by his death he might

such as were Lovers of Justice, and
12. Herkenbald, a man mighty, noble, and famous, had no respect of persons in judgment, but condemned and punished with as great severity the rich and his own kindred, as the poor, and those whom he knew least in the world. Being once very sick, and keeping his bed, he heard a great bustle in a chamber next to that

(7.) Lips. Monit. l. 2. c. 7. p. 239. 240. Fulgos. l. 6. c. 5. p. 769.—(8.) Camer. Oper. Subcis. cent. 1. c. 100. p. 472. Bod. Meth. Hist. c. 6.—(9.) Ibid.—(10.) Zuing. Theat. vol. i. l. 2. p. 216.—(11.) Lips. Monit. l. 2. c. 9. p. 245, 246. Knowles's, Tur. Hist. p. 411.

mouth. It was a capital crime for the servant to strike his lord, and the same also his prince: but though all present were incensed at this insufferable action, yet he escaped by the benefit of the night, but was seized in the morning, brought back, and set in the presence of Casimir to receive his sentence. He having well weighed the matter, broke into this wise speech. "My friends, this man is less guilty than myself: nay, whatever ill is done, is on my part. Heat and sudden passion (which sometimes overswears even wise men) did transport him: and moved both his mind and hand to do as he did. But why did I give the cause? Why, unmindful of my own dignity, did I play with him as my equal? And therefore, Johannes, take not only my pardon, but my thanks too: by a profitable correction thou has taught me, that hereafter I should do nothing unworthy of a prince, but retain myself within the just limits of decency and gravity." This said, he freely dismissed him.

6. Memorable is the example of Johannes Gualbertus, a knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very person, who, not long before, had killed his only brother; nor could the other escape him. Johannes presently drew his sword, that with one blow he might revenge the death of his brother. When the other falling prostrate on the ground at his feet, humbly besought him, for the sake of the crucified Christ, to spare his life. Johannes, suppressing his anger, let him depart, and offered up his sword, drawn as it was, before the image of Christ crucified, in the next church he came to.

7. The wife of Cowper, bishop of Lincoln, burnt all those notes which he had been eight years in gathering, out of a certain tenderness and fear she had, lest he should kill himself with over-much study; so that he was forced to fall to work again, and was eight years more in gathering the same notes, wherewith he composed that useful and learned book, which at this day is called his dictionary. Though a greater vexation than this could hardly befall a scholar, yet he received it with that patience, as not to give his wife an unkind word upon that account.

8. When Xenocrates came one time to the house of Plato to visit him, he prayed him, "that he would beat his servant for him, in regard he himself was not at present so fit to do it, because he was in a passion." Another time he said to one of his servants, "That he would beat him sufficiently, but that he was angry."

9. Aristippus fell out upon a time with Æschines, his friend: and was at that time in a great choler, and fit of anger. "How now, Aristippus (quothe one who heard him so high, and a such hot words) where is your amity and friendship all this while?" "Why asleep," said he, "but I will awaken it anon." With that he stepped close to Æschines, and said; "Do you think me every way so unhappy and incurable, that I did not deserve one single admonition at your hands?" "No wonder," said Æschines again, "if I thought you (who for natural wit in all things else exceed me) to see better in this case also than I, what is meet and expedient to be done." And thus their strife ended,

10. Arcadius, an Argive, never gave over reviling of king Philip of Macedonia, abusing him with the most reproachful terms; and arrived at last to that bold impudence, as to give him this kind of public warning,

So far to fly, until he hither came,
Where no man knew or heard of Philip's name.

This man was afterwards seen in Macedonia. Then the friends and courtiers of king Philip gave him information thereof, moving him to inflict some severe punishment upon him, and in no case suffer him to escape his hands. But Philip, on the contrary, having this raile in his power, spake gently unto him, used him courteously and familiarly, sent unto him in his lodging gifts and presents, and so sent him away in safety. Afterwards he commanded those courtiers who had incited him against him, to enquire what words this man gave out of him amongst the Greeks. They made report again, and told him, that he was become a new man, and ceased not to speak wonderful things in the praise of him. "Look you, then," said Philip unto them, "am not I a better physician than all you? and am not I more

(5.) Lips. Monit. l. 2. c. 12.—(6.) Wier. Op. p. 870. l. de Irâ.—(7.) Clark's Mirr. 65. p. 298.—(8.) Laert. l. 3. p. 79.—(9.) Plut. Moral. lib. de Irâ cohibend. p. 120.

skilled in the cure of a foul-mouthed fellow than the best of you?"

11. King Ptolomæus, jesting and scoffing at a simple and unlearned grammarian, asked him, "Who was the father of Peleus?" "I will answer you, sir," said he, "If you will first tell me who was the father of Lagos?" This touched king Ptolomæus very near, in regard to the mean parentage he was descended from. So that all about the king were mightily offended at it, as an intolerable affront. The king said no more than this; "If it be not seemly for a king to take a jest or a scoff, neither is it seemly or convenient for him to give one to another man."

CHAP. XXXII.

Of such as have well departed themselves in their Adversity, or been improved thereby.

THE naturalists say, there is a sort of a shell-fish, which at certain times opens to receive the dew of heaven: and that being thus impregnated, then the more they are tossed to and fro with the foaming billows of the sea, the more precious is the pearl that is found in them. In like manner there are some men who are beholden to their afflictions for their virtues: and who had never shined with that lustre, had not the black night of adversity come upon them. It is proverbial of England; *Anglica gens, optima flens, pessima ridens*. A particular example hereof we have in

1. John Barret, born at Lynn, bred a carmelite, of White Friars, in Cambridge, when learning ran low, and degrees high, in that University, so that a scholar could scarce be seen for doctors; till the University, sensible of the mischief thereof, appointed Dr. Cranmer (afterwards archbishop of Canterbury) to be the examiner of all candidates in divinity. Amongst others, he stopped Barret for his insufficiency. Barret went back to Lynn, and applied himself to learning with such success, that in a short time he became an admirable scholar. And commencing doctor with due applause, lived many years a painful preacher in Norwich, always making ho-

nourable mention of Dr. Cranmer as the means of his happiness.

2. Pope Pius the Fifth was long tormented with the stone and strangury; and in the sharpest of his fits he was often heard to say with sighs, "Lord give me an increase of sorrow, so thou wilt but give me a proportionable increase of patience."

3. Petrus, the abbot of Claravalla, through the vehemence of his disease lost one of his eyes; and bore that affliction not only with patience, but said, "He rejoiced, that of two enemies, he was now freed from the trouble of one of them."

4. Alphonsus, king of Naples, was informed in his absence, by Lupus Simonius, his viceroy there, that one of those two fine ships which the king had built, by the negligence of the seamen, had taken fire, and was burnt. He told the messenger, "That he well knew that ship, though great and magnificent, would yet, after some years, decay, or perish by some accident or other: and that therefore the viceroy, if he was wise, would bear that misfortune with an equal mind, as he did himself."

5. Telamon hearing of the death of his beloved son, being a man unbroken by all the assaults of fortune; with an unmoved countenance, replied, "It is well, for I knew he must die whom I had begotten."

6. L. Paulus Æmilius had four children; two of them, Scipio and Fabius, were brought into other families by adoption; the other two being boys, he yet retained with him at home. One of these being fourteen years of age, died five days before his triumph, the other of twelve years deceased the third day after it. And whereas there was almost none of the people but seriously lamented the misfortune of his house, he himself bore it with so great a spirit, that calling the people together, he rather gave them consolations, than admitted any from them: this was a part of his oration to them: "Whereas, O citizens! in this great felicity of yours, I was afraid lest fortune did meditate some evil against you, it was my prayer to the highest Jupiter, to Juno, and Minerva, that if any calamity was impending upon the people of Rome, that they would inflict the whole of it upon my family. All therefore is

(10.) Plut. Moral. lib. de Irâ cohib. p. 125.—(11.) Ibid.

(1.) Fuller's Worthies, p. 258.—(2.) Zuing. Theat. vol. 1. l. 2. p. 174.—(3.) Ibid.—(4.) Camer. Oper. Subcis. cent. 2: c. 27. p. 111.—(5.) Lon. Theat. p. 707.

well, since, by the grant of my request they have so brought it to pass, that you should rather grieve for my adversity, than that I should lament for your misfortune."

7. When the Romans, by their continual war with Hannibal, and especially by the calamity that befel them in the loss of that great battle at Cannæ, had much exhausted their forces; yet they received their adversity with such greatness of mind, that they dared to send fresh recruits to their forces in Spain, even when Hannibal was ready to knock at their gates: and the grounds whereupon the camp of Hannibal stood, were sold for as much in Rome as if Hannibal had not been there.

8. Hiero, the tyrant of Sicily, was at first a rude, unaccomplished, a furious, and irreconcilable person, the same in all points with his brother Gelo: but falling afterwards into a lingering sickness, by which he had a long vacation from public cares and business, and employing that time in reading and converse with learned men, he became a man of great elegancy and singular improvements; and afterwards, when he was perfectly recovered, he had great familiarity with Simonides, Pindar the Theban, and Bacchilides.

9. Xenophon being sacrificing to the gods; as he stood by the altar, there came to him a messenger from Mantinea, who told him, "That his son Grillus was dead in battle." He only laid aside the crown from his head, but persisted in the sacrifice: but when the messenger added, that he died victorious, he re-assumed his crown, and without other alteration, finished what he was about.

10. Antigonus, the successor of Alexander, had a lingering disease, and afterwards, when he was recovered and well again: "We have gotten no harm," said he, "by this sickness, for it hath taught me not to be so proud, by putting me in mind, that I am but a mortal man."

11. Plato affirms, "That Theages was first brought to the study of philosophy by a disease that retained him in his house; for being by that detained from the management of state affairs, he had leisure to be in love with the study of wisdom."

12. Straton, the son of Corragus, fell sick,

to his great good fortune and advantage: for being descended of an illustrious family, and abounding with wealth, yet he never used any exercise of his body, till such time as he found himself to be afflicted with the spleen. Then he was put upon it to seek a remedy by wrestling, and other exercises of the body. And whereas at first he made use of these for the recovery of his health, yet afterwards he attained to such perfection and proficiency in bodily exercises, that in one day he overcame at wrestling and whorl-bats in the Olympic games. He was the same in the next Olympiad; and also in the Nemean, Isthmian, and Pythian games.

13. Philip, king of Macedon, was used to say, "That he was much beholden and bound to the Athenian orators: for that by their giving out opprobrious and slanderous words against him, they were the means to make him a better man both in word and deed." "For," said he, "I every day do my best endeavour, as well in my sayings as doings, to prove them liars."

14. Antigonus once in winter-time was driven to encamp in a place destitute of all provisions necessary for life; by occasion whereof, certain soldiers, not knowing that he was so near them, spoke very presumptuously of him, and reviled him. But he opening the cloth or curtain of his pavilion with his walking-staff: "I beg," said he, "you go not further off to rail at me, I will make you to repent;" and so withdrew himself.

15. Diogenes was banished and driven out of his own country; yet this exile of his was so far from proving evil to him, that it was the chief occasion of his improvement; as being thereby compelled to the study and profession of philosophy.

16. Zeno, a philosopher of Citium, a town of Cyprus, turning merchant for his better support, was always unfortunate by losses at sea, insomuch that he was reduced to one small vessel; and having advice that it was cast away, and nothing saved, he received the news with cheerfulness, saying, "O fortune! thou hast acted wisely, in forcing me to throw off the rich attire of a merchant, to put on the mean

(6.) Zuing. Theat. vol. 3. l. 2. p. 663. Val. Max. l. 5. c. 10. p. 156.—(7.) Ibid. l. 3. c. 7. p. 87.—(8.) Cæll. Rhod. l. 19. c. 28. p. 918. Ælian. Var. Hist. l. 4. p. 154.—(9.) Ibid. l. 3. c. 3. p. 92. Laert. l. 2. p. 46.—(10.) Plut. Apoth. p. 410.—(11.) Ælian. Var. Hist. l. 4. c. 15. p. 155.—(12.) Ibid. p. 156.—(13.) Plut. Moral. in lib. de Apotheg. Reg. &c. p. 408.—(14.) Ibid. p. 414.—(15.) Ibid. de Tranq. animi, p. 148.

and despised habit of a scholar. and return me back to the school of philosophy, where there is nothing to lose, and the most satisfactory and durable things to be gained." After this, Zeno so improved in learning, that king Antigonus II had him in great esteem for his knowledge and integrity, and when he died, extremely lamented the loss of him. He was father of the stoics, and taught, "That men having two ears, and but one mouth, should hear much, and speak but little."

CHAP. XXXIII.

Of the Willingness of some Men to forgive Injuries received.

WHEN Aristotle was asked what grew old soonest and what latest? "Benefits," said he, "and injuries." The wise philosopher well understood that we are apt soon to forget a good turn, but our memories are wonderfully tenacious of any wrong or injury that we conceive hath been done to us. Most men write down the one in sand, where every blast of wind obliterates the record; but the other they take care to have engraven upon leaves of adamant, in characters that scarce time itself is able to deface. The heroes hereafter mentioned were of nobler minds, and were, doubtless, as mindful of obligations as they were forgetful of indignities.

1. King William the Conqueror seldom remembered injuries after submission; for Edric, the first that rebelled against him, he placed in office near about him. Gospatrick, who had been a factious man, and a plotter of conspiracies against him, he made earl of Gloucester, and trusted him with managing a war against Malcolm, king of the Scots. Eustace, earl of Boleyn, who in the king's absence in Normandy, attempted to seize on Dover Castle, was received after into great favour and respect. Edgar, who, as next heir to the Saxon kings, had often attempted by arms to recover his right, he not only after two defections pardoned, but gave him also an allowance as a prince. Only Waltheof, earl of Northumberland and Northampton,

of all the English nobility, was put to death, in all the time of this king's reign, and not he neither, till he had twice falsified his oath of allegiance.

2. Doctor Cranmer's gentleness in pardoning wrongs was so great, that it grew into a proverb, "do my lord Canterbury an injury, and then you shall be sure to have him your friend while he lives."

3. Augustus Cæsar having taken Lucius Cinna, the nephew of Cn. Pompeius, in arms against him: not only gave him his life, but, as a particular instance of his love, restored him his estate entire. This man was afterwards found in a conspiracy against him, and being convicted of it, he again gave him his life, saying, "I have heretofore pardoned thee as an enemy, now I do the like to thee as a traitor and a parricide; from henceforth let there be a friendship begun betwixt us: and let us contend together, whether I have with greatest sincerity given thee a double pardon, or thou hast received it." After this he received him into the number of his friends, and made him consul elect for the year following; an honour scarce to be given to them that had fought for the safety of his life, much less to such as had sought, both openly and privately, to deprive him of it.

4. Lycurgus had offended the rich men in Sparta; and therefore as he was once in the forum, or market-place, there was a part of them that had raised up a faction against him, who proceeded to that violence as with clamours and stones to drive him from thence, and followed him as he withdrew himself. The first in pursuit of him was Alcander, a young man and somewhat of a hot and fierce, though otherwise of no ill disposition: he, as Lycurgus turned back to him, with his staff struck out one of his eyes. Lycurgus, not daunted with the blow, but turning to the people, shewed his citizens his face covered with blood, and deformed with the loss of one of his eyes. This wrought so much modesty and sorrow in the assembly, that they yielded up Alcander to him, and thoroughly affected with this unhappy accident, they waited upon him home. Lycurgus with commendations dismissed them; led in Alcander, yet neither did or spake a word

(16.) *Plut. de Tranquill. Animi, & Apotheg. Reg.*
 (1.) *Bak. Chron.* p. 30, 37.—(2.) *Clark's Mirr. c.* 92. p. 410.—(3.) *Wierl Oper. l. de Irâ, 834. Lon.*
Theat. p. 372. Sabell. Ex. l. 5. c. 3. p. 262.

of ill to him, but dismissing his attendance, commanded Alcander to wait upon him, and minister unto him. The young man did it with great ardour and obedience, and then being an eye-witness of the sobriety, meekness, and other virtues of the man, he began to admire him; and from thenceforth spake nothing but in his praises.

5. Lucius Muræna, though but the year before he had been accused by Cato of canvassing and bribery, whereby his life had been brought in the utmost hazard, had he not been defended by Cicero, the father of Roman eloquence; yet forgetting this, he interposed his own body for the safety of Cato, when his death was intended by Metellus, the tribune of the people; and though he might have seen himself revenged by the hand of another, yet thought it more glorious to defend his enemy, than to suffer it.

6. Anno 1541, Robert Holgate, afterwards archbishop of York, obtained a benefice where sir Francis Askew of Lincolnshire dwelt, by whom he was much molested and vexed with continual suits of law: upon which occasion he was forced to repair to London, where he found means to be the king's chaplain, and by him was made archbishop of York, and president of the council in the North: during which time the said knight happened to have a suit before the council, and doubted not but he should find hard measure from the archbishop, whose adversary he had been; but the other forgetting all forepast injuries, afforded him all the favour that he could with justice.

7. When Timoleon, the Corinthian, had freed the Syracusans and Sicilians from the tyrants that did oppress them; one Demænetus, a busy orator, took the boldness, in an open assembly of the people, to charge him with several miscarriages whilst he was general in the wars. Timoleon, though he had power to punish him, yet, answered him not a word; only turning to the people, he said, "That he thanked the gods for granting him that thing which he had so often requested of them in his prayers, which was, that he might once see the Syracusans have full power and liberty to say what they pleased."

8. C. Julius Cæsar, when perpetual

dictator, and flourishing in the fame and glory of his great exploits, was aspersed with an indelible infamy, by the verses which Catullus of Verona had made and published of him and Mæmurra; but upon his submission he not only did him no harm, but received him to his table, and, as a certain sign of his being reconciled, he lodged with his father as he used to do.

9. King Philip, of Macedon, besieged the city of Methon; and as he walked about viewing the place, one from the walls shot an arrow at him, whereby he put out his right eye; yet he took this injury so patiently, that when the citizens, a few days after, sent out to treat with him about the surrender; he gave them honourable terms, and after they had put the city into his hands, took no revenge of them for the loss of his eye.

10. Pope Sixtus the Second was accused by Bassus, a patrician, of many grievous crimes, unto Valentinianus, the younger, the emperor, and his mother Placidia; before whom he cleared his unspotted innocence; which done, he interceded with tears that Bassus might not be sent into exile according to his banishment, though he could not prevail with the emperor therein. Afterwards, when Bassus was dead, he honoured his funeral with his presence, and assisted at his interment.

11. Epaminondas, through the envy of the nobles, was not chosen general in a war that needed a most skilful leader: nor was he only laid aside, but another was chosen in his stead, who was but little skilled in the military art. This brave man, not moved with the indignity, listed himself as a private soldier. It was not long ere the ill conduct of the new general had brought the army into a real and almost inextricable difficulty: and when all looked about enquiring for Epaminondas, he, regardless of the injury of his former unworthy repulse, came cheerfully forth; and having delivered the army from the hazard it was in, brought it back with safety into his country.

12. There was an antient feud betwixt Henry of Methimnia, duke of Asincica, of the family of the Guzmans, and Rodrigo Ponze de Leon, marquis of Gades. The marquis had consulted with others

(4.) Plut. in Lycur. p. 45.—(5.) Fulgos, Ex. l. 4. c. 1. p. 443.—(6.) Clark's Mirr. c. 92. p. 412.—(7.) Plut. in Timoleon, p. 154, 155.—(8.) Wieri Oper. l. de Irâ, p. 834.—(9.) Justin. Hist. l. 7. p. 68.—(10.) Wieri Oper. l. de Irâ, p. 542.—(11.) Lips. Ex. Polit. l. 1. c. 7. p. 91.

about the surprisal of Alama, from the Moors of Grenada; and having determined on the expedition, he concealed it from the duke, that he might not have any share in the glory of that action. But he was speedily besieged by the king of Grenada in that town: and whereas he sent all about for assistance, the duke was again neglected. Notwithstanding all which the gallant duke, burying in oblivion the memory of all forepast injuries, called together all the soldiers in his government, intreated his friends, and so inflamed others with his exhortations, that having with great celerity mustered a vast army, he came to the seasonable succours of Alama; raised the siege; and set the marquis in freedom from the fears of an enemy; and afterwards, when the marquis came to him with acknowledgments of so great a benefit, and tendered him his greatest thanks; "Let these things pass, marquis," said he, "neither indeed does it become good men to be mindful of former fallings-out, and especially in a case where religion is concerned; but rather, if any such things have heretofore been betwixt us, let us sacrifice them to our country and the Christian name, and give them no longer any place in our remembrance: and since things have at this time so fortunately succeeded for us both, let us joyfully celebrate this day, and let it remain as an eternal witness of our reconciliation." This said, they embraced, lodged together that night, and lived ever afterwards in a mutual and sincere friendship.

13. Alphonsus the Elder, king of Sicily, used to wear upon his fingers rings of extraordinary price; and, to preserve the lustre of the stones, when he washed, he used to give them to him that stood next to hold. He had once delivered them to one, who, supposing the king had forgotten them, converted them to his own use. Alphonsus dissembled the matter, put on others, and kept his wonted course; after some days being to wash, the same man stood next him that had the former, and put forth his hand as to receive the king's rings, who pulled his hand back, and whispered him in the ear, "That when he should restore the former, he would trust him with these." A speech worthy of a liberal and humane prince, and one ended with so great a mind as he was.

14. Q. Metellus, that fortunate man, in the flower of all his glory, was seized upon by Catinius Labeo, tribune of the people, and dragged to the Mount Tarpeius to be thrown headlong from thence: and scarce was there another tribune to be found to intercede for his life. At last he escaped the fury of his adversary, by means of a person whom in his censorship he had removed from the senate: and yet, though there were so many of the family of the Metelli in great authority and power in the state, the villany of this tribune was overlooked both by him that was injured and all the rest of his relations.

CHAP. XXXIV.

Of such as have patiently taken Speeches and Reproof from their Inferiors.

THE fair speeches of others commonly delight us, although we are at the same time sensible they are no more than flatteries and falsehoods: nor is this the only weakness and vanity of our nature, but withal it is very seldom that we can take down the pill of reproof without an inward resentment (especially from any thing below us) though convinced of the necessity and justice of it. Great, therefore, was the wisdom of those men, who could so easily dispense with any man's freedom in speaking, when once they discerned it was meant for their reformation and improvement.

1. A senior fellow of St. John's college in Cambridge (of the opposite faction to the master) in the presense of Dr. Whitaker, in a common-place fell upon this subject; "What requisites should qualify a scholar for a fellowship?" and concluded, that religion and learning were of the quorum for that purpose. Hence he proceeded to put the case, "If one of these qualities alone did appear, whether a religious dunce were to be chosen before a learned rake?" and resolved it in favour of the latter. This he endeavoured to prove with two arguments, "First, because religion may, but learning cannot, be counterfeited. He that chooseth a learned man, although of dissolute life, is sure of something; but who electeth a religious dunce may have nothing worthy of his choice, seeing the same may prove both dunce and hypocrite.

(12.) Camer. Oper. Subcis. cent. 2. c. 44. p. 157.—(13.) Zuings. Theatr. vol. ii. l. 2. p. 305.—(14.) Flim. Nat. Hist. l. 7. c. 44. Zuings. Theatr. vol. ii. l. 3. p. 314.

His second argument was, "That there is more probability of a rake's reformation to temperance, than of a dunce's conversion into a learned man." The commonplace being ended, Dr. Whitaker desired the company of this fellow: and in his closet thus accosted him, "Sir, I hope I may say without offence, as once Issac said to Abraham, here is wood and a knife, but where is the lamb for a burnt-offering? You have discovered much keenness of language, and acute argumentation, but who is the person you aim at? who hath offered abuse to this society?" The other answered, "If I may presume to follow your metaphor, know, sir, (though I am a true admirer of your most eminent worth) you are the sacrifice. I reflect at in my discourse; for (whilst you follow your studies and remit matters to be managed by others) a company is chosen into the college, of more zeal than knowledge (whose judgments we certainly know to be bad, though others charitably believe the goodness of their intentions); and hence, of late there is a general decay of learning in the college." The doctor turned his anger into thankfulness, and experienced the same both in loving his person and practising his advice, promising his own presence hereafter in all elections, and that none should be admitted without his own examination, which quickly recovered the credit of the house; it being replenished with hopeful plants before his death, which fell out the 38th of Q. Eliz. anno 1593.

2. Augustus Cæsar sitting in judgment, Mæcenas was present, and perceiving that he was about to condemn divers persons, he endeavoured to get up to him; but being hindered by the crowd, he wrote in a schedule *Tandem aliquando surge, carnifex*; "Rise, hangman;" and then, as if he had wrote some other thing, threw the note into Cæsar's lap. Cæsar immediately arose, and came down without condemning any person to death: and so far was he from taking this reprehension ill, that he was much troubled he had given such cause.

3. A poor old woman came to Philip, king of Macedon, and intreated him to take cognizance of her cause: when she had often interrupted him with her clamours in this manner, the king at last told

her, he was not at leisure to hear her. "No!" said she, "then you are not at leisure to be king." The king for some time considered of the speech; and presently he heard both her and others that came with their complaints to him.

4. One of the servants of prince Henry (son to Henry the Fourth) whom he favoured, was arraigned at the king's bench for felony; whereof the prince being informed, and incensed by lewd persons about him, in a rage came hastily to the bar where his servant stood as prisoner, and commanded him to be unfettered, and set at liberty; whereat all men were amazed; but the chief justice, who at that time was William Gascoign, exhorted the prince to submit to the antient laws of the kingdom; or, if he would have his servant exempted from the rigour of the law, that he should obtain (if he could) the gracious pardon of the king his father; which would be no derogation to law or justice. The prince, no way appeased with this answer, but rather inflamed, endeavoured himself to take away the prisoner. The judge, considering the perilous example and inconveniency that might thereupon ensue, with a bold spirit commanded the prince, upon his allegiance, to leave the prisoner, and to depart the place. At this commandment the prince, all in a fury, came up to the place of judgment; the people thinking that he would have slain the judge, or at least done him some harm; but the judge sat still, declaring the majesty of the king's place of judgment, and, with an assured bold countenance said thus to the prince: "Sir, remember yourself. I keep here the place of the king, your sovereign lord and father, to whom you owe double allegiance; and therefore in his name I charge you to desist from your disobedience and unlawful enterprise; and from henceforth give good example to those which hereafter shall be your own subjects; and now, for your contempt and disobedience, go you to the prison of the King's Bench, whereunto I commit you, until the pleasure of the king, your father, be further known." The prince, amazed with the words and gravity of that worshipful judge, laying his sword aside, and doing reverence, departed, and went to the King's Bench, as he was commanded. When the king

(1.) Full. Hist. of the Univers. of Cambridge, p. 97.—(2.) Xiphil. in Augusto, p. 59. Dio Cassius. l. 55. p. 632.—(3.) Zuing, Theatr. vol. iii. l. 3. p. 698. Plut. Mor. in l. Apotheg. Reg. Et. p. 409, 410.

heard of this action, he blessed God that had given him a judge, who feared not to administer justice; and also a son, who could patiently suffer and shew his obedience thereunto.

5. Fredericus was consecrated bishop of Utrecht; and at the feast of the emperor Ludovicus Pius, sitting at his right hand, admonished him, that, being mindful of the profession he had newly taken upon him, he would deal justly, and as in the sight of God, in the way of his vocation, without respect of persons. "Your majesty gives me good advice," said he, "but will you please to tell me, whether I had best to begin with this fish upon my plate at the head or the tail?" "At the head," said the emperor, "for that is the more noble part." "Then, sir," said the bishop, "in the first place renounce you that incestuous marriage you have contracted with Judith." The emperor took this reprehension so well, that he dismissed her accordingly.

6. Alexander the Great having taken a famous pirate, and being about to condemn him to death, asked, "Why dost thou trouble the seas?" "And, why," said he, "dost thou trouble the whole world? I with one ship seek my adventures, and therefore am called a pirate; thou, with a great army, warrest against nations, and therefore art called an emperor; so that there is no difference betwixt us, but in the name and means of doing mischief." Alexander was not displeas'd with this freedom; but, in consideration of what he had said, he dismissed him without inflicting any punishment upon him.

7. Theodosius, the emperor, having cruelly slaughtered some thousands of the Thessalonians for some insolence of the citizens to the statues of his wife; coming to Milan, would have entered the church to have communicated with other Christians, but was resisted and forbid by St. Ambrose; in which state the emperor stood for eight months; and then, with great humility and submission acknowledged his offence, was absolved and again received into the congregation; and notwithstanding St. Ambrose had reprov'd him with great liberty, and oppos'd him with as much resolution, yet the good emperor both obeyed willingly, and reverenc'd exceedingly that great prelate.

8. Philip, king of Macedonia, with great patience admitted liberty and freedom in speaking to him. He had in one battle taken a considerable number of prisoners, and was himself present to see them sold. As he sat in his chair, his clothes were turned or tucked up higher than was decent and seemly; when one of the prisoners, who was upon sale, cried unto him: "Good my lord, I beseech you pardon me, and suffer me not to be sold amongst the rest, for I am a friend of yours, and was so to your father before you." "And pray," said Philip, "whence grew this great friendship betwixt us, and how is it come about?" "Sir," said the prisoner, "I would gladly give you an account of that privately in your ear." Then Philip commanded that he should be brought unto him; when he thus whispered in his ear: "Sir, I pray you let down your mantle a little lower before; for sitting thus in the posture as you do, you discover that which it is more proper to hide." Hereupon Philip spake aloud unto his officers. "Let this man," said he, "go at liberty, for in truth he is one of our good friends, and wisheth us well; though I either knew it not before, or at least had forgotten it."

9. Demetrius won the city of Athens by assault, which was much distressed for want of corn; but, being master of the town, he caused the whole body of the city to be assembled before him; unto whom he declared, "That he bestowed upon them freely a great quantity of grain." But in this his speech to the people, he chanced to commit an incongruity in grammar, when one of the citizens, who sat thereby to hear him, arose, and with a loud voice pronounced that word aright. "For the correction of this one solecism," said he, "I give unto thee, besides my former gift, five thousand measures of corn more."

CHAP. XXXV.

Of the incredible Strength of Mind, where-with some Persons have supported themselves in the midst of Torments, and other Hardships.

1. A YOUNG gentleman, immediately before he was to enter into a battle, was

(4.) Stow. Ann. p. 344.—(5.) Zuing. Theat. vol. vii. l. 2. p. 1701. Heid. ib. Sping. c. 10. p. 281. Poly. 1. 223.—(6.) Chetw. Hist. Collect. cent. 1. p. 12.—(7.) Speed's Hist. p. 275.—(8.) Plut. Moral. de Apoth. Reg. &c. p. 409, 410.—(9.) Ibid. p. 415.

observed to be seized with a sudden shivering and shivering all over his body: whereupon one asked him, "what was the matter?" "My flesh," said he, "trembles at the foresight of those many and great dangers whereinto my resolved and undaunted heart will undoubtedly carry it." The strength of some men's hearts hath not only prevailed over the weakness of their flesh, but reduced it to a temper capable of enduring as much as if it had been brass, or something that (if possible) is yet more insensible.

"When we were come within sight of the city of Buda, there came, by the command of the bassa, some of his family to meet with divers chiauses; but in the first place, a troop of young men on horseback made us turn our eyes to them, because of the novelty of their equipage, which was thus: Upon their bare heads (which was in most of them shaven) they had cut a long line in the skin, in which wound they had stuck feathers of all kinds, and they were dewed with drops of blood; yet dissembling the pain, they rode with as much mirth and cheerfulness, as if they had been void of all sense. Just before me there walked some on foot; one of those went with his naked arms on his side, in each of which he carried a knife, which he had thrust through them above the elbow. Another walked naked from his naval upward, with the skin of both his loins so cut above and below, that he carried a club-stick therein, as if it had hung at his girdle. Another had fastened a horse-shoe, with divers nails, upon the crown of his head; but that was not recently done, the nails being so grown with the flesh, that the shoe was made fast. In this pomp we entered Buda, and were brought into the bassa's palace, in the court of which stood these generous contemners of pain. As I chanced to cast my eye that way, "What think you of those men?" said the bassa. "Well," said I; "But that they use their flesh in such manner as I would not use my clothes, as being desirous to keep them whole." He smiled and dismissed us.

2. Andronicus Comnenus fell alive into the hands of his enemy; who having loaden him with injuries, abandoned the miserable emperor to the people for the

punishment of his perfidiousness. By these he had redoubled buffets given him with implacable violence; his hair was torn off, his beard pulled away, his teeth were knocked out; and even the women ran upon his wretched body to torture and torment it; whilst he replied not a word. Some days after, his eyes being dug out, and his face disfigured with blows, they set him on a camel, without any thing more to cover him than an old shirt. This spectacle, so full of horror, nothing mollified the people's hearts, but desperate men rushed upon him as thick as flies in Autumn; some covered him all over with dirt and filth, others gave him blows with clubs on the head, others pricked him with awls and bodkins, and divers threw stones at him, calling him mad dog. A wicked woman of the dregs of the vulgar, threw a pail of scalding water upon his head, so that his skin peeled off. Lastly, they hastened to hang him on a gibbet by the feet, exposing him to a shameful nakedness in sight of all the world, and they tormented him to the last instant of death; at which time he received a blow from a hand which thrust a sword through his mouth into his bowels. All these, and greater inhumanities the aged emperor underwent with that invincible patience, that he was heard to say no other thing than, "Lord have mercy on me!" and, "why do ye break a bruised reed?"

3. Janus Auceps, a wicked person, lived in a lone house by the way-side, without the east gate of Copenhagen. This man, in the night, had murdered divers persons, and knocked them on the head with an axe. At last he was discovered, taken, and condemned to a terrible death. He was drawn upon a sledge through the city, had pieces of flesh pulled off from his body with burning pincers; his legs and arms were broken; his tongue was pulled out of his mouth. Thongs of his skin were cut out of his back; his breast was opened by the speedy hand of the executioner; his heart pulled out and thrown at his face. All this the stout-hearted man bore with an invincible courage; and when his heart lay panting by his side, in the midst of such torments as he underwent, he moved his head and looked upon the by-standers with a frowning aspect, and

(1.) Busb. Ep. 4. p. 226.—(2.) Nicet. Chron. Ann. l. 2. de Imp. Andro. p. 40, 41. Caus. H. C. in Treat. of Passions, p. 38. Knowl. Turk. Hist. p. 53. Sabel. Ex. l. 8. c. 4. p. 436.

seemed with curiosity to contemplate his heart, till such time as his head was cut off.

4. Mutius Scævola having resolved to kill Porsena, king of the Hetruscans, who at that time was the enemy of Rome, he came into his camp and tent with a purpose to execute his design; but by mistake, instead of the king, he slew his secretary, or captain of the guard. Being taken, and adjudged to death, to punish this error of his arm, he thrust his right hand into the fire, and without change of countenance held it therein till it was quite burnt off. At which invincible patience and constancy of his, king Porsena was so amazed, that he raised his siege before Rome, and also made peace with the Romans.

5. When Xerxes was arrived at the Cape of Artemesium with 500,000 fighting men, the Athenians sent out Agesilaus, the brother of Themistocles, to discover his army. He coming in the habit of a Persian into the camp of the Barbarians, slew Mardonius, one of the captains of the guard of the king's body, supposing he had been Xerxes himself: whereupon, being taken, he was brought before the king, who was then offering sacrifices upon the altar of the sun; into the fire whereof Agesilaus thrust his hand, and endured the torment without sigh or groan. Xerxes commanded to lose him. "All we Athenians," said Agesilaus, "are of the like courage; and if thou wilt not believe it, I will put also my left hand into the fire." The king, amazed at his resolute speech, commanded him to be carefully kept and well treated.

6. Isabella, wife of Ferdinand, king of Spain, was a woman of that firm temper of mind, that not only in the times of her sickness, but also in the sharpest pains of her travail, she ever suppressed both cries and sighs. A most incredible thing: but Marinæus Siculus affirms, that he was assured of the truth thereof by ladies of unquestionable veracity, who attended upon her in her chamber.

7. Lord Bacon mentions a certain tradition of a man, (who being under the executioner's hands for high-treason) after his heart was plucked out of his body,

and in the hand of the executioner, was yet heard to utter three or four words of prayer. And Purchas, speaking of the human sacrifices in New Spain, where the heart is offered to the sun, saith thus: "There happened a strange accident in one of the sacrifices, reported by men worthy of credit. That the Spaniards beholding the solemnity, a young man, whose heart was newly plucked out, and himself turned down the stairs, when he came to the bottom, said to the Spaniards in his language, Knights, they have slain me."

8. This is a notable example of tolerance, which happened in our times in a certain Burgundian, who was the murderer of the prince of Orange. This man, though he was scourged with rods of iron, though his flesh was torn off with red hot pincers, yet he gave not so much as a single sigh or groan. Nay further, when part of a broken scaffold fell upon the head of one that stood by as a spectator; this burnt villain, in the midst of all his torments, laughed at that accident; although not long before, the same man had wept when he saw the curls of his hair cut off.

9. After the ancient custom of the Macedonians, there were certain noble youths that waited on Alexander the Great when he sacrificed to the gods. One of which having a censor in his hand, stood before the king: it chanced that a burning coal fell upon his arm, and although he was so burnt by it that the smell of his burnt flesh affected them that stood by, yet he suppressed his pain with silence, and held his arm immovable; lest, by shaking the censor, he should interrupt the sacrifice; or, by his groaning, he should give Alexander any disturbance. The king delighted with the patience of the youth, that he might make the more certain experiment of his fortitude, on purpose continued and protracted his sacrifice; and yet for all this the youth persisted in his resolute intention.

10. Anaxarchus was variously and cruelly tormented by the tyrant Nicocreon; and yet, by all his cruelties, could never be restrained from urging him with opprobrious terms, and the most reproachful

(3.) Barth. Hist. Anat. cent. 3. Hist. 15. p. 36. 37.—(4.) Plut. in Publ. p. 108.—(5.) Plut. Paral. p. 906. Camer. Oper. Subeis. cent. 1. c. 8. p. 221. Fulg. l. 3. c. 3. p. 347.—(6.) Lips. Monit. l. 1. c. 7. p. 310.—(7.) Verul. His. Life and Death, Art. 15. tit. 32. p. 364. Purch. Pilg. l. 8. c. 12. § 2. p. 989.—(8.) Verul. de Augm. scient. l. 4. c. 4. p. 258.—(9.) Val. Max. l. 3. c. 3. p. 70.

language. At last the tyrant being highly provoked, threatened that he would cause his tongue to be cut out of his mouth. "Effeminate young man," said Anaxarchus, "neither shall that part of my body be at thy disposal." And while the tyrant (for rage) stood gaping before him, he immediately bit off his tongue with his teeth, and spit in his face. A tongue that had heretofore bred admiration in the ears of many, but especially of Alexander the Great, at such time as it had discoursed of the state of the earth, the properties of the seas, the motion of the stars, and indeed, the nature of the whole world in a most skilful and eloquent manner.

11. William Collingborn, esq. being condemned for making this rhyme on king Richard the Third,

The cat, the rat, and Lovel, our dog,
Rule all England under the hog;

was put to a most cruel death: for being hanged and cut down alive, his bowels ripped out and cast into the fire; when the executioner put his hand into the bulk of his body, to pull out his heart, he said, "Lord Jesus! yet more trouble?" and so died, to the great sorrow of many people.

12. Amongst the Indians, the meditation of patience is adhered to with that obstinacy, that there are some who pass their whole life in nakedness, one while hardening their bodies in the frozen rigours and piercing colds of Mount Caucasus, and at others exposing themselves to the flames, without so much as a sigh or groan. Nor is it a small glory that they acquire to themselves by this contempt of pain, for they gain thereby the reputation and title of wise men.

13. Such examples as I have already recited, I have furnished myself with, either by reading, or by the relation of such as have seen them: but there now comes into my mind, a most eminent one, whereof I can affirm that I myself was an eye witness; and it was this: Hieronymus Olgiatus was a citizen of Milan, and he was one of those four that did assassinate Galeatus Sforza, duke of Milan. Being taken, he was thrust into prison, and put to bitter tortures. Now,

although he was not above two-and-twenty years of age, and of such a delicacy and softness in his habit of body, that he was more like to that of a virgin than a man: though never accustomed to the bearing of arms, by which it is usual for men to acquire vigour and strength; yet being fastened to that rope upon which he was tormented, he seemed as if he sat upon some tribunal. Free from any expression of grief, with a clear voice, and an undaunted mind, he commended the exploit of himself and his companions; nor did he ever shew the least sign of repentance. In the times of the intermissions of his torments, both in prose and verse, he celebrated the praises of himself and his confederates. Being at last brought to the place of execution, beholding Carolus and Francion, two of his associates, to stand as if they were almost dead with fear; he exhorted them to be courageous, and requested the executioners that they would begin with him, that his fellow-sufferers might learn patience by his example. Being therefore laid naked, and at full length upon the hurdle, and his feet and arms bound fast down unto it, when others that stood by were terrified with the show and horror of that death which was prepared for him; he with specious words, and assured voice, extolled the gallantry of their action, and appeared unconcerned with that cruel kind of death he was speedily to undergo: even when, by the executioner's knife, he was cut from the shoulder to the middle of the breast, he neither changed countenance nor his voice; but with a prayer to God he ended his life.

14. Caius Marius the Roman consul, having the chief veins of his legs swelled (a disease of those times) he stretched out one leg to be cut off by the hand of the surgeon; and not only did refuse to be bound (as 'tis customary with such patients) or to be held by any man; but not so much as by any word or sign did he betray any sense of pain all the time of the operation, no more than if the incision had been made in any other body, or that he himself had been utterly void of all feeling. But afterwards, when the surgeon propounded to him the same method of cure for his other leg; Marius

(10.) Val. Max. l. 3. c. 3. p. 77, 78.—(11.) Fab. Chron. p. 519. Chet. Hist. Coll. cent. 12, p. 321.—(12.) Val. Max. l. 3. c. 3. p. 78.—(13.) Fulg. Ex. l. 3. c. 3. p. 365, 366.

told him, that the matter seemed not to him of that importance, as that upon the account thereof, he should undergo such tormenting pain. By which words he discovered, that during the time of the incision of his leg, he had endured very great pain; but that through the strength of his mind, he had dissembled and suppressed what he felt.

15. There was also an example of great patience in this kind, which Strabo mentions in his geography, from the authority of Nicholas Damascenus; viz. that Zarmochaga, the ambassador from the Indian king, having finished his negotiation with Augustus to his mind, and sent an account thereof to his master, because he would have no further trouble for the remaining part of his life, (after the manner of the Indians) he burnt himself alive; preserving all the while the countenance of a man that smiled.

16. Among the Indians who inhabit the banks of the river Ohio, all heroism is measured by insensibility of pain: nor can any one arrive at the degree of a chief or captain, without giving proof of his superiority to the most excruciating torments. A candidate for this rank, presents a petition to the chiefs of his nation, that he may undergo the trial. If the judges admit his petition, they place him naked in the midst of them, and the eldest of them gives him a severe whipping with a well-knotted whip, and repeats his operation till he has tired himself. He then gives the whip to the next in seniority, who, after wearying himself, gives it to the next, till the candidate has exhausted the strength of the whole company. During all this time a profound silence is observed, lest the minutest groan or shudder from the lash may escape observation. But if the candidate stands like a statue, without the least sign of impatience, till he is covered with gashes, and almost flayed; they dismiss him with applause, and declare him worthy of receiving the two succeeding trials.

After a sufficient time has elapsed for the healing of his wounds, the candidate solicits his second trial; and his judges again assemble: after stripping him naked they put him in a cotton hammock, suspended between two trees. This hammock is wrapped round him, and tied close at each end, and in the middle.

The captains then open the ends of it a little; and blow into it, through a hollow cane, some thousands of the large pismires of this country, whose bite is so powerful and tenacious, that they will quit their heads rather than their hold, if attempted to be pulled from the place they have fastened on. In this manner is he gnawn by five or six thousand of these tormenting insects, unable to shun or defend himself; and if by chance the least motion escape him, to manifest his sense of pain, when his eye-lids, or other tender parts of his body, are attacked by these creatures, his cause is lost; he is dismissed with infamy, nor must ever more aspire to rank. But if he endures his torments without flinching, he is reserved for the third and final trial.

The chiefs being assembled for the last time, a kind of wooden gridiron, with legs about a yard high, is provided: on this they lay a quantity of plainain leaves, till it appears like a couch, and on this the candidate for honour places himself on his back, putting into his mouth a large hollow cane to breathe through; they then cover him close over with plainain leaves; and kindle a fire under him, so ordered that the flames may broil him without touching the bars of the gridiron, and care is taken that it may neither be more or less than the law prescribes; some examine closely to see if the body stirs, and others observe the state of his breath through the cane; on the least motion or groan he is rejected with scorn. After he has laid the usual time of trial he is uncovered; and if he is dead they lament with tears through the whole assembly; but if living, the woods resound with acclamations; they felicitate him on his victory; drink his health; and hold him worthy of the rank he solicited.

CHAP. XXXVI.

Of the Fortitude and personal Valour of some famous Men.

FORTITUDE and valour are perhaps more derived from constitution and example than from the powers of the mind; and are to be esteemed as accidents rather than acquired virtues. Nor perhaps are

(14.) Fulgos. Ex. lib. 3. c. 5. p. 352. Sabell. Ex. lib. 5. c. 8. p. 301.—(15.) Fulgos. Ex. l. 3. c. 3. p. 346.—(16.) Vide Rogers's Account of N. America.

they more in our own power to obtain than bodily strength and beauty. As strength may be increased by exercise, so may valour by familiarity with dangers. But though we cannot allow them to be virtues, we must agree that they are most respectable and desirable ornaments; and, when joined with prudence and humanity, exalt the human being almost to a divinity, and exact a spontaneous homage from all mankind.

1. Sapore, the Persian king, besieged Cæsaria in Cappadocia. A captive physician shewed him a weak place of the city where he might enter: at which the Persians gaining entrance, put all indifferently to the sword. Demosthenes, the governor of the city, hearing the tumult, speedily mounted, and perceiving all lost, sought to get out; but in the way fell upon a squadron of the enemy, that gathered about him to take him alive; he setting spurs to his horse, and stoutly laying about him with his sword, slew many, and opening himself a way through the midst of them, escaped.

2. When L. Sylla beheld his army overthrown by Archelaus, the general of Mithridates; he alighted from his horse, laid hold of an ensign, and rushing with it into the midst of his enemies, cried out, "Tis here, Roman soldiers, that I intend to die; but for your parts, when you shall be asked, where it was that you left your general? remember it was in Orchomenum." The soldiers, moved with this speech, returned to their ranks, renewed the fight, and became the victors in that field, where they were so near an overthrow.

3. Manlius Capitolinus, when as yet he was not full seventeen years of age, won the spoils of two enemies: he was the first amongst the Romans that was honoured with a mural crown. By his valour he gained thirteen civic garlands, and thirty other military rewards; he had thirty-three scars, the remainders of most honourable wounds that were to be seen in the forepart of his body, besides a wound in his shoulder, and another in his hip. He saved P. Servilius, the master of the horse, when he was surrounded with a troop of his enemies; and it was he who

defended and preserved the capitol, when the Gauls had almost become the masters of it.

4. Pyrrhus, king of Epirus, fighting in the first ranks against the Mamertines, had received a wound, and retired to have it bound up: but when he heard that the enemy's courage was increased by that accident, and that one of the bravest amongst them had called for him by name, he returned to the battle, and having found out him who had given him the challenge, he gave him such a blow upon the head with his sword that he laid him dead at his feet; by which action the enemy being dismayed, left him the better of the day.

5. The Athenians, under the command of Miltiades, had charged the army of Darius at Marathon so home, that they were forced to run away to their navy; where it was that one Cynegirus, an Athenian, showed such incomparable valour, being in pursuit of the Persians to their ships. When some of them were putting off from the shore, he caught hold of one of the boats with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand, till that also was cut off, and then he caught hold of it with his teeth; nor did he leave it till such time as the fleeting breath had withdrawn itself from his body, and thereby disappointed the resolute intentions of his mind.

6. In the naval fight betwixt Mettellus and Asdrubal, L. Gaticus, a knight of Rome, having laid hold upon Asdrubal's ship, by no wounds could be beaten from thence, till he left both his hands together with the ship.

7. Philopœmen, the Megapolitan, was in the army of Antigonus, king of Macedonia, when he fought against Cleomenes, the king of Sparta; and with a too forward, yet military ardour, not expecting the signal, rushed forth against the enemy, where, fighting, he was shot through both thighs with an arrow, and thereby was as it were fettered, for there was no pulling it out; he therefore, so opened and strained one thigh one way, and the other the contrary, that he broke the arrow, and so pulled out both pieces, and

(1.) Dinoh. Memor. lib. 3. p. 289. Zonar. Annal. tom. 2.—(2.) Fulgos. Ex. lib. 3. c. 2. p. 301—
 (3.) Plin. Nat. His. lib. 7. c. 28. p. 170. Solin. c. 6. p. 191.—(4.) Dinoh. Memor. l. 3. p. 28.
 Fulgos. Ex. l. 3. c. 2. p. 304.—(5.) Justin. Hist. l. 2. p. 41. Sabel. Ex. l. 4. c. 6. p. 205.
 Bruson. Facet. & Ex. l. 2. c. 43. p. 152. Fulgos. Ex. l. 3. c. 2. p. 302.

no way discouraged thereby, pressed so boldly upon the enemy, that he was the principal cause of that day's victory falling on the side of Antigonus.

8. In the reign of Johannes Zimisca, emperor of Greece, the Russians and Scythians, with an army of 300,000 soldiers wasted Thrace, against whom Bardus Sclerus, a stout and valiant person, was sent; he having fortunately fought against a part of that army whom he had drawn into an ambush, elevated with success, he refused not a pitched fight with the rest; and while he was riding in the battle in the midst of his soldiers, exhorting them both by words and deeds, to acquit themselves like men, a Scythian of vast stature above the rest, having spied him, rushed upon him, and gave him a terrible blow upon the head, which the excellent temper of his helmet resisted; but Sclerus, struck with such force upon the head of the Scythian, that he cleaved the Barbarian in two parts. The Scythians astonished with the prodigious effect of so potent an arm, committed themselves to flight, and the Grecians obtained a signal victory.

9. L. Siccius Dentatus, a Tribune of the people, when Sp. Tarpeius and A. Æternius were consuls, is reported to have served in an hundred and twenty pitched battles; eight times he was victorious in single combats, wherein himself had been the challenger; he carried on the forepart of his body forty-five scars, made by honourable wounds; he won the spoil of thirty-four several enemies; and had given him by his captains, for his prowess and good service, eighteen headless spears, twenty-five caparisons and furnitures of great horses, eighty-three chains, one hundred and sixty bracelets to adorn his arms, twenty-six crowns or triumphant chaplets, whereof fourteen were civic, for rescuing so many Roman citizens in jeopardy of death, eight of beaten gold, three other mural, for mounting first upon the enemies walls; and last of all one obsidional, for forcing the enemy to break up his siege and depart.

10. M. Sergius, the second time he went into the field, his lot was to lose his right hand, and, in two other services he was wounded no less than three-and-twenty

times; by means whereof he had not much use of either hand, and his feet stood him in little stead. Howbeit, thus maimed and disabled as he was, he went many times after to the wars attended with one slave only, and performed his duty; twice was he taken prisoner by Hannibal, and twice broke out of prison, and made his escape; notwithstanding that, for twenty months space, he was every day ordinarily kept bound with chains and fetters: four times he fought with his left hand only, until two horses, one after another, were killed under him; afterwards with a right hand of iron fastened to his arm: and in France he forced twelve fortified camps of the enemy's.

11. Porsena, king of the Hetrurians, had so beaten the Romans, that Poplicola, the Roman consul, having received many wounds, and the rest forced to fly to Rome itself for safety, the enemy prest hard upon the rear of them, and were entering upon the bridge, which gave them a fair entrance into Rome; when there stood Horatius Cocles, who singly maintained the fight against the whole forces of the enemy, till such time as his companions had cut down the wooden bridge behind him, and then, armed as he was, he leaped into the Tyber, and swam safe to the bank on the other side, having only received a wound in his buttock by an Hetrurian javelin. Poplicola, the consul admiring his valour, proposed it to the people that each of them should give him as much as should maintain him for a day, and that they should allot him as much land, as he could compass in one day with a plough; which they yielded to, and besides erected for him a brazen statue in the temple of Vulcan: with those honours endeavouring to alleviate the lameness he had contracted by his wound.

12. Under the wall of Durazo, first called Epidamnum, and afterwards Dyrhachium, was the first bickering betwixt the soldiers of Cæsar and Pompey, not only to the present loss, but to the utter discomfiture of Cæsar (as himself confessed) if the enemy's captain had known how to overcome; at this siege the valour of Cassius Sæva was famous, who alone so long resisted Pompey's army, that he had 120 arrows sticking in his shield, lost one

(7.) Fulgos. l. 3. c. 2. p. 305.—(8.) Zonar. Annal. tom. 3. p. 162. Dinoth Memor. 239. l. 3. Close 339.—(9.) Plin. Hist. lib. 7. cap. 28 p. 170. Solin. cap. 6. p. 191.—(10.) Bruson. Fact. & Ex. 43. p. 152. Plin. Hist. lib. 7. cap. 28. p. 170. Solin. cap. 6. p. 192.—(11.) Plut. in Poplic. p. 105. (14.) Fulgos. l. 3. c. 7. Sabel. Ex. lib; 4. cap. 6. p. 207. Lonicer. Theatr. p. 311. Liv. Hist. l. 2. c. 3. p. 348.—(1)

of his eyes, and was wounded in the thigh and shoulder ; yet gave not over till Cæsar came to his rescue.

13. In the battle against Perseus M. Cato, son to the orator of that name, fighting bravely amongst the thickest of the enemy, was beaten from his horse, and then fought on foot ; when a party of the enemy had surrounded him, and when they pressed upon him on every side to bear him down, he stood unappalled, and gallantly sustained their assaults ; but while he fiercely set upon one of the greatest stature amongst them, his sword flew out of his hand into the midst of them to recover which, protecting himself with his shield, and opening his way, he pressed betwixt the points of their swords in the view and to the wonder of both armies ; when, having recovered his sword, he retreated to his companions, with the applause of all men, full of wounds and as full of glory ; the rest in imitation of his valour, falling fiercely upon the enemy, obtained a great victory.

14. Alexander the Great had besieged a city of the Oxydracæ, and, resolving to carry it by storm, had broke in at a gate, and forced the enemy to fly into the castle. Here, while the rest of the Macedonians were busied in undermining the walls, he, not enduring delay, caught up a ladder, reared it up against the wall, and, holding his shield over his head, began to mount it ; all which he performed with that celerity, that before the guard of the place had observed it, he had gained the top. They durst not approach to deal with him hand to hand, but at a distance threw javelins and darts at him, in such a number that he was sore pressed by them. The Macedonians, sought to mount upon two ladders they had advanced ; but the number and weight of those that ascended, caused them to break down. Then was Alexander left destitute of any assistance ; but scorning to retire by the way that he came, armed as he was, he leaped into the midst of his enemies, and made a bold and courageous resistance. On his right hand he had a tree that grew near the wall, and on the left the wall itself, to keep him from being surrounded, and there he fought with the stoutest of them ; many blows he received

on his helmet and shield ; at last he had a wound under the pap with an arrow, with the pain of which he fell to the earth. Then the Indian that had given him the wound, carelessly approaching too near him, to strike him as he lay, received Alexander's sword into his bowels, and tumbled down by his side ; the king, catching hold of a bough that hung downwards, again recovered his standing, and then began to challenge the best of them to the fight. In this posture he was found by Peucestes, who by this time had got over the wall, and after him a multitude of others, by which means the castle was taken, and most of them put to the sword.

15. In the reign of William the First, a private Norwegian soldier, himself alone upon a bridge, resisted the whole army of the English, slew forty of them, and maintained the place for several hours together : till, one getting under the bridge, found means to thrust up a spear into his body, and killed him.

16. Caius Cæsar was renowned as a valorous person, and one that despised all danger. He alone divers times restored the fight, opposing those of his army that fled, and retaining them ; often forcing his way into the thickest of his enemies, striking terror into them, and inflaming the courage of his followers. When at Munda, in Spain, he fought against the sons of Pompey, he was the first that assaulted the enemy : and when his soldiers hardly stood the brunt, he alone fought in the front of them ; two hundred javelins were thrown against him, yet he moved not a foot. The soldiers, moved with anger and shame, renewed the fight ; and at last, late towards evening, obtained, through his prowess, a complete victory, by the death of thirty thousand men of the adverse party.

17. King William the second, being reconciled to his brother Robert, assisted him to recover the Fort of St. Michael, which their brother Henry did forcibly hold in Normandy ; during which siege, straggling one time alone upon the shore, he was set upon by three horsemen, who assaulted him so fiercely, that they drove him from his saddle, and his saddle from his horse. But he catching up his saddle

(12.) Plut. in Cato. p. 7. 15. Sueton. in Julio Cæs. p. 41.—(16.) Plut. in Ænilio, p. 236. Justin. Hist. lib. 33. p. 285. Dinoth. Memor. lib. 3. p. 236.—(14.) Diodor. Sicul. lib. 17. p. 570. 571. Oros. Hist. lib. 3. cap. 19. p. 94. Dinoth. Memor. lib. 3. p. 234. Justin. Hist. lib. 12. p. 145.—(15.) Baker's Chron. p. 45. Dinoth. lib. 3. p. 240. Polyd. Virg. lib. 8.—(16.) Oros. Hist. lib. 6. cap. 16. p. 262. Vell. Patereul. lib. 2. p. 31. Dinoth. lib. 7. p. 237. Appian. Bell. Civil. lib. 2. p. 75.

and withal drawing out his sword, defended himself till rescue came; and being afterwards blamed for being so obstinate to defend his saddle; "It would have angered me," said he, "to the very heart, that the knaves should have bragged they had won the saddle from me."

18. Malcolm, king of the Scots, in the time of king William the Second, was a most valiant prince, as may appear by an act of his of an extraordinary strain. For hearing of a conspiracy and plot to murder him, by one whose name is not recorded, he dissembled the knowledge of it, till he being abroad one day a hunting, he took the fellow apart from the company, and being alone; "Here is now," said he, "a fit time and place, to do that manfully, which you have intended to do treacherously; draw your weapon, and if you now kill me, none being present, you can incur no danger." With which speech of the king's the fellow was so daunted, that presently he fell down at his feet, confessed his fault, and humbly asked forgiveness; which being granted him, he was ever after serviceable and faithful to the king.

19. Maximinus the emperor, in an expedition that he made against the Germans, when he came to huge and vast marshes (into which the Germans had retreated) the Romans fearing to follow so far; he himself mounted on his horse, was the first that entered the marsh, and there slew many of the Barbarians that with great obstinacy resisted him. The army, confounded with shame that the emperor alone should sustain the assault of the enemy, entered the marsh also, where they fought it with that gallantry, that few of the barbarians escaped their swords; the emperor himself still bravely fighting at the head of them.

20. Ptolomeus, the son of Phyrus, king of Epirus, was of that valourous heart and strength of body, that, accompanied only with sixty soldiers, he assaulted the city of Corcyra, manned with a garrison, and took it. The same person in a naval fight, leaping out of a boat into a galley of the enemy's reduced it under his power. And at the siege of Sparta, a city famous for military glory, he broke

into the midst of the city, beating down all the ranks of soldiers that opposed his entrance.

21. Lysimachus, the Macedonian, had sent poison to Calisthenes to put an end to his miserable life; for Alexander, upon the account of his too great liberty of speech, had caused his hands, nose, ears, and lips, to be cut off, and thrust into a cage with a dog for his company, to be carried about to the terror of others. When Alexander understood this of Lysimachus, he was so incensed against him, that he commanded he should be disarmed and exposed to a lion of extraordinary fierceness. He wrapping his cloak about his hand (when the lion came gaping upon him) thrust it into his mouth, and plucking out his tongue by the roots, left the lion dead at his feet. Alexander, admiring his virtue and constancy, forgave him his fault; and not only so, but held him in much better esteem than before.

22. Godfrey of Bologne was brought up in that school of valour, the court of Henry the Fourth, the emperor. Whilst he lived there, there happened an intricate suit betwixt him and another prince about title of land; and because the judges could not untie the knot, it was concluded the two princes should cut it asunder with their words in a single combat. Godfrey declined the fight as much as in him lay, as conceiving any private title for and not ground enough for a duel. Notwithstanding he yielded to the tyranny of custom, and after the fashion of the country entered the lists; when at the first encounter his sword broke, but he struck his adversary down with the hilt, yet saved his life, and gained his own inheritance. Another parallel act of his valour was, when being standard-bearer to the emperor, he, with the imperial ensign, killed Rodolphus, the king of Saxony, in single fight, and fed the eagle on the bowels of that arch-traitor.

23. Acilius was a soldier of Cæsar's, who, being in a naval fight at Massilia, threw himself into a ship of the enemy's; where having lost his right hand, together with his sword, he yet retained his shield in his left hand: with which he so laid upon the faces of his enemies, that he

(17.) Baker's Chron. p. 50.—(18.) Ibid. p. 47, 48.—(19.) Herodian. lib. 7. p. 324, 325. Diodor. Memor. lib. 3. p. 238.—(20.) Justin. Hist. lib. 25. p. 244. Diodor. lib. 3. p. 235, 236.—(21.) Patric. de Regno, lib. 1. tit. 11. p. 47.—(22.) Fuller's Holy War, lib. 2. cap. p. 44.

alone put them all to flight, and took the ship.

24. When Epaminondas with his troops entered Sparta, there was one Isada, a young man, a proper and beautiful person, who coming out of the bath, naked as he was both of clothes and armour, with a lance in one hand and a sword in the other, threw himself into the midst of the enemy, wounding and overthrowing all that opposed him. When the fight was over, no wound was found upon him. They say that the ephori rewarded this valourous exploit of his with a crown; but soon after imposed upon him a fine of one thousand drachmas, for daring to expose himself in the fight in such a manner without armour.

25. Lucius Bantius, of the city of Nola, was a man of great nobility and virtue, and had fought with great resolution at the battle of Cannæ; and having slain a number of enemies with his own hands, he was at last found in a heap of dead bodies, all covered with javelins. Hannibal himself, astonished at his valour, not only sent him home without ransom, but honoured him also with presents, and contracted a friendship with him. Whereupon, at his return to Nola, he sought to make it of Hannibal's party. Marcellus, the consul, heard hereof; and not choosing to cut off a man who had exposed himself to so many dangers in the behalf of the Romans, and so highly merited of them; and withal, knowing how to treat a high spirit with such humanity and discourse, as to gain him to himself; one time, when Bantius came with others to salute him, he asked "who he was?" When he heard it was Lucius Bantius, (which he knew before) as one seized with admiration and joy; "What," said he, "are you that Bantius of whom the Romans discoursed so much above all those that fought at Cannæ: who alone, they say, deserted not the consul, but received on your own body those javelins that were aimed at him?" Bantius not denying it, but shewing him his scars: "Since then," said he, "that you bear about you so many tokens of your goodwill to us, why would you not let me see you, sooner? do you think us so ill-natured, as not to esteem that virtue that is held in honour with our very enemies?"

Here he embraced the young man, and presented him with a gallant horse and five thousand drachmas. From thenceforth he was most faithful to the interest of Marcellus, and the people of Rome.

26. The emperor Titus encouraged his soldiers to assault a wall of the tower of Antonia in Jerusalem; but all being dismayed at the extremity of the danger, Sabinus, a Syrian, undertook it; he was a man of excellent strength and courage, yet so small of stature, that one would have deemed him unfit to be a soldier. This man offered himself to Cæsar with eleven more that envied his virtue. He took his shield in his left hand, and holding it above his head, with his drawn sword in his right hand, about the sixth hour of the day he went unto the wall. On every side the Jews upon the wall cast an infinite number of darts at him, and rolled down upon him huge stones that struck down some of the eleven that followed him; but Sabinus did not remit his force, till such time as he had ascended the top of the wall, and put the enemy to flight; for, terrified with his strength and courage, and indeed, supposing that more had come up after him, they fled. Thus the gallant man failed not of his purpose; yet was he struck with a stone, and thrown down flat upon his face most violently, with a great noise; so that now the Jews, seeing him alone, and lying upon the ground, returning again, and shot him on every side. He kneeling upon his knees, and covering himself with his shield, did first of all revenge himself upon his enemies, and wounded many that came near him; till that with wounding them he was so weary that he could strike no longer, and so at last was slain with arrows. Those of his company having almost reached the top of the wall, were slain with stones, or wounded, and carried into the camp.

27. The Romans having won the tower Antonia, the Jews fled into the inner temple, and there maintained the fight from the ninth hour of the night to the seventh hour of the day; at which time the Romans had the worst of it. This was observed by Julian, a centurion, (born in Bithynia), who at that time stood by Titus in Antonia; he therefore presently leaped down thence, and all alone pursued the

(23.) Plut. in Cæsare, p. 715.—(24.) Ibid. in Agesil. p. 615.—(25.) Ibid. in Marcell. p. 363.—(26.) Joseph. Jewish Wars, l. 7. c. 1. p. 728.

Jews, who had the victory in the inner temple, and the whole multitude fled, deeming him by his force and courage not to have been a man; in the midst of them he slew all he lighted upon, whilst for haste the one overturned the other. This deed seemed admirable to Cæsar, and terrible to his enemies. Yet did the destiny befall him which no man can escape; for having his shoes full of sharp nails, as other soldiers have, running upon the pavement, he slipped and fell down, his armour in the fall making a great noise; whereat his enemies, who before fled, now turned again upon him. Then the Romans in Antonia fearing his life, cried out; but the Jews, many at once, struck him with swords and spears. He defended many blows with his shield, and many times attempting to rise, they struck him down again; yet as he lay he wounded many, neither was he quickly slain, because the nobler parts of his body were all armed, and he shrank in his neck a long time; till other parts of his body being cut off, and no man helping him, his strength failed. Cæsar was sorry to see a man of that force and fortitude slain in the sight of such a multitude. The Jews took his dead body, and did beat back the Romans, and shut them in Antonia; only the brave Julian left behind him a renowned memory, not only amongst the Romans and Cæsar, but also among his enemies.

28. Malcolm, king of the Scots, besieged Alawick castle, which being unable to resist his force, must needs fall into his hands, because no relief could be expected. Whereupon a young English gentleman, without any other arms than a slight spear in his hand, at the end whereof hung the keys of the castle, rode into the enemy's camp, and approaching near the king, and stooping the lance, as if he intended to make him a present of the keys of the garrison, made such a home-trust at the king, that running him into the eye he fell down dead, and the bold undertaker saved himself by the swiftness of his horse. And from this desperate action came the name of Piercy.

29. ♦ In reign of Christian IV., Denmark was several times engaged in war, which gave that prince an opportunity of

displaying the valour he seemed to have inherited from his father. During his first war against Sweden, he never quitted the army but he distinguished himself chiefly at the affair of Calmar, where, with a few officers, he repulsed a great number of the enemy, who had penetrated almost to the place where he was stationed, and even killed several of them with his own hand. In the war of Germany against the emperor, he gave such proofs of his valour, at the unfortunate battle of Koenigs Luther, that Tilly, an old and experienced general of the empire, was obliged to say, "that though he had been in eighteen battles, he had never met with an adversary capable of conducting an army with so much ability and courage as the king of Denmark." All this, however, was nothing to his conduct during the war with Sweden in 1644.

The Swedish fleet commanded by Admiral Fleming, having entered the Baltic, and approached Femern, Christian, who had twice prevented the Dutch fleet from joining it, proceeded to meet the enemy in the neighbourhood of Colberg. The ships on both sides arranged themselves in the order of battle, and an action took place which lasted the whole day. Though no ships were taken on either side, it was acknowledged that the Danes had the superiority, since the enemy were obliged to retire without making a descent. The ship on board which the king commanded, had been exposed to the hottest of the fire, yet he always continued on the deck with his sword in his hand, giving his orders, and encouraging the rest by his example. A cannon bullet, which killed a man close to his side, struck off some splinters of wood, one of which wounded the king in the face, grazed his eye, and knocked out some of his teeth, so that he was stunned, and fell down. The people seeing this accident, cried out that the king was killed; but Christian rising up, said, "No, my children, God has still preserved my life, and I have yet strength and courage to assist you as long as you perform your duty." He then resumed his sword, caused his wounds to be dressed on the deck, and remained there till the end of the engagement. At this time Christian was sixty-seven years of age; but being resolved to conquer or die, he had conferred the

crown on his son before his departure, and made every other necessary disposition, in case he should fall in the contest.

CHAP. XXXVII.

Of the fearless Boldness and Resolution of some Men.

SOME men have within them a spirit so daring and adventurous, that no misfortune is able to bear it down. To desperate diseases they apply as desperate remedies; and therein fortune sometimes so befriends them, that they come off as successfully with their presumption and temerity, as others who manage their counsels with the greatest care and conduct they are able.

1. A Dutch seaman being condemned to death, his punishment was changed, and he was ordered to be left at St. Helen's Island. This unhappy person representing to himself the horror of that solitude, fell upon a resolution to attempt the strangest action that ever was heard of. There had that day been interred in the same island an officer of the ship. The seaman took up the body out of the coffin; and having made a kind of oar of the upper board, ventured himself to sea in it. It happened fortunately for him to be so great a calm, that the ship lay immoveable within a league and a half of the island. When his companions saw so strange a float upon the waters, they imagined they saw a spectre; and were not a little startled at the resolution of the man, who durst hazard himself upon that element in three boards slightly nailed together; though he had no reason to hope to be received by those who had so lately sentenced him to death. Accordingly it was put to the question, whether he should be received or not? some would have the sentence put in execution; but at last mercy prevailed, and he was taken aboard, and came afterwards to Holland; where he lived in the town of Horn, and related to many how miraculously God had delivered him.

2. The French king, Charles the Eighth, through the weakness of Peter de Medicis in his government, had reduced the city of

Florence unto such hard terms, that he had the gates of it set open to him. He entered it (not professing himself friend or foe to the estate) in a triumphant manner, himself and his horse armed, with his lance upon his thigh. Many insolencies were committed by the French, so that the citizens were driven to prepare to fight for their liberty. Charles proposed intolerable conditions; demanding high sums of money, and the absolute rule of the state, as by right of conquest, he having entered armed into it. But Peter Caponi, a principal citizen, catching these articles from the king's secretary, and tearing them before his face, bade him sound his trumpets and they would ring their bells. Which bold and resolute words made the French think better; and they came readily to this agreement, that for forty thousand pounds, and not half that money to be paid in hand, Charles should not only depart in peace, but restore whatever he had in their dominion, and continue their assured friend.

3. Henry, earl of Alsatia, surnamed Iron (because of his strength) being gotten into great favour with Edward the Third, king of England, by reason of his valour, was envied by the courtiers; who one day (in the absence of the king) counselled the queen, that forasmuch as the earl was preferred before all the English nobility, she would make trial whether he was so nobly born as he gave out, by causing a lion to be let loose upon him, saying, that "the lion would not touch Henry if he was truly noble." They got leave of the queen to make this trial upon the earl. He was used to rise before day, and to walk in the lower court of the castle, to take the fresh air of the morning. The lion was let loose in the night; and the earl having a night-gown cast over his shirt, with his girdle and sword, came down stairs into the court, where he met with the lion, bristling his hair and roaring; he, not in the least astonished, said, with a stout voice, "Stand, you dog." At these words the lion couched at his feet, to the great amazement of the courtiers, who looked out of their holes to behold the issue of this business. The earl laid hold of the lion, and shut him within his cage, and left his night-cap up-

(29.) Recueil de Traits memorable tirés de l'Histoire de Danemark, &c. p. 224.

(1.) Manslo's Travels, l. 3. p. 260.—(2.) Raleigh's Hist. World, l. 2. c. 22. § 9. p. 472. Hist. Cosm. p. 471. De Serres Hist. of France, p. 447.

on the lion's back, and so came forth without so much as looking behind him. "Now," said the earl (calling to them that looked out of the windows), "let him amongst you all that standeth most upon his pedigree, go and fetch my night-cap: but they, ashamed and afraid, withdrew themselves.

4. In the court of Matthias, king of Hungary, there was a Polonian soldier in the king's pay, who boasted much of his valour, and who in a bravado would often challenge the Hungarians to wrestle, or skirmish with the sword or pike, wherein he had always the advantage. One day as stood by a great iron cage, in which a lion was kept, the greatest and fiercest that had been seen for a long time, he began to say to those that were in his company, "Which of you dare to take a piece of flesh out of this lion's throat when he is angry?" None daring to take it in hand: "You shall see," added the Polonian, "the proof of my speech." All that day following the lion had not any meat given him; the next day they threw him the fore-quarters of a sheep: the lion began to grunt, to couch down at his prey, and to eat greedily. Herewith the Polonian entered, and, locking the lion betwixt his legs, gave him a blow with his fist upon the jaw, crying, "Hah! you dog, give me the flesh." The lion amazed at such a bold voice, let go his hold, showing no other countenance, but casting his eye after the Polonian that carried the flesh away.

5. The city of Rome being taken by the Gauls, and those that fled to the capitol besieged: in this distress some of the Romans that were fled to Veientum, brought that same Camillus, whom before they had ungratefully forced into exile, to take upon him the supreme command. He answered, that "while those in the capitol were safe, he took them for his country, and should obey their commands with all readiness, but should not obtrude himself upon them against their will." But all the difficulty was to send to them that were inclosed in the capitol; by the way of the city it was impossible, as being full of enemies. But amongst the young men of Ardea, where Camillus then was, there was one Pontius Cominius, of a mean birth, but desirous

of glory and honour, who offered himself to this piece of service. He took no letters to them, lest being taken, the design should be betrayed to the enemy; but in a mean habit, and pieces of cork under it, he performed part of his journey by daylight; as soon as it grew dark, being near the city, because the bridge was kept by the enemy, he could not pass the river that way; with his light garment, therefore, bound about his head, and bearing up himself upon his cork, he swam over the river; and perceiving, by the fire and noise, that the guards were awake, he shunned them, and came to the Carmental gate; there all were silent, and the Capitoline hill was most steep and hard to ascend. By this way he climbs up, and at last came to the centinels that watched upon the walls: he saluted them, and told them who he was. He was taken up, led to the magistrates, and acquainted them with all his business. They presently created Camillus dictator, and by the same way dismissed Pontius; who with the same wonderful difficulty, escaped the enemy as before, and came safe to Camillus, and Camillus to the safety of his country.

6. In the reign of Tham, king of China, there was a Coloa, an officer not unlike that of our duke, who having been tutor to the king, was very powerful with him, and, to preserve himself in his grace and favour, studied more to speak what would please the king, than to tell him the truth for the good of his estate. The Chinese forbore not to speak of it amongst themselves, and to tax the flattery of this Coloa. Once some captains of the guard were discoursing this point at the palace, when one of them being a little warmed with the discourse, secretly withdrew himself, went into the hall where the king was, and kneeling down on his knees before him, the king asked him "what he would have?" "Leave," said he, "to cut off the head of a flattering subject." "And who is that?" said the king. "Such a one who stands there," replied the other. The king in a rage; "What," said he, "against my friend darest thou to propose this, and in my presence too? Take him away and strike off his head." When they began to lay hands upon him, he caught hold of a

(3.) Lon, Theatr. p. 576. Crantz. Hist. Saxon. l. 3. c. 24. p. 91. Camerar. Oper. Subciv. cent. 1. c. 22. p. 118.—(4.) Crantz. Hist. Sax. l. 3. c. 24. p. 91. Lon. Theatr. p. 577.—(5.) Plut. Par. in Camillo, p. 141. Liv. Hist. l. 5. p. 102. Zon. Annal. tom. 2. p. 61.

wooden bannister; and as there were many pulling of him, and he holding with a great deal of strength, it broke: by this time the king's heat was over; he commanded they should let him go, and gave order that the bannister should be mended, and that they should not make a new one, that it might remain a witness of the fact, and a memorial of a subject that was not afraid to advise his king what he ought to do.

7. In a parliament at Salisbury, in the twenty-fifth year of king Edward the First, the king requires certain of his lords to go to the wars in Gascoigne, which needed a present supply, by reason of the death of his brother Edmund, but all the lords made excuses each for themselves. Whereupon the king in great rage threatened they should either go, or he would give their lands to others that would. Upon this, Humphry Bohun, earl of Hereford, high constable; and Robert Bigod, earl of Norfolk, marshal of England, made their declaration, "That if the king went in person they would attend him, otherwise not:" which answer offended the king more; and being urged again, the earl marshal protested he would willingly go thither with the king, and march before him in the vanguard, as by right of inheritance he ought to do. But the king told him plainly that he should go with any other, though he went not himself in person. "I am not so bound," said the earl, "neither will I take that journey without you." The king swore, "By G—, sir earl, you shall go or hang." "And I swear by the same oath," said the earl, "that I will neither go nor hang;" and so departed.

8. Avidius being general of the army, when a part of the auxiliaries without his privity had slain three thousand of the Samaritans upon the banks of the Danube, and returned with a mighty spoil; the centurion expected mighty rewards, for that with so small forces they had overthrown so great a number; but he commanded them to be seized and crucified. "For," said he, "it might have fallen out, that by a sudden eruption of the enemy from some ambush, the whole army might have been hazarded." But upon this order of his, a sedition arose in the

army; when he straight went forth into the midst of the mutineers unarmed, and without any guard, where he spake in this manner: "Kill me, if you dare, and give a glorious instance of your corrupted discipline." When they saw his undaunted boldness, they all grew quiet, and willingly submitted themselves to discipline; which thing not only preserved the Romans themselves in obedience, but struck such an awe into the Barbarians, that they sent ambassadors to Antonius to grant them peace for an hundred years; for they were astonished above measure to find such authority in military laws, as that by the judgment of the Roman general even they were condemned to die, who had gloriously (though unlawfully) overcome.

9. Alexander the Great being in Cilicia, was detained with a violent disease; so that when all other physicians despaired of his health, Philip, the Acarnanian, brought him a potion, and told him, "If he hoped to live, he must take that." Alexander had newly received letters from Parmenio, wherein he advised him to repose no trust in Philip, for he was bribed to destroy him by Darius with a mighty sum of gold. Alexander held the letters in the one hand, took the potion in the other, and having sipped it off, shewed Philip the contents of them; who, though incensed at the slander cast upon him, yet advised Alexander to confide in his art; and he recovered him.

10. Charles the Fifth, emperor of Germany, had his forces and camp at Ingolstadt, and was compassed about with a great number of confederate enemies; yet would he not fight, whether because some forces he expected were not yet come, or that he foresaw a safe and unbloody victory: in the mean time the enemy, that abounded with great guns, thundered amongst his tents in such manner, that six thousand great shot was numbered in one day; so that the tents were every where bored through, the emperor's own tent escaped not the fury of the guns; men were killed at his back and on each side of him, and yet the emperor changed not his place, no nor his carriage, nor his countenance. And when his friends entreated him that he would spare himself, and all them in him; smiling, "he bade them be

(6.) *Alv. Sem. Hist. Chin.* part 1. c. 22. p. 109, 110.—(7.) *Bak. Chron.* p. 144.—(8.) *Dinotb, Me-*
morab. l. 3. p. 160.—(9.) *Plut. in Alexand.* p. 675. *Val. Max.* l. 3. c. 8. p. 92. *Q. Curtius.*

of good courage, for no emperor was ever killed with a great gun." These things are short in the relation, but so mighty to consider of, as to deserve the memory and applause of ages to come. The like constancy and gravity in all his actions and behaviour accompanied him throughout his whole life.

11. In the reign of king Henry the Third was Simon Montford, earl of Leicester; a man of so audacious a spirit, that he gave king Henry the lie to his face, and that in the presence of all his lords, and of whom it seems the king stood in no small fear; for passing one time upon the Thames, and suddenly taken with a terrible storm of thunder and lightning, he commanded to be set on shore at the next stairs, which happened to be at Durham-house, where Montford then lay; who coming down to meet the king, and perceiving him somewhat frighted with the thunder, said unto him; "Your majesty need not fear the thunder, the danger is now past." "No Montford," said the king, "I fear not the thunder so much as I do thee."

CHAP. XXXVIII.

Of the immovable Constancy of some Persons.

THIS admirable virtue is to the soul as ballast to a ship: it keeps it steady and preserves it from fluctuation and uncertainty, at such times as any tempest of adversity shall assault it. It holds the middle place betwixt levity and obstinacy of the mind, and renders a man truly respectable. Being now to give some examples thereof, let none be displeas'd that I make choice of one of the other sex to begin with; seeing a more illustrious one is not very easily to be met with.

1. The baron de Raymond having married the daughter of an English gentleman, called William Barnsley, soon after, to comply with the great duke of Muscovy, he changed his religion. Now the law of the country is, "That if in a family the husband or wife be of the established religion, the rest shall be forced to profess

it; so that by this law his wife was to follow his example. Her husband first used all the mild means imaginable, but finding so great a constancy on the other side, was forced to recur to the authority of the great duke and patriarch. These offered her at first great advantages; but she, though but fifteen years of age (and the handsomest stranger in the country), cast herself at the duke's feet, praying him rather to take away her life, than to force her to a belief she was not satisfied of in her conscience. The father used the same submission; but the patriarch put him off with kicks, and told him, "that she was to be treated as a child, and baptized whether she would or no." Accordingly she was dragged to a brook where she was re-baptized, notwithstanding the protestations she made against it: when they plunged her in the water, she drew in along with her one of the religious women when they would oblige her to detest her former religion, she spit in their faces, and would never abjure. After her baptism she was sent to Stuatka, where her husband was governor, where she staid the three years of his government; those expired, he returned to Mosco, and there died. She then thought she might profess the Protestant religion, but that would not be permitted; her two sons were taken from her; and she, with her little daughter; was sent to the monastery of Belossora, where she lived five years amongst the nuns; in all which time she was not suffered to speak with any, and but once (by the means of a German) heard of her friends. The patriarch dying, she got out of the monastery, and his successor allowed her liberty of conscience at her own house, and to give and receive visits. I often visited this virtuous lady in this condition, and have heard that she died some two years since, constant in her religion to the last gasp. I may add, that her father, William Barnsley, died in England not long since, aged one hundred and twenty-six years, after he had married a second wife at one hundred. The former history commenced anno Dom. 1636.

2. Tarquinius the son of Demaratus, in the Sabine war, had vowed a temple to Jupiter Capitolinus. Tarquinius Superbus, the son of him that had vowed it,

(10.) Lips. Monit. l. 1. c. 7. p. 110, 111.—(11.) Bak. Chron. p. 133.

(1.) Olcar. Voyages and Travels of Ambassadors, l. 3. p. 132, 133.

built it, but dedicated it not, as being expelled Rome before it was perfectly finished. Poplicola, one of the consuls, had a great desire to dedicate this temple; but the dedication thereof fell to M. Horatius, his colleague in the consulship. All were assembled in the capitol for this purpose. Horatius had commanded silence, other rites were performed, and now (as the custom is) holding a post in his hands, he was beginning to speak the words of dedication, when Marcus, the brother of Poplicola, who had long waited at the door for this occasion, spake aloud, "Consul, thy son is dead of a disease in the army." The assistants were perplexed at this news, but Horatius not moved in the least; "Dispose then," said he, "of his carcase as you please, I shall not mourn at this time:" and so performed the rest of his dedication. His news was not true, but merely feigned by Marcus to divert Horatius from the dedication in favour of his brother: but, however, the constancy of the man is memorable, whether he in a moment discerned the fraud, or whether, though he believed it, yet was unmoved.

3. Pomponius, a knight of Rome, was in the army of Lucullus against Mithridates, where (upon some engagement) he was sorely wounded and made a prisoner. Being brought into the presence of that king, he was asked by him, "whether, when he had taken care of the cure of his wounds, he would be his friend?" Pomponius, with the constancy worthy of a Roman, replied: "That if he would be a friend to the people of Rome, he would then be his, otherwise not."

4. Sylla had seized upon the city of Rome, and had driven out his enemies thence: and being in arms had called the senate together for this purpose, that by them he might speedily have C. Marius adjudged the enemy of the people of Rome. There was no man amongst them found who had the courage to oppose him in this matter; only Q. Scævola, the augur, being asked his opinion herein, would not declare his assent with the rest. And when Sylla began to threaten him in a terrible manner; "Though," said he, "you shew me all these armed troops wherewith you have surrounded this court, and though

you threaten me with death itself, yet shall you never bring it to pass, that to save a little old blood, I should judge Marius an enemy, by whom the city and all Italy itself hath been preserved.

5. It was the saying of Xantippe concerning Socrates, her husband, that although there were a thousand perturbations in the commonwealth, yet did Socrates always appear with the same manner of countenance, both going out and returning into his house: for he had a mind equally prepared for all things, and so well and moderately composed, that it was remote from grief and above all kind of fears.

6. C. Mevius was a centurion in the army of Augustus in his war against Antony, wherein, after he had done many gallant things, he was at last circumvented by an unexpected ambush of the enemy, taken prisoner and carried to Alexandria. Being in the presence of Antonius, he was by him asked how he should deal with him? "Cause," said he, "my throat to be cut: for neither by the obligations of saving my life, nor by the punishment of any kind of death, can I ever be brought to cease from being Cæsar's soldier and begin to be thine." But with the greater constancy he shewed his contempt of life, by so much the more easily did he obtain it; for Antonius, in the admiration of his virtue, preserved him.

7. Modestus, the deputy of Valens, the emperor, sought to draw S. Basil, after many other bishops, into the heresy of Arius. He attempted it first with caresses, and all the sugared words that might be expected from one that was not uneloquent. Disappointed in his first essay, he reinforced his former persuasions with threats of exile and torments, and death itself: but finding all these equally in vain, he returned to his lord with this character of the man: *Firmior est quam ut verbis, præstantior quam ut minis, fortior quam ut blanditiis vinci possit*; that is, "He is so solid, that words cannot overcome him, so resolute that threats cannot move him, and so strong that allurements cannot alter him."

8. Dion the son of Hyparinus, and scholar of Plato, was busied in the dispatch of

(2.) Plut. Paral. in Poplicolâ, p. 104.—(3.) Fulgos. Ex. 1. 3. c. 8. p. 420.—(4.) Val. Max. 1. 3. c. 8. p. 91.—(5.) Ælian, Var. Hist. 1. 9. c. 7. p. 237.—(6.) Val. Max. 1. 3. c. 8. p. 92.—(7.) Bp. Cowper's Serm. p. 103.

public affairs, when it was told him that one of his sons was fallen out of the window into the court-yard, and was dead of the fall. Dion seemed to be nothing moved herewith, but with great constancy continued in the dispatch of what he was about.

9. Antonus the Second, when his son was carried dead upon the shoulders of some soldiers that had thus brought him from battle, looked upon him without change of countenance, or shedding a tear: and having praised him for having died like a brave soldier, and a valiant man, he commanded them to bury him.

10. When the aged Polycarpus was urged to reproach Christ, he told the proconsul Herod, that fourscore and six years he had served Christ, and never was harmed by him; with what conscience then could he blaspheme his king that was his Saviour. And being threatened with fire if he would not swear by Cæsar's fortune, he told him, that it was his ignorance that made him expect it. "For," said he, "if you know not who I am, hear me tell you, that I am a Christian." And when at the fire they would have fastened him to the stake, the brave bishop cried out "to let him alone as he was, for that God, who had enabled him to endure the fire, would enable him also, without any chains of theirs, to stand unmoved in the midst of flames:" so with his hands behind him, unstirred, he took his crown.

11. Valens, an Arian emperor, coming to the city of Edessa, perceived that the Christians did keep their assemblies in the fields (for their churches were demolished), whereat he was so enraged, that he gave the president, Methodius a box on the ear for suffering their meetings; commanding him to take with him a cohort of soldiers, and to scourge with rods, and knock down with clubs, as many as he should find of them. This his order being divulged, there was a Christian woman, who, with her child in her arms, ran with all speed towards the place, and was got amongst the ranks of those soldiers that were sent out against the Christians: and being by them asked, "whither she went, and what she would have?" she told them that she made such haste, lest she and her little infant should

come too late to be partakers of the crown of Christ amongst the rest of those that were to suffer, When the emperor heard this he was confounded, desisted from his enterprise, and turned all his fury against the priests and clergy.

12. Henry, prince of Saxony, when his brother George sent to him, that if he would forsake his faith and turn papist, he would leave him his heir. He made him this answer, "Rather than I will do so, and deny my Saviour Jesus Christ, I and my Kate, each of us with a staff in one hand, will beg our bread out of his country."

13. Quintus Metellus Numidicus, when he perceived whereunto the dangerous endeavours of Saturninus, the tribune of the people, tended, and of what mischievous consequence they would prove to the commonwealth, unless they were vigorously opposed, rather than he would suffer the law he proposed to pass by his suffrage, he chose to go into banishment. What greater constancy can there be than that of this man, who rather than to consent to a hurtful law, would be forced from his country, wherein he had attained to the principal dignity and honour?

14. ♦ Greenland had been formerly subject to Norway, and carried on trade with it; but this trade falling into decline, and Norway being engaged in foreign and domestic wars, Greenland for a series of years was forgotten. When the turbulence of the times subsided, the remembrance of it began to be revived, several attempts were made to find it again, and to re-establish the trade which had been carried on, but these attempts were not attended with success. Christian IV. an active and enterprising prince, desirous of renewing this intercourse, sent thither several vessels, particularly in 1619; at which time, he fitted out two ships, and gave the command of them to Captain Munck, with orders not only to visit Greenland, and the sea towards the North-West, but to try whether he could not reach Asia by the North of America. Munck set out in the month of May, passed Cape Farewell to enter Hudson's Bay,

(8.) Ælian. Var. Hist. l. 3 c. 4. p. 92.—(9.) Ibid. c. 5. p. 93.—(10.) Felth. Resolves, cent. 2. c. 11. p. 182.—(11.) Gualter. Tab. Chron. p. 267.—(12.) Luth. Colloq. Mens. p. 248.—(13.) Val. Max. l. 3. c. 6. p. 99.

explored the coasts through masses of floating ice, and wherever he landed erected the arms and title of the king, giving names to the places at which he touched. He was exposed, however, to great danger among the ice, and suffered much from the cold and from tempests; but what was still worse, in the month of September, the frost, fogs, and snow increased; he was no longer able to keep at sea, and entered a small bay in Greenland. Here all nature seemed to be in a state of torpor, nothing was seen but ice, a few bushes, and wild animals, without the smallest trace of any human being; as he had no other resource left, he was obliged to winter there, in order to wait for a milder season before he could think of proceeding further or of returning. When this resolution was formed, the sailors dragged their vessels as far on shore as they could, made a kind of rampart around them, to prevent them from being injured by the ice, and constructed two huts to defend themselves from the inclemency of the weather.

The first months passed away without any other sufferings than those which they expected. The sailors went out to hunt, and procured a sufficiency of provisions by the bears, hares, birds, &c. which they killed. But after the new year, their misery daily increased; the cold became more intense, so that their wine, beer, and brandy, froze in the casks, and when thawed, their strength was entirely evaporated. The want of fresh provision produced fatal diseases, and though they were provided with medicines, as their surgeon and chaplain had died among the first, no person was left who could administer them in a proper manner; their whole hope of relief depended on the spring, and the decrease of the cold: but the spring arrived without that alleviation of their misery which they expected; the disease which prevailed among them became more general, and more malignant, some of them perished daily, and by the month of June there remained no more of the whole crew but Munck and two seamen: these three were attacked in their turn; Munck was in one of the vessels, and the two seamen in their hut, where they lay without the power of helping each other, and without any hope of relief.

Munck, who had hitherto preserved

his courage, expected nothing but death, which he beheld without terror. On his being first attacked, he arranged his journal, placed it near him, wrote a note, in which he requested that the first person who might arrive in that dreary abode would bury his body, and transmit his journal to the king of Denmark, after which, he lay down in a corner of the vessel to die.

Being unable, however, to endure the smell of the dead bodies which were stretched out around him, and which he had not sufficient strength to remove, he was obliged to creep on all fours to the deck that he might breathe his last in the pure and open air. In the mean time the two sailors, who had recovered a little, seeing Munck still alive, assisted him to get on shore. It may readily be believed that he was overjoyed to meet with assistance; they encouraged each other, returned thanks to God, and having searched under the snow for a few roots and herbs, this refreshment contributed greatly to their recovery, and in a little time they were able to hunt and to fish as before.

The season became proper for returning, but prodigious labour was necessary before Munck and his companions could get their small vessel clear of the ice; they repaired it in the best manner they could, implored the protection of the Almighty, and put to sea in the month of July. During two months they were the sport of the waves, sometimes stopped by the ice, and sometimes driving before the tempest; but at length, after many perils and much fatigue, they landed in Norway, from which they proceeded to Copenhagen. After so much suffering, Munck would have been very excusable had he never thought of the sea any more; he, however, not only served in the navy during the war, but on the conclusion of peace persuaded some of the nobility and rich citizens to form a society for the purpose of fitting out two vessels to return to Greenland, under his command, and this plan would have been carried into execution had not Munck died just when on the point of embarking.

Some remembrance of Greenland was preserved after the death of Christian IV. and a society of merchants, and several individuals of Copenhagen, made different attempts to send thither vessels, but they were not able to overcome the difficulties
which

which presented themselves. None of those adventurers ever undertook a second voyage, nor had any person the courage to land or to trade there till the reign of Frederick IV. when this design was seriously taken up by J. Egede, a clergyman of Vogens, in the diocese of Drontheim.

Having read in the old histories that several Norwegian families had established themselves in Greenland, where they had built churches and monasteries, and endeavoured to convert the inhabitants to christianity, he became desirous of being acquainted with the state of religion and manners in that country. He wrote therefore to one of his friends at Bergen, who had navigated the northern seas, requesting information on this subject. His friend replied, that the coast of Greenland, formerly inhabited by Norwegians, had now become inaccessible, in consequence of the mountains of ice which had been accumulated; and in other places, they had found only rude savages differing from the other inhabitants in language, manners, and customs.

Egede being a sincere christian and a friend to mankind, was afflicted to think that a people descended, according to every appearance, from christians, should be suffered to remain in a savage and barbarous state. He, however, believed that the knowledge of the Gospel had become extinct there only for want of instruction; communicated his ideas on this subject to the bishops of Drontheim and Bergen, and begged they would turn their thoughts to the wretched situation of these poor people, adding, that if they would send thither proper missionaries, he would readily quit his situation, and prove, by the result, that he had not proposed any thing which he would not contribute to accomplish. The bishops praised his zeal, and laid his project before the king; but as the state was then occupied with the war against Charles XII. the affair was put off to another time.

It was, however, known, that Egede had a desire to go to Greenland, by the multitude, who think little and therefore judge rashly; his design was laughed at, and turned into ridicule. His friends and relations treated him as a madman, and endeavoured to make him renounce all idea of a voyage to that inhospitable country; Egede paid no attention to either, he only tried to persuade his wife

to accompany him, and as she consented, he resigned his charge; and thought of nothing but in what manner he could best proceed to Greenland.

Conceiving, however, that to ensure success to his design it would be necessary to establish some commerce between that country and Denmark, he repaired to Bergen, a town the best situated for the purpose, and endeavoured to get a Greenland society formed; but no person was willing to advance money on a speculation which was held forth with so little hope of success.

Egede finding that nothing was to be expected from individuals, proceeded to Copenhagen, and applied to government. Charles XII. had just then been killed; the Danes now hoped for tranquillity, and the king being no longer obliged to turn his whole thoughts to the safety of the country, was at liberty to attend to useful enterprises; every thing was favourable to Egede for proposing his project; Frederick the Fourth conversed with him on the subject, and promised to take it into consideration. Egede was now satisfied, as he imagined that the affair was determined, but this was far from being the case; for the king reflecting on the means of establishing a trade with the Greenlanders, conceived that the best method would be to interest in it the inhabitants of Bergen. He ordered them therefore to assemble, that he might hear their opinion on the subject, and what privileges and assistance they required; but they showed the same timidity as before, and the king being unwilling to make any advance, the matter remained in suspense for a year.

Notwithstanding these obstacles, Egede did not abandon his design; he still solicited his friends at Bergen, representing to them, that even if nothing should be gained by a trade with Greenland, they could not employ their riches better than in spreading the light of the Gospel among their fellow creatures. He urged them so long that he was at length promised a subscription: he then drew up a plan, pointed out the sum which each ought to put down; and as a farther encouragement to them, inscribed his own name for 300 crowns, which was his whole fortune. Example, in general, does more than precept, and to make an enterprize succeed, very often nothing is necessary but for

some one to begin it with spirit. In a little time, Egede had at his disposal 10,000 rix-dollars; when money is obtained, every thing else becomes easy. The society purchased a vessel destined to winter in Greenland, hired a crew, supplied it with provisions, and put on board of it another vessel in pieces, ready to be joined together, they freighted also two more vessels, one for the whale fishery, and the other for the purpose of sending home intelligence from the country. Egede was appointed director of the trade, and the king, pleased with his activity and constancy, appointed him missionary with a salary of 300 rix-dollars.

Egede now saw accomplished what had cost him ten years of care and labour; he prepared himself, with great joy, for his voyage, and going on board with his wife and four children, set sail in the month of May 1721. At the end of two months he came in sight of Greenland, but the nearer he approached it, the navigation became more difficult, the ship was surrounded by ice, and the crew discontented wished to return; but Egede, though no seaman, laboured with and encouraged them; and they, at length landed at Baals Reveeret, where they built a hut of planks, stones, and earth, in order to shelter them during the winter.

While employed in building they did nothing with the Greenlanders, they only endeavoured by friendly behaviour to dispel their fear, and to win their confidence. But when the house was completed, they began to trade; the inhabitants, who at first visited them from curiosity, now came to them through affection: Egede frequently mixed with them, and observing they were fond of children, he took his two sons, and sometimes passed the night with them in their wretched huts, that he might learn their language and become acquainted with their manners.

These people he found to be as rude and savage as they had been represented, and he frequently observed in their usages, things repugnant to the Christian religion and to decency, which were proofs of the most profound ignorance; this rendered him more desirous of teaching them the truth, but he was not able to make himself be understood. Every time, however, that he saw any thing reprehensible, he testified his displeasure by his gestures, but always with a friendly, though serious

look. The Greenlanders loved and esteemed him, and when he appeared to be dissatisfied with their actions, they indicated that they wished to know in what manner they could do better. To gratify their wishes he caused his son to represent, in drawings, some of the most remarkable historical events in the Bible, which he explained to them by signs until he had acquired a sufficient knowledge of their language to explain them verbally.

In this manner he endeavoured to make them acquainted with the principles of religion and good morals, but at the same time did not neglect commerce; prudence had taught him that the mission could not exist without commerce, nor commerce without profit; he therefore undertook short excursions into the country to make himself acquainted with the nature and productions of these old colonies, and to find out proper places for establishing new ones, and better bays for fishing.

Egede spent two years in these occupations without any person to assist him; but the king, at length, sent out two vessels and a clergyman to take a share in his labours: some time after, a third arrived, and new arrangements were made every year to promote the success of an establishment, in which Frederick IV. seemed to be much interested. This encouraged Egede, who now employed his colleagues to visit the inhabitants in order that they might instruct them and reform their morals. The Greenlanders became attentive, and listened to their admonitions, and in a little time many of them, and particularly those in the neighbourhood, brought their children to be baptized. Attention was paid at the same time to commerce, and every thing seemed to be in the best train, when the whole establishment had like to have been destroyed by a sudden change; Frederic IV. happening to die, Denmark had a new master; and a new minister; a change of men is often attended with a change of sentiments, and this was the case in regard to Greenland. Christian VI. indeed dispatched thither a vessel, but to dissolve the colony and the trade, instead of encouraging it, for the order sent out was, that the king, being desirous to put an end to the establishment, the people, and every thing belonging to it were to be brought
back;

back; but that if Egede, or any other person wished to remain, they were at perfect liberty; in this case provisions were to be given to them sufficient for one year, but no farther assistance was to be expected.

This order was to Egede like a stroke of thunder; he had employed ten years with no other design than that of being useful to religion and to his country, and had just begun to reap the fruits of his labour; several of the inhabitants had become Christians, and 150 children had been baptized and instructed: a ray of hope, however, was still left, as the king had given leave to those who chose to remain; but this hope soon vanished, for the conditions were so hard that no person was willing to expose himself to a wretched life at such a great distance from his country. Egede endeavoured to persuade some of them to stay in the country along with him, but no one would listen to him; and preparations were made for their departure.

As the ships, however, were not able to carry away every thing at once, Egede told the persons sent out by the king, that if the buildings and other articles were left they would be entirely spoilt before other ships could return for them, and that by these means the king would sustain a considerable loss. He therefore proposed, that if they would leave ten men with him, he would winter in Greenland to take care of them and to prevent all risk; he offered to procure, by fishing and traffic, as much as would defray the expense, and indemnify the government if any of the people should happen to die during that period: this proposal being found reasonable was accepted, and ten men willing to stay being found, the rest took leave of Egede and set sail to return.

Egede immediately employed his companions in collecting provisions, and sent his second son, who had hitherto served him as catechist, to trade with the Greenlanders, while he himself was engaged in his missionary labours. In this manner the winter soon passed away, and as government had changed its mind, a vessel arrived next summer with provisions and some persons, who had orders to re-establish the mission and to trade, but at less

expense than before; Egede's spirits were now revived, and he entertained hopes that his labours would succeed and be extended to future generations.

After this period the navigation and commerce of Greenland were never interrupted. The mission was supported, and Egede remained at the head of it two years longer, until his eldest son, whom he had sent to Copenhagen for his education, was able to succeed him. Being worn out with age and infirmities he committed to him the care of his flock, and having returned to Denmark, obtained a pension of 500 crowns to instruct missionaries destined for Greenland.

CHAP. XXXIX.

Of the great Confidence of some Men in themselves.

THIS manner of confident behaviour, if founded in extraordinary military skill and virtue, in an uncommon integrity and uncorruptness of manners, or some special improvement and proficiency in learning, for the most part hath a happy effect: but it is far otherwise when it proceeds from a humour of immoderate boldness or impudent boasting. If these that follow had unusual successes, it was because they were men of as admirable virtues.

1. The Roman army in Spain was oppressed, and the greater part of it cut off by the Punic forces. All the nations of that province had embraced the friendship of the Carthaginians, and there was now no commander of ours, that dared to undertake in an affair of that desperation: when P. Scipio, at that time but twenty-four years of age, stepped up and promised him that he would go; which confidence of his, gave hopes to the people of Rome both of safety and victory. The same confidence he used in Spain: for when he besieged the town of Badia, and several persons stood before his tribunal, he adjourned to a house within the walls of the city, commanding them to make their appearance there upon the next day. Soon after he took the city, and at the time, and in the place ascending his tribunal, he did them justice. With the same confidence,

though forbidden by the senate, he passed out of Sicily into Africa, and when there, having taken some spies that Hannibal had sent into his army, he neither punished them, nor enquired of the forces or order of the Carthaginians; but leading them through all his troops, he asked if they had seen as much as they desired? and so sent them away in safety. Also when M. Nævius, tribune of the people (or as others say the two Petilii), had accused him to the people, he came into the forum with a great retinue, and mounting the desk, he put a triumphant crown upon his head, and thus spoke: "This day, ye Romans, I forced Carthage, whose hopes were then too high to stoop to your commands, and therefore it is but equal, that you with me should go to the capitol to render thanks to the gods." Glorious was the event of these words: for the whole Senate, and all the order of knights, and the body of the commons, accompanied him to the residence of Jupiter. The tribune must now deal with the people in their absence, for he was deserted and left alone in the forum, to his great reproach: so that to disguise his shame, he was forced to follow the rest unto the capitol, and, instead of an accuser, became the honourer of Scipio.

2. P. Furius Philus, the consul, when the province of Spain fell to him by lot, and Q. Metellus and Q. Pompeius, both consular persons, and both his vehement enemies, had often upbraided him with his going thither, as a place he most desired to go to: he compelled them both to go with him as his legates. A noble confidence this, that dared to have two sharp enemies in such a place about him, as were scarce safe to him had they been his friends.

3. L. Crassus, in his consulship, had the province of Gallia fallen to him by lot; whither when C. Carbo came (whose father he had condemned) as a spy upon all his actions, he not only did not remove him thence as he might have done, but he also did assign him a place in his tribunal: nor did he take cognizance of any affair but in his presence and by his advice. So that fierce and vehement Carbo got nothing by this journey of his into Gallia, but only to understand, that his guilty father had been sent into exile by the sentence of a most upright person.

4. Hannibal was an exile with Prusias,

king of Bythinia, and advised the king to give battle. When the king told him, that the entrails of the sacrifice did not portend well at that time; "And what," said he, "wilt thou rather give credit to the liver of a calf, than to an old and experienced commander?" If you look upon the words, they are short and concise; but considering the sense, they are copious and full. For he therein laid before him at once the two Spains taken from the Romans; the force of Gaul and Liguria reduced under his power; and a new passage made over the tops of the Alps; the memorial of his victory at the lake Thrasimene: the noble monument of the glorious achievements at Cannæ; the possession of Capua, and the endangering of all Italy itself; all which considered, he could not bear that the entrails of a single sacrifice should be preferred to the glory he had acquired by a long experience. And indeed, for the exploration of warlike sacrifices, and a right estimation of military affairs, more was to be allowed to the breast of Hannibal, than to all the little fires, and all the altars of Bythinia, Mars himself being the judge.

5. Cæsar, being in disguise with three servants, entered a brigantine, intending to cross the sea: but coming down the river to enter the sea, it was so troubled and tempestuous that the pilot, not daring to pass farther, would have returned. Then Cæsar discovered his sace, and said, "Fear not, thou carriest Cæsar and his fortune."

6. There were continual contentions betwixt Nicias and Cleon, in the administration of the commonwealth at Athens; but Nicias had the reputation of the most skilful and experienced commander. It fell out, that the Lacedæmonians being overthrown by the Athenians, four hundred Spartans retired into the island Staggyra. The Athenians passionately desired to have these men in their hands, and therefore besieged them in the island with their forces; but the extremity of the weather, the fortification of the place, and the valour of the defendants, kept them from being masters of their wishes; all the fault was laid upon Nicias who had the chief command in the business. Cleon often contended with him about it, and at last grew so fervent therein, that he openly

(1.) Val. Max. l. 3. c. 7. p. 83, 84.—(2.) Ibid. p. 85.—(3.) Ibid. p. 86.—(4.) Ibid. p. 88.—(5.) Chet. Hist. Collect. cent. 4. p. 97.

said, "That if the supreme command in that expedition should be committed to him alone, he would render them a very good account of it in a short time." This province was therefore decreed to Cleon alone: and such a marvellous confidence he had, that at his departure from Athens he gave out, that within the compass of twenty days, he would have those besieged Lacedæmonians in his hands either dead or alive. Fortune favoured this boldness of his, and that which Nicias, an experienced leader, thought very difficult to be accomplished at all, Cleon brought to pass within the time he had engaged: and having seized the place, and slain some of the desertants, he brought the rest prisoners to Athens.

7. Agesilaus, king of Sparta, was in his youth when, to the terror of all the Grecians, the fame went, that the Persians were resolved upon the invasion of Greece with a mighty army. At this time Agesilaus made offer to his citizens, that with a small army he would not only defend his country, but would also pass over into Asia, and there obtain of the Persians a signal victory, or at least an honourable peace. The Spartans, conceiving good hopes from this confidence of his, gave him the command of ten thousand soldiers well armed; with these forces Agesilaus went into Asia, and overthrew the Persians in battle: whence being recalled by his citizens, joyful and victorious, he brought home his army almost entire.

8. Antigonus had newly taken upon him the name and dignity of king of Macedon, when it was told him, that the people were openly discontented therewith; he, conscious to himself of his manifold virtues, in the sight of the people laid down his crown and sceptre: then he recited the heads of those things which he had performed with great valour and glory: after which he openly admonished them, that "If they knew any man more worthy of the kingdom than himself, that they should, at their pleasure, dispose of the crown and sceptre to that person." With this confidence of mind he so moved the people; that all of them, of their own accord, begged him to re-assume the kingdom, and besought him thereunto with most earnest entreaties; which yet he

constantly refused to do till they had punished the authors of the sedition.

9. Cato the Elder shewed no less confidence, when he moved for the censorship against his competitors: for being got up into a place whence he might be conveniently heard, he spoke openly in these terms: "That the manners of the Romans stood in need of a sharp and severe, and not a faint-hearted, physician. That hereupon such as were vicious, because they knew him, did shun his censorship, and gave their votes to his competitors, that they might have none to look into and correct their miscarriages. If, therefore, the Roman people had any regard for virtue, and detestation of vice; if they desired the manners of Rome should be restored to their ancient uniformity, they should then make choice of him and Valerius Flaccus to be their censors." The people were moved with this oration, and preferring him before others, voted him the censorship, which he administered with that integrity, that the people erected him a statue in the forum, with this inscription: "That Cato, the censor, had merited the honour of that statue; for that, by his prudence, he had reduced the loose manners of the Romans to their ancient frugality and virtue."

10. Baldhazar Cossa applied his mind to his studies for some time with great diligence at Ponoulia: thence he went towards Rome, and being asked, why he should go to Rome? "That they may choose me Pope," said he. And this he said in good earnest; for not long after he was made cardinal by Alexander the Fifth, and succeeded him in the popedom, by the name of John the Twenty-fourth.

CHAP. XL.

Of the great Reverence shown to Learning and learned Men.

1. "I DWELT," saith Martinus Martinus, "in the city of Venus, in a fair house. The city and people being all in a tumult, by reason of the approach of the Tartars, as soon as I understood it, I fixed over the fairest gate of the house, a red paper, very long and broad, with this inscription upon it: 'Here dwells the Euro-

(6.) Folges. Ex. 5]. 3. c. 7. p. 402.—(7.) Ibid. p. 416.

02.—(8.) Ibid. p. 405.—(9.) Ibid. p. 406.—(10.)

pean doctor of the divine law." Likewise at the entrance of the greater hall, I set out my greatest and best bound books; to these I added my mathematical instruments, perspective, and other optic glasses, and what else I thought might make the greatest shew; and withal I placed the picture of our Saviour upon an altar, erected for that purpose; by which fortunate stratagem I not only escaped the violence and plunder of the common soldiers, but was invited and kindly entertained by the Tartarian viceroy.

2. Alexander the Great having found amongst the spoils of king Darius his perfumier, or casket of sweet ointments, richly embellished with gold, costly pearls, and precious stones; when his friends about him shewed him many uses that curious cabinet might be put to: "It shall serve," said he, "for a case for Homer's works." Also, in the forcing and sassage of the city of Thebes, he gave express commandment, that the dwelling-house, and the whole family of Pindar the poet, should be spared: he caused also the city where Aristotle his master had been born to be rebuilt: and seeing a messenger coming to him with a cheerful countenance, as one that brought him good news: "What," said he, "canst thou tell me that Homer is live again?"

3. Dionysius the Tyrant, though otherwise proud and cruel, being advertised of the coming of Plato, that great philosopher, sent out a ship to meet him adorned with goodly streamers; and himself mounted on a chariot drawn with four white horses, gave him the reception of a great king at the haven where he disembarked and came on shore.

4. Pompey the Great, after he had ended the war with Mithridates, went to visit Posidonius, that renowned professor of learning; and when he came to his house, commanded his licitors that they should not (after their usual manner with all others) rap at the door. This great warrior, to whom both the east and west parts of the world had submitted, veiled, as it were, the Roman fasces, and the ensigns of his authority, before the door of this philosopher.

5. The kings of Egypt and Macédon, gave a singular testimony how much they

honoured Menander the comic poet, in that they sent ambassadors for him, and a fleet to waite him for his greater security: yet he esteemed his private studie, more than all the honours designed for him by the bounty and favour of these great princes.

6. In the first public library that ever was erected in Rome, there was also set up the statue of M. Varro, that learned man; and for his greater honour, it was also done while he himself was yet living.

7. Pomponius saith in his fourth book of the Pandects, "By the reason of the desire I have to learn (which to this seventy and eighth year of mine age, I have ever looked upon as the best account to desire to live), I am mindful of this sentence, which is said to be one of Julian's; "Though I had one foot in the grave, yet should I have a desire to learn something."

8. Claudius Cæsar erased the name of a Greek prince out of the roll of the judges, because he understood not the Latin Language, and sent him to travel.

9. Solon, the Athenian, travelled as far as Egypt, Cyprus, nay, surveyed all Asia; and this for no other reason than the desire he had to increase his knowledge: which was so great and constant, that it was his saying, "By learning every day something, I am grown old." About the time of his death, when he lay languishing upon his death-bed, he raised up his head to hearken to some friends of his discoursing at his bed-side; and when they asked him, to what purpose he did so? he gave this noble answer, "That I may die the more learned."

10. Theodosius the Younger continually turned over the Greek and Latin historians, and that with such eagerness, that whereas he spent one day in civil and military affairs, he set apart the night for the reading of them; and that neither himself might be disturbed in his reading, nor any of his servants be constrained to watch with him, he caused a candlestick to be made with that artifice, as to supply the light with oil of its own accord, as oft as there was any want.

11. The Greek emperor Leo, was exceedingly bountiful to learned men. And when once an eunuch of his told him, "That such expenses were fittest to be

(1.) Martin. Martini Bel. Tartar. p. 284.—(2.) Lips. Mon. l. 1. c. 8. p. 117. Plin. l. 7. c. 20. p. 117. Lonic. Theat. p. 307.—(3.) Plin. l. 7. c. 30. p. 171. Solin. c. 7. p. 107. Sabell. Ex. l. 7. c. 5. p. 589.—(4.) Plut. l. 7. c. 30. p. 171. Solin. c. 7. p. 107. Sabell. Ex. l. 7. c. 5. p. 390.—(5.) Plut. l. 7. c. 30. p. 171.—(6.) Ibid.—(7.) Zuing. Theat. vol. 1. l. 1. p. 39.—(8.) Ibid.—(9.) Lips. Monit. l. 8. c. 8. p. 115.—(10.) Ibid. p. 121.

bestowed upon his men of war;" "I would," said he, "it might come to pass in my time, that the salaries of the soldiers might be spent upon the professors of the liberal arts."

12. Alphonsus, that great king of Naples, used to say, "He had rather suffer the loss of his kingdoms (and he had seven) than the least part of his learning;" nor did he love it only in himself, but others. It is to this king that we are indebted for *Laurentius Valla*, *Antonius Panormitanus*, *Bartholomæus Faccius*, *Georgius Trapezuntius*, *Joannes Aurispa*, *Jovianus Pontanius*, and a considerable number of juniors to them. He set up universities, and erected or adorned libraries up and down in his kingdoms, and a choice book was to him the most acceptable present of all others. On his ensigns he caused to be drawn an open book, importing that knowledge drawn from thence became princes. When he heard the king of Spain should say, "That learning was below princes," he said angrily, "It was the voice of an ox and not a man." As for himself, he read Cæsar and Livy with great diligence; he translated the epistles of Seneca into Spanish, with his own hand, and was so conversant in the sacred writings, that he said he had read over the Old and New Testament, with their glosses, fourteen times. All this he did being stricken in years; for he was fifty before he intermeddled with studies, his improvement therein having been neglected in his younger time; and yet we may say of this prince, a greater, both in virtue and fortune, Europe hath not seen.

13. The emperor Charles the Fifth, being at Genoa, was entertained with an oration in Latin; and when he found that he could not fully comprehend the sense of it, with a sad countenance he made this ingenuous confession, "that he now underwent the punishment of his youthful negligence, and that his master Hadrianus was but too true a prophet, when he told him (as he often had) that one day he would surely repent it." Paulus Jovius, who was then present, and an ear-witness hath related thus much of that great Prince.

14. It is reported of Magdalene queen of France, and wife to Lewis the Eleventh by birth a Scottish woman, that walking forth in an evening with her ladies, she espied

ed M. Alanus, one of the king's chaplains, an old hard-savoured man, lying fast asleep in an arbour. She went to him and kissed him sweetly. When the young ladies laughed at her for it, she replied, "That it was not his person that she did bear that reverence and respect unto, but the divine beauty of his soul."

15. The great Theodosius used frequently to sit by his children, Arcadius and Honorius, whilst Arsenius taught them: he commanded them to give their master the same respect as they would unto himself; and surprising them once sitting, and Arsenius standing, he took from them their princely robes, and restored them not till a long time after, and not without much intreaty.

16. Marcus Aurelius shewed great piety and respect to his teachers and instructors: he made Proculus proconsul; and took Junius Rusticus with him, in all his expeditions; advised with him in all his public and private business; saluted him before *Præfecti prætorio*; designed him to be second time Consul; and after his death, obtained of the Senate publicly to erect his statue.

17. Claudius Tacitus, the emperor, a great favourer of learned men, commanded the works of Tacitus the Historian to be carefully preserved in every library throughout the empire, and ten times every year to be transcribed at the public cost; notwithstanding which many of his works are lost.

CHAP. XLI.

Of the intense and unceasing Application of some Men to their Studies.

THE power of unremitting application in any pursuit is wonderful; but in that of arts and learning it is almost equal to genius itself: and when genius and industry are united, they seldom fail to bestow immortality on their professors. In some of the following instances we find the love of study so strengthened by habit, that no consideration whatsoever could engage these devotees to learning to remit their incessant toil.

1. Thuanus tells of a countryman of his called Francisus Vieta, a very-learned man, who was so bent upon his studies,

(11.) Ibid. l. 2. c. 18. p. 411.—(12.) Lips. Menit. l. 1. c. 8. p. 123, 124.—(13.) Ibid. p. 127.—(14.) Bart. Mel. par. 3. § 1. p. 392. Heidt. in Sphin. c. 15. p. 534, 535.—(15.) Cherw. Hist. Coll. cent. 2. p. 62.—(16.) Ibid. p. 83.—(17.) Speed. Hist. p. 250.

that sometimes for three days together he would sit close at it, *sine cibo & somno, nisi quem cubito innixus, nec se loco movens, capiebat*. "Without meat or sleep, more than what, for mere necessity of nature, he took leaning on his elbow, without moving out of his place.

2. Dr. Reynolds, when the heads of the university of Oxford came to visit him in his last sickness, which he had contracted merely by his exceeding pains in his studies, (whereby he brought his withered body to a mere skeleton) they earnestly persuaded him that he would not (*perdere substantiam propter accidentia*) "lose his life for learning." He with a smile answered out of the poet,

"Nec propter vitam vivendi perdere causas ;"

Nor to save life, lose that for which I live.

3. Chærephon, the familiar friend of Socrates, was surnamed Nycteris, for that he was grown pale with nocturnal lucubrations, and was exceedingly emaciated and made lean thereby.

4. Thomas Aquinas, sitting at dinner with Philip, or (as Campanus saith) with Lewis king of France, was on the sudden so transported in his mind, that he struck the board with his hand, and cried out, *Adversus Manichæos conclusum est* : "The Manichees are confuted." At which when the king admired, Thomas, blushing, besought his pardon, saying, "That an argument was just then come into his mind, by which he could utterly overthrow the opinion of the Manichees.

5. Bernardus, abbot of Claravalla, had made a day's journey by the side of the Lake Lausanna; and at sun-setting, being come to his inn, and hearing the friars, that accompanied him, discoursing amongst themselves of the Lake, he asked "Where that Lake was?" When he heard, he wondered, professing that he had not so much as seen it; being all the time of his journey so intent upon his meditations.

6. Archimedes, who by his machines and various engines had much and long impeded the victory of M. Marcellus in the siege of Syracuse, when the city was taken, was describing mathematical figures upon the earth; and was so intent upon

them, both with his eye and mind, that when a soldier, who had broke into the house, came to him with his drawn sword, and asked him who he was? he (out of an earnest desire to preserve his figure entire, which he had drawn in the dust) told not his name, but only desired him not to break and interrupt his circle. The soldier conceiving himself scorned, ran him through, and so confounded the draught and lineaments of his art with his own blood. He lost his life by not minding to tell his name, for Marcelles had given special order for his safety.

7. I remember I have often heard it from Joseph Scaliger's own mouth, that he being then in Paris, when the horrible butchery and massacre was there, sat so intent upon the study of the Hebrew tongue, that he did not so much as hear the clashing of arms, the cries of children, the lamentations of women, nor the clamours or groans of men.

8. St. Augustine had retired into a solitary place, and was there sat down with his mind wholly intent upon divine meditations concerning the mystery of the sacred Trinity; when a poor woman (desirous to consult with him upon a weighty matter) presented herself before him; but he took no notice of her. The woman spoke to him, but neither yet did he observe her; upon which the woman departs, angry both with the bishop and herself, supposing that it was her poverty that had occasioned him to treat her with such neglect. Afterwards, being at church where he preached, she was wrapped up in spirit; and in a kind of trance she thought she heard St. Austin discoursing concerning the Trinity; and was informed by a private voice, that she was not neglected, as she thought, by the humble bishop, but not observed by him at all, who was otherwise busied; upon which she went again to him, and was resolved by him according to her desire.

9. Thomas Aquinas was so very intent upon his meditations and in his readings, that he saw not such as stood before him, nor heard the voices of such as spoke to him; so that the corporeal senses seemed to have relinquished their proper offices to attend upon the soul, or at least were not

(1.) Clark's *Mirr.* c. 77. p. 349.—(2.) *Ibid.* c. 82. p. 358.—(3.) *Zuing. Theat.* vol. iv. l. 8. p. 682.—(4.) *Ibid.* vol. i. l. 1. p. 23. *Fulgos.* l. 8. c. 7. p. 1044.—(5.) *Zuing. Theat.* vol. i. l. 1. p. 23.—(6.) *Val. Max.* l. 8. c. 7. p. 226. *Zuing. Theat.* vol. i. l. 1. p. 24.—(7.) *Heinsii Orat.* l. p. 4.—(8.) *Sabell. Ex.* l. 2. c. 6. p. 66.

able to perform them when the soul was determined to be thoroughly employed.

10. Mr. John Gregory of Christ's Church, by the relation of that friend and chamber-fell w of his who hath published a short account of his life and death, did study sixteen of every twenty four hours for divers years together, and that with so much appetite and delight, as that he needed not the cure of Aristotle's drowsiness to awake him.

11. Sir John Jeffery was born in Sussex, and so profited in the study of our municipal laws, that he was preferred secondary judge of the Common Pleas, and thence advanced by queen Elizabeth, in Michaelmas Term, the nineteenth year of her reign, to be lord chief baron of the exchequer; which place he discharged for the term of two years to his great commendation. This was he who was called the plodding student; whose industry perfected nature, and was perfected by experience. It is said of him, *Nullus illi per otium dies exit, partem noctium studiis vindicat; non vacat somno, sed succumbit, & oculos vigilia fatigatos, cadentesque in opere delinet.* "He spent no day idly, but part of the nights he devoted to study; he had no leisure to sleep, but when surprised by it for want of rest; his weary eyes, when closing and falling by reason of his overwatching, he still held to their work, and compelled to wait upon him."

12. Aristotle, the philosopher, is said to have been so addicted to his meditations, that he unwillingly gave way to that necessary repose which nature called upon him for, and therefore, to repress the ascent of vapours, and thereby to hinder his being overtaken with sleep, he used sometimes to apply a vessel of hot oil to his stomach, and when he slept he would hold a brazen ball in his hand over a basin, that so, when the ball should fall down into it, he might again be awaked by the noise of it.

13. Callistus the Third hath this as part of his character, set down by the pen of Platina; that he was sparing in his diet, of singular modesty in his speech, of easy access; and that although he was arrived to fourscore years of age, yet even then he remitted nothing of his usual industry and

constancy in his studies, but both read much himself, and had others who read to him when he had any time to spare, from the great weight of his affairs.

14. Jacobus Milichius, a German physician, was so inflamed with a passionate desire of learning, that he would not spare himself even when ill in respect of his health, and when old age began to grow upon him. When some of his friends would reprehend this over-eagerness of his, and his too much attentiveness to his studies, his reply was that of Solon, "I grow old in learning many things." He was so careful and sparing afterwards of his time, that no man could find him at his own house, but he was either reading or writing something, or else (which was very rare with him) he was playing at tables, a sport which he much delighted in after dinner. After supper, and in the night, he was at his studies and incubations; which was the reason that he slept but little, and was also the cause of that disease which took away his life: for the over-constant and unseasonable attention of his mind in his studies, was doubtless the occasion of that affliction which he had in his brain and stomach, so that he died of an apoplexy, Nov. 10, 1559.

15. Jacobus Schegkius, though he was blind many years together, had frequent fits of an apoplexy, was in extreme age, and found therein a deficiency of all his strength, yet could not he indulge himself in idleness, but continued then intent upon his thoughts and meditations; and had one to read for him, and put forth most learned commentaries upon the topics of Aristotle.

CHAP. XLII.

Of such Persons as were of Skill in the Tongues.

WHEN Basilus Amerbachius heard of the death of Theodorus Zuingerus, a German physician, he sighed, and broke out in these words: *Piget me vivere post tantum virum, cujus magna fuit doctrina; sed exigua si cum pietate conferatur.* "It

(6.) Sabell. Ex. l. 2. c. 7. p. 91.—(10.) Vid. his Life and Death, prefixed to Gregorii Posthuma, p. 3.—(11.) Lloyd's State Worthies, p. 223.—(12.) Laert. l. p. 117, 118.—(13.) Plat. dc. Vitis Pontif. p. 320, 321.—(14.) Melch. Adam. in Vit. Germ. Med. p. 96.—(15.) Ibid. p. 295.

grieves me to live after so great a person, whose learning was great, but if compared with his piety but small." The piety of these persons underwritten, for aught I know, was as great as their learning. However, since the learning of most of them has survived them, we have the less reason to be sorry that we come after them*.

1. Wonderful is that character which Vives gives of Budæus, himself being a man of eminent parts. "France," saith he, "never brought forth a sharper wit, a more piercing judgment; one of more exact diligence, and greater learning; nor in this age, Italy itself. There is nothing written in Greek or Latin which he hath not read and examined. He was in both these languages excellent; speaking both as readily (perhaps more than the French) as his mother-tongue. He would read out of a Greek book in Latin, and out of a Latin one in Greek. Those things which we see so excellently written by him flowed from him extempore. He wrote more easily both in Greek and Latin than the most skilful in those languages understood. Nothing in those tongues is so abstruse which he hath not ransacked, and brought, as another Cerberus, out of darkness into light. Infinite are the significations of words, figures, and properties of speech, which, unknown to former ages, by the only help of Budæus, studious men are now acquainted with: and these so great and admirable things he (without the direction of any teacher) learned merely by his own industry. I speak nothing of his knowledge in the laws; which being in a manner ruined, seemed by him to have been restored; nothing of his philosophy, whereof he hath given such an instance in his books *De Asse*, which no man could compose without an assiduous conversation in the books of all the philosophers." He adds, that, "notwithstanding all this, he was continually conversant in domestic and state affairs at home and abroad in embassies;" and concludes all with that distich which Buchanan made of him:

*Gallia quod Græcia est, quod Græcia barbara non est,
Utraque Budæo, debet utrumque suo.*

(* M. Adam. Germ. Med. p. 304.—(1.) Hakew. Apol. l. 3. c. 6. § 1. p. 226. Vives in l. 2. de Civit. Dei, c. 17.—(2.) Hakew. Apol. l. 3. c. 6. § 1. p. 227,

That France is turned to Greece, that Greece is not turn'd rude;
Both owe them unto thee, their dear and learned Bude.

2. "Tostatus, bishop of Abulium, at the age of two and-twenty years," saith Possevinus, "attained the knowledge of all arts and sciences. For, besides philosophy and divinity, canon and civil laws, history and mathematics, he was well skilled both in the Greek and Latin tongues." So that it was written of him by Bellarmin,

Hic stupor est mundi, qui scibile discutit omne,

The wonder of the world; for he
Knows whatsoever known may be.

He was so true a student, and so constantly sitting to it, that with Didymus, of Alexandria, he was thought to have a body of brass: and so much he wrote and published, that a part of the epitaph engraved upon his tomb was,

*Primæ natalis luci, folia omnia adaptans,
Nondum sic fuerit pagina trina satis.*

The meaning is, that if we should allow three leaves to every day of his life from his very birth, there would be some to spare: yet withal, he wrote so exactly, that Ximenes, his scholar, attempting to contract his commentaries upon St. Matthew, could not well bring it into less than a thousand leaves in folio; and that in a very small print. Others have also attempted the like in his other works, but with the same success.

3. Julius Cæsar Scaliger was thirty years old before he fell to study, yet was a singular philosopher, and an excellent Greek and Latin poet. Vossius calls him "the miracle of nature, the chief censor of the antients, and the darling of all those that are concerned to attend upon the muses." Lipsius highly admires him; "there are three," saith he, "whom I use chiefly to wonder at, as persons who, though amongst men, seem yet to have transcended all human attainments, Homer, Hippocrates, and Aristotle: but I shall add to them this fourth, that is, Ju-

lius Scaliger ; who was born to be the miracle and the glory of our age," He verily thinks there was no such acute and capacious witas his since the age of Julius Cæsar. Methonius calls him a man of stupendous learning, and than whom the sun hath scarce shined upon a more learned. Thuanus saith, " antiquity had scarcely his superior ; 'tis certain his own age had not the like."

4. Amongst the great heroes and miracles of learning most renowned in this latter age, Joseph Scaliger hath merited a more than ordinary place. The learned Casaubon hath given this character of him " There is nothing," said he, " that any man could desire to learn, but that he was able to teach. He had read nothing (and yet, what had he not read) but what he did readily remember. There was nothing in any Latin, Greek, or Hebrew author that was so obscure or abstruse, but that, being consulted about it, he would forthwith resolve. He was thoroughly versed in the histories of all nations, in all ages, in the successive revolutions of all empires; and in all the affairs of the antient churches. He was able to recount all the antient and modern names, differences, and properties of living creatures, plants, metals, and all other natural things. He was accurately skilled in the situation of places, the bounds of provinces, and their various divisions, according to the diversity of times. There was none of the arts and sciences so difficult that he had left untouched. He knew so many languages so exactly, that if he had made that one thing his business throughout the whole compass of his life, it might have been worthily reputed a miracle." Hereunto may be annexed the testimony of Julius Cæsar Bulengerus, a doctor of the Sorbon, and professor at Pisa; who, in the twelfth book of the history of his time, thus writes of the same Scaliger; " There followed the year 1609 an unfortunate year, in respect of the death of Joseph Scaliger, than whom this age of ours hath not brought forth any of so great a genius or ingenuity as to learning; and possibly the former ages have not had his equal in all kinds of learning."

5. That which Pasquier hath observed

out of Monshelet is yet more memorable. " Touching a young man, who, being not above twenty years old, came to Paris in the year 1445, and shewed himself so admirably excellent in all arts and sciences, and languages, that if a man of an ordinary good wit and sound constitution should live an hundred years, and during that time should study incessantly without eating, drinking and sleeping, or any recreation, he could hardly attain to that perfection. Inso-much that some were of opinion that he was Antichrist, begotten of the devil, or at least somewhat above human condition." Castellanus, who lived at the same time, and saw this miracle of wit, made some verses upon him; which may be thus Englished :

A young man have I seen
At twenty years so skill'd,
That ev'ry art he had, and all
In all degrees excell'd.
Whatever yet was writ
He vaunted to pronounce,
Like a young Antichrist, if he
Did read the same but once.

6. Beda was born in the kingdom of Northumberland, at Girroy, now Yarrow, in the bishoprick of Durham, brought up by St. Cuthbert, and was the profoundest scholar of his age for latin, greek, philosophy, history, divinity, mathematics, music, &c. Homilies of his making were read, in his life-time, in the Christian churches; a dignity afforded him alone: whence some say, his title of Venerable Beda was given him: it being a middle betwixt plain Beda, which they thought too little, and Saint Beda, which they thought too much while he was living.

7. Roger Bacon was a famous mathematician, and most skilful in other sciences, accurately versed in the latin, greek, and hebrew; of whom Selden says thus: " Roger Bacon, of Oxford, a Minorite, an excellent mathematician, and a person of more learning than any his age could afford."

8. Richard Pacie, Dean of St. Paul's, and secretary for the latin tongue to king Henry the Eighth: he was of great ripeness of wit, learning and eloquence, and also expert in foreign languages. Pitsæus gives him this character: " A man endowed with most excellent gifts of mind, adorned

(3.) Leigh's Relig. and Learn. l. 5. c. 12. p. 317, 318. Lips. Ep. cent. 2. p. 44. Jano Dousæ filio.
—(4.) Hakew. Apol. Advertisem. s. p. 6, 7. Heins. Oration. Orat. 1. in Funere Jos. Scalig. per totum.
—(5.) Hakew. Apol. l. 3. c. 6. § 1. p. 228.—(6.) Fuller's Ch. Hist. l. 2. cent. 8. p. 98, 99. Cambr. Brit. p. 743.—(7.) Leigh, on Relig. and Learn. l. 8. c. 5. p. 125. Selden, de Diis Syr. Syntag. 1. c. p. 104.

with great variety of learning: he had a sharp wit, a mature judgment, a constant and firm memory, a prompt and ready tongue, and such a one as might deservedly contend with the most learned men of his age for skill in the Latin, Greek, and Hebrew languages."

9. Anicius Manlius Severinus Boëthius flourished anno Dom. 520. He was very famous in his days, being consul at Rome, and a man of rare gifts and abilities: some say that in prose he came not behind Cicero himself, and had none that exceeded him in poetry. A great philosopher, musician, and mathematician. Politianus saith of him thus: "Than Boëthius, in logic who more acute, in mathematics more subtle, in philosophy more copious and rich, or in divinity more sublime? He was put to death by Theodoricus, king of the Goths, and after he was slain, peripatetic philosophy decayed, and almost all learning in Italy: barbarism wholly invaded it, and expelled good arts and philosophy out of his borders.

10. St. Augustine in his epistle to Cyril, bishop of Jerusalem, writes concerning St. Jerome, that he understood the Hebrew, Greek, Chaldee, Persian, Median, and Arabic tongues; and that he was skilled in almost all the learning and languages of all nations. The same St. Augustine saith of him, "no man knows that which St. Jerome is ignorant of."

11. Mithridates, the great king of Pontus, had no less than twenty-two countries under his government, yet was he used to answer all these ambassadors in the language of his country, so that he spake to them without the help of any interpreter. A wonderful evidence of a very singular memory, that could so distinctly lay up such a diversity of stores, and so faithfully, as that he could call for them at his pleasure.

12. Hugo Grotius was born at Delph, in the Low Countries, anno 1583. Vossius saith of him, that he was the most knowing, as well in divine as human things. "The greatest of men," saith Melbomius, "the light of learning, of whom nothing so magnificent can be either said or writ-

ten, but that his wisdom and erudition hath exceeded it."

13. Claudius Salmasius was a learned French critic; of whom Rivet saith, "That incomparable person, the great Salmasius, hath wrote of the primacy of the pope, after which Homer, if any shall write an Iliad, he will spend his pains to no purpose." "C. Salmasius," saith Vossius, "a man never enough to be praised, or to be named without praise." "The miracle of our age, and the Prometheus Condus of antiquity. He was the great ornament not only of his own country, France, but also of these Netherlands, and indeed the bulwark of the whole commonwealth of learning," saith Vossius.

14. Hieronymus Aleander did most perfectly speak and write the Latin, Greek and Hebrew, with many other foreign languages. He first taught Greek at Paris: soon after he was called to Rome by pope Leo the Tenth, and sent ambassador into Germany: by pope Clement the Seventh, made bishop of Brundisium: and by pope Paul the Third he was made cardinal.

15. Andreas Masius was a great linguist, for besides the Italian, French, Spanish, and the rest of the languages of Europe, he was also famous for no mean skill in the Latin, Greek, Hebrew, and Syriac. Thuanus gives him this character: "A man of a sincere, candid, and open disposition, endowed with rare and abstruse learning, and who, to the knowledge of the Hebrew, Chaldee, and the rest of the Oriental tongues, had added exceeding piety, and a diligent study of the Holy Scriptures, as appears by his commentary. He wrote learnedly on Joshua, and assisted Arias Montanus in the edition of the king of Spain's bible; and first of all illustrated the Syriac idiom, with grammatical precepts and a lexicon."

16. Carolus Clusius had an exact skill in seven languages, Latin, Greek, Italian, French, Spanish, Portugal, and Low Dutch; a most acute writer and censor of histories that are not commonly known: as also most learned in cosmography, saith Melchior Adam, in his Lives

(8.) Leigh on Relig. and Learn. l. 3. c. 10. p. 278.—(9.) Ibid l. c. 9. p. 140. Polit. Misc. cent. 1. c. 1. Hareboord. Ep. Ded. ad. Disp. ex Philosoph. Sel.—(10.) Zuing Theat. vol. i. c. 1. p. 34.—(11.) Plut. in Lucul. Phn. Nat. Hist. l. 7. c. 24. p. 168. Sabell. Ex. l. 10. c. 9. p. 582. Gell. l. 17. c. 17.—(12.) Leigh Rel. and Learn. l. 4. c. 3. p. 215.—(13.) Ibid. lib. 5. c. 11. p. 313.—(14.) Zuin Theat. vol. i. l. 1. p. 34.—(15.) Leigh on Rel. and Learn. l. 4. c. 11. p. 258.

of the German Physicians, Lipsius thus sported on him :

*Omnia naturæ dum clusi arcana recludis
Clusius haud ultra sis, sed aperta mihi.*

17. Gulielmus Canterus, born 1542, besides his own Belgic tongue, was skilled in Latin, Greek, Hebrew, the German, French, and Italian; so that one saith of him: "If any would desire the specimen of a studious person, and one who had wholly devoted himself to the advancement of learning, he may find it exactly expressed in the person of Gulielmus Canterus."

18. Lancelot Andrews, born at All-Hallows Barking in London, scholar, fellow, and master of Pembroke-Hall in Cambridge, then dean of Westminster, bishop of Chichester, Ely, and at last of Winchester. The world wanted learning to hear how learned this man was; so skilled in all, especially the Oriental languages, that some conceive he might (if then living) almost have served as an interpreter-general at the confusion of tongues. He died in the first year of the reign of king Charles the First, and lies buried in the chapel of St. Mary Overy's, having on his monument a large, elegant, and true epitaph.

19. Gerhardus Johannes Vossius, professor of eloquence, chronology, and the Greek tongue, at Leyden, and prebend of Canterbury in England, was an excellent grammarian, and general scholar, and one of the greatest lights in Holland. He hath written learnedly of almost all the arts. Bocharus saith thus of his book, *De Historicis Græcis*, "It is a work of wonderful learning; by the reading of which, I ingeniously profess myself to have been not a little profited."

20. Isaac Casaubonus, a great linguist, but a singular Grecian, and an excellent philologist. Salmasius calls him "an incomparable person, the immortal honour of his age, never to be named without praise, and never enough to be praised." "He had a rare knowledge in the Oriental tongues, in the Greek scarce his second, much less his equal," saith Capellus.

21. James Usher, the hundredth arch-

bishop (from St. Patrick) of Armagh, "was a divine," saith Voetius, "of vast reading and erudition, and most skilful in ecclesiastical antiquity." "The great merit," saith Vossius, "of that truly-learned person in the church, and in the whole republic of learning, will cause a grateful celebration of his memory for ever, by all the lovers of learning." Fitz-Simmonds the Jesuit, with whom he disputed, though then very young, in one of his books gives him this title, "The most learned of all the protestants."

22. John Selden was a learned lawyer of the Inner-Temple, had a great knowledge in antiquity and the Oriental languages, which he got after he fell to the study of the law. He is honourably mentioned by many foreigners. Dr. Duck, saith thus of him: "To the exact knowledge of the laws of his country he also added that of the Mosaical, and the laws of other nations, as also all other learning, not only Latin, Greek, and Hebrew, but also a singular understanding and knowledge of the Oriental nations."

23. John Gregory, born at Amersham in the county of Buckingham, 1607. He was bred in Christ-Church in Oxford, where he so applied to his book, that he studied sixteen hours in the four-and-twenty for many years together. He attained to singular skill in civil, historical, ritual and Oriental learning; in the Saxon, French, Italian, Spanish, and all the Eastern languages, through which he miraculously travelled without any guide, except that of Mr. Dod, the decalogist for the Hebrew tongue, whose society and direction therein he enjoyed one vacation near Banbury. As he was an excellent linguist and general scholar, so his modesty set a greater lustre upon his learning. He was first chaplain of Christ-Church, and thence preferred prebendary of Chichester and Sarum; and indeed no church preferment, compatible with his age, was above his deserts. After twenty years trouble with an hereditary gout, improved by immoderate study, it at last invaded his stomach, and thereof he died, anno 1646, at the age of thirty-nine years, at Kidlington, and was buried at Christ Church in Oxford.

(16.) Leigh's *Rel. and Learn.* l. 3. c. 12. p. 166.—(17.) *Ibid.* l. 3. c. 9. p. 152.—(18.) *Full. Ch. Hist.* l. 11. c. 17. p. 126.—(19.) Leigh's *Relig. and Learn.* l. c. 6. p. 358.—(20.) *Ibid.* c. 10. p. 156.—(21.) *Ibid.* l. 6. c. 6. p. 359.—(22.) *Ibid.* l. 5. c. 13. p. 322.—(23.) *Full. Worth.* p. 136, 137. Vid. Account of his Life and Death, prefixed to Gregorii Posthuma.

24. Manutius, in his preface to his Paradoxes, tells us of one Creighton, a Scotchman; who at twenty years of age, (when he was killed by order of the duke of Mantua) understood twelve languages, had read over all the fathers and poets, disputed *de omni scibili*, and answered extempore, in verse. *Ingenium prodigiosum, sed defuit judicium.* "He had a prodigious wit, but was defective in judgment."

CHAP. XLIII.

Of the first Authors of divers famous Inventions.

THE Chinese look upon themselves as the wisest people upon the face of the earth: they used therefore to say, "that they see with both eyes, and all other nations but with one only." They give out, that the most famous inventions that are so lately made known to the European world, have been no strangers to them for a number of ages that are past. I know not what justice they may have in these pretensions of theirs; but shall content myself to give some account of the most useful amongst them, by whom, and when they were conveyed down to us.

1. The invention of that excellent art of printing, Peter Ramus seems to attribute to one John Faust, a Moguntine, telling us that he had in his keeping a copy of Tully's Offices, printed upon parchment, with this inscription added in the end thereof, viz. "The excellent work of Marcus Tullius, I, John Faust, a citizen of Mentz, happily imprinted, not with writing ink, or brass pen, but with an excellent art, by the help of Peter Gerneshem, my servant, and finished it in the year 1466: the fourth of February." Pasquier saith, the like had come to his hands: and Salmuth says, that one of the same impression was to be seen in the public library of Ausburg: another in Emanuel College in Cambridge; and a fifth, Dr. Hakewell saith he saw in the public library of Oxford, though with some little difference in the inscription. Yet Polydore Virgil, from the report of the Moguntines themselves, affirms, that

John Gutenberg, a knight, and dwelling in Mentz, was the first inventor thereof, anno 1440; and with him agree divers learned persons, believing he was the first inventor of this invaluable art; but Faustus was the first who, taking it from him, had made proof thereof in printing a book. Junius says it was the invention of Lawrence Jans, a citizen of Haerlem, in the Low Countries, with whom joined Thomas Peters, a kinsman of his, for the perfection of it; and that the fore-mentioned John Faust stole his letters, and fled with them first to Amsterdam, thence to Collen, and afterwards to Mentz. According to their books they of China have used printing this 1600 years; but 'tis not like unto ours in Europe, for their letters are engraven on tables of wood. The author gives his manuscript to the graver, who makes his tables of the same bigness with the sheets that are given him, and pasting the leaves upon the table with the wrong side outwards, he engraves the letters as he finds them, with much facility and exactness: their wooden tables are made of the best pear-tree; so that any work which they print (as they do in great numbers) remains always intire in the print of the table, to be re-printed as oft as they please, without any new expense in setting for the press, as there is in our printing, which was brought into England by William Caxton of London, mercer, anno 1471, who first practised it. Those who wish to see more on this subject, may consult the authorities given in the notes.

2. Gun-powder, Lipsius thinks, was the invention of devils, and not of men: and Sir Walter Raleigh will have it found out by the Indians; Petrarch and Valterius refer it to Archimedes, for the overthrow of Marcellus's ships at the siege of Syracuse; yet the common opinion is, that it was first found out by a monk of Germany. Forarulus, in his fourth book of the empire and philosophy of France, names him Berthold Swartz of Cullen; and Salmuth calls him Constantine Anklitzen of Friburg; but all agree that he was a German monk, and that by chance a spark of fire falling into a pot of nitre, which he had prepared for phy-

(24.) Chew. Hist. Collect. cent. 3. p. 86.

(1.) Bak. Chron. p. 284. Hakew. Apol. l. 3. c. 10. § 2. p. 276, 277. Ram. Schol. Mathem. l. 2. Stowe's Annals, p. 404. Gaulbert. Tab. Chron. p. 719. Fulgos. Ex. l. 8. c. 11. p. 1082. Belg. Commonwealth, p. 57. Heylin's Cosmog. p. 384. Hist. Man. Arts, c. 5. p. 65. Amc's Hist. Printing, &c.

sic or alchymy, and causing it to fly up, he thereupon made a composition of powder, with an instrument of brass or iron, and putting fire to it found the conclusion to answer his desire. The first public use of guns that we read of, was thought to be about the year 1380, as Magius, or 1400, as Ramus, in a battle betwixt the Genoese and the Venetians at Clodia Fossa; in which the Venetians having got the invention from the monk, so galled their enemies, that they saw themselves wounded and slain, and yet knew not by what means nor how to prevent it, as witnesseth Platina in the life of Pope Urban the Sixth.

3. The mariners compass is an admirable invention, of which Bodinus says "Though there be nothing in the whole course of nature that is more worthy of wonder than the load-stone, yet were the antients ignorant of the divine use of it." It points out the way to the skilful mariner when all others helps fail him, and that more certainly, though it be without reason, sense, or life, than, without the help thereof, all the wise men and learned clerks in the world, using the united strength of their wits and cunning, can possibly do. Touching the time and author of this invention, there is some doubt. Dr. Gilbert, our countryman, who hath written in Latin a large and learned discourse of this stone, seems to be of opinion that Paulus Venetus brought the knowledge of its use from the Chinese. Osorius, in his discourse of the acts of king Emanuel, refers it to Gama, and his countrymen, the Portuguese, who, as he pretends, took it from certain barbarous pirates roving upon the sea. Gropius Becanus thinks he hath good reason to give the honour of its discovery to his countrymen, the Germans, in as much as the thirty-two points of the wind upon the compass, borrow their names from the Dutch in all languages. But Blondus, who is therein followed by Pancirollus (both Italians) will not have Italy lose the praise thereof; telling us, that, about anno 1300, it was found out at Malphis or Melphis, a city in the kingdom of Naples, in the province of Campania, now called Terra di Lovorador. For the

author of it, one names him not, and the other assures us he is not known. Yet Salmuth, out of Ciezus and Gomara, confidently christens him with the name of Flavius, and so doth Dubartas, whose verses on this subject are thus translated:

We're not to Ceres so much bound for bread,
Neith' to Bacchus for his clusters red,
As, signior Flavio, to thy witty trial,
For first inventing of the seamen's dial;
Th' use of th' needle turning in the same,
Divine device! O admirable frame!
Whereby through ocean, in the darkest night,
Our largest vessels are conducted right;
Whereby a ship that stormy winds have whirl'd
Near (in one night) unto the other world,
Knows where she is, and in the chart descries,
What degrees thence the Æquinoctial lies.

It may well be then, that Flavius, the Melvitan, was the first inventor of the guiding of a ship by the turning of the needle to the north; but some German afterwards added to the compass the thirty-two points of the wind in his own language, whence other nations have since borrowed it.

4. Sailing coaches were invented by Simon Stevinus in the Netherlands: of which wonderful kind of coaches we are told that Peireskius made trial in the year 1606. "Purposing to see Grotius (saith Gassendus) he diverted to Scheveling, that he might satisfy himself in the carriage and swiftness of a coach, a few years before invented and made up with that artifice, that with expanded sails it would fly upon the shore, as a ship upon the sea. He had formerly understood that count Maurice, a little after his victory at Neuport, had put himself thereinto, together with Francis Mendoza, his prisoner, on purpose to make trial thereof: and that within two hours they arrived at Putten, which is distant from Scheveling fourteen leagues, that is forty miles and more. He had therefore a mind to made experiment of it himself, and he would often tell us with what admiration he was seized, when he was carried with a quick wind, and yet perceived it not, the coach's motion being as quick as itself."

5 In the reign of Leo Isauricus, caliph Zulciman besieged Constantinople for the space of three years, where, by cold and famine, 300,000 of the Saracens

(2.) Hakew. Apol. l. 3. c. 10. p. 278, 279, 280. Raleigh's Hist World, l. 1. c. 7. p. 4. Heyl. Cosm. p. 399. Bak. Chron. p. 222. Ronicer. Theatr. p. 361. Stow's Annals, p. 571. & p. 584.—
(3.) Hakew. Apol. l. 3. c. 10 § 4. p. 281. Stow's Annal. p. 811. Verstep. Restitut. of Intellig. c. 2. p. 33. Heyl. Cosm. p. 71. & p. 1015.—(4.) Gassend. in Vita Peireskii, l. 2. p. 55. Hist. Manual. Arts, c. 3. p. 29.

were consumed. At this siege was that fire invented which, for the violence of it, was called wild-fire: and the Latins, because the Greeks were the authors of it, call Græcus Ignis: by this invention the ships of the Saracens were not a little molested. It was invented by Callinicus, anno 678.

6. The Lydians were the first inventors of dice, ball, chess, and the like games: necessity and hunger enforcing them thereunto. *Ingenii largitor venter*; "Famine sharpens the brain as well as the stomach." In the time of Atys, the son of Manes, the Lydians were vexed with famine, and then devised these games, every second day playing at them they beguiled their hungry stomachs. Thus for twenty-two years they continued playing and eating by turns. ^{CHANGING} seeing that they were more ^{all us the} texts is usual soil was at that time fruitful in bringing forth sustenance to maintain them, they sent a colony into Italy, under the conduct of Tyrrhenus, the son of Atys: who planted in that country first called Tyrrhenia, and since Tuscany.

7. The Phœnicians, by reason of their maritime situation, were great adventurers at sea, trading in almost all parts of the then known world; they are said to have been the first navigators, and first builders of ships: they first invented open vessels; the Egyptians ships with decks, and galleys with two banks of oars upon a side, great ships of burden were first made by the Cyprians: cock boats and skiffs by the Illyrians or Liburnians: bigantines by the Rhodians: light barks by the Cyrenians: men of war by the Pamphilians. As for tackle, the Bœotians invented the oar; Dædalus of Crete, masts and sails; Anacharsis grappling hooks; the Tuscans anchors. The rudder, helm, and art of steering, was the invention of Typhis, the chief pilot in the famous Argo, who, noting that a kite, when she flew, guided her whole body by her tail, effected that in the devices or art which he had observed in the works of nature.

8. The Sicilians were heretofore famous for many notable inventions. Pliny ascribes to them the finding out of hour-glasses; and Plutarch of military engines,

which were brought to great perfection by Archimedes, their countryman. Palamedes, the son of Nauplius, is said to have first instituted centinels in an army, and was the first inventor of the watch-word: the battle-axe was first found out by Penthesilea, queen of the Amazons, who came to the siege of Troy in aid of king Priamus, where she was slain by Pyrrhus, the son of Achilles.

9. The dyeing of purple was first invented at Tyre, and that, as Julius Pollux saith, by a mere accident. A dog having seized upon the fish called Conchilis or Purpura, had thereby stained his lips with that delightful colour: this led to the discovery, and it was afterwards the richest and most desirable colour to persons of the greatest quality, for ages together.

10. The inhabitants of Sidon are said to be the first makers of glass, the materials of the work being brought hither from the sands of a river running not far from Ptolemais, and only made fusible in this city. About Anno Dom. 662, one Benault, a foreign bishop (but of what place I find not), brought the mystery of making glass into England, to the great beautifying of our houses and churches.

11. For verses, and writing in that way, Aristotle ascribes the first making of pastoral eclogues to the Sicilians. Arion, an excellent musician and eminent poet, is said to be the first inventor of tragedies, and the author of the verse called Dithyrambic: Sappho, an heroic woman, and called the tenth muse, was the author of the verse called Sapphic: and Adelm, the first bishop of Sherborn (when taken out of the bishoprick of Winchester by king Ina his kinsman), was the first of our English nation who wrote in Latin, and the first that taught Englishmen to make Latin verse, according to his promise,

*Primus ego in patriam mecum modo vita supersit,
Aonio rediens deducam vertice Musas.*

"If life me last that I do see that native soil of mine,
From Aon tops I'll first with me bring down the
Muses nine."

12. Unto the Flemings we are indebted for the making of cloth, which we learnt

(5.) Heyl. Cosm. p. 630. Gault. Tab. Chron. p. 533.—(6.) Herod. l. 1. p. 40, 41.—(7.) Heyl. Cosm. p. 1015.—(8.) Ibid. p. 63.—(9.) Ibid. p. 691.—(10.) Ful. Ch. Hist. l. 3. cent. 7. p. 84.—(11.) Heyl. Cosm. p. 671. Camd. Brit. in Wiltshire. Ful. Ch. Hist. l. 2. cent. 2. p. 94, 95.

of them, and also for arras hangings; Dornix, the making of worsted sayes, and tapestries; they restored music and found out divers musical instruments. To them belongeth also the invention of clocks, watches, chariots, the laying on of colours with oil, and the working of pictures in glass.

13. Brachygraphy, or the art of writing by short characters, is said by Dion to be invented by Mecænas, the great favourite of Augustus Cæsar, *ad celeritatem scribendi*, "For the speedier dispatch of writing." Isidor ascribes it to Aquila, the freedman of this Mecænas; and to Tertius, Persannius, and Philargius, who had added to this invention; yet had all their chief information from Tullius Tito, a freedman of Cicero's, who had undertaken and compassed it in the propositions, but went no further. At the last it was perfected by Seneca, who brought this art into order and method, the whole volume of his contractions consisting of five thousand words.

14. The boiling and baking of sugar, as it is now used, is not above three hundred years old, and the refining of it more new than that, and was first found out by a Venetian in the days of our fathers; who is said to have got above 100,000 crowns by this invention, and to have left his son a knight; before which our ancestors (not having such luxurious palates) sometimes made use of rough sugar as it comes from the canes, but most commonly contented themselves with honey.

15. Paper was the invention of the Egyptians: for on the banks of the river Nilus grew those sedgy weeds called Papi-ri, which have since given name to paper. By means of this invention, Ptolemy Philadelphus was enabled to make his excellent library at Alexandria; but understanding that Attalus, king of Pergamus (by the benefit of this Egyptian paper) strove to exceed him in this kind of munificence, he prohibited the carrying it out of Egypt. Hereupon Attalus invented the use of parchment, made of the skins of calves and sheep, from the materials called membranæ, and Pergamena, from the place where it was invented. The convenience hereof was the cause

that in a short time the Egyptian paper was worn out of use, in place whereof succeeded our paper made of rags, the author of which excellent invention our ancestors have forgotten to commit to memory. My lord Bacon reckons this amongst the singularities of art, so that of all artificial matters there is scarce any thing like this; it derives its pedigree from the dunghill—

Usque adeo magnarum sordent primordia rerum.

16. Amongst all the productions and inventions of human wit, there is none more admirable and useful than writing; by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and signify his pleading at a thousand miles distance, and the needle to help of twenty-four letters, and afterwards added to the compass the thirty and combining of which letters, all words that are utterable and imaginable may be framed. For the several ways of joining and combining these letters, do amount (as Clavius the Jesuit hath taken the pains to compute) to 5852616738497664000 ways, so that all things that are in heaven or earth; that are, or were, or shall be; that can be uttered or imagined, may be expressed and signified by the help of this marvellous alphabet, which may be described in the compass of a farthing. It seems this miracle has lost its master, being put down with the *inventio adespota*, by Thomas Read, and thus sung by him:

*Quisquis erat, meruit senii transcendere metas,
Et fati nescire modum, qui mystica primus
Sensa animi docuit, magicis signare figuris.*

That is,

Whoe'er he was that first did shew the way,
T'express, by such like magic marks, our mind,
Deserv'd reprieve unto a longer day,
Than fate to mortals mostly has assign'd.

17. Archimedes, the Syracusan, was the first inventor of the sphere, of which instrument he made one of that art and bigness, that a man, standing within, might easily perceive the motions of every celestial orb, and an admirable agreement betwixt art and nature; this rare invention is celebrated by the praises of many,

(12.) Heyl. Cosm. p. 361.—(13.) Ibid. l. 4. p. 921.—(14.) Ibid. p. 1003.—(15.) Ibid. p. 925. Hist. of Manual Arts, c. 4. p. 37.—(16.) Ibid. p. 46, 47.

but especially by Claudian, in an epigram he hath on purpose compose upon it, of which this is part:

Jupiter in parvo cum cernerat Æthera vitro,
Risit & ad superos talia dicta dedit;
Huccine mortalis progressa potentia curæ,
Jam meus in fragili luditur orbe labor, &c.

18. ♦ Gloves, according to some, had a very early origin, being mentioned, as they imaginé, in the 108th Psalm, where the royal prophet declares he will cast his shoe over Edom. They even go higher, supposing them to have been used in the times of the Judges, Ruth, chap. iv. v. 7. where it is said, it was the custom for a man to take off his shoe, and give it to his neighbour, as a token of redeeming or exchanging any thing. They tell us the word, which in these two texts is usually translated shoe, is by the Chaldee paraprast in the latter, rendered glove. Casaubon is of opinion, that gloves were worn by the Chaldeans, because the word here mentioned is in the Talmud Lexicon explained, the clothing of the hand. But it must be confessed all these are mere conjectures.

Xenophon, however, gives a clear and distinct account of gloves. Speaking of the manners of the Persians, he gives, as a proof of their effeminacy, that not satisfied with covering their head and feet, they guarded their hands also against the cold, by means of thick gloves. Homer, speaking of Laertes at work in his garden, represents him with gloves on his hands to secure them from thorns. Vano *, an antient writer, is an evidence in favour of their antiquity among the Romans, as he says, that olives gathered with the naked hand are preferable to those gathered with gloves. Athendus speaks of a celebrated glutton, who always came to table with gloves on his hands, that he might be able to handle and eat the meat while hot, and devour more than the rest of the company.

These authorities show that the antients were not strangers to gloves, though perhaps the use of them might not be so common as among us. Musonius, a philosopher who lived at the close of the first century, among other invectives against

the corruption of the age, says, "It is a shame that persons in perfect health should clothe their hands and feet with soft and hairy coverings. Their convenience, however, soon brought them into general use. Pliny the younger informs us, in an account of his uncle's journey to Vesuvius, that his secretary sat by him, ready to write down whatever occurred remarkable, and that he had gloves on his hands, that the coldness of the weather might not impede his business."

In the beginning of the ninth century, the use of gloves was become so universal, that the church thought a regulation in that part of dress necessary. In the reign of Louis le Debonnaire the council of Aix ordered that the monks should wear gloves made of sheep-skin only.

In different periods gloves have been applied to various purposes. Giving possession by the delivery of a glove, prevailed in several parts of Christendom in later ages. In the year 1002, the bishops of Paderbom and Moncereu, were put into possession of their sees by receiving a glove. They were thought so essential a part of the episcopal habit, that some abbots in France, presuming to wear gloves, the council of Poitiers interposed in the affair, and forbade them the use of them, on the same footing with the ring and sandals, as being peculiar to bishops.

M. Farin observes, that the custom of blessing gloves at the coronation of the kings of France, was a remain of the eastern practice of investiture by a glove. A remarkable instance of this ceremony is recorded in the history of Germany. The unfortunate Conradin was deprived of his crown and life, by the usurper Mainfroy. When he ascended the scaffold, the injured prince lamented his hard fate, asserted his right to the crown; and, as a token of investiture, threw his glove among the crowd, begging it might be conveyed to some of his relations, who might revenge his death. It was taken up by a knight, who brought it to Peter, king of Arragon, afterwards crowned at Palermo.

As the delivery of gloves was once a part of the ceremony used in giving possession, the depriving a person of them was a mark of divesting him of his office and degrading him. Andrew Herkley,

(15.) Heyl. Cosm. p. 84. Claud. Ep. p. 369.—* De Re Rustica, lib. 2. cap. 55.

earl of Carlisle, was in the reign of Edward II. impeached for holding a correspondence with the Scots, and condemned to die as a traitor. Walsingham relating other circumstances of his degradation, says, his spurs were cut off with a hatchet, and his gloves and shoes were taken off, &c. &c.

Another use of gloves was in a duel; on which occasion he who threw one down was thereby understood to give defiance, and he who took it up to accept the challenge.

Challenging, by the glove, was continued down to the reign of queen Elizabeth, as appears by an account given by Spelman of a duel appointed to be fought in Tothill-fields in the year 1571. The dispute was concerning some lands in the county of Kent. The plaintiffs appeared in court, and demanded a single combat; one of them threw down his glove, which the other immediately took up, carried off on the point of his sword, and the day of fighting was appointed; but the matter was adjusted in an amicable manner by the judicious interference of the queen.

One ceremony however still remains, in which a challenge is given by a glove; namely, at the coronation of the kings of England. On this occasion his majesty's champion, completely armed and well mounted, enters Westminster-hall, and proclaims, that if any man shall deny the prince's title to the crown, he is ready to maintain and defend it by single combat. After this declaration he throws down his glove, or gauntlet, as a token of defiance.

This custom of challenging by the glove is still in use in some parts of the world. It is common in Germany, on receiving an affront; to send a glove to the offending party, as a challenge to a duel.

The last use of gloves to be mentioned here, was for carrying the hawk, which is very antient.

In former times princes, and other great men, took so much pleasure in carrying the hawk on their hand, that some of them have chosen to be represented in this attitude. There is a monument of Philip the First of France still remaining, on which he is represented at full length on his tomb, holding a glove in his hand.

Mr. Chambers says, that formerly

judges were forbid to wear gloves on the bench. No reason is assigned for this prohibition. Our judges lie under no such restraint; for both they, and the rest of the court, make no difficulty of receiving gloves from the sheriffs, whenever the session or assize concludes, without sentence of death being passed upon any one, which is called a Maiden Assize. This custom is of great antiquity.

Our curious antiquarian has also preserved a very singular anecdote concerning gloves. He informs us, that at present it is not safe to enter the stables of princes without pulling off the gloves. He does not, indeed, tell us in what the danger consists. But it has been explained by a German; he says, it is an antient established custom in Germany, that whoever enters the stables of a prince or great man with his gloves on his hands, is obliged to forfeit them, or redeem them by a fee to the servants. The same custom is observed in some places on the death of the stag; in which case the gloves, if not taken off, are redeemed by money given to the huntsmen and keepers. This was practised in France, and the late king never failed to pull off one of his gloves on that occasion: the reason of this ceremony is not known.

We meet with the term glove-money in our old records, by which is meant money given to the servants to buy gloves. This, no doubt, gave rise to the saying of giving a pair of gloves, to signify making a present for some favour or service.

To the honour of the glove it has more than once been admitted as a term of the tenure, or holding of lands. One Bortran, who came over with William the Conqueror, held the manor of Farnham Royal by the service of providing a glove for the king's right-hand on the day of his coronation, and supporting the same hand that day, while the king held the royal sceptre. In the year 1177, Simon de Mertin gave a grant of his lands in consideration of fifteen shillings, one pair of white gloves at Easter, and one pound of cummir*.

19. ♦ Literary journals were invented in France. The first scheme of a work of this kind was formed by Donis de Sallo, ecclesiastical counsellor of the parliament

of Paris. On the 30th of May 1665 appeared the first number of his *Journal des Savans*; and what is remarkable, he published his first essay under the name of the Sieur de Hedouville, who was his footman. From this one might suppose that he entertained but a faint hope of its success; or, perhaps, thought that the scurrility of criticism might be sanctioned by the character of its supposed author. The work, however, met with so favourable a reception, that Sallo had the satisfaction of seeing it the next year imitated throughout Europe, and his *Journal* at the same time translated into various languages. But Sallo's animadversions were given with such malignity of wit, and asperity of criticism, that the journal excited loud murmurs; and Sallo, after having published his third number, found such a host of irritated authors taking up arms against him, that he was glad to abdicate the chair of criticism.

The reign of his successor, the Abbé Gallois, intimidated, no doubt, by the fate of Sallo, was of a milder kind. He contented himself with giving the letters of the works, accompanied with extracts.

The *Journal* of Leipsic, entitled the *Acta Eruditorum*, appeared in 1682, under the direction of the learned Menkenius, professor in the university of that city. The celebrated Bayle undertook a similar work in 1684, and his *Nouvelles de la République de Lettres* on the first of May that year.

This work was every where well received, but was discontinued by the author in 1687. After he had published thirty-six volumes in 12mo. others continued it to 1710, when it was finally closed.

A Mr. de la Roche formed an English *Journal*, entitled *Memoirs of Literature*, about the commencement of this century, which is well spoken of in the *Bibliothèque Raisonnée*. It was afterwards continued by Mr. Reid, under the title of the *Present State of the Republic of Letters*. He succeeded very well; but being obliged to make a voyage to China, it interrupted his useful labours. He was succeeded by Messrs. Campbel and Webster; but the latter being dismissed, it was again resumed by Mr. Campbel.

CHAP. XLIV.

Of the admirable Works of some curious Artists.

WHEN learning (as to the generality) was at a kind of lower ebb in the world, it was common for such as had had a more than ordinary knowledge, in the mathematics, to pass amongst the vulgar sort as men that were devoted to conjuration and necromancy. The illiterate could not believe that to be any lawful art which trod so near upon the heels of nature, and whose wonderful productions transcended the measure of their reason. Since then, the times have been more favourable to learning, and thereby art improved to that height, as some of the following examples will discover.

1. Petrus Ramus tells us of a wooden eagle and an iron fly, made by Regiomontanus, a famous mathematician of Nuremberg, whereof the first flew forth out of the city aloft in the air, met the emperor Maximilian a good way off, coming towards it; and having saluted him, returned again, waiting on him to the city gates. The second, at a feast, whereto he had invited his familiar friends, flew forth from his hand, and taking a round, returned thither again, to the great astonishment of the beholders: both which the excellent pen of the noble Du Bartas rarely expressed:

Why should I not that wooden eagle mention,
A learned German's late admir'd invention,
Which mounting from his fist that framed her,
Flew far to meet the German emperor?
And, having met him, with her nimble train
And pliant wings turning about again,
Follow'd him close unto the castle gate
Of Nuremberg; whom all their shews of state,
Streets hang'd with arras, arches curious built,
Grey-headed senate, and youths gallantries,
Grac'd not so much as only this device.

He goes on, and thus describes the fly:

Once as this artist, more with mirth than meat,
Feasted some friends whom he esteemed great,
Forth from his hand an iron fly flew out;
Which having flown a perfect round-about,
With weary wings return'd unto her master:
And as judicious on his arm he plac'd her.
O! wit divine, that in the narrow womb
Of a small fly, could find sufficient room
For all those springs, wheels, counterpoise and
chains,
Which stood instead of life, and blood, and veins!

(19.) *Curiosities of Literature*, vol. i. p. 96.

(1.) *Pet. Ram. Schol. Math.* l. 2. *Hakew. Ap.* l. 3. c. 10. § 1. p. 228. *Versteg. Rest. of Decayed Intellig.* c. 2. p. 53. *Heyl. Gosm.* p. 399.

2. The silver sphere (a most exquisite piece of art, which was sent by the emperor Ferdinand to Solymán the great Turk) is mentioned by Paulus Jovius and Sabellicus. It was carried (as they write) by twelve men unframed, and reframed in the grand seignor's presence by the maker of it; who likewise delivered him a book, containing the mystery of using it; of which Du Bartas writes thus :

Nor may we smother or forget ungrately,
The heav'n of silver that was sent but lately,
From Ferdinando, as a famous work,
Unto Byzantium, to the greatest Turk;
Wherein a sprite still moving to and fro,
Made all the engine orderly to go.
And though one sphere did always slowly glide,
And contrary the other swiftly slide;
Yet still the stars kept all their courses even,
With the true courses of the stars in heaven.
The Sun, there shifting in the zodiac,
His shining houses never did forsake
His pointing path; there in a month his sister
Fulfill'd her course; and, changing oft her lustre,
And form of face, now larger, lesser soon,
Follow'd the changes of the other moon.

3. In the twentieth year of queen Elizabeth, Mark Scaliot, a blacksmith, made a lock, consisting of eleven pieces of iron, steel and brass, all which, together with a pipe-key to it, weighed but one grain of gold: he made also a chain of gold, consisting of forty-three links, whereunto having fastened the lock and key before-mentioned, he put the chain about a flea's neck, which drew them all with ease. All these together, lock and key, chain and flea, being weighed, the weight of them was but one grain and a half.

4. Callicrates used to make pismires, and other such little creatures out of ivory, with that wonderful artifice, that other men could not discern one part from another without the help of glasses.

5. Myrmecides was also excellent in that kind of workmanship. He wrought out of ivory, a chariot with four wheels and as many horses, in so small a compass, that a fly might cover them all with her wings. The same man made a ship, with all her tackling to it, so small that a bee might hide it with her wings.

6. Praxiteles was a curious worker in

imagery; he made a statue of Venus for the Gnidians so lively, that a certain young man became so amorous of it, that the excess of his love deprived him of his senses. This piece of art was esteemed at that rate by king Nicomedes, that whereas the Gnidians owed him a vast sum of money, he offered to take that statue in full satisfaction for his debt.

7. Cedrenus makes mention of a lamp, which (together with an image of Christ) was found at Edessa, in the reign of Justinian the emperor. It was set over a certain gate there, and privily inclosed, as appeared by the date of it, soon after Christ was crucified: it was found burning (as it had done for five hundred years before) by the soldiers of Cosroës, king of Persia, by whom also the oil was taken out and cast into the fire; which occasioned such a plague, as brought death upon almost all the forces of Cosroës.

8. At the demolition of our monasteries here in England, there was found in the supposed monument of Constantius Chlorus (father to the great Constantine) a burning lamp which was thought to have continued burning there ever since his burial, which is about three hundred years after Christ. The ancient Romans used in that manner to preserve lights in their sepulchres a long time, by the oil of gold, resolved by art into a liquid substance.

9. Arthur Gregory, of Lyme, in the county of Dorset, had the admirable art of forcing the seal of a letter, yet so invisibly, that it still appeared a virgin to the exactest beholder. Secretary Walsingham made great use of him about the packets which passed from foreign parts to Mary queen of Scotland. He had a pension paid for his good service out of the exchequer, and died at Lyme about the beginning of the reign of king James.

10. Cornelius Van Drebbel, that rare artist, made a kind of organ that would make an excellent symphony of itself, being placed in the open air, and clear sun, without the fingering of an organist; which was (as is conceived) by the means of air inclosed, and the strictures of the beams rarefying the same; for in a shady place it would yield no music, but only

(2.) Hakew. Apol. l. 3. c. 10. § 1. p. 274. Versteeg. c. 2. p. 52.—(3.) Fayth. Ann. p. 128.—(4.) Plin. l. 7. c. 21. p. 167. Ælian. Var. Hist. l. 1. c. 17. p. 13.—(5.) Ibid. Servius de Ung. Armar. p. 56.—(6.) Plin. l. 7. c. 38. p. 175.—(7.) Citesii. Opus. Med. p. 63, 64.—(8.) Hake. Apol. l. 2. c. 3. § 3. Cam. Brit. in Yorks. Lud. Viv. de. Civ. Dei. l. 21. c. 6.—(9.) Full. Worth. p. 284. in Dorsetshire

where the sun-beams had the liberty to play upon it, as we read of Memnon's statue.

11. "I remember," saith Clavius, "that while (as yet) I was but young, and studied the mathematics: for the great honour we had of Alexander Farnesius, we had invited that prince into our school, and amongst other gifts and shows that were presented him by the ingenious, a mathematical one was imposed upon me. Then was it that the force of a concave mirror was happily serviceable to me: for by the virtue and power of it I erected on high the name of Alexander Farnesius, and impressed it in the air, all the letters of it being radiant and shining. It was a monument indeed, but only of our observation and honour to, but very short of the greatness of the Farnesian family."

12. His highness the duke of Holstein hath ordered a globe to be made in the city of Gottorp. It is a double globe, made of copper, ten feet and a half in diameter; so that within it ten persons might sit at table, which with the seats about it is placed in the nadir, or lower pole or the horizon: there a man may see (by means of an horizontal circle within the globe) how the stars and sun itself, out of its centre, moves in its path, and riseth and setteth regularly. The motion of this globe exactly followeth that of the heavens, and deriveth that motion from certain wheels, driven by water, which is drawn out of a mountain hard by.

13. There was at Liege, anno 1635, a religious and industrious man of the Society of Jesus, named Linus, by birth an Englishman. "He had," saith Kircher, "a vial or glass of water, wherein a little globe did float, with the twenty-four letters of the alphabet described upon it: on the inside of the vial was an index or stile, to which the globe did turn and move itself, at the period of every hour, with that letter which denoted the hour of the day successively; as though this little globe kept pace and time with the heavenly motions". And Kircher himself had a vessel of water, in which (just even with the surface of the water) were the twenty-four hours described. A piece of cork was set upon the water, and therein were put some seeds of the heliotrope, or sun-flower, which, like the flower

itself, did turn the cork about, according to the course of the sun, and with its motion point out the day.

14. "I will shew an experiment," saith Galilæo, "which my last leisure hours did produce;" and so calling his servant he gave him his cloak, and taking out a round box, he went directly to the window, upon which at that time the sun shone; and opening the box towards the sun, till such time as it had received the light of it, he desired that the room should be made as dark as might be: which done, turning to Clavius, then with him, "Did you not desire," said he, "that something should be shewed or made by us to-day? Pardon the extravagancy of the word; behold here the work of the first day:" "Let there be light," and opening the concave box, a light shot itself into the dark, and ascended by degrees as a vapour that is kindled by the sun. As soon as it disappeared, there was a great applause made him, by all the assistants that were then in presence.

15. "I will produce," saith Grenibergius, "an experiment concerning voice, which I infused into a statue; it was not made of brass or solid marble, but of plaister, that so the winding receptacles of the voice (as it were included in the hollow belly) might receive the percussions of sounds, and render them again the more happily. I therefore put words into this ductory of the voice, as the distances of breath would permit, and so again I infused others at the like intervals. I then closely stopped up the entrance of the voice; at last, after divers windings, and various inflections, and such impediments as promoted the design, what I had spoken, came to the head and face of the statue; and forasmuch as the force of the words was sharp, and that there was a succession of spirits, they did very expeditiously move the jaws and the tongue, (which were made moveable for that purpose) even to the variety of syllables."

16. Janellus Turrianus, a great master in the mathematics, did usually delight the emperor Charles the Fifth with miracles of study: sometimes he sent wooden sparrows into the emperor's dining-room, which flew about there and returned; at other times he caused little armed men to muster themselves upon the table, and artificially

(10.) Hist. Man. Arts, c. 3. p. 33.—(12.) Olea. Travels, p. 339.—(13.) Gass. in Pæiresk. l. 5. p. 185. Hist. Man. Arts, c. 1. p. 10, 11.—(14.) Fortes. Seræ Ac. p. 123.—(15.) Ibid. p. 1

move according to the discipline of war; which was done so beyond example, that the superior of the religious house of St. Jerome, being ignorant in the mysteries of that art, suspected it for witchcraft.

17. There were some young scholars with Albertus Durer, one of which (as it was usual with him) gave evidence of his strength in divers trials. Durer stroking him on the head, "Come," said he, "let us see if you can do a very small matter;" and showed him two little tables of brass, the one laid upon the other. "Take," said he, "hold on the uppermost, and sever it from the other that is under it." When he had assayed it, but in vain, and though he used more strength, yet found it was all one, the young man told him, "That he had deluded him, for the two tablets were rivetted together;" and thereupon he desisted the further trial. When Durer himself, bending them downwards, easily performed it; for both being exactly polished, they slipped one from the other.

18. There was an artificer in Rome who made vessels of glass of so tenacious a temper, that they were as little liable to be broken as those that are made of gold and silver: when therefore he had made a vial of this purer sort, and such as he thought worthy a present of Cæsar alone, he was admitted into the presence of the then emperor Tiberius; the gift was praised, and the skilful hand of the artist applauded; and the donation of the giver accepted. The artist, that he might enhance the wonder of the spectators, and promote himself yet further in the favour of the emperor, desired the vial out of Cæsar's hand, and threw it with such force against the floor, that the solidest metal would have received some damage or bruise thereby. Cæsar was not only amazed but affrighted with the act; but he taking up the vial from the ground (which was not broken, but only bruised together, as if the substance of the glass had put on the temperature of brass), he drew out an instrument from his bosom, and beat it out to its former figure. This done, he imagined that he had conquered the world, as believing that he had merited an acquaintance with Cæsar, and raised the admiration of

all the beholders: but it fell out otherwise; for the emperor enquired if any other person besides himself was privity to the like tempering of glass? When he had told him "No," he commanded to strike off his head, saying, "That should this artifice come once to be known, gold and silver would be of as little value as the dirt of the street." Long after this, viz. 1610, we read, that amongst other rare presents, then sent from the sophy of Persia to the king of Spain, were six glasses of malleable glass, so exquisitely tempered that they could not be broken.

19. At Dantzic, a city of Prussia, Mr. Morrison (an ingenious traveller of this nation) sent a mill, which without help of hands did saw boards, having an iron wheel, which did not only drive the saw, but also did hook in and turn the board unto the saw. Dr. John Dee mentions the like seen by him at Prague; but whether the mill-moved by wind or water. is set down by neither of them.

20. At the mint of Segovia in Spain, there is an engine that moves by water, so artificially made, that one part of it distends an ingot of gold into that breadth and thickness as is requisite to make coin of. It delivereth the plate that it hath wrought unto another that printeth the figure of the coin upon it; and from thence it is turned over to another that cutteth it according to the print in due shape and weight; and, lastly, the several pieces fall into a coffer in another room, where the officer whose charge it is finds treasure ready coined.

21. Oswaldus Norhingerus, the most excellent artisan of this or any former ages, made 1600 dishes of turned ivory, all perfect and complete in every part; yet so small, thin, and slender, that all of them were included at once in a cup turned out of a pepper corn of the common bigness. Johannes Carolus Shad, of Mitelbrach, carried this wonderful work with him to Rome, shewed it to pope Paul the Fifth, who saw and counted them all by the help of a pair of spectacles; they were so little as to be almost invisible to the eye. He then gave liberty to as many as would, to see them, amongst whom were Gaspar Scioppius, and

(16.) Hist. Man. Arts, c. 2. p. 22. Habing. Obs. on Hist. p. 157, 158.—(17.) Scal. de Sub. in Card. Exer. 333. p. 1061.—(18.) Peter Say, p. 68, 69. Plin. l. 36. c. 26. Sueton. in Tiberio. Xiph. in Tib. p. 56. Knowl. Turk. Hist. p. 1273.—(19.) Hist. Man. Arts, c. 3. p. 33.—(20.) Sir Kenelm Digby's Bodies, c. 23. p. 207.

Johannes Faber, of Bamberge, physician in Rome.

22. Johannes Baptista Ferrarius, a jesuit, not long since shewed openly, cannons of wood with their carriages, wheels, and all other their military furniture (small and slender ones you must think), for twenty-five of these, together with thirty cups turned out of wood, and neatly made, were all together contained and included in one single pepper-corn, which yet was such as exceeded not the common bigness.

23. "George Whitehead, an Englishman, made a ship with all her tackling to move itself on a table, with rowers plying the oars, a woman playing on the lute, and a little whelp crying on the deck," saith Schottus in his Itinerary.

24. The grounds of chymical philosophy go thus: that salt, sulphur, and mercury, are the principles into which all things do resolve; and that the radical and original moisture whereby the first principle of salt consisteth, cannot be consumed by calcination; but the forcible tinctures and impressions of things, as colour, taste, smell; nay, and the very forms themselves, are invisibly kept in store in this firm and vital principle. To make this good by experiment, they take a rose, gillyflower, or any kind of plant whatsoever; they take this simple in the spring-time in its fullest and most congruous consistence; they beat the whole plant in a mortar, root, stalks, flowers, leaves, and all, till it be reduced to a confused mass. Then, after maceration, fermentation, separation, and other workings of art, there is extracted a kind of ashes, or salt, including these forms and tinctures, under their power and chaos. These ashes are put up in glasses, written upon with the several names of the herbs or plants, and sealed hermetically; that is, the mouth of the glass heated in the fire, and then the neck of it wrung about close, which they call the seal of Hermes their master. When you would see any of these vegetables again, they apply a candle or soft fire to the glass, and you shall presently perceive the herbs or plants by little and little to rise up again out of their salt or ashes, in their several proper forms, springing up as at first, but in a shorter time than they did in the field. But remove the glass from the fire, immediately

they return to their own chaos again. And though this went for a great secret in the time of Quercetan, yet Gaffarell saith, "That now it is no rare matter;" for Monsieur de Claves, one of the most excellent chymists of these days, used to make shew of this at any time.

25. There was one in queen Elizabeth's time that wrote the Ten Commandments, the Creed, the Pater Noster, the queen's name, and the year of Our Lord, within the compass of a penny; and gave her majesty a pair of spectacles of such an artificial making, that by the help thereof she did plainly and distinctly discern every letter.

26. One Francis Alumnus was so notable in the mystery of writing, that he wrote the Apostle's Creed, and the fourteen first verses of St. John's Gospel, in the compass of a penny, and in full words: this he did in the presence of the emperor Charles the Fifth, and pope Clement the Seventh, as is related by Gelebrard in his chronology, and Simon Marolus out of him, who had also in his own possession such a miracle (as he calls it), or the very same, I believe; for in his twenty-fourth colloquy, these are his words: *Nos domi idem miraculum servamus*, "I have the same miracle at home in my keeping."

27. There are certain *æoli scopi*, or wind-muskets, which some have devised to shoot bullets without powder, or any thing else but wind or air compressed in the bore of it, or injected by a soring; and these, they say, discharge with as much force as others with powder. The description of their construction may be seen in all treatises on pneumatics.

28. "I saw at Leghorn a clock, brought thither by a German to be sold, which had so many rarities in it, as I should never have believed if my own eyes had not seen it; for, besides an infinite number of strange motions, which appeared not at all to the eye, you had there a company of shepherds, some of which played on the bagpipe, with such harmony and exquisite motion of the fingers, as that one would have thought they had been alive: others danced by couples, keeping exact time and measure; whilst others capered and leaped up and down with so much nimbleness, that my spirits were wholly ravished with the sight."

(21.) Petr. Servii Dissert. de Ung. Armario, p. 66, 67.—(22.) Ibid. p. 67, 68.—(23.) Hist. Man. Arts, c. 12. p. 148.—(24.) Dr. Heylin's Life of K. Charles, p. 1.—(25.) Hist. Man. Arts, c. 3. p. 43.—(27.) Ibid. p. 34.—(28.) Gaffar. Curios. c. 7. p. 236.

29. There was a clock, which was the great and excellent work of Copernicus, in which there was not only to be heard a number of different sounds, occasioned by its various motions, but also most exactly to be discovered the motions of all the celestial orbs, the distinctions of days, months, and years; there the Zodiac shewed its signs, performing the circle of the year; the playful Ram began the spring, Cancer produced the summer, Libra enriched it with autumn, and the slothful Scorpio produced the winter. Here also the moon changed in the nodes, shone out more bright in the ides, and shamefully concealed her conjunction with the sun in the calends. But those things which the ingenious artificer presented, and, as it were, produced in the scene, upon the entrance of every hour, marvellously delighted the spectators with the show of some mystery in our faith. The first creation of light, the powerful separation of the elements, and all other intermediate mysteries, he had traced upon this engine, even to the great eclipse that was when our Saviour suffered on Mount Calvary. To insist upon the particulars, would be the work of an age; the eye that is the devourer of such beautiful objects, embraces more in one hour than the tongue of the most eloquent is able to represent in a considerable space of time.

30. At Strasburgh there is a clock of all other the most famous, invented by Conradus Dasipodius in the year 157. Before the clock stands a globe on the ground, showing the motions of the heavens, stars, and planets. The heavens are carried about by the first mover, in twenty-four hours; Saturn, by his proper motion, is carried about in thirty years; Jupiter, in twelve; Mars, in two; the Sun, Mercury, and Venus, in one year; and the Moon in one month. In the clock itself there are two tables on the right and left hand, shewing the eclipses of the Sun and Moon from the year 1573 to the year 1624. The third table in the middle is divided into three parts. In the first part the statues of Apollo and Diana shew the course of the year and the day thereof, being carried about in one year; the second part shews the year of our Lord, and the equinoctial days; the hours of each day, the minutes of each hour, Easter-day, and all other feasts, and the dominical letter. The

third part hath the geographical description of all Germany, and particularly of Strasburgh, and the names of the inventor, and of all the workmen. In the middle frame of the clock is an astrolabe, showing the sign in which each planet is every day; and there are the statues of the seven planets upon a round piece of iron, lying flat; so that every day the statue of the planet that rules the day comes forth, the rest being hid within the frames till they come out by course at their day, as the sun upon Sunday, and so for all the week. And there is also a terrestrial globe, which shews the quarter, the half-hour, and the minutes. There is also the skull of a dead man, and statues of two boys, whereof one turns the hour glass, when the clock hath struck, the other puts forth the rod in his hand at each stroke of the clock. Moreover there are the statues of the spring, summer, autumn, and winter, and many observations of the moon. In the upper part of the clock are four old men's statues, which strike the quarters of the hour: the statue of Death comes out at each quarter to strike, but is driven back by the statue of Christ, with a spear in his hand, for three quarters; but in the fourth quarter that of Christ goes back, and that of Death strikes the hour, with a bone in his hand, and then the chimes sound. On the top of the clock is an image of a cock which twice in the day crows aloud, and claps his wings. Besides, this clock is decked with many rare pictures; and, being on the inside of the church, carries another frame to the outside of the wall, wherein the hours of the sun, the courses of the moon, the length of the day, and such other things, are set out with great art.

31. In the duke of Florence's garden at Pratoline, is the statue of Pan sitting on a stool with a wreathed pipe in his hand, and that of Syrinx beckoning him to play on his pipe. Pan, putting away his stool, and standing up, plays on his pipe; this done, he looks on his mistress, as if he expected thanks from her, takes the stool again, and sits down with a sad countenance. There is also the statue of a laundress beating a buck, turning the clothes up and down with her hand and battledore, wherewith she beats them in the water. There is the statue of Fame loudly sounding her trumpet; an artificial toad creeping to and fro; a dragon bowing down his head to

drink water, and then vomiting it up again; with divers other pieces of art, that administer wonder and delight to the beholders.

32. At Tibur or Tivoli near Rome, in the gardens of Hippolitus d'Este, cardinal of Ferrara, there are the representations of sundry birds sitting on the tops of trees, which by hydraulic art, and secret conveyances of water through the trunks and branches of the trees, are made to sing and clap their wings; but at the sudden appearance of an owl out of a bush of the same artifice, they immediately become all mute and silent. It was the work of Claudius Gallus, as Possevinus informs us.

33. At Dantzic in Poland, there was set up a rare invention for weaving of four or five webs at a time without any human help. It was an engine that moved of itself, and would work night and day. This invention was suppressed, because it would have ruined the poor people of the town, and the artificer was secretly destroyed, as Lancelotti, the Italian abbot, relates from the mouth of M. Muller, a Polonian, who had seen the device.

34. In Florida, and other places of the West Indies, the inhabitants made garments of feathers with marvellous art and curiosity, as also rare and exquisite pictures: for in those countries there are birds of rare and exquisite plumage, of very gay and gaudy colours, such as put down all the pride of the peacock: they mingle variety of colours in such an admirable medley, that they make a very glorious show. Fernando Cortez, the Spaniard, found abundance of these curious works in the palace of Montexuma, the emperor of Mexico, which were so excellent, that none could make in silk, wax, or needlework, any thing comparable to them. Nay, he adds, that they were so artificial and neat, that they cannot be described in writing, or presented to the imagination, except a man sees them.

35. Keneth, king of Scotland, had slain Cruthintus the son, and Malcolmus Dufus the king, and kinsman of Fenella: she, to be revenged of the murderer, caused a statue to be framed with admirable art. In one of the hands of it was an apple of gold set full of precious stones, which whosoever touched, was immediately slain

with many darts, which the statue threw or shot at him. Keneth, suspecting nothing, was invited to this place, and being slain in this manner, Fenella escaped over into Ireland.

36. Hadrianus Junius saw at Mechlin in Brabant a cherrystone cut in the form of a basket, wherein were fourteen pair of dice distinct, each with their spots and number easily to be discerned with a good eye; and anno 1524, the city of Colonia Agrippina was painted with much exactness, yet in so little a space, that a fly might cover it.

37. At Heidelberg in Germany, upon the town-house, was a clock with divers motions: and when the clock struck, the figure of an old man pulled off his hat, a cock crowed and clapped his wings, soldiers fought with one another, &c. But this curious piece of workmanship, with the castle and town, were burnt by the French, who committed at the same time the most inhuman barbarities upon the people, when they took those garrisons in the year 1693.

38. That excellent philosopher and truly great man, the honourable Mr. Boyle, invented a pneumatic engine, commonly called the air-pump, that accurately examines the elastic power, pressure, weight, expansion, and weakness of that element; and has found out so many curiosities relating to the height and gravity of the atmosphere, the nature of a vacuum, the flame and excandescence of coals, firing of gunpowder, propagations of sounds, fluidity, light, freezing, respiration, and other considerable inventions and experiments in natural philosophy, that to describe them all, or commend them according to their merits, would be no less a task than to transcribe all the works of that learned author.

39. The same ever-honourable person was the inventor of the barometer, which is now of general use to the world; by being filled with quicksilver, and having the degrees exactly calculated and marked thereon, it will never fail to make a true discovery of the weather for many years together, as hath been experimented by the learned Dr. Wallis of Oxford.

40. And whilst I am mentioning the name of that learned person, Dr. Wallis, D. D. professor of geometry in Oxford,

(31.) Morrison's Itinerary, p. 602. Hist. Man. Arts, c. 3. p. 36, 37.—(32.) Ibid.—(33.) Ibid. c. 7. p. 35.—(34.) Ibid. p. 99.—(35.) Delvio. Disq. Magic. l. 1. c. 3. qu. 4. p. 40.—(36.) Zuing. Theatr. vol. ii. l. 7. p. 625. Peach. Com. Gent. c. 9. p. 79.—(37.) Brown's Trav.—(38.) Trans. Philos.—(39.) Ibid.

and fellow of the Royal Society, let me not forget that he was the first in England that made art supply the defects of nature, in learning persons that were deaf and dumb to speak and write distinctly and intelligibly. Mr. Nathaniel Whaley, born in Northampton, of reputable parents, was taught by him in Oxford at twenty-six years of age, (who had been deaf and dumb above twenty years) in the year 1662, and that in the space of one year. At the same time the doctor taught a son of the Lord Wharton's, that was born deaf and dumb, and afterwards Mr. Popham; but Dr. Holder laying (though unjustly) some claim to the last performance, and the strangeness of the thing being the discourse all over England, Mr. Whaley was had before the Royal Society, and there discoursed to their entire satisfaction. King Charles II. also hearing of it, desired to see Mr. Whaley, who appearing before him, his majesty asked him several questions, and was satisfied with his pertinent answers; among others, he asked Mr. Whaley, "Who taught him to speak and write?" To which he replied, "Dr. Wallis did." This worthy doctor, in a treatise, has given us the method how to teach deaf and dumb folks to speak and write a language, and more particularly in a letter to Mr. Thomas Beverly, secretary to the Royal Society, dated September 30, 1698, and printed in the Philosophical Transactions for the month of October, 1698, numb. 245. p. 349.

41. The abbot of Baigne, a man of great wit, and who had the art of inventing new musical instruments, being in the service of Lewis XI. king of France, was ordered by that prince to get him a concert of swines voices, thinking it impossible. The abbot was not surprised, but asked money for the performance, which was immediately delivered him; and he wrought a, thing as singular as ever was seen. For out of a great number of hogs, of several ages, which he got together, and placed under a tent or pavillion, covered with velvet, before which he had a table of wood, painted, with a certain number of keys, he made an organical instrument, and as he played upon the said keys, with little spikes which pricked the hogs he made them cry in such order and

consonance, as highly delighted the king and all his company.

CHAP. XLV.

Of the Industry and Pains of some Men, and their Hatred of Idleness.

THAT of the Areopagites is the most honourable court in the city of Athens; and there it was most diligently enquired into, after what manner each of the Athenians lived, what kind of income and revenue he had, and by what means it was that he sustained himself and his family. They were taught to follow some honest course of life, as knowing they were to give a public account thereof: and if any man was convicted of idleness or a reprovable way of living, he had a note of infamy upon him, or else was ejected the city as an unprofitable member thereof. No doubt but by this procedure of theirs they put slothfulness out of all countenance, and filled their city with examples of every kind of industry, without fear of incurring the danger of a public accusation: as,

1. Pliny tells of one Cresin, who manured a piece of ground, which yielded him fruit in abundance, while his neighbours lands were extremely poor and barren; for which cause he was accused to have enchanted them, otherwise, said his accuser, his inheritance could not raise such a revenue, while others stand in so wretched a condition. But he pleading his cause, did nothing else but bring forth a lusty daughter of his, well fed and well bred, who took pains in his garden; also he shewed his strong carts and stout oxen which ploughed his land, his various implements of husbandry, and the whole equipage of his tillage in very good order. He then cried out aloud before the judges, "Behold the art, magic, and charms of Cresin!" The judges acquitted him with honour and praise, his land's fertility being the effects of his industry and good husbandry.

2. There was one Mises, who presented the great king Artaxerxes, as he rode through Persia, with a pomegranate of a wonderful bigness; which the king

(41.) Bayle's Dict. vol. iii. article Lewis XI.

(1.) Caus. H. C. in the Treat. of Passions, § 6. p. 15. Plin. Nat. Hist. l. 18. c. 6. p. 556.

admiring, demanded "Out of what paradise he had gotten it?" who answered, "That he gathered it out of his own garden." The king was exceedingly pleased with it, and gracing him with royal gifts, swore by the sun, that the same man, with like diligence and care, might of a little city make a great one.

3. The emperor Theodosius the younger devoted the day to the senate, to military, judicial, and other affairs; but a considerable part of the night to his studies and books; having his lamp so made, that it would put in oil of itself to renew the light, that so he might neither lose time, nor occasion an unseasonable disturbance to his servants.

4. Cleanthes was a young man, and being extremely desirous to be a hearer of Chrysippus the philosopher, but wanting the necessary provisions for life, he drew water, and carried it from place to place in the night, to maintain himself with the price of his labour, and then all day he was attending upon the doctrines of Chrysippus: where he so profited, and withal so retained that industry he had while young, that he read constantly to his auditors to the ninety and ninth year of his age. Others say Zeno was his master, and that wanting wherewith to buy paper, he wrote memorials from him upon the broken pieces of pots. Thus fighting in the night against poverty, and in the day against ignorance, he became at last an excellent person.

5. St. Jerome saith, that he himself had read six thousand books that were written by Origen, who daily wearied seven notaries and as many boys in writing after him.

6. Demosthenes, afterwards the most famous orator of all Greece, in his youth was not able to pronounce the first letter of that art which he so affected; but he took such pains in the correction of that defect in his pronunciation, that afterwards no man could do it with greater plainness. His voice was naturally so squeaking, that it was unpleasant to his auditory: this also he so amended by continual exercise, that he brought it to a just maturity and gracefulness. The natural

weakness of his lungs he rectified by labour, striving to speak many verses in one breath, and pronouncing them as he ran up some steep place. He used to declaim upon the shores where the waters with greatest noise beat upon the rocks, that he might acquaint his ears with the noise of a tumultuous people: he also accustomed himself to speak much and long, with little stones in his mouth, that he might speak the more freely when it was empty. Thus he combated with nature itself, and went away victor, overcoming the malignity of it by the pertinacious strength of his mind; so that his mother brought forth one, and his own industry another Demosthenes.

7. Elfred, a king of the West Saxons here in England, designed the day and night, equally divided into three parts, to three especial uses, and observed them by the burning of a taper set in his chapel: eight hours he spent in meditation and reading; eight hours in provision for himself, his repose, and health; and the other eight about the affairs of his kingdom.

8. Almost incredible was the painfulness of Baronius, the compiler of the voluminous annals of the church, who, for thirty years together, preached three or four times a week to the people.

9. A gentleman in Surry had land worth two hundred pounds per annum, which he kept in his own hands; but running out every year, he was necessitated to sell half to pay his debts, and let the rest to a farmer for one-and-twenty years. Before that term was expired, the farmer one day, bringing his rent, asked him if he would sell his land? "Why," said he, "will you buy it?" "If it please you," saith the farmer. "How?" said he, "that's strange: tell me how this comes to pass, that I could not live upon twice as much land, being my own, and you upon one half thereof, though you have paid rent for it, are able to buy it?" "Oh," saith the farmer, "but two words made the difference; you said Go, and I said Come." "What's the meaning of that?" said the gentleman. "You lay in bed," replied the farmer, "or took your pleasure, and sent others about your business; and I

(2.) *Ælian*. Var. Hist. l. 1. c. 33. p. 29.—(3.) *Lips.* Ep. cent. 4. Ep. 31. p. 880.—(4.) *Val. Max.* l. 8. c. 7. p. 227. *Zuing.* Theat. vol. iii. l. 2. p. 670. *Laert.* Vit. Phil.—5.) *Sabell.* Ex. l. 1. c. 7. p. 45.—(6.) *Val. Max.* l. 8. c. 7. p. 225.—(7.) *Baker's Chron.* p. 332. *Clark's Mir.* c. 74. p. 322.—(8.) *Full. Stat.* l. 2. c. 9. p. 76.

rose betimes, and saw my business done myself."

10. Marcus Antonius, the emperor, as he was a person of great industry himself, so did he also bear so great a hatred unto idleness, that he withdrew the salaries of such men as he found to be slothful and lazy in their employments; saying, "That there was nothing more cruel, than that the commonwealth should be fed upon by such as procured no advantage thereunto by their labours."

11. Joannes Vischerus, rector of the university of Tubing, when in the sixty-third year of his age, though weak in body, and thereby at liberty, in respect of the statutes of the university, from his office of teaching; yet as before, so then, in the last act of his life he followed his business; and so long as he had any strength or ability, so long as his voice and spirits permitted, he was constant in his meditations, comments, and teaching. And when, by reason of the inclemency of the air, he could not perform his part in the public auditory of physicians, he strenuously continued to profess in private at his own house. When his wife oftentimes advised and besought him that he would not do it, but have some regard to his own health, as a man that could scarce speak or stand on his feet, and utterly unfit to speak, so molested by a cough as he was, he replied, "That which a man doth with a willing mind, is no ways troublesome to him: suffer me to speak and walk so long as the strength of my body will permit; for so soon as I shall betake myself to my bed, I shall not be pulled from thence till such time as four bearers come to carry me to the church-yard."

12. Conradus Gesnerus was a man of infinite study, diligence, and industry, in searching after the knowledge of all parts of nature; but particularly he bent himself to observe those things that were delivered concerning metals, plants, and living creatures: and the noble historian Thuanus saith of him most truly, that, "to his last breath, he was inflamed with an incredible desire and endeavoured after the advancement of learning; so that when

he was seized with the plague, and that his strength began to desert him, he rose out of his bed, not to dispose the affairs of his house and family, but to set in order the papers in his study, that what he could not set forth in his life-time, might after his death be made public to the benefit of the commonwealth."

13. Æleas, a king of Scythia, used to say, that he thought himself no better than his horsekeeper when he was idle.

14. Dionysius the elder being asked if he was at leisure, and had no business at present? "The gods forbid," said he, "that it ever should be so with me! for a bow (as they say), if it be over-bent, will break, but the mind breaks if it be over-slack."

CHAP. XLVI.

Of the Dexterity of some Men in the Instruction of several Creatures.

MAN is seldom so fortunate a teacher as when he hath himself for his scholar; but should he employ at home that ingenuity and industry which he sometimes makes use of abroad, what a wonderful proficient would he be in all kind of virtue! for there is scarce any thing that may seem so difficult, but his care and constancy has overcome; as the following examples will be sufficient to account for.

1. The count of Stolberg, in Germany, had a deer, which he bestowed on the emperor Maximilian the Second, that would receive a rider on his back, and a bridle in his mouth, and would run a race with the fleetest horse that came in the field, and outstrip him too.

2. At Prague, in the king of Bohemia's palace, Mr. Morrison saw two tame leopards that would, at a call, leap behind the huntsman when he went abroad-a-hunting, and sit like a dog on the hinder parts of the horse, and would soon dispatch a deer.

3. Scaliger saw a crow in the French king's court, that was taught to fly at partridges, or any other fowl, from the falconer's fist.

(9.) *Cherw. Hist. Collect. cent. 3. p. 79.* Trenchfield's *Couns. to his Son, p. 133.*—(10.) *Paræi Medul. tom. ii. p. 360.*—(11.) *Melch. Adam. in Vit. Germ. Medic. p. 287.*—(12.) *Ibid. p. 155.* Thuan. l. 36.—(14.) *Plut. Moral. p. 394.*—(14.) *Ibid.*

(1.) *Hist. of Manual Arts, c. 11. p. 167, 168.* *Marhal. Ep. l. 15. ep. 66.*—(2.) *Morris. Itinerary. Ars, c. 11. p. 199.*—(3.) *Senec. de Ira, l. 2.*

4. Elephants have been taught not only to dance upon the earth, but also upon the rope. The manner of teaching them to dance is thus: they bring some young elephant upon a floor of earth that has been heated underneath, and they play upon a cittern or tabor, while the poor beast lifts up his stumps very often from the hot floor, more by reason of the heat than any desire to dance; and this they practise so often, until the beast has got such a habit of it, that when he hears any music he falls a dancing. Busbequius saw a dancing elephant in Constantinople; and the same elephant playing at ball, tossing it to a man with his trunk, and receiving it back again.

5. Michael Neander saw in Germany a bear brought from Poland, that would play on the tabor, and dance within the compass of a large round cup, which he would afterwards hold up in his paw to the spectators, to receive money, or some other gift, for his pains.

6. A baboon was seen to play upon the guitar; and a monkey, in the king of Spain's court, was very skilful at chess, says Balthazar Castillon de Aulico.

7. Cardinal Ascanio had a parrot that was taught to repeat the Apostle's creed, verbatim, in Latin; and in the court of Spain there was one that could sing the gamut perfectly. If at any time he was out, he would say, "nova bueno," that is not well; but when he was right, he would say, "bueno va," now it is well. As John Barnes, an English friar, relates in his book *De Æquivocatione*.

8. The elephant is a creature of a very docile and capable nature to learn almost any thing: they have been taught by their keepers "to adore the king," says Aristotle, "to dance, to throw stones at a mark; to cast up arms in the air, and catch them again in their fall; to walk upon ropes, which Galba was the first that exhibited at Rome, says Suetonius. And these things they learn with that care, that they have often been found practising in the night what had been taught them in the day." "They write too," says Pliny, speaking of one who wrote in the Greek tongue, *Ipsi ego hæc scripsi, et spolia Cel-*

tica dicavi. "I myself saw," says Ælian, one of them writing Roman letters upon a tablet with his trunk, and the letters he made were not jagged, but straight and even; and his eyes were fixed upon the tablet, as one that was serious and intent upon his work." In the plays that Germanicus Cæsar showed at Rome, in the reign of Tiberius, there were twelve elephants, six males and six females: these were clothed as men and women. At the command of their keeper they danced and performed all the gestures of a mimic. At last, they were brought where they were to feast; a table was covered with all kind of dainties, and goblets of gold, with other little cups of wine, placed, and beds covered with purple carpets, after the manner of the Roman eating, for them to lie upon: upon these they laid down, and, at the signal given, they reached out their trunks to the table, and with great modesty fell to eating, and eat and drank as a sort of civil men would do.

9. In the time of the war betwixt Augustus Cæsar and M. Antonius, when there were uncommon chances, and no mean rewards of the victory, all the world stood at gaze, which way Fortune would incline itself. There was then a poor man at Rome who, purposing to provide for himself against all events, had this contrivance: he bred up two crows with his utmost diligence, and brought it to pass, that in their prattling language one would salute Cæsar, and the other Antonius. This man, when Augustus returned conqueror, met him upon the way with his crow upon his fist, which every now and then came out with this *Salve Cæsar, victor, imperator!* "Hail, Cæsar, the conqueror and emperor!" Augustus, delighted herewith, purchased the bird of him at the price of twenty thousand deniers of Rome.

10. Pezelius gives the relation of a wonderful dog. "A tinker," saith he, "brought him to Constantinople, and a great concourse of people there was to behold the feats he would do. Many of them laid their rings upon a heap confusedly together before this dog; and yet, at the command of his master, he would

(4.) Scalig. Exercit. 232. p. 729. Hist. Man Arts, c. 11. p. 172.—(5.) Ibid. p. 173.—(6.) Ibid. p. 174.—(7.) Ibid. p. 194.—(8.) Lips. Epist. cent. 1. ep. 50. p. 102. Suct. l. 7. c. 6. p. 273. Ælian. 4c Animal. l. 2. c. 11. p. 84.—(9.) Heidfeld in Sphing. c. 6. p. 141.

restore to every particular man his own, without any mistake. Also, when his master asked him in the presence of many, which of the company was a captain, which a poor man, which a wife, which a widow, and the like; he would discover all this without error, by taking the garment of the party enquired after in his mouth."

11. I myself saw a dog at Rome, whose master had taught him many pretty tricks; amongst others he gave us this experiment: he soaked a piece of bread in a certain drug which was indeed somniferous and sleepy; but he would have it thought also to be a deadly potion. The dog having swallowed it down (as he was taught) began to quake, tremble, and staggered as if he had been stupified; in the end he stretched out himself and lay as stiff as one dead, suffering himself to be pulled and drawn away like a block; but afterwards, when he understood by that which was said and done, that his time was come, and that he had caught the hint for his recovery, he began at first to strive by little and little, as if awaked from a dead sleep, and lifting up his head began to look to and fro, at which all the beholders wondered not a little. Afterwards he arose upon his feet, and went directly to him unto whom he was to go, jocund and merry. This was perceived by him so naturally, that all those who were present, and the emperor himself (for Vespasian the father was there in person within the theatre of Marcellus), took exceeding great pleasure and delight therein.

12. ♦ "In the course of the present summer," says a writer in the Gentleman's Magazine for 1772," the Sicur Roman from Paris exhibited his academy of birds in the city of Canterbury, &c. To me their performances seemed wonderful. One appeared as dead, and was held up by the tail or claw without shewing any signs of life; a second stood on its head, with its claws in the air; a third mimicked a Dutch milk maid going to market with pails on its shoulders; a fourth mimicked a Venetian girl looking out at a window; a fifth appeared as a grenadier, and mounted guard like a centinel; the sixth acted as a cannoner, with a cap on its head, a

firelock on its shoulder, and a match in its claw, and discharged a small cannon; the same bird also acted as if it had been wounded; it was wheeled in a little barrow to convey it, as it were, to the hospital; after which it flew away before the company: the seventh turned a kind of windmill; and the last bird stood in the midst of some fireworks, which were discharged all round it, without discovering any signs of fear. The birds were linnets, goldfinches, and Canary birds.

CHAP. XLVII.

Of the Taciturnity of some Men intrusted with Secrets.

It was a rare commendation that Spintharus gave of Epaminondas the Theban, "That he had rarely had conversation with any person that knew more, and spake less." It is equal prudence to know when to speak, as well as how; and lest we should be over-prodigious or unseasonable in our speech, nature hath taken care that the tongue should be confined within a double inclosure of the lips and teeth. Many a man hath dearly paid for the intemperance of this little member, which was one reason why Numa prescribed the veneration of Tacita to the Romans, as a tenth muse, not inferior to any of the nine; by which great enterprises are conducted with safety, which would otherwise be frustrated or hazardous.

1. In the time of pope Eugenius, the signory of Venice had a captain named Cremignola, by whose treason their army had received the overthrow. It was debated in the senate what to do with him; and concluded, that being dangerous to recall him, the best way was, at present to dissemble the matter, and at his return to repay him with death. This determination of theirs was deferred, and slept for eight months, but shut up in each breast with such secrecy, that his ears (in all that time) could reach no supposition thereof. This was questionless a matter of no small wonder, considering the number of the senators, amongst whom were divers much endeared to Cremignola, some in nearness of blood, others in friendship, many of

(10.) Pezel. Mellific. Hist. tom. 2. p. 326.—(11.) Plut. Moral. de Comp. Terrar. p. 267.—(12.) Gent. Magazine, vol. xlii. p. 408.

them poor, and so liable to be corrupted with rewards, whereof the captain had no want of ability to offer and bestow; all which notwithstanding, this honourable seal of secrecy was set with such assurance upon every soul, that eight months being expired, Cremignola was kindly recalled to Venice, entertained with embraces and befitting ceremonies; but on the morrow after surpris'd, and before the senate condemn'd to lose his head; which sentence was accordingly executed.

2. The secret counsels of the senate of Rome were divulged by no senator for many ages together, only C. Fabius Maximus; and he also, through imprudence, meeting with Crassus as he went into the country, told him of the third Punic war secretly decreed in the senate, for he knew he was made questor three years before, but knew not that he was not yet chose into the order of the senators by the censors, which was the only way of admittance. But though this was an honest error of Fabius, yet was he severely reprehended by the consuls for it; for they would not that privacy (which is the best and safest bond in the administration of affairs) should be broke. Therefore, when Eumenes, king of Asia, a friend of their city, had declared to the senate, that Perseus, king of Macedon, was preparing to war upon the people of Rome, it could never be known what he had said in the senate-house, or what answer the Fathers had made to him, till such time as it was known that king Perseus was a prisoner; so that you would have thought, that which was spoke in the ears of all, had been heard by none.

3. It is reported of the Egyptians, "That they undergo tortures with a wonderful patience; and that an Egyptian will sooner die in torments, than discover the secret he hath been entrusted with."

4. It was heretofore a custom that the senators of Rome carried their sons with them; and thither did Papyrius Prætextatus follow his father. Some great affair was consulted of, and deferred to the next day; charge being given that none should disclose the subject of their debate before it was decreed. The mother of the young Papyrius, at his return, enquired of him what the Fathers had done that day in the

senate; who told her "That it was a secret, and that he might not discover it." The woman was the more desirous to know for this answer he had made her, and therefore proceeds in her enquiry with more earnestness and violence. The boy, finding himself urged, invented this witty lie. "It was," saith he, "debated in the senate, which would be most advantageous to the commonwealth; that one man should have two wives, or that one woman should have two husbands." The woman in a terrible fright leaves the house, and acquaints divers other ladies with what she had heard. The next day came a troop of women to the door, crying and beseeching, "That rather one woman might marry two men, than that one man should marry two women." The senators, entering the court, enquired what this intemperance of the women meant, and what their request intended. Here young Papyrius stepped into the midst of the multitude of his parents; his mother had desired to marry, and his father was now given. They commended his wit and secrecy, and then made an order that no senators' sons should enter their court, save only Papyrius.

5. Eumenes was informed that Craterus was coming against him with an army; he kept this private to himself, and did not acquaint the most intimate of his friends therewith, but gave out that it was Neoptolemus that came to fight him; for he well knew that his own soldiers, who revered Craterus for his glory, and were lovers of his virtue, had Neoptolemus in contempt. When therefore the battle came to be fought, Eumenes was victorious, and Craterus, unknown, was killed amongst the rest; so that this battle was gain'd by his taciturnity, and his friends rather admir'd than reprehended him for it.

6. The ambassadors of the king of Persia were at Athens invited to a feast, whereat also were present divers philosophers, who, to improve the conversation, discours'd of many things both for and against: amongst the which was Zeno, who being observed to sit silent all the while, the ambassadors pleasantly demanded what they should say of him to the king their master? "Nothing,"

(1.) Treasury of Ancient and Modern Times, l. 1. c. 17. p. 39.—(2.) Val. Max. l. 2. c. 2. p. 36.—(3.) Ælian. Var. Hist. l. 7. c. 18. p. 209.—(4.) A. Geil. Noct. Attic. l. 1. c. 23. p. 40. Sabellic. Exempl. l. 1. c. 3. p. 17. Bruson. Facetiar. l. 4. c. 1. p. 257.—(5.) Plut. de Garrulit. p. 506.

said he, "further than this, that you saw at Athens an old man who knew how to hold his tongue."

7. Metellus the Roman general was once asked by a young centurion, "What design he had now in hand?" who told him, "That if he thought his own shirt was privy to any part of his counsel, he would immediately pluck it off and burn it."

8. *Leæna* ~~was thought~~ ^{was said} ~~to have~~ ^{and done} ~~many~~ ^{that his time was come,} ~~pieces~~ that could play well upon the harp, and sing sweetly unto it. She was familiarly acquainted with Harmodius and Aristogiton, and privy to their plot and project touching the murder of Pisistratus the Tyrant; yet would she never reveal this purpose and intention of theirs to the Tyrant or his favourites, though she was put to most exquisite torments about it. The Athenians therefore, desirous to honour this woman for her resolute and constant secrecy, and yet loth to be thought to ~~was said~~ ^{was said} and done, that his time was come, represent the memorial of her and her act by a beast of her name, and that was a lioness; the statue of which they gave order to Iphicrates to make, and that he should leave out the tongue in the head of this lioness; for some say that, fearing lest her torment should cause her to betray her friends, she bit it off, and spit it in the face of the Tyrant and tormentors.

9. When the king of Ala goes to war, he assembleth his chief men into a grove near the palace, where they dig a ditch in a round circle, and there every man declareth his opinion: after this consultation the ditch is closed, and under pain of treason and death all which hath been spoken must he concealed.

10. A countryman having killed Lucius Piso, governor of Spain, was exposed to tortures, thereby to extort from him a confession of his confederates: he endured the first day's torments with invincible courage; but fearing the second, as he was going to the rack, he slipped out of the hands of his leader, and dashed his head with that violence against a stone wall, that he died immediately, lest he should, through extremity of pain, be enforced to disclose that which he had sworn to conceal.

11. Zeno Eleates was a person extremely well versed in the nature of things, and one that knew how to excite the minds of young men to vigour and constancy; he gained reputation to his precepts by the example of his own virtue. For whereas he might have lived in all security in his own country, he left it, and came to Agrigentum, that then was in miserable slavery: he hoped by his ingenuity and manner of deportment to have converted a tyrant, and such a one as Phalaris, from his cruelties; but finding that wholesome counsel would do nothing with him, he inflamed the noble youth of that city with a desire of liberty, and freeing their country. When this was made known to the tyrant, he called the people together in the forum, and exposing the philosopher unto cruel torments before their faces, he frequently demanded of him, who they were that were his confederates? Zeno named not one of them; but all such as were of most credit with the tyrant, these he rendered suspected to him; and reproaching the citizens with their fear and cowardice, he excited them to so sudden and vehement impulse of mind, that they stoned the tyrant Phalaris in the place.

12. Theodorus, a wise and excellent person, wearied the hands of all the tormentors that Hieronymus the Tyrant exposed him to. The severity of his scourges, the racks he was stretched upon, the burning irons he was tortured with, could not extort from him a confession of the names of them that were with him in the conspiracy, or make him betray the secret he was intrusted with; but instead of this, in the extremity of his sufferings, he impeached the principal favourite of the tyrant, and that person he most relied upon in the government; and thereby deprived him of one that was most faithful to him.

CHAP. XLVIII.

Of such who having advanced their Fortunes, have been mindful of their low Beginnings.

At the coronation of the emperors of Constantinople, it was customary to pre-

(6.) Plut de Garrulit. p. 194.—(7.) Ibid. p. 406.—(8.) Plin. l. 34. c. 8. p. 500. Fulgus. Ex. l. 3. c. 3. p. 353.—(9.) Purch. Pilgr. tom. 1. l. 6. c. 14, p. 807.—(10.) Mariana Hist. d. Esp. p. 147—(11.) Val. Max. l. 3. c. 3. p. 77. Lon. Theat. p. 596.—(12.) Ibid. p. 78. Ibid. p. 567.

sent them with several sorts of marbles, and of different colours, by the hand of a mason, who was then to address the new emperor to this purpose :

“Choose, mighty sir, under which of these stones
Your pleasure is that we should lay your bones.”

They brought him patterns for his grave-stone, that the prospect of death might contain his thoughts within the due bounds of modesty and moderation in the midst of his new honours ; and it was, doubtless, to keep them humble, that the following persons were mindful of their obscure beginnings.

1. Pope Benedict the Eleventh was born of mean parentage, nor was he unmindful of his primitive poverty when advanced to this high degree of honour. While he was in the monastery, his mother was a laundress to the monks ; and being now made pope, he sent for her to come to him. She came ; and the greatest ladies, supposing it unfit to present her to his holiness in her homely attire, had furnished her in such manner, that she now appeared almost another woman. Being thus brought into the presence of her son, the pope dissembled his knowledge of her. “And what mean you ?” said he, “bring me my mother ; as for this lady, I know her not ; my mother is a laundress, and it is with her that I desire to speak.” They therefore withdrew her from the presence, stripped her of all her costly ornaments, and having dressed her up in her old rags, they again returned with her ; then the pope embraced her. “In this habit,” said he, “did I leave my mother, in this I know her, and in this I receive her.”

2. The emperors of China elect their wives out of their own subjects ; and provided they are otherwise accomplished in beauty and inclinations to virtue, they regard not their estate or condition ; so that for the most part they are the daughters of artificers. One of these was the daughter of a mason ; and when she was queen, kept ever by her an iron trowel : when the prince her son upon any occasion behaved himself more haughtily than became him, she sent to shew him that instrument with which his grandfather used to lay stones

for his living ; by which means she reduced him to better temper.

3. Agathocles, who from the son of a potter came to be king of all Sicily, would never wear the diadem, nor have any guard about him. He also caused his name to be engraven in Greek letters upon vessels of earth ; these vessels he disposed amongst the richest of his pots of silver and gold, that he might be thereby reminded from whence he descended.

4. Willegis, archbishop of Mentz, from a low condition ascended to the highest dignities ; yet would he leave behind him a perpetual mark of his humility, and a remembrance of his mean quality to his successors. Being of a poor house, and son to a carter, he caused these words following to be written in great letters in his lodging chamber, “Willegis, Willegis, recole ande veneris.” Willegis, Willegis, remember whence thou camest. He caused also the wheels and other instruments of a cart to be there hung up in remembrance of his pedigree.

5. Lesc, the second of that name, of a mean descent, was, for his virtues, chosen king of Polonia anno 780. But he ruled as a prince descended from antient kings : and all his life-time, upon solemn days, when he was to appear in his royal robes, he caused a garment of coarse cloth, which he had worn before, to be cast over them, thereby to keep in remembrance his former life.

6. When Libussa, princess of Bohemia, had first ennobled and then married Primaslaus, the third of that name, who before was a plain husbandman ; in remembrance of his first condition he brought with him (at such time as he was to receive the royalties) a pair of wooden shoes : and being asked the cause, he answered, “That he brought them to that end, that they might be set up for a monument in the castle of Visegrade, and shewed to his successors, that all might know, that the first prince of Bohemia was called from the cart to that high dignity ; and that he himself, who, from a clown, was brought to wear a crown, might remember he had nothing whereof to be proud.” These shoes are still kept in Bohemia as a precious relic ; and the priests of Visegrade carry them about in procession upon every

(1.) Drex. Oper. l. 3. c. 8. § 4. p. 425. Causin Holy Court, tora. 1. l. 3. § 31. p. 95.—(2.) Alvar, Sem. Hist. China, par. 1. c. 23. p. 120.—(3.) Camer. Oper. Subcisiv. cent. 2. p. 230.—(4.) Ibid. c. 54. p. 232.—(5.) Ibid.

coronation-day. This prince, having increased his kingdom, built the city of Prague, and walled it about, did long reign happily, and left a numerous posterity.

7. Thomas Cromwell was born at Putney, in Surrey. His father was a blacksmith ; and though he could do little to his education, by reason of his poverty, yet such were the abilities and success of the son, that, after various fortunes and accidents, he was first knighted by king Henry the Eighth, then made master of his jewel-house, then one of the privy council, then master of the rolls, then knight of the garter, and lastly earl of Essex, great chamberlain of England, and the king's viceregent to represent his own person. It sometimes happens that men advanced from mean and low stations to high dignity, grow proud, forgetting what they were and whence they came, and casting off their old friends who were formerly beneficial to them ; but it was far otherwise with this noble earl, as appears by sundry examples. Riding in his coach with archbishop Crammer, through Cheap-side, he espied a poor woman of Hounslow, to whom he was indebted for several old reckonings to the value of forty shillings ; he caused her to be called unto him, and asked her " whether he was not some way indebted to her ? " She said, " Yes ; but she never durst call upon him for it, though now she stood in great need of it. " He therefore sent her to his house with one of his men ; and, when he came from court, did not only discharge his debt, but gave her a yearly pension of four pounds, and a livery, every year so long as she lived after. He also took special notice of Frescobald the Florentine, who had relieved him in his youthful necessities, as we have before related. And at another time, being with other lords at the monastery of Sheen, as he sat at dinner, he espied afar off a certain poor man, who used to sweep the cells and cloisters of the monks, and to ring the bells, whom, when the lord Cromwell had well noted, he called him to him, and before all present took him by the hand ; and turning to the lords, " My lords, " said he, " see you this poor man ? This man's father was a great friend to me

in my necessity, and hath given me many a meal's meat. " Then said he to the poor man, " Come unto me, and I will so provide for thee, that thou shalt not want while I live. "

8. Mr. Ignatius Jordan was born at Lynn Regis, in the county of Dorset ; and when he was young he was sent by his friends to the city of Exeter, to be brought up in the profession of a merchant. In this city, having passed through the several inferior offices, he at last ascended to the highest place of honour, to be mayor, and was justice of the peace for twenty-four years together : yet his beginning was but very small ; and this, upon occasion, he was ready to acknowledge. When some threatened him with law-suits, and not to give over till they had left him not worth a groat, to these he cheerfully replied, " That he should then be but two-pence poorer than when he came first to Exeter ; for, " said he, " I brought but six-pence with me hither. " He would often say, " that he wondered what rich men meant, that they gave so little to the poor, and raked so much together for their children : Do ye not see, " said he, " what becomes of it ? " and would reckon up divers examples of such as heaped up much for their children, and they, in a short time, consumed the whole. On the other side, he spoke of such as had small beginnings, and afterwards became rich, or of a competent estate ; giving a particular instance of himself : " I came, " said he, " but with a six-pence in my purse to this city ; had I had a shilling in my purse, I had never been mayor of Exeter. "

CHAP. XLIX.

Of such as have despised Riches ; and the laudable Poverty of some illustrious Persons.

SEBASTIANUS FOSCARINUS, some time duke of Venice, caused to be engraved on his tomb, in St. Mark's church, this which follows: *Accipite, cives Veneti, quod est optimum in rebus humanis—res humanas continere.* " Hear, O ye Venetians !

(6.) Camer. Oper. Subtisiv. cent. 2. c. 54. p. 232.—(7.) Clark's Marrow of Eccl. Hist. part 2. l. 2. p. 46.—(8.) Ibid. p. 471.

and I will tell you which is the best thing in the world; it is to contemn and despise riches." This is a hard saying; and few there are amongst all the living that can digest the sermon of this dead prince. Yet some choicer spirits there are to be found; who seem to have been present at such a lecture as this; and to have brought it along with them, firmly engraven upon their hearts.

1. Johannes Gropperus, of Cologne, a German, was offered a cardinalship by pope Paul the Fourth; but that dignity, and the vast riches annexed thereunto, which other mortals, for the most part, have the most fervent ambition and desire to attain to, he, with a modesty and greatness of mind rare to be met with in this or any other age, refused when freely proffered him.

2. Thirty Mahometan kings, the chief of whom was Smaragdus, assailed the kingdom of Castile, with a purpose to drive the Christians out of Spain, which they held already as good as conquered. Whereupon Sancho, king of Navarre, levied an army, consisting of a small number of men, but courageous and most resolute soldiers; with these he defeated, put to rout, and utterly dispersed the army of the Barbarians; which done, all the Christian captains and soldiers came running to him in crowds to kiss his hands and knees, and to do him all possible honours; crying, with loud voices, "God save the invincible captain, and the most valorous warrior!" Afterwards, when they came to share the booty, which was very great (the riches of thirty kings being then assembled in one heap), there was no man but confessed, that how great a part soever Sancho should preserve to himself, it would yet be less than his deserts. There was found a huge quantity of silver and gold, some ready coined, much cast into ingots; a number of pearls and stones of rich value; great store of hangings and rich vestures; a large quantity of curious household-stuff, such as the Moors use, who are excessive and pompous in war; almost innumerable arms of all sorts, forged, wrought, and curiously enriched; horses of service great store; incredible numbers of saddles, bridles, &c. and prisoners by hundreds, out of which might be drawn great ransoms.

All the Castilians, and those of Navarre, besought Sancho to take to himself of this rich booty what he should please; who by his cheerful countenance showing the pleasure he took in this liberal offer of his army, "As for me," said he, "I desire nothing but this iron chain, which I have hewed asunder in your sight, and that precious stone which I have beaten down with my hands," pointing at Smaragdus (which signifies an emerald), lying dead on the ground, and weltering in his blood. In memory of this victory, the arms of Navarre were afterwards, chains borne cross-wise, and disposed into a square, and those chains set with emeralds.

3. After the winning of a famous battle, Themistocles came to view the bodies of the dead; and spying many rich booties lying here and there very thick, he passed by, saying to a favourite of his, "Gather, and take to thee, for thou art not Themistocles."

4. Ammianus Marcellinus magnifies Julian the emperor, who shared a great prize amongst the soldiers, according to every man's valour and demerits; but as his custom was, for his own part, to be content with a little, he reserved nothing for himself but a dumb child, which was presented to him, who knew many things and made them understood by convenient countenances and gestures.

5. Numerianus was a teacher of boys in Rome, when moved with a sudden and wonderful impulse, he left both his boys and his books; he passed over hastily into Gaul; there, pretending that he was a senator, and commissioned by Severus the emperor, he began to raise an army, with which he vexed Albinus, the enemy of Severus. He had routed divers of his troops of horse, and with a youthful ardour had gallantly acquitted himself in divers enterprises. Severus being informed hereof, and supposing him to be one of the senatorial order, he wrote a letter to him, wherein, having given him due praises for the service he had done, he desired him to increase his forces. This he speedily performed; and having done things worthy of admiration, he sent to Severus one thousand seven hundred and fifty myriads of drachms. This done, without fear he presented himself to the em-

(*) Burton's Melanch. part 2. § 3. p. 305.—(1.) Thuan. Hist. tom. 1. l. 16. p. 310. Leigh's Rel. and Learn. c. 3. p. 214.—(2.) Camerar. Oper. Subciv. cent. 1. cap. 70. p. 359.—(3.) Ibid. p. 355.

—(4.) Ibid.

peror, and openly declared who he was ; yet he neither requested (upon the score of his victories) that he might really be made one of the senate ; nor did he petition for any honour, or increase of wealth, but only received from Severus some small thing to maintain him alive, and so retired into the country, where he spent the rest of his life in privacy and poverty.

6. Crates Thebanus was a nobleman by birth, had many servants, an honourable attendance, much wealth, many manors, rich apparel, and was universally beloved ; but when he apprehended that all the wealth of the world was but brittle, uncertain, and not necessary to live well, he cast off his burden, renounced his estate, and threw his treasure into the sea.

7. Epaminondas, that great general of the Thebans, after his glorious exploits and famous victories, lived in such meanness and extreme poverty, that he had but one upper garment, and that a poor one ; so that if at any time he had occasion to send it to the fuller, or to mending, he was constrained, for want of another, to stay at home till it was returned. At his death they found nothing in his house but a little iron spit, nor wherewithal to commit him to the ground ; so that he was buried at the public charge : yet had this great man the offer of a considerable sum in gold sent him by the Persian king, whereof he would not accept ; " and in mind," saith Ælian, " he showed himself more generous in the refusal, than the other did in the gift of it."

8. Aristides, who by his valour, prudence, and justice, had made the Athenians rich and honourable, at his death was so poor, that nothing in his house being found to do it withal, he was buried at the charge of the commonwealth.

9. Frederic duke of Saxony's virtues were so great, that, unanimously, the electors chose him for emperor, while he as earnestly did refuse ; but, for the reverence they bore him, when he would not accept it himself, they would yet have one that he should recommend, which was Charles the Fifth ; who, out of his gratitude for the putting of him into that place,

sent him a present of thirty thousand florins. But he that could not be tempted by the imperial crown, stood proof against the blaze of gold ; and when the ambassador could fasten none upon him, he desired but his permission to leave ten thousand amongst his servants. To which he answered, " They might take it if they would ; but he that took but a piece from Charles, should be sure not a stay a day with Frederic."

10. Audentius, upon the death of Basianus Caracalla, was proffered the Roman empire, which yet he utterly refused, and could not by any persuasions be wrought upon to accept it.

11. Alexander the Great having overcome Darius, of the Persian spoils he sent Phocion, the Athenian, an hundred talents of silver ; but when the messengers brought him this gift, he asked them, " Why Alexander gave him so great a gift, rather than to any of the Athenians ?" " Because," said they, " he esteemeth thee only to be a good and honest man." " Then," said Phocion, " let him give me leave to remain that which I seem, and am, so long as I live." The messengers would not leave him so, but followed him home to his house, where they saw his great frugality and thriftiness ; for they found his wife herself baking, and he drew water to wash his feet. But when they were more earnest with him than before to accept of their master's present, and were offended with him, saying, " That it was a shame for the friend of Alexander to live so miserably and beggarly ;" Phocion, seeing a poor man pass by, asked them, " Whether they thought him worse than that man ?" " No, the gods forbid !" replied they. " Yet," answered he, " he lives with less than I do, and yet is contented and hath enough." To be short, he said, " If I should take the sum of money, and not employ it, it is as much as if I had it not : again, if I should employ it, I should occasion all the city to speak evil of this king and me both." And so he sent back this great present ; showing thereby, that he was richer than needed not such sums, than he that gave them.

(5.) Cal. Rhod. lib. 13. cap. 66. p. 608.—(6.) Laert. Vit. Philosoph. lib. 6. p. 159. Burton's Me-
 lanch. part 2, § 3. p. 297.—(7.) Justin. Hist. lib. 6. p. 62. Ælian. Var. Hist. lib. 5. cap. 5. p. 172.
 Cal. Rhod. lib. 19. cap. 31. p. 920.—(8.) Plut. in Vit. Aristid. p. 337.—(9.) Feltham's Resol. cent. 2.
 cap. 35. p. 230.—(10.) Imper. Hist. p. 208.—(11.) Plut. in I. Iccion. p. 749. Clark's Minor, cap. 15.
 p. 99. Sabell. Ex. lib. 2. cap. 1. p. 59.

12. Paulus Æmilius was sent by the senate of Rome into Spain, where they were all up in arms; in which journey he twice overcame the barbarous people in main battle, and slew about thirty thousand of them; he took also two hundred and fifty cities, and so leaving the country quiet, he returned to Rome, not enriched by all these victories the worth of one groat. He so little regarded the world; that although he was consul twice, and twice triumphed, yet when he died all the estate he left was little enough to satisfy his wife's jointure.

13. Vergerits, the pope's legate, was sent by his master to Luther (when he first began to preach against the corruptions of the church of Rome) to proffer him a cardinal's cap, if he would relinquish his opinions: to whom he answered, *Contemptus est a me Romanus et favor et furor.* "I do equally despise the favour and fury of Rome." Another time there were proposals made of a great sum of money to be sent unto him; but one of the cardinals who was then present, cried out, *Hem, Germana illa bestia non cura aurum.* "That beast of Germany does not care for money." Luther also tells us, that when some of the cardinals were by the pope sent to him, to tempt him with promises of great wealth and honour; turning himself, saith he, to God, *Valde protestatus sum me nolle sic satiari ab eo;* "I earnestly protested, that they should not put me off with such mean matter."

14. Deiotarus, king of Galatia, being a very old man, sent for Cato Uticensis to come to him, intending to recommend to him the care of his sons; and when he was arrived, the king sent to him divers rich presents of all sorts, intreating him that he would accept of them. This so much offended Cato, that he stayed very little with him, and the next day returned. But he had not gone one day's journey, when he found greater gifts that carried for him, with letters from the king, in which he earnestly requested him to accept of them; or if not, that yet at least he would suffer them to be divided amongst his friends, who did every way deserve them, and the rather, because Cato had not enough of his own wherewithal to

content them. But Cato would by no means either accept of this royal bounty himself, or suffer his friends to meddle with any of it, saying "That his friends should always have part with him of that which was his own justly."

15. The Romans sent their ambassadors to Corinth, to separate those cities which had been under the government of Philip from the councils of the Achaians; but the ambassadors were beaten by the Achaians, and ill used. The Romans could not digest this affront; and therefore sent Q. Metellus, who overthrew them at Thermopylæ, and their general Critolaus poisoned himself. In his stead they set up Dracus their general, whom L. Mummius the consul overcame: thereupon all Achaia was yielded up to the consul, who demolished Corinth by order of the senate, because it was there where their ambassadors had been affronted: Thebes and Chalcis were also utterly subverted, because they had assisted the Corinthians. At this time it was that the consul L. Mummius showed himself a rare example of abstinence; for of all the brazen intages, marble statues and pillars, the painted pieces of ablest artists, and infinite riches and ornaments that were found in this most opulent city, he touched not one, nor caused any the least thing of all the spoils to be transferred unto his own house.

16. Atilius Regulus, the glory of the first Punic war, and the greatest loss we had in it, when by his frequent victories he had broken, and wasted the wealth of insolent Carthage in Africa, and understood that, by reason of his discreet and fortunate managing of his affairs, his command was continued to him another year, he wrote unto the consuls, that his bailiff, which he had to oversee his field of seven acres, was dead; and that a hired servant had thereupon taken occasion to depart, and to steal all his instruments of husbandry: whereupon he desired they would send him a successor, lest, his field being untilled, his family should be in want of food. Upon this report by the consuls to the senate, they ordered his field to be tilled, his wife and family provided for, and his instruments of husbandry redeemed at the public charge.

(12.) Val. Max. lib. 4. cap. 4. p. 130. Clark's Mirr. cap. 113. p. 556.—(13.) Ibid. p. 356.—(14.) Plut. in Catone, p. 765, 766. Clark's Mirr. cap. 113. p. 557.—(15.) Strigel. in Justin. Comment. p. 300.—(16.) Val. Max. lib. 4. p. 110.

17. In the second Punic war, Cn. Scipio wrote out of Spain to the senate, desiring that a successor might be sent him, inasmuch as he had a virgin daughter who was now of mature age, and that without him a portion could not be provided for her. The senate, lest the commonwealth should be deprived of a good captain, took upon them the office of the father: they consulted with the wife and kindred of Scipio, married his daughter, and gave her a portion out of the public treasury.

CHAP. L.

Of such Persons as have preferred Death before the Loss of their Liberty, and what some have endured in the Preservation of it.

THE antient Romans had so high an esteem for liberty, that they thought it worthy of veneration; for they made it one of their goddesses, and erected and dedicated temples in honour of it. The contrary to it they had in such detestation that they punished their greatest offenders with interdiction, relegation, deportation, and the like. And in general, all sorts of men are so tenacious of their liberty, that they will undergo every kind of hardship, and sacrifice their chief and most valuable possessions, and expose even life itself (as precious as it is) to the utmost hazards to preserve it.*

1. When Maximinus fought against the city of Aquileia, the matrons and women cut off the hair from their heads to supply the want of bow-strings, to shoot arrows against the invaders of their liberties. The like also was once done at Rome heretofore; so that, in honour of the ladies, the senate did consecrate a temple to Venus the Bald.

2. The castle of Massada, being built by Herod the Great, was a most impregnable fortress, and furnished with provision for many years; having wine, oil, and dates that had continued good and sweet for one hundred years; it had also in it nine thousand and sixty men, besides women and children. These being besieged and so distressed by the Romans, that

they had no hope of escape from servitude and bondage, they, by an unanimous consent, chose out ten men who should kill all the rest; who having dispatched them, they cast lots whose turn it should be to dispatch his surviving fellows. The man on whom the lot fell, having killed them, fired the palace, and killed himself: only two women and five children, who hid themselves in a vault, escaped, and gave the Romans an account of what had happened.

3. The Isle of Gaza, near unto Malta, being taken by the Turks, a certain Sicilian, that had lived long there, and had married a wife, by whom he had two fair daughters (being then in state to be married), seeing this last calamity of the loss of liberty approaching, rather than he would see his wife and daughters brought into shameful servitude, called them to him, and first slew with his sword his two daughters, and then their mother. This done, he made towards his enemies, of whom he slew two at the first encounter; and afterwards fighting a while with his sword (being environed with a multitude of Turks), brought him to the end of his most unhappy life.

4. Perdiccas had besieged the city of Isaurum in Pisidia. Two days he had assaulted it, wherein it was defended with great courage, though with the loss of many gallant men, that were ready to die rather than to part with their liberty. Upon the third day many being slain, and for want of men the walls being but slenderly manned, the Isaurians, perceiving they could no longer maintain the place, and resolving not to undergo a punishment that was joined with reproach, they took this remarkable course; having shut up their parents, wives and children, in their houses, they set fire to them, and into these flames they cast all their riches, and whatsoever they thought might be of any use to the enemy. Perdiccas, wondering at what was done, again assaulted it with all his forces in several parts; but then the Isaurians, repairing to their walls, threw down the Macedonians on all sides. Perdiccas, astonished at this, demanded the reason, why they who had delivered up their houses, and all that was dear to them, to the flames, should yet so obstinately

(17.) Val. Max. lib. 4. p. 111.

(*) Cl. Mirr. cap. 78. p. 352.—(1.) Pezel. Mellific. Hist. tom. 2. p. 219.—(2.) Joseph de Belle Juguico, lib. 7. cap. 28. p. 761.—(3.) Purch. Pilgr. vol. 2. p. 878. Clark's Mirr. cap. 78. p. 852.

defend their wall? At last, when Perdiccas and the Macedonians were retreated from the assault, the Isaurians threw themselves into the fire, and so perished together with their houses and relations.

5. Philip, king of Macedon, had besieged the city of Abydus, both by sea and land; when the inhabitants defended it against him with great courage, till at last the enemy had undermined and overthrown the outward wall, and were now, by their mines, approaching that other wall which the inhabitants had made up within instead of the former: then the besieged, apprehensive of their danger, sent ambassadors to Philip, offering him the surrender of their city, upon condition that the Rhodians and soldiers of Attalus should be freely dismissed, and that every freeman should have liberty to depart whither he pleased. Philip returned them this answer, "That either they should resolve to surrender at discretion, or else fight it gallantly. They of Abydus, made desperate by these means, consulted together, and resolved upon this course; to give liberty to all slaves, that they might assist them with greater cheerfulness; to shut up all their wives in the temple of Diana, their children and nurses in the public schools; to lay all their silver and gold upon a heap in the market-place, and to put their most precious furniture into two galleys. This done, they chose out fifty persons of strength and authority, whom, in presence of all the citizens, they caused to swear, "That as soon as they should perceive the enemy to be master of the inward wall, they should kill all their wives and children, burn the galleys, and cast the silver and gold into the sea." They all swore to defend their liberty to the last breath: and indeed, when the walls were fallen, all the soldiers and inhabitants maintained the ruins of them with that obstinacy, that few remained alive or unwounded: and when the city was taken, Philip was amazed to see the rest kill their wives and children, cast themselves headlong from houses into pits, and running upon any kind of death; so that few of that city could be persuaded to outlive the loss of their liberty, unless such as were bound, and by force preserved from doing violence upon themselves.

6. At Numantia in Spain, four thousand soldiers withstood forty thousand Romans for fourteen years together: in which time having often valiantly repulsed them, and forced them unto two dishonourable compositions, at last, when they could hold out no longer, they gathered all their armour, money, and goods together, and laid them on a heap, which having fired, they voluntarily cast themselves also into the flames, leaving unto Scipio nothing but the bare name of Numantia to adorn his triumph with.

7. The city of Saguntum had been besieged by Hannibal for the space of nine months; in which the famine was so great, that the inhabitants were enforced to eat man's flesh. At last, when they could hold out no longer (rather than they would fall into the hands of their enemy) they made a fire, in which themselves and their city was consumed to ashes.

1. Perdiccas made war upon Ariarthes, king of Cappadocia, who had no way provoked him; yet although he overcame the king in battle, he carried thence nothing but hazards and wounds instead of rewards: for the flying army being received into the city, each man slew his wife and children; set fire to their houses and furniture; and having laid upon one heap all their riches at once, consumed them to ashes; they then threw themselves from towers and high places into the flames: so that the victorious enemy enjoyed nothing of theirs, besides the sight of those flames which devoured the spoils they hoped to have divided amongst them.

9. When Brutus had besieged the city of the Xanthii, in Licia, they themselves set fire to their own city, some of them leaped into the flames and perished, others fell upon their own swords. A woman was seen hanging from the roof of her house with an infant, newly strangled, about her neck; and in her right hand a burning torch, that she might that way have burnt down the house over her.

CHAP. LI.

Of such as in high Fortunes have been mindful of human Frailty.

THE Lamæ (who are the priests of the Thibetenses) when they prepare to cele-

(4.) Diodor. Sicul. Biblioth. lib. 17. p. 590, 591.—(5.) Polyb. l. 16. p. 338, 339.—(6.) Ctes. Hist. l. 5. c. 7. p. 192. Clark's Mir. c. 78, p. 351.—(7.) Ibid.—(8.) Justin. l. 13. p. 155.—(9.) Strigel, Comment. in Jugin. p. 28.

brate prayers, summon the people together with the hollow whispering sounds of certain pipes, made of the bones of dead men: they have also rosaries, or beads, made of them, which they carry always about them; and they drink continually out of a skull. Being asked the reason of this ceremony by Anthony Andrada, (who first found them out), one that was the chief amongst them told him that, "They did it *ad factorum memoriam*." They did therefore pipe with the bones of the dead, that those sad whispers might warn the people of the swift and invisible approach of death, whose music they termed it. The beads they wore did put them in mind of the frail estate of their bodies; their drinking in a skull did mortify their affections, repress pleasures, and imbitter their taste, lest they should relish too much the delights of life: and certainly these great and excellent persons hereafter mentioned did therefore carry along with them the commemoration of death, as finding it a powerful antidote against those excesses and deviations whereunto the nature of man (especially in prosperity) has so notable a proneness.

1. Maximilianus the First, emperor of Germany, for three years (some say two) caused his coffin, made of oak, to be carried along with him in a waggon before he felt any sickness; and when he drew near to his death, he gave orders in his last will, that they should wrap up his dead body in coarse linnen, without any embowelling at all; and that they should stop his mouth, nostrils, ears, and all open passages of his body, with unslaked lime. This was the only embalming he required: and that for this purpose, that his body might (by this eating and consuming thing) be the sooner resolved into its earth.

2. Saladine, that great conqueror of the East, after he had taken Jerusalem, perceiving he drew near unto his death, by his last will forbad all funeral pomp; and commanded that only an old and black cassock, fastened at the end of a lance, should be born before his body; and that a priest, going before the people, should sing aloud these verses, as they are remembered by Boccace:

*Vixi divitiis, regno, tumidusque trophæis,
Sed pannum heu nigrum nil nisi morte tuli.*

"Great Saladine, the Conqueror of the East,
Of all the state and glory he possess'd,
O frail and transitory good! no more
Hath borne away, than the poor shirt he wore."

3. The emperor Severus, after many wars growing old, and upon the point of death, called for an urn, in which (after the antient manner) the ashes of their burnt bodies were to be bestowed; and after he had looked upon it, and held it in his hands, he uttered these words: "Thou," said he, "shalt contain that man whom all the world was too narrow to confine."

*Mors sola fatetur—
Quantula sint hominum corpuscula.*

"'Tis oniy death that tells
How small he is that swells."

4. Philip, king of Macedon, had a fall; and, after he was risen, perceiving the impression of his body upon the sand, "Good Gods!" said he, "what a small parcel of earth will contain us, who aspire to the possession of the whole world?"

5. Luther, after he had successfully opposed the pope, and was admired by all the world as the invincible champion of the true christian faith, not long before his death, sent a fair glass to Dr. Justus Jonas, his friend, and therewith the following verses:

*Dat vitrum vitro Jonæ, vitrum ipse Lutherus,
Se similem ut fragili noscat uterque vitro.*

"Luther a glass, to Jonas Glass, a glass dost send,
That both may know ourselves to be but glass,
My friend."

6. Antigonus lay sick a long time of a lingering disease; and afterwards, when he was recovered and well again, "We have gotten no harm," said he, "by this long sickness; for it hath taught me not to be so proud, by putting me in mind that I am but a mortal man." And when Hermodorus the poet, in certain poems which he wrote, had styled him "the son of the sun;" he, to check that unadvised speech

(*) Vaugh. Flor. Solut. p. 162.—(1.) Lips. Monit. l. 2. c. 14. p. 339. Paræti Hist. Prof. Medulla, tom. 2. p. 116.—(2.) Jovii Elog. p. 80. Sandy's Relat. l. 2. p. 107. Polyd. Virg. Ang. Hist. l. 14. p. 251.—(3.) Lips. Monit. l. 2. c. 14. p. 338.—(4.) Ibid.—(5.) Luth. Colloq. Mensal. p. 471.

of his, "He who useth to empty my close-stool," said he, "knoweth as well as I that it is not so."

7. Cræsus, the rich king of Lydia, showed unto Solon his vast riches, and asked of him "who it was that he could esteem a happier man than he?" Solon told him, "that riches were not to be confided in; and that the state of a man in this life was so transitory and liable to alteration and change, that no certain judgment could be made of the felicity of any till such time as he came to die." Cræsus thought himself contemned and despised by Solon while he spake to him in this manner: and being in his great prosperity at that time, thought there was little in his speech that concerned him: but afterwards being overthrown by king Cyrus in a battle, his city of Sardis taken, and himself made prisoner; when he was bound and laid upon a pile of wood, to be publicly burnt to death in the sight of Cyrus and the Persians, then it was that he began to see more deep into that conference he heretofore had with Solon. And being now sensible of the truth of what he had heard, he cried out three times, "O Solon, Solon, Solon!" Cyrus admired this exclamation, and demanded the reason, and what that Solon was? Cræsus told him who he was, and what he had said to him about the frailty of man, and the change of condition he is subject to in this life. Cyrus, at the hearing of this, like a wise prince, began to think that the height of his own fortune could as little excuse him from partaking in this vicissitude as that of Cræsus had done; and therefore, in a just sense and apprehension of those sudden turns which fate usually allots to mankind, he pardoned Cræsus, set him at liberty, and gave him an honourable place about him.

8. Antiochus at first stood mute, and afterwards burst into tears, when he saw Achæus, the son of Andromachus, who had married Laodice, the daughter of Mithridates, and who also was the lord of all that country about the mountain Taurus, brought before him bound, and lying prostrate upon the earth. That which gave the occasion to these tears of his was, the consideration of the suddenness of these blows which fortune gives, and how impossible

it is to guard ourselves from them, or prevent them.

9. Sesostris was a potent king of Egypt, and had subdued divers nations: which done, he caused to be made for him a chariot of gold, and richly set with several sorts of precious stones; four kings, by his appointment, were yoked together herein, that they, instead of beasts, might draw this conqueror as oft as he desired to appear in his glory. The chariot was thus drawn upon a great festival, when Sesostris observed, that one of the kings had his eyes continually fixed upon the wheel of the chariot that was next him. He demanding the reason thereof; the king told him, that "he did wonder and was amazed at the unstable motion of the wheel that rolled up and down, so that one while this, and next, that part was uppermost, and the highest of all immediately became the lowest." King Sesostris did so consider of this saying, and thereby conceived such apprehensions of the frailty and uncertainty of human affairs, that he would no more be drawn in that proud manner.

10. Xerxes son of Darius, and nephew to Cyrus, after five years preparation came against the Grecians (to revenge his father's disgraceful repulse, by Miltiades) with such an army that his men and cattle dried up whole rivers. He made a bridge

Ortu magna viro major, sed maxima prole,
such a multitude, considering man's mortality, he wept, knowing, as he said, "that no one of all those should be alive after an hundred years."

CHAP. LII.

Of such as had unusual good Fortune and Success in their Undertakings.

MEN in a dream find themselves much delighted with the variety of those images which are presented to their waking fancies: that felicity, and the happiness which most men count so, and please their thoughts with, is more imaginary than real, more of shadow than substance, and hath so little of solidity and stability in it, that it may be fitly looked upon as a dream. All about us are so liable to the

(6.) Plut. Moral. l. de Apoth. Reg. p. 414.—(7.) Pet. Gregor. de Repub. l. 6. c. 3. p. 163. Plut. in Solon. p. 93, 94.—(8.) Polyb. Hist. l. 8. p. 527. Pet. Gregor. de Repub. l. 6. c. 3. p. 188.—(9.) Ibid.—(10.) Steph. in Voc. p. 2092. Camer. Oper. Subcisiv. cent. 1. c. 12. p. 79, 80.

blows of fortune, and she bestows those blows with such blindness and prodigality, that we esteem those happy men that have felt least of their frowns: in which respect.

1. Lucius Metellus may well pass for one of these fortunate persons, for he was one of the Quindecimviri, that is, one of the fifteen men appointed for the keeping of the Sibylline oracles, and to see that sacrifice and all ceremonial rites were duly performed. He was general of the horse, twice consul, chief pontiff, the first that showed elephants in his triumph, and a person in whom all those ten ornaments met, which may befall a most happy citizen in a most flourishing city; for he was a stout warrior, a good orator, a fortunate leader, performed greater matters being personally present, had ascended to the greatest honours, was very wise, a complete senator, had attained great riches by honest means, left many children, and was most eminent in the most celebrated city.

2. Quintus Metellus, by incessant degrees of indulgent fortune from the day of his birth to that of his death, at last arrived to the top of a most happy life. He was born in a city that was the princess of the world, and of noble parents; he had rare gifts of the mind, and a sufficiency of bodily strength to undergo labour and ed along with him in a waggon before he felt any sickness; and when he drew near had borne the office of a consul, been general of an army, and had gloriously triumphed; he had three sons of consular degree, one whereof had been censor, and also triumphant, and the fourth was a prætor; he had three daughters bestowed in marriage, whose children he had with him. How many births and cradles! how many of his descendants at man's estate! How many nuptials! what honours, governments, and what abundant congratulations did he behold in his family! and all this felicity at no time interrupted with any funeral, any sighs, or the least cause of sadness. The last act of his life was agreeable to all the rest; for having lived to a great age, he expired by a gentle and easy way of death, amongst the kisses and embraces of his

relations; and when dead, was borne upon the shoulders of his sons, and sons-in-law, through the city, and by them laid upon his funeral fire.

3. The very same day that Philip king of Macedon had the city of Potidæa surrendered up to him, there came a messenger that brought him word of a great victory that Parmenio his general had obtained over the Illyrians; another brought him news that his horse had won the prize and victory at the Olympic games; and then came a third to acquaint him, that Olympias his queen was delivered of a young prince, which afterwards proved the unconquerable Alexander.

4. It is a rare happiness of the family of St. Lawrence, Barons of Hoath in Ireland, that the heirs thereof for four hundred years together have always been of age before the death of their fathers.

5. Polycrates of Samos was a petty king, but had such a series of prosperity in all his affairs, that he was advised by Amasis, king of Egypt, his ally, to apply some remedy to his over-great fortune; and that he might have some occasion of trouble, exhorted him to cast away what he most esteemed, in such a manner as he should be sure never more to hear of it. He therefore threw into the sea that precious emerald of his which he used as his signet; but not long after it was found again in the belly of a fish that was dressed for his table.

6. One Anderson, a townsman and merchant, talking with a friend on Newcastle-bridge, and fingering his ring, before he was aware let it fall into the river, and was much troubled with the loss thereof, until the same was found in a fish caught in the river, and restored unto him.

7. It is said of the emperor Antoninus Pius, that his affairs had so good success, that he never repented him of any thing he did, that he was never denied any thing he asked, and that he never commanded any thing wherein he was not obeyed. And being asked by a senator (who marvelled at these things) the reason of them, "Because," said he, "I make all my doings conformable to reason; I demand

(1.) Godw. Rom. Antiq. l. 2. § 2. p. 52, 53. Sabell. Ex. lib. 7. c. 8. p. 409, 410. Plin. Nat. Hist. l. 7. c. 43. p. 177.—(2.) Val. Max. l. 7. c. 1. p. 187. Sabell. Ex. l. 7. c. 8. p. 409, 410. Plin. Nat. Hist. l. 7. c. 44. p. 178.—(3.) Just. Hist. l. 12.—(4.) Full. Holy War.—(5.) Herodot. l. 2. p. 175. Cambr. Oper. Subcisiv. cent. 2. c. 57. p. 242.—(6.) Full. Worthies, p. 370.

not any thing which is not rightful; I command not any thing which redoundeth not more to the commonwealth than mine own profit."

8. A marvellous happy accident fell out to a rower in a Tyrian vessel: he was cleansing the deck, when a wave took him on the one side, and struck him into the sea, and soon after a contrary wave hoisted him up into the ship again; and the lamentations of his misfortune were mixed with congratulations for his safety.

9. L. Sylla might well be surnamed the Happy; for whereas he had attained the dictatorship with many hazards, and therein had put to death two thousand six hundred knights of Rome, had slain ten consuls, proscribed and exiled so many, and forbid so many others the rights of burial; yet, when he had voluntarily resigned the dictatorship, and divested himself of so great a power, all Rome beheld him securely walking in the market-place, and no man attempted to revenge upon him so great miseries as he had occasioned to that city.

10. Arnulphus; duke of Lorrain, when he had dropped his ring into the Moselle, had it restored to him again from the belly of a fish.

11. Matthias, king of Hungary, caused his money and other things to be stamped with the figure of a crow, carrying a ring, with an emerald in her bill: whereof I find this to be the reason: having upon some occasion laid his ring, with an emerald in it, beside him, a crow came and snatched it away; the king followed the crow, shot her with a pistol bullet, and thereby became again the master of his ring.

12. Timotheus, a general of the Athenians, had fortune so favourable and propitious to him, that in every war he had an easy and assured victory. So that his rivals in glory at that time, envying his great prosperity, painted fortune casting cities and towns in his lap as he lay sleeping beside it. Timotheus, once beholding this emblem, said, "If I take cities while I sleep, what think you shall I do when I am awake?"

13. Xanthus writes of Alcimus, king

of the Lydians, that he was a prince of singular piety and clemency; and that he not only had an uncommon prosperity in the matters relating to his person, but withal, throughout the whole course of his reign, the Lydians lived in a most happy tranquillity; and so secure of peace, that every man was void of fear, and without apprehension of any designs against them, in the midst of a great abundance of riches, in which they had long flourished.

14. Alexander passed the Hellespont and came to Troy, where he sacrificed to Pallas, and made a libation to the heroes: he also poured oil upon the tomb of Achilles; and, according to the accustomed manner, he with his friends ran about it naked and placed a crown upon it, pronouncing of Achilles, that he was a most happy and fortunate person; for that while he lived he had so good a friend as Patroclus, and when dead, that he had so famous a publisher of his actions as Homer.

15. Matilda, or Maud, the empress had the same happiness for which Phernice is admired. She was daughter of a king, viz. Henry the First; mother of a king, viz. Henry the Second of England; and wife of a king, viz. Henry the Fourth, emperor of Germany. On her was made this epitaph:

Ortu magna, viro major, sed maxima prole,
Hic jacet Henrici filia, nupta, parens.

16. Alexander the Great was a happy and a fortunate person in divers respects: he had Philip for his father, the noblest warrior of his time; and he had for his master (in his youth) the prince of philosophers, Aristotle. Besides which, Justin observes of him, that he never gave battle to any enemy, whom he did not overcome; never laid siege to any city, which at last he did not take; nor ever came unto any nation, whom he did not subdue.

17. Appius, a Roman, was proscribed by a triumvirate; this being known unto him, he divided his wealth among his servants, and with them got into a ship into Sicily. In his passage there arose a mighty tempest; whereupon his servants

(7.) Hurault's Polit. Max. l. 2 c. 1. p. 159, 160.—(8.) Val. Max. i. 1. c. 8. p. 31.—(9.) Fulgos. Ex. l. 4. c. 1 p. 437.—(10.) Zuñg. Theatr. vol. iii. l. 1. p. 635.—(11.) Ibid. p. 605.—(12.) Joh. Tex. tor. Offic. l. 2 c. 23. p. 97.—(13.) Cæ. Rhod. l. 10. c. 29. p. 919.—(14.) Plut. p. 62. in Alexand.—(15.) Chet. Hist. Collect. cent. 2. p. 32.—(16.) Just. Hist. l. 12. p. 151.

let him down from the ship into a little boat, telling him that he should therein be safest from the tempest; in the mean time away they sailed with the ship, and tall his riches therein. The event was, that the servants and ship were cast away, and Appius, by force of the winds, was driven with his little boat unto his desired Sicily, where he abode in safety.

CHAP. LIII.

Of the Gallantry wherewith some Persons have received Death, or the Sentence of it.

As they, who remember they are but sojourners in their hired lodgings, depart thence without any affliction or trouble of mind; so those, who consider that nature hath lent them this tabernacle of the body but for a little time, are well contented to remove as soon as they receive a summons.

1. Theodorus being threatened with death by Lysimachus, "Speak in this manner," said he, "to thy purple minions; for to Theodorus it is all one, whether he putrefy under ground, or on a cross above it.

2. Sophonisba was the queen of Syphax the Numidian; and he being made a prisoner to the Romans, she came and yielded herself to Massanissa, and besought him that she might not be delivered into the hands of the Romans. Her youth and excellent beauty so commended her suit, that he forthwith granted it; and to make good his promise, married her himself that very day, having been contracted with her before her marriage with Syphax. But Scipio, the Roman general, gave him to understand, that the Romans had title to her head, and that she was a mischievous enemy of theirs, and therefore advised him not to commit a great offence upon a little reason. Massanissa blushed and wept; and finally, having promised to be governed by Scipio, he departed to his tent; where, after he had spent some time in agony, he called to him a servant, and tempering a potion for Sophonisba, sent it her with this message, "That gladly he would have had her to live with

him as his wife; but since they who had power to hinder him of his desire would not yield thereto, he sent her a cup that should preserve her from falling alive into the hands of the Romans; willing her to remember her birth and estate, and accordingly to take order for herself." At the receipt of this message and present, she only said, "That if her husband had no better present for his new wife, she must accept of this:" adding, "That she might have died more honourably, if she had not wedded so lately before her funeral;" and then boldly drank off the poison.

3. Calanus, the Indian, was of great fame and name for philosophy, and held in much reverence by Alexander the Great; when he had lived seventy-three years in perfect health, and was now seized upon by disease; accounting that he had arrived at that term of felicity which both nature and fortune had allotted him, he determined to depart out of life; and to that purpose desired of Alexander a funeral pile to be erected, and that as soon as he had ascended to the top of it, he would appoint his guard to set fire to it. The king, not able to divert him from his purpose, commanded the pile to be erected: an innumerable multitude of people flocked together to behold so unusual a spectacle. Galanus, as he had said, with a marvellous alacrity ascended the top of the pile, and there laid him down, and was consumed to ashes.

4. When the tyrant sent his messenger of death to Canius to tell him that he must die that day, Canius was then playing at chess, and therefore desired the messenger not to interrupt his play till the game was out; which he played in the same manner, and with as much unconcern, as he did before the messenger came. The game being over, he submitted to the sentence that was passed upon him.

5. Queen Anne, the wife of Henry the Eighth, when she was led to be beheaded in the Tower, called one of the king's privy chamber to her, and said unto him, "Commend me to the king, and tell him, he is constant in his course of advancing me; for, from a private gentlewoman, he made me a marchioness, from a marchioness a queen; and now that he hath

(17.) Fulgos. Ex. l. 6. c. 11. p. 332.

(2.) Raleigh's Hist. Wor. l. 5. c. 3. § 18. p. 481.—(3.) Died. Sicul. l. 17. p. 575.—(4.) Heyw. Hier. l. 4. p. 233.

left no higher degree of worldly honour for me, he hath made me a martyr."

6. Dr. Fecknam was sent to the lady Jane Gray, that she must prepare herself to die the next day; which message was so little displeasing to her, that she seemed rather to rejoice at it. The doctor being earnest with her to leave her new religion, and to embrace the old, she answered, "That she had now no time to think of any thing, but preparing herself to God by prayer." Fecknam thinking she had spoken this, to the end she might have some longer time of life, obtained of the queen three days longer, and then came and told so much to the lady Jane; whereat she, smiling, said, "You are much deceived if you think I had any desire of longer life; for I assure you, since the time you went from me, my life has been so odious to me, that I long for nothing so much as death; and since it is the queen's pleasure, I am most willing to undergo it."

7. Rubrius Flavius being condemned to death by Nero, and brought to the block, when the executioner spoke to him, that he would boldly stretch out his neck, "Yes," said he, "and I wish thou wouldst as boldly strike off my head."

8. Ludovicus Cortesius, a rich lawyer at

Padua, commanded by his last will, that no man should lament; but, as at a wedding, music and minstrels to be provided; and instead of black mourners, he ordered that twelve virgins clad in green should carry him to the church. His will and testament was accordingly performed, and he was buried in the church of St. Sophia.

9. Cardinal Brundisius caused this epitaph in Rome to be inscribed upon his tomb, both to show his willingness to die, and to tax those that were loth to depart.

*Excessi è vitæ ærumnis facilisque lubensque,
Ne peior a ipsâ morte dehinc videam.*

With ease and freedom I resign'd this breath,
Lest I should longer see what's worse than death.

10. "The words of dying Plotinus," saith Cælius, "are worthy to be wrote in letters of gold; or if there be any thing that is more precious than it, inasmuch as they prescribe to each of us what to do in the like case. He say, as I said, dying, when Eustachius went to Puteoli to visit him." 'Hitherto,' said Plotinus, I expected thee; and even now I am labouring to return that which is divine in us, unto that Divinity which informs and enlivens the whole universe.' "And having said these words, the gave up the ghost."

An Account of Mrs. MARY DAVIS, the Woman with Horns on her Head, omitted in Book I. Chap. V. of this Volume.

Mrs. MARY DAVIS, of Great Sanghall, near Chester, died in 1658, aged 74. When she was twenty-eight years of age, an excrescence grew upon her head, like to a wen, which continued thirty years, and then grew into two horns. This strange and stupendous appearance began first from a soreness in that place from which the horns grew, which it is supposed was occasioned by wearing a tight hat. The soreness continued 20 years, in which time it miserably afflicted this good woman, and ripened gradually into a wen, near the bigness of a large hen's egg, which continued for the space of five years, more sadly tormenting her than before; after which time, by a strange operation of nature, it changed into horns, which in shew and substance resembled a ram's horns, being solid and wrinkled, and

sadly grieving the old woman, particularly on the change of weather.

She cast her horns thrice: the first time was but a single horn, which grew long, and as slender as an oaten straw; the second was thicker than the former. They did not keep an equal distance of time in falling off; some at three, some at four, and another at four and a half years growth. The third time grew two horns, both of which were beat off by a fall backwards. An English lord having obtained one of them, presented it to the French King as the greatest curiosity in nature. The other, which was the largest, was nine inches long, and two in circumference, and was much valued for its novelty, being reckoned as great a curiosity as the greatest traveller can with truth affirm to have seen*.

(5) Bak. Chron. p. 408.—(6.) Ibid. p. 458.—(7.) Heyw. Hier. l. 4. p. 241.—(8.) Burt. Melan. part. 2. § 3. p. 318. Kornman. de Mir. Mort. l. 8. c. 3. p. 2.—(9.) Burt. Melan. part 3. § 3. p. 280.—(10.) Cæd. Rhod. l. 21. c. 11. p. 977.—* J. Caulfield's Portraits and Characters of remarkable Persons, from the reign of Edward the Third to the Revolution, 2 vols. 4to, 1795.

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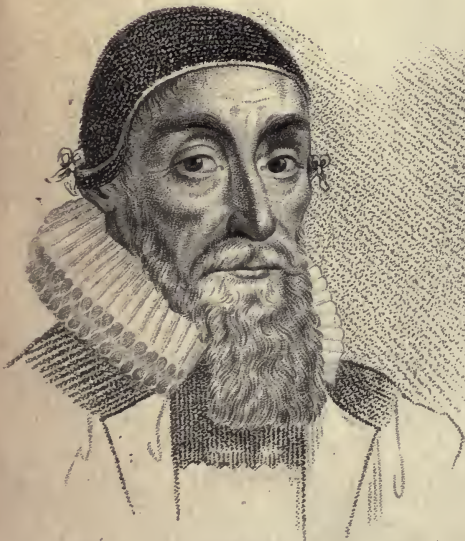
Portraits of some remarkable Characters of whom an Account is given in this work.



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vol. 1. p. 92



M^{rs} Mury Davis.
vol. 2. p. 404.



Dr. Hall.
vol. 1. p. 304



Perken Warbeck.
vol. 2. p. 119

THE
WONDERS OF THE LITTLE WORLD;

OR,

A GENERAL HISTORY OF

MAN:

DISPLAYING THE VARIOUS
FACULTIES, CAPACITIES, POWERS AND DEFECTS

OF THE

HUMAN BODY AND MIND,

IN MANY THOUSAND MOST INTERESTING RELATIONS OF PERSONS REMARKABLE FOR
BODILY PERFECTIONS OR DEFECTS;

COLLECTED FROM THE WRITINGS OF THE MOST APPROVED
HISTORIANS, PHILOSOPHERS, and PHYSICIANS, of all AGES and COUNTRIES.

Forming a Complete System of the
MENTAL AND CORPOREAL POWERS AND DEFECTS OF HUMAN NATURE;
And intended to increase KNOWLEDGE, to promote VIRTUE, to discourage VICE, and to
furnish Topics for Innocent and Ingenious CONVERSATION.

By *NATHANIEL WANLEY*, late *M. A.*
And Vicar of Trinity Parish, Coventry.

A NEW EDITION,

With the ADDITION of MUCH NEW and CURIOUS MATTER, carefully selected from all
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By *WM. JOHNSTON*, *Gent.*
One of the EDITORS of the GENERAL BIOGRAPHY, &c. &c. &c.

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1806.

THE

WONDERS OF THE LITTLE WORLD.

A GENERAL HISTORY OF

M.A.M.

EXOTIC, RARE, AND UNUSUAL

WILKES, JOHN, AND SON,

15, NASSAU ST. N.Y.

1854

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THE
WONDERS OF THE LITTLE WORLD,
OR
A GENERAL HISTORY OF MAN.

BOOK IV.

CONCERNING
THE VICES OF MANKIND.

CHAP. I.

Of Atheists, and such as have made no Account of Religion: with their Sacrilegious Actions and the Punishments thereof.

THAT was a worthy law which was made by Numa Pompilius amongst the Romans, viz. "That men should not serve the gods *in transitu*, as they passed by; nor when they were in haste, or were about any other business: but that they should worship and pray to them when they had time and leisure, and had set all other business apart." He thought that the gods could never be attended upon with reverence and devotion enough: whereas, many of those that follow, were so much of the contrary mind, that they would abstain from no kind of affronts and abuses, both in word and deed, towards them whom they esteemed as their deities; most of those have been made as exemplary in their punishments, as they have been presumptuous in their impieties.

1. A young Florentine, anno 1527, esteemed a man very brave and valiant in arms, was to fight with another young man, who, because he was melancholy and spoke little, was called Forchebene. They went together with a great company to the place appointed, which was

without the port of St. Gal; whither being come, a friend to the former went to him and said, "God give you the victory!" The proud young man adding blasphemy to his temerity, answered, "How shall he choose but give it me?" They came to use their weapons, and after many blows given and taken, both by the one and the other, Forchebene, as if the minister and instrument of God, gave him a thrust in the mouth with such force, that having fastened his tongue to the poll of his neck (where the sword went through above the length of a span), he made him fall down dead, the sword remaining in his mouth, to the end that the tongue, which had so grievously offended, might, even in this world, endure punishment for so horrible a sin.

2. When Cambyses, King of Persia, had conquered Egypt, seeing the ox that is consecrated to Apis, he smote him in the hip, so that he died: the more wicked in this, that what he did to that idol beast, he did, as he supposed, to the true God, in contempt of all religion. But not long after the counterfeit Smerdis rebelling against him, and having seized the greatest part of Persia, as Cambyses was mounting his horse, with a purpose to march against him, his sword fell out of the scabbard, the same sword with which he had before slain the ox; by this he re-

(1.) Lord Remy's Civil Considerations, c. 59. p. 152.

ceived a wound in his hip in the same place wherein he had given one to the ox, and of this wound in a short time he died.

3. Urracha, the Queen of Arragon, made war with her son Alphonsus; and when she wanted money, she determined to rife the shrine of St. Isidore at Leon in Spain: such as went with her feared to touch those treasures; she therefore with her own hands seized upon many things; but as she was going out of the temple she fell down dead. So dangerous it is to adventure upon that which ourselves are persuaded is sacrilege, though it should not be so in itself.

4. Dionysius, the tyrant of Syracuse, having rifed the temple of Proserpina, in Locris, and sailing thence with a prosperous wind: "See," said he, smiling to his friends, "what a good voyage the gods grant to them that are sacrilegious." From Jupiter Olympus he pulled off a garment of gold of great weight, which Hiero, King of Syracuse, had dedicated out of the spoils of the Carthaginians: and instead thereof caused a woollen one to be put upon him, saying, "that a garment of gold was too heavy in summer, and too cold in winter, but a woollen one was convenient for both seasons." He caused the golden beard of Esculapius at Epidaurus, to be taken off, saying, "It was not fit that he should have a beard when his father Apollo was beardless." He took out of the temples also the tables of gold and silver; and thereon being wrote (according to the custom of Greece), "That these were the goods of the gods;" he said, "He would make use of their goodness." Also the golden goblets and crowns, which the statues held out in their hands, he took from thence; saying, "he did but receive what was given; and that it was great folly to refuse what was proffered from their hands to whom we pray that we may receive."

5. Heliogabalus would needs be married to one of the Vestal Virgins. He caused the perpetual fire, which was ever preserved burning in honour of Vesta, to be put out: and, as one that intended to wage war with the gods, he violated indifferently all the rites and ceremonies of

religion in Rome; by which impiety he so provoked gods and men against him, that he was assaulted and slain by his own soldiers.

6. Alphonsus, the tenth King of Spain, would usually blame Providence, and say, "that had he been present with Almighty God in the creation of the world, many things should have been better ordered and disposed than they were." But let it be observed, that he was thrust out of his kingdom, made a private man, died in infamy, and hated by all men.

7. Julianus, at first, feigned himself to be a Christian, and, as some say, was entered into orders for a deacon: from a worshipper of Christ, he afterwards turned a great persecutor and mocker of the Christians, and Christianity itself: in contempt of which, he permitted the Jews to re-edify their Temple, which had been ruined under Titus; and the care of that affair was committed to Antiochenus Philippus: but the divine power showed forth itself to the terror of all men; for so soon as they had laid the stones in the foundation of it, the earth began to make a horrid noise, and exceedingly trembled; it cast out the foundation of the wall, sent forth a flame that slew the workmen, and consumed all the tools and instruments that were there, as well iron as other. This occasioned the work to be laid aside. The next night there were divers crosses found upon the garments of many men, and those in such manner set on, that they could not be washed, or any way got out thence. At last this Julianus, waging war with the Persians, by an unknown hand he received a deadly wound betwixt his ribs; when filling his hands with his own blood, and throwing it up towards heaven, he brake out into these words: "Satisfy thy malice, O Galilean! (so he called Christ) for I acknowledge I am overcome by thee."

8. Pope Leo the Tenth, admiring the huge mass of money, which, by his indulgences, he had raked together, said most atheistically, to Cardinal Bembo, *Vide quantum hæc Fabula de Christo nobis profuit*; "See what a deal of wealth we have gotten by this fable of Christ." And when he lay upon his death-bed, the

(2.) Herodot. l. 3. p. 187. Fulgos. Ex. l. 1. c. 2. p. 52.—(3.) Fulgos. Ex. l. 1. c. 2. p. 57.—(4.) Val. Max. l. 1. c. 1. p. 7, 8. Dinot. Memorab. l. 8. p. 576.—(5.) Lamprid. Herod. Dinot. Mem. l. 8. p. 577. Fulg. Ex. l. 1. c. 2. p. 47.—(6.) Lips. Monit. l. 1. c. 4. p. 43.—(7.) Fulg. Ex. l. 1. c. 2. p. 53, 54. Id. l. 1. c. 6. p. 170, 171.

same cardinal rehearsing a text of Scripture to comfort him, his reply was, *Apaga has nugas de Christo*: "Away with these baubles concerning Christ."

9. Nero the emperor spoiled temples and altars, without any difference, and thereby showed that religion was not only despised, but also hated by him. Nor did he spare that Syrian goddess which he worshipped, but sprinkled the face of her *God. anc.* By these, and the like means, he became hated both of God and men, so that the people of Rome revolted from him, whereby he was compelled to a fearful and miserable flight; and fearing they would inflict on him torments worse than death, he laid violent hands on himself.

10. Antoninus Commodus had not only abused himself divers other ways, but even in the midst of the solemnities of religion he could not abstain from impiety. When he sacrificed to Isis, with the image of that goddess (which himself carried) he beat the heads of the priests, and forced them to pelt one another with pine-nuts (which, according to the rites of their religion, they carried in their hands), that some of them died by it. By this, and other wicked acts of his, he was grown into that hatred, that he lost his life as he lay in his bed; slain by such as were about him, to the great joy of the people of Rome. His body, after it had some time lain unburied, was cast into the Tyber.

11. A cardinal with great pomp making his entrance into the city of Paris, when the people were more than ordinarily earnest with him for his fatherly benediction, *Quandoquidem* (saith he) *hic populus vult decipi, decipiatur in nomine Diaboli*. "Since these people will be fool'd, let them be fool'd in the Devil's name."

12. John, king of England, having been a little before reconciled to the Pope, and then receiving an overthrow in France, in great anger cried out, "that nothing had prospered with him since the time he was reconciled to God and the Pope." Being also, on a time of hunting, at the opening of a fat buck, "See," said he, "how the deer hath prospered, and how fat he is, and yet I dare say he hath never heard mass." He is reported, in some distress, to have sent Thomas Hardington

and Ralph Fitz-Nichols, knights, on an embassy to Miramumalim, king of Africa and Morocco, with offer of his kingdom to him, upon condition he would come and aid him; and that, if he prevailed, he would himself become a Mahometan, and renounce his Christian faith. The end of him was, that he was poisoned by a monk at Swinstead Abbey in Lincolnshire.

13. Theophylact, son of the emperor, by the absolute power of his father was seized of the patriarchate of Constantinople; he then became a merchant of horses, which he so violently affected, that besides the prodigious race of two thousand, which he ordinarily bred, he sometimes left the altar, where he sacrificed to the living God, to hasten to see some mare of his that had foaled in the stable.

14. Leo the Fourth, emperor of Constantinople, in show of jest, (as another Dionysius) took off the crown from the head of St. Sophia, which had been made by former princes in honour of her, not without vast expenses; and afterwards wore it upon his own head. But his impiety passed not without its punishment: for, instead of gems, carbuncles and envenomed pustules broke out on every part of his head; so that he was constrained thereby to lay aside his crown, and also to depart the world.

15. Paulus Græcus had revolted from Bamba, King of the Goths, usurped the title of the King of Spain, and, besides other evil actions of his, had taken out of a temple, in the city of Gerunda, a crown, which the devout King Bamba had consecrated to St. Felix. Not long after he was duly rewarded for it: for he was taken by Bamba against whom he had rebelled; he was brought from Nemausus, a city in France, to Toledo in Spain, crowned with a diadem of pitch; his eyes put out; riding upon a camel, with his face turned towards the tail; and followed all along with the reproaches and derision of all that beheld him.

16. M. Crassus, the Roman general, going upon a military expedition into Parthia, as he passed through Judea his covetousness put him upon the thoughts of sacrilege; so that he rifled the temple of

(8.) Clark's Mir. c. 88. p. 386.—(9.) Fulg. Ex. l. 1. c. 2. p. 46.—(10.) Fulg. Ex. l. 1. c. 2. p. 46.—(11.) Clark's Mir. c. 88. p. 891.—(12.) Bak. Chron. p. 107. Stowe's Annals, p. 175.—(13.) Caus. Hol. Court, tom. 2. § 2. p. 108.—(14.) Fulg. Ex. l. 1. c. 2. p. 55.—(15.) Ibid.

Jerusalem of the treasures that were laid up in it; but Divine vengeance had him in chase for it; for not long after he was overcome in battle by the Parthians, where he lost both his fame and life, and son, together with his ill-gotten goods; and being found by his enemies when dead, had molten gold poured into his mouth to upbraid his covetousness.

17. Mahomet the Second being repulsed by the inhabitants of Scodra, in a furious assault he had made upon that city, wished that he had never heard of the name Scodra; and, in his choleric and frantic rage, most horribly blasphemed against God, and impiously said, "That it was enough for God to take care of heavenly things, and not to cross him in his wordly actions." He kept no promise further than for his advantage, and took all occasions to satisfy his lust.

18. Philomelus, Onomarchus, and Phyllus, had spoiled the Temple of Delphos, and had their punishment divinely allotted to them. For whereas the ordained punishment of sacrilegious persons was this, that they should die by being thrown headlong from some high place, or by being cheked in the water, or burnt to ashes in the fire: not long after this plunder of theirs, one of them was burnt alive, another drowned, and the third was thrown headlong from a high and steep place; so that, by these kinds of death, they suffered according to that law which, amongst the Grecians, was made against sacrilege.

19. Agathocles, without any provocation, came upon the Liparenses with a fleet, and exacted of them fifty talents of silver. The Liparenses desired a further time for the payment of some part of the money, saying, "They could not at present furnish so great a sum, unless they should make bold with such gifts as had been devoted to the gods, and which they had never used to abuse." Agathocles forced them to pay all down forthwith, though part of the money was inscribed with the names of Æolus and Vulcan; so having received it he set sail from them: but a mighty wind and storm arose, whereby the ten ships that carried the money were all dashed in pieces. Whereupon it was said that Æolus (the god of the winds) had taken immediate

revenge upon him, and that Vulcan remitted his to his death; for Agathocles was afterwards burnt alive in his own country.

20. Cambyses sent fifty thousand soldiers to pull down the Temple of Jupiter Ammon; but all that number, having taken their repast betwixt Oasis and the Ammonians, before they came to the place, perished under the vast heaps of sand that the wind blew upon them, so that not so much as one of them ^{but of his} ^{escape} and the news of their calamity was only known by the neighbouring nations.

21. Bulco Opiliensis, sometime Duke of Silesia, was a perfect atheist. "He lived," saith Æneas Sylvius, "at Uratislavia, and was so mad, that he believed neither heaven nor hell, or that the soul was immortal; but married wives, and sent them away as he thought good; did murder and mischief, and whatsoever he himself took pleasure to do.

22. Frederick, the emperor, is reported to have said, "That there were three principal impostors, Moses, Christ, and Mahomet; who, that they might rule the world, had seduced all those that lived in their times." And Henry, the Landgrave of Hesse, heard him speak it, "That if the princes of the empire would adhere so his institutions, he would ordain and set forth another and better way both for faith and manners."

23. "There was a man living in the town of Bedford, of a quick wit, a bold spirit, and a fluent tongue, but of a loose and debauched behaviour, who, in my hearing," says the author of this relation, "affirmed, that he did not believe there was either God or Devil, heaven or hell. Not long after he was apprehended, and, for a notorious crime, condemned to be hanged. The day before his execution I went to him," says my author, "on purpose to know if the thoughts of approaching death had made any alteration in his former atheistical principles. And being admitted to him, I found he was now quite of another mind; for, with many tears, he bewailed his former delusions, and told me, 'That a prison, and the serious thoughts of death, had opened the eyes of his understanding, and that, when he formerly told me there was no God, yet he did not then heartily believe what he said; but that he,

(16.) Fulg. Ex. l. 1. c. 2. p. 51, 52.—(17.) Knowle's Turk. Hist. p. 423. Burt. Mel. part. 3. § 4. p. 615.—(18.) Fulg. Ex. l. 1. c. 2. p. 52.—(19.) Diodor. Sicul. Bibl. l. 20. p. 689.—(20.) Sabel. Ex. l. 4. c. 3. p. 188.—(21.) Burt. Mel. part 3. § 4. p. 615.—(22.) Burt. Mel. part. 3. § 4. p. 619.

being of a lewd and wicked life, thought it necessary to blind his conscience, and outbrave the world, with a pretence that it was his principle, and that he was assured of what he said, of which he now heartily repented.

24. Mahomet Effendi, a man well skilled in the oriental learning, most impudently, in all places where he came, inveighed bitterly against the existence of God; and one of his principal arguments to uphold this blasphemous principle was, that if there was a God, and he so wise and omnipotent as his priests declared him to be, he would never suffer him to live, that was the greatest enemy and reproacher of a Deity in the world, but would strike him dead with thunder, or, by some other dreadful punishment, would make him an example to others." He was at length condemned to die; but might have saved his life, by acknowledging his error, and promising a reformation: but he rather chose to die a martyr for his wicked principle, and so was executed.

CHAP. II.

Of such as were exceeding hopeful in Youth; but afterwards altered for the worse.

"THERE is nothing," saith Montaigne, "more lovely to behold than the French children:" but for the most part they deceive the hope that was formed of them; for when they once become men, there is little excellency in them. As many a bright and fair morning has been followed with dark and black clouds before sunset, so not a few have outlived their own virtues, and utterly frustrated the good hopes that were conceived of them.

1. Dionysius the Younger, the Tyrant of Sicily, upon the death of his father, showed himself exceeding merciful, and of a princely liberality; he set at liberty three thousand persons that were under restraint for debt, making satisfaction to the creditors himself. He remitted his ordinary tributes for the space of three years; and did several other things, whereby he gained the favour and universal applause of the people. But having once established himself in the government, he reassumed

that disposition, which, as it appears, he had only laid aside for a time. He caused his uncles to be put to death, by whom he was awed, or stood in fear of; he slew his own brethren, that he might have no rival in the sovereignty; and soon after, he raged against all sorts of people with a promiscuous cruelty, in such manner, that he deserved to be called not so much the tyrant, as tyranny itself.

2. Philip, the last king of the Macedonians but one, and who made war upon the Romans, was (as Polybius saith of him, who saw and knew him) a prince adorned with most of the perfections both of body and mind. He had a comely visage, a strait and proper body, a ready eloquence, a strong memory, comprehensive wit, a facetious ingenuity in his speeches and replies, accompanied with a royal gravity and majesty: he was well skilled in matters of peace and war; he had a great spirit and a liberal mind; and in a word, he was a king of that promising and fair hope, as scarcely had Macedon, or Greece itself, seen his like. But behold, in a moment all this noble building was overturned; whether by the fault of fortune, that was adverse to him in his dispute with the Romans, broke his spirit and courage, and wheeled him back from his determined course unto glory; or whether it was by the fault of informers, or his own, who gave too easy and inconsiderate an ear to them; however, it came to pass, he laid aside the better sort of men, poisoned some, and slew others, not sparing his own blood at length, for he put to death his own son Demetrius. To conclude, that Philip, concerning whom there were such goodly hopes, and in the beginning of whose reign there had been such happy and auspicious discoveries, inclined unto all kind of evil, and proved a bad prince, hated, and unfortunate.

3. Herod, king of Judea, in the six first years of his reign, was, as gallant, mild and magnificent a prince as any other whatsoever; but during the rest of his rule, which was one-and-thirty years, he was fierce and cruel, both to others and to his own friends and family, to that degree, that at one time he caused seventy senators of the royal blood to be put to

(23) Athen. Oracle.—(24.) Ricaut. Turk. Hist.

(1.) Lips. Monit. l. 2. c. 6. p. 227, Petr. Greg. de Repub. l. 8. c. 1. p. 318.—(2.) Polyb. Hist. l. 4. p. 339. Lips. Monit. l. 2. c. 6. p. 227.

death; he slew his wife and three of his own sons; and, at the last, when he saw that he himself was at the point to die, he sent for all the nobles from every part of Judea, upon the pretence of some weighty occasion: and when they were come, he most earnestly desired of his friends, that being enclosed in the cirque by the soldiers, they should every man be slain, not for any crime they were guilty of, but, as he said, "That when he was dead, there might be a real, just and universal grief at his funeral, when there should be no family exempt from this calamity."

4. Tiberius the Roman Emperor showed himself a good prince, all the while that Germanicus and Drusus were alive: he seemed to have a mixture of virtue and vice while his mother was in being, but afterwards he broke out into all kind of infamous and execrable actions, proceeding in his villainies to such a height, that at some times, through the torment of his own conscience, he not only repented of what he had done, but professed he was weary of his life.

5. Nero, Emperor of Rome, at his first coming to the throne, was a mirror of princes, as he was afterwards of monsters. The Emperor Trajan gave this eulogium of him; "That the best of princes came far short of the first five years of Nero; but he soon outlived his innocency; for he poisoned his brother; forced his master, Seneca, to bleed to death; ripped up the belly of his mother; set the city of Rome on fire, while he himself, on the top of a tower, sung and played the burning of Troy; and indeed abstained from no kind of excess in vice and wickedness, till having made the world weary of him, he was forced to become his own executioner."

6. C. Caligula, though very young, governed the empire the first and second year of his reign with most noble directions, behaving himself most graciously towards all men, whereby he obtained the love and good liking of the Romans, and the favour of his other subjects: but, in process of time, the greatness of his estate made him so forgetful of himself, as to decline to all manner of vice, to surpass

the limits of human condition, and to challenge to himself the title of divinity, whereby he governed all things in contempt of God.

7. Heraclius, the Eastern Emperor, in his old age, did much degenerate from the virtues of his youth: for in his first years his government was laudable, happy and fortunate; afterwards he fell to the practice of forbidden acts, dealing with soothsayers and magicians; he fell also into the heresy of the Monothelites; and ~~as the news of their coming, his wife~~ *St. Helena*, the daughter of his brother; after which his fortune changed, the oriental empire began to decline, and he lost all Asia.

8. Bassianus Caracalla was so courteous and pleasant, and obsequious (in his childhood) to his parents, his friends, and indeed unto all the people, that every man was the admirer of his piety, meekness, and good nature: but advancing further into years, he was so changed in his manners and behaviour, and was of so cruel and bloody a disposition, that many could scarcely believe it was the same person whom they had known in his childhood.

9. Boschier, in his penitential sermons, relates of a friar that always dined on a net, till he had obtained the Popedom, when he had them take the net away, seeing the fish was taken. Another in his younger time, and mean estate, lived only upon bread and water, saying, that *aqua & panis vita carnis*; but being afterwards advanced, he changed his diet, and then said, *Aqua & panis vita canis*. A third there was, that being low, preached exceedingly against the pride, vices, and sins of men in place and power; but being afterwards raised to preferment, he changed his note: and to one that admired at it, he replied by prophaning the Scripture, "When I was a child, I spake as a child."

10. Lucullus was as sufficient a warrior in all kind of service as almost any of the Roman captains, and so long as he was in action, he maintained his wit and understanding entire: but after he had once given himself up to an idle life, and sat mewed up, as it were, like an house-

(3) Lips. Monit. l. 2. c. 6. p. 228.—(4) Lips. Monit. l. 2. c. 6. p. 229.—(5) Pezel. Mellific. tom. 2. p. 155. Cæl. Antiq. Lect. l. 11. c. 12. p. 495. Lips. Monit. l. 2. c. 6. p. 229. Petr. Greg. de Repub. l. 8. c. 1. § 3. p. 317.—(6) Joseph. Antiq. l. 18. c. 9. p. 479, 480. Petr. Greg. de Repub. l. 8. c. 1. § 2. p. 317.—(7) Imperial Hist. p. 471. Pezel. Mellific. tom. 2. p. 342.—(8) Pezel. Mell. Hist. tom. 2. p. 207.—(9) Chetwind's Hist. Collect. cent. 1. p. 9.

bird at home, and meddled no more in the affairs of the Commonwealth, he became very dull, blockish and stupid, much like to sea-sponges after a long calm, when the salt water doth not dash upon them and drench them: so that afterwards this Lucullus committed his old age to be dieted, cured and ordered by Calisthenes, one of his freed-men, by whom it was thought he was medicined by drinks, and bewitched with other charms and sorceries, until such time as his brother Marcus removed this servitor from about him, and took upon himself the government and disposition of his person, during the remainder of his life, which was not long.

11. Maxentius, the son of Maximianus, having seized upon Rome, and driven out from thence Severus, the son of Galerius Augustus, shewed himself equal and merciful to all men, insomuch as that he recommended the Christians unto the care of the Governors of his provinces; but no sooner had he strengthened himself with wealth, and quieted Italy, but he turned tyrant, a cruel persecutor of the Christians, and left no sort of impiety, intemperance, or villany, unpractised by him.

CHAP. III.

Of the rigorous Severity of some Parents to their Children; and how unnatural others have showed themselves towards them.

EVERY thing is carried on by a natural instinct to the preservation of itself in its own being; and by the same law of nature, we divided amongst several counts. Brutes themselves may be observed to retain a special kind indulgence and tenderness towards their offspring. The monsters of the sea give suck to their young ones: but the extraordinary severities of some parents to their children may assure us, that there are greater monsters upon the land than are to be found at the bottom of the deep; and if some of these may extenuate their inhumanities by I

know not what virtuous pretences, yet the barbarities of the rest must be wholly imputable to their savage nature and cruel disposition.

1. There was a peasant, a Mardonian by nation, named Rachoses, who being the father of seven sons, perceived the youngest of them played the little libertine and unbridled colt. He endeavoured to cure him with fair words and reasons: but finding him to reject all manner of good counsel, he bound his hands behind him, carried him before a magistrate, accused, and required he might be prosecuted as a delinquent against nature. The judge, who would not increase the discontent of this incensed father, nor hazard the life of this young man, sent them both to the king, which at that time was Artaxerxes. The father went thither, resolved to seek his son's death; where, pleading before the king with much fervor and forcible reasons, Artaxerxes stood amazed at his courage, "But, how can you, my friend," said he, "endure to see your son die before your face?"—He being a gardener by trade, "As willing," said he, "as I would pull leaves from a rank lettuce, and not hurt the root." The king threatened the son with death, if his carriage was not better; and perceiving the old man's zeal to justice, of a gardener made him a judge.

2. The following singular matter was discovered at Rome, May 21, 1788, which gave occasion to a variety of conjectures on education. A man who followed the business of a sieve-maker, a Grison by nation, having lost his wife, by whom he had a daughter aged two years, he retired to the upper story of a small house, where he shut the poor innocent in a little garret, leaving open to it only one small window, through which he gave the child, food, without ever speaking to her, or giving her any instruction. In this manner she passed more than ten years. The man then falling ill, was carried to the hospital of the Holy Ghost, where two days after he called a servant to him, and begged him to carry something to eat to his daughter, describing to him the place where she was shut up. The man went to the house with the victuals, where, after

(10.) Plut. Mor. p. 394.—(11.) Petr. Greg. de Repub. l. 8. c. 1. § 5. p. 318.

(1.) Caus. Hol. Cour. tom. 1. l. 3. p. 112. Ælian. Var. Hist. l. 1. c. 34. p. 30. Lonicer. Theatr. p. 291.

searching all over it, he happened to find her before the window, on which he called her, in order to see whether it was she or not. He now saw advance towards him a savage figure, in a dirty shift, all in tatters, her hair thin and standing on end, and the nails of her hands and feet very long. When she saw the man, she set up a crying and mewing, like a fierce wild cat, then fell a running and beating the wall. The servant, astonished at the adventure, and seeing nothing but straw and filth about the entrance, threw the victuals into this confined place, and withdrew. He then went to the priest of the parish, who, accompanied by some other persons, repaired to the house, where they forced open the garret door, which was nailed up, took out the girl, who was deprived of the use of speech, and had nothing human in her but her figure.—Having cleansed and clothed her, the priest put her under the care of a good lady, where, by order of government, they are now endeavouring to instruct her, and to make her speak, if possible. Her father died a few days after in the hospital.

3. Artaxerxes, King of Persia, had fifty sons by his several concubines. One, called Darius, he had made king in his own life-time, contrary to the custom of the nation; who, having solicited his father to give him Aspasia, his beautiful concubine, and being refused by him, stirred up all the rest of his brothers to join with him in a conspiracy against the old king. It was not carried on so privately, but that the design came to the ear of Artaxerxes; who was so incensed thereat, that casting off all humanity, as well as paternal affection, he caused them, all at once, to be put to death; by his own hand bringing desolation into his house, but lately replenished by so numerous an offspring.

4. Epaminondas, the Theban, being general against the Lacedemonians, it fell out that he was called to Thebes, upon the election of magistrates. At his departure he commits the care and government of the army to his son Stesimbrotus, with a severe charge that he should not fight till his return. The Lacedemonians, that

they might allure him to a battle, reproached him with dishonour and cowardice: he, impatient of these charges, contrary to the commands of his father, descends to the battle, wherein he obtained a signal victory. The father, returning to the camp, adorns the head of his son with a crown of triumph; and afterwards causes the executioner to take it off his shoulders, as a violater of military discipline.

5. A. Manlius Torquatus, in the Gallic war, commanded his own son, by a severe sentence, to be put to death for engaging the enemy contrary to his orders, though the Romans came off with the victory.

6. Constantius the Second, called Copronymus, was a great enemy to images, and commanded them all to be thrown down, contrary to the liking of his mother Irene; who not only maintained them with violence, but also caused them to be confirmed by a council held at Nice, a city in Bithynia, because that at Constantinople the people were resolute to withstand them. Hence grew an execrable tragedy in the imperial court. Irene, seeing her son resolved against her defence of images, was so very much enraged, that having caused him to be seized upon in his chamber, she ordered his eyes to be put out; so that he died with grief, and she usurped the empire.

7. A. Fulvius, a person of the senatorial order, had a son, conspicuous amongst those of his age for wit, learning, and beauty: but when he understood that, prevailed upon with evil council, he was gone with a purpose to join himself with the army of Catiline; he sent after him in the midst of his journey, fetched him back, and caused him to be put to death: having first angrily told him, "dread at it, he replied by prophesying that Catiline against his country, but for his country against Catiline." He might have restrained him of his liberty, till the fury of that civil war was over; but that would have made him the instance of a cautious parent, whereas this is the example of a severe one.

8. Titus and Valerius, the two sons of L. Brutus (after the expulsion of Tarqui-

(2.) Star and Even. Advert. No. 45.—(3.) Sabellic Exempl. l. 3. c. 3. p. 132.—(4.) Plut. in Paral. p. 910. Fulg. l. 2. c. 2. p. 243. Lonicer. Theatr. p. 290. Dinoth. l. 3. p. 154.—(5.) Val. Max. Orosii Hist. l. 3. c. 9. p. 82. Liv. Decad. 1. l. 8.—(6.) De Seire's Gen. Hist. of France, p. 49. Imper. Hist. p. 529.—(7.) Val. Max. l. 5. c. 8. p. 154.

nus) had conspired with others to restore him, though by the death of the consuls. The conspiracy being detected by Vindicius, a servant; they, with the rest, were brought before the tribunal of the consuls, whereof Brutus their father was one: and when they were accused, and their own letters produced against them, Brutus calling both his sons by their names; "Well," said he, "what answer make you to these crimes you are accused of?" When he had thrice asked them, and they remained silent, turning his face to the Lictors, "The rest is now," said he, "to be performed by you:" they straight catch hold of the young men, pull off their gowns, and binding their hands behind their backs, scourged them with rods. When others turned away their eyes, as not able to endure that spectacle, Brutus alone never turned away his head, nor did any pity change the wonted austerity and severity of his countenance: but looking frowningly upon his sons, in the midst of their punishments, he so remained till he had seen the axe sever their heads from their shoulders, as they lay stretched out upon the ground; then leaving the rest to the doom of his colleague, he rose up and departed.

9. King Herod, after his inquiry about the time of the birth of the new King of the Jews, which the wise men of his nation said was then born; caused a number of innocent infants in Bethlehem, and the coasts thereof, to be slain; and amongst the rest a young son of his own. Augustus Cæsar being certified of this at Rome, said, "It was better to be Herod's pig than his son." This he said in allusion to the custom of the Jews, who killed no hogs, as not being permitted to eat any swine's flesh.

10. The dukedom of Alsatia was heretofore divided amongst several counts. So many rulers did occasion great pressures upon the subjects; and especially one of these counts called Adolph, was more grievous than any of the rest: Hardivicus, therefore, one of the nobles, conspired against him, enters his castle and chamber by night, and advised him to yield himself: but he refused, and fought it

out, till such time as he was killed by the conspirator. There was then with the count one of Hardivicus's own sons, who waited upon him; him also Hardivicus did kill at that time with his own hands: and this he did, as he said, "That none might suspect his son as being privy to the treason intended against his master."

11. Deiotarus had a great number of sons, but he caused them all to be slain, save only that one whom he intended for his successor; and he did this for his sake, that the survivor might be the greater both in power and security.

12. Pausanias was a great captain of the Spartans: but being convicted by the Ephori of a conspiracy with the Persians against his country, he fled to the Temple of Minerva for sanctuary. It being unlawful to force him thence, the magistrates gave order to build a wall about it, that being guarded and kept in, he might be starved to death. As soon as his mother Alcithæa understood this, though he was her only son, yet she brought the first stone, to make him there a prisoner till his death.

13. Antonius Venereus, Duke of Venice, caused his son Ludovicus to die in prison; for that being incensed with his mistress, he had caused divers pairs of horns to be fastened on the doors of her husband.

14. Robert de Beliasme delighted in cruelty, an example whereof he shewed on his own son, who being but a child, and playing with him, the father, for pastime, put his thumbs in his child's eyes, and crushed out the balls thereof.

15. Johanna Dougal, of Anderston, near Glasgow, being on a treaty of marriage with a man who objected on account of her having a daughter, who was between eight and nine years of age; in order to get rid of this incumbrance, she led the innocent obstacle into the fields, and cut her throat to the neck bone with a common table-knife; but some people being near, and perceiving the scuffle, she was pursued and taken. The poor child having made some resistance, the barbarous mother had cut her quite across the

(8.) Plut. Paral. in Poplicolâ, p. 99. Sabellic. Exemp. l. 1. c. 5. p. 351.—(9.) Fitz. of Rel. et Pol. ar. 1. c. 8. p. 70.—(10.) Lond. Theatr. p. 293.—(11.) Cæl. Rhod. Lect. Antiq. l. 11. c. 17. p. 508. Muret. Var. Lect. p. 217.—(12.) Fulg. Ex. l. 5. c. 8. p. 650. Lon. Theatr. p. 291.—(13.) Fulg. Ex. l. 5. c. 8. p. 659.—(14.) Speed's Hist. p. 443.

fingers. She confessed the fact as soon as taken, although the blood on her clothes sufficiently pointed out her guilt.

16. ♦ Don Carlos, prince of Spain, was the son of Philip II. and Mary of Portugal. He was born at Valladolid in 1545, and during the negotiations for the treaty of peace, begun at Chateau Cambresis, proposals were made for marrying him to Elizabeth of France, daughter of Henry II. She was even promised to him; but Mary, Queen of England, consort of Philip II. dying in the mean time, on the 15th of November, 1558, Philip took Elizabeth, whom he had destined for his son. This young prince, it is said, always entertained a strong resentment against his father on this account. It is however certain, that he was of a peevish, violent, and suspicious temper. He generally carried about him a brace of pistols, ingeniously made, and never lay down to sleep without fire-arms, and a drawn sword under his pillow. It is likewise asserted, that as he was ambitious of power, his father was afraid that he might form some attempt against him. The latter had been told that he used to deplore the wretched condition of the Flemings, and that he excused their revolt: it was even reported to Philip, that he intended to abscond, and to retire privately into the Netherlands. He resolved therefore to secure the person of his son; and having surprised him in the night-time in his bed, which was done with great caution, on account of the arms which the prince kept under his pillow, the king deprived him of his usual suite, set guards over him, and made him wear black clothes, and a hat of the same colour. The tapestry and state bed were removed from his apartments, and nothing was left in it but a small bed and a mattress. The prince, plunged by these means into a state of despair, endeavoured to destroy himself. With this view he once threw himself into the fire; at another time he almost choked himself with a diamond; and having spent two days without eating or drinking, he drank cold water till he had almost burst. Some time after the king, his father, caused him to be poison-

ed, and he died on the 24th of July, 1568; some say that he was strangled. It is believed that Philip was induced to proceed to this extremity by jealousy, having discovered that the prince entertained a passion for, and was beloved by Queen Elizabeth, his spouse; and, as this princess died on the third of October following, it was believed that he had caused poison to be given to her also. It is added, that the prince complained of the Duke of Alba, Don John of Austria, and some others, who ruined him in the opinion of the king his father, from whom he requested life with great submission, but without meanness. This severe king, however, held out his arm coolly, and replied; that if he had bad blood in his veins, he would cause it to be evacuated.

CHAP. IV.

Of the degenerate Children of some illustrious Parents.

WHEN Aristippus shewed himself altogether mindless of his children, who lived in a different manner from his instruction and example; one blaming his severity, remembered him that his children came of him; "And yet," said he, "we cast away from us phlegm and vermin, through one is bred in us, and the other upon us." Augustus too looked upon his but as ulcers and wens, certain excrecences, that they were fit to be cut away; and forbad the two Julias to be buried in the same monument with him: such a one was

1. Scipio, the son of Scipio Africanus, who suffered himself to be taken by a small party of Antiochus, at such time as the glory of his family went so high, that Africa was already subjected by his father, and the greatest part of Asia subdued by his uncle Lucius Scipio. The same man, being candidate for the prætorship, had been rejected by the people, but that he was assisted by Cicereius, who had been formerly the secretary of his father. When he had obtained that office, his debauchery was such, that his relations would not suffer him to execute it, but pulled off from his finger a ring

wherein was engraven the effigies of his father.

2. How base a life did the son of Quintus Fabius Maximus live? And although all the rest of his villainies were obliterated, this one thing was enough to discover his manners, that Quintus Pompeius, the city prætor, prohibited him from intermeddling with his father's estate; nor was there found one man in so great a city that went about to oppose that decree: all men resenting it, that that money which ought to be subservient to the glory of the Fabian family, should be expended in debauchery: so that him who, through the father's indulgence was left his heir, the public severity disinherited.

3. Ctesippus, was the son of Chabrias the Athenian, a person equally famous for his great virtues and victories; and who had been much more happy had he died without issue; for this son of his was so degenerate from the virtue of his father, that he often occasioned Phocion his tutor (though otherwise a patient man) to say, "That what he endured through the folly of Ctesippus, was more than enough to compensate all that his father had merited of him."

4. Caligula was as infamous for his sloth, lust, and folly, as his father Germanicus was famous for his vigor of mind, prudence, and integrity; and although fortune advanced this degenerate son to the empire; yet most of the Romans desired rather the virtue of Germanicus, in the fortune of a private man, than an emperor of so flagitious a life. Add to this, that the people of Rome, the confederate nations, yea and barbarous princes, bewailed the death of Germanicus, as the loss of a common parent; but Caligula the son was not thought worthy of tears, or honour, or so much as a public funeral at his death.

5. Valerianus Augustus, for the greatness of his virtues, deserves a memorial amongst the most illustrious of princes; at least, if his fortune had been equal to his virtue. But his son Galienus was of a disposition so unlike to his father; that, by reason of his impious behaviour, his unchastity, and sloth, he not only occasioned his father's captains to rebel against him,

but (which was never before seen) he encouraged Zenobia and Victoria, two weak women, to aspire to the crown: so that the great and peaceable empire, which he received of his father, he left diminished, and torn in a miserable manner.

6. Marcus Antonius Philosophus, emperor of Rome, was a singular example of virtue, and left Commodus his son the heir of his empire, but of no kind of alliance to him in any other respect. The people of Rome saw the goodness of one exchanged for the malice of the other, and the sharpest cruelty to succeed in the room of an incomparable clemency: weary of this, they were compelled to rid their hands of Commodus, it being openly declared in the city, that he was not the son of Marcus, but a gladiator: for they thought it impossible that so much wickedness should arise from the virtue of him that was deceased.

7. Carus the emperor succeeded Probus, both in his empire and good qualities. He had extended the limits of the Roman empire, and governed it with great equity; but he left his son Carinus his successor, that in nothing resembled his father; for whereas Carus was of great courage, justice, moderation, and continence, this other was unchaste, unjust, and a coward. His father was somewhat ashamed of him, and had thoughts of creating another successor to himself, and for the benefit of the commonwealth, to have taken at once from his son both the title of Cæsar, and his life itself; but the evil fortune of the Roman empire at this time, intercepted all his purposes by a sudden death.

8. Saladine, who left so great a name behind him, left also the kingdom of Syria to his son Noradine, whose sloth and unprincely qualities were such, that he was driven out by the people, and his uncle Saphadine set up in his stead: after which, he had so exhausted his own patrimony, that he was fain to subsist upon the mercy and charity of his brothers, and at last died with the just reproaches of all men.

9. Johannes Galeacius, who first had the title of Duke of Milan, was a prince of a great and liberal mind, and adorned with all other virtues that were to be re-

(1.) Val. Max. 1. 3. c. 5. p. 81.—(2.) Ibid.—(3.) Fulgos. 1. 3. c. 5. p. 386.—(4.) Ibid. 388.—(5.) Ibid.—(6.) Ibid.—(7.) Ibid. 389. Pezel. Mell. Hist. tom. 2. p. 249.—(8.) Ibid. 391.

quired in a great person; he was beloved at home, and feared abroad. He was possessed of a great part of Italy, which he had gained with much honour; so that he was thought superior, rather than equal, to some christian kings. This man left his son John to succeed him, than whom Phalaris himself was not more cruel. What his father had got by blood and valour, this mad-man lost, (at least the greater part thereof) laughing: so that at last, growing hateful and contemptible to his own people, he was slain by them. And his other son Gabriel having lost Pisa, whereof he was possessed, was openly beheaded at Genoa.

10. Franciscus Sfortia, Duke of Milan, amongst Christian princes excelled in all kind of virtues; he was not inferior to Trajan for humanity; and to the degree of his fortune was reputed as liberal as Alexander the Great; but his sons did mightily degenerate from the great virtue of their father. Galeacius, the elder, was ambitious and lustful, proud of the least successes, and extremely dejected when any adversity befel him. Philip, the second son, was corpulent, foolish, and a coward. Ludovicus was profane, saying, "That religion and justice were fictions, invented to keep the people in order:" he was of a haughty mind, covetous, lustful, broken in adversity, and cowardly at the appearance of danger: for though he had greater forces than his enemy, he lost that dukedom to Lewis the Twelfth, King of France, in sixteen days, which his father had gained by arms, and kept, with the singular love and benevolence of all men, to the day of his death.

11. Phocion was an excellent person; but his son Phocus was so dissolute, and so resigned up to intemperance and excessive drinking, that he could not be reclaimed by the Spartan discipline itself. When Menyllus had presented Phocion with a great gift, and he had refused it, he requested that he would, at least, permit his son Phocus to receive it. "If," said he, "my son Phocus reforms himself, he will have a patrimony sufficient to maintain him; but, as he now behaves

himself, there is nothing that can be enough for him."

12. Marcus Tullius Cicero, the famous orator, had a son of the same name, but of a very different nature: for, whereas his father was of a temperate and abstemious person, his son was so addicted to wine, that he would swallow down two gallons at once; and in one of his drunken fits, he so far forgot himself, that he struck M. Agrippa upon the head with a pot.

13. Theodosius the Great was a most happy and fortunate Emperor, but in this one thing unfortunate; for he left behind him two sons, Honorius in the west, and Arcadius in the east, both Emperors, but both so slothful and unlike their father, that partly by that, and partly by the treachery of Ruffinus and Stilichon, the empire was miserably torn to pieces by the Goths, Hunns, and Vandals.

14. The sons of the Emperor Constantine the Great were as much below the genius of their father, in all praise-worthy things, as he did surpass all other princes in piety and true greatness of mind. For, in respect of the government of his life, no man was more heedless than his son Constantinus. Constans, the second son, was a man much addicted to unseemly pleasures: and Constantius, the third son, was yet more intolerable by reason of his inconstancy and arrogance.

15. Casimirus was brought out of a monastery and made King of Poland, a man of great virtue; but his son Boleslaus, who succeeded him in the kingdom, did much degenerate from the noble example of his father. For he was a despiser and contemner of religion, a neglecter of the administration of justice, and of a cruel nature and disposition. He slew Sanctus Stanislaus, the Archbishop of Cracovia; and at last died himself an exile from his country.

16. Herodes Atticus, the Sophist, in respect of his wit and eloquence was second to none of his time; yet he had a son of his, called Atticus, who was of so dull and stupid a nature, that he could never be made capable of understanding the first rudiments and elements of learning.

(9.) Fulg. l. 3. c. 5. p. 392.—(10.) Fulg. Ex. l. 3. c. 5. p. 393.—(11.) Plut. in Phocion. p. 755.—(12.) Zuïng. Theat. vol. 3. l. 11. p. 1075.—(13.) Ibid.—(14.) Ibid.—(15.) Ibid.—(16.) Ibid.

CHAP. V.

Of Children undutiful and unnatural to their Parents.

SOLON would never establish any law against parricides, or parent-killers, saying, "The gods forbid that such monsters should ever come into our commonwealth:" and certain it is, that six hundred years from the building of Rome were past before so much as the name of that crime was known amongst them. The first that killed his father, and stained his hands in the blood of him that gave him life, was Lucius Ostius, a person afterwards detested throughout all ages. "P. Malleolus was the first," says Livy, "amongst the Romans who was known to have killed his mother, and who underwent that punishment which was instituted by the ancients in that case." They ordained that the parricide should be first scourged till he was flayed, then sown up in a sack, together with a dog, a cock, a viper, and an ape, and so thrown headlong into the bottom of the sea. But notwithstanding the severity of this law, and those of other nations, against a crime of this nature, there are too many instances of unnatural children, as in part will appear by what follows.

1. Antiochus, a Jew, accused his own father, and some other Jews, then living at Antioch, that they had plotted upon a certain night to set fire to the whole city. The Antiochians, who, for other causes, had no kindness for the Jews, gave credit to this accusation of his, and were so exasperated against them, that, taking arms, they resolved upon a sharp revenge. A great tumult there was, and therein many thousands of men, Jews and others, slain; and, amongst the rest, the ungracious accuser himself did miserably perish.

2. L. Vibius Serenus was drawn out of the place of his exile and bound with chains, was made to attend in open court, where he was accused by his own son, that he had conspired against Tiberius the Emperor, and had privily sent such into France as might kindle a war against him; and to put the better colour upon this accusation, he added, "That Cæcilus Cor-

nutus, a Prætorian person, was conscious to the plot, and had also lent out a considerable sum for the advancement of the war." Serenus, hearing this grand accusation of his son, not at all affrighted, though in hazard of his life, with a mind unappalled, and a threatening look, began to shake his chains, and to call upon the revenging deities, "that they would return him to his banishment, and execute just punishment upon his ungrateful and wicked son." All men thought the accusation was false, in regard he named but one single man as the associate in so great an enterprize. The son then named two others, Cneius Lentulus and Seius Tubero; but, in regard both of them were the intimate friends of Cæsar, the one extreme old, and the other infirm of body, they were both adjudged innocent. The servants of Serenus, the father, were put to torture, wherein, notwithstanding, they gave contrary evidence: so that the accuser, stung with the sense of his villany, and withal affrighted with the menaces of the people (threatening the gallows, stoning, or the punishment of a parricide), fled out of the city, but was brought back from Ravenna, to prosecute his accusation. The success was, Serenus was banished to the island of Amorgus; and the son, though he was in favour with Tiberius, who too much indulged informers, was hated by all sorts of people, and held infamous amongst all persons as long as he lived.

3. Justin tells us of a certain African, called Cartallus, who, by the suffrage of the people, was raised to an eminent degree of dignity, and casually sent upon some solemn embassy into a place where his father, with many others, were banished; he, looking upon himself at that time like a peacock, gloriously furnished out with the rich ornaments of his employment, thought it was not suitable with his honour to admit that his father should so much as see him, though he sought it with earnestness. The unfortunate father became so much enraged with this contempt of himself, and the proud refusal of his son, that he instantly raised a sedition; and mustering together a tumultuous army of exiles, he fell upon his son, and, although a magistrate, took him, and con-

(1.) Diodot. Memorab. l. 5. p. 340. — (2.) Diodot. Memorab. l. 5. p. 339. Tacit. An. l. 4.

demned him to death. He presently prepared a high gibbet, and attired as he was, in gold and scarlet, with a crown on his head, caused him to be fastened to this fatal tree for a public spectacle.

4. There was a young Duke of Gelders, named Adolph, who took his father, Duke Arnold, one night as he was going to bed, and led him five Dutch miles on foot, bare legged, in a marvellous cold night, and laid him in a deep dungeon, for the space of six months, where he saw no light but through a little hole. Wherefore the Duke of Cleves, whose sister the old Duke (being prisoner) had married, made a sharp war upon this young Duke Adolph. The Duke of Burgundy sought divers means to reconcile them; but in vain. In the end, the Pope and the Emperor began to stir in the matter, and the Duke of Burgundy was commanded to take the old Duke out of prison, which he did accordingly, the young one not being able to withstand him. "I have often seen them both together in the Duke of Burgundy's chamber, pleading their cause before a great assembly; and once I saw the old man offer combat to his son," says Comines. The Duke of Burgundy, desirous to make them friends, offered the young Duke, whom he favoured, the title of Governor of Guelderland, with all the revenues thereof, excepting a little town, near to Brabant, called Grave, which should remain to the father, with the revenues of three thousand florins and the title of Duke, as was but reasonable. "I," says Comines, "with others wiser than myself, were appointed to make report of these conditions to the young Duke, who answered us," "That he had rather throw his father headlong into a well, and himself after him, than agree to such an appointment;" alleging, "That his father had been Duke forty-four years, and that it was now time for him to govern; notwithstanding, he would agree to give him a yearly pension of three thousand florins, with condition he should depart the country, as a banished man, never to return:" "and such other undutiful speeches he used." Soon

after the young Duke, in disguise, left the Duke of Burgundy's court to repair home to his own country; but as he ferried over a water, near Namur, he paid a guildler for his passage; whereupon a Priest, there present, began presently to mistrust him, and soon after knew him; so that he was taken, and led to Namur, where he remained a prisoner till the Duke of Burgundy's death; after which, by the men of Gaunt, he was set at liberty, and by them carried before Tournay; where, being weakly accompanied, he was miserably slain in a skirmish, in full revenge for his impiety towards his father.

5. Tullia was the daughter of Servius Tullius, King of the Romans. She was married to Tarquinius Superbus, and, together with her husband, conspired against her father, who by his son-in-law, was one day in the Senate-house thrown from the top to the bottom of the stairs; he was taken up half dead; and as they hastened with him towards his own house, he was slain in the Cyprian street. In the mean time, Tullia had been at the Senate, to salute her husband with the name of King, and was sent home by him; and chancing to return that way, the coachman, perceiving the dead corpse of the King lie in the street, stopped his horses in a fright. Tullia looked out of her chariot, and being informed what was the matter, she commanded him to drive the wheels of her chariot over the body of her dead father.

6. Nero, the Emperor, had tried to poison his mother Agrippina three times, and still found she was fortified with antidotes; he then prepared false roofs, that being loosed with an engine, might fall upon her as she slept in the night. When this was discovered, he made a ship that should be taken in pieces, that so she might perish, either by wreck or the fall of the decks upon her; but she escaped this danger also by swimming; which when Nero understood, he commits the slaughter of his mother to Anicetus the Centurion; who taking along with him (to the villa of Agrippina) persons

(3.) Justin. l. 18. p. 151, 152. Caus. Hol. Court, part i. l. 3. p. 112.—(4.) Phil. de Comines, l. 4. c. 1. p. 105, 106. Dinoth. Memorab. l. 5. p. 341. Lips. Monit. l. 2. c. 5. p. 217. De Serres Hist. France, p. 380. Lon. Theat. p. 283. Treas. Times, l. 5. c. 23. p. 460. Camer. Oper. Subcis. cent. 1. c. 93. p. 427.—(5.) Liv. Hist. l. 1. p. 18. Patr. de Regno, l. 8. tit. 20. p. 561. Lon. Theat. p. 280. Alex. ab Alex. Gendier, l. 6. c. 6. p. 61.

fit for the employment, compassed the house, broke open the door, and with his drawn sword presented himself, with the rest of the murderers, at her bedside. Apprehending his intention, she shewed him her belly, and bade him strike there: "This womb of mine," said she, "is deservedly to be digged up, that has brought forth such a monster;" and so, after many wounds, died. It is said, that Nero came thither to behold the corpse of his mother, that he took her limbs into his hands, and commended this, and dispraised that other, as his fancy led him. He caused her belly to be opened that he might see the place where once he had lain. While this was doing, finding himself thirsty, he was so unconcerned as to call for drink, without leaving the place, saying, "He did not think he had so handsome a mother."

7. Bajazet, the second of that name, being thrust out of his mighty empire by his son Selymus, when he was near fourscore; broken with years and grief, he resolved to forsake Constantinople before he was forced to it by his son, and to retire to Dymotica, a small and pleasant city in Thrace, where he had formerly bestowed much cost for his pleasure, and now thought it the fittest place wherein to end his sorrowful days. But the cursed impiety of Selymus had provided otherwise for him: for which the promise of ten ducats a day, during life, and threats of a cruel death in case it was not performed, he prevailed with Haman a Jew, chief physician to the old Emperor, to make him away by poison, as he was upon his journey; so that with horrible gripings and heavy groans he gave up the ghost in the year 1512, when he had reigned thirty years. The perfidious Jew, upon the delivery of the poisonous potion, had hastened to Constantinople to bring Selymus the first news of it, who commanded his head to be presently struck off, saying, "That for the hopes of reward, he would not stick to do the same to Selymus himself."

8. Orodes was the King of Parthia, the same who had overcome Crassus's army, and slain him in the field: he was

grown old in grief for the death of his son Pacorus, slain by Ventidius, and was fallen into a dropsy, and not likely to live long. His son Phraates thought his death too slow, and did therefore determine to hasten it by poison; which being administered, had an effect so contrary, that only putting him into a looseness, it carried the disease away with it; and instead of a messenger of death, it proved a medicine of health. His son, incensed at so strange a miscarriage of his design, passed from secret to open parricide, and caused the old king his father to be openly smothered. He mounted the throne, and sending back the ensigns and spoils of the defeated army of Crassus, he was so much in the favour of Augustus, that he sent him a beautiful Italian lady for ~~hat he was not departed, as some over-~~ taces, who, when he was grown up, with the privity and endeavours of his mother, became the murderer of his father, making him the example of the same impiety, whereof, in times past, he had been the detestable author.

9. Eucratides, king of the Bactrians, in all his wars behaved himself with much prowess: when he was worn out with the continuance of them, and was closely besieged by Demetrius, king of the Indians, although he had not above three thousand soldiers with him, by his daily sallies he wasted the enemy's forces, consisting of sixty thousand; and being at liberty in the fifth month, reduced all India under his command. In his return homewards he was slain by his own son, whom he had made joint-partner with him in the kingdom. He did not go about to dissemble or smother his parricide, but drove his chariot through the blood, and commanded the dead corps to be cast aside into some by-place or other unburied, as if he had slain an enemy and not murdered a father.

10. "When," saith Howell, "I was in Valencia in Spain, a gentleman told me of a miracle which happened in that town: which was, "That a handsome young man under twenty, was executed there for a crime, and before he was taken down from the tree, there were many

(6.) Sueton. in Neron. c. 34. p. 254. Lon. Theat. p. 281. Par. Med. Hist. tom. 1. p. 356. Pezel. Mel. tom. 2. p. 158. — (7.) Knowles's Turk. Hist. l. 495, 496. Lips. Monit. l. 2 c. 5. p. 211.—(8.) Lips. Monit. l. 2. c. 5, p. 106, 207. Clark's Mir. c. 112. p. 550.—(9.) Usser. An. p. 480. A. M. 4573;

grey and white hairs had budded forth of his chin, as if he had been a man of sixty. It struck amazement into all men: but this interpretation was made of it, "That the said young man might have lived to such an age, if he had been dutiful to his parents, unto whom he had been barbarously disobedient and unnatural."

11. Scander, late king of Georgia, by a Circassian lady, had three hopeful sons, Scander-Cawne, Thre-Beg, and Constandel, all born Christians: but for preferment, the two last-named became Bosar-men, or circumcised. Thre-Beg served the Turk; Constandel the Persian. Constandel was naturally deformed, but of such an active spirit, that his bodily imperfections were not noted; but his hateful ambition rendered him more than a match for his father in the matter, and of Persia, had vowed some revenge upon the Turks: and to that end gave order to Ally-Cawne to trouble them. Constandel perceives the occasion right, to attempt his hellish resolutions; and therefore, after long suit, got to be joined in commission with the Persian General. Through Georgia they go; where Constandel, under a pretext of duty, visits his sad parents, who (upon his protests that his apostasy was counterfeit) joyfully welcomed him: but he forgetting that, and all other ties of nature, next night, at a solemn banquet, caused them to be murdered, and, till the Georgians saluted him king, perpetrated all sorts of villanies imaginable. But how secure soever he stood in his own fancy, the dreadful justice of an impartial God retaliated him: the rest of his life, after this hated parricide, was infinitely miserable: for, first, near Sumachan, Cyalala's son, the Turkish general, wounded him in the arm, and by that gained the victory over the Persians. The same night he was also assaulted in his tent by his enraged countrymen, who, in his stead, (for at the first alarm he escaped) cut a catamite in pieces, his accursed bedfellow. And though he so far exasperated the Persian to revenge, that he brought the whole army to Georgia, resolving there to act unparalleled tragedies, yet was he overreached in his stratagems: for upon parley with the queen (his late brother's

wife) he was shot to death at a private signal given by that Amazon to some musquetteers, concealed for that purpose betwixt both armies: a just punishment for such a viper.

12. Lewis XI. King of France, when Dauphin, and at the age of sixteen years, set himself at the head of a party against his father, Charles VII. and being forced to return to his duty, he watched for other occasions to revolt, and persisted in these courses till the death of his father; and even afterwards discovered his unnatural temper in a scandalous manner: for the news of his father's death being brought him to the Duke of Burgundy's court, where he then was, he rewarded the messenger beyond his expectation. He wore mourning but one morning, and appeared in cloaths of a white and carnation colour after dinner the same day. He even forced the courtiers, who hastened to join him at Guenap, to follow his example, since he would not suffer them to come into his presence with cloaths of a different colour from his own. After a reign of twenty-two years, filled up with amazing cruelties and extortions, he died of such severe distempers of body and mind, that there is hardly a human creature so barbarous as to wish his bitterest enemy the like.

CHAP. VI.

Of the Affectation of Divine Honours, and the Desire of some Men to be reputed Gods.

POWER is a liquor of so strong a fermentation, that few vessels are fit to be intrusted with any extraordinary measure of it: it swells up men to an immeasurable pride, and such a degree of immodesty, as to believe themselves above the condition of mortality. Death is the only remedy against this otherwise incurable madness; and this it is that lays down these puffed-up mortals in the same nakedness and noisomeness with others. "O eloquent, just and mighty Death!" said Sir Walter Raleigh, "whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and

(10.) Howell's Epist. vol. 1. § 6. p. 211.—(11.) Herb. Trav. 1. 2. p. 291.—(12.) Bayle's Dict. vol. 3. Artic. Lewis XI.

whom all the world hath flattered, thou hast cast out of the world and despised. Thou has drawn together all the far-stretched greatness; all the pride and cruelty, and ambition of man, and covered it all over with these two narrow words, "*hic jacet.*" All these reputed gods have died like other men, only perhaps more untimely, and less lamented.

1. Amulius, king of the Latins, was a proud man, and at last grew to that degree of arrogant impudence, that he sought (amongst the people) to have the reputation of a god; and to that purpose he had certain machines, by the help of which he imitated thunders, made an appearance of lightnings, and cast out thunder-bolts; but by a sudden inundation of waters, near the place where he dwelt, both he and his palace were overborne and drowned.

2. Agrippa, king of the Jews, had reigned over all Judea three years, when he appointed royal shews in Cæsarea; upon the second day of which, in the morning, he entered the theatre robed in a vest of silver. The silver, irradiated with the beams of the rising sun, shone with such a lustre, as bred a kind of horror and awful dread in the spectators. His flatterers therefore straight cried out that he was a god: and besought him to be propitious to them. They said, "That they had hitherto revered him only as a man, but hereafter should acknowledge, that he was above the nature of mortality." The king, though he heard, did not reprehend these speeches, nor reject so impious an adulation; but a while after, when he had raised up himself, he spied an owl sitting over his head (he had seen the like at Rome before in his calamity, and was told it was the token of a change of his forlorn estate to great honours; but when he should see the bird in that posture the second time, it should be the messenger of his death); surprised then with that displeasing sight, he fell into pains of the heart and stomach; and turning to his friends, "Behold, I your god," said he, "am ceasing to live! and he whom you now called immortal, is dragged unto

death." While he said this, oppressed with torture, he was straight carried back to his palace, and in five days was taken out of the world, in the fifty-fourth year of his age, and seventh year of his reign.

3. Alexander the Great was very desirous to be accounted and taken as a god, and boasted amongst the Barbarians that he was the son of Jupiter Ammon: so that Olympias, his mother, used to say "That Alexander never ceased to calumniate her to Juno." Being once wounded, "This," said he, "is blood, not that ichor, which Homer says is want to flow from the gods." It is reported that finding himself near unto death, he would privily have cast himself into the river Euphrates, that being suddenly out of sight, he might breed an opinion in men, that he was not departed as one overpressed with the weight of a disease, but that he was ascended to the gods from whence he first came; and when Roxana, having understood his mind, went about to hinder him, he sighing said, "Woman, dost thou envy me the glory of immortality and divinity?"

4. There was in Libya a man called Psaphon, to whom nature had been sufficiently indulgent, in bestowing upon him extraordinary accomplishments; the inward magnificence of his mind expanding itself, and prompting him to it, he used this subtle artifice to possess the inhabitants about him with an opinion of his divinity. Having therefore taken a number of such birds as are capable of the imitation of human speech, he taught them to pronounce these words distinctly: "Psaphon is a great god." This done, he set them all at liberty; who filled the woods and places about with this ditty; which the inhabitants hearing, and supposing this to fall out by divine power, they fell to the adoration of him.

5. Caligula caused the statues of the gods, amongst which was that of Jupiter Olympius, to be brought out of Greece; and taking off their heads, commanded his own to be set on instead thereof; and standing betwixt Castor and Pollux, exhibited himself to be worshipped of such

* Raleigh's Hist. of the World, l. 5. c. 6. § 12. p. 669.—(1) Zon. Annal. tom. 2. f. 54. Diodor. Memorab. l. 8. p. 577.—(2) Zon. Annal. tom. 1. f. 48. Jos. Antiq. l. 19. c. 7. p. 510.—(3) Plut. in Alex. p. 608. Zon. Annal. tom. 1. f. 33. Cæl. Rhod. Antiq. Lect. l. 3. c. 5. p. 94. Elian Var. Hist. l. 2. c. 19. p. 58.—(4) Cæl. Rhod. A. L. l. 3. c. 5. p. 94. Lon. Theat. 658. Purch. Pilg. tom. 1. l. 6. c. 8. p. 768.

as resorted thither. He farther erected a temple, and instituted both priests, and most exquisite sacrifices, to the service of himself. In his temple, stood his image of gold, taken to the life, which every day was clad in the same attire as was himself. His sacrifices were phœnicopters, peacocks, bustards, turkies, pheasants; which were all daily offered.

6. Philip, king of Macedon, though a contemner of the gods, had yet a great desire to be reputed one himself, and that also not inferior to any of the rest: for in the celebration of that pomp, in which he caused twelve statues of the gods to be carried, he added his own for a thirteenth, and would that it should be carried the first in order; but he was at that time stabbed and slain by the hand of Pausanias, one of his own guard.

7. Menecrates, the physician, having successfully cured divers persons of deplorable diseases, was called Jupiter; and he himself was not ashamed to take that name upon him: insomuch, that in the front of his letter he wrote in this manner: "Menecrates Jupiter sends to king Agesilaus health:" who, on the other side, to meet with his intolerable pride and vanity, returned, "King Agesilaus wisheth to Menecrates soundness." The Greek writers affirm of him, that he took an oath of such as he cured of the falling sickness, that they should follow and attend upon him as his servants; and they did follow him, some in the habit of Hercules, and others in that of Mercury. Philip of Macedon, observing the vanity of this man, invited him, with his own gods, to supper: when he came, he was placed at a higher and more sumptuous table, whereon was a fairer altar than on the rest; on this altar (while the dishes were carrying up to other tables) were made divers libations, and suffumigations, with incense; till such time as this new Jupiter, perceiving in what manner he was derided and abused, went his way, being well laughed at by all that were present.

8. Flavius Domitianus being mounted to the imperial seat, when, after divorce,

he had re-married and brought home his wife, he was not ashamed to say openly, that "she was called to his pulviner," (a bed whereon the statues of the gods are laid, during the solemn games exhibited to them.) And upon the day when he made a great feast unto the people, he was well pleased to hear their acclamations throughout the amphitheatre, in these words: "All happiness to our lord and lady." When in the name of his procurators, he indicted any formal letters, thus he began; "Our Lord and God thus commandeth." And afterwards it was ordered, that neither in the writing or speech of any man he should be otherwise called.

9. After Dioclesian had settled the affairs of the East, when he had subdued the Scythians, Sarmatians, the Alani and Basternæ, and had brought the necks of divers other nations under the Roman yoke: he then, grown proud, and puffed up with the glory of his victories, commanded that divine honours should be given to the Roman emperors; and therefore, in the first place, he himself would be adored, as if there was in him some celestial majesty. And whereas the emperors before him were wont to give their hands to the nobility to kiss, and then raised them with their own hands, to kiss them on the mouth; and that the manner of the vulgar was to kiss the knees of their emperor; Dioclesian sent forth his edict, that all men, without distinction, should prostrate kiss his feet; in the mean time, his shoes, or sandals, were set with precious stones and pearls, and enriched with gold. In like manner his garments, yea, his very chariot, was adorned, that he might seem more august, and be looked upon by all men as a god.

10. Lysander, the Lacedæmonian general, having taken Athens, as he had arrived to a greater power than any Grecian had hitherto obtained, so his pride was greater than the power he had gotten; for, of the Athenian spoils, he caused a brazen statue of himself to be made, which he erected at Delphos. He was the first amongst all the Greeks that had altars

(5.) Sueton. in Caligul. c. 22. p. 177. Hakew. Apol. l. 4. c. 10. p. 426.—(6.) Diodor. Sic. Biblioth. l. 16. p. 526. Din. Mem. l. 8. p. 527.—(7.) Plut. in Ages. p. 607. Cæl. Rhod. l. 11. c. 16. p. 504. Pezel. Mell. tom. 1. p. 232. Ælian. Var. Hist. l. 12. c. 51. p. 336.—(8.) Sueton. l. 2. c. 13. p. 336.—(9.) Pegel. Mell. Hist. tom. 2. p. 252.

built to him by the cities as a god; and sacrifices, that were appointed in honour of him. He was also the first of the Greeks who had pœans sung to him; the Samians changed the name of their temple of Juno, and called it Lysandria.

11. C. Julius Cæsar had the honours of a continued consulship, the perpetual dictatorship, the censor of manners, and had the titles of emperor and father of his country. His statue was erected among those of kings; his seat in the Senate-house was of gold; and yet, not content with these, he suffered such further honours to be decreed to him, as were beyond the condition of a man; such as ^{his} extremity. He might the rather expect her fidelity in this thing, for of a slave he made her a free woman, and received her to his bed: but he found a deadly enemy instead of a friend; for she, ^{the} reupon he was reverenced, with an ^{as if he had been a god, he became enflamed with a desire of immortality and glory; and that he might be supposed to be translated into the number of gods, he cast himself headlong into the midst of the flames of Mount Ætna.}

CHAP. VII.

Of such Husbands as were unnatural to their Wives.

It is reported of the cruel beast called the hyæna, that by his exact imitation of a human voice, he draws the unwary shepherds out of their cottages, till he hath brought them within the compass of his power, and then he falls upon them with all his fierceness, and devours them. Thus there are some brutish and evil-natured men, who by pretences of generosity, love and virtue, gain the hearts of poor innocent virgins, till they become the masters of their fortunes and honour; which done, death itself is more desirable than that bitterness and indignity they are want to treat them with.

1 Anno Dom. 1652 in the Isle of Thanet in Kent, lived one Adam Sprackling ^{against their own Brethren; and the unnatural Actions of Beasts and Statues.} the ^{ter} of Sir Robert Leukner, of Kent.

This Sprackling had a fair estate, but had exhausted it by drinking, gaming, &c. At last executions were out against him, and he forced to keep at home, and make his house his prison: this filled him full of rage, so that his wife was constrained many times to lock herself from him. But, upon Saturday night, Dec. 11, 1662, as it seems, he resolved to destroy her; and being at ten o'clock at night in his kitchen, he sent for one Martin, a poor old man, out of his bed to him; so that there were in the kitchen Sprackling and his wife, one Ewell, and this Martin. Sprackling commanded Martin to bind Ewell's legs, which the one did, and the other suffered, thinking it had only been a ranting humour of their master. Then began he to rage against his wife, who sat quietly by; and though she gave him none but loving and sweet words, yet he ^{expressions, till by his fury he threw over the face with it, which she bore patiently, though she was hurt in the jaw. He still continuing to rage at her, she, weary and in great fear, rose up and went to the door; her husband followed her with a chopping-knife in his hand, with which he struck at her wrist, and cut the bone asunder, so that her hand hung down only by the sinews and skin. No help was near; Ewell was bound, and Martin being old and weak, durst not interpose, fearing his own life; only prayed his mistress to stay and be quiet, hoping all should be well, and so getting a napkin, bound up her hand with it. After this, after condemned at Maidstone assizes, and at his wife, revashed her on the forehead with an iron cleaver, whereupon she fell down bleeding; but recovering herself on her knees, she cried and prayed unto God for the pardon of her own and her husband's sins; praying God to forgive him as she did. But as she was thus praying, her bloody husband chopt her head into the midst of the very brains, so that she fell down, and died immediately. Then did he kill six dogs, four of which he threw by his wife; and after she was dead, chopping her twice into the legs compelled Martin to wash Ewell's face with her blood; himself also dipping linen in her blood, washed Martin's face,}

(10.) Pezel. Mell. tom. 1. p. 228.—(11.) Sueton. l. 1. c. 76. p. 44.—(12.) Alex. ab. Alex. l. 6. c. 4. p. 103. Zuin. Theat. vol. 11. l. 4. p. 2572.

and blooded his own face with it. For all which, being apprehended and carried to Sandwich goal, at the sessions following, which began April 22, 653, he was arraigned, condemned, and hanged on the 27th day; dying very desperately, and not suffering any, either ministers or gentlemen, to speak with him after his condemnation.

2. At Argos there were two of the principal citizens, who were the heads of opposite factions one to another in the government of the city; the one was named Nicostratus, and the other Phaulius. Now, when king Philip came to the city, it was generally thought that Phaulius plotted, and practised to attain unto some absolute principality and sovereignty in the city, by the means of his wife (who was a young and beautiful lady) in case he could once bring her to ~~himself~~ ^{himself} ~~cure divers persons of de-~~ with him. Nicostratus was aware of as much; and smelling his design, walked before Phaulius's door, and about his house, on purpose to discover his intentions, and what he would do therein. He soon found that the base Phaulius had furnished his wife with a pair of high shoes, had cast about her a mantle; and set upon her head a chaplet after the Macedonian fashion. Having thus accoutered her after the manner of the king's pages, he sent her secretly in that habit and attire to the king's lodging, as a sacrifice ~~to the king's eyes~~, and an argument of an unparalleled villany in himself, who Philip of Macedon, observing the vanity ~~of this man, invited him with~~

3. Periander, the Corinthian, in a high fit of passion trod his wife under foot; and although she was at that time with child, yet he never desisted from his injurious treatment of her, till such time as he had killed her upon the spot. Afterwards when he was come to himself, and was sensible that what he had done was through the instigation of his concubines, he caused them all to be burnt alive; and banished his son Lycophron as far as Cœcyra, upon no other occasion, than that he lamented the death of his mother with tears and outcries.

4. Nero, the emperor, being once incensed against his wife Poppea Sabina, gave her such a kick with his foot upon the belly, that she thereupon departed this life. But though he was a man that seemed to be born to cruelty and blood, yet he afterwards so repented himself of this act, that he would not suffer her body to be burnt after the Roman manner; but built the funeral pile for her of odours and perfumes, and ordered her to be brought into the Julian monument.

5. Herod the sophist, being offended with his wife Rhegilla for some slight fault, commanded his freed man Alcimedon to beat her. She was at that time ~~se called~~ ^{se called}.

9. After Dioclesian had settled the affairs of the East, when he had subdued the Scythians, Sarmatians, the Alani and Asternæ, and had brought the necks of ~~these other nations, under the~~ ^{these other nations, under the} great nobility, cited her husband Herod to answer the death of his sister before the Senate of Rome; where, if he had not, it is pity but he should have received a condigna punishment.

6. Amalasantha had raised Theodahitus, at once, to be her husband and king of the Goths; but upon this proviso, that he should make oath, that he would rest contented with title of a king, and leave all matters of government to her sole disposal. But no sooner was he accepted as king, but he so got his wife and benefactress; recalled her enemies from banishment; put her friends and relations many of them to death; banished her unto an island in the Vulsiner lake, and there set a strong guard upon her. At last he thought himself not sufficiently safe, so long as Amalasantha was alive; and thereupon he dispatched certain of his instruments to the place of her exile, with order to put her to death; who, finding her in a bath, gave her no further time, but strangled her there.

7. A Frenchman of note, in the province of Languedoc, whose name is Villars, married a young, rich, and beautiful lady; but having been formerly addicted amongst all the Greeks that had affairs

(1.) Clark's *Mirr.* c. 65. p. 295.—(2.) *Plut. Mor.* l. de Amore, p. 1144.—(3.) *Patric. de Regno*, l. 4. tit. 10. p. 249.—(4.) *Patric. de Reipub. instit.* l. 4. tit. 4. p. 166.—(5.) *Cæl. Rhod. Antiq. Lect.* l. 20. c. 27. p. 995.—(6.) *Zuinger. Theatr.* vol. 19. l. 2. p. 3527.

siderable piece of service that a renegado and a traitor was dispatched, yet had he such a horror of the fact, that she should take away his life that had well deserved at her hands, who was her husband, and a parent of the children which they had betwixt them, and that considering the atrocity of the fact overweighed any pretended merit from himself, he sent her word forthwith to depart his camp, lest she should infect the Greeks with the barbarity of her example.

5. Fulvius, understanding that he was proscribed by the Triumvirate, betook himself to his wife, hoping to be hid, and some way kept private by her, in this time of his extremity. He might the rather expect her fidelity in this thing, for of a slave he made her a free woman, and received her to his bed: but he found a deadly enemy instead of a friend; for she, suspecting that he was in love with another woman, did herself accuse and discover him to the Triumviri; by whose order he died in a miserable manner.

6. The noble Pittacus, so famous for his valour, and as much renowned for his wisdom and justice, feasted upon a time certain of his friends, who were strangers. His wife coming in at the midst of the dinner, being angry at something else, overthrew the table, and tumbled down all the provision under foot. At which, when his guests were wonderfully abashed, Pittacus, turning to them, said: "There is not one of us all but he hath his cross, and one thing or other wherewith to exercise his patience; and for my own part, this is the only thing that checketh my felicity: for were it not for this shrew, my wife, I were the happiest man in the world: so that of me these verses may be verified:

This man, who while he walks the street,
Of public place, is happy thought,
No sooner sets in house his feet,
But woe is him, and not for nought;
His wife him rules, and that's a spite,
She scolds she fights from noon to night.

CHAP. IX.

Of the deep hatred some have conceived against their own Brethren; and the unnatural Actions of Brothers and Sisters.

SIR Henry Blunt, in his Voyage to the Levant, tells us, that at Belgrade, in

Hungary, where Danubius and Sava meet, their waters mingle no more than water and oil; and though they run sixty miles together, yet they no way incorporate; but the Danube is clear and pure as a well, while the Sava, that runs along with it, is as troubled as a street channel. After the manner of these rivers it is with some brethren; though bred up together, and near enough each other in respect of their bodies, yet their minds have been as distant from each other as the poles are; which, when opportunity hath served they have shown in the effects of an implacable hatred.

1. Sir George Sonds, of Kent, had lately two sons, grown up to that age wherein he might have expected most comfort from them; but in the year 1655, the younger of them, named Freeman Sonds, having no apparent cause or provocation either from his father or brother, did, in a most inhuman and butcherly manner, murder the elder, as he lay sleeping by him in his bed; he beat out his brains with a cleaver; and, although this was his mortal wound, yet, perceiving him to groan and sigh, as one approaching unto death, he stabbed him seven or eight times in and about the heart, (as the sorrowful father witnesseth in his printed narrative of the whole), and when he had finished this black and bloody tragedy, he went to his aged father, then in bed, and told him of it, rather glorying in it, than expressing any repentance for it. Being apprehended, he was presently after condemned at Maidstone assizes, and accordingly executed.

2. Eteocles was the son of Œdipus, by his own mother Jocasta: their father, the king of Thebes, had ordered it, that Eteocles, and his other son Polynices, after his departure, should reign yearly by turns: But Eteocles, after his year was expired, would not suffer his brother to succeed: whereupon Polynices, being aided by Tydeus and Adrastus, made war upon his brother. They meeting together with their forces in the field, were slain by each other in the battle: their dead bodies were also burned together; when the flame parted itself, as if it seemed to declare such a deadly hatred betwixt them, that, as their minds, being

(4.) Pezel. Mellific. tom. 1. p. 358.—(5.) Fulgos. Ex. 1. 5. c. 3. p. 609.—(6.) Plut. Moral. in l. de Tranq. Anim. p. 153.

(1.) Clark's Mu. &c. 91. p. 404. 405.

alive, so neither could their bodies, being dead, agree. This their antipathy was propagated to their posterity, breaking out into many outrageous and bloody wars. Unto such ends doth the providence of God often bring an incestuous brood, that others may be instructed thereby.

3. Upon the death of Selymus the Second, which happened anno 1582, Amurath the Third succeeded in the Turkish empire; at his entrance upon which he caused his five brothers, Mustapha, Solyman, Abdala, Osman, and Siapper, without pity or commiseration; to be strangled in his presence, and gave orders that they should be buried with his dead father: an ordinary thing with Mahometan princes, who, to secure to themselves the empire without rivalship, stick not to pollute their hands with the blood of their nearest relations. It is said of this Amurath, when he saw the fatal bow-string put about the neck of his younger brother, that he was seen to weep; but it seems they were crocodile tears, for he held firm to his bloody purpose.

4. Petrus, king of Spain, having reigned some time with great cruelty, polluting his hands in the blood of his nobles; at last, his brother Henry took up arms against him, anno 1369. He had hired auxiliary forces out of France against Petrus; and having met him in the field, a bloody battle was fought, agreeable to the pertinacious hatred of the two brothers. The victory resting on the side of Henry, and his brother made prisoner; being brought before him, Petrus with a dagger wounded Henry in the face: the other endeavouring to repay it with interest, both grappled together, having thrown each other to the ground; but others coming in to the help of Henry, he quickly became the superior, and having slain his brother with many wounds, he succeeded in his kingdom.

5. Extreme was the hatred that was betwixt Bassianus and Geta, the two sons of Severus the emperor, which soon betrayed itself upon the death of their father. They could not agree about the parting of the empire, nor did they omit

any means whereby they might supplant each other; they endeavoured to bribe each other's cooks and butlers to poison their masters; but when both were too watchful to be thus circumvented, at last Bassianus grew impatient; and burning with ambition to enjoy the rule alone, he set upon his brother Geta, gave him a deadly wound, and shed his blood in the lap of Julia their mother; and having executed this villany, threw himself amongst the soldiers, and told them, "I had but with difficulty saved his life from the malice of his brother." Having parted amongst them all that Severus his father had been eighteen years heaping up, he was by them confirmed in the empire.

6. Anno 1080, Boleslaus, king of Poland, having slain his brother S. Stanislaus, bishop of Cracovia, at the very altar as he was in the celebration of the mass, he suddenly fell into a frenzy, and such a degree of madness, that he laid violent hands upon himself. It is said of this king, that he grew into a vehement hatred of the bishop, his brother, upon the account of that freedom he took in reproving him for those horrible crimes he frequently committed.

7. Tosto and Harold, the sons of earl Godwin, falling out, Tosto secretly went into the Marches of Wales; and, near the city of Hereford, at Portaslith, where Harold had a house then in preparation to entertain the king, he slew all his brother's servants; and cutting them piecemeal into gobbets, some of their limbs he salted, and cast the rest into the vessels of mead and wine: sending his brother word, "That he had furnished him with powdered meats against the king's coming thither.

8. Robert, duke of Normandy, was chosen king of Jerusalem, but refused that, in hopes to have England; but it is observed that he never prospered after. His brother Rufus got the crown; and when he was dead, Henry Beauclerk, his youngest brother ascended the throne, and conquered Normandy: he also put out the eyes of Robert, his brother, and kept him prisoner in Cardiff Castle twenty-six years;

(2.) Textor Officin. l. 5. c. 11. p. 564. Sabell. Ex. l. 3. c. 10. p. 170. Kornm. de Mirac. Mortuor. l. 4. c. 62. p. 27.—(3.) Camerar. Oper. Subcisiv. cent. 1. c. 89. p. 408.—(4.) Lips. Monit. l. 2. c. 14. p. 348.—(5.) Herodian, l. 4. p. 207. Simps. Ch. Hist. l. 2. cent. 3. p. 27. Pezel. Mellific. Histor. tom. 2. p. 208.—(6.) Gaultier. Tab. Chron. p. 628, 629.—(7.) Speed's Hist. p. 413. Chetwind Hist. Col. cent. 7. p. 206. Clark's Mir. c. 14. p. 55.

where, for grief, conceived at the putting on of a new robe, (too little for the king, and therefore sent to the duke to wear) he grew weary of his life, as disdainful to be mocked with his brother's cast-off cloaths: and cursing the time of his unfortunate nativity, refused thenceforth to take any sustenance, and starved himself to death.

9. Alphonsus Diazus, a Popish Spaniard, hearing that John Diazus, his brother, had renounced popery, and was become a professor of the reformed religion, fell into so deep a hatred of him, that, like another Cain, he slew his brother with his own hands; for which he was highly applauded by the Romanists for his heroic achievement; but he was so haunted and hunted by the furies of his own conscience, that he desperately hanged himself at Trent, about the neck of his own mule.

10. Cleopatra, the wife of Cyricænus, having taken sanctuary at Antioch, after her husband's overthrow, her sister Gryphina, the wife of Gryphus, most importunately solicited her death: and though Gryphus much persuaded her against it, yet she herself commanded the soldiers to dispatch her; but in a few days after the same Gryphina, falling into the hands of Cyricænus, was by him made a sacrifice to his wife's ghost.

11. Selymus the First, having ascended the throne of his father, sought the destruction of all his brethren; and while his brother Corcutus lay quiet in Magnesia, he secretly led an army thither to destroy him. Corcutus having notice of it, fled away with two servants; and all passages by sea being shut up, he was glad to hide himself in a cave by the seaside, where he lived miserably upon country crabs, and other like wild fruit, till, being discovered by a peasant, he was apprehended. Selymus being informed of it, sent one to strangle him, and bring his dead body to Prusa. The executioner, a captain, coming to Corcutus, in the dead time of the night, and awaking him out of his sleep, told him this heavy message, "That he was sent by his brother to strangle him." Corcutus, exceedingly troubled with this heavy news, and fetching a deep sigh, desired the captain to spare his life till he might write a few short lines unto

his brother Selymus, which he did readily in Turkish verse, upbraiding him with his horrible cruelty; and, concluding with many a bitter curse, he besought God to take a just revenge upon him. Being then strangled, his dead body was brought to Prusa. Selymus uncovered the face of it, to be certain that it was him: when, seeing this writing in his hand, he took and read it; and is said thereupon to have shed tears, notwithstanding his cruel nature and stony heart.

CHAP. X.

Of the barbarous and savage Cruelty of some Men.

THEODORUS Gaddareus, who was tutor to Tiberius, the Roman emperor, observing in him, while a boy, a sanguinary nature and disposition, that lay lurking under a shew of lenity and pretence of clemency, was used to call him "a lump of clay steeped and soaked in blood." His prediction of him did not fail in the event: he thought death was too light a punishment for any that displeased him. Hearing Carnulius (being in his disfavour) had cut his own throat, "Carnulius," said he, "has escaped me." To another, who begged of him that he might die quickly, "He told him, "He was not yet so much in his favour." Yet even this artist in cruelty has since been outacted by monsters more cruel than himself.

1. The island of Amboyna lies near Seran, the chief town of it hath also the same name, and is the rendezvous for the gathering and buying of cloves. The English lived in the town, under the protection of the castle, held and well manned by the Dutch. In February 1622, a Japanese soldier discoursing with the Dutch centinel of the castle, was suspected, tortured, and confessed divers of his countrymen contrivers with him of surprising the castle: also one Price, an Englishman; and prisoner with them, accused other Englishmen of the factories; who were all sent for, and put to horrid torture, in this manner: first, they hoisted up the examinant, by the hands with a cord, on a large door, fastening him upon

(8.) Speed's Hist. p. 445.—(9.) Clark's Mir. c. 14. p. 55.—(10.) Trinchfield Hist. Improved, p. 110, 111.—Knowle's Turk. Hist. p. 502.

two staples of iron on the top, as wide as the the arms could stretch; his feet hung to the ground, stretched out to their full length and width, and fastened to the bottom of the door; then they wrapped a cloth about his neck and face, so close that no water could go by. This done, pouring the water leisurely upon his head, and filling the cloth up to his mouth and nostrils, that he could not draw breath, but must withal suck in water, and so continued till it forced its way out at his nose, eyes, and ears, stifling and choking him into a swoon or fainting: but being taken down, they made him vomit out the water, and so, somewhat recovered, they tortured him again four or five times, till his body was swelled three times bigger, his cheeks like bladders, and his eyes staring out beyond his brows. One Colson, thus tortured, did still deny their accusation; whereupon they burnt him under his paps, arm-pits, elbows, hands, and feet, till the fat extinguished their torches; they then lodged him in a dungeon, where his flesh putrefied, and maggots engendered in it to a horrid and loathsome condition, till at the end of eight days they were executed, March 1623; at which instant there was a sudden darkness and a tempest, that forced two Dutch ships out of the harbour, which were hardly saved. The dead were all buried in one pit; and one Dunkin, their accuser, stumbled at their grave, fell stark mad, and died so within three days after: also a sickness followed at Amboyna, of which divers Dutch died. The names of the English thus inhumanly dealt with, were Captain Towerson, Thompson, Beaumont, Collins, Colson, Webber, Ramsey, Johnson, Fard, and Brown.

2. It is a memorable example that Seneca relates of Piso, who, finding a soldier to return from foraging without his comrade, suspecting he had slain him, condemned him to death, "The executioners being in readiness, and he stretching forth his neck to receive the stroke of the axe, in that very instant his comrade appeared in that place: whereupon the centurion, who had the charge of the execution, commanded the execu-

tioner to *désist*, and carried back the condemned soldier to Piso, together with his comrade, thereby to manifest his innocency, and the whole army waited on them with joyful acclamations. But Piso in a rage gets him up to the tribunal, and condemns both the soldiers, the one for returning without his comrade, and the other for not returning with him; and hereunto adds the condemnation of the centurion, for staying the execution without warrant, which was given him in charge: and thus three were condemned to die for the innocency of one.

3. The thirty Athenian tyrants were of that fierce and cruel disposition, that they caused the daughters of some of the slain citizens to dance in the blood of their own parents, who had newly been murdered by them.

4. Sylla having upon his credit received to mercy four legions of the adverse part, which amounts to twenty-four thousand men, he caused them, notwithstanding, in public to be cut in pieces; calling in vain for mercy from his treacherous right hand, which he had reached out as a sure token of it. And when the dying groans of these men reached to the very Curia itself, where the senate were then met, and that the senators themselves stood in amaze what it might mean, "Let us mind our business, fathers," said he, "a few seditious fellows are punished by my orders." Upon which Lipsius justly cries out, "I know not what I should herein chiefly wonder at, whether that a man could so do, or so speak."

5. Solyman the Magnificent, emperor of the Turks, having obtained a victory over the Germans, finding amongst the captives a Bavarian soldier, a man of an exceeding high stature, he caused him to be delivered to his dwarf, to be by him slain, whose head was scarce so high as the other's knees; and that goodly tall man was mangled about the legs for a long time by that apish dwarf, with his little scymitar, till, falling down with many feeble blows, he was at last slain in the presence of Solyman, who took marvellous pleasure in this scene of cruelty.

6. Mahomet the Great, the first em-

(1.) Sanderson's Hist. of King James, p. 577.—(2.) Sen. de Ira, l. 1. c. 16. p. 297. Wier. Oper. p. 798. lib. de Ira Hakew. Apol. l. 4. c. 4. § 7. p. 341, 342. Caus. Hol. Court, tom. 1. l. 3. p. 90. (3.) Dinot. Mem. l. 5. p. 372.—(4.) Val. Max. l. 9. c. 2. p. 248. Din. Mem. l. 5. p. 373. Lips. de Goast. l. 2. c. 24. p. 214.—(5.) Knowle's Turk. Hist. p. 709.

peror of the Turks, after the winning of Constantinople, fell in love with a most beautiful young Greek lady, called Irene, upon whose incomparable perfections he so much doated, that he gave himself up wholly to her love. But when he heard his captains and chief officers murmured at it, he appointed them all to meet him in his great hall, and commanding Irene to dress and adorn herself in all her jewels and most sumptuous apparel (not acquainting her in the least with any part of his design), taking her hand, he led this miracle of beauty into the midst of his bassas, who, dazzled with the brightness of this illustrious lady, acknowledged their error, professing that their emperor had just cause to pass his time in solacing himself with so peerless a paragon: but he on a sudden twisting his left hand in the soft curls of her hair, and with the other drawing out his scymitar, at one blow struck off her head from her shoulders; and so at once made an end of his love; and her life, leaving all the assistants in a fearful amaze and horror of that cruelty.

7. Novellus Carrarius, Lord of Padua, inflamed with an ambition of greater rule, took away by poison William Scaliger, the Lord of Verona and Vicentia, though a familiar friend of his: and, to enjoy Verona the more securely, having betrayed into his power Antonius and Bruno, his two sons, he caused them also to be slain. Being in the city of Vicentia, he fell in love with a maid of singular beauty, and required her parents to send her to him; but being refused, he sent his guards to fetch her: of those execrable cruelties

afterwards narr'd and two days after, he caused her to be cut in small pieces, and sent her so back in a basket to her parents. The father, amazed with the atrocity of the fact, represented the whole to the senate, beseeching their assistance in so great an injury. The senate, having deliberated upon the matter, sent the body of the maid, so inhumanly mangled, to the Venetians, declaring that they did commit themselves to their care and patronage. The Venetians took upon them their defence; and having wearied out Carrarius with war, at last penned him up in Pa-

dua, and compelled him to yield himself. Being taken, they strangled him, together with his two sons, Francis and William.

8. Vitoldus, duke of Lithuania, was a man of a cruel disposition. If he had destined any to death, his way was to cause them to be sewed up in the skins of bears, and to expose them to be torn in pieces by dogs. In all his military expeditions, he never was without a bow in his hand; and if he saw any soldier march out of his rank, he used to shoot him dead with an arrow. This fierceness of his, that nation (though otherwise haughty, and contempters of death) did so stand in awe of, that many under his dominion (at his command) without waiting for an executioner, either hanged or poisoned themselves.

9. Perotine Massey's husband was a minister in Queen Mary's reign, and he fled out of the land for fear; but she, with her mother, were condemned to be burnt as heretics, which was done July 1. 1555. Her husband, after the 'hæc pūt' & their lords to death. one of these presiding to style him not with the title. This babe was taken out alive by W. House, a bye-stander, and by the command of Elier Gosseline, the bailiff (supreme officer in the then absence of the governor of the island of Guernsey) cast again into the fire, and therein consumed to ashes. Here was a spectacle without precedent, a cruelty built three generations high; for the grand mother, mother, and grandchild, suffered all in the same flames at the same time.

10. Demetrius, the king of Syria, after he had overcome Alexander the Jew in a battle, led the prisoners taken in that fight to Jerusalem, where he caused eight hundred of them in the midst of the city to be crucified, the sons in the very sight of the mothers; and after commanded the mothers themselves to be slain.

11. In the reign of Edward the Sixth (upon the alteration of religion), there was an insurrection in Cornwall and divers other counties, wherein many were taken and executed by martial law. The chief leaders were sent to London, and

(6.) Knowle's Turk. Hist. p. 350, 351, 352.—(7.) Lon. Theat. p. 354.—(8.) Ibid. 352. Sabell. Ex. l. 6. c. 8. p. 352.—(9.) Full. Worth. p. 5. Hantsh.—(10.) Din. Mem. l. 5. p. 372

there executed. The sedition being thus suppressed, it is memorable what cruel sport Sir William Kingston made, by virtue of his office (which was provost martial) upon men in misery. One Boyer, mayor of Bodmin in Cornwall, had been amongst the rebels, not willingly, but enforced; to him the provost sent word that he would come and dine with him, for whom the mayor made great provision. A little before dinner the provost took the mayor aside, and whispered him in the ear, "That an execution must that day be done in the town, and therefore, required that a gallows should be set up against dinner should be done." The mayor failed not of his charge; presently after dinner, the provost taking the mayor by the hand, entreated him to lead him to the place where the gallows was, which, when he beheld, he asked the mayor, "If he thought it to be strong enough?" "Yes," said the mayor, "doubtless it is." "Well, then," said the provost, "get you up speedily, for it is, *where misdeeds piteous, and flagrant engendered in it to a horrid and loathsome condition, till at the end of eight* ^{vost,} "there is no remedy, for you have been a busy rebel: and so without respite or defence he was hanged. Near the said place dwelt a miller, who had been a busy actor in that rebellion, who, fearing the approach of the martial, told a sturdy fellow, his servant, that he had occasion to go from home, and therefore, if any came to inquire for the miller, he should not speak of him, but say that he was the miller, and had been so for three years before. So the provost came, and called for the miller, when out comes the servant, and said, "he was the man." The provost demanded, "How long he had kept the mill?" "These three years," answered the servant: then the provost commanded his men to lay hold on him, and hang him on the next tree. At this the fellow cried out, "That he was not the miller, but the miller's man." "Nay, Sir," said the provost, "I will take you at your word. If thou beest the miller, thou art a busy knave; if thou art not, thou art a false lying knave: and howsoever thou canst never do thy master bet-

ter service than to hang for him;" and so, without more ado, he was dispatched.

12. Uladus Dracula, as soon he had gained the sovereignty of Moldavia, chose out a multitude of spearmen, as the guard of his body; that done, inviting to him as many as were eminent in authority in that country, he singled out from them all that he thought had any inclination to a change. All these, together with their whole families, he impaled upon sharp stakes, sparing neither the innocent age of young children, the weak sex of women, nor the obscure condition of servants. The stakes and place where they were set up, took up the space of seventeen furlongs in length, and seven furlongs in breadth; and the number of those that were thus murdered, and in this cruel manner, is said to be no less than twenty thousand.

13. Nabis, the tyrant of Lacedæmon, did utterly extinguish the Spartan name, forcing into exile as many as were eminent for riches, or the renown of their ancestors; and dividing their wealth and wives among the mercenary soldiers he had hired. Withal, he sent murderers after such as he had banished, not suffering any place of retreat to be safe to them. He had also framed an engine, or rather an image of his wife, which, after her name, he called Apega: with admirable art it was fashioned to her resemblance, and was arrayed in such costly garments as she used herself to wear. As often as the tyrant cited before him any of the rich citizens, with a purpose to milk them of their money, he first, with a long and soft voice, having obtained access to them the danger Sparta ^{to save the} Achæans, the number of mercenaries he kept about him for their safety, and the great charge he was at in sacred and civil affairs. If they were wrought upon by these means, it sufficed; but if otherwise, and that they were tenacious of their money, he used then to say, "Possibly I am not able to persuade you; yet it is likely that Apega may:" and, with a shew of familiarity, takes the man by the hand, and leads him to this image, which rises and embraces him with both arms, draws him to her breasts, in which,

on. p. 437. Speed's Hist. p. 833.—(12.) Dinoh, Mem. l. 5. p. 377, 378. Chalc. Knowle's Turk. Hist. p. 362, 363.

and her arms, were sharp iron nails, though hidden with her clothes: here-with she griped the poor wretch, to the pleasure of the tyrant, who laughed at his cruel death.

14. Thomas Basilides, emperor of Russia, used, for his recreation, to cause noble and well deserving persons to be sewed up in the skins of bears, and then himself set mastiffs upon them, which cruelly tore them in pieces. He often invited his father-in-law, Michael Temrucovius, to banquet with him, and then sent him home to his family through the snow, having first caused him to be stript stark naked; sometimes he shut him up in a room in his own house, till he was almost famished, causing four bears, of extraordinary bigness, to be tied at the door, to keep all provisions from him. These bears, at other times, he would let loose among the people, especially when they were going to church; and, when any were killed by them, he said, "His sons had taken great pleasure in the sport; that they were happy that perished in this manner, since it was no small diversion to himself."

15. Changhien Chungbus, no better than a thief at first, thrived so fast, that after he had vexed the provinces of Hun-quang, and Honan, in China, and part of that of Nanking and Kiangsi, he entered the province of Suchuen, in the year 1644; and having taken the principal city, called Chingtu, in the heat of his fury he killed a king of the Tamingian race, as also several princes of that family; but these slaughters were but the preludes of those execrable cruelties he afterwards practised; for he had certain violent and sudden motions of cruelty, and maxims drawn from the very bowels of vengeance itself. For one man's fault he often destroyed all the family, without respect to infants, or women with child. Nay, many times he cut off the whole street where the offender lived, involving in slaughter the innocent with the guilty. He once sent a man post into the country of Xensi, who, glad he was out of the tyrant's hands, returned no more. To revenge this supposed injury, he destroyed all the quarter of the city where he lived; and thought he much bridled his fierce-

ness, that he did not extinguish the whole city. He had an executioner whom he loved above all the rest, for his natural inclinations to cruelty. This man dying of a disease, he caused his physician to be killed; and, not content with this, he sacrificed an hundred more of the same profession to the ghost of his deceased officer. If walking out, he saw a soldier ill clad, or whose manner of gait and walking was not so vigorous and masculine as he desired, he presently commanded him to be killed. He once gave an officer a piece of silk, who complained to another of the poorness of the piece; of which he being informed by one of his spies, he presently commanded him, and his whole legion, which were two thousand men, to be all massacred at once. He had in his royal city six hundred præfects, and in three years space, there were scarce twenty of them left, having put all the rest to several kinds of death for slight causes. He had five hundred eunuchs taken from the princes of the Tamingian family: after he had put all their lords to death, one of these presuming to style him not with the title of king (but the bare name of Changhien Chungus) he caused them all to be slain. One of his chief priests was apprehended for some words he let fall against him; and he having got together about twenty thousand of the same profession, put them all to the sword, and then applauded himself as if he had done an heroic action. He levied an hundred and four-score thousand, all natives of the province of Suchuen, anno 1645; these he sent before him to take the city of Nanchung, in the country of Xensi; they finding it difficult, forty thousand of them revolted to the enemy, and so the rest were forced to return without effecting the design. The tyrant enraged to see them return, commanded the rest of his army, that had always marched with him, to cut in pieces these one hundred and forty thousand of the new raised Suchuens. This horrible butchery lasted ^{some days} in which Barthol. Casa affirms, that in forty years they destroyed above ten millions of human souls; an unaccountable head, to be carried to the towns where they were born, to strike terror into the

(13.) Excerpt. à Polyb. l. 13. p. 675. Raleigh's Hist. of the World, l. 5. c. 4. 3. § 10. p. 532.—
Camer. Oper. Subcis. cent. 2. c. 68. p. 337.

rest. Not content with this, he vexed the whole province, so that he left it in a manner desolate; for he perfectly hated it, because he thought they approved not of his government. He caused almost eighteen thousand students to be brought before him, and at once massacred them all, saying, "These were they that by their sophisms solicited the rest to rebellion." Anno 1646, the Tartars entered the province of Xensi, to give him battle; and therefore to leave the country behind him secure, he commanded all the citizens, of what quality soever, in his royal city of Chingtu, to be bound hand and foot, which was done by his army, and then riding about them, he viewed them with less compassion than a tiger, and cried out, "Kill, kill these rebels." It is thought there were no less than six hundred thousand souls, most of which were thus horribly murdered. He besides sent part of his army to other cities about, and killed all those he could lay hands on; and so brought the populous province of Suchuen into a vast wilderness. In his march he caused his soldiers to kill all their wives; himself, to give them an example, having caused two hundred and eighty beautiful maids, that waited upon his three queens, to be slain. He killed all his sick or weak soldiers to deliver them, as he said, out of so miserable and ruined a country. then he turned his rage against cities, palaces, and buildings, not sparing his own stately one of Chintu; he consumed it, together with a great part of the city, by fire; he cut down all trees and woods that that they might profit no man. He sunk sixty ships of silver in the river of Chiant, having killed the shipmen to conceal the place. This done, he marched into the province of Xensi, to meet the Tartars, where this devil incarnate was happily killed.

16. Accioline, Tyrant about Taurisium and Padua, surpassed all those in cruelty that were called by the name of Christians; ^{said the proverb} ~~your word~~. If thou beest the miller, thou art a busy knave; if thou art not a false lying knave, and howe
Once hearing that Padua had revolted from him, he caused twelve thousand

Paduans in his army to be slain every man. Being after this beaten in the field, wounded and made prisoner, he tore open the lips of his wound, that he might die as cruelly as he had lived. The manner of this tyrant was like unto that of Caligula; he put men to death by slow degrees, that they might feel themselves die; so that, by divers ways of torture, he was the death of thirty thousand persons.

17. In 1500, the then viceroy of Peru sent Pedro de Orsua, a native of Navarre, with seven hundred men, to the river of the Amazons, in order to make discovery of certain mines, said to be there; and being arrived at the head of it, he built pinnaces and canoes; and having furnished himself with provisions, and taken two thousand Indians, with many horses on board, he embarked on the river Xauxa, or Maranhon. He sailed till he came to a plain country, where he began to build a town; but his men not being used to such labour, and fatigued by the hot and rainy seasons, they murmured, though they had provisions enough, and a prospect of finding great store of gold. The mutineers were headed by Lopez de Agira, a Biscayner, who had been an old mutineer in Peru, and being joined by Ferdinand de Guzman, a Spanish soldier, and one Saldueno, who was enamoured with Orsua's beautiful lady, they murdered him when asleep, with all his friends and chief officers. Then they proclaimed Guzman their king; but twenty days after, he was also murdered by Lopez, who assumed the title to himself. Being a fellow of mean birth, he murdered all the gentlemen in company, lest any of them should rival him: and having formed a guard of ruffians about him, he became so jealous of his new dignity, and was so conscious of what he deserved, that when any of the men talked together, he concluded they were plotting against him, and sent his ruffians to murder them. Abundance of the rest, and the women, falling sick, he barbarously left them to the mercy of the natives, and sailed to the island Magarita, with two hundred and thirty men. He was well entertained by the governor, who took him to be one of the king's

(15.) Martin. de bello Tart. p. 299. 300, &c.—(16.) Sabell. Ex. l. 8. c. 3. p. 429. Camer. Oper. Subcis. cent. 1. c. 87. p. 405. Jov. Elog. l. 1. p. 43, 44.

officers; but this ungrateful villain speedily murdered him and his friends, ravaged the island, forced some soldiers to go along with him, and pretended to conquer the Indies, but was defeated, taken, and hanged by the governor of New Grenada. The wretch murdered his own daughter, that she might not be insulted by his enemies; and then attempted to murder himself, but was prevented.

18. Philip de Comines, in his life of Lewis XI. says, "There never was a king in France whose cruel conduct and extortions came so near to tyranny as those of that king did." "Had Comines," says Mr. Bayle, "designed to give the portraiture of a cruel prince, he could have employed no stronger colours than those which describe his rigorous prisons, his iron cages, and nets." He says "They were made of wood, covered with plates of iron; that he had got some Germans to make very weighty and terrible irons to put on the feet, and in which there was a ring to put one foot, very hard to be opened, like an iron collar, with a thick and heavy chain, and a great iron ball at the end, very heavy; and these were called the king's nets." Claude de Seyssel, another historian, says, "That about the places where he was, were seen great numbers of people hanging on trees, and the prisons, and other neighbouring houses, full of prisoners, which were often heard, both by day and by night, to cry out through the torments they endured; besides those who were secretly cast into the rivers." The same historian observes, "That this king carried his absolute power to excess." He caused Trestan, his provost, to take the prisoners who were in the palace-goal, and drown them near the Grange aux Mercier. Mezaria, another historian, relates, "That he had put to death above four thousand, by different punishments, which he sometimes delighted to see. Most of them had been executed without form of law; several drowned with a stone tied to their necks; others precipitated going over a swipe, from whence they fell upon wheels, armed with spikes and cutting instruments; others were

strangled in dungeons. Trestan, his companion, and provost of his palace, being judge, witness, and executioner."

19. Amurath, at the taking of the Isthmus, immolated six hundred young Greeks to his father's soul, in the nature of a propitiatory sacrifice for the sins of the deceased. And in those new countries discovered in the last age, this practice is in some measure every where received. All their idols reek with human blood, not without various examples of cruelty. Some they burn alive, and half-broiled take them off the coals, to tear out their hearts and entrails; others, even women, they flay alive, and with their bloody skins clothe and disguise others.

20. The ambassadors of the king of Mexico, setting out to Fernando Cortez, the power and greatness of their master, after having told him, that he had thirty vassals, of which each of them was able to raise an hundred thousand fighting men, and that he kept his court in the fairest and best fortified city under the sun, added at last, that he was obliged yearly to offer the gods fifty thousand men. And it is confidently affirmed, that he maintained a continual war with some potent neighbouring nation, not only to keep the young men in exercise, but principally to have wherewithal to furnish his sacrifices with his prisoners of war. Some of these people being beaten by Cortez in battle, sent to compliment him, and to treat with him of a peace, whose messengers carried him three sorts of presents, which they delivered to him in these terms: "Behold, Lord, here are five slaves, if thou art a furious God, that feedest upon flesh and blood, eat these, and we will bring thee more; if thou art an affable God, behold, here is incense and feathers; but if thou art a man, take these, fowls and fruits that we have brought thee."

21. How many millions of men have the Spaniards made away with in America; Barthol. Casa affirms, that in forty-five years they destroyed above ten millions of human souls; an unaccountable way of converting those poor savages to Christianity! These millions were

(17.) W. Rogers's Voyages round the World.—(18.) Bayle's Dict. vol. 3. Art. Lewis. XI.—(19.) Montaigne's Essays.—(20.) Ibid.

butchered outright; and if we add those who died labouring in the mines, doing the drudgery of asses, oxen and mules, what a vast number will they amount to? Some of them carrying burdens upon their backs of a hundred and sixty pounds weight, above three hundred miles. How many of these poor wretches have perished by water, as well as by land, by diving so many fathoms deep for the fishing of pearl, who stay there sometimes half an hour under water, panting and drawing the same breath all the while, and are fed on purpose with coarse biscuit and other dry things, to make them long winded. And if what is reported be true, they hunt the poor Indians with dogs, to make themselves sport. 'Tis easy to imagine how detestable the Spaniards became to these poor Pagans for these cruelties. There is a story goes of Hathu Cacica, a stout Indian, who being to die, was persuaded by a Franciscan friar to turn Christian, and then he should go to Heaven. Cacica asked him, "Whether there were any Spaniards in Heaven?"—"Yes," says the Friar, "it is full of them."—"Nay then," said the Indian, "I had rather go to hell than have any more of their company."

22. On Saturday, the first of March, 1755, Macdonald, Berry, Salmon, and Egan, thief-takers, were tried at the Old Bailey, for being accessaries, before the fact, in a robbery on the highway near Deptford, for which two lads, named Ellis and Kelly, were capitally convicted at the assizes at Maidstone. It appeared upon the trial, that the above four thief-takers had employed a fellow named Blee, to draw in any two lads, to commit with him a robbery on the highway, that they might afterward take and convict them for the sake of the reward; and that it might be the larger, the scene was laid in the parish of Greenwich, there being twenty pounds extraordinary for any one convicted of a highway robbery within that parish. Accordingly Salmon, one of the four, was to go down to Deptford, to be robbed of sundry things provided for that purpose by Berry and Macdonald. After the robbery was committed, Blee was to carry the lads to the Spread-eagle in Kent-

street, where Egan, another confederate, was to be placed, on purpose to buy the goods, and who, as soon as he had fixed them there, was, under pretence of fetching money for the goods, to go and acquaint Macdonald and Berry, who were to be waiting in readiness, and who were immediately to come and seize them; in the mean time Blee, the other confederate, was, under pretence of being shaved, to go out and make his escape. All this was accordingly executed; the lads were committed to Maidstone goal, sworn against by the four confederates, and capitally convicted; but the whole conspiracy having been discovered by the vigilance of Mr. Cox of Deptford, who had apprehended, unknown to them, Blee, the other confederate, and induced him to a confession; they were all apprehended in court at Maidstone, and thereby disappointed of the reward they expected, though they are likely to meet with one they have long and greatly merited.

The fellows have received so large a sum as 1720*l.* from the Treasury, as rewards for persons taken and convicted by them at the Old Bailey only; and it is said, that there and at other places, they have ensnared and hanged no less than seventy persons.

The following fact, at the same time it clears from infamy the memory of a poor unfortunate honest man, will tend to open the eyes of mankind to a dreadful scene of villany, which has of late been successfully practised, and which calls aloud for the wisdom of our legislators to endeavour to put a stop to. The above Macdonald (who was a sort of a marshal to the constables) having ordered Blee, his servant, to look out for one or two more men to engage in a robbery, Blee soon informed him he had pitched on one Joshua Kiddon, a porter in the Fleet-market. Macdonald then, and Berry, having settled their plan, concerted with Blee to act as follows. Blee went to the porter, and told him a gentleman at Edmonton, in distress, wanted to move off his goods in the night, and if he would assist, he should have five shillings, and victuals and drink. The porter agreed, and they went to Ed-

monton: and after refreshing themselves at a public-house there, Blee pretended to go out to see if the gentleman was ready; and returning, told the porter, the gentleman suspected he was watched that night, and would defer moving his goods to another time; and then treating the porter with a pot or two of beer, they set forward for London. Blee soon began to endeavour to persuade the porter, that they might easily pick up a little money on the road without any risk; but the porter giving no ear to him, they came on, and soon saw at a little distance a woman on foot (who had been designedly set down there out of a chaise by Berry, that the robbery being committed within that parish, they might get the additional reward). Blee then urged the little danger there was in robbing her; but the porter absolutely refusing, Blee proposed mending their pace to town; the porter accordingly put on, but Blee designedly lagging behind, the porter looked back, and saw him with the woman; but he soon came up to the porter, told him how easily he had robbed her, and offered him half the money. The porter frightened, said "He would have none of it;" and Blee pretending an occasion to stop, made quite off. Berry and the woman (in the chaise) soon overtook the porter, and Macdonald coming up at the same time, the woman and Berry charged the porter with holding a knife to her throat, whilst his companion robbed her; and the thief-takers secured him, and carried him before a justice, who committed him to Newgate, and on their evidence he was tried and convicted at the Old Bailey, and executed at Tyburn in February 1754. Thus monstrous cruelty was this poor man brought to a shameful death, which it was almost impossible for him to avoid, from the moment they had fixed on him. His reasons for being on the road at that time must appear like an idle excuse; and the confederates seemed to be strangers to each other till that time. And thus have several innocent people lost their lives for sham robberies, and the public been amused with numerous executions, and flattered with hopes that the number of

rogues must be lessened, at the same time that they are plundered by veteran villains, every one of whom is under contribution to thief-takers, &c. and are rarely brought to justice by them, unless to answer their political purposes.

23. ♦ Peter Eric being appointed in the year 1594, by the Senate of Venice to the command in the Adriatic, he captured a vessel driven thither by tempestuous weather, on board which was the widow of Ramada Bacha, of Tripoli, who was carrying to Constantinople property to the amount of eight hundred thousand crowns. Having made himself master of the ship, and the persons in her suite, he caused two hundred and fifty men, who were on board, to be put to death; pierced with his own sword the son of that lady, in the arms of his mother, and ~~and that they were found with arms~~ ~~dered their bodies to be cut to pieces, and~~ thrown into the sea. This cruelty, more than barbarous, did not remain, however, unpunished, for the Senate of Venice caused Eric to be beheaded, and sent to Amurath III., emperor of the Turks, the whole of the booty he had taken.

24. ♦ In the sixth century lived, a French Prince named Rachige, who rendered himself odious by his cruelty. A young gentleman who was in his service, having married a young lady belonging to his family, without acquainting him of his intention, the prince, it is said, was so cruel when he heard of their marriage, as to cause them to be inclosed alive, one on the other, in the trunk of a tree, which he had ordered to be made hollow for the purpose, and to be buried in this manner in a ditch. This however was the last of his cruelties; for, having entered into a conspiracy some time after against Childbert I. he was seized by the guards of that monarch, and cut into pieces, which Childbert caused to be thrown to the dogs.

25. ♦ After the death of John Duke of Milan, which took place in 1411, the Caracabos, a powerful family of Cremona, made themselves masters of that city. Gabrinus Fundulus, an Italian, became at first one of their most zealous partizans;

(22.) Gazetteer, March 4, 1755.—(23.) De Lavau Recueil de diverses Histoires, vol. ii. part 1. p. 53.—(24.) Paradin. Annales de Bourgogne; De Lavau Recueil de diverses Histoires, vol. i. part. i. p. 22.

but he aspired afterwards to the sovereign authority, and with that view having formed a party, he invited Charles de Cavalcabos, chief of that family, with nine or ten of his relations, to an entertainment at a house in the country, where he caused them all to be assassinated. He immediately seized on the government of the town, where he exercised every kind of cruelty, in order to maintain his authority; but he was not able to guard against the secret machinations of Philip Visconti Duke of Milan, who had succeeded his brother John, for he was seized and carried prisoner to Milan, where he was beheaded. Before the execution, while the confessor was exhorting him to repent of his crimes, he replied with a stern look, that instead of repenting of what he had done, he was sorry that he had not thrown Pope John XXIII. and the emperor, who he had in his power, a bow by at a time when he had them both there after an entertainment he had given to them.

25. ♦ The Bulgarians were the most dangerous enemies of the eastern empire, and made themselves masters of several of its provinces. Their prince Samuel having gained a battle against the emperor Basilius II. was afterwards defeated in 1013, by that prince, who killed part of his troops, and took fifteen thousand of them prisoners. The latter, however, were more unfortunate than those who had fallen with arms in their hands; for Basilius being desirous to render these poor wretches a monument of his cruelty, caused their eyes to be put out, sparing only a captain in each company, to whom he left one eye, that they might be able to conduct the rest back to their own country. This strange spectacle affected Samuel so much, that he died of grief a few days after.

27. ♦ When Schah Sefi, king of Persia, came into the world, he had both his hands, it is said, covered with blood; and it is added, that this was a presage of his cruelty. When he ascended the throne in 1629, he deprived his only brother of his eye-sight, and caused his uncles, and their children, his prime minister, his

chancellor, the master of his household, and his mother, to be put to death. He gained several victories over his enemies by the valour and good conduct of his generals, rather than by his own courage and prudence. The unfortunate Krib-schah, king of the Kileks, experienced also his cruelty; for his troops being entirely defeated, and he himself taken prisoner, he was conducted to Casbin, where Schah Sefi caused him, when introduced to him, to be accompanied by five hundred prostitutes, who treated him with a thousand indignities, during this ridiculous ceremony. When he was afterwards condemned to death, the execution was preceded by a very extraordinary kind of punishment. Iron shoes, like those of a horse, were nailed to his hands and his feet; and after he had been suffered to languish in this manner three days, he was tied to the top of a pole, in the Miedan, or great market-place, and put to death with arrows. The king himself discharged the first arrow, and obliged all the nobility of his court to follow his example.

CHAP. XI.

Of the bitter Revenges that some have taken upon their Enemies.

WHEN the Emperor Frederick had newly obtained a most signal victory in Hungary, he made a speech to his soldiers, whereof this was a part: "We have done," said he, "a great work, and yet there is a greater that still remains for us to do; which is, to overcome ourselves, and to put an end at once to our covetousness, and the desire of revenge." Thus great and generous souls are ever found to be the most placable, and are easiest appeased; while the weak and fearful are guilty of the greatest barbarities, as not knowing how to allot any measure or bounds to their anger.

1. In the isle of Majorca, there was a lord of a castle, who amongst others kept a Negro slave, and for some fault of his had beaten him with some severity. The

(25.) Fulgus, lib. ix. c. 11.—(26.) Zonaras; De Lavau Recueil de diverses Histoires, vol. i. part. i. p. 48.—(27.) Olearius Voyage de Persie; De Lavau Recueil de diverses Histoires, vol. i. part. i. p. 108.

villain Moor watching his opportunity, when his master and the rest were absent, shut the door against him; and at his return he thus acted his damnable revenge; while his lord stood without, demanding entrance, he reviled him, violations against M. Antonius; for which and two of his children out at the castle windows, and stood ready to do the like with the third and youngest child. The miserable father, who had beheld the ruin of all his family but this one, begged of his slave to save the life of that little one; which the cruel slave refused, unless he would cut off his own nose: the pitiful parent accepted the condition, and had no sooner performed it, but the bloody villain first cast the infant down head-long, and then himself, in a barbarous bravery, thereby to elude the revenge of his abused lord.

2. "As I went from Rome with my company," says Camerarius, "passing through the Marquisate of Ancona, we were to go through a city called Terni. As we entered the city, we saw over the gate, upon a high tower, a certain tablet, to which were fastened (as at first it seemed to us) a great many bats or reermice; we thinking it a strange sight, and not knowing what it meant, one of the city, whom we asked, told us thus: "There was," said he, "in this city two noble, rich, and mighty houses, which for a long time bore an irreconcilable hatred one against the other; their malice passed from father to son, as it were by inheritance, by occasion of which many of both houses were slain and murdered. At last, the one house, not many years since, resolved to stand no more upon murdering one or two of the adverse party by surprise, but to run upon them all at once, and not to leave one of them alive. This bloody family secretly gathered together, out of the country adjoining, with their servants, and such other bravoos as many Italians keep in pay to employ in the execution of their revenges; these were privily armed, and had notice to be ready at a word. About midnight they seize upon the person of the governor of the city, and leaving

guard in his house, go on silently to the house of their enemy, disposing troops at the end of every street. About ten of them take the governor in the midst of them, as if they had been the archers of his guard, whom they compelled, by setting a poignard to his throat, to command speedy entrance. He caused the doors to be opened; they seeing the governor there, made no refusal; which done, they call their accomplices that stood not far off, put the governor into the safe-keeping, enter, and kill man, woman and child, and the very horses in the stable. That done, they forced the governor to command the city gates to be opened, and so they departed, and dispersed into private places amongst their friends; some fled to the next seaports, and so got far off: but such as staid near, were so diligently searched for, that they were found, drawn out of their holes, and put to death with grievous tortures; after which, their hands and feet being cut off, were nailed to that tablet," saith he, "which you saw as you came along, as a lesson to posterity. The sun having broiled those limbs so fastened, makes travellers, that know nothing of the tragedy, suppose they are reermice."

3. Dionysius, the younger, a tyrant of Sicily, came to Locris, the birth-place of his mother Doris; there he took the most stately and capacious house in all the city: he caused all the rooms of it to be strewed with a sort of wild betony and roses; and having utterly cast off all shame; sent for several of the Locren-
 veige of her son's death, she caused his head to be cut off, and to be throw
 into a vessel filled with human blood
 citizens took a sharp revenge upon him for this affront, in the persons of his wife and children; for having inflicted a thousand torments upon these innocent persons, at last they thrust needles into their fingers, betwixt their flesh and the nails, and then cut their throats; after which, they chopt their flesh into small pieces, of which they boiled some, cursing all those that would not eat of it; the rest they dried and ground, that it might be

(1.) Treasury of Ancient and Modern Times, l. 2. c. 10. p. 135.—(2.) Camer. Oper. Sub. cent. l. c. 84. p. 390.

swallowed down in pottage by poor people; that which remained they cast into the sea; their bones were beaten in mortars, and the powder mingled with those horrible messes, and the pottage, which they had made of human flesh. As for the tyrant himself, he was reduced to that necessity, that he went up and down, playing upon a symbol, to procure food for his belly, and died in that miserable state.

4. Conrade Trincio, Lord of Fulingo, in the Dutchy of Spoleto, hearing that the captain of the castle of Norcera had slain Nicholas Trincio, his brother, upon suspicion of adultery, came and besieged this captain, and held him so strait to it, that being out of all hope to save himself, he first cut the throats of his wife and children, and then threw himself down from an high tower, that he might not fall alive into the power of Conrade: who seeing himself frustrated of the means to torment him according to his intention, set upon his kindred allies, friends, and familiars; and as many of them as he could take, he tortured without mercy: and after he had murdered them, plucked out their bowels, chopt their bodies into small parcels, hung up their quarters in the highways and places of shew, for travellers to gaze on; behaving himself with that savage and outrageous cruelty, that no man can call it a punishment or revenge, but must study to find out a name fit for it; and, after all, perhaps shall lose his labour.

5. Altobel, a citizen of Tudertum (which some call Todi) in the Dutchy used their eyes to be put out, sparingly a captain in each company, to whom he left one eye, that they might be able to see the way which he behaved himself with great cruelty amongst them, both towards rich and poor. Many inroads he also made upon the neighbouring territories, and spoiled and rifled some other cities near Tudertum. At last he was defeated and taken prisoner by the Pope's army; forthwith he was bound stark naked to a post in the market-place, to the end that all they whom he wronged might revenge themselves upon him in what manner they pleased. Thither run

the mothers whose children he had killed, who, like so many wild beasts, begin to tear his body with their greedy teeth; others wound, cut, and slash him, some in one sort, some in another; the fathers, kindred, and friends of such as he had slain, ~~the king of the Kileks,~~ experienced entrails, not forgetting any point of extreme rigour. He, with a courage desperately obstinate, endured these torments with constancy; saying, between times, "That no new thing had happened unto him; and that long since he had foreseen within himself this punishment." Being dead, they put an end to their fury, by cutting his body into morsels, which (like flesh in a butcher's shop) were sold by weight, and afterwards eaten by those that bought them. Leander, in his description of Italy, saith, "This fell out in his time."

6. The duke of Limbourg dying without issue, the duke of Brabant, and the earl of Gelders, strove about the succession, each of them pretending right to it; when they could not agree they fell to arms: at last the duke of Brabant won the victory in a battle, and took, amongst other prisoners, the bishop of Collen, who followed the party of the earl of Gelders. This bishop, after he had been prisoner to the earl of Heynault the space of seven years, was set at liberty upon conditions which he accepted; and being ready to return home, he prayed the earl that he would honour him so far, as to convey him into his country. The earl willingly condescended, and having brought him almost to Collen, not mistrusting any thing, he saw himself upon the sudden enclosed with a troop of horsemen, which took him and delivered him to the bishop, who locked him up in a prison, where he ended his days; and the more to vex and torment him, the bishop caused an iron cage to be made and anointed all over with honey, which was laid out to the sun, the earl being locked fast within it. "This was done in the memory of our fathers," saith Philip Camerarius.

7. C. Cornificius, a poet and emulator of Virgil, when he saw the soldiers run

flying,

(3.) Athenæi Deipnosoph. l. 12. c. 11. p. 541. Ælian. Var. Hist. l. 9. c. 8. p. 237, 238. —

(4.) Camer. Oper. Subcis. cent. 1. c. 84. p. 392. — (5.) Ibid. — (6.) Ibid. c. 87. p. 407.

flying, he called them helmeted hares; who so far resented this term of ignominy, that upon the first opportunity they all deserted him in fight; and so he was slain upon the place by the enemy.

8. M. Tullius Cicero had made some orations against M. Antonius; for which, when Antonius came to be of the Triumvirate, he caused him to be slain. Fulvia, the wife of Antonius, not satisfied with the death of that great orator, caused his head to be brought to her, upon which she betowed many curses: she spit in the face of it, she placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and after all, caused it to be set up in a high and eminent place over those pulpits from whence the orators use to speak their orations to the people.

9. Pope Stephen the Seventh, having been hindred from the Popedom by Formosus his predecessor, when after his death he was made Pope, he caused his dead body to be taken out of the sepulchre, to be stript of the pontifical ornaments, clothed in secular garments, and to be buried without the church; he also caused his fingers to be cut off, and to be cast into the river for the fish to devour. When Sergius the third came to be Pope, he caused the body of the same Formosus to be drawn out of his second burying-place, to be beheaded in the Forum or market-place, and then to be cast into the river Tiber, to gratify Lotharius the king of France, who thus hated the dead Formosus, for that by his means the empire was translated from the French to the Berengarians. Others say that Sergius did this to Formosus, because he had also opposed him in the election.

10. Cambyses, the son of Cyrus, king of Persia, sent to Amasis, king of Egypt, that he should send him his daughter. Amasis, knowing that the Persian would use her but as one of his concubines, not his wife, and withal dreading his power, he sent Nitetes, the daughter of Apries

the former king, adorned after the manner of his daughter. The daughter of Apries made known this deceit to Cambyses at her first coming, who was thereupon so incensed, that he resolved upon a war with Egypt: and though Amasis was dead before he could take Memphis, yet as soon as he had, he went thence to the city of Sais, enters the palace of Amasis, causes the body of him to be taken out of his sepulchre; which done, he would have it to be scourged, palled, beaten, pricked, and used with all the contumely he could devise; this being done till the ministers of his pleasure were wearied, and seeing the salted carcass opposed their blows, so that no particle fell from it thereby, he at last caused it to be thrown into the fire, where it was burnt to ashes.

11. Cyrus warring against Tomyris, queen of the Massagetes, had by a stratagem taken her son Spargapises; for he had left part of his army with plentiful provision of meats and wines, on purpose to be seized upon. These troops Spargapises had cut in pieces, and that done, set himself and his army to feasting; and while they were secure asleep, and enfeebled by drinking, Cyrus, set upon them, killed and took most of them. Spargapises being brought before Cyrus, desired that he might be unbound: when he was loosed, and his hands at liberty (grieved for the discomfiture of his army) he slew himself. After which Tomyris in a great battle overthrew the forces of Cyrus; and having found him amongst the dead, in revenge of her son's death, she caused his head to be cut off, and to be thrown into a vessel filled with human blood; with this bitter sarcasm, say some, "Satiatiate thyself with blood which thou hast so much thirsted after:" but Herodotus, "Thou hast destroyed my son taken by guile, and as I threatened I will satiate thee with blood."

of Cyprus, having defended that city with invincible courage during a long

(7.) Zuin. *ibid.* l. 2. p. 246.—(8.) Xiphil. in Augusto, p. 27. Wier. Oper. p. 828. Lib. de Irâ. Plut.—(9.) Wier. Oper. p. 820. Lib. de Irâ. Heylyn. Cosm. p. 107.—(10.) Herodot. l. 3. p. 161. 167. Dinot. Memorab. l. 5. p. 353.—(11.) Herodot. l. 1. p. 68, 69. Dinot. Memorab. l. 5. p. 313. Justin. Hist. l. 1. p. 23.

to death; and that he might the better attain his end, he caused a roasted heifer every now and then to be let down to his nose, that by the smell of the meat his appetite might be excited to the greater eagerness; but he was not suffered to taste of it; only it was presented to make his punishment the more bitter. When the miserable creature had endured this manner of usage for six days, the seventh it was found that he had eaten the upper parts of his own arms.

13. When Paris was dead, Helena was married to another of the sons of Priam, called Deiphobus; and Troy being taken by the Greeks, Menelaus, her first husband (from whom she had been stolen), acted his revenge upon this latter husband with great severity; for he cut off his ears, arms, and nose; and at the last, when he had maimed him all over, and in every part, he suffered him to die in exquisite torments.

14. Frederic Barbarossa, the emperor, with a strong army besieged Milan, that had withdrawn itself from under his obedience, and had lately affronted his empire in this manner. The empress, desirous to see the city (not fearing to meet with any disrespect from a place under her husband's jurisdiction), had put herself into it. The mad people seized upon her, set her upon the back of a mule, with her face to the tail, and the tail in her hand instead of a bridle: and in this contumelious manner put her out at the other gate of the city. The emperor, justly incensed, urged the besieged to yield, who at last did; and he received them to mercy upon this condition: that every person who desired to live, should, with their teeth, take a fig out of the fundament of a mule; as many as refused were immediately to be beheaded. Divers preferred death before this ignominy: those that desired life did what was commanded: whence came that scornful proverb in Italy; *army: forthwith he was found stark naked to a post in the market-place, to the end that all they whom he wronged*

15. "There are no greater instances

of revenge," says Sabellicus, "than in factious cities of Italy; where the chiefs of the one faction falling into the hands of the other, it was a great favour to be beheaded or strangled." Pontanus adds, "That he has heard his grandmother tell, how in certain mortal differences betwixt some families, one of the opposite faction being taken, he was immediately cut into small gobbets, his liver was thrown upon the hot coals, broiled and divided into little morsels, and distributed amongst their friends, invited to breakfast for that purpose: after which execrable feeding there were brought cups with the sprinklings of some of the gathered blood. Then followed congratulations amongst themselves, laughter, jests, and witty passages to season their viands, and, to conclude, they drank to God himself, as being the favourer of their revenge."

16. A certain Italian having his enemy in his power, told him, "There was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour." The timorous wretch in hope of mercy, did it; when the other forthwith stabbed him to the heart: saying, "That now he had a full and noble revenge, for he had killed him at once both body and soul."

17. George Villiers, duke of Buckingham, was stabbed at Portsmouth, Saturday, August 23, 1628, by John Felton. It is said, the villain did it partly in revenge, for that the duke had denied him some office he had made suit for; nor is it improbable, for I find him thus characterised: "He was a person of a little stature, of a stout and revengeful spirit. Having once received an injury from a gentleman, he cut off a piece of his little finger, and sent it with a challenge to the gentleman to fight him; thereby to let him know, he valued not the exposing of his whole body to hazard, so he might but have an opportunity to be revenged."

18. Anno 1500, at such time as Thomas Shaw ruled Persia, the city Ispahan (the metropolis of all Persia), surfeiting

(12.) Wier. Oper. p. 763. Lib. de Jejun. Commentit.—(13.) Dict. Cret. l. 5, p. 128.—(14.) Lonic, Thea. p. 643. Munst. Cos. l. 2. Heyl Cosm. p. 144.—(15.) Wier. Oper. p. 830. Lib. de Ira.—(16.) Clark's Mir. c. 5. p. 22. Reynold's on Passions, e. 15. p. 150.—(17.) Rushw. Hist. Coll. p. 650.

except they would compound at a larger rate; but it came to pass the same night, that the sea broke in, and overwhelmed all his marsh; which, saith Hollinshed, continueth in that manner to this very day.

5. Lucullus the Roman Consul, visiting the cities of Asia, found the poor country afflicted and oppressed with so many evils and miseries, as no man living could believe, nor tongue express; for the extreme and horrible covetousness of the farmers, customers, and Roman usurers did not only devour it, but kept the people also in such miserable bondage and thralldom, that fathers were forced to sell their sons and daughters ready for marriage, to pay the interest and use of money which they had borrowed to pay their fines withal; they were even forced to sell the tables dedicated to the Temples, the statues of their gods, and other ornaments and jewels of their temples; and in the end they themselves were adjudged for bond-slaves to their cruel creditors, to wear out their days in miserable servitude. And yet the worst of all was the pain and torment they put them to before they were so condemned; for some they imprisoned and cruelly racked, others they tormented upon a little brazen horse, set them in the stocks, made them stand naked in the greatest heat of summer, or on the ice in winter; so that bondage seemed to them a relief of their miseries, and a rest from their torments. Lucullus found the cities of Asia full of such oppressions, whereof, in a short time, he exceedingly eased them.

6. King John of England was a great oppressor: on a time a Jew refusing to lend this king so much money as he required, the king caused every day one of his great teeth to be pulled out for the space of seven days; and then the Jew was content to give the king ten thousand marks of silver, that the one tooth which he had left might not be pulled
 great number of the seditious to be ex-
 water, called Maud the Fair, and being

by her repulsed, he is said to send a messenger to give her poison in a poached egg, whereof she died. Not long after, he himself had but little better fate, being poisoned at Swinstead Abbey.

7. Luther reports, that he being at Rome, a great Cardinal died, and left behind him a great store of money. Before his death he made his will, and laid it in a chest where his money was. After his death the chest was opened, and therein by the money was found, written in parchment:

Dum potui rapui, rapiatis quando potestis.

“ I scrap'd together while I could:

“ That you should do so too, I would.”

8. Anno Dom. 1234, in the reign of King Henry the Third, there was a great dearth in England, so that many people died for want of victuals; at which time, Walter Grey, Archbishop of York, had great store of corn, which he had hoarded up for five years together; yet in that time of scarcity, refused to relieve the poor with it; but suspecting lest it might be destroyed with vermin, he commanded it to be delivered to husbandmen that dwelt in his manors, upon condition to return him as much new corn after harvest. But behold a terrible judgment of God upon him for his covetousness, and unmercifulness to the poor: when men came to one of his great stacks of corn, near to the town of Rippon, there appeared in the sheaves all over, the heads of worms, serpents, and toads; so that the Bailiffs were forced to build a high wall round about the stack of corn, and then to set it on fire, lest the venomous creatures should have gone out, and poisoned the corn in other places.

9. In 1570 and 1571, Mark Anthony Bragandin, a noble Venetian, was governor of Famagousta, in the island of Cyprus, having defended that city with invincible courage during a long siege, in which Mustapha, the general

(4.) Clark's Mirr. c. 33. p. 114.—(5.) Plut. in vitâ Luculli. Clark's Mirr. c. 15. p. 58, 59.—(6.) Baker's Chron. p. 101, 106.—(7.) Luth. Col. Mensa, p. 82.—(8.) Clark's Mirr. c. 23. p. 117. Stowe's Chr.

of the Turkish army, lost more than 80,000 men, he found himself obliged, because the aid expected from Venice was too long in arriving, to surrender the place on honourable conditions; but Mustapha did not adhere to his agreement, and with a treachery common among infidels, made Bragandin prisoner, together with Astor Baglioni, who commanded the garrison; Lawrence Tiepoli, one of the magistrates, and several other officers, all christians, were cruelly massacred in the sight of Bragandin, who was reserved for a more inhuman punishment. Mustapha, desirous to make him endure more than the pain of one death, caused the cymeter to be thrice brought near to his throat, yet this illustrious commander always beheld it with intrepidity; after his nose and his ears had been cut off, his legs were loaded with chains, and in that state he was thrown into a dungeon, from which he was afterwards taken to carry earth in a hod to those who were employed in repairing the fortifications of Famagousta. His executioners forced him to bend with this heavy load, and to kiss the earth every time that he passed before Mustapha, when he came to inspect the works. That they might expose him to every kind of indignity he was lashed to the yard of one of the galleys, and then dragged to the public square, where he was bound hand and foot and flayed alive. His courage was not depressed by the cruelty of this punishment, and he died with firmness, reproaching the infidels for their perfidy and inhumanity. His skin was immersed in salt and vinegar by the order of Mustapha, then stuffed with hay, and affixed to the top of the mast of his vessel, to be carried in parade along the coasts of Egypt and Syria. It was then deposited in the arsenal of Constantinople, whence it was obtained by the children of this illustrious hero, and preserved as the most glorious title of their family. Mustapha's fury being appeased by this barbarous kind of death, he granted life to the rest of the garrison, and caused them to be put into chains.

CHAP. XIII.

Of the bloody and cruel Massacres in several Places, and their Occasions.

THE Naturalists tells us of a serpent (who is therefore called Hæmorrhoid), that wheresoever he bites, he makes the man all over bloody. It seems his poison hath a particular command over the blood, so as to call it all into the outward parts of the body. The vulgar rout, and headstrong multitude, when once it is enraged, is such another kind of serpent; wheresoever the scene of its insolence is, it makes it all over bloody. This unbridled torrent bears all down before it; and being transported with its own fury, it knows no difference of age, sex, or degree, till it hath converted a flourishing place into a field of blood.

1. In the year 1506, in Lisbon, upon the tenth day of April, many of the city went to the church of St. Dominick, to hear mass: on the left side of this church there is a chapel, much revered by those of the country, and called Jesus Chapel. Upon the altar there stands a crucifix, the wound of whose side is covered with a piece of glass. Some of those that came thither to do their devotions, casting their eyes upon this hole, it seemed to them that a kind of glimmering light came forth of it: then happy he that could first cry a miracle; and every one said, that "God shewed the testimonies of his presence." A Jew, that was but lately become a Christian there, denied that it was any miracle, saying, "It was not likely that out of a dry piece of wood there should come such a light." Now albeit many of the standers-by doubted of the miracle, yet, hearing a Jew deny it, they began to murmur, calling him a wicked apostate, a detestable enemy to Jesus Christ; and, after they had sufficiently reviled

18. Anno 1500, at such time as Tamerlan, or Shah ruled Persia, the citizens provoked off the hair of his head and beard, trode upon him, trailed him into the church-

(9.) Gratiani Hist. de Cypre. De Lavau Recueil de Diverses Histoires, vol. i. part II. p. 243.

yard, beat him to death, and, kindling a great fire, cast the dead body into it. All the residue of the people ran to this mutinous company: there a certain friar preached a sermon, wherein he vehemently urged his auditors to revenge the injury that our Lord had received. The people, mad enough of themselves, were more incensed by this exhortation. Besides this, two other Friars took and held up a cross as high as they could, crying out, "Revenge heresy; down with wicked heresy, and destroy the wicked nation." Then, like hungry dogs, they fell upon the miserable Jews, cut the throats of a great number, and dragged them, half dead, to the fires, many of which they made for the purpose. They regarded neither age nor sex, but murdered men, women, and children; they broke open doors, rushed into rooms, dashed out childrens brains against the walls: they went insolently into churches, to pluck out thence the little children, old men, and young maidens, that had taken hold of the altars, the crosses, and images of saints; crying, *Misericordia!* "Merely, mercy!" there they either murdered them presently, or threw them out alive into the fire. Many that carried the port and shew of Jews, found themselves in great danger; and some were killed, and others wounded, before they could make proof that they had no relation to them. Some that bore a grudge to others, as they met them, did but cry "Jews!" and they were presently beaten down, without having liberty or leisure to answer for themselves. The magistrates were not so hardy as to oppose themselves against the fury of the people; so that, in three days, the cut-throats killed above two thousand Jewish persons. The King, understanding the news of this horrible hurly-burley, was extremely angry, and suddenly dispatched away Jaques Almeida, and Jaques Lopez, with full power to punish so great offences; who caused a great number of the seditious to be executed. The Friars, that had lift up

the cross and animated the people to murder, were degraded, and afterwards hanged and burnt. The magistrates, that had been slack to repress this riot, were some put of office, and others fined; the city also was disfranchised of many privileges and honours.

2. In 1281, when Charles of Anjou reigned in Sicily, his soldiers, all Frenchmen, lying in garrisons in the cities, grew so odious to the Sicilians, that they studied nothing so much as how to be revenged, and to free themselves from the yoke of the French. The most resolute in this business was a gentleman, called John Prochyto. This gentleman being justly provoked by the French, who had forced his wife, and finding himself much favoured by the Sicilian Lords and Gentlemen, begins, by their counsel and support, to build a strange design for the entrapping of all the French at once, and abolishing for ever their memory in Sicily. All which was so secretly carried on for eighteen months, that ever since it has been looked upon as a prodigious thing, that a design of that nature could possibly be concealed by so many people, and so different in humour. The watch-word, or signal, was, that upon Easter-day, when the bell should begin to toll to Even-song, all the Sicilians should presently run to arms, and joining together with one accord, should fall upon all the French throughout Sicily. Accordingly, all the inhabitants of the isle were gathered together at the appointed hour, and armed, ran upon the French, cut all their throats, without taking so much as one prisoner, or sparing the children, or women gotten with child by the French, that they might utterly extinguish the whole race of them. There were slain eight thousand at that time; and there escaped but a very small number, who fled into a fort, called Sperling, where, for want of victuals, they were all starved to death. This bloody massacre is, to this day, called the Sicilian Vespers.

(1.) Camer. Oper. Subcis. cent. 1. c. 40. p. 188.—(2.) De Ser. Hist. of France, p. 143. Hyl-Cosm. p. 88. Zuin. Theat. vol. ii. l. 7. p. 552. Camer. Oper. Subcisiv. cent. 1. c. 83. p. 355. Gault. Tab. Chron. p. 683.

3. Anno 1572 was the bloody Parisian mattins, wherein was spilt so much Christian blood, that it flowed through the streetslike rain-water in great abundance: and this butchery of men, women, and children, continued so long, that the principal rivers in the kingdom were seen covered with murdered bodies; and their streams so died and stained with human blood, that they who dwelt far from the place where this barbarous act was committed, abhorred the water of those rivers, and refused to use it, or to eat of the fish taken therein, for a long time after. This tragedy was thus cunningly plotted. A peace was made with the protestants: for the assurance whereof, a marriage was solemnised between Henry of Navarre, chief of the protestant party, and the lady Margaret, the king's sister. At this wedding there assembled the prince of Condé, the admiral Coligni, and divers others of chief note; but there was not so much wine drank as blood shed at it. At midnight the watch-bell rung; the king of Navarre and the prince of Condé were taken prisoners; the admiral murdered in his bed, and thirty thousand, at the least, of the most potent men of the protestant religion, sent by the way of the Red Sea, to find the nearest passage to the land of Canaan.

4. In the year 1311, and in the time of pope Clement the Fifth, all the order of the Knights Templars being condemned at the council of Vienna, and adjudged to die; Philip the Fair, king of France, urged by the pope, and out of a covetous desire to possess their wealth, gave way to men to charge them with crimes; on which pretence they were put to death. The great master of the order, together with two other of the principal persons, one whereof was brother to the dauphin of Viennois, were publicly burnt together.

5. Mithridates, king of Pontus, was once a friend and confederate of the Romans, and took their part against Aristonicus, who would not consent to the admission of the Romans unto Pergamus,

according to the last will of king Attalus: yet afterward conceiving an ambitious hope to obtain the monarchy of all Asia, in one night he plotted and effected the death of all the Roman soldiers dispersed in Anatolia, to the number of one hundred and fifty thousand.

6. The massacre of the French protestants at Merindol and Chabriers, happened in the year 1545, the instrument of it being Minier, the president of the council at Aix: for, having condemned these poor people of heresy, he mustered a small army, and set fire to the villages: those of Merindol seeing the flames, with their wives and children fled into the woods, but were there butchered, or sent to the galleys. One boy they took, placed him against a tree, and shot him to death. Twenty five, who had hid themselves in a cave, were in part stifled, in part burnt. In Chabriers they so inhumanly dealt with the young wives and maids, that most of them died immediately after. The men and women were put to the sword, the children were re-baptized. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. Such was the cruelty of the soldiers to these poor women, that when some of them had clambered to the top of the barn, with an attempt to leap down, the soldiers beat them back again with their pikes.

7. King Etheldred, the younger son of Edgar, being oppressed and broken by the Danes, was forced to buy his peace of them at the yearly tribute of ten thousand pounds, which, in a short time after, was enhanced to forty-eight thousand pounds; which money was raised upon the subjects by the name of Dane-gelt. Weary of these exactions (sending forth a secret commission into every city of the kingdom) he plotted with his subjects to kill all the Danes as they slept in their beds; which accordingly was put in execution on St. Brice's night, Nov. 13. anno 1012.

8. That tribe of the Tartars who are called Hippophagi, from their feeding

(3) Davil. Hist. 1. 5. p. 374. Heyln. Cosm. p. 176. Zuin. Theat. v. 2. l. 7. p. 552. Camer. Oper. Subcisiv. cent. 1. c. 83. p. 387.—(4) Camer. Oper. Subcis. cent. 1 p. 389.—(5) Heyl. Cosm. p. 646. Lonic. Theat. p. 342 Zuin. Theat. v. ii. l. 7. p. 552.—(6) Heyl. Cosm. p. 176.—(7) Baker's Chron. p. 18. Heyl. Cosm p. 317.

upon horse-flesh, made an expedition into Asia the Greater, leaving Albania behind them, they fell into Medea. Phraortes, the king, encountered them, but was overthrown: finding therefore he was not able to remove them by force, he assayed it by policy, persuading them to look southward, as unto richer countries. Hereupon, full of prey and presents, they marched towards Egypt; but were met in Syria by Psammiticus the Egyptian king, who outvying the Median (for he was the richer king) he loaded them with gifts and treasure, and sent them back again into Medea, from whence they came; where for many years they afflicted that people, and the neighbouring provinces, doubling their tributes, and using all kind of cruelties; till in the end Cyaxares, the son and successor of Phraortes, acquainting some of his most faithful subjects with his design, caused the better part of them to be plentifully feasted, made them drunk, and slew them, recovering thereby the possession of his whole estate.

9. Never was a more dreadful butchery seen or heard of, either as to the number of those who were butchered, or the variety of cruelties inflicted, than that which was committed by the papists of Ireland upon the protestants of that nation, on the 23d of October, 1641. Though Dublin, the capital of that kingdom, was saved through the means of Owen O'Conolly, who made a discovery of the conspiracy, yet, in the province of Ulster, where the Irish first rose, were committed the most unheard-of barbarities; persons continually arriving with fresh information of slaughters, rapes, robberies, and other enormities. Cutting of throats, and stabbing, were the mildest treatment the protestants met with: some had their eyes plucked out, and were several days dying in the most exquisite torments: some were drowned, some burnt, the murderers forcing them to fetch the straw that was to burn them. Some perished by hunger, others by thirst, and some were buried alive: mothers were hanged on the gallows, and their children about their

necks. Nay, these infernal monsters carried their inhumanity farther, and obliged fathers and mothers to murder their own children, children their parents, husbands their wives, and wives their husbands; matrons and maidens were first deflowered and then butchered. In this massacre, which reach from one end of Ireland to the other, two hundred thousand protestants perished.

10. ♦ The islands of Japan were discovered in the year 1542, and about 1549, or six years after the first discovery, some of the jesuit missionaries arrived there, being induced to visit them by the favourable representations of a young Genoese, who had fled to Goa. Till the year 1625, or near 1630, the Christian religion spread through most of the provinces of the empire, many of the lords and princes openly embracing it; and there was very good reason to hope that within a short compass of time the whole empire would be converted to the faith of our Saviour, had not the ambitious views, and the impatient endeavours of the missionaries to reap the temporal as well as the spiritual fruits of their care and labour, so provoked the supreme majesty of the empire, as to raise against themselves and their converts a persecution, which hath not its parallel in history, whereby the religion they preached, and all those who professed it, were in a few years time entirely exterminated. The missionaries had made so great progress, that the princes of Bungo Arima and Omura, who had been baptized, sent in the year 1582, some of their nearest relations with letters and presents, to pay homage to the then Pope Gregory XIII. and to assure his holiness of their filial submission to the Church. An account of this celebrated embassy hath been given in the works of that incomparable historian Thuanus, and by many other Roman Catholic writers.

But, notwithstanding this agreeable prospect, the emperor, in the year 1586, issued a proclamation for the suppression of the religion, and the persecution began. This, however, had not at first

the effect which the government expected for, though, according to the letters of the Jesuits, 20,570 persons suffered death for the faith of Christ, in the year 1590, only yet in 1591 and 1592, when all the churches were actually shut up, they made 12000 new converts. The business was finally concluded by the massacre of Simabara, about the year 1640. After this the Portuguese, as likewise the Christian religion, were totally expelled the country, and the most effectual means taken for preventing their return. The natives are for this purpose prohibited from going out of the country, and all foreigners are excluded from an open and free trade; for as to the Dutch and Chinese, under which last name some other eastern nations go thither: they are shut up whilst they remain there, and a most strict watch is set upon them, so that they are no better than prisoners while they remain in the country.

The following account of the manner in which some of the Christians were put to death in Japan, was written by Reyer Gysbertz. "Towards the end of the year 1662, and the beginning of 1623, there were burnt or beheaded at Nangasaki, about 130 persons, men, women, and children. Among this number were Don Pedro Luyngo, a Spaniard, Louis Pieterz, a native of Antwerp, and Spinola, an Italian, a Fleming, and several Portuguese and Spaniards, all priests.

On the evening of the day destined for this execution, the bason was sounded, which is a method of announcing public events in Japan, and a proclamation was made, that each house in the neighbourhood of the place, chosen as the scene of punishment, should furnish two or three faggots, or any other number, according to the number of the persons doomed to destruction. The faggots were piled up to the height of six feet, around stakes fixed in the ground, and a passage left for introducing the unhappy sufferers, who were tied to the stake by one hand as high as possible, the other being left free, but their feet were tied also to the bottom of the stake.

When this was done, the pasage was closed up, and the wood being piled as high as necessary, was set on fire, so

that the unfortunate wretches tied to the stake were suffocated or broiled rather than burnt.

Before this the Japanese had beheaded some other Christians, at Nangasaki, and carried their bodies and heads out to sea, to the distance of more than five Japanese leagues from the coasts, to prevent the Christians from interring them. Among those burnt with Spinola, was a native of Brussels, who when conducted within the pile would not suffer his hands to be tied, he dropped down, and embracing the stake with both arms, remained with his face on the ground till he had expired.

Among these sufferers there were five persons fixed to different stakes so near to each other to the windward, that the flames did not approach near enough to them, and burnt them very slowly: but the ropes, which bound two more to the leeward, having been burnt, they jumped out of the flames, and the surrounding pile, already half broiled, and requested to abjure their religion, in order to save their lives. The merciless officers of justice, who superintended this execution, refused to receive them, and caused them to be driven back into the flames, telling them that their submission was not sincere; and was made merely with a view to escape a punishment which they were not able to endure.

After these two executions, the persecutions seemed to cease, and nothing more was heard of them till the 24th of January, 1624, when a priest was arrested at Jeddo, with the person in whose house he had lodged; his whole family, and about 128 other persons, all of whom were burnt at a place near Jeddo, called Juniagau.

The master of the house where the priest was found was exceedingly rich. He was betrayed by a Christian renegado, who pretending to be still a Christian, asked permission to share in the charity of these people, and was received among them at an Agape, or love-feast, where he became so well acquainted with all their proceedings as to be able to make an exact report to the magistrates.

The brother of the lord of Firando, named Genterrodome, who was at Jeddo, both as an hostage to the emperor, and agent to his brother, gave him daily information;

formation; and about the end of January, which is the fete of the new year, he caused strict search to be made after the Christians, who might be in that part of the country, and in every place under their jurisdiction, putting to death all those who refused to deny their religion.

Considering the extent of Firando, there were a great number; but no more than thirty-six or thirty seven had sufficient firmness to suffer death, all the rest renounced their religion. Among those who perished was a boy of six or seven years of age, who went to the place of punishment with the utmost cheerfulness and composure, singing Christian hymns, and praising God in the Japanese language.

The bodies were all carried out to sea in a bark, on the north, or north-west side of the island, where the water is deep, and where the currents are very rapid, and committed to the deep.

For some time after there was no new search made at Nangasaki, except that priests were now and then arrested when discovered. On the 15th of March 1626, one was arrested at the distance of half a league from that city. He was a native of Spain, of an advanced age, and had resided in Japan nearly forty years. The governor, whose name was Gonroe, did not seem inclined to the shedding of blood, and was always sick, or pretended to be so. On this account he requested leave to resign his employment; and having at length obtained it in 1626, a relation of the emperor's named Kawatsdo, who was reckoned a man of talents and probity, but exceedingly severe, was appointed to succeed him.

The Christians of Nangasaki entertained great dread of his arrival, especially as that province had never been governed by any nobleman, but only by merchants or other individuals; for the governor was properly the factor of the court, commissioned to purchase from foreigners such commodities as the emperor might have occasion for.

Kauwaytsdo having arrived at Nangasaki, on the 17th of June 1626, he caused, two days after, fifty-three stakes to be erected in one place, and surrounded with faggots, to the height of eight or nine feet. On the 20th, thirteen persons,

namely, three priests, Francisco Parquero, a Portuguese bishop, aged seventy; Balthazar de Torres, a Spanish priest, aged sixty eight, and John Baptist, an Italian, aged fifty-seven. The rest consisted of five Portuguese, and the same number of Japanese, who had given shelter to the priests. The latter, that is to say, the priests and the Portuguese shewed great constancy; but the five Japanese denied their religion, went to adore their idols, and cut off their hair like the other inhabitants of the country.

On the 12th of July, nine other persons, consisting of five men, three women, and a boy of five or six years of age, were beheaded for having harboured priests; and several more were imprisoned and condemned to suffer death, but the execution of their sentence was suspended, in consequence of the governor setting out suddenly for Miaco, at which the emperor had arrived.

On the 29th of the same month, another priest was seized at Umbra, near Nangasaki, who had concealed himself sometimes in one place and sometimes in another, in the small huts to which persons afflicted with the leprosy retire in the fields, because they are not suffered to remain in the towns.

The governor perceiving the constancy of the Christians, and that the number at Nangasaki was still so great that it would be necessary to put to death several thousands of them before they could be expirated, invented another method.

On the 8th of February 1627, twelve persons, men and women, were arrested in the town of Mongi, half a league from Nangasaki. The punishment inflicted on them was branding on the fore-head with a red-hot iron; after which they were asked whether they would renounce their religion. Having refused, with great firmness, declaring that there was only one God, two new marks were made with a hot iron, one upon each cheek.

When it was observed that they were not to be overcome with pain, and that they persisted in professing their faith, they were stripped naked, women as well as men, and being made to stretch out their arms and legs, they were beat with
large

large sticks, till they were almost dead. When in this state, if they persisted still to refuse, all the most sensible and tender parts of their bodies, were burnt with hot irons.

Among these twelve persons was a child of six years of age, which endured all these torments with the same firmness as the rest. After going through these sufferings, they were remanded to prison.

Some more, however, were seized, to the number of forty-one, who were all punished and tortured in a thousand ways, by beating with a cane, by hot irons, mutilation of the fingers and toes, and by other kinds of punishment.

At length, as the most cruel torments were not able to compel them to deny their faith, they were condemned to death, and seventeen of them were subjected to this punishment. Among this number was a whole family, consisting of the father, mother, and three children, one seventeen, another thirteen, and the third six years of age. The last observing that stones had been tied around the neck and bodies of his father, mother, brother, and sister, and of the rest who were to accompany them, would not suffer himself to be tied in the same manner. The magistrate then asked the father and mother, who saw the child's repugnance, whether they would consent that he should be suffered to live, but they replied in the negative; adding, that they wished him to participate in the same felicity as themselves, and they were all precipitated into the sea.

Eight more of these prisoners, after being subjected to similar tortures, were beheaded: the remaining sixteen were conducted to a place called by the Japanese Singoe, that is to say, hell. It is a stream of boiling water, which falls from a steep mountain, with a loud noise. These poor wretches were conveyed to the mountain, and being placed on the edge of the precipice, were asked whether they would abjure their religion. On replying that they would not, they were thrown headlong into the water.

On the 14th of May, nine Christians were executed in Amira, seven men and two women. They were exposed to the same torture as the preceding, and as they

continued firm to their faith, they were conveyed to the mountain to be precipitated into the boiling lake. As they were going thither they continually invoked Jesus and his Holy Mother, according to the manner of the Roman Catholics; and, as they still persisted, after being repeatedly forbidden, they were gagged, in order to prevent them from speaking. When they arrived at the boiling lake, their tormentors drew up water, and threw it gradually over the tenderest parts of their bodies, desiring them to abjure their religion; but as they absolutely refused, they were bound and thrown into the lake.

Besides these, there were three priests in prison, for whose execution stakes were already erected, and they were to be burnt in two or three days, with the people who had afforded them shelter. The wives and children of the latter were to be beheaded, sentence having been already pronounced against them.

On the 17th of August, three men and two women were condemned to the flames. The women abjured their religion, but the men persevered, and suffered death with constancy.

About this time a new method of making the Christians abjure their religion was invented. The governor of Nangasaki sent to the court of Jeddo twelve or thirteen accused persons, among whom there were two decrepid old men, who had been regents at Nangasaki, under the preceding emperors; so that they were well known, both on account of the offices they had held, and the riches they possessed. The rest were their children, grand-children, and relations; they all seemed equally resolved to die. They passed through Firando on the 15th of August, and dreadful means were to be employed to make them renounce Christianity.

Others, who were of less consideration, were expelled from the city, and sent to the mountains, while the people in the neighbouring villages were forbidden to receive or assist them, or to have any communication with them. The case was the same in the towns, and they were forbidden to shelter themselves under any roof, or to erect any kind of edifice to defend them from the sun or the rain

rain. People were even appointed to see that these prohibitions were carried strictly into effect, and that they were reduced to the situation of wild beasts.

In Nangasaki, many were confined to their houses, the windows and doors of which were closed up, so that it was impossible for them to open them, or to receive any thing through them from without; what little was allowed them to prolong their punishment with their life was introduced through small holes made in the adjacent houses. Those who subsisted only by the labour of their hands, had no longer any work, and every person was forbidden, under the pain of death, to furnish them with any.

On the 17th of August eleven persons were executed at Nangasaki; ten of those, among whom were two monks, were burnt; eight Japanese shared the same fate, and eight other persons, namely, four men, a woman, and three children, were beheaded.

On the 26th of October, the governor made preparations for returning to Jedo, and nearly about that time, five Japanese Lords, with their wives and children, to the number of more than thirty, who also professed the christian religion, were put into the hands of the Portuguese, who were constrained to receive them. They were of the family of Fidecosamma, who had been the last emperor of his race, to whom the empire had legally belonged, and had been saved from Osacca when that town was taken in 1616. They were the most considerable people in the empire by their birth.

The Portuguese were ordered to take them on board their galleys, and convey them to Macao and then to Goa, with a declaration, that if they should be found to fail in the latter point, all their vessels which came to Japan would be confiscated, and all the Portuguese in it would be made slaves.

In the year 1628, while the governor of Nangasaki was at Jedo, those banished to the mountains experienced some relaxation. They entered sometimes into the town, and privately received alms from their friends and relations who went also to visit them. They went also to the cottages of the peasants, and spent

the winter in less misery than they had done the summer.

But on the return of Kauwaytsdo, all these poor exiles, who had not renounced their creed, to the number of 348, were exposed to the most horrid tortures; they were besprinkled with boiling water, seared with red-hot irons, beat with canes, and exposed naked every day to the heat of the sun, and in the night to the cold. Tubs filled with serpents, and fires with gridirons were shewn them, on which they were threatened to be placed.

Those, who by their sufferings, and the sight of the evils still prepared for them, were rendered so ill as to be almost ready to expire, were put into the hands of the physicians to be subjected to medical treatment, that their tortures might be prolonged. Modesty forbids the recital of the horrid inhumanities practised on the persons of women and young females; some of them held out twenty, and others forty and fifty days before they sunk under the severity of their pain, and the outrages offered to them; but nature being exhausted, their courage became weak, and they at length abjured their creed.

On the 17th of September there had been executed at Nangasaki, twenty-four others, twelve of whom were decapitated; and the same number burnt. Among the latter were two Spanish Franciscans, the rest were Japanese, who had sheltered the Monks, or the nearest relations of the former; for it is an established law in Japan, that the whole family of a person who ventures to give lodging to a priest, and the two families in the two houses adjacent, on each side to that of the first family; that is to say, five families in the whole, must be punished; the host and his wife are burnt, and the neighbours are subjected to some other punishment for not having watched the conduct of their neighbour, and given information that he harboured a priest.

On the last of December, the same year, I received a letter from Melchior Santvoort, informing me, that of the three hundred and forty-eight persons before mentioned, and who were so long and so inhumanly tortured, only three were

were able to hold out till death; they were real objects of compassion, and so extenuated, that for several days before their last they were scarcely able to lift up their heads.

On the 27th of July, 1629, there came to Nangasaki a new governor, Onemendon, who had been already lord of Bungo, and who, like the preceding governor, had been one of the emperor's domestics before he mounted the throne. He brought with him 400 soldiers, some of whom were employed in parading the streets and arresting suspected persons.

As soon as the governor had got a considerable number of persons in the prisons, he caused them to be conducted by dragoons to Arima, whence they were conveyed by water to Lingacho or the place called Hell. On the points of rocks which projected over that water, beams were placed in different parts, and small chambers were constructed upon them; these chambers were just of sufficient size to allow a man to stand upright in them, and the boards which covered them did not closely join; over these chambers were laid hay and new-cut herbs, or the branches of trees to increase the force of the vapours which arose from the water, in order that they might occasion the greater pain to the unhappy wretches shut up in them.

When the miserable sufferers were put into them the doors were closely shut, but they were frequently opened to see whether any of them were suffocated or asleep, because those who fell asleep felt no pain.

Those who were found to be so weak that they could subsist only a few hours without dying in these dungeons, suspended in the air, were taken out, and others, who had more strength, were introduced in their stead, until they were reduced to the same state. In this manner they spent the night, but in the day time they were brought near to the water and besprinkled with it, sometimes it was suffered to fall, drop by drop, on every part of their body except the head, and while exposed to this torture, they were continually asked whether they would abjure their religion.

Besides the great heat of this water, it possesses so acrid and caustic a quality that it penetrates to the very bones. There are several other hot waters in Japan, but none of them boil with so much force, or throw up such large bubbles. It is on account of its penetrating quality, that the Japanese throw none of it on the heads of those whom they persecute, because it would occasion their death too soon.

Few of these people were able to endure these tortures three days, though those who were so much weakened by being sprinkled with the water in the day time, and exposed to the vapour of it in the night, as to be in danger of dying, were committed to the care of physicians; when this was the case, strengthening medicines were given them, and when they had recovered some strength their torture was renewed, so that there were scarcely any of those subjected to this treatment who did not abjure their faith.

The whole month of August was employed in exercising this barbarity, several companies of Christians being delivered over in turns to the executioners, until they had all been forced so renounce christianity; one young man only, of about the age of eighteen, was able to endure the severity of this torture, and hold out to the last.

About this time, a new method was invented of persecuting the woman when there was no father of a family in the house; if the widow who directed it was old, she was sent to the boiling waters; but young females were brought naked into the middle of the streets, and compelled to walk on all fours like beasts: some complied, but others were so ashamed that they absolutely refused.

A very respectable widow, who had embraced christianity, was exposed, in order to be publicly violated by her own son, but as they both shuddered with horror at the idea of so monstrous an action, and persisted also in refusing to abjure their religion, they were carried to the boiling water, and ordered to pour it upon each other; this they also refused: but the unfortunate mother seeing no end to her
tortures,

tortures, was at length forced to abjure her religion.

In this manner, says the author, was christianity extinguished in the province of Nangasaki. Before this persecution, the number of Christians was very great, but I cannot tell exactly the number who abjured; I can however assert, that in the year 1626 it was stated, that there were above 40,000 men, women, and children, and at present not one is to be seen.

CHAP. XIV.

Of the excessive Prodigality of some Persons.

AT Padua, in Italy, they have a stone called the Stone of Turpitude: it is placed near the Senate-house. Hither it is that all spendthrifts, and such as disclaim the payment of their debts, are brought; and they are enforced to sit upon this stone, with their hinder parts bare, that, by this note of public infamy and disgrace, others may be terrified from all such vain expences, or borrowing more than they know they are able to pay. Great pity it is there is not such a stone in all the countries of the world, or at least some other happy invention, whereby it might be provided, That there should be fewer followers of such pernicious examples as those that are hereafter related.

1. Cresippus, son to Chabrias, a noble Athenian, was so prodigal, that after he had lavishly consumed all his goods and other estates, he sold also the very stones of his father's tomb, in the building whereof the Athenians had disbursed one thousand drachms.

2. Paschysirus, King of Crete, after he had spent all that he had, and could otherwise raise, he at length sold his kingdom also, and lived afterwards pri-

vately in the city of Amathunta in Cyrus, where he died miserably.

3. Heliogabalus the Emperor, was possessed rather with madness than excess of prodigality. He filled his fishponds with rose-water; he supplied his lamps with the precious balsam that distills from the trees in Arabia; he wore upon his shoes pearls and precious stones, engraven by the hands of the most skilful artists; his dining-room was strewed with saffron, and his porticos with the dust of gold; and he was never known to put on a garment a second time, whether it was of the richest silk or gold.

4. King Demetrius having raised a tax upon the Athenians of two hundred and fifty talents; when he saw all that mass of money laid on a heap before him, he gave it amongst his courtezans to buy them soap.

5. C. Caligula, in less than a year, scattered and consumed those infinite heaps of gold and silver, which Tiberius his predecessor, had heaped up, amounting to no less than seven and twenty hundred millions of sesterces.

6. Of Vitellius, Josephus yields this testimony, that having reigned but eight months and five days, he was slain in the midst of the city; whose luxury and prodigality, should he have lived longer, the empire could not have satisfied. And Tacitus also saith of him, "That holding it sufficient, and not caring for the future, within the compass of a few months, he is said to have set going nine hundred million of sesterces; which Budæus having cast up, thus pronounces it to be no less than twenty-five hundred thousand crowns."

7. When Nero had given so unreasonable a sum, that his mother Agrippina thought it fit to restrain his boundless prodigality, she caused the whole sum to be laid upon the table, as he was to pass by, that so the sight of it might work him to a sense of his folly; but he (as it seems) suspecting it be his mother's de-

(10.) Recueil des Voyages qui ont servi à l'Etablissement et aux Progrès de la Compagnie des Indes Orientales, formée dans les Provinces-Unies, tom. 5. p. 468.

(1.) Treasury of Ancient and Modern Times, l. 8. c. 20. p. 781. — (2.) Id. ibid. p. 780. — (3.) Sabellic. Ex. l. 8. c. 7. p. 447. Fulgos. Ex. l. 9. c. 1. p. 1145. — (4.) Plut. in Demetrio. — (5.) Sucton. l. 4. c. 27. p. 187. — (6.) Joseph. de Bello Judaico, l. 5. c. 13. p. 696. Tacit. Hist. l. 2.

vice, commands presently so much more to be added to it; and withal was heard to say aloud, "I knew not that I gave so little." To Tiridates, during his abode in Italy, for the space of nine months, he allowed daily eight hundred thousand sesterces; and besides, at his parting, for a farewell, he bestowed on him no less than an hundred millions. The rest of his prodigal gifts were not disproportionable thereunto; so that in the whole, he cast away, in prodigal needless gifts, two and twenty hundred millions of sesterces; besides which, Menebrates a fiddler, and Specillus a fencer, he rewarded with the patrimonies, houses, and estates of such men as had been *Triumvirs* in the city of Rome; he said, they were poor and sordid that could keep account of their expenses.

8. Demades, the Athenian, was a rich and prodigal person; for whereas the Athenians had made a law, that no stranger should dance in their theatre; and in case any should be found so to do, he who set forth the plays should pay a fine of one thousand drachms. Demade, not so much regarding this law as his own pleasure, hired at once an hundred strangers to dance in his plays, and for them paid the fine of one hundred thousand drachms.

9. Agustinus Chiessius, a banker or money merchant at Rome, at the christening of his son, entertained Pope Leo the Tenth upon the river Tiber, and all the foreign ambassadors, and the nobles of the city, with a magnificent entertainment, dished out in costly plate; and upon the changes of every service, the meat, plate and all, was cast away into the river, and new and costlier still supplied in the room of them.

10. Stephen Langton, Archbishop of Canterbury, translated the bones of Thomas à Becket with so great expence at the solemnity, that neither he, nor four of his successors, were able to recover the debt it cast his See and Church into.

11. Poppæa Sabina, the wife of Nero, was at once so proud and prodigal, that her mules had bridles and furniture of gold, were shod with silver, and sometimes with gold; and she kept five hundred female asses always about her court, in whose milk she used to bathe her body, that she might preserve the delicacy of her skin.

12. Caius Julius Cæsar was extremely profuse in his expences, while as yet but a private person; insomuch, that before he was called to any place of magistracy, he had not only consumed his own estate, but had also contracted a debt of no less than three hundred talents; so that when he was sent forth as *Prætor* into Spain, he wittily said, "That he wanted three hundred talents to be worth nothing."

13. King Henry the Eighth, at the dissolution of abbeys, gave away large shares almost to every one that asked, as appears by a pleasant story. Two or three gentlemen, the King's servants, waited at the door when the King was to come out, with a purpose to beg of his highness a large parcel of abbey-lands. One Mr. John Champernoune, another of his servants, seeing them, was very inquisitive to know their suit, but they would not impart it to him. In the mean time out comes the King: they kneel down, and so doth Mr. Champernoune (having an implicit faith that courtiers would beg nothing hurtful to themselves). They present their petition; the King grants it; and they render him humble thanks, and so does Mr. Champernoune. Afterwards, he requiring his share, they denied it; upon which he appealed to the King. The King avowed his equal meaning in the gift; whereupon his companions were forced to allot him the priory of St. Germain in Cornwall, valued at two hundred and forty-three pounds eight shillings per annum; so that a dumb beggar met with a blind giver, the one as little knowing what he asked, as the other what he gave.

(7.) Hakew. Apol. l. 4. c. 9. § 5. p. 423. Pezcl. Mellific. tom. 2. p. 158. Parrei Medulla, tom. 1. p. 358. — (8.) Zuin. Theat. vol. 3. l. 1. p. 626. — (9.) Hale, Gold. Remains, ser. 2. p. 27. — (10.) Bish. Godw. p. 108. — (11.) Plin. l. 11. c. 41. p. 348. Clark's Mir. c. 102. p. 471. — (12.) Patric. de Regno & Regis Instit. l. 4. tit. 9. p. 245. — (13.) Full. Ch. Hist. p. 337. Clark's Mir. c. 126. p. 646.

CHAP. XV.

Of the prodigious Luxury of some Men in their Feasting.

It is an old saying, *Leges bonæ ex malis moribus procreantur*, "That good laws have their original from the bad manners and evil way of living in that people for whom they are made." By which we may easily observe, that the Romans were a people exceedingly addicted to all kind of luxury, in that there were so many laws made to repress their proneness to the practice of this vice. There were the *Lex Orchia*, *Fannia*, *Didia*, *Licinia*, *Cornelia*, and divers others; yet all these were too little; for, according as their riches increased, so did their inclination grow so forward this way, till at last, in a monstrous sensuality, they had drowned and swallowed up even the last remainders of their primitive virtue. This pernicious example of theirs hath since been followed by all sorts of men, the prelates themselves not excepted; and the luxury of these our days is grown to that height, that we seem to exceed all that have gone before us; so that we want no instances; only let a Roman have the honour to march first.

1. *L. Ælius Verus* made a supper wherein he expended sixty hundred thousand sesterces; and, what enhances the wonder, there were no more than twelve persons who at that time feasted with him. He presented these twelve, at their departure, with silver, gold, chryselline and myrrhine vessels; for all these sorts of cups had been made use of in that feast. He also gave each of them a mule adorned with the richest trappings, to carry them home to their several houses.

2. Not long since there was a prelate stranger (whose name I will conceal for the honour of his profession) who one day invited to a feast all the nobility of Avignon, as well men as women; where, for a beginning of his pomp, at the very entry into the hall, where the feast was

appointed, lay spread upon a curious board, a great ox with his head cut off and his entrails taken out, having in his belly a whole hart or deer of the like dressing, stuffed full of little birds, as quails, partridges, larks, pheasants, and the like. But that which made the matter both strange and wonderful was, that all the birds so assembled did roast and turn all alone upon a broach, by a certain compass and conduits, without the help of any man. For the first course, his guests were presented with store of curious pastry, wherein were inclosed many little birds alive, who, as soon as the crust was taken off, began to fly about the hall. There were besides, sundry sorts of silver-plate full of jelly, so subtly conveyed, that a man might have seen in the bottom a number of little fishes alive, swimming and leaping in sweet water, to the great delight and pleasure of the company. Neither is it less strange, that all the fowls which were served upon the table were larded with lamprey, though it was in a season when they cost half-a-crown a-piece. But that which seals up the pomp of this proud prelate was, that there was reserved as many live birds as he was served with dead fowls at his table; so that if there were a pheasant sent up dressed, there were gentlemen appointed who presented another alive. The consummation of his delights was, that the gentlemen which served him had their faces covered with a veil, lest their breath should offend him or his meat. All which I have set down, not for imitation, but rather, that all good Christians should detest this prodigious example of unheard-of luxury.

3. Anno Dom. 1470, in the tenth year of King Edward the Fourth, *George Nevill*, brother to the great Earl of Warwick, at his instalment into his archbishoprick of York, made a prodigious feast to all the nobility, most of the prime clergy, and many of the great gentry; wherein, by his bill of fare, three hundred quarters of wheat, three hundred and thirty tuns of ale, one hundred and four tuns of wine, one pipe of

(1.) *Sabell. Ex. l. 8. c. 7. p. 457. Fulgós. Ex. l. 9. c. 1, p. 1147.*—(2.) *History of Wonderful Secrets in Nature, c. 25. fo. 79.*

spiced wine, eighty fat oxen, six wild bulls, one thousand and four weathers, three hundred hogs, three hundred calves, three thousand geese, three thousand capons, three hundred pigs, one hundred peacocks, two hundred cranes, two hundred kids, two thousand chickens, four thousand pigeons, four thousand rabbits, two hundred and four bitterns, four thousand ducks, two hundred pheasants, five hundred partridges, four thousand woodcocks, four hundred plovers, one hundred curlews, one hundred quails, one thousand egrets, two hundred rees, above four hundred bucks, does, and roebucks, one thousand five hundred and six hot venison pasties, four thousand cold venison pasties, one thousand dishes of jelly parted, four thousand dishes of plain jelly, four thousand cold custards, two thousand hot custards, three hundred pikes, three hundred breams, eight seals, four porpusses, and four hundred tarts. At this feast the Earl of Warwick was steward, the Earl of Bedford treasurer, the Lord Hastings comptroller, with many more noble officers: servitors one thousand, cooks sixty-two, kitcheners five hundred and fifteen. But seven years after the King seized on all the estate of this Archbishop, and sent him over prisoner to Calais in France, where *Vinctus jacuit in summâ inopiâ*, "he was kept bound in extreme poverty." Justice thus punished his former prodigality.

4. A. Vitellius had a famous platter, which, for the huge bigness of it, was called Minerva's Buckler; in this he blended together the livers of gilthead, the brains of pheasants and peacocks, the tongues of phenicopters, and the milts of lampreys, brought from the Spanish and Carpathian seas, by the masters of his ships and galleys. This platter is said to have cost a million of sesterces, all of massy silver, and was long preserved, till Adrian the Emperor caused it to be broken in pieces, and scattered about. This Vitellius feasted usually three times (sometimes four) a day, every sitting being valued at four

hundred thousand sesterces; and he was able with the more ease to go through all these courses of eating, by a continual custom of vomiting, which, it seems, amongst these belly-gods was a continual practice.

5. L. Lucullus was a great statesman, whom M. Tullius, and Pompey the Great, meeting by chance in the market-place (out of a desire to know what his daily fare might be) they invited themselves to sup with him that night; but upon condition he should give no warning thereof, for that they desired not to put him to charge. He began at first to put them off with excuses for that time, wishing them rather to agree on the next day; but they importuning him for the present, he demanded of them, whether then they would suffer him to give orders in what room they should sup? That they permitted; whereupon he presently dispatched away a messenger in their hearing, that he would that night sup in the Apollo. After some time the guests came, and found all things ready in a pompous and princely manner, but knew not the true reason; all the cunning lying in the word Apollo; for he had so disposed of his rooms, that being distinguished by names, their provision and charge (when he sat in them) was accordingly allotted to them; by which means, his steward and cook, as soon as they heard the room named, knew presently what to provide. Now, among the rest, that which bore the name of Apollo was chiefest; the sum allotted thereunto being (as Plutarch says) fifty thousand drachms, which Budæus makes equal to five thousand crowns.

6. This age of ours hath beheld Petrus Riarius Savonensis, of the order of the Minorites (whom Pope Julius the Fourth made Cardinal) using garments of cloth of gold, though he was at home. Nor did he think it sufficient that his beds were covered with counterpanes of gold, but he also caused the very ticken and pillows to be made of silk and cloth of gold. He did the necessities of nature in silver. When Eleonora of Arragon

(3.) Full. Chur. Hist. l. 4. cent. 15. p. 193. — (4.) Xiphil. in Vitellio, p. 152. Sueton. l. 9. c. 13. p. 298. Lon. Theat. p. 666. — (5.) Plut. in Luc. p. 519. Sabell. Ex. l. 8. c. 7. p. 456. Bruson. Fac. l. 3. c. 33. p. 247.

was married to Hercules, the Duke of Esti, and was departing to Ferrara, he made her a feast at Rome, wherein were an excessive number of dishes, replete with the most precious and delicate meats; betwixt the services there were delightful shews. It lasted for seven hours; and all the servitors, that they might answer the greatness of the feast, changed their garments as oft as they renewed the service. That which was brought off the table was cast among the people. A particular commemoration of the sumptuousness would be too tedious; and lest he should seem to be wanting to the severity of the Order (I mean the contempt of it) he maintained Teresia, his concubine, not only openly, but with such cost, that she went in shoes that were beset with pearls. It is said of this man, that in two years he spent, in luxurious vanity, no less than three hundred thousand crowns.

7. Apicius, a famous belly-god, had laid up ninety millions of sesterces, for no other purpose but only to be sacrificed in his kitchen, besides many great gifts of princes, and a mighty revenue from the Capitol. Being in debt, he began at last (though sore against his will) to look into his reckonings, and take an account of his estate; and found, that (all being cast up) he had yet left unto him clear, the sum of ten millions of sesterces: and thereupon, as if he should have been forced (poor man) to live in a starved condition, to redeem himself from this imaginary poverty, he poisoned himself.

8. Heliogabalus was of that excess in diet, that at one supper he caused to be served in the heads of six hundred ostriches, only for eating of their brains. Being near the sea, he never tasted fish; but in places farthest distant from the sea, all his feeding was upon fish. In the inland countries he fed the country clowns with the melts of lampreys and pikes. To be brief, he exceeded all the suppers of Vitellius and Apicius.

9. "C. Caligula was such a one," says Seneca, "whom nature seems to have brought forth, to shew what effects the greatest vices, joined with the greatest fortune, could produce." "This man," says Suetonius, "in thrifless expences exceeded the wits of all the prodigals that ever were; inventing most monstrous kinds of meats and suppers. The best orient pearls that were to be gotten, he dissolved in vinegar, and swallowed down: he set before his guests bread and victuals of gold, commonly saying, 'That a man had need be thrifty, or be Cæsar.' Yet, notwithstanding," says Seneca, "being assisted with the inventions of all his companions, he could hardly find the means to spend the tributes of all the provinces at one supper, though it was so much the easier, considering he practised the dissolving and swallowing of pearls."

10. In the days of Claudius the Emperor, Drussillanus, a slave of his, surnamed Rotundus, the Treasurer under him in the higher Spain, had a silver charger of five hundred pounds weight, for the working whereof there was a forge framed beforehand; besides which, he had eight more of a smaller size, weighing fifty pounds a-piece: now how many slaves must there be to carry up these vessels, and what provisions that required such plate?

11. M. Antonius having but twelve guests, provided eight boars, one set to the fire after each other, that whensoever he came in (sooner or later) one, at least, might be served up in its prime. And yet he was exceeded herein: for one Caranus, as Athenæus says, set before every guest a boar in a particular dish: what the unheard-of magnificence of this Macedonian was, in his provisions and gifts to his guests, in his nuptial feast, is too tedious relate, as it is set down by the same Athenæus.

12. Two pearls there were, together the fairest and richest that have ever been known in the world, and those possessed

(6.) Fulg. Ex. l. 9. c. 1. p. 1549. Lon. Theat. p. 667.—(7.) Martial, l. 3. Epig. 22. p. 119. Senec. ad Helv. c. 10. p. 422.—(8.) Lamprid. Hak. Apol. l. 4. c. 7. § 4. p. 382.—(9.) Senec. de Cons. ad Hel. c. 9. p. 421. Sueton. l. 4. c. 37. p. 187.—(10.) Plin. Nat. Hist. l. 33. c. 11. p. 481. Hak. Apol. l. 4. c. 7. § 4. p. 375.—(11.) Pul. athen. Deip. l. 4. c. 1. p. 128.

at one time by Cleopatra, the last Queen of Ægypt, which came into her hands by the means of the great Kings of the East, and were left to her by descent. This Princess, when Marcus Antonius had strained himself to feast her with all the sumptuousness and magnificence he could, in the height of her pride and wanton bravery, began to debase the expence and provision of Antony: and when he demanded how it was possible to go beyond his magnificence? she told him, "That she would spend upon him in one supper an hundred thousand sesterces." Antony laid great wagers upon it, and she bound it again. The morrow after it was to be tried, and the wager won or lost. Cleopatra, made him a supper upon the appointed day, sumptuous and royal enough, but no extraordinary service seen upon the board; whereat Antony laughed her to scorn, by way of mockery, demanding to see the bill of fare, and account of the particulars. She again said, "All that had been served up already, was but the overplus above the rate in question;" affirming, "That yet in that supper she would make up the whole sum; yea, herself alone would eat alone above that reckoning, and her own supper should cost six hundred thousand sesterces; and with that commanded the second service to be brought in. The servitors, as they had in charge before, set before her only one cruet of sharp vinegar, the strength whereof is able to dissolve pearls: now she had at her ear hanging those two most precious pearls, the singular and only jewels of the world, and even nature's wonder. As Antony looked wistfully upon her, and expected what she would do, she took one of them from her ear, and as soon as it was liquified drank it off: and as she was about to do the like by the other, L. Plaucus, the judge of the wager, laid fast hold on it with his hand, and withal pronounced, "That Antony had lost the wager," whereat Antony fell into a passion of anger. Afterwards this Queen was taken prisoner, and deprived of her royal state; the other pearl was cut in twain, and, in memory of that one half supper, (that it might remain to posterity) it was hung at

the ears of the statue of Venus, in the temple of Pantheon at Rome.

13. "And yet," saith the same Pliny, "as prodigal as these were, they shall not go away with the prize in this kind, but shall loose the name of the chief and principal in superfluity of expence. For long before their time, Clodius, the son of Æsop the tragedian, the only heir of his father, (who died exceedingly wealthy) practised the like in pearls of great price, so that Antony need not be over-proud of his Triumvirate, seeing he hath to match him, in all his magnificence, one little better than a stage-player, who upon no wager at all laid (and that was more princely, and done like a King), but only in a bravery, and to know what taste pearls had, dissolved them in vinegar, and drank them up; and finding them to content his palate wonderous well, because he would not have all the pleasure by himself, and know the goodness thereof alone, he gave every guest at table one pearl a piece to drink."

14. ♦ Vedius Pallio originally a slave, but afterwards emancipated, and by dint of money made a Roman Knight, carried luxury to its greatest height; he kept lampreys in a pond, where he fed them with human flesh, and the ordinary punishment inflicted on his slaves even for trivial faults, was to be thrown with their legs tied together in that pond, to feed these voracious animals; yet this barbarous wretch was among the friends of Augustus.

One day that this Emperor dined at his house, a slave happened to break a crystal bowl, and was immediately condemned to be thrown to the lampreys; the poor fellow threw himself at Augustus's feet imploring not life, but a less shocking death; Augustus interceded for him, but such was the insolence of Vedius that he refused the Prince's request; Augustus immediately ordered all the vases that were on the side-board to be brought, and he himself broke every one of them on the spot.

15. ♦ Apicius a Roman of no mean genius, and born to an immense fortune, openly

(12.) Plin. Nat. Hist. l. 9. c. 35. p. 257. Plut. in Anton. — (13.) Ibid. p. 355. Pol. l. 4 c. 6. § 4. p. 370. (14.) Universal Mag. vol. 51, p. 13.

professed the culinary science, and made good eating the business of his life. All kinds of birds, beasts, and fishes, were brought to him from foreign parts, and he investigated their tastes, with different sauces, and different dressings. When he declared his opinion of a dish, it was received as decisive, and sacredly followed by all the polite eaters of the Augustan age.

Augustus's favourite Fabius condescended to dine with Apicius, after he had been consul. A vase of crystal, then very rare, happened to fall out of his hand, when he was viewing it, and was broken. The thoughts of the high price it bore kept him silent and anxious, in spite of all the ease and gaiety that Apicius could put on; when at last, as if in a passion, he exclaimed, "What, Fabius, will you spoil our mirth because you have done against your will, what many of my slaves, bought with my money, do through mere carelessness?" Cheer up, and take part in our joy, which is of more value than an hundred vases.

CHAP. XVI.

Of the Voraciousness of some great Eaters.

WHEREAS we should eat to live, and to enable these frail bodies of ours to a more cheerful attendance upon the soul in her several functions: many of those who are hereafter mentioned, may seem to have lived for no other purpose than to eat. Something may be said in favour of those whom disease hath brought to a dog-like appetite: but nothing in the behalf of those gluttons, whose paunches have been so immeasurably extended only by a bestial custom, and an inordinate desire to gratify their own sensuality.

1. Aristus, an Arcadian, at one supper, usually eat as much bread, flesh, and other provisions, as would abundantly satisfy six ordinary persons at a meal.

2. Atydamus, the Milesian, who had three times overcome in the Olympic games, being once invited by Ariobarzanes, the Persian, to supper, promised that he would eat up all that which was provided for the whole company which he also performed, devouring all that was appointed, being provision for nine men.

3. Herodotus, a trumpeter of Megara, usually eat six loaves of half a strike each, and twenty pounds of such flesh as came to hand, drinking there with two congies of wine.

4. "There was a woman of Alexandria," saith Athenæus, "that used to eat at once twelve pounds of flesh, and above four pounds of bread, and together with it drank up ten pints of wine."

5. Clodius Albinus, the Emperor, would eat as many apples, *Quantum ratio humana non patitur*, "As no man would believe." He would eat for his breakfast, five hundred of those figs the Greeks call Callistruithia: Cordus adds an hundred peaches of Campania, ten melons of Ostia, twenty pounds weight of the grapes of Lovinium, one hundred gnat-sappers, and four hundred oysters. "Out upon him," saith Lipsius, "God keep such a plague from the earth, at least from our gardens, which he, together with the herb-market, would swallow up and devour at once."

6. King Hardicanute, as Harold his brother for his swiftness was surnamed Harefoot, so he for his intemperance in diet, might have been surnamed Swinesmouth; for his tables were spread every day four times, and furnished with all kinds of curious dishes, as delighting in nothing but gormandizing and swilling. But he had soon the reward of his intemperance: for in a solemn assembly and banquet at Lambeth, revelling and carousing, he suddenly fell down without speech or breath, after he had reigned only two years, and was buried at Winchester.

7. Theagenes Thasius, a wrestler, was of that voracity, that in one day only, without any other assistance, he would devour a whole ox.

8. Milo, the Crotonian, was also a notable devourer; he used to eat twenty-pounds of flesh, and as many of bread in a day, and drank three choas of wine. In the Olympic games, when he had taken up an ox on his shoulders, and borne him a furlong, he alone the same day eat him up.

9. The Emperor Aurelianus was delighted exceedingly with one Phagon, who eat so very much, that in one day at his table

(15.) Universal Mag. vol. li. p. 13.

(1.) Dinoth. Mem. l. 6. p. 448.—(2.) Ath. Deip. l. 10. p. 413. Bruy. de Re Cib. l. 3. c. 6. p. 159.—(3.) Ath. Deip. l. 10. p. 414.—(4.) Ath. Deip. l. 10. p. 415.—(5.) Capitol Lips. Epist. Misc. Epist. 51. p. 457. Sab. E. l. 10. c. 10. p. 587.—(6.) Bak. Chron. p. 25.—(7.) Ath. Deip. l. 10. p. 412.—(8.) Ath. Deip. l. 10. p. 412.—Bruy. de Re Cib. l. 3. c. 5. p. 157. Marsil. Cag de Sanit. Tuand. l. 1. c. 8. p. 17.

he would devour a whole boar, 100 loaves, a sheep, a pig, and drink above an orca.

10. "Will you have an example," saith Lipsius, "little beyond the memory of our fathers? Uguccio Fagiolanus was one of the Tyrants of Italy, and his abode, for the most part, was at Lucca, till he was forced away: being therefore a banished man, and withal aged; he boasted, at the table of Canis Scaliger in Verona, that when he was young, he could eat four fat capons, and as many partridges, the roasted hind-quarters of a kid, a breast of veal stuffed, besides all kind of sauces, at one supper." This he did to lay his hunger, what if he had eat for a wager?

11. Anno 1511, the Emperor Maximilian, being at Augusta, there was presented to him a man of prodigious bigness, and incredible strength and stomach, insomuch, that at one meal he would eat a whole sheep or calf raw, and when he had so done, professed he had not satisfied his hunger.

12. Nicholas Wood, of Harrisson in the county of Kent, Yeoman, did with ease eat a whole sheep of sixteen shillings price, and that raw, at one meal; another time he eat thirty dozen of pigeons. At Sir William Sedley's he eat as much as would suffice thirty men; at the Lord Wotton's in Kent, he eat at one meal fourscore and four rabbits, which number would have sufficed an hundred threescore and eight men allowing to each half a rabbit: he suddenly devoured eighteen yards of black pudding, London measure; and when at once he had eat threescore pound weight of cherries, he said they were but wash-meat. He made an end of a whole hog at once, and after it (for fruit) swallowed three pecks of damsons, after he had broken his fast, having (as he said) eaten one pottle of milk, one pottle of pottage, with bread, butter and cheese. "He eat in my presence," saith Taylor, the Water-Poet, "six penny wheaten loaves, three six-penny veal pies, one pound of sweet butter, one good dish of thornback, and a shiver of a peck loaf, of an inch thick, and all this in the space of an hour; the house yielded

no more, and so he departed unsatisfied." One John Dale was too hard for him, at a place called Lenham; he laid a wager that he would fill Wood's belly with good wholesome victuals for two shillings: and a gentleman that laid the contrary, wagered, that when he had eaten out Dale's two shillings, he should then forth with eat up a good sirloin of beef. Dale brought six pots of mighty ale, and twelve new penny white loaves, which he sopped in the ale; the powerful fume whereof conquered this conqueror, and laid him in a sleep, to the preservation of the roast beef, and unexpected winning of the wager. He spent all his estate to provide for his belly; and though a landed man, and a true labourer, died very poor about the year 1630.

13. Cornelius Gemma speaks of a woman in his time, who for one moment's space was not able to forbear eating or drinking, if she did it would be with her as if she were strangling. This distemper, which she had almost from her childhood, increased upon her with her age. Being dead, her belly was opened, and thence almost twenty pounds of fat was taken; her liver was found turgid with blood and spirits, intensely red, and of incredible bigness.

14. Tobias Fisher, an eminent physician, saith, "He knew a man fifty years of age, who from his youth was wont, with a strange kind of greediness, to take in all sorts of food, and as speedily to eject them." He adds, "That this kind of hunger did seize him at stated times, that his strong appetite lasted not above twenty days, that for so many days after he had a loathing of all things, and that the rest of the year he eat sparingly, and lived in good health."

15. Anno 1006, there was at Prague a certain Silesian, who, for a small reward in money, did (in the presence of many persons) swallow down white stones to the number of thirty-six; they weighed very near three pounds; the least of them was of the bigness of a pigeon's egg, so that I could scarce hold them all in my hand at four times: this rash adventure he divers years made for gain, and was sensible of no injury to his health thereby.

(9.) Vopis. in Aurel. c. 50. p. 898. Lips. Epis. Misc. Epist. 51. p. 457. — (10.) Lips. ib. p. 457. Jov. Elog. l. 1. p. 57. — (11.) Cag. de San. Tuend. l. 1. c. 6. p. 19. Don Hist. Med. Mirab. l. 2. c. 2. p. 164. Schot. Phys. Curios. l. 3. c. 12. p. 458. — (12.) Tayl. Poems, p. 142. Full. Worth. p. 86. Kent. Sandy's Notes on Ovid's Met. l. 8. p. 162. — (13.) Schenk. Obs. Med. l. 3. Obs. 4. p. 304. Cag. de San. Tuend. l. 1. c. 6. p. 22. Johnst. Nat. Hist. clas. 10. c. 2. p. 312. — (14.) Schenk. Obs. Med. l. 3. Obs. 6. p. 304. — (15.) Crol. Basil. Chym. Præf. Ad. Modit. p. 129.

16. Crantzius tells us of a certain stage-player, who commonly eat at once as much as would suffice ten men, by which means he had attained to a mighty corpulency. The King of Denmark being informed of him, and that he could do no more than another man, caused him to be taken and hanged up as a devourer of the labourer's food, and a public annoyance.

CHAP. XVII.

Of great Drinkers, and what Quantities they have swallowed.

THE infusion of too great a quantity of oil immediately extinguishes the lamp: the light of reason, and the lamp of life itself are frequently suffocated, and put out for ever, by such immoderate potations as we shall hereafter read of. If some have survived those infamous victories they have this way gained, the greatest of their rewards were but mean compensations for their hazards; nor is the valour of such men to be admired who have dared to outlive their own virtue.

1. Firmius was Deputy of Egypt under the Emperor Aurelianus. He being challenged by Barbarus, a famous drinker, though he used not to drink much wine but most water, yet took off two buckets full of wine, and remained sober all the time of the feast after.

2. That of the Emperor Maximinus is almost incredible, that he often drank in one day an amphora of the Capitol, which is nine gallons our measure, counting a gallon and a pint to the congius, whereof the amphora contained eight.

3. In the reign of Aurelianus there was one Phagon, who drank out in one day plus Orcâ. What measure this Orcâ held, I cannot well determine," saith Dr Hackwell, "neither could Lipsius himself;" yet thus much he confidently affirms of it: "I know for certain," saith he, "that it was a vessel of wine, and that bigger than the amphora, but how much I know not."

4. Alexander the Great, who was this way sufficiently addicted, after the burning of Calanus, proposed a prize of drinking, "wherein he that drank most," saith Plutarch, "was one Promachus: the prize was

onetalent." Promachus took off four congius. "A congius of old," saith Lipsius, "contained about ten pints, or six sextaries." He had his talent, and death into the bargain, for he died the third day after, together with one-and-forty others, who in that drunken match had striven beyond their strength.

5. At a feast that the same Alexander made, he called for a mighty cup that held two congius (two gallons and a pint) and offered it to one Proteus, who thankfully received it, and praising the King's liberality, took it clear off with the great applause of the company; and then filling the same cup again, took that off also; and after filling it, offered it to Alexander himself, who also drank it off; but not able to bear it, he fell with his head upon the cushion, and the cup fell out of his hands.

6. Novellius Torquatus, a Millanois, won the name from all the Romans and Italians in the matter of drinking; he had gone through all honourable degrees of dignity in Rome; he had been Prætor, and attained to the place of a Proconsul. In all these offices of state he won no great name, but for drinking in the presence of Tiberius three gallons of wine at one draught; and before he took his breath again, he was dubbed Knight by the name of Tricongius, or three-gallon Knight; and the Emperor did delight to behold him in the performance of such feats.

7. Lipsius speaks of one Camaterus Logotheta employed in the affairs of Manuel the Emperor of Constantinople, that he was of an excellent wit, and very happy in an extempore eloquence: he was one of the greatest drinkers of all others, and though he used to drink wine excessively, yet was not his reason drowned, but was in all points as sober men are; and at such times his reason and speech were more quick and elegant, as if inkindled by those spirits. He once agreed with the Emperor himself that he would drink off a porphyry vessel that stood by full of water: the Emperor said he should receive such precious garments and money if he did it; if not, he himself should forfeit the worth of them. He immediately stooping down with his head and neck, after the manner of a beast,

(16.) Zuïng. Theatr. vol. 2. l. 2. p. 279.

(r.) Din. Mem. l. 6. p. 448. Hak. Apol. l. 4. c. 6. § 5. p. 371.—(2.) Capitolin. p. 602.—(3.) Vopis in Aurel. c. 50. p. 898. Hak. Apol. l. 4. c. 6. § 5. p. 371. Lips. Epis. Mis. Ep. 51. p. 454.—(4.) Plat. Sottas in Phys. Curios. l. 3. c. 12. p. 462. Lips. Ep. 51. p. 454.—(5.) Lips. Ep. Miscel. Ep. 51. p. 454. Shot. Phys. Curios. l. 3. c. 12. p. 462.—(6.) Plin. Nat. Hist. l. 14. c. 23. p. 427.—Din. Mem. l. 2. p. 448. Johnst. Nat. Hist. Clas. 10. c. 2. p. 313.

never left sucking till he had drawn it dry, though it held two congies of water; and so he won and received of the Emperor his wager.

8. "A few years since," saith Lipsius, "at the wedding of a noble person in Bavaria, to exhilarate the guests, there was a drinking wager propounded amongst the servants and retainers, and thither came one who drank little less than six gallons in a short space, and so went away with the prize." "I confess," saith my author, "I have neither seen, read, nor heard the like."

9. The son of M. Tullius Cicero was so great a drinker, that it was common with him to drink off the quantity of two congies at once; that is to say, two gallons and a quart.

10. It was a kind of usual rule amongst the Romans to drink down the evening, and to drink up the morning-star: and another of their common practices was, to drink so many cups and healths, as there were letters in the names of their mistresses; according to that of Martial:

*Nævia sex cyathis, septem Justina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.*

Six cups to NÆVIA'S health, sev'n to JUSTINA be;
To LYCAS five, to LYDE four, and then to
IDA three.

11. Heraclides, a champion, is also famous at once both for his excessive eating and drinking: he would swallow down such a mighty quantity of drink, that there was none found that could be able to match him. It was usual to invite some to breakfast, some to dinner, some to supper, and others to another eating-out after that: so that as one company went off, another sat down, only he kept his place all the day, and was able to hold out with all those successive companies.

12. Dionysius, in the feast called Choas, propounded a drinking match, wherein whosoever should drink the greatest quantity, should have a crown of gold for his reward. Xenocrates, of

Chalcedon, was the man that obtained this inglorious victory, and received the crown accordingly; who, at his departure, placed it upon the head of the statue of Mercury, which stood at the palace-gate. It being the custom for the victors, in all exercises, to leave their crowns of flowers, myrtle, ivy, and laurel there, he would not break it for the sake of the gold.

CHAP. XVIII.

Of Drunkenness, and its Consequences.

THE Father rightly describes the nature of this beastly vice, when he saith of it, that "It is a flattering devil, a sweet poison, a delightful sin, which he that bath, possesseth not himself; and he that acts it, doth not only commit a sin, but is wholly converted into sin, being deserted of his reason, which is at once his counsellor and guardian. Sometimes he dishonours himself by that which is ridiculous; and at others exposes himself to hazards, by dealing with things that are dangerous to himself and others.

1. Lonicerus tells us of one who was violently assaulted by the temptations of the devil to commit one of these three sins, either to be drunk once, or commit adultery with the wife of his neighbour, or else murder his neighbour. At last, being overcome, he yielded to commit the first, as judging it a crime that had less horror in it than either of the other. But being drunk, he was easily thrust on to the rest, which before he had feared: for the flame of lust being kindled with his luxury, he feared not to violate the chastity of his neighbour's wife: and the husband casually surprising him, and desirous to revenge himself of the injury he had sustained, received a mortal wound in his hand, whereof he soon after died. Thus he that had given way to drunkenness, was also involved in adultery and murder.

2. A gentleman having been revelling abroad, was returning home when it was

(7.) Lips. Epis. Misc. Ep. 51. p. 456. Nicet. An. 1. 3. f. 16. Din. Mem. 1. 6. p. 448.—(8.) Lips. Miscel. Ep. 51. p. 456.—(9.) Din. Mem. 1. 6. p. 448.—(10.) Hakew. Apol. 1. 4. c. 6. p. 364.—(11.) Coel. Antiq. Lect. 1. 29. c. 17. p. 1364. Zuin. Theat. vol. 2. l. 5. p. 402.—(12.) Ælian. 2. var. Hist. l. 8. c. 41. p. 79.

(1.) Lonic. Theat. p. 665.

late at night; his head, that was overlaid with wine, proved too heavy for the rest of his body; so that he fell down in the street, not able to rise, through the feebleness of his legs. He had his sword by his side; when another coming by that way, and hearing the voice of his enemy at some distance, suddenly snatched out the drunkard's sword, and having run it into the heart of his adversary, left it sticking in the wound, and in all haste conveyed himself away from the place. The watch at that time chanced to pass by, who, finding a man lie dead, with a sword in his body, and this drunken person lying near him, with his scabbard empty, they took him along with them to the magistrate; who having received such apparent testimony against him, committed him to prison: he was hanged for the murder, though innocent; and afterwards the true murderer, being to be hanged for some other matter, confessed it was himself who had made use of the sword to act his own private revenge.

3. A young man newly returned from the wars, in which he had been a captain of a troop of horse, having drunk liberally from the noon of the day till it was far in the night, laid himself down to sleep upon a bench, which was near to an open casement; there was his face beat upon all the night long, by a thick snow that had fallen. In the morning he had a strange writhing in his mouth; his right cheek, which lay nearest to the window, was fixed; nor was he able to move the eye-brow on that side, nor breathe, or spit on that side of the face: besides, the whole part was changed in the fashion, bigness, and colour of it; nor was he at last recovered without a great deal of difficulty.

4. When, about thirty years since, I was a student in a famous university in Upper Germany, some riotous students were entertained by a nobleman at his chamber, who intending to treat them to the height of intemperance, had so gorged himself with wine, that he was fast asleep at the table he sat by; in

which posture his associates left him, and departed. A great wax candle stood upon the table: and in his sleep he had turned himself so inconveniently, that it burnt his breast, and the parts about it, in such a manner, that his entrails might be seen, which yet was not perceived by him that was buried in wine. The candle being burnt out, he yet remained snoring, and lying upon the wax and ashes. In the morning he was awaked by his fellow toss-pots, and invited by them to a cup of wormwood wine, when he complained of insufferable torments. The most skilful physicians were immediately sent for; but in vain did they endeavour to oppose so great a burning: so that, in horrid torments, upon the third day following he concluded his miserable life; having first warned his companions, with tears, to beware of drunkenness.

5. Anno 1584 there was one liege who was addicted to daily drunkenness: and in his cups (as often he had emptied his pockets of his money by playing at cards) he used to swear he would be the death of his wife's uncle, because he refused to furnish him with more money to play with. This uncle was a canon, a good and honest man, and a person of great hospitality. One night, when he entertained a letter-carrier, he was murdered by him, together with a niece and a little nephew of his. All men admiring that the canon was not present at matins, who never used to absent himself, having long knocked at his doors in vain, this drunkard of ours' set up a ladder to the windows, and with others entered the house. Spying there three dead corpses, they raise the neighbourhood with a lamentable cry: amongst the whispers of whom, when some said that the drunkard was the murderer, he was laid hold on, cast into prison, and thrown upon the rack, where he said, "That he did not think that he did it; that by reason of his daily and continual drunkenness he could affirm nothing of a certainty; that he had some time a will, or rather an inclination, to kill the canon, but that he should never have touch-

(2.) Hæric. ab. Hæres Obs. Medic. l. 1. obs. 17. p. 167.—(3.) Ibid. 163.—(4.) Ibid. p. 163.

ed his niece or young nephew." However, he was condemned? and the innocent wretch, even in the presence of this execrable letter-carrier, was long wearied with exquisite torments, and at last died an unheard-of death. The letter-carrier being again returned to Liege, and not able to endure the hourly tortures which a revenging God inflicted upon his soul, of his own accord presented himself before the judges, beseeching them, that by a speedy death he might be freed from that hell he felt here alive; affirming, that when he was awake (though seldom when asleep) the image of the little babe, whom he had strangled, presented itself to his eyes, shaking the furies' whips at him, with such such flames as the drunkard had perished in. When he spake this at the tribunal, he continually fanned his face with his hands, as if to blow off the flames. The thing being evident by the goods taken, and other discoveries, he also the same year upon the 23d of August, was hanged till dead, and then burnt at a stake.

6. The son of Cyrilius, a citizen of Hippo, being given to a riotous way of life, in one of his drunken fits committed violent incest with his mother, then big with child; and endeavoured to violate the chastity of one of his sisters, wounded two other of them, and almost slew his father. So that Augustine, writing about it, saith, *Accidit bodie terribilis casus.* "A dreadful accident fell out."

7. Aristotle, speaking of the luxury of the Syracusians, adds, "That Dionysius the younger continued drunk sometimes for the space of ninety days together, and thereby brought himself to purblind sight and bad eyes."

8. The Emperor Zeno had made himself odious by the death of many illustrious persons; and besides led a life sufficiently corrupted and debauched, which was followed by a violent death. For, say some, being much addicted to gluttony and drunkenness, he would fall down void of all sense and reason, little

differing from a dead man; and being also hated by his wife Ariadne, she caused him to be taken up in one of those drunken fits, and carried out as dead into one of the imperial monuments, which she ordered to be closed upon him, and covered with a massy stone: afterwards, being returned to sobriety, he sent forth lamentable cries; but the Empress commanded none should regard him, and so he miserably perished.

9. One Medius, a Thessalian, keeping a general feast in Babylon, earnestly besought Alexander the Great that he would not refuse his presence amongst them; he came and loaded himself with wine sufficiently. At last, when he had drank off the great cup of Hercules to the bottom, on the sudden, as if he had been struck with some mighty blow, he gave a shriek, and fetched a deep sigh; he was taken thence by the hands of his friends who were near him; physicians were called, who sat by him with all diligent attendance; but the distemper increasing, and they perceiving that (notwithstanding all their care) he was tortured with most acute pains, they cast off all hopes of his life, as also he himself did; so that taking off his ring from his finger, he gave it unto Perdiccas; and being asked whom he would should succeed him, he answered, "The best;" this was his last word, for soon after he died, being the seventh month of the twelfth year of his reign.

10. Lyciscus was one of the Captains whom Agathocles had invited to supper; in the war of Africa, this man, being heated with wine, fell into railing and contumelious language against the Prince himself. Agathocles bore with him, and because he was a person of good use to him in the war, he put off his bitter speeches with a jest; but the prince Archagathus, his son, was extremely incensed, and reproved Lyciscus with threats. Supper ended, and the Commanders going to Archagathus's tent, Lyciscus began to reproach the Prince also, and with no less a matter than

(5.) Henric. ab Heeres, ib. l. 1. obs. 17. p. 165.—(6.) Lonic. Theat. p. 662. Aug. tom. 10. Sef. 33 Burt. Mel. part 1. § 2. p. 112.—(7.) Clark's Mirr. cap. 91. p. 404.—(8.) Kornman de Mirac. Mort. lib. 7. cap. 59. p. 43. Zonar. Annal. tom. 3. p. 126. Lonic. Theat. p. 666. Zefin. Theat. vol. ii. l. 7. p. 559.—(9.) Diodor. Sic. Bibl. l. 17. p. 580. Zuin. Theatr. vol. ii. l. 7. p. 503. Lonic. Theat. p. 673.

adultery with his mother-in-law Alcia, the wife of Agathocles. Archagathus was so vehemently offended herewith, that snatching a spear out of the hands of one of the guard, he ran him therewith into the side, in such a manner, that he presently fell dead at his foot. Thus his intemperance in wine brought on another of the tongue, and both ended in an untimely death.

11. In the year 1446, there was a wedding near Zeghebuic, celebrated as it appears with such unheard-of intemperate and dissolute doings, that there died of extreme surfeiting, by excessive drinking, no less than nine-score persons, as well women as men.

12. Arcesilaus, the son of Scythus, an Academic Philosopher, being of the age of seventy and five, drank so much wine, that the intemperate liberty he then took brought him first into madness, and from thence to death itself.

13. At the Plough in Barawel, near Cambridge, a lusty young man with two of his neighbours, and one woman in their company, agreed to drink up a barrel of strong beer, which accordingly they did; but within twenty-four hours, three of them died, and the fourth hardly escaped after great sickness.

14. Anno Dom. 1618, one Thomas Alred of Godmanchester, being a common drunkard, was intreated by a neighbour to unpitch a load of hay; and being at that time drunk, the pitch-fork slipt out of his hand, which he stooping to take up again, fell from the cart with his head downwards, and the fork standing with the prongs upward, he fell directly upon them, which striking to his heart, killed him immediately.

CHAP. XIX.

Of the Luxury and Expense of some Persons in Apparel, and other Furniture.

WHEN Michael Paleologus, the Greek Emperor, had sent certain rich robes as

a present to Nugas the Scythian Monarch, he asked of those that brought them, *Nanquam calamitates, morbus, mortemque depellere possent.*—"Whether they could drive away calamities, sickness, and death?" for if they could not, they were not (in his opinion) to be much regarded. It seems there have been others of a contrary mind, as will appear by what follows.

1. Lollia Paulina, a Roman Lady, being invited to a banquet, went thither and carried about her in chains, carcanets, and precious stones, a million of gold. Her father had despoiled all the Roman provinces to clothe this only daughter, and yet was afterwards enforced to drink poison, being overwhelmed in the despair of his own affairs.

2. In the year 1544, there was found in Rome, a coffin of marble eight feet long, and in it a robe, embroidered with goldsmith's work, which yielded six and thirty pound weight of gold; besides forty rings, a cluster of emeralds, a little mouse made of another precious stone, and amongst all those precious magnificences, two leg-bones of a dead corpse, known by the inscription of the tomb to be the bones of the Empress Mary, daughter of Stilicon, and wife of the Emperor Honorius.

3. Charles, Duke of Burgundy, had one garment of the price of two hundred thousand ducats; a prodigious luxury, and which could not be maintained but by the oppression of his subjects.

4. In the third year of the reign of King Richard the Second, Sir John Arundel, with divers others, put to sea, with a purpose to pass over into Britain, but were all cast away in a tempest. This Sir John Arundel was then said in his furniture to have two and fifty new suits of apparel, made of cloth of gold and tissue, all which were also lost at sea.

5. Demetrius's garments were illustrious, with purple and gold; his shoes also were covered over with it. In his

(10.) Diodor. Sic. Bibl. l. 20. p. 671.—(11.) Stow's Ann. p. 385.—(12.) Laert. l. 4. p. 107.—(13.) Clark's Mir. c. 42. p. 148.—(14.) Ibid p. 149.

(1.) Plin. l. 9. c. 45. p. 256. Caus. Hol. Court, tom. 1. lib. 3. p. 93.—(2.) Caus. Hol. Court, tom. 3. Max. 15. p. 418. Hist. Manu. Arts, c. 7, p. 97.—(3.) Lonic. Theatr. p. 649.—

(4.) Baker's Chron. p. 198.

cloak was woven the representation of the world and stars : so that when he fell from the sovereignty of Macedon, no kings, how great soever, that succeeded him, did dare to be seen in that cloak ; to so envied a magnificence did the make and value of it amount.

6. A prætor in Rome intending to set forth the most sumptuous and magnificent shews he could devise, sent to Lucullus to borrow of him some store of short cloaks ; his answer was, " That he would take a time to see if he had so many as the prætor desired : " and the next day sending to know what number would serve his turn, it being told him an hundred, he bade them take two hundred ; but Horace speaks of a far greater number, no less than five thousand.

————— *Chlamydes Lucullus ut aiunt, &c.*

Lucullus asked once if he could lend
Unto the stage one hundred cloaks, reply'd,
How can I man so many ? Yet I'll send
As many as I have, when I have try'd :
Soon after writes, five thousand cloaks I have,
Take all or part, as many as you crave.

7. At their public feasts, even private Romans changed their cloaks only for ostentation, to shew their variety : hence that of the poet.

*Undecies una surrexti Zoile cona,
Et mutata tibi est Synthesis undecies.*

Eleven times one supper thou,
O Zoilus, didst arise ;
As many times thou didst, I trow,
Thy mantle change likewise.

8. The emperor Henry the Fifth, having conquered Sicily, and the kingdom of Naples, had reached yet further in his hopes, and intended for Greece ; he therefore sent his ambassadors to Alexius Angelus, the Greek emperor, to demand of him a mighty sum of gold as a tribute from him, which, if he denied, he would seek to obtain by war. Alexius, informed of the arrival of the foreigners, and their business, that by an

ostentation of his splendor and riches, he might possess them with reverence and dread of him, commanded his nobles to attend him, adorned with gold and the richest of their jewels ; he himself, from head to foot, was but one continued splendor, dazzling the eyes of all that beheld him. The Germans came, but so far were they from being terrified with this gallantry, that they wished for nothing more than to fight with these men, who they saw were prepared to enrich them with their spoils. The Grecians, in the mean time, directing their eyes to the emperor, calling upon them to behold the glory of his garments and jewels : " See," said they, " how he appears like some flowery meadow ; in the midst of winter you may here recreate your eyes with the sweet pleasures of the spring." The Germans replied, " That they were not at all moved or affected with these feminine ornaments : that the time was now come wherein the Greeks must change their gold for iron ; for unless they should succeed in their embassy, they must expect to fight with men that do not glitter with jewels as the meadows with flowers, nor glory in their embroidered garments as peacocks in their plumage ; but who, as the true sons of Mars, in the fight would carry sparkles in their eyes : and whose sweat-drops, as they fell from them, should resemble oriental pearls." Thus they frightened these effeminate men with their words ; and had done it much more with their blows, but that the death of the Emperor Henry, which followed soon after, put a period to these troubles. This was about the year 1197.

9. Sir Walter Raleigh, in great favour with Queen Elizabeth, was observed in her court to wear his shoes so set with pearls and precious stones, that they were estimated to exceed the value of six thousand and six hundred crowns.

10. C. Caligula the Emperor, in his apparel, shoes, and other habit, did not always wear what was according to the fashion of the country ; what was civil,

(5.) *Lonæ. Theatr.* p. 650. — (6.) *Plut. in Lucul. Sabell. Ex.* l. 8. c. 7. p. 456. *Hakew. Apol.* l. 4. c. 9. § 2. p. 414. *Hor. Ep.* 6. — (7.) *Martial.* l. 2. *Epiq.* 46. — (8.) *Nicet. Choniast. Annal. de Gestis Alexii.* l. 1. p. 54, 55. *Lipsii Monit.* l. 2. c. 15. p. 360, 361. — (9.) *Drexel. de Cultu Corp.* l. 2. c. 10. § 5. p. 432.

manlike, no, nor what was suiting with a mortal man. He went sometimes attired in cloaks of needle-work, embroidered with divers colours, and set out with precious stones; at others, in a coat with long sleeves, and with bracelets; sometimes you should see him in silks, veiled all over in a loose mantle of tiffany or transparent linen; one while in Greekish slippers, or buskins; at other times in a simple pair of brogues, or high shoes; now and then also in women's pantofles and pumps. For the most part he shewed himself abroad with a golden beard, carrying in his hand a thunder-bolt, or three-forked mace and trident, or else a warder or rod, called Caduceus, all of them the ensigns and ornaments of the gods; sometimes he went in the attire of Venus. His triumphal robes and ensigns he always wore, even before he made his expedition; or else the cuirass of Alexander the Great, which he had caused to be brought out of his sepulchre.

11. Heliogabalus the Emperor, excelled all others in his prodigious luxury; for his upper garments were either of gold or purple, or else the richest silks that were procurable, sometimes all beset with jewels and pearls, which habit he was the first that brought up at Rome: his shoes were bedecked with precious stones and pearls; he never wore any suit of apparel twice. He thought of wearing a diadem made up with jewels, wherewith to set off his face, and render his aspect more effeminate. He sat commonly amongst flowers, or the most precious odours; his excrements he discharged into gold vessels, and urined in vessels of onyx, or myrrhine pots. He never swam but in fish-pools, that were before-hand replete with the finest unguents, and tinged with saffron. His household-stuff was gold or silver; his bedsteads, tables, and chests, were of massy silver, and so were his cauldrons and other pots; and even these, and the most part of his other vessels had lascivious engravings represented on the sides of them.

12. George Villiers, duke of Buckingham, the favourite and minion of James the First, was remarkable for the splendor and magnificence of his dress. When he was admitted to an audience, as Ambassador from the King of Great Britain, by Lewis the Thirteenth, King of France, he had jewels on his coat to the amount of one hundred thousand pounds.

13. ♦ L. Crassus, the celebrated Orator confessed, that a great part of his silver plate stood him in ten thousand sesters, or about £.4. 15s. per pound, on account of the workmanship. He had two silver goblets engraved by Mentor, which he was ashamed to use as they had cost £.812. 10s.

CHAP. XX.

Of Gaming, together with the dreadful Consequences of it.

ALEXANDER the Great set a fine upon some of his friends, for that, when they were playing at dice, he perceived they did not play; for there are many who are concerned in this sport, as if it was the most serious and weighty affair in the world. We cannot say that they play who permit their whole fortunes, yea, sometimes their wives and children, to the disposal of the dice; and great pity it is that such should be played with, but rather that some exemplary punishment should be imposed upon so bold a prodigality.

1. A famous gamester called Pimentel, an Italian, in the year 1603, came into France. It is said, and it is perfectly true, that this Cavalier, hearing what a humour of play reigned at the French court, caused a great number of false dice to be made, of which he himself only knew the high and the low runners, hiring men to carry them into France; where, after they had bought up and

(10.) Sueton. l. 4. c. 52. p. 195, 106. — (11.) Paræi Hist. Prof. Medici. tom. 1. p. 306, 399.

conveyed away all that were in Paris, he supplied all the shops with his own. By which means, having subjected the spirit of play, and tied the hands of Fortune, he arrived at last in France, where, insinuating himself into the court, he was by some of his own nation, who had great interest there, soon brought acquainted with the King, and admitted as a gamester. Amongst others, the Duke of Espernon was one from whom he drew considerable sums; he got all his ready money, and many of his jewels; and after these, wou of him a piece of ambergris to the value of twenty thousand crowns, the greatest that ever was seen in Europe, and which the Republic of Venice (to whom it was afterwards sold) preserve to this day, in their treasury, as a great rarity.

2. Henry Cheney, created by Queen Elizabeth, Baron of Tuddington in Bedfordshire, in his youth was very wild and venturous. He played at dice with Henry the Second, King of France, from whom he won a diamond of great price at one cast; and being demanded by the King, what shift he would have made to repair himself, in case he had lost the cast, "I have," said young Cheney, (in an hyperbolical bravo) "sheeps tails enough in Kent, with their wool, to buy a better diamond than this."

3. The Emperor Nero, as he was excessively prodigal in his gifts, so was he answerable thereunto in his gaming, for he adventured four hundred thousand sesterces upon every cast of the dice.

4. Sir Miles Partridge played at dice with King Henry the Eighth for Jesus's bells: they were four bells, the greatest in London, hanging in a tower in St. Paul's Church-yard. It is true he was the winner, and brought the bells to ring in his pocket; but it is observed, that the ropes afterwards caught about his neck, and for some offences he was hanged in the days of King Edward the Sixth.

5. The Chinese delight excessively in

all sorts of games; and not only play great games, but when they have lost, they care not though they stake their wives and children; whom, if they lose, they part with till they can pay so much money as they were staked for.

6. Anno Dom. 1533, near to Belissma, in Helvetia, three men were playing at dice on the Lord's day; and one of them, called Ulric Schærterus, having lost much money, at last expecting a good cast, broke out into this cursed speech, "If fortune deceive me now, I will thrust my dagger into the very body of God; as far as I can!" The cast miscarrying, he drew his dagger, and threw it against heaven with all his might; when, behold, the dagger vanished, and five drops of blood fell upon the table in the midst of them, and immediately the Devil came in and carried away the blasphemous wretch, with such a noise, that the whole city was amazed at it: the others, half distracted with fear, strove with all their strength to wipe out the drops of blood; but the more they wiped it, the more clearly it appeared. The rumour hereof flying into the city, multitudes flocked to the place, where they found the gamesters washing the board; whom, by the decree of the senate, they bound with chains, and carried towards the prison; but as they went by the way, one of them was struck suddenly dead, with such a number of lice and worms creeping out of him as was wonderful and loathsome to behold. The third (to avert the indignation that seemed to hang over their heads) was by the citizens immediately put to death. The table was preserved for a monument to shew the accursedness of dicing, with the inconveniences and mischiefs attending upon the same.

7. Anno Dom. 1550, there lived in Alsatia one Adam Steckman, who got his living by dressing of vines; this man, having received his wages, lost it all at dice; whereupon he grew so dis-tempered in mind, wanting wherewithal to maintain his family, that in his wife's

(1.) History of the Life of the Duke of Espernon, part 2. l. 5. p. 235. — (2.) Fuller's Worthies, p. 142. Buckinghamshire. — (3.) Hakew. Apol. l. 4. c. 9. § 5. c. 14. p. 423. — (4.) Fuller's Profane State, l. 5. c. 14. p. 437. — (5.) Herb. Trav. l. 3. p. 340. — (6.) Fincel. Mandat. 4. Clark's Mir. c. 17. p. 62.

absence, he cut the throats of his three children, and would have hanged himself, but that she coming in, and seeing this pitiful tragedy, gave a great outcry, and fell down dead: whereupon the neighbours coming in, apprehended the man, who by the law was adjudged to a cruel death.

8. Mesabates, the eunuch of King Artaxerxes, had cut off the head and right hand of Cyrus, the King's brother, after he was dead; and as the manner of the Persians is, Parysatis, the King's mother, and a mighty lover of her son Cyrus, not finding a sufficient opportunity to be revenged of this eunuch as she desired, at last she laid this design against his life: she was in other things a witty woman, but especially very skilful at dice, whereat she often played with the King, whom, finding at leisure, she challenged to play for a thousand darici, permitted him to win, and paid him the money; then feigning she was troubled at her loss, she requested that he would play once more for an eunuch: it was agreed betwixt them, that which soever was beaten, should select five of their most faithful eunuchs, and that out of the rest the conqueror might choose any such one as he should best like. The game went on the side of Parysatis, who made choice of Mesabatis, being one of the number whom the King had excepted: and before the King could understand her intention, she delivered him to the executioners, with order to slay him alive, to fasten his body downward upon three crosses, and to hang his skin upon a stake by itself. When this was done, the King was much incensed against her; but she, laughing, put all off with a jest. "You are," said she, "a pleasant and gallant person, who are so wroth for the loss of an old and wicked eunuch, whereas I can sit down and rest contented with the loss of a thousand darici."

9. Mr. Roger Ascham, schoolmaster to Queen Elizabeth, and also her secretary for the Latin tongue, was so much addicted to dicing and cock-fighting, that he lived and died a poor man.

10. The Emperor C. Caligula was so exceedingly prodigal in his play, that it is said of him, that he adventured four hundred thousand sesterces, which amount to ten thousand crowns, not upon every cast of the dice, but upon every point of the dice.

11. Joannes Gonzaga had lost at dice a mighty sum of money; his son Alexander stood by, and shewed some dislike at it; whereupon the father, turning to them that stood by, "Alexander the Great," said he, "hearing of a victory that his father had gained, is reported to be sad at the news, as fearing that there would be nothing left for him to gain; but my son Alexander is afflicted at my loss, as fearing there would be nothing left for him to lose."

12. Cæsar Borgia, Duke of Valentinois, when he had lost at dice many thousand crowns at one sitting, "Well," said he, "the sins of the Germans have paid for all this:" for the money was of that tribute which his father Pope Alexander the Sixth had collected out of Germany for the sale of pardons and indulgences.

13. Ludovicus Mediarotas, a cardinal of Padua, and patriarch of Aquileia, is said to have carried away the sum of twenty-five thousand crowns from Alphonsus, King of Arragon and Naples, which it is certain he won of him one day while he played with him at dice.

CHAP. XXI.

Of the Oversights of some Persons of great Abilities, and their Imprudence in their Speeches or Affairs.

IT is observed of those chickens that are hatched by the warmth of the ovens in the city of Grand Cairo, that there is none of them but hath some blemish or other, something redundant, or something that is defective: and the same observation is made of the greatest wits, *Nullum magnam ingenium sine mixturâ dementiae*, "Something of madness or

(7.) Fincel. 1. 2. Clark's Mir. c. 17. p. 62.—(8.) Plut. in Artaxerx. p. 1019.—(9.) Clark's Mir. c. 51. p. 240.—(10.) Cæsar. Antiqu. l. 20. c. 24.—(11.) Zain. Theat. vol. x. l. 5. p. 2482.—(12.) Ibid.—(13.) Ibid.

folly, is still found in the most accomplished amongst men." *Tanquam nevi in candido pectore*, "few breasts are so white but there are certain moles to be seen upon them:" and those that have been most exercised and practised in affairs, have had some such aberrations, wherein it should seem that all their prudence had forsaken them.

1. Enguerrand of Marigny was a man of great abilities, and governed the finances under Phillip the Fair: afterwards, seeing himself persecuted by Charles of Valois, by an inexcusable temerity threw away his life. For Charles sharply asking of him an account of the treasures of the deceased King, he freely answered, "It is to you, Sir, I have a given a good part of them, and the rest have been employed in the King's affairs." Whereupon the Prince giving him the lie, the other took the unseasonable boldness to reply, "By God, Sir, it is you yourself." This insolency sent him to the gallows at Mountfaucou, which he had caused to be built in his greatest authority.

2. At Sir Henry Wotton's first going ambassador into Italy, as he passed through Germany he stayed some days at Augusta, where, having been in his former travels well known by many of the best note for learning and ingenuity, with whom he passing an evening in merriment, was requested by Christopher Fleamore to write some sentence in his Albo (a book of white paper) which for that purpose many of the German gentry usually carry about them. Sir Harry consenting to the motion, took an occasion, from some accidental discourse of the present company, to write a pleasant definition of an Ambassador in these words, *Legatus est vir bonus, peregrè missus ad mentendum rei publicæ causa*: which Sir Henry would have been contented should have been thus englished, "An ambassador is an honest man, sent to lie abroad for the good of his country:" but the word for lie (being the hinge upon which the conceit should turn) was not so expressed in Latin, as would admit of so fair a construction as

Sir Henry thought of in English. Yet, as it was, it slept quietly among other sentences in this Albo almost eight years, till by accident it fell into the hands of Gasper Schioppius, a man of a restless spirit and malicious pen, who, with books against King James, prints this as a principle of that religion professed by the King and his Ambassador Sir Henry Wotton, then at Venice; and in Venice it was presently after written in several glass windows, and spitefully declared to be Sir Henry Wotton's. This coming to the knowledge of King James, he apprehended it to be such an oversight, such a weakness, or worse, in Sir Henry, as was worthy of reprehension: and this caused Sir Henry to write two apologies, one to Velserus (one of the chiefs of Augusta) in the universal language; and another to King James, which was so ingenious, clear, and eloquent, that his Majesty said, "Sir Henry Wotton had atoned sufficiently for a greater offence."

3. Lewis the Eleventh, King of France, and one of the most politic princes that France ever had, being at war with his own brother, Charles Duke of Normandy, Francis Duke of Brittany, and Charles Duke of Burgundy, and desiring greatly to separate the last from the other two, that he might the better be revenged on them, solicited him, by his ambassadors, to come to conference with him; which the Duke yielded to, so that the meeting might be in a town of his own, in the frontiers of Flanders, for his better security; wherewith the King was well contented. The meeting therefore being appointed at Perronne, whither the Duke was come with his army, and safe-conduct sent to the King by a letter of the Duke's own hand, the King went thither without any forces or guard, to shew the confidence he had in the Duke, to oblige him the more, and to gain his good-will: but the Duke, seeing now his enemy in his power, and understanding at the same time that Liege was revolted from him, by the solicitation of certain ambassadors of the King, took him prisoner, and would not

(1.) Caus. Treatise of the Passions, p. 118, 119.—(2.) Iz. Walton's Life of Sir Henry Wotton, p. 45, 46.

release him until he had recovered the town of Liège, whither he forced him to accompany him, with no small danger of his person; and, in the end, having made him grant some hard conditions in favour of his confederates (against whom the King had especially plotted that conference and treaty) he released him. Now who sees not how grossly this politician erred, wherein it might be presumed that a man of any experience could not have been deceived: first, that having employed his agents to stir up the town of Leige against the Duke, he did not countermand it, when he resolved to put himself into his hands; and then, that he would, upon any security or safe conduct, put himself at the courtesy and mercy of his enemy, without urgent and inevitable necessity.

4. Thomas Ruthal was by King Henry the Seventh, for his great abilities, preferred to be Bishop of Durlham; King Henry the Eighth made him of his Privy Council, notwithstanding the hatred which Cardinal Wolsey bare unto him. It happened that King Henry employed him: as a politic person, to draw up a breviare of the state of the land; which he did, and got it fairly transcribed: but it fell out, that, instead thereof, he (deceived with the likeness of the cover and binding) presented the King with an inventory of his own estate, amounting to the incredible sum of one hundred thousand pounds. Wolsey, glad of this mistake, told the King that he knew where a mass of money was, in case he needed it. This broke Ruthal's heart, who had paid the third part of the cost of making the bridge of Newcastle over the Tyne, and intended many more benefactions, had not death, on this unexpected occasion, surprised him, Anno Dom. 1523.

5. The Duke of Ossuna, a little man, but of great fame and fortune, was called from being Viceroy of Naples (the best employment the King of Spain hath for a subject) upon some disgust; and being come to this court, where he was brought to give an account of his government, being troubled with the gout, he carried his sword in his hand instead of his staff: the King disliking the manner of his pos-

ture, turned his back to him, and so went away. Thereupon he was overheard to mutter *Esto es para servir muchachos*: "This it is to serve boys." This coming to the King's ear, he was apprehended, and committed prisoner to a monastery not far off, where he continued some years, until his beard came to his girdle: then growing very ill, he was permitted to come to his house in Madrid, being carried in a bed upon men's shoulders, where he died about the year 1622.

6. When Pope Julius the Second attempted to deliver Italy from the Ultramontani, he sent an Italian Ambassador to the King of England, to persuade him to take up arms in his behalf against the king of France: and the Ambassador having delivered all that he had in charge to say, answer was given in behalf of the King, that "he was most ready and willing to defend the Pope; but that an army was not so soon to be made ready: for that the English, by reason of their long peace, had in a manner lost the use of arms. And because they were to go against a King who was no less mighty and puissant than warlike, as was the King of France, there ought to be a time to make necessary provision for a war of so great importance." The Ambassador presently, to no purpose or reason, added these words: *Anchio bodetto piu volte questo medesimo à sua sarçitita*: which is to say, "And I have oftentimes said the same to his Holiness." These words which shewed the will of the Ambassador to be different from that of his Prince, gave great doubt and suspicion to the King's Council, and they began to doubt that the Ambassador was rather inclined to favour the King of France, than the Pope his master; and setting secret spies about him, to observe his behaviour, it was perceived he spoke secretly with the French Ambassador, by which means he was undone: and if he had fallen into the hands of the Pope, he had perhaps put him to death. However, by his imprudent answer, he both wronged himself, and was the occasion that the King of England was constrained to begin the

(3.) Fitzherb. of Religion and Policy, par. 1. c. 3. p. 25, 26.—(4.) Fuller's Worthies, p. 355. Gloucestersh.—(5.) Howell's Epistles, vol. 1. § 3. Ep. 36, p. 98.

war sooner than he would; who, in deferring the succours, had possibly accorded the controversy between the Pope and the French King.

7. Demeratus, who should have succeeded in the kingdom of Sparta, was deprived thereof by Ariston his father, for only one imprudent word uttered without consideration in the Senate. Which was, that news being brought unto him that he had a son born, he counted upon his fingers how long his wife had been with him, and seeing that there were no more than seven months, and that usually women are delivered at nine, he said, "It is not possible that he should be my son." These words turned to the great damage of Demaratus: for after the death of Ariston his father, the Spartans refused to give him the kingdom, because the Ephori bare record that Ariston had said that it was not possible that Demaratus, born at the end of seven months, should be his son, and that he had bound it with an oath.

8. Renzo de Ceri (a most honourable captain in his time) was in the pay and service of Lawrence de Medici, against Francis Maria, Duke of Urbin. This captain was advertised that certain Spanish captains had plotted a treason to deliver the Duke of Urbin into the hands of the Duke of Florence: wherefore the said Renzo, talking with a drummer, demanded of him in jest and laughing (but with great inconsideration) "When will these Spaniards deliver your Duke prisoner?" The drummer made no answer; but being returned to the camp, he reported to his Duke the words which Renzo had used to him, without any necessity or reason: wherefore the Duke of Urbin having engraven them in his heart, stood upon his guard, and marked the behaviour of the Spanish captains. In the end, through certain letters and writings found amongst their baggage, the truth appeared, and the conspirators against the Duke Francis were known, who were committed to prison, and convicted of treason. Thus Renzo was the cause why the treason took no effect,

the captains were dispatched, and that Lawrence his master made not so soon an end of the wars, as otherwise he might probably have done.

9. Famous was the contention between Chrysostom on the one part, and Theophilus Cyril, and Epiphanius on the other, about the burning or not burning of Origen's books: they were all good and great men; yet they grew so hot, that because Chrysostom would not consent to the burning, Theophilus and Cyril would hardly acknowledge him a lawful Bishop: and Epiphanius fell to such choler, as he said, "he hoped he should not die a Bishop." To whom Chrysostom answered as eagerly again, "That he trusted he should never return alive into his own country of Cyprus:" which chiding words were not so bitter in sound, as afterwards they proved true indeed: for both Epiphanius died before he got home to Cyprus: and Chrysostom, being put out of his Bishoprick, ended his life in banishment.

10. ♦ It would appear that an university education, by rendering students too much conversant with classical learning, and keeping them from mixing in society, makes many of them afterwards very awkward when obliged to appear in polite assemblies: Of this the famous critic Bentley, is a proof. In a journey he took to France, he went to see the countess of Ferrers, then on a party of pleasure at Paris. He found her with so much company that he was quite embarrassed how to behave, what to say, or what countenance to show. Tired of his painful situation, which he could not help feeling, he withdrew as awkwardly as he entered; as soon as he was gone, the countess was asked who that man was, whom they all thought so ridiculous; and in regard to whom, every one had something to say and to remark. He is so learned a man, replied the countess, that he can tell you in Greek and Hebrew what a chair is, but does not know how to sit on one.

(6.) Lord Remy's Civil Considerat. c. 6. p. 167—(7.) Ibid. c. 65. p. 166—(8.) Ibid. c. 65. p. 165.—(9.)—Bish. Cowp. Serm. p. 56. Chetwind's Hist. Collect. cent. 2. p. 42.—(10) Univ. Mag. vol. x. lix. p. 133.

CHAP. XXII.

Of the dangerous and destructive Curiosity of some Men.

VESALIUS was busied in the dissection of the body of a person of quality, meaning to find out the root of that distemper which was supposed to have given him his death, when, to his grief, he found that which he looked not for: the heart panted, and there appeared other convincing signs that the unfortunate nobleman might have lived, had not he been so unseasonably butchered. This caused the anatomist much trouble and disgrace; and it hath fallen out with many others in the like manner, who while they have been gratifying their curiosity, have occasioned irreparable injuries to themselves or others*.

1. Cornelius Agrippa living in Lorraine, had a young man who lived with him. One day being to go abroad, he left the keys of his study with his wife, but with great charge to keep them safe, and trust them to no man. The youth, over-curious of novelty, never ceased to importune the woman, till she had lent him the key to view the library. He entered it, and took out a book of conjurations, wherein reading, he straight hears a great bouncing at the door, but not minding that, he reads on: the knocking grew greater and louder: but he making no answer, the devil breaks open the door and enters, inquires what he commands him to have done, or why he was called? The youth amazed, and through extreme fear, not able to answer, the devil seizes upon him, and writhes his neck asunder. Agrippa returns, and finds the young man dead, and the devil insulting over the corpse: he retires to his art, and calls his devil to an account of what had been done, who told him all that had passed; when he commanded the homicide to enter the body, and walk with him into the market-place, where the students were fre-

quent: and after two or three turns there, to forsake the body: he did so, the body judge the cause of it to some sudden fit of an apoplexy, but the marks about his neck and jaws rendered it somewhat suspicious. Agrippa concealed this story in Lorraine; but being banished thence, he afterwards feared not to publish it.

2. The emperor Caracalla had a curiosity to know the name of him who was most like to succeed him; and employed one Maternianus to inquire amongst the Magicians of the empire: by whom accordingly he was advertised, that Macrinus was to be the man. The letters being brought unto Caracalla as he was in his chariot, were by him delivered, with the rest of his packets, to the hands of Macrinus (who was captain of his guard, and by his office to attend upon the person of the emperor) that he might open them, and signify unto him the contents thereof at his better leisure. Macrinus, finding by these the danger in which he stood, resolved to strike the blow, and to that end entrusted Martialis, one of his centurions, with the execution, by whom the emperor was slain at Edessa, as he was going to make water.

3. Natholicus, king of Scotland, sent a great favourite of his to inquire of a famous witch what should be the success of a war which he had in hand, and other things concerning his person and estate; to whom she answered, "That Natholicus should not live long, and that he should be killed by one of his own servants;" and being further urged to tell him by whom, she said, "That the messenger himself should kill him;" who, though he departed from her with great disdain, and reviled her, protesting that first he would suffer ten thousand deaths: yet thinking better upon the matter in his return, and imagining that the king might come to know of the witch's answer, by some means or other, and hold him ever after suspected, or perhaps make him away, resolved to kill him, which he presently after performed. Thus was that prince punished for his

* Melch. Vitæ Germ. Med. p. 133.—(1.) Schot. Phys. Curios. l. 1. c. 36. p. 177. Heyw. Hier. l. 7. p. 490. Delrio, Disq. Magic. l. 2. Qu. 29. § 1. p. 356.—(2.) Hyel. Cosmog. p. 790. Speed's Hist. 232. Herodian. l. 4. p. 236, 247.

wicked curiosity, by seeking by such unlawful means to know the secret determinations of God.

4. Such was the fatal curiosity of the elder Pliny, that, as the younger relates, he could not be deterred by the destructive flames vomited by Vesuvius, from endeavouring by their light to read the nature of such Vulcanian hills; but in spite of all the dissuasions of his friends, and the frightful eruptions of that hideous place, he resolved that flaming wonder should rather kill him than escape him, and thereupon approached so near, that he lost his life to satisfy his curiosity, and fell, if I may so speak, a martyr to physiology.

5. Nero, the emperor, about the sixty-sixth year of Christ, possessed at once with a mad spirit of cruelty, and a foolish curiosity, that he might have the lively representation of the burning of Troy, caused a great part of the city of Rome to be set on fire; and afterwards, to conceal himself from being thought the author of so great a villany, by an unparalleled slander, he cast the guilt of so horrid a fact on the Christians: whereupon an innumerable company of those innocents were accused, and put to death with variety of most cruel tortures.

6. In the land of Transiane, there was a prince tributary to the king of Pegu, and his near kinsman, named Alfonge, who married a sister of the prince of Tazatay: her name was Abelara, one of the greatest beauties in the East: they lived a happy life with entire affection; and, for their greater felicity, they had two twin sons, who, in their undergrowth, discovered something great and lofty, and appeared singularly hopeful for the future. The infants having attained ten years, loved so cordially, they could not live asunder, and the one's desire still met with the other's consent in all things: but the devil, the enemy of concord, inspired a curiosity into the minds of the father and mother to know their fates: and to their grief they were told the time should come, when these two brothers, that now loved so fondly should cut one another's throats; which

much astonished the poor princes, and filled them with fearful apprehensions. These two princes being come to be fifteen years old, one said to the other, "Brother, it must needs be you that must murder me, for I would sooner die a hundred deaths, than do you the least imaginable harm." The other replied, "Believe it not, good brother, I desire you, for you are as dear and dearer to me than myself." But the father, to prevent the misfortune, resolved to separate them; whereupon they grew so troubled and melancholy, that he was constrained to protract his design, till an occasion happened that invited all three, the father and two sons, to a war betwixt the kings of Narsinga and Pegu; but by the mediation of Bramins a peace was concluded, upon condition these two young princes should espouse the two daughters of the king of Narsinga; and that the king of Pegu, on him that married the elder, should confer all the countries he took in the last war, with the kingdom of Martaban, and the other brother, besides the kingdom of Tazatay, should have that of Verma: the nuptials consummated, each departed to his territory. Now it fell out, that the king of Tazatay was engaged in a sharp war with the king of Mandranella, and sent to the two brothers for aid: who both hastened (unknown to each other, with great assistance. He from Verma came secretly to town, to visit a lady (once their mistress); and the other brother being on the same design, they met at the lady's gate by night, not knowing one another, where, furious with jealousy, after some words, they drew and killed each other. One of them dying, gave humble thanks to God that he had prevented the direful destiny of his horoscope, not being the assassin of his brother, as it was prejudicated: hereupon the other finding him by his voice and discourse drawing near his end, himself crept to him, and embraced him with tears and lamentations: and so both dolefully ended their days together. The father hearing of it, was so overborne with grief and despair,

(3.) Fitzherb. of Relig. and Policy, p. 1. c. 36. p. 449, 450.—(4.) Mr. Boyle's Exp. Phil. Essay, p. 4. Komman de Mirac. Mort. l. 6. c. 36. p. 18.—(5.) Gaultier. Tab. Chron. p. 17.

that he came and slew himself upon the bodies of his sons; and with the grief and tears of all the people, they were buried all three in one monument; which shews us the danger of two great curiosity.

7. Eudoxus implored the favour of the gods, that he might have power to go so near the body of the sun, that he might behold its glory, magnitude, and matter, and on that condition he would be contented to be burnt to death by its beams.

How many persons might have been rich, if a fond curiosity in searching after chimeras and needless trifles had not exhausted their estates! How many might have enjoyed a healthful constitution of body, if they had not destroyed it by a foolish desire of being better than well! He might have lived long enough upon land, that, by attempting to live under water, was drowned. He might have lived safely by making use of his legs to carry him, that by attempting to fly broke his neck; and many might have lived happily, whose curiosity, in inquiring after secrets, made them know they were miserable.

beral in his impartments to our progenitors, but that he hath reserved something wherewith to gratify the modest inquiries, and industrious researches of after-times.

1. That there were any such men as Antipodes, was in former times reckoned a matter so ridiculous and impossible, that Boniface, Archbishop of Mentz, happening to see a tractate written by Virgilius, bishop of Saltzburgh, touching the Antipodes, not knowing what damnable doctrine might be couched under that strange name, made complaint first to the duke of Bohemia, and afterwards to Pope Zacchary, anno 745, by whom the poor bishop (unfortunate only in being learned in such time of ignorance) was condemned of heresy. Even St. Austin and Lactantius, and some other of the ancient writers, condemn this point of the Antipodes for an incredible ridiculous fable; and venerable Bede esteemed it for no better.

2. The famous king Ethelbert had this epitaph set upon him, which in those days passed with applause:

*Rex Ethelbertus hic clauditur in polyandro,
Fana piens certus Christo meat absque meandro;*

“ King Ethelbert lies here
Clos'd in this polyander;
For building churches sure he goes
To Christ without meander.”

CHAP. XXIII.

Of the Ignorance of the Ancients and others.

THERE never was, nor is there ever like to be (in this world) a beauty of that absolute completeness and perfection, but there were something discerned upon it, which might have been wished away. It is not therefore the design of this chapter to uncover the nakedness of our fathers, so as to expose it to the petulance of any, but rather to congratulate those further accessions of light and improvements in knowledge, which these latter ages have attained unto, and to celebrate the wisdom and goodness of the great Creator, who hath not been so li-

3. And how low learning ran in our land amongst the native nobility, some three hundred years since, in the reign of king Henry the Sixth, too plainly appears by the motto on the sword of the martial earl of Shrewsbury, which was, *Sum Talboti, pro occidere inimicos omnes*, the best Latin that Lord, and perchance his chaplains too (in that age) could afford.

4. Rhemigius, an interpreter of St. Paul's Epistles, commenting upon these words, *A vobis diffamatus est sermo*, tells us, that “ diffamatus was somewhat improperly put for divulgatus;” St. Paul being not very solicitous about the propriety of words. Whereupon Ludovi-

(6.) Vincent Le Blanc's Travels, tom. 1. c. 32. p. 145.—(7.) Macrobius.

(1.) Heyl. Cosm. p. 24, Herb. Truv. l. 1. p. 6. Hak. Apol. l. 3. c. 8. p. 248. 249. Purch. Pilg. tom. 1. l. 8. c. 1. p. 895.—(2.) Hak. Apol. l. 3. c. 8. § 3. p. 255.—(3.) Full. Eccles. Hist. in Præf. to the second book, p. 47.

cus Nives demands, "What shall we say to these masters in Israel, who know not that St. Paul wrote not in Latin, but in Greek?"

5. It appears by the rescript of Pope Zachary to Boniface, a German bishop, that a priest in those parts baptized in this form, *Baptizo te in nomine patris & filii & spiritus sancti*. And by Erasmus, that some divines in his time would prove that Hereticks were to be put to death, because the Apostle saith, *Hæreticum boninẽm devita*, which it seems they understood as if he had said, *Devitã tolle*.

6. Du Pratt, a Bishop and Chancellor of France, having received a letter from Henry the Eighth, King of England, to King Francis the First of France, wherein, amongst other things, he wrote *Mitto tibi duodecim molossos*, "I send you twelve mastiff dogs;" the Chancellor taking *molossos* to signify mules, made a journey on purpose to court to beg them of the king; who wondering at such a present to be sent him from England, demanded the sight of the letter, and smiling thereat, the Chancellor finding himself deceived, told him, "that he mistook *molossos* for *muleos*;" and so, hoping to mend the matter, made it worse.

7. The ignorance of former ages was so gross in the point of Geography, that what time Pope Clement the sixth had elected Lewis of Spain to be the Prince of the Fortunate Islands, and for his aid and assistance therein had mustered soldiers in France and Italy; our countrymen were verily persuaded that he was chosen Prince of Britain, as one of the Fortunate Islands. And our Ambassadors there with the Pope, were so deeply settled in this opinion, that forthwith they withdrew themselves out of Rome, and hasted with all speed into England, there to certify their friends and countrymen of the matter.

8. The head of Nilus was to the Ancients utterly unknown, as witnesseth Herodotus, Strabo, and Diodorus Siculus, to which Ovid alludes,

*Nilus in extremum fugit perterritus orbem,
Occubuitque caput quod adhuc latet.* ———

"Nile fled for fear to the world's utmost bound,
"And hid his head which cannot yet be found."

"But," saith Pererius upon Genesis, "as many other things are found out unknown to the Ancients, so likewise, amongst others, the head-spring of Nilus; which issues out of a lake in Abyssinia."

9. It is very observable and indeed admirable, that neither Herodotus nor Thucydides, nor any other Greek author contemporary with them, have so much as mentioned the Romans, though then growing up to a dreadful power, and being both Europeans. And for the Gauls and Spaniards, the Grecians, as witnesseth Budæus (in his book de Asse) were so utterly ignorant of them, that Ephorus, one of the most accurate writers, took Spain, which he calls Iberia, to be a city, though Cosmographers make the circuit of it to contain above 1136 French miles.

10. The Ancients held, that under the middle or burning Zone, by reason of excessive heat, the earth was altogether uninhabitable: but it is now made evident by experience, that there it is as healthful, temperate, and pleasant dwelling as any where in the world, as appears by the relations of Benzo, Acosta, Herbert and others.

11. They were also wholly ignorant of America, which we now call the West Indies, till it was discovered by Christopher Columbus, a Genoese. All antiquity cannot parallel that exploit, which he found out by the meer strength of his wit, and his skill in the mathematical sciences: for contemplating with himself, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was such a proportion of earth on the north-east side; he concluded that there must needs be as much on the south-west side of it to counterbalance the globe, and make the heavenly circle to be just in its division. He propounded the making the experiment to his own countrymen, but

(4.) Hak. Apol. l. 3. c. 7. § 2. p. 230. — (5.) Ibid. p. 236. — (6.) Ibid. — (7.) Ibid. c. 8. § 1. p. 247. — (8.) Ibid. p. 248. — (9.) Ibid. Joseph. against Apion, l. 1. p. 768. — (10.) Herb. Trav. l. 3. p. 343.

they looked upon it as a whim. King Henry VII. of England, said, "It was a ridiculous project." Alphonsus V. despised it; but at last addressing himself to Isabella, Queen of Castile, she accommodated him for that voyage, and it had its effect.

12. Archbishop Parker (in his *Antiquitates Britannicæ*) makes relation of a French Bishop, who being to take his oath to the Archbishop of Canterbury, and finding the word *Metropolitica* therein, being not able to pronounce it, he passed it over with *Soit pour dict*. "Let it be spoken." And others of the Clergy, when they had most grossly broken Priscian's head, being taken in the fact, their common defence was these words of St. Gregory. *Non debent verba caelestis oraculi subesse regulis Donati*. "The words of the heavenly oracles ought not to be subject to the rules of Donatus."

13. King Alfred, in his preface upon the pastorals of St. Gregory, which he translated into English, saith, "That when he came to his kingdom, he knew not one priest on the south side of the river Humber that understood his service in Latin, or that could translate an epistle into English.

14. Archelaus, King of Macedon, was so ignorant of the things of nature, that upon an eclipse of the sun, amazed with fear, he caused the gates of the palace to be shut up, and the hair of his son to be cut off, as he used in solemn mournings. A further survey of the ignorance of the Ancients may be taken from a recollection of some of the instances of the newly discovered phænomena (at least if we believe Mr. Glanville) which are scattered, as he saith, under the heads of the arts and instruments, which are as follow: In the Heavens, those of the spots, and motion of the sun about his axis; the mountainous protuberances and shadows of the body of the moon; the moons of Jupiter; their mutual eclipsing one another, and its turning round upon its own axis; the ring about Saturn, and its

shadow upon the body of that star; the phases of Venus; the increment and decrement of light amongst the planets; the appearing and disappearing of fixed stars; the altitude of comets; and nature of the *via lactea*. In the air, its spring; the more accurate history and nature of winds and meteors; and the probable height of the atmosphere have been added by the Lord Bacon, *Des Cartes*, Mr. Boyle and others. In the earth, new lands by Columbus, Magellan, and the rest of the discoverers; and in these new plants, new fruits, new animals, new minerals, and a kind of other world of nature, from which this is supplied with numerous conveniences for life. In the waters, the great motion of the sea, unknown in elder times; and the particular laws of flux and reflux in many places are discovered. The history of baths, augmented by Savonarola, Baccius, and Blanchellus. Of metals, by Agricola; and the whole subterranean world described by the universally-learned Kircher. The history of plants much improved by Mathiolus, Ruellius, Bauhinus, and Gerhard, besides the late account of English vegetables, published by Dr. Merret, a worthy member of the Royal Society; and another excellent virtuoso of the same assembly, Mr. John Evelyn, hath very considerably advanced the history of fruit and forest trees, by his *Sylva* and *Pomona*; and greater things are expected from his preparations for *Elysium Britannicum*, a noble design now under his hands. The history of animals hath been much enlarged by Gesner, Rondeletius, Aldrovandus, and more accurately inquired into by the micographers, and the late travellers, who have given us accounts of those more remote parts of the earth, that have been less known to these; amongst whom, the ingenious author of the *Caribees* deserves to be mentioned as an instance. In our bodies, Natural History hath found a rich heap of materials in the particulars of the *Venæ Lactææ*, the *Vasa Lymphatica*, of the valves and sinus of the veins, the several new passages and glandules,

(11.) Hakewell's *Apol.*—(12.) *Hak. Apol.* l. 3. c. 7. § 2. p. 237.—(13.) *Hak. Apol.* in *Adv.* 3. p. 3.

the Ductus Chyliferus, the origination of the nerves, the circulation of the blood, and the rest.

15. "Great men and learned," saith Pliny, "who know more in natural causes than others do, feared the extinction of the stars, or some mischief to befall them, in their eclipses: Pindarus and Stesichorus were subject to this fear, attributing the failing of their lights to the power of witchcraft."

CHAP. XXIV.

Of the Slothfulness and Idleness of some Men.

IT is said of the elder Cato, that he used to inflame the minds of his fellow-soldiers to the love of industry, labour, and virtue, with such kind of memorials as this:

*Si cum labore quippiam recte geris,
Labor recedit, facta recte permanent;
Quod si jocosè, nequiter quid egeris,
Abit voluptas; turpe factum permanet.*

Which, because it pleased me in the reading, and may possibly do the like to some others, for the sake of the English reader, I will venture thus to translate:

When what is good we do perform with pain,
The pains soon pass, the good deeds still remain;
When slothfully or basely aught is done,
Those base deeds stay, when all the pleasure's gone.

Indeed, all the ancient Romans were such haters of idleness, that Agenotia, which was to stir up to action, Stimula, which was put on further, and Strenua, which was to make men strenuous, were all three received as goddesses, to be worshipped in temples within the city: they would not receive Quies, or Rest, as a goddess in public, but built a temple for her in the Lavicanian way, which was

without the city: and thither may those unprofitable members of the commonwealth go with their sacrifices, who are like unto those that follow.*

1. Altades, the twelfth King of Babylon, an idle and slothful person, laid down these two as his maxims: "He is a vain and foolish man, who, with continual labour and misery, makes war to the destruction of himself and others." His other was this: "He is the most fool of all, that with toil and labour heaps up treasure, not for himself, but his posterity." From this idle philosophy he collected two things: That "no war was to made because of the labour." And a second: that "we should enjoy the riches and glory that was got by the sweat and misery of others." Accordingly, he framed his life, and spent his whole time amongst whores and catamites.

2. Varia Servilius, descended of a Prætorian family, was remarkable for no other thing save only his idleness, in which he grew old; insomuch, as it was commonly said by such as passed by his house, *Varia hic situs est*: "Here lies Varia:" speaking of him as of a person that was not only dead but buried.

3. Domitianus, the Emperor, the son of Vespasianus and Domicilla, while he held the empire, was so given up to sloth and idleness, that he spent most part of his time in pricking flies to death with the point of a needle or bodkin: so that when it was demanded of one who was come out from him, "Who was with the Emperor?" his answer was, *Ne musca quidem*: "Not so much as a fly."

4. Alexander, the son of Basilius Macedo, was Emperor: when he was a young man, about twenty years of age, and after, he was so devoted to sloth and idleness, that laying aside the care of all matters of weight and moment, he minded nothing else but hunting, horses, and dogs, placing therein all his employment and delight.

5. Romanus, the grandchild of Romanus Laucapenus, was a man the most

(14.) Cœl. Antiq. Lect. 1, 7, c. 28. p. 326. Glanvil. plus ultra, 6. 10. p. 73, 74, 75.—(15.) Sandys in Ovid. Met. 1. 7. p. 144.

(* Camer. Oper. subc. cent. 1. c. 15. p. 90.—(1.) Ibid. cent. 2. c. 32. p. 137.—(2.) Textor. Offic. 1. 5. c. 47. p. 679.—(3.) Ibid.—(4.) Ibid.

slothful of all other men; he wholly resigned himself up to drinking of wine, to idleness, and other pleasures; so that the care of the empire was intrusted in the hands of Josephus Bringa, the Præfect, merely upon the account of the extreme worthlessness of the Emperor.

6. Charles, the son of Ludovicus Carolinus, King of France, when he succeeded his father in the kingdom, was so noted for his singular sluggishness, that he was commonly called Charles the Slothful; for he minded nothing that was serious; insomuch that he consumed and wasted away with mere idleness, and died young, leaving his throne to be possessed by his son.

7. The Thracians accounted it the most honourable to be without any kind of employment; husbandry and tillage of the ground was looked upon by them as most contemptible: the gallantest way to procure them a livelihood, was, as they held, by the wars, by rapine, and plunder.

8. The Sybarites did throw out from their city, and banish from amongst them, all such sorts of artificers and handicraftsmen as did make any noise, that so they might have full scope in their enjoyment of their rest and repose, and have no disturbance in the morning.

9. The Thespienses esteemed it a great blemish to their Nobility to concern themselves in the study or practice of any mechanical art or trade; they even held themselves dishonoured, to be busied in agriculture itself. By this means the people generally lived in extreme poverty.

10. The Messaliani, a sort of Hereticks and Enthusiasts, reject all bodily labour, indulging themselves in the greatest idleness and sloth that may be, expecting the coming of a certain devil, whom they believe to be the Holy Ghost.

11. Camerarius relates a pleasant history from Jodocus Damhoud, in this manner: "As I was sitting," saith he, "with some Senators of Bruges, before the gate of the Senate-house, a certain

beggar presented himself to us, who, with sighs and tears, and lamentable gestures, expressed to us his miserable poverty, saying withal, that 'he had about him a private disorder, which shame prevented him from discovering to the eyes of men.' We all pitying the case of the poor man, gave him each of us something, and he departed: one amongst us sent his servant after him, with command to inquire out of him, what his private infirmity might be, which he was so loth to discover? The servant overtook him, and desired of him that satisfaction; and having diligently viewed his face, breast, arms, &c. and finding all his limbs in good plight, 'I see nothing,' said he, 'whereof you have any such reason to complain.' 'Alas!' said the Beggar, 'the disease that afflicts me is far different from what you conceive of, and is such as you cannot see; it is an evil that hath crept over my whole body, it is passed through the very veins and marrow of me, in such manner, that there is no one member of my body that is able to do any work: this disease is by some called Idleness and Sloth.' The servant hearing this, left him in anger, and returned to us with this account of him; which, after we had well laughed at, we sent to make further inquiry after this Beggar; but he had withdrawn himself."

CHAP. XXV.

Of the Dulness and Stupidity of some Persons.

PLINY mentions a sort of bears, and we also read it of certain asses in Tuscany, that having fed upon hemlock, they became so stupid, that no sharp words of their keeper, or others, would in the least work upon them. We shall find these heavy creatures out-acted in their dulness and insensibility by men, whose passions, senses, and reason, may seem to have been overwhelmed in them, be-

(5.) Textor. Offic. l. 5. c. 47. p. 679.—(6.) l. 1. p. 3639.—(8.) Zuin. Theatr. vol. 20. l. 1. p. 3639.—(9.) Ibid. p. 3640.—(10.) Ibid.—(11.) Camer. Med. Hist. cent. 1. c. 16. p. 94.

yond what could be expected from the force and power of poppy, or any opiate whatsoever.

1. Agatharcides speaks of a certain people in Æthiopia, who live without any kind of passion; they are not moved with the speech or sight of any such foreigners as sail thither, but, looking backward, they stand as if they were immoveable, and without sense. If any strike them with a drawn sword they fly not, bearing all strokes and injuries whatsoever. No man is troubled at the wound or loss of another: so that they often see their wives, children, or other relations, slain before their face, and yet express no sign either of anger or pity. In a word, they bear all sorts of evils with a quiet mind, only looking upon, such as strike them, and at every stroke moving their heads a little.

2. Honorius, the Emperor, being at Ravenna when Rome was taken by Alarick, King of the Goths, he there received the news *perditam Romam esse*, "that Rome was lost." He understood it of a cock of the game he had, which was called Roma: and exceedingly wondered that he was so soon dead, when he had sported pleasantly with him but a while before. Of so dull and stupid a temper was this Prince, retaining nothing at all of the virtue of his father or grandfather; and of the like disposition was Arcadius his brother.

3. The Turks, in the reign of Orchanes, had passed over the Hellespont, and taken the Castle of Zembenick, by the Greeks called Coiridocastron, that is to say the Hog Castle: this was the first footing the Turks ever had in Europe, and from whence to this day they could never be removed. But such was the great security and stupidity of the proud Greeks at this time, that, instead of arming to drive them out, as with ease they might, to extenuate the greatness of the loss, they commonly said, "There was but an hog sty^e lost:" alluding to the name of the Castle. This Castle gained, the Turks soon proceeded further to spoil the country of Chersonesus as far as Callipolis; which city they took

anno 1358; where the madness and stupidity of the Greeks was again more than before to be wondered at: for the news of Callipolis being brought to Constantinople, the people there made small account thereof; but to extenuate the matter, when they had any talk of it, in a jesting manner they commonly said, "That the Turks had but taken from them a bottle of wine."

4. Messalina was the wife of the Emperor Claudius, whom she and his freedmen governed as an Æthiop uses to do an elephant. The great stupidity of this Emperor will appear by the impudent boldness and prodigious license she took in his life-time. Divers of the Nobility she caused to be slain, and more to be banished. And what might have been expected to awaken her husband's resentment, her adulteries were daily; and those not only in private, but in the very palace, and in the presence both of ladies and their husbands, as if she delighted in infamy itself. There was one Mnestor, a stage-player, with whom she was fallen in love; and him, according to her modesty, she courted. The man refused, whether out of reverence to the Emperor, or fear of consequences: at which the Empress said, laughing, "What if my Claudius himself command you, will you then obey?" This seemed incredible: but to her husband she goes, and persuades the blockhead to send for Mnestor, and command him to obey her in all things: from thenceforth the player made no other denial. This is not all: there was in Rome one Caius Silius, the most beautiful of all the Roman youth; him she enticed, enjoyed, and openly loved: as his reward, she made him Consul, and transferred the riches and ornaments of the court to his house; so that he was revered as the Prince: and yet, not satisfied with this, she openly married him, while her husband had retired to Hostia. The nuptials were celebrated with all kind of pomp: the flower of both orders in Rome were invited; a great feast was made; the genial bed prepared, and all usual solemnities performed; the bride lay in lap of her new husband, and treated him

(1.) Diodor. Sic. Rer. Antiq. l. 3. c. 3. p. 75. — (2.) Camer. Oper. Subcis. cent. 2. c. 89. p. 340. Zonar. Annal. tom. 3. p. 122.—(3.) Knowle's Turk. Hist. p. 165, 166.

openly with all conjugal freedom. This is strange, her husband being living, and also Emperor; but it was done, and had passed unnoticed for him, but that his freed-men about him (fearing such novelties would tend to a change, and so hazard their fortunes) excited him to revenge; at last, therefore, he gave orders for his wife's death; but with so little concern and memory of what he had done, that he often asked his servants why their Lady came not to dinner, as if she had been still alive.

5. When Valerianus, the Emperor, was taken prisoner by Sapoës, the Persian, and by him made his footstool as oft as he mounted his horse, his son Galienus succeeded him at Rome; who, no way solicitous what became of his father or the empire, gave up himself to all manner of debauchery and voluptuousness; every now and then saying to those that were about him, "What have we for dinner? what pleasures are prepared for us? what shall we have for supper to-morrow? what plays, what sports in the Cirque, what sword-fights, and what pastimes?" So far was he dissolved by his luxury into supidity and insensibility, that when report was brought him of his father's death, his answer was, "That he knew his father was mortal." When he heard Ægypt was revolted, "What," said he, jesting, "can we not do without the flax of Ægypt? When he was told that Asia was wasted, "Can we not live," said he, "without the delights of Asia?" When news came that Gallia was lost, "Cannot," said he, "the state be safe without trabeated cassocks?" Thus in his loss from all parts of the world he jested, as if he were only deprived of that which furnished him with some considerable trifle. So that, in contempt of him, not only foreign nations rent away the Roman provinces, but also, in divers parts of the world, so many aspired to the empire, that no less than thirty such pretenders are named from the time of his father's and his reign, to his death.

6. Sivardus hearing of the death of

his father Regnerus, King of the Danes, and how he had been thrown amongst serpents to be poisoned and eaten up by them, at the command of Hella, King of the Britains, was so stupified with grief, that while he stood full of thoughts, leaning upon a spear he held in his hand, the point of his spear ran quite through his foot, and he remained insensible of the wound he had received by it.

7. Charles the Eighth having conquered the kingdom of Naples, was upon his return into France, when the Venetians, Pope Alexander the Sixth, Maximilian the Emperor, and Lewis, Duke of Milan, entered into a league with that silence, that Philip (the King of France's Ambassador, then at Venice, though he was daily in the Court, and called to by the other Ambassadors) could know nothing of it. The next day, when the league was engrossed, he was called into the Senate by the Duke; and when he understood the league, and the names of them that had entered into it, he was almost bereft of his understanding. The Duke told him, "That the league was not made with purpose to war upon any, but to defend themselves if they were attacked." Then Philip a little coming to himself, "What then," said he, "shall not my King return into France?" "Yes," said the Duke, "if he will return in a friendly manner, and we will assist him in all things." With this answer Philip departed out of the Senate: and being come into the court-yard, he turned to a Secretary of the Senate's that had been with him all the while, and "For the love of God," said he, "tell me over again all that the Duke said to me; for at this time I do not remember one word of it.

8. ♦ In the year 1661, some Hunters, who were in pursuit of game in the forests of Lithuania, discovered a child among a herd of bears. Having seen two young ones which had a resemblance to the human figure; they took one of

(4.) Lips. Monit. l. 2. c. 2. p. 145. Sueton. p. 225, 227. In Claudio. Ionic. Theat. p. 471.—
 (5.) Pezel. Mel. Hist. tom. 2. p. 231.— (6.) Zunn. Theat. vol. 1. l. 3. p. 224.— (7.) Ibid.
 p. 225.

them, notwithstanding the resistance it made, crying, gnashing its teeth, and defending itself with its claws, like a young untamed bear, and tying its hands, carried it to Warsaw, where it was presented to the King and Queen of Poland. All the nobility and inhabitants of the city hastened to see this child, which appeared to be only about nine years of age. Its skin and hair were exceedingly white, and its limbs were strong and well proportioned. It had a handsome face, with blue eyes, but its faculties were so brutified, that it seemed to be entirely destitute of reason, and to have nothing human but the form. It did not even possess the power of speech, and all its propensities were entirely brutal. Being, however, ascertained to be a child, it was in that quality baptized by the Bishop of Posnania, and named Joseph Ursin. The Queen of Poland wished to be its godmother, and the French Ambassador was its godfather. It was afterwards found very difficult to tame the savage and ferocious nature of this child, and to teach it any of the principles of religion, as it was never able to speak, though there was no defect in its tongue. The King gave it to a Polish nobleman, who carried it to his house to serve among his other domestics, but it was never able to divest itself of that ferocity, which it had acquired among the wild beasts: it nevertheless became accustomed to walk upright, and would go wherever it was sent. It was equally fond of flesh, whether raw or roasted; it could never endure clothes on its body, or shoes on its feet, and it never covered its head. It was accustomed, now and then, to run away into the neighbouring forests, where it took pleasure in tearing off, with its nails, the bark from the trees, the juice of which it sucked. It was observed one day, that a bear, which had killed two men, approached it, and instead of doing it any hurt, caressed it, licking its body and face.

CHAP. XXVI.

Of the treacherous Memories of some Men, and what Injuries have been done thereunto, through Age, Diseases, or other Accidents.

THE lynx is the sharpest sighted of all other beasts, yet it is also observed of him, that if he chance to look behind him, he forgets all that was before him, and his mind loses whatsoever it is that his eyes have ceased to see. There are some indeed whose forgetfulness may be imputed to the stupidity of their natures; but there are others also of extraordinary acuteness and ingenuity, who are so unhappy, as to be attended with a miserable frailty in their memory; and some very learned men have been so unfortunate, as through age, disease, the vehement surprisal of some passion, or other accident) to have utterly lost all that their industry had gained.

1. Pliny tells of one, "that with the stroke of a stone, fell presently to forget his letters only, in such a manner as he could read no more, otherwise his memory served him well enough." "Another," saith he, "with a fall from the roof of a very high house, lost the remembrance of his own mother, his next kinsfolks, friends and neighbours; and a third in a sickness of his, forgot his own servants: and upon the like occasion, Messali Corvinus, the great orator, forgot his own proper name, though he remembered other things well enough."

2. Franciscus Babarus (the friend of Hermolaus) in his old age lost all memory of his Greek learning, wherein before he was excellently skilled; and the same thing befel Georgius Trapezuntius, who in his extreme age forgot all kind of learning both of Greek and Latin.

3. Apollonius tells us of Artemidorus the Grammmarian, who having, as he walked, espied a crocodile lying on the sands, and perceiving him to move, was

(s.) De Lavau Recueil de Diverses Histoires, vol. ii. part 1. p. 79.

(1.) Plin. Nat. Hist. l. 7. c. 24. p. 168. Solin. c. 7. p. 195. Sabell. Ex. l. 10. c. 9. p. 582.—(2.) Schenck Observ. Med. l. 1. obs. 1. p. 68. Zuin. Theat. vol. 1. l. 1. p. 35.

so smitten with the apprehension of fear, that he verily believed that his left leg and hand were already devoured by the serpent, and utterly lost all the memory of his learning.

4. Seneca writes of Calvisius Sabinus, a rich man, that he had so slender a memory, that sometimes he forgot the name of Ulysses, at others that of Achilles, and so of Priamus, whose names yet he knew as well as do those of our school-masters; and yet this man was very ambitious of being thought to be a learned man.

5. Bamba, King of the Goths, by a draught of poison given him by his successor Heringius, utterly lost the use of his memory.

6. In the reign of the Emperor Frederick the Second, one Germinus, a clerk, having opened a vein, whereat he might lose some blood, together with it lost all memory of learning; nor could he better tell how to write or read, than if he had never learnt either; but in the mean time he still retained all other things. A year together he continued in this kind of oblivion, till (which is strange) being let blood again, at the same time of the year, in the same place, he was restored to his former knowledge of reading and writing.

7. A certain Franciscan, being recovered of a disease, was suddenly so deprived of his memory, that although he was an able divine, yet he did not understand the first elements, nor could he remember the names of those things which daily he used. Four months did he thus continue, and began to learn his alphabet; but by the use of powerful medicines, he recovered all his former learning in the next four months.

8. When Curio the orator was to plead in the behalf of Sex. Nævius, and Cicero was to do the like for Titinia Corta; upon the sudden Curio forgot the whole cause, and said it was occasioned by the witchcraft and enchantments of Titinia. But the truth is, he had naturally so frail

a memory, that sometimes proposing to insist upon three heads, he would either add a fourth, or have forgotten the third; and in his writings, usually he forgot what he had set down before.

9. Hermogenes was born in Cilicia, a rhetorician of that account, that he may challenge the next place to Aristotle; he was scarce eighteen years old, when he wrote the Art of Rhetorick, which is yet extant. He was in great reputation for his learning in the reign of Marcus Aurelius; but being arrived to the twenty-fourth year of his age, he fell into an invincible and incurable stupidity of mind, so that he forgot all manner of learning; whereupon they used to say, by way of jest, "Hermogenes was an old man amongst boys, and a boy amongst old men." He flourished Anno Christi 160.

10. Antonius of Siena being newly recovered of a disease, did so perfectly forget all that he had before fixed in his memory, that he remembered not so much as the names of things; while he was at florence, he believed he was at Siena; he knew not his friends from his enemies, but called them by other names; and therefore, as a mere mad-man and dotard, he was left to nature. It was now twenty days since he was thus affected; when a looseness took him, wherein he voided blood, green cholera, and other things, and was thereby restored to his former memory, though he remembered nothing of what he had done in the mean time.

11. In Claudius Cæsar there was nothing that men wondered more at, than his forgetfulness and inconsiderateness. When Messalina, his Empress, was slain by his command, as soon as he was sat down to supper, he inquired of the servitors, why their Lady did not come. And many of those whom he had put to death, the next day he invited into council, and to play at dice; and, as if they made little haste, he sent messengers to reprove them for their delay.

(3.) Schenck. Obs. Med. l. 1. obs. 2. p. 68. — (4.) Cæl. Antiq. Lect. l. 13. c. 31. p. 616. Senec. Epist. 27. — (5.) Schenck. Obs. Med. l. 1. obs. 3. p. 68. — (6.) Fulgos. Ex. l. 1. c. 6. Schenck. Obs. Med. l. 1. obs. 4. p. 68. — (7.) Schenck. Obs. Med. l. 2. obs. 8. p. 68. — (8.) Zuin. Theatr. vol. i. l. 1. p. 36. — (9.) Quenstedt, Dialog. de Patr. Vir. Illustr. p. 496. — (10.) Schenck. Obs. Med. l. 1. obs. 8. p. 68. — (11.) Sueton. l. 5. c. 39. p. 227. Zuin. Theatr. vol. i. l. 1. p. 36.

12. Thuanus writes of Theodore Beza, that before he died, when his mind was grown feeble, he forgot things present; but what was printed in his memory aforesaid, when he had his understanding, that he held, and it continued thus with him during the two years wherein he languished.

13. So stupid and dull of memory was Atticus the son of Herod the Sophist, that by no means he could be brought to retain the names of the letters in the alphabet. His father, to remedy this evil, procured twenty-four boys of like age with his son; and gave to each of them a surname from the several letters, that at least by this means he might instruct the gross capacity of his son.

14. The Emperor Antoninus Caracalla had so profited in learning and philosophy, that he was numbered amongst the learned; and used to employ a great part of the day in philosophical discourses and disputations. But afterwards he was seized upon with so great a forgetfulness of all sorts of learning, as if he had never had the least acquaintance with letters.

15. Conradus Lycosthenes, in the year 1555, was suddenly taken with a dead palsy on his right side, by which he lost the use of his speech; and though he retained his reason, yet his memory was quite gone for divers days. At last, being restored to his wonted health, he lived seven years, with his memory as perfect and entire as ever.

16. Montaigne says of himself, "That if in speaking he ventured to digress never so little from his subject, he was infallibly lost." I am forced," says he, "to call the men that serve me either by the names of their offices or their country; and if I should live long, I do not think but I should forget my own name:

Plenus rimarum sum, hac atque illac perfluo.

"I'm full of chinks, and leak out every way."

It has befallen me more than once to forget the word that three hours before I

had received or given, and to forget where I had hid my purse."

17. ♦ Dr. Thomas, the late bishop of Salisbury, was remarkable for that turn of mind which the French call *etourdi*, and is so often attended with whimsical accidents through absence and inattention. He forgot the day he was to be married, till his servant put him in mind of it, by bringing him a new hat, coat, and wig, finely powdered. One day while he was talking, a gnat bit his leg severely. The doctor stooped, and scratched a gentleman's leg that stood next, and, who smiling at his absence, never interrupted him, and the gnat all the time kept biting on. The doctor once made a party with three of his friends, almost as absent as himself, to go in a coach to Windsor: When they were in the coach, they began to dispute about some points of philosophy; and when they had got about half way, they perceived that the coachman loitered. M. Desmaiseaux, who was one of the company, put his head out of the door, and cried to the coachman, *Allons donc! Allons donc!* The man thought he said to "London! to London!" and replied, "turning his horses about, "As you please Gentlemen." The debate continuing, these four learned absentees never perceived they were going back till they came to the turnpike that leads into London, when they found that instead of being at Windsor, where their dinner waited for them, they were very near the place whence they set out.

CHAP. XXVII.

Of the absurd and strange Follies of divers Men.

ARISTOTLE says, "That the most excellent soul is not exempt from a mixture of folly, and thinks he has reason to call all transports, how commendable soever, that surpass our own judgments, folly; forasmuch as wisdom is a regular government of the soul, which is carried

(12.) Johnst. Nat. Hist. Cl. 10. c. 9. p. 353.—(13.) Cœl. Antiq. Lect. 1. 20. c. 10. p. 933.—(14.) Langii Polyanth. p. 811.—(15.) Zuin. Theat. vol. i. l. 1. p. 26.—(16.) Montaigne's Essays.—(17.) Gent. Magazine. vol. xlv. p. 616.

on with measure and proportion, and which she is responsible to herself for. 'Tis the only ruin of men of shallow capacities that they never consider; and since they don't comprehend things, they never see the damage or profit, and by consequence never trouble themselves about them, but swallow all that comes first to hand without examination. Wise men, or kingdoms, may, by surprise, be guilty of doing foolish things; but to suffer them to run to an uncontrollable custom, is absurdity in the abstract; for when men have been, taxed with inadvertency at the first commencement of folly, they pass for naturals if they persevere in it.

1. Amongst the Carribbiana, as soon as the wife is delivered, the husband goes to bed to bemoan himself there, and act the part of the woman in that condition; but what is most troublesome to the poor Carribbian who hath put himself into bed instead of his new-delivered wife is, that they oblige him to a certain diet for ten or twelve days together, allowing him every day only a little piece of cassava, and a little water, wherein there has been boiled a little of that root-bread; afterwards his allowance is a little increased, yet still continued in that same diet; but he breaks the cassava, which is presented to him, only in the middle, for the space of about forty days, leaving the extremities entire, which he hangs up in his hut, to serve at the entertainment he afterwards intends to make for all his friends; nay, after all this, he abstains, sometimes for the space of ten months or a whole year, from several kinds of meat, as lamantin, tortoises, swine's flesh, hens, fish, and delicious things; being so pitifully simple, as to fear that those things might prejudice the child; at the expiration of the feast, the shoulders of the poor father, who hath a child born, are scarified and opened with the tooth of an agouty; and it is requisite that the besotted wretch should not only suffer himself to be so ordered, but he must also endure it without expressing the least sentiment of pain. Their persuasion is, that the more appa-

rent the father's patience shall be in these trials, the more commendable shall be the valour of his son. But this noble blood must not be suffered to fall to the ground, since the effusion thereof contributes so much to future courage; it is therefore carefully saved to rub the child's face withall, out of an imagination, he will be the more generous and brave.

2. The Sinitæ, or the Sinenses, have in their houses little images, which they worship as their gods; but in case any thing befall them contrary to their expectation, they punish their gods for it; and after they have scourged them, they often cast them out into the streets, when soon after, moved with repentance, they take them up again, adore them, seek to appease them, and offer them wine and incense.

3. The king of Catona, at his coronation, swears that it shall not rain unseasonably, neither shall there be a famine or pestilence within his dominions during his reign.

4. In Sophala, in the East Indies, the king is called the Quiteve, and hath many that sing his praises when he goes abroad, calling him the Lord of the Sun and Moon, king of the land and rivers, conqueror of his enemies; in every thing great, great witch, great thief, great lion, and all other names of greatness which they can invent, whether they signify good or bad, they attribute to him.

5. Xerxes having made a bridge of boats over the Hellespont, for the transportation of his huge army out of Asia into Europe, there arose a great tempest, which broke his bridge in sunder: wherewith he was so enraged, that he sent a cartel of defiance to the sea, and commanded his servants to give it three hundred stripes, and to throw fetters into it, to bind it to its good behaviour; with hot irons to burn ignominious brands in it: his officers performing his commands were to say, "O thou unruly water, thy Lord hath appointed thee this punishment, for that thou hast wronged him that deserved it not from thee; but whether thou wilt or not, he is resolved to pass over thee, nor shall any

(1.) History of the Carribby Islands, l. 2. p. 337.—(2.) Lips. Monit. l. 1. c. 3. p. 35.—(3.) Clark's Mirr. c. 54. p. 216.—(4.) Purch. Pil. vol. ii. p. 153. Clark's Mirr. c. 54. p. 216.

man hereafter sacrifice unto thee, as being a deceitful and bitter river."

6. Caligula, the Roman emperor, had a horse called Swift, whom he invited to supper with himself: he caused his provender to be set before him in gold; he gave him wine to drink in goblets of gold; he swore by his health and fortune; he promised to make him consul, and had done so if his horse had lived: he did make him priest, yea, a colleague with himself in the supreme pontificate; his stable was of marble, his manger of ivory, his caparisons and harness purple, and a pendant jewel of precious stones at his poictrel; and he allowed him a house, family, servants, and household-stuff.

7. The Great Cham of Tartary was wont, when he had dined, to cause his trumpeters to sound their trumpets before his palace gate, thereby to give notice, and to proclaim to all the kings in the world, that now the great Cham had dined, they might all take leave to go to dinner

8. I knew a lady so over-curious and nice, that seeing hogs and other creatures cut up, and their bowels taken out, tormented herself with the thought, that she also carried about with her in her own body, such stinking filth (as she called it) inclosed. Upon which she conceived such an abhorrence, that she hated her own body; saying, "She knew not what course to take to free herself from that uncleanness;" and with this fancy she was continually vexed: of which she often seriously, and with great anxiety complained to me: and when I had much ado to forbear laughing, she would be very angry.

9. Pharnuches was a great commander of horse in the army of Xerxes, which he designed against Greece; who marching out of Sardis, mounted upon a stately horse, a dog ran between the legs of his horse: the horse affrighted, reared up, and threw Pharnuches out of his saddle, with the bruise of which fall he spit blood. His servants, soon after the fall of their master, dealt with the

horse as they had received his orders to do; which was, to lead him to the place where he had thrown his lord, and there cut off his legs.

10. The Thbarenes, as soon as their wives were delivered, bound up their own heads with a handkerchief, lay down on their beds, and made themselves to be attended like women in childbed. The poor women, in the mean time, were up and about the house, endeavouring to make ready baths for their husbands, to dress and season their viands, to tend and cherish them, as if they had borne all the pain of feminine travail.

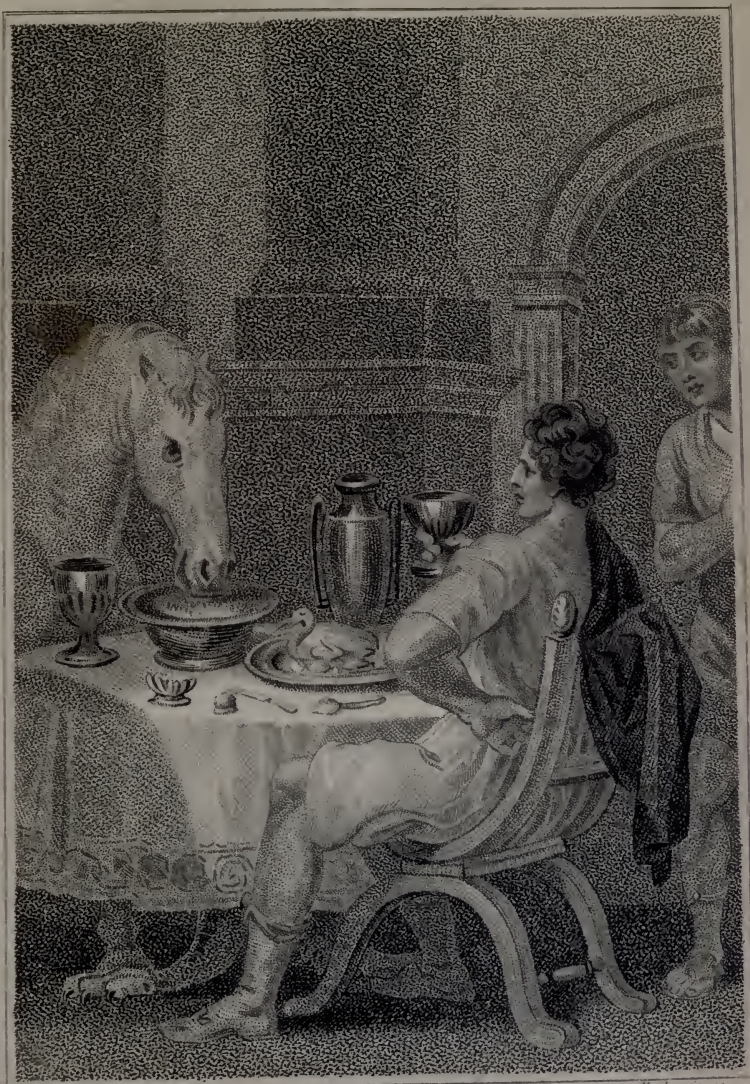
11. It is said of the Alcathite, after they had beheld the Tragedy of Andromeda and Medusa, that they all, even from the least to the greatest, grew so frantic and foolish, that they ceased not to sing, to clap their hands, to cry, to whistle through the streets, and to have no discourse, nor thought of any thing but Andromeda and Medusa.

12. Queen Stratonica, wife of Seleucus, had not one hair upon her head; yet, notwithstanding, gave six hundred crowns to a poet, who had celebrated her in his verse, and sung that her hair had the tincture of the marygold. I know not how this soothing flatterer meant it; but this Queen became very proud of it, which made her so much the more ridiculous.

13. Rudolphus, King of the Heruli, warred with Tado, King of the Lombards; and when both armies approached each other, Rudolph committed the whole to his Captains; he himself remained in his tent in the mean time, and sat jesting at the table. It is true, he sent one to the top of a tree, to behold the fortune of the day; but withal told him, if he brought him ill news he would take his head from his shoulders. This scout beheld the Heruli to run, but not daring to carry that news to the King; consulted his own safety; by which means the King, and all that were with him, were taken and slain.

14. Nero, the Emperor, was so luxu-

(5.) Herodot. l. 7. p. 397. Lonic. Theatr. p. 368. Clark's Mirr. c. 102. p. 473 — (6.) Dio Cass. l. 39. p. 397 & 405. Xiphil. in Caligul. p. 98. Sueton. l. 4. c. 55. p. 197. — (7.) Herb. Trav. l. 2. p. 209. Clark's Mirr. c. 102. p. 474. — (8.) Plater. Obs. l. 1. p. 42, 43. — (9.) Herod. l. 7. p. 411. — (10.) Caus. Hol. Court. tom. 1. l. 2. p. 38. — (11.) Coel. Rhod. Antiq. l. 39. c. 4. p. 1390. — (12.) Caus. Hol. Court. tom. 1. l. 3. p. 93. — (13.) Lonic. Theatr. p. 370.



Craig del.

Mackenzie sc.

The Emperor Caligula Entertaining his Horse at Supper.



riously wasteful, and beyond all reason and measure, that he would not fish but with nets of gold, drawn with purple-coloured cords. It is said he took delight to dig the earth with a golden spade; and when there was question about cutting the Isthmus of Corinth (a design that had long troubled his brain), he went thither, led on with musical violins, holding in his hand the golden spade, with which he began, in the sight of the whole world, to break the ground; a matter which seemed ridiculous to the wiser sort living in that age.

15. C. Calpurnia presented himself to be adored, and ordained peculiar sacrifices to himself; at nights, in case the moon shined out full and bright, he invited her to embracements, and to lie with him; the day he would spend in private conference with Jupiter Capitolinus; sometimes whispering, and laying his ear close to the statue of him; and sometimes again talking aloud, as if he had been chiding. Nay, being angry with heaven, because his interludes were hindered by claps of thunder, and his banqueting disturbed with flashes of lightning, he challenged Jupiter to fight with him.

16. The servants of the Muscovites, and their wives too, do often complain of their Lords, that they are not well beaten by them: for they look upon it as a sign of their indignation and displeasure with them, if they are not frequently reproached and beaten by them.

17. In the worship of Hercules Lyndius it was the manner, that such as stood by him that embowelled the sacrifice, did curse the bowels, and wish heavy imprecations upon them.

18. Poliarchus, the Athenian, was arrived at that height of luxury and folly, that if any of his dogs or cocks, that he loved, chanced to die, he made public funerals for them, invited his friends, and

buried them with great sumptuousness, erecting pillars upon their monuments, upon which he also caused their epitaphs to be engraven.

CHAP. XXVIII.

Of such as have been at vast Expenses about vain, unprofitable Things.

THERE is scarce any thing of that difficulty, but some one or other have had the confidence to undertake it; and there have been some men of that nature, as to desire nothing more than to effect that which others have looked upon as almost impossible. Some of these costly designs have been given over as suddenly, as they were rashly adventured upon; and others made to miscarry by some accident or other.

1. In the province of Northgoia, a part of Bavaria, the Emperor Charles the Great caused a ditch to be begun, which should have been in length two thousand paces, and in breadth three hundred, whereby, through the help of the rivers Regnitz and Atmul, he meant to have made a passage for boats from the Danube into the river Rhine: which work was hindered by continual rains, and the swampish nature of the grounds.

2. Full west of the city of Memphis, close upon the Lybian deserts, aloft on a rocky level adjoining to the valley, stand those pyramids (the barbarous monuments of prodigality and vain glory) so universally celebrated, the regal sepulchres of the Egyptians. The greatest of the three, and chiefest of the world's seven wonders, being square at the bottom, is supposed to take up eight acres of ground,* every square being three hundred single paces in length; the square at the top consisting of three stones only, yet large enough for three score people to stand upon, ascended by

(14.) Hakew. Apol. l. 4. c. 9. § 5. p. 423. — (15.) Sueton. in Calig. p. 177. Senec. de Ira, l. 1. c. 16. p. 299. Hakew. Apol. l. 4. c. 10. § 1. p. 426. — (16.) Zuin. Theat. vol. 1. l. 2. p. 197. — (17.) Sabell. Ex. l. 4. c. 1. p. 179. — (18.) Ælian. var. Hist. l. 8. c. 4. p. 215, 216.

(1.) Oriol. Epit. fol. 55. Camer. oper. Subcis. cent. 1. c. 81. p. 374.

* The square called Lincoln's-Inn-Fields, in London, is the exact size and shape of the base of this enormous pile.

two hundred and fifty-five steps, each step above three feet high, and of a breadth proportionable: no stone so little throughout the whole, as to be drawn by our carriages; yet were these hewn out of the Trojan mountains far off in Arabia; how conveyed hither is wonderful, and how so mounted a greater wonder. Twenty years it was in building, by three hundred and sixty-six thousand men continually working upon it, who only in raddishes, garlic, and onions, are said to have consumed one thousand and eight hundred talents. It hath stood (as may be probably conjectured) about three thousand two hundred years, and is now rather old than ruinous. Herodotus reports, that King Cleops became so poor by the building hereof, that he was compelled to prostitute his daughter.

3. Arsinoe is eighty miles distant from Cairo: the ancient kings of Egypt (seeking by vain and wonderful works to eternize the memory of themselves) had, with incredible charge and cost, cut through all that main land, so that vessels of good burden might come up the same from Arsinoe to Cairo; which great cut or ditch Sesostris, the mighty King of Egypt, and, long after him Ptolemæus Philadelphus, purposed to have made a great deal wider and deeper, and thereby to have let the Red Sea into the Mediterranean, for the readier transportation of the Indian merchandize to Cairo and to Alexandria; which mad work Sesostris (prevented by death) could not perform; and Ptolemæus (otherwise persuaded by skilful men) in time gave over, for fear, lest, by letting in the great Indian Sea to the Mediterranean, he should thereby (as it were with another great deluge) have drowned the greatest part of Greece, and many other goodly countries of Asia: and with exceeding charge, instead of honour, have purchased himself eternal infamy: a fear much more ridiculous than the undertaking.

4. The Emperor Caius Caligula desired nothing more earnestly than to ef-

fect that which others thought was utterly impossible to be brought to pass: and hereupon it was that he made a bridge which extended itself from Baiæ to Puteoli; that is, three miles and six hundred paces outright: to this purpose, he caused ships of burden to be brought from all parts, these he placed at anchor, in double order, or two by two in breadth; and cast a huge quantity of earth upon them, till such time as he had brought his bridge into the form of the Appian way.

5. Claudius Cæsar, successor to the forementioned Caligula, proposed to himself to drain the Fucine Lake: this he hoped speedily to effect with small cost, and to his great honour: the rather because some private persons had offered to perform it at their own charge, provided that the drained lauds should be granted them as the reward of their labours. For three miles space therefore, partly by levelling, and partly by digging in the mountain, he at last, with great difficulty, finished his intended channel; when he had spent eleven years about it, and kept thirty thousand men at work therein continually and without intermission,

6. Severus and Celer were the contrivers and engineers, who had the boldness and confidence to attempt to perform by art that which nature had denied; and to mock the great power and wealth of Nero: for they promised to cut out a navigable river from the lake Avernus unto the mouth of the Tiber, the ground being all the way rugged and dry; or interposed mountains to make their way through, and no way of increasing the water unless by the Pomptine fens; all else was so craggy and dry, that to dig through them was intolerable labour. Notwithstanding all which, Nero (as he was ambitious to be thought the performer of incredible things) attempted to dig through the mountains nearest unto Avernus, and the monuments and footsteps of his vain and exploded hopes are yet to be seen. Suetonius make

(2.) Herod. l. 2. p. 137. Sandys Relat. l. 2. p. 128. 129. Heyl. Cosm. l. 4. p. 923. Bellon. Lightgow's Travels, p. 311. Diod. Sicul. rerum Ant. l. 1. c. 2. p. 29. Knowles's Turk. Hist. p. 544.—(3.) Knowles's Turk. Hist. p. 670.—(4.) Camer. oper. Subc. cent. 1. 81. p. 370 (5.)—Ibid. l. c. 81. p. 871.

mention of this channel, begun as far as from Avernus to Ostia, wherein ships might have sailed to the length of an hundred and sixty miles: and the breadth of it was such, that two ships might meet and pass each other in it. For the perfecting of this work, Nero caused all the prisons every where to be ransacked, and the men to be transported into Italy: and even those that were convicted of capital crimes he suffered not to be any other way condemned, but only to these works of his

7. Seleucus Nicanor endeavoured to cut through that isthmus, or neck of land, that lies betwixt the Euxine and the Caspian Sea: but he lived not to finish it, for he was slain by Ptolemæus Ceraunus.

8. Some of the Egyptian kings cut a mighty channel or passage, in length, four days sail, and in breadth such as two galleys might safely meet in it. In the digging and cutting of this, in the reign of Neco, King of Egypt, there were no less than an hundred and twenty thousand Egyptians that perished. The marks of this great work are to be seen still near unto Sues. The design they had herein was, to sail from the river Nilus into the Red Sea, or Sinus Arabicus: but all these expences came to nothing, and were frustrated in their end.

9. Trajanus, the Emperor, as Dion reports, attempted to cut a channel, whereby he might join the Euphrates to the river Tigris: but when he understood that the channel of Euphrates lay much higher than that of the Tigris, he desisted from his enterprise, fearing lest the Euphrates being brought thus down into a lower way, should not flow as it used to do.

10. Anno 1569, the Turks, with a mighty number of soldiers and slaves, attempted to bring the river Volga (the greatest river of the Asiatic Sarmatia, and which from seventy mouths empties itself into the Caspian Sea) into the same channel with the river Tanais, which divides Europe from Asia. To this purpose they were to dig through a high

mountain, called by the Moscovites Perenteka, about seven miles in the ascent and descent of it: but those Turks were consumed in their labour, partly by famine and over-working, and partly by venomous creatures, and the incursions of the Tartars: so that, after a great expence of blood and money, nothing came of it.

11. George Villars, Duke of Buckingham, being persuaded by a pack of knaves, that they had the secret of producing the Philosopher's stone, but wanted money to carry on the process, his Grace, naturally inquisitive about curiosities and uncommon productions, engaged to assist them with money to carry on the work, and performed his promise at a vast expence. An alabatory was built, utensils provided, and the family filled with the most famous artists in the transmutation of metals. This great charge continued upon the Duke for some years; for whoever was unpaid, or whatever was neglected, money must be found to bear the charge of the laboratory, and pay the operators; till this chimera, with other extravagancies and mismanagements in the family, had caused the mortgaging and selling many fair manors, lordships, towns, and good farms. In all this time nothing was produced by these sons of art of any value: for either the glass broke, or the man was drunk and let out the fire, or some other misfortune still attended the grand process. The Duke encountering nothing but disappointments, and the operators finding themselves slighted, and money very difficult to be had, the project fell. I will not guess at the Duke's charge any further than to tell you, that besides the expence of the laboratory, and paying Italian, German, and French operators, and their philosophical attendants, one of the most inconsiderable operators, by name ————Huniades, carried off from the Duke's service about this project above sixteen thousand pounds, which he improving by usury, extortion, dying a debtor to his back and belly, and lodging in a garret; he was

(6.) Camer oper. Subc. cent. 1. c. 81. p. 372. Tacit. Annal. l. 5. Sueton. in Neron. l. 6. c. 31. p. 251.—(7.) Ibid. 1. p. 373.—(8.) Ibid. p. 373.—(9.) Ibid. p. 373.—(10.) Ibid. p. 375.

enabled at his death to leave his sister, a poor woman that sold earthen-ware in Shore-ditch, above thirty thousand pounds sterling:

It were endless to give instances of the folly of those men who have thrown away their time and money in fruitless searches after what is called the grand operation, or philosopher's stone, and the methods they have taken to accomplish it. Some have thought to compass their end by mixing metals with such other matters as serve to purify them from their greater parts, and work their preparations with great fires; others digest them in spiritous liquors, and so draw out their mercury, which they think to have the aptest disposition to make gold. Others again search after the seed of gold in gold itself, and expect to find it there as the seed of a vegetable in a vegetable, &c. then by heat to draw out the mercury of gold, which if they could once obtain, sowing this mercury in the earth, they fancy it would bring forth gold as certainly as seed does a plant. I should never make an end of this subject, if I should speak of the labours and pains, watchings, vexations and frettings, and especially the costs these unfortunate men plunge themselves into in following their several fancies; they are so extremely prepossessed with the conceit of becoming rich of a sudden, that they are altogether incapable of any sober admonition, and shut their ears to any thing that can be said to disabuse them, and so run themselves into the lowest degree of poverty. Penotus will serve us for an instance of this nature, among thousands of others. He died at ninety-eight years of age, in the hospital of Sierdon in Switzerland, and was used to say before he died, having spent his whole life in vainly searching after the Philosopher's stone, that "if he had a mortal enemy, whom he desired to make miserable, he would advise him, above all things, to give himself up to the study and practice of alchymy."

CHAP. XXIX.

Of false Accusers; and how the Accused have been acquitted.

WERE it enough to accuse, there would no man be innocent. But innocence is under such a protection and guardianship, as seldom deserts it; but that usually the means of its escape are as strange as the contrivances against it were impudent and daring. It is true, some have been brought off at a cheaper rate, than he who follows, who foresaw his ruin, unless he took care that he could not be guilty.

1. Combabus, a young Lord at the court of the King of Syria, was made choice of by that Prince to attend his Queen Stratonice in a long journey that she was to take. Combabus was a very handsome young man; and he believed that the king would certainly conceive some jealousy against him; therefore he requested most earnestly not to give him that commission, and, not being able to obtain his request, he looked upon himself as a dead man, if he did not find out an expedient to put himself out of all danger with respect to the King. He obtained only seven days to prepare himself for that journey, which he did in this manner. As soon as he came home, he lamented the misfortune of his condition, that exposed him to the choice of losing his life or his sex; and after many sighs, he deprived himself of his virility and inclosed it in a box, which he embalmed and sealed up. Upon his departure, he gave the box to the king, in the presence of many people, and desired him to keep it till he should return. He told him, that he had deposited something in it that was as dear to him as his life. The queen's journey lasted three years, and did not fail to produce what Combabus had foreseen. She became desperately in love with him, and did what she could to keep the decorum of her quality; but silence did but increase her love. At last she was forced to discover it, first by signs, and then by words,

words. 'Tis true, that being unwilling to have a confident, and wanting courage to desire a cure for her evil, she supplied her want of boldness with some glasses of wine. Having made herself drunk, she went to Combabus's chamber, discovered her love to him, and entreated him not to be cruel to her. He put her off under pretence she was drunk; but because she would not hear any reason, and threatened to do some deperate action, he declared to her, that it was impossible for him to satisfy her, and, lest she should be incredulous, he made her an eye-witness of his impotency. After that sight, Stratonice was not so fond of Combabus; nevertheless, she continued to love him, and would be perpetually with him: she endeavoured, by seeing and speaking to him, to comfort herself for the misfortune of not being able to carry the intrigue farther. In the mean time, the king, being informed of their conduct, recalled Combabus. That order did not astonish the young man, knowing his justification was deposited in the king's closet; so that he returned boldly. He was put into prison immediately, and some time after the King sent for him into his chamber, and accused him of adultery and perfidiousness, in the presence of those who had seen the box given. Witnesses were produced, who deposed, that they had seen him enjoy the queen. He made no answer till they were going to lead him to the place of execution: then he said, "That he did not die for having defiled the King's bed, but because the King would not return the box he had put into his hands at his departure." Whereupon the King commanded the box to be brought. They opened it, and the innocency of the accused appeared, and he told the reason that made him commit that violence upon himself. The King embraced him, and seemed much concerned at that disaster, he caused the accusers to be punished, and loaded him with extraordinary favours.

2. Democritus looked upon all the occurrences of human life with laughter; and he was so far carried with this ironical passion, that the citizens of Abdera took him to be mad. They sent, therefore, ambassadors to Hippocrates

the physician, that he would exercise his skill upon him. When Hippocrates was come, the people of Abdera came flocking about him, some weeping, some entreating of him that he would do his best. After some little repast, he went to see Democritus, the people following him, whom he found in his garden in the suburbs, all alone, sitting upon a stone, under a palm-tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busy at his study. The multitude stood gazing round about to see the congress: Hippocrates having saluted him, demanded of him what he was doing? He told him. "That he was busy in cutting up several beasts, to find out the causes of madness and melancholy." Hippocrates commended his work, admiring his happiness and leisure. "And why," quoth Democritus, "have not you that leisure?" "Because," replied he, "domestic affairs hinder, things necessary to be done for ourselves, neighbours, friends, expences, diseases, frailties, and mortalities, which happen to wife, children, servants, and such business, which deprive us of our time." At this speech Democritus profusely laughed (his friends and the people standing by weeping, in the mean time, and lamenting his madness). Hippocrates asked him the reason why he laughed? He told him, "At the vanities and fopperies of the time, to see men so empty of all virtuous actions, to hunt so after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favoured of men, and to make such deep mines in the earth for gold, and many times to find nothing, with loss of their lives and fortunes. Some love dogs, others horses: some desire to be obeyed in many provinces, and yet themselves will know no obedience: some love their wives dearly at first, and afterwards forsake them and hate them; begetting children, with care and cost for their education; yet when they grow to man's estate, leave them naked to the world's mercy. Do not these behaviours express their intolerable folly? When they are poor and needy, they seek riches; and when they have them, they do not enjoy them, but either hide them under ground, or else waste-
fully

fully spend them. There is no truth or justice found amongst them; for they daily plead one against another, and all this for riches, whereof, after death, there can be no possession." When Hippocrates heard these, and such other words, so readily uttered without premeditation, to declare the world's vanity and ridiculous contrariety, and having further discoursed with him at large, he left him; and no sooner was he come away, than the citizens came all flocking about him, to know how he liked him? He told them in brief, that notwithstanding those small neglects of his attire, body, diet, &c. the world had not a wiser, a more learned, a more honest man; and they were much deceived to say that he was mad.

3. *Æ. Scaurus* was, by studied oration, accused publicly to the people, that he had received a great sum of money from King *Mithridates*, and was hired therewith to betray the Commonwealth. *Scaurus* pleaded for himself in this manner: "It is somewhat unequal, O ye citizens of Rome, that I should be compelled to render an account of my actions to such persons as I have had but little conversation with. Yet (though most of you have not been with me in my honours and employments) I shall be bold to ask you this one question. *Varius Suroensis* saith that *Æmylius Scaurus* is corrupted by the King's money to betray the Roman republic: *Æmylius Scaurus* denies that he is any ways guilty of such a crime—Which of us two will ye believe?" The people, moved with this saying of his, with loud clamours forbad his accuser to proceed any farther in his action.

4. *M. Nævius*, a tribune of the people (or as some say, the two *Petili*) accused *Publius Scipio Africanus* in the forum of the people and senate: he came into the forum with a great retinue, and, ascending the pulpit, with a triumphal crown upon his head: "This day," said he, "O Romans, I forced proud *Carthage* to receive the law from you, and therefore it is meet you should accompany me to the capitol, there to make

a supplication for a continuance of your prosperity." The event was agreeable to the gallantry of his words; for the whole senate, knights of Rome, and all the commonalty went along with him. It remained, that his accuser should either stand alone in the midst of his confusion, or join himself with the rest; which he did, and from an accuser, became one of the honourers of *Scipio*.

5. *M. Marcellus* had taken *Syracuse*, and made use of his victory with an uncommon moderation: but the Sicilians, unmindful hereof, and stirred up by his enemies, came to the senate to make complaint of him: he was then Consul, and his colleague *Valerius Lævinus* happened not to be present at that time in the senate. How easy was it for him to disturb the business, and to send them away deluded? But he would have their complaint heard; and when his colleague was come, removed himself, and sat in a lower place. When they had made their accusation, the senate commanded them to withdraw, but he desired they might be present also at his defence; which done, he departed the court, leaving every man at liberty to vote as he pleased. Here it was that his innocence and their impudence was manifest to all men, even to themselves: so that of accusers, they became suppliants, and requested him to become the patron of Sicily; which he undertook, and with that fidelity discharged his trust, that, forgetting all injuries, he did several good offices for them.

6. The two *Cæli* were accused of parricide, inasmuch as *Titus Cælius* their father was found murdered in his bed; the two brethren lying in a bed in the same room, and there was no servant or freedman, who were under the suspicion of this murder. But they were both acquitted upon this account; full proof was made to the judges, that they were found both of them fast asleep, and the chamber-door standing open, this sleep of theirs was looked upon as the index of an innocent security; and it was adjudged, that nature could not permit a man to sleep upon the wounds and blood

(2.) Hippocr. Ep. de Maget. Burt. Mel. in Epist. to the Reader, p. 23. 24. 25. &c.—(3.) Val. Max. l. 3. c. 7. p. 80.—(4.) Ibid. p. 84. Lon. Theat. p. 373.—(5.) Lips. Monit. l. 2. c. 11.

of a newly-murdered father; and by this means, they were pronounced not guilty.

7. M. Antonius the orator, as questioner, was going into Asia, and was got as far as Brundisium, where, by letters, he understood that he was accused of incest before L. Cassius the prætor, whose tribunal was, by reason of an over-severity, called the rock of the Guilty. He might have escaped by the benefit of the Memmian law, that forbade any should be accused that were absent upon public affairs; but he immediately returned to the city, and hereby declaring an innocent confidence, he soon obtained a speedy absolution, and a more honourable dismissal.

8. Such was the malice and falsehood of the Arians against Athanasius, that they accused him of fornication, magic, the slaying of Arsenius, and cutting off his hand, the overthrowing of the holy table, breaking of the cup, and burning of the Scriptures: thus he was accused at the council of Tyrus, where all things were carried with partiality, clamour, confusion, and unrighteous dealing. Athanasius going to the Emperor to complain hereof, it was deposed, in his absence, that Arsenius set his hand to the instrument, whom they feigned he had murdered. At the council of Sardica, all these accusations were found to be a mass of forged lies and calumnies, which the Arians had not the confidence to appear to before those uncorrupted Judges: so the innocence of Athanasius was cleared, and he restored.

9. In the reign of Queen Elizabeth, Thomas Lovelace, by forged letters, sought to have three of his cousin Germans brought into question for their lives, about matters of high-treason: the malice and forgery of this wicked business being found out, the false accuser had judgment, to be carried on horseback about Westminster-Hall, with his face to the horse's tail, and a paper on his back, containing his offence; from thence to be carried in the same manner, and

set on the pillory in the Palace-yard, and there to have one of his ears cut off; also to be set on the pillory on a market-day at Cheapside, with the like paper; after that, to be carried into Kent, and, at the next assize there, to be set on the pillory with the like paper, and his other ear to be there cut off; also to stand in the pillory one market-day at Canterbury, another at Rochester; and, in all these places, his offence to be openly read: which sentence was accordingly executed.

CAP. XXX.

Of perjured Persons, and how they have been punished.

An oath is the most solemn and sacred security that one man can possibly give to another; notwithstanding which, there are a multitude of men who bear no more regard to what they have sworn, than if they had been words which had never been said. Nemesis is in pursuit of all these sons of falsehood and fraud, and having once overtaken them, will, no doubt, inflict a vengeance upon them, agreeable to their merit.

1. In the year 1692, a gentleman, whose name was De Ferrieres, dwelling at his house near Mante, a city or great town, in the Isle of France, in a frolic had caused a pig to be stolen from the curate of the parish, and invited him to the eating of it. The curate, not knowing who had robbed him, gave information of the fact to the judges, and made a heavy bustle about it, accusing all that he had the least suspicion of; upon which the gentleman, for fear the jest should go too far, confessed the theft, paid the curate for his pig, and all was well again. Some years after, one of this gentleman's sons being condemned by the judges of Mante, for some other offence, and fined two thousand livres, the judges sent to distrain upon the fa-

(6.) Zuing. Theat. vol. 3. l. 5. p. 766—(7.) Val. Max. l. 3. c. 7. p. 86.—(8.) Simson's Church History, l. 4. cent. 4. p. 486. 491. Socrat. Eccl. Hist. l. 1. c. 20. p. 245.—(9.) Stowe's Annals, p. 719.

ther's land ; but he not only opposed the king's officers, but took his son's part, and endeavoured to reverse the judgment ; which so provoked the judges, that they set afoot again the petty larceny of the pig ; and prosecuting the *Sieur de Ferrieres* as a thief, concerned him to be hanged, and gave out a warrant for execution ; and accordingly he was hanged, in the eighty-second year of his age, notwithstanding all his appeals : and, as it is said, contrary to the prohibitions obtained from the council, of which no notice was taken, pretending the case was within the jurisdiction of the provost.

This affair being represented to the king, he sent for no less than twelve judges to *Versailles*, who, upon examination, were all carried prisoners to *Paris*, and the king referred the cause to the Court of Requests de l'Hostel, to be there judged, without appeal ; and other complaints from the nobility and gentry about *Mante* coming against the said judges, and their conduct appearing so criminal, that, says my author (who printed this sad relation while the judges were in custody) there is no question but they will be made examples.

2. *Uladislaus*, king of *Poland* and *Hungary*, had fortunately fought against the *Turks* at the mountain *Hæmus*, and taken *Carambé*, the general of their army : by means of this victory he occasioned *Amurath*, the *Turkish* king, to sue to him for peace : the terms of it were both honourable and every way advantageous : it was mutually sworn to by the king upon the holy *Evangelists* ; and *Amurath*, by his ambassadors, upon the *Turkish Alcoran*. This known to the pope, and other Christian princes, they spoke of it as unseasonable, unprofitable, and dishonourable : whereupon the cardinal *Julian* was sent by the pope, as his legate, to break the peace, and to absolve the king from his oath. The young king, therefore, at their instance, broke the league, and undertook the war with greater preparations and vigour than ever : he advanced with his army to *Varna*, a city upon the *Pontick* shore,

doing all the mischief he was able to the enemy's country ; which so soon as the *Turks* had knowledge of, they returned out of *Cilicia*, and entered battle with the Christians ; were at first the *Turks* were made to retire by the king and *Huniades*, with great slaughter, and almost to fly. *Amurath* seeing all brought into extreme danger, beholding the picture of the crucifix, in the displayed ensigns of the voluntary Christians, plucked the writing out of his bosom, wherein the late league was comprised, and holding it up in his hand, with his eyes cast up to heaven, said, " Behold, thou crucified Christ, this is the league thy Christians, in thy name, made with me, which they have, without cause, violated : now if thou be God, as they say thou art, revenge the wrong now done unto thy name and me, and shew thy power upon thy perjured people, who in their deeds deny thee their God." It was not long ere the battle turned ; *Uladislaus* was slain, his head cut off by *Ferizes*, an old *Janizary*, and fastened to the end of a lance : proclamation was made that it was the head of the Christian king, by which the rest were so daunted that they fled. The legate also who exhorted to this war was slain, and his dead corpse insulted with the outrage of the infidels, for that, being a priest, he had, contrary to the law of nations, advised and persuaded to break the peace. This battle was fought anno 1444.

3. *Ibraim Bassa*, grand vizier, the minion and darling favourite of *Solyman* the Magnificent, upon a time in familiar conference with his lord and master, besought him that he would not persist to accumulate so many honours upon him, lest flourishing, and being improved to an unbecoming height, his majesty ere long should think it fit to tumble him headlong from that high pinnacle of honour whereunto he had raised him, by putting him to death. *Solyman* then assured him with an oath, " That so long as he lived he should never be put to death by his order." Afterwards this fortunate *Ibraim* grew into dislike with

(1.) *Monthly Mercury*, June, 1696.—(2.) *Knowles's Turk. Hist.* p. 299. *Din. Mem.* l. 3. p. 166, 167. *Jov. Elog.* l. 2. p. 100. *Beard's Theat.* l. 1. c. 27. p. 169, 170.

his master: and Solyman having proposed his death, was yet somewhat troubled about the oath that he had before made him; when one of the priests told him, "That when a man is asleep, he cannot be said to live, seeing that life is a continual vigil and watch; that therefore opportunity should be sought to find the bassa asleep, and then he might be conveniently sent out of the world without breach of the prince's oath." Solyman approved of this base and fraudulent device, and one of them, when the vizier was sleeping, sent an eunuch with a razor to cut his throat, as accordingly he did.

4. Ludovicus, the son of Boso, king of Burgundy, came into Italy against the emperor Berengarius the Second, where he was by him overcome in battle and taken: but as a singular instance of humanity in Berengarius, he was by him set free, having first received his oath, "That during his life he should no more return into Italy." But the ungrateful prince, unmindful both of his own oath, and the other's benefits, not long after enters Italy a second time with mighty forces, and about Verona, was again made prisoner, and had his eyes put out by the victor as a punishment for his ingratitude and breach of faith.

5. Anno 1070, or thereabouts, so great a feud arose betwixt the emperor Henry the Fourth and pope Gregory the Seventh, that the pope excommunicated him; and depriving him of his imperial dignity, caused that Rodolphus, duke of Suevia, should be, as he was, by some of the German princes, substituted in his stead: there was, therefore, a great battle betwixt them at the river Ellester, where the emperor Henry had the victory. Rodolphus, by a terrible blow, had his right arm struck from his body, at which he cried out, "Behold that right hand of mine, which I gave to lord Henry, in confirmation of the fidelity I had sworn to him; which oath, notwithstanding, contrary to all justice and equity, I have violated, and am now thus justly punished."

6. Ptolomæus, one of the successors of Alexander the Great, having driven out Antigonus, had seized upon Macedonia, made peace with Antiochus, and leagued with Pyrrhus: so that now he was secure on all hands, except his own sister, and the children she had. Her name was Arsinoe, she had been the wife of Lysimachus, king of Macedon, he therefore bent his mind, and used all his arts to take her, together with her children: but finding her cautious, advised, and fearing all things, he made use of the strongest engine with the weaker sex, which is love: she was his sister, but that was nothing in the east, where such relation is rather an incentive than otherwise. He, therefore, sent his ambassadors with presents and letters: he offered her the society of the kingdom, and the inheritance of it to her children: and professed, "That he had employed his arms upon it for no other end, than that he might leave it to them: the truth of this he was ready to depose upon oath, whenever she pleased to appoint, at the holiest altars and temples she should make choice of." In short, Arsinoe was persuaded; she sent the most faithful of her friends to receive the king's oath, which he immediately gave them in an ancient temple, touching the altar and images of the gods: cursing himself with horrid execrations if he did not sincerely desire the marriage of his sister; if he did not make her queen, and her children his heirs, and no other. Arsinoe, now full of hopes, came to an interview and conference with him: who in his countenance and eyes carried nothing but love: he married her, set the diadem upon her head, in sight of the people and soldiery, and called her queen. Arsinoe, overjoyed, went before to Cassandrea, a well-fortified city, where her treasures and her children were (this was the only thing he sought: she brought her husband to receive and feast him there; the ways, temples, and houses were adorned; sacrifices offered; her sons, Lysimachus of sixteen, and Philip of thirteen years old, were com-

(3.) Camer. Oper. subc. cent. 2. c. 78. p. 308. Knowles's Turk. Hist. p. 654.—(4.) Zuin Theat. vol. 2. l. 4. p. 341. Fulg. l. 9. c. 6, p. 1230.—(5.) Zuin. Theat. vol. ii. l. 7. p. 522.

manded to go to meet their uncle, whom he greedily embraced without the gates, and brought along with him. Being entered the gate and castle, he laid aside his mask, and resumed his own countenance and affections: having brought in his soldiers, he immediately commanded the royal youths to be slain, and that in the lap of their mother, whether they had fled: she (the more miserable in this, that she might not die with them) having in vain interposed herself betwixt them and the swords of their executioners, was driven into exile, with the allowance only of two maids to attend her there. But Ptolemy did not long triumph in his victory; for the Gauls invaded Macedonia, overcame and took him, cut off his head, and fixing it at the end of a spear, carried it about to strike terror into others.

7. In the reign of Queen Elizabeth there was, in the city of London, one Ann Averies, a widow, who forswore herself for a little money, that she should have paid for six pounds of flax, at a shop in Wood-street: upon which she was suddenly surprised with the justice of God, and fell down immediately speechless, casting up at her mouth what nature had ordained to pass another way, and in this agony died.

8. Melech Bahamen, a king that commanded many hills and dales in Gelack and Taurus, was looked upon by the covetous and ambitious eye of Shaw Abbas, king of Persia: he sent therefore Methicuculi Beg, with an army of Cooselbashawees, to perfect his designs upon him; commanding his general not to return thence without victory. Bahamen, having intelligence hereof, after he had, like an experienced soldier, performed all other things requisite, put himself, his queen, two sons, and ten thousand able men, in a large and impregnable castle, victualled for many years, not fearing any thing the Persian could attempt against him. Methicuculi, having viewed this inaccessible fortress, and finding force not valuable, turns politician,

and summonses them to a parley; which granted, he, with protestations of truth and friendship, entreated the king to descend, and taste a banquet; swearing by Mortis Alli, the head of Shaw Abbas, by Paradise, by eight transparent orbs, he should have royal quarter, and come and go as pleased him. By these attestations, and rich presents, he so allured the peaceable king, who was unused to deceit, that at last he drew him and his two sons to his treacherous banquet, whereat, upon a sign given, three Cooselbashawees, standing by, at one instant, with their slicing scimitars, whipt off their heads. Before this villainy was spread abroad, by virtue of their seals, he caused the men above to descend, and yield up the castle to him; some receiving mercy, others destruction. By this detested policy, he yoked in slavery this once thought invincible nation.

9. Stigand thrust himself into the archbishoprick of Canterbury, and with it held Winchester: he raised the Kentish men against William the Conqueror, who thereupon bearing a grudge against him, underhand procured legates from Rome to deprive him; and he was likewise clapt up in the castle of Winchester and hardly used, even well-near famished; which usage was to make him confess where his treasure lay. But he protested with oaths that he had no money: yet, after his death, a little key was found about his neck, the lock whereof being carefully sought out, shewed a note or direction of infinite treasure, hid underground in divers places. He died in the year 1069.

10. Elfrid, a nobleman, intending to put out the eyes of King Athelstan, his treason being known, he was apprehended, and sent to Rome, where, at the altar of St. Peter, and before pope John the Tenth, he abjured the fact; and thereupon immediately fell down to the earth, so that his servants bore him to the English school, where, within three days after, he died, the pope denying him Christian burial, till he knew King Ethelstan's pleasure.

(6.) Lips. Monit. l. 2. c. 5. p. 208, 209. Fulg. l. 9. c. 6. p. 1216. Beard's Theat. l. 1. c. 27. p. 169.—(7.) Beard's Theat. l. 1. c. 28. p. 178.—(8.) Herb. Trav. l. 2. p. 190.—(9.) Bishop Godwin, p. 73.—(10.) Speed's Hist. p. 380. Chetw. Hist. Collect. cent. 7. p. 198.

11. From Basham in Sussex earl Harold, for his pleasure, putting to sea in a small boat, was driven upon the coast of Normandy, where, by duke William, he was detained till he had sworn to make him King of England after Edward the Confessor's death. He afterwards, without any regard to his oath, placed himself upon the throne. Duke William thereupon arrived at Pensey, and with his sword revenged the perjury of Harold, at Battel, in the same county, and with such severity, that there fell that day, king Harold himself, with sixty-seven thousand, nine hundred, seventy-four Englishmen; the Conqueror thereby putting himself into full possession.

12. Ludovicus, king of Burgundy, made war upon the emperor; and being taken prisoner by him, the emperor gave him his liberty, having first made him swear, that he should never more make war upon him. Ludovicus was no sooner free in his person, but, as if he had been free of his oath too, he came upon the emperor with greater preparations, and a stronger army than before. - But he was overcome the second time, and lost all; his eyes also were plucked out, and upon his forehead, from ear to ear, were these words imprinted with a hot iron: "This man was saved by clemency, and lost by perjury."

13. In the reign of the emperor Ludovicus, the son of Arnulphus, Adelbert, Palatine of the Oriental France, was accused of having slain the emperor's son, and was thereupon closely besieged by the emperor in the castle of Aldenberg, near Padeberg; but the castle was so well fortified, both by art and nature, that the emperor despaired of forcing it, or prevailing with the defenders of it to surrender themselves. Hatto, the bishop of Mentz, goes to Adelbert (who was his near kinsman, and therefore the more liable to be over-reached by his fraud) and invites him to treat with the emperor; and that, if things should not prove to his own mind, he swore to him, that he would see him safe returned into his

castle of strength. Adelbert accepts of the motion, and the bishop and he went out of the gates; when the bishop looking upon the sun, told him, the journey was long, and it was an early hour of the day, and therefore he thought it best to return to the castle, and refresh themselves with a breakfast, that they might afterwards travel the better. Adelbert, suspecting no evil, with great courtesy invites him back with him; they returned, and after breakfast again they set forward. As soon as Adelbert came in presence of the emperor, he was there yielded up into the power of his enemy, and condemned to death. Upon which (with as great boldness as truth) he accused Hatto of his treachery and perjury; who replied, "That he had performed his oath, in returning with him to breakfast in his castle." Adelbert, by the emperor's command, was executed, and soon after, the noble family of the Palatines of the Oriental France was extinct; and so the castle, together with all his other territories, fell into the hands of the emperor.

14. Paches, the Athenian general, called out Hippias, captain of the Arcadians, and governor of the town of Notium, to a treaty, upon this sworn condition: "That, in case they should not agree amongst themselves, he would set him in safety within the town. When Hippias was come forth to him, he set a guard upon him, and forthwith leading his army against the town, he assaulted and took it, and put all the Arcadians and barbarians he found there to the sword. This done, he took Hippias along with him to the city, where he gave him his liberty, as he said, according to their agreement; but soon after causing him again to be apprehended, he appointed him to be put to death.

15. The Æqui having made a league with the Romans, and sworn to the same, afterwards revolted, chose a general of their own, and spoiled the fields and territories belonging to Rome. Ambassadors were thereupon sent to complain of the wrong,

(11.) Speed's Map. p. 9.—(12.) Radau. Orat. Ext. pars 2 c. 10. p. 26c.—(13.) Camer. Oper. Subcis. cent. 2. c. 77. p. 303.—(14.) Ibid.

and to demand satisfaction. But the general so little esteemed them, that he bade them deliver their message to an oak that grew thereby. Accordingly, one of the ambassadors turning to the oak, said, "Thou hallowed oak, and whatsoever else belongs to the gods in this place, hear, and bear witness to this perfidiousness, and favour our just complaints, that, by the assistance of the gods, we may be revenged for this perjury." So returning, the Romans gathered an army, and having in battle overcome the Æqui, they utterly destroyed that perjured nation.

CHAP. XXXI.

Of the Inconstancy of some Men in their Nature and Dispositions.

IN the country of the Troglodytæ, they say there is a lake, the taste of whose waters is bitter and salt thrice a day; then it returns to sweet again, and in the same manner it is with it in the night also: whereupon it hath gained the name of the mad river. Some men are no less unequal and inconstant in their manners, than these waters are in their taste; now courteous, and then rough; now prodigal, and straight sordid; one while extremely kind, and ere long vehemently hating, where they passionately loved before.

1. Mena was the freed-man of Sextus Pompeius, and in the war betwixt him and Octavianus Cæsar, he revolted from his master with sixty ships in his company, of all which Cæsar made him the Admiral: not long after, Cæsar having lost most of his navy by Shipwreck, Mena returned to Pompeius, his forsaken Lord, carrying along with him six ships, and was received by him with great humanity. Here endeavouring to repair his formerly lost honour, he burnt divers of Cæsar's ships; and yet, after all this, when he found himself circumvented and overcome by Agrippa in a naval fight,

he again went over to Cæsar's side with six gallies: This runagate the third time was received by Cæsar, who indeed indulged him his life, but left him without employment under him.

2. As long as Marius the younger managed the war with prosperity and success, he was then called by the people of Rome, the son of Mars; but no sooner did fortune begin to frown upon him, but they altered their stile, and called him the son of Venus; and such was the levity and vanity of the inconstant multitude, they brake down the statues made for him in every street.

3. Pope Innocent, while as yet he was a private man, used more than all others to cry out of the Popes, that they did not employ the uttermost of their endeavours to root out that schism, under which the church of Rome had so long laboured; and that they did not oppose with all their might, the enemies of the Christian faith. But when this man had himself attained to the Popedom, he was so altered in his opinion and manners, that divers persons are supposed to be persecuted by him with great violence, upon no other account, than that they earnestly exhorted him to the performance of those things, the want of which he had so blamed in his predecessors.

4. The Athenians had given divine honours to Demetrius Phalaræus, in a base manner had flattered him during his victories, and had set up two hundred statues in his honour; but when they heard of his overthrow by Ptolomy King of Egypt, and that he was coming to them for succour, they sent some to meet him, to let him know, he should not come near them, for they had made a decree that no King should come into Athens. They subverted and took down all those statues which they had before erected, and that also while Demetrius was living, and before either rust or dust had any way disfigured them, to the number of three hundred and sixty statues, saith Pliny, and broke them before the year was out.

(15.) Liv. Hist. Clark. Mir. c. 95. p. 429.

(1.) Orosii. Hist. l. 6. c. 18. p. 266.—(2.) Sabellic. Exemp. l. 6. c. 3. p. 324. Plin. l. 34. c. 6. p. 492.—(3.) Sabellic. Ex. l. 8. c. 8. p. 461.—(4.) Clark. Mir. c. 72. p. 314. Plin. l. 34. c. 6. p. 492.

5. Caius Caligula was so inconstant, and difficult in the management of affairs, that no man knew what was fit for him to say or do in his presence; sometimes he delighted in a numerous and full attendance, and soon after he was in love with solitude: he would often be angry when nothing was begged of him: and at other times, when any thing was asked, he would haste away with all the speed imaginable, to the performance of this or that, and when he came upon the place, do little or nothing in it: he was prodigal in the expending, and sordid in the procurement of money: he was now pleased with flatterers, and such as spake freely in his presence, and immediately incensed against both: he dismissed many villanous persons without any punishment, and caused many excellent persons to be killed by his command: and he frequently treated his best friends with severity, and in an injurious manner.

6. Alcibiades varied his manners according to the custom of those he conversed with; he passed through more mutations than the cameleon doth colours. In Sparta he was very frequent in exercises, fed sparingly, went frugally, was austere, and kept himself to their black broth, no way differing from the natural Spartans. In Ionia he was voluptuous, merry, and slothful; in Thrace he gave himself to riding and drinking of wine; and when he was with Tissaphernes, he strove to exceed the very Persians themselves in all sorts of pomp and luxury.

7. Bray is a village well known in Berkshire, the vivacious Vicar hereof, living under King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth, was first a Papist, then a Protestant, then a Papist, and then a Protestant again: this Vicar being taxed by one for being a turn-coat, and an inconstant changeling: "Not so," said he, "for I have always kept my principle, which is to live and die the Vicar of Bray."

8. Marcus Antonius de Dominis, Archbishop of Spalato, seeming to loath the Roman superstition, came for refuge into England, anno 1616; and having here, both by preaching and writing, laboured to overthrow the church of Rome, upon I know not what project he declared himself to be of another mind anno 1622, and returned again to Rome, where he wrote as reproachfully of the Church of England; but the infatuated man was, not long after, imprisoned in the Castle of Angelo, and his dead body burnt to ashes.

9. Socrates, in his Ecclesiastical History, saith of Ecebolius, that he was under Constantine, a Christian; under Julian, a Pagan; and a Christian again under Jovinian: so wavering and inconstant a turn-coat was Ecebolius," saith he, "from the beginning to his end."

10. ——— Lydington was a man of the greatest understanding in the Scottish affairs, and a person of an excellent wit, but withal so variable and inconstant, that George Buchanan used to give him the surname of Cameleon.

11. There was a Matron in Ephesus of so noted a chastity, that the women of the neighbouring parts flocked thither on purpose to behold her. She, when she buried her husband, was not content with the common usages, to follow the hearse with dishevelled hair, or in the sight of the assistants to beat upon her bare breast; but she also followed the deceased into the very monument, and having seen it laid there in its peculiar apartment, (after the Greck manner) she remained there to keep the body, and to lament it for whole nights and days together. Her parents nor kindred could prevail to get her away; and the magistrates themselves having attempted it in vain, were departed. All men bewailed a woman of so singular an example, and it was the fifth day since she had tasted any food. The faithful maid sat by her mournful mistress, and when her own tears were spent, lent her others, repairing also the light in the monument,

(5.) Xiphil. in Caligula, p. 95.—(6.) Plut. in Alcibiad. p. 203. Sabell. Ex. l. 8. c. 8. p. 462 — (7.) Fuller's Worthies, p. 80. Berkshire —(8.) Heyl. Cosm. p. 553.—(9.) Ibid. Socrat. Eccles. Hist. l. 3. c. 11. p. 304.—(10.) Baker. Chron. p. 514.

as often as it required it. She was therefore the only discourse of the city, and it was confessed by all men, that that was the only true and most illustrious example of conjugal chastity and love. In the mean time, the Governor of the province had commanded that certain thieves should be crucified near to that very dormitory, where the matron lamented her lately departed husband. The next night therefore the soldier that was set to guard the crosses, lest any should steal the bodies thence, and bury them, perceiving a clear light amongst the monuments, and hearing the sighs of some mourner, in a curiosity that is incident to human nature, he was desirous to know who was there, and what they did. He thereupon descends into the monument, where, beholding a most beautiful woman, at first he stood immoveable; soon after, espying the dead body that lay there, considering her tears, and those injuries she had done to her face with her nails, judging of the matter as it was, that the woman was such as was not able to bear the death of her husband; he went and brought his supper into the monument, and began to exhort the mourner, that she would not persist in a vain grief, or distend her heart with unprofitable sighs: he represented that the same fate waited upon all; that all must come at last to that long home: and spake such other things, as serve to appease such hearts as are exasperated with grief. But she, wounded beyond all consolation, rent her breasts with greater vehemence, and pulling off her hair, she laid it upon the breast of her deceased husband that lay before her. Notwithstanding all which, the soldier left not the place, but with the same exhortation, attempted to bring the woman to taste of some food. At last the maid (corrupted 'tis likely by the ardour of the wine) reached out her conquered hand, to receive the humanity of him that invited her; and having refreshed herself with meat and drink, she began to attempt upon the obstinacy of her mistress. "What good," said she, "is this like to procure you or the deceased, if you shall perish by famine,

if you shall bury yourself alive, if you shall render up your uncondemned breath, before such time as the fates shall require it:

Think you the ghosts, or ashes of the dead, Regard what tears their sad survivors shed?

Can you restore him to life again, in despite of all the destinies that oppose it; or will you rather, deserting a feminine error, enjoy the comforts of life as long as you may be permitted? That very body that lies extended before you ought to put you in mind, that you should endeavour to live. No man is unwilling to hear, when he is intreated to live." By these persuasions the woman, dry with several days abstinence, suffered her obstinacy to be prevailed upon, and filled herself with meat as greedily as her maid had before done. But you know what it is that for the most part is wont to tempt human satiety; with the same blandishments wherewith the soldier had prevailed with the matron to live, with the same he attempts her chastity also. The young man seemed to this chaste one, neither unhandsome nor uneloquent; and the maid too, seeking to get him into her favour, seconded his solicitations, observing the fitness of the place, on account of its privacy, and of the time which must augment pleasure after such a series of mortification. To be short, the victorious soldier overcame; and they lay together, not only that night, but the next, and a third after; the entrance of the monument being closed, that it might be supposed that the most chaste woman had expired upon the corpse of her dead husband. But the soldier, delighted with the beauty of the woman, and also with the privacy, brought all kinds of provisions every night to the monument: the parents therefore of one of the thieves lately crucified, perceiving how slightly the bodies were guarded, took down their son from the cross, and committed him to the earth. The soldier in the morning perceiving that one of the crosses were without its carcass, and fearing the punishment of his neglect, told the woman what had

had happened, and withal, that he would not wait the sentence, but would punish his neglect with his own sword; beseeching her to afford him a place, and to make a fatal repository for her friend as well as for her husband. The woman (no less compassionate than chaste) "Certainly," said she, "the gods will not suffer, that at the same time I should behold the funerals of two men, the dearest unto me of all others: I would rather part with the dead than slaughter the living:" and having said this, she commands the body of her dead husband to be taken out of his coffin, cuts off his nose to disfigure his face, and delivers him to be fastened to the cross that was empty. The soldier made use of the wit of the wise woman: and the next day it was the wonder of the people who had stolen the body, which way the dead thief was again got upon his cross.

12. Portius Latro was an excellent orator: of whom Seneca says, "That he was too much in every thing, and constant in nothing; for he neither knew how to leave his studies, nor when he had, how to get to them again. When he once set himself to writing, he remained at it night and day; and followed it without any intermission till such time as he fainted: and on the other side, when he was risen from it, he yielded up himself as intirely to pastime, jesting, and merriment. When he was got into the mountains and woods, he contended with the best and hardiest of all them that were born in those places, for patience in labour and pains, and diligence in hunting; and fell into such desires of living in that manner, that he had much ado to persuade himself back to his former course of life. But being once returned, he gave up himself with such eagerness to his studies as if he had never departed from them. This man afterwards fell into the ague, which was so tedious to him, that, not able to endure it, he laid violent hands upon himself, and died.

CHAP. XXXII.

Of the covetous and greedy Dispositions of some Men.

THE great and learned Hippocrates wished a consultation of all the Physicians in the world, that they might advise together upon the means how to cure covetousness. It is now above two thousand years ago since he had this desire: after him a thousand and a thousand philosophers have employed their endeavours to cure this insatiable dropsy. All of them have lost their labour therein; the evil rather increases than declines under the multitude of remedies. There have been a number in former ages sick of it; and this wide hospital of the world is still as full of such patients as ever it was*.

1. Herod the Ascalonite, after his vast expenses, grew to such a covetous humour, that having heard that Hircanus, his predecessor, had opened the monument of King David, and carried thence three thousand talents of silver, he, taking along with him a party of his choice friends (lest the design should get wind), went in the night-time, opened and entered the same monument; and though he found nothing of silver as Hircanus had before done, yet he found there much furniture, and several utensils of gold, all which he caused to be carried away: which done he passed on to the more inward cells and repositories where the bodies of the two Kings, David and Solomon, lay embalmed: endeavouring to enter there, two of his courtiers were struck dead; and, as it is constantly affirmed, he himself (frightened with the eruption of fire and flame from those apartments) went his way. After this deed of his, it was observ'd, that his affairs succeeded not with their usual prosperity; and in his family there was a kind of continual civil war, which did not

(11.) Petron. Arb. in Satyr. p. 140, 141.—(12.) Coel. Rhod. Lect. Antiq. l. 11. c. 13. p. 499. Brusen. Facctiar. l. 4. c. 7. p. 278.

(*) Caus. Hol. Court, tom. 1. l. 2. p. 56.

end without the blood of more persons than one.

2. Marcus Crassus, the Roman, at the beginning had not much more than three hundred talents left him: yet, by his covetous practices, he got such a vast estate, that, when he was Consul, he made a great sacrifice to Hercules, and kept an open feast for all Rome upon a thousand tables, and gave to every citizen corn to support him three months: and yet before his Parthian expedition, being desirous to know what all he had was worth, he found that it amounted to seven thousand and one hundred talents. But even this would not content him: but thirsting after the Parthian gold, he led an army against them, by whom he was overthrown; his head was chopped off by Surinas, the Parthian General, who also caused molten gold to be poured down his throat, upbraiding by that action his unquenchable avarice.

3. Cardinal Angelot was so basely covetous, that by a private way he used to go into the stable, and steal the oats from his own horses. On a time the keeper of his horses going into the stable in the dark, and finding him there, taking him for a thief, beat him soundly: he was also so hard to his servants, that his chamberlain, watching his opportunity, slew him.

4. Nitocris, Queen of Babylon, built her sepulchre over the most eminent gate in that city; and caused to be engraven upon her tomb, "What King soever comes after me, and shall want money, let him open this sepulchre and take thence so much as he pleases: but let him not open it unless he want, for he shall not find it for his advantage." Darius long after finding this inscription, broke open the sepulchre; but instead of treasure he only found this inscription within: "Unless thou wert a wicked man, and basely covetous, thou wouldst never have violated the dormitories of the dead."

5. Arthur Bulkley the covetous bishop of Bangor, in the reign of King Henry the Eighth, had sacrilegiously

sold the five bells of his Cathedral, to be transported beyond the seas, and went down himself to see them shipped: they suddenly sunk down with the vessel in the haven, and the bishop fell instantly blind, and so continued to the day of his death.

6. One reports this Pasquin of Bancroft, Archbishop of Canterbury, for his covetousness:

Here lies his Grace in cold clay clad,
Who died for want of what he had,

7. Anno 712, Rodericus was the last King of the Goths: there was a palace in Toledo that was shut up, and made fast with strong iron bars, the universal tradition concerning which was, That the opening of it should be the destruction of Spain. Rodericus laughed at it, and supposing that treasure was hid in it, caused it to be broke open: no treasure was found; but there was a great chest, and in it a linen cloth, wherein was depicted several strange faces, and uncouth habits in a military posture: also there was an inscription in Latin to this purpose, "That Spain should be destroyed by such a nation as that;" and the prediction was in some sort verified: for Count Julianus having his daughter ravished by the King, in revenge thereof called in the Moors from Africa, who slew the King and ruinated the country.

8. Perses, the last King of Macedon, a little before he was taken, was deserted by all his soldiers, saving only a few Cretans, whom he retained with the hope of mighty promises; having before-hand put into their hands some vessels of gold, as a pledge of his just meaning: by means of these men he was brought into a safe place, where, promising to pay them in money, he took back his vessels, and refused them any thing in lieu of them; whereupon, being deserted by the Cretans also, he fled into Samothracia without other company than his gold, and was taken by Æmilius, and led in triumph through Rome: whereby he lost

(1.) Zonar. Ann. tom. 1. fol. 42. — (2.) Plut. in Vitâ Crassi, p. 543. Plin. l. 3. c. 10. p. 479. — (3.) Clark's Mir. c. 33. p. 113. — (4.) Herod. l. 1. p. 77, 78. — (5.) Fuller's Worthies, p. 84. Berkshire. — (6.) Full. Ch. Hist. l. 10. cent. 17. p. 57. — (7.) Lips. Moit. l. 1. c. 5. p. 73, 74.

both his kingdom and liberty, as his covetousness deserved.

9. Pope Benedict the Ninth was so very desirous of gold, that he sold the very Popedom itself to Gregory the Sixth for money: and 'tis very probable that he would have sold himself, his liberty, and life too, in case he could have found a purchaser that would part with good store of coin.

10. In the siege of Cassilinum, where Hannibal had reduced them within to a grievous famine, there was a soldier that had taken a mouse and sold it to another for two hundred pence, rather than he would eat it himself to assuage his cruel hunger; but the event was both to the buyer and seller as each did deserve; for the seller was consumed with famine, and so enjoyed not his money; the buyer, though he paid dear for his morsel, yet saved his life by it.

11. Quintus Cassius being in Spain, M. Silius and A. Culpurnius proposed to slay him: as they went about it they were seized upon with their daggers in their hands, and the whole matter was confessed by them: but such was the extreme covetousness of Cassius, that he let them both go, having agreed with one for fifty, and the other for sixty thousand sesterces. It is scarce to be doubted but that this man would willingly have sold his own throat to them in case he had had another.

12. Ptolomæus, King of Cyprus, by sordid means had heaped up much treasure, and saw that, for the sake of his riches, he must perish: he therefore embarked himself, together with all his treasure, in a ship, and put to sea, that he might bore the bottom of his vessel, die as he himself pleased, and without disappoint the expectation of his enemies that gaped for the prey: but alas! the covetous wretch could not find in his heart to sink so much gold and silver as he had with him, but returned back with those treasures which should be the reward of his death.

13. Vespasian the Emperor practised such kind of traffic as even a private

man would shame to do; taking up commodities at a cheap, that he might vend them at a dearer rate. He spared not to sell honours to such as sued for them; or pardons to such as were accused, whether they proved guilty or guiltless. He made choice of the most rapacious officers he could any where find but, advanced them to the highest places, that thereby being grown rich, he might condemn their persons, and confiscate their estates. These men he was commonly said to use as sponges, because he both moistened them when dry, and squeezed them when wet. When some of his special friends for his honour intended to erect to him a sumptuous statue, worth a million of sesterces, *Vos vero inquit mihi argentum date*; "he desired rather to receive from them the value thereof in ready coin," as being less troublesome to them, and more acceptable to him.

14. C. Caligula was the successor of Tiberius, as well in vice as the empire: some with threats he forced to name him their heir: and if they recovered, after the making of their wills, he dispatched them by poison; holding it ridiculous that they should live long after their wills were made. For the bringing in of money, he set up stews, both of boys and women, in the palace itself, and sent some through the streets, to invite persons thither, for the increasing the Emperor's revenues: and having by this, and such-like wretched means, amassed huge heaps of treasure (to satiate his appetite, being inflamed with a longing desire of touching money), he would frequently walk upon heaps of gold, and sometimes, as the pieces lay spread abroad in a large room, he would roll himself over them stark naked. Most transcendant and excessive covetousness! which blinded so great a Prince, and cast him into such an extremity of baseness, as to become a public pander and poisoner, for the love of money.

15. Galba, being Proconsul in Spain under Nero, the Tarraconians sent him for a present a crown of gold, affirming

(8.) Fulg. l. 9. c. 4. p. 1191.—(9.) Val. Max. l. 7. c. 16. p. 206.—(10.) Ibid. c. 10. p. 206. (11.) Ibid. l. 9. c. 4. p. 256.—(12.) Ibid.—(13.) Sueton. l. 10. c. 16. p. 313. *flak. Apol.* l. 4. c. 5. § 4, p. 357.—(14.) Sueton. l. 4. c. 42. p. 190. Ibid.

that it weighed fifteen pounds: he received it, and caused it to be weighed, and found it to want three pounds, which he exacted from them (laying aside all shame), as if it had been a true debt: and to shew he was no changeling, after his coming to the Empire, he gave with his own hands, to a certain Musician that pleased him, out of his own purse, twenty sesterces (about three shillings English money), and to his steward, at making up of his books of account, a reward from his table.

16. Lewis the Eleventh, in fear of his father Charles the Seventh, abode in Burgundy, where he contracted a familiarity with one Conon, an herbman: succeeding his father in the kingdom, Conon took his journey to Paris, to present the King with some turnips, which he had observed him to eat heartily of when he sometimes came from hunting: in the way, hunger constrained him to eat them all up, save only one of an unusual bigness, and this he presented the King with. The King, delighted with the simplicity of the man, commanded him a thousand crowns, and the turnip, wrapt up in silk, to be reserved amongst his treasures: a covetous courtier had observed this; and having already in his mind devoured a greater sum, brought a very handsome horse, and made a present of him to the King, who cheerfully accepted the gift, and gave order that the turnip should be brought him: when unwrapt, and that it was seen what it was, the courtier complained he was deluded: "No," said the King, "here is no delusion; thou hast that which cost me a thousand crowns, for a horse that is scarcely to be valued at an hundred."

CHAP. XXXIII.

Of the Tributes and Taxes some Princes have imposed on their Subjects.

I HAVE read of Henry the Second, King of England, that he never laid any

tax or tribute on his subjects in all his reign; and yet, when he died, he left nine hundred thousand pounds in his treasury; a mighty and vast sum, if we consider the time wherein this was. There are ways, it seems, for Princes to be rich, without sullyng their consciences with heavy and unheard of oppressions of their subjects. Some indeed of the following imposts were but a moderate sheering of the sheep, but others were the flaying off skin and all, and the Princes tyrannically sporting of themselves with the bitter oppression and woeful miseries of their overburthened people. Thus,

1. Johannes Basilides, the great and cruel Duke of Muscovy, commanded from his subjects a tribute of sweat, in the midst of winter, and another of nightingales in the midst of another winter.

2. Sylla raised out of the Lesser Asia alone twenty thousand talents yearly; yet Brutus and Cassius went further, forcing them to pay the tribute of ten years within the space of two; and Antonius in one; by which computation they paid in one year two hundred thousand talents. A mighty sum!

3. There was heretofore amongst the Grecians a tribute called Chrysargurum, by which every beggar, every whore, every divorced woman, every servant or freed-man, paid something to the treasury: something was exacted from every male for dung, for cattle, for dogs, both in city and country every man and woman paid a silver penny for their heads; for every horse, ox, and mule, as much as was demanded; but for every ass or dog, six halfpence: for which tribute, when there was great lamentation in the city, seeing it was exacted without mercy, Anastasius Dicorus the Emperor abolished it, and burnt the tables wherein the tribute was described, in the presence of all the people.

4. Caius Manlius, the Consul, by a new example, proposed a law in his camp at Sutrium, by which, throughout all the tribes, all that were manumitted

(15) Sueton. l. 7. c. 12. p. 277. Hak. Apol. l. 4. c. 5. § 5. p. 355. Fulg. Ex. l. 9. c. 4. p. 114. (16) Zuin. Theat. vol. 2. l. 5. p. 408.
 (1) Caus. Hol. Court, tom. 2. Max. 12. p. 399. (2) Appian. Bell. Civil. l. 5. p. 104. Hak. Apol. l. 4. c. 5. p. 355. (3) Petr. Greg. de Repub. l. 3. c. 5. § 9. p. 54.

should pay the twentieth part of what they were worth; and because that, by this law, a great income and addition was to be made to their impoverished treasure, the fathers of the Senate were agreed it should pass. This law was abrogated by Nero, in the beginning of his reign, that he might thereby be the more gracious with the people.

5. Basilius the Younger, Emperor of the East, ordained a tribute, wherein that which could not be paid by the poor, was to be exacted upon the rich: the tribute was called *Allelengyon*. This kind of tribute was taken away by Romanus Argyrus, the Emperor, and had been before that by Constantine, but death prevented him.

6. The Emperor Fl. Vespasianus laid an imposition upon urine: and being, by his son Titus, put in mind of the baseness of it, he took a piece of money received upon that account, and reaching it to his son's nose, demanded of him, "whether he smelt any other savour from it, than from any other kind of money?" adding withal, *Bonus odor lucri ex re qualibet*: "The smell of gain is good and pleasant, from whencesoever it ariseth." The like tribute upon urine was exacted by Ferdinand, King of Naples, upon the citizens of Capua; by which he also got an infamous character.

7. Caius Caligula, the Roman Emperor, exacted new and unheard-of tributes. He gathered them at first by publicans: but perceiving the gain on their side was much, he afterwards gathered them by centurions, and pretorian tribunes; nor was there any sort of men, nor any kind of thing but what was assessed at some thing. For all manner of eatable things throughout the whole city, he had a certain rate upon them; for all manner of lawsuits and judgments, wheresoever commenced or decided, he had the fortieth part of the sum about which they contended; and if any man was convicted to have compounded or given away his right, he was sure to be punished: he had the eighth part out of the daily gains of porters: out of the gettings of

common prostitutes he received as much as they earned by once lying with a man: it was also annexed to the chapter of the law, that not only strumpets, but all such as kept such houses of baseness, should be liable to this tribute: nay, that even wedded persons should pay for their use of marriage.

8. The Emperor Commodus upon his birth-day demanded of each of the senator's wives, and from each of their children two crowns, and this tribute he called his first fruits; and of all the senators that were in the rest of the cities and provinces, he exacted five drachms a man: when, notwithstanding all this, money still failed, he feigned a necessity of his passing over into Africa to settle the affairs thereof, that so he might have an occasion of collecting so much as might bear the charge of his expences.

9. Isaacius Comnenus, Emperor of the East, had a new and extraordinary way of taxing; and it was on this manner: "Upon every street wherein there were thirty chimnies, or tunbels, he imposed one crown in gold, two in silver, one sheep, six strikes of barley, six measures of wine, six measures of bran, and thirty hens; upon one that had twenty, the eighth part of a crown in gold, a crown in silver, half a lamb, four measures of barley, four measures of wine, and twenty hens; upon a street that had ten, he fixed as his tribute, five pieces of silver, a young lamb, two measures of barley, and ten hens."

10. Margareta, the Queen of Denmark and Norway, upon the overthrow of Alberius by the Swedes, being advanced to the kingdom, exhausted the Suernes and Goths by intolerable exactions and imposts; she demanded a certain sum of money for every tail of the greater cattle, a florin for every hearth or fire, and a mark of Stockholm value from every marriage: besides divers other heavy taxes that were levied every week or month upon them.

11. "Almost all the provinces of the Roman Empire," saith Lipsius, "paid yearly the fifth part of the profits of

(4.) Liv. l. 7. p. 126. Sueton. in Neron. c. 10. p. 237. (5.) Petr. Greg. de Repub. l. 3. c. 5. p. 55.—(6.) Hak. Apof. l. 4. c. 5. p. 357 Petr. Greg. de Repub. l. 3. c. 6.—(7.) Sueton. in Caligul. c. 40. p. 159.—(8.) Herodian. Lamprid.—(9.) Petr. Greg. de Repub. l. 3. c. 4. p. 51 § 13.—(10.) Petr. Greg. de Repub. l. 3. c. 4. p. 52.

their pasture, and the tenth of their arable lands. Nor did Anthony and Cæsar forbear to exact the tributes of nine or ten years to be paid in one. When Julius Cæsar was slain, and arms were taken up for their liberty, every citizen was commanded to pay down the five and twentieth part of their goods. And more than this, all that were Senators paid for every tile of their house six asses: an immense contribution! above the reach of our senses, as well as of our estates. But Octavianus Cæsar (probably with some reference to his name) exacted and received of all freed-men the eighth part of their estates. I omit what the Triumvirs, and other Tyrants have done, lest I should teach those of our times by the recital of them.

12. Alexander Severus, who was accounted amongst the best of the Emperors, was yet severe this way; for he imposed a tribute upon all taylors, boatmen, or barge-men, apple-women, and citron-sellers, skinners and leather-sellers, wain-wrights, silver-smiths, and gold-smiths, and other arts and handicrafts, for the adorning of those baths which he had founded. "And," saith Herodian, "deceasing in the eighteenth year of his reign, he left to his children and successors such a sum of money as none before him had done; and so great an army as no force could be able to resist."

13. The tribute called Cunigostoura and Fanoleche, was by the institution of Charles the Great; every measure of bread-corn paid yearly five-pence; every man, who by reason of sickness or age desired an exemption from the war, was fined the same sum; not were the churches nor churchmen themselves freed of contribution in this kind. This Prince had with him an account of all farms, stipends, fields, meadows, vineyards, villages, the annual rents and value of all these, with the tributes imposed upon them; as also a stated account of great and small cattle, and number of servants; not only so, but he had the very household stuff of all prefects, presidents, pre-

lates, monks, and nuns, written down and registered.

14. King Athelstan imposed, as a tribute on the Prince of North Wales, to pay three hundred Wolves yearly, which continued three years; and in the fourth there was not one Wolf to be found, whereby the province was cleared of the infinite trouble and danger the great abundance of them had formerly occasioned.

15. Ludovicus Sfortia sent F. Marchesius to the Genoese to demand of them a mighty tribute. The Genoese received the ambassador with all manner of civility; they led him into a garden, and there shewed him the herb Basil (it is the emblem of an afflicted commonwealth). They desired him to take some of that weak herb and smell to it; he did so, and told them that it smelt very sweet, they then wished him that he would press and rub it betwixt his fingers, and so smelt to it: he did so, "And now," saith he, "it stinks." "In like manner," said the Genoese, "if the Prince deals graciously and mercifully with us, he will oblige us to all cheerfulness and readiness in his service; but if he shall proceed to grind and oppress us, he will then find the bitter and troublesome effects of it."

16. Dionysius the Elder exacted a vast sum of money of the Syracusians, and when he saw that they lamented, pretended poverty, and desired to be freed of it; he then appointed a new impost or tax to be laid upon them; and this he caused to be collected twice or thrice. At last, when he had commanded the same should be paid again, and observed thereupon that the people laughed, and as they walked together cast out sharp words and jests upon him, he gave order that the tribute should be demanded no more, "For," saith he, "since they begin to contemn us, it is a sign that they have no money at all left."

17. Licinius, the prefect of Gallia, proceeded so far in his avaricious design, that whereas the Gauls were to pay their

(11.) Lips. de Constantiâ, l. 2. c. 23. p. 210, 211.—(12.) Alex. ab. Alexandr. l. 4. c. 10. Herod. l. 3.—(13.) Zuin. Theatr. vol. 3. l. 6. p. 812.—(14.) Bak. Chron. p. 16.—(15.) Orat. Extemp. pars 2. c. 13. p. 287, 284. (16.) Magiri. Polymn. p. 2214.

tribute every month, he ordained that there should be fourteen months accounted to the year. December he said was indeed the tenth month, but after that he would have two other to succeed (which he called the Augusti) for the eleventh and twelfth months, for these interposed months he required the same tribute to be paid, as in any other two of the year.

18. Drusus had imposed a tribute upon the Frisons, a small one and agreeable to their poverty; it was that for military uses they should pay a certain number of ox-hides, not determining either the measure or strength of them, Olenius was afterwards made governor of that people, and he chose out certain bulls hides, of a certain measure and strength. This was hard to other nations, but especially to the Germans, who had forests indeed of mighty beasts that were wild, but had few herds of them at home: and therefore they first delivered up their oxen themselves; afterwards their lands; and at last, not able to pay their tribute, they gave up their own bodies, and those of their wives and servants to be slaves in lieu of it. Hereupon began complaints and indignation; and because they were not able to remedy these things by a just war, they seized upon those soldiers that were appointed to collect the tribute, and hung them upon gibbets.

19. Antigonus laid heavy impositions upon the nations of Asia: and when one told him that Alexander did not use to do so, he said "it was true indeed, but Alexander did only mow Asia, and that he was to gather the stubble."

20. Every three years the Ethiopians were wont to pay by way of tribute unto the kings of Persia, as Herodotus saith, two hundred billets of the timber of the ebony tree, together with gold and ivory, the yearly tribute of which last was twenty great and massy elephants teeth.

21. Mausolus, King of Caria, had sundry subtil and injurious ways whereby he used to extort money from his subjects. He feigned that another king demanded

tribute of him, which he was not able to pay, and that therefore he must be supplied by the purses of his people; he got a great sum from the Myllacenses, pretending that their mother-city was to be invaded by the enemy, and whereas it wanted a wall he had not wherewith to build one. By Conalus, his lieutenant, he divers ways drained and exhausted the people; for such cattle as were given him he left in the hands of the donors for some years, and then demanded them, together with all the increase of them, within such a time as they were first given: he sold the fruits of such trees at a price as hung over any part of the king's highways: he demanded a tributary drachm for the burial of any soldier that deceased. And whereas the Lycians rejoiced and delighted in their hair, he feigned an edict from the king, "That they should have it cut off, unless every man should redeem it at a certain rate, by him at pleasure imposed."

CHAP. XXXIV.

Of Cheats; and the extraordinary boldness of some in their Thfts.

A GREAT stock of confidence, covetousness, and cunning, unallayed with principles of justice and honesty, generally turn into fraud and villany; and taking the whipping-post and pillory in their way, have their ends at the gallows, if committed by little villains: but if committed by great ones, who can break through cobweb laws, and escape, for a time, the justice due to them; yet their ill-gotten wealth, being attended with the curses of the injured sufferers, and the wrath of Heaven, seldom continues in the possession of the defrauders to the third generation.

1. Richard Smith, of Shirford, in Warwickshire, having but one only daughter, called Margaret, and doubting of issue male, treated with Sir John Littleton, of Frankley in Worcestershire,

(17.) Magiri. Polymn. p. 2213.—(18.) Ibid. 2214.—(19.) Ibid.—(20.) Pinn. Nat. Hist. l. 12. c. 4. p. 360—(21.) Petr. Greg. de Repub. l. 3. c. 6 p. 57.

for a marriage betwixt his said daughter and William Littleton, third son to the said Sir John. In consideration whereof he agreed to settle all his lands in remainder, after his own decease without other issue, upon the said William and Margaret, and the heirs of their two bodies lawfully begotten; but for the lack of such issue, to return to his own right heirs. And having writings drawn accordingly, trusted the said Sir John Littleton to get them engrossed: which being effected, and a day appointed for sealing, Mr. Smith came over to Frankley, where he found very noble entertainment, and some of Sir John's friends to bear him company, in whose presence the writings were brought forth, and began to be read; but before they came to the uses, stept in Sir John Littleton's keeper in a sweat, and told them that there was a brace of bucks at lare in the park, which carried a glass in their tails for Mr. Smith's dogs to look in (for he loved coursing well, and had his greyhounds there); but if they made not haste, those market-people which passed through the park would undoubtedly rouse them. Whereupon Sir John Littleton earnestly moved Mr. Smith to seal the writings without further reading, protesting they were according to the draughts he had seen, and without any alteration. Which bold asseverations putting him out of all suspicion of sinister dealing, caused him forthwith to seal them, and go into the park. Hereupon the two children (for they were not above nine years old each) were married, and lived in the house with Sir John: but about six years after the young man died by a fall from his horse; and Mr. Smith resolved to take his daughter away: Sir John, designing to marry her again to George, his second son, refused to deliver her; till which, Mr. Smith never suspected any thing in the deed formerly so sealed, as hath been said; but then, upon the difference betwixt him and Sir John, it appeared that, for want of issue by the before-specified William and Margaret, the lands were to devolve unto the right heirs of the said William; which was Gilbert Littleton,

his eldest brother, contrary to the plain agreement as first made. What success attended all this, take in short: From Gilbert, these lands descended to John his son; from him to the crown, as being one of the conspiracy with Essex, in the forty-second of Elizabeth, and died in prison. After which, Muriel, his widow, petitioned king James for a restitution of his lands, and obtained it; but fearing further troubles by suits with Mr. Smith, sold them away to Serjeant Hele, a great lawyer, who, considering the first foundation of Littleton's title, that they might be the better defended, disposed of them to his five sons. But such is the fate that follows these possessions, that, for want of a public adversary, these brothers are now at suit among themselves for them. And as none of the line of Gilbert Littleton (to whom they descended by the fore-specified fraud) doth enjoy a foot of them, so it is no less observable, that the son and heir of George, by the same Margaret, to wit, Stephen Littleton, of Holbeach, in Worcestershire, was attended with a very hard fate, being one of the gunpowder conspirators, in 3 Jac. for which he lost his life and estate.

2. Earl Godwin cast a covetous eye on the fair nunnery of Berkely, in Gloucestershire, and thus contrived it for himself: He left there a handsome young man, really or seemingly sick, for their charity to recover, who grew well and wanton. He, by toying with, and tempting with the nuns, like fire and flax, quickly made a flame; the sisters lost their chastity; and many, without taking wife in the way, were ready to become mothers. The young sick man returned to earl Godwin in health, leaving the healthful nuns sick behind him. The fame hereof filled the country, and went to court, where complaint was made by Earl Godwin to the king. Officers were sent to inquire, who found it true: the nuns were turned out, their house and lands forfeited, and both bestowed on Earl Godwin. Thus weakness was put out, and wickedness placed in the room of it.

(1.) Dugdale's Antiq. Warwicksh. p. 38.—(2.) Full. Church Hist. l. 2. cent. 11. p. 142. Burt. Mel. part 3. § 2. p. 452.

3. At another time the said earl had a mind to the rich manor of Boseham in Sussex, and complimented it out of Robert, Archbishop of Canterbury, in this manner : Coming to the archbishop he said, *Da mihi basium*, that is, " Give me a buss, or a kiss," an unusual favour from such a prelate. The Archbishop returned, *Do tibi basium*, kissing him there with an holy kiss (perchance) as given, but a crafty one as taken; for Godwin presently posted to Boseham, and took possession thereof; and though there was neither real intention in him who passed it away, nor valuable consideration to him, but a mere circumvention; but such was Godwin's power, and the Archbishop's poorness of spirit, that he quietly enjoyed it. These rich and ancient manors of Berkeley and Boseham (Earl Godwin's brace of cheats, and distant an hundred miles from each other) are now both met in the right honourable George Berkley, as heir-apparent thereof; his ancestors being long since possessed of them.

4. Maccus, a famous cheat, came into the shop of a shoemaker at Leyden, and saluted him: casting his eye upon a pair of boots that hung up, the shoemaker asked him if he would buy them: The other seemed willing: they were taken down, drawn on, and fitted him very well: " Now," said he, " how well would a pair of double-soled shoes fit these boots!" They were found, and fitted to his feet upon the boots. " Now," saith Maccus, " tell me true, doth it never so fall out, that such as you have so fitted for a race, as you have now done me, run away without paying?" " Never," said the other. " But," said he, " if it should be so, what would you then do?" " I would follow him," said the shoemaker. " Well," said Maccus, " I will try," and thereupon began to run: the shoemaker immediately followed, crying, " Stop thief, stop thief. At which the citizens came out of their houses: but Maccus laughing, " Let no man," said he, hinder our race, for we run for a cup of ale." Whereupon all set themselves quiet spectators of the

course, till Maccus had quite run away; and the poor shoemaker returned sweating, and out of breath, and declared how he had been dealt with.

5. At Antwerp, not long since, there was a priest who had received a pretty round sum in silver, which he had put into a great purse that hung upon his girdle: a certain cheat had observed it, who came and saluted him civilly, told him, " that he was appointed by the parish where he lived to buy a new surplice, he humbly begged, therefore, that he would please to go with him to the place were they were sold, that he might be the better fitted, as he was of the very same pitch and habit of body with the priest of their parish." He prevailed, and together they went; a surplice was brought forth and put upon him: the seller said, " It fits exactly." The cheat, when he had surveyed the priest, now before, and then behind, said, " It was too short before;" " That is not the fault of the surplice," said the shopkeeper, " but is occasioned by the distention of the purse." The priest, therefore, laid down his purse, that they might view it again: but no sooner had he turned his back than the cheat caught up the purse, and away he ran with it. The priest followed in the surplice as he was: the shopkeeper pursued the priest: the priest called, " Stop the thief:" the shopkeeper said, " Stop the priest:" the cheat said, " Stop the priest, for he is mad!" The people believed no less when they saw him run in public, and so habited; so that while one was a hinderance to the other, the cheat got clear off with the purse and money of the poor priest.

6. In the reign of King Francis, the first of that name, King of France, a notable thief, appavelled like a gentleman, as he was diving into a great pouch which John, Cardinal of Lorraine, had by his side, was espied by the king, being at mass, and standing right over against the cardinal: the thief, perceiving himself discovered, held up his finger to the king, making a sign he should say nothing, and that he should see good sport. The king, glad of such merriment,

(3.) Full. Church Hist. l. 2. cent. 11. p. 142.—(4.) Eras. Colloq. in Conviv. Fabulos. p. 313.—

(5.) Ibid. 314.

ment, let him alone, and within awhile after coming to the cardinal, took occasion in talking with him to make the cardinal go to his pouch, who missing what he had put therein, began to wonder ; but the king, who had seen the play, was merry on the other side : after the king had wearied himself with laughter, he would gladly that the cardinal should have again what was taken from him, as indeed he made no account but that the meaning of the taker was to restore it. But whereas the king thought he was an honest gentleman, and of some account, in that he shewed himself so resolute, and held his countenance himself so well : experience shewed that he was a most cunning thief, that meant not to jest, but making as if he jested was in good earnest. Then the cardinal turned all the laughter against the king, who using his wonted oath, swore by the faith of a gentleman, " That it was the first time a thief had ever made him his companion."

7. The emperor Charles the Fifth commanded his furniture to be removed : while every man was busy, there entered a fellow into the hall, where the emperor then was, being meanly accompanied and ready to take horse. This thief (for so he was, having made great reverence, presently went about the taking down of the hangings, making great haste as if he had much business to do : and though it was not his profession, yet he went about it so nimbly, that he whose charge it was to take them down, coming to do it, found that somebody had eased him of that labour, and, which was worse, of carrying them away too.

8. Great was the boldness of an Italian thief, who, in the time of Pope Paul the Third, played this prank. A certain cardinal having made a great feast in his house, and the silver vessels being locked up in a trunk, that stood in a parlour next the hall where the feast had been : while many were sitting and waiting in this room for their masters, there came a man in with a torch carried before him, bearing the countenance of the steward, and having a jacket on, who prayed those that sat on the trunk to rise up from it, because he was to use

the same : which they having done, he made it to be taken up by certain porters that followed him in, and went clean away with it. And this was done while the steward and all the servants of the house were at supper.

9. When the emperor makes his entrance into the imperial cities, the custom is, that the deputies of the said cities (in congratulation of his coming) present him with certain gifts. These gifts are most commonly great cups of gold, or other vessels curiously wrought, and of great value, filled sometimes with the pieces of gold, stamped with the impress of the cities that had the privilege to coin money. In one of the chiefest cities of Germany, such presents being made to the emperor Maximilian the First, in the presence of some of his greatest favourites, they were left in his chamber, and placed upon the cupboard, even as they were presented : at which time in the streets some pleasant pastimes and shews were made to delight the emperor with : all the courtiers were so intent to look upon these, that they had filled all the windows of the emperor's chamber. One of the emperor's greatest familiars, thinking his lord and master would be as busy in beholding the sports as the rest, pretending in kindness to leave his place to one that stood by him, a greater man than himself, he withdrew himself back into the chamber by the cupboard ; and seeing all was clear, puts his hand into the cup that was given, and takes out an handful of gold, and puts into his pocket, assuring himself that no man saw him. But the emperor, who seemed as if he thought of nothing but the shews, took heed to something else : for he wore on his finger a ring set with a certain stone, which would shew all that was done behind him ; wherefore casting his eye upon it, he looked where one would not think he did. The pastimes ended, the courtiers stood in the chamber waiting what the emperor would say : when he called him that had fingered part of the present, bidding him put his hand in the cup, and to take out as much as he could of that which was in it. The thief not knowing where-

unto it tended, and confounded with the sting of a guilty conscience, took but a very few of the pieces ; which having done, the emperor willed him to count them, while the rest waited very attentively, not knowing what this ceremony tended to ; and thinking those pieces would be distributed among them all. The emperor smiling, said to the thief, " Draw me out those other pieces which thou didst put up into thy pocket a while since, that I may see whether thou didst gripe more then or now." The thief, confounded with that word, began to frame excuses and prayers ; in the end he emptied his pocket upon the table, and tells before them all the pieces of gold he had put up ; the number of which being far greater than those he took up the second time, the emperor said unto him, " take all these pieces to thee, to defray the charges of thy journey, and be gone ; and take heed thou never come any more in my sight."

10. A certain Candian, called Stamat, being at Venice when the treasure was shewed in kindness to the Duke of Ferrara, entered into the chapel so boldly, that he was taken for one of the duke's domestic servants ; and wondering at so much wealth, instead of contenting himself with the sight, intended to purloin thence a part for himself. St. Mark's church is gilded almost over with pure gold, and is built on a circular base of marble. This Grecian thief, with marvellous cunning, devised to take out finely by night one of those stones of marble against that place of the church where the altar stands, called the childrens' altar, thereby to make himself an entrance into the treasury : and having laboured a night, because in that time the wall could not be wrought through, he laid the stone handsomely into its place again, and fitted it so well, that no man could perceive any shew of opening it at all. As for the rubbish which he took out of the wall, he carried it away so nimbly and cleanly, and all before day, that he was not discovered. Having wrought thus many nights, he got at length to

the treasure, and began to carry away much riches of divers kinds. He had a godfather in the city, a gentleman of the same Isle of Candia, called Zacharias Grio, an honest man, and of a good conscience. Stamat taking him one day aside, and near to the altar, and drawing a promise from him that he should keep secret that which he should impart to him, discovered from the beginning to the end, all that he had done, and then carried him to his house, where he shewed him the inestimable riches he had stolen. The gentlemen being virtuous, stood amazed at the sight, and quaking at the horror of the offence, began to reel, and was scarce able to stand ; whereupon Stamat (as a desperate villain) was about to kill him in the place ; and as his will of doing it increased, Grio, mistrusting him, stayed the blow, by saying that, " The extreme joy which he conceived in seeing so many precious things, whereof he never thought to have had any part, had made him, as it were, beside himself." Stamat (contented with that excuse) let him alone, and as a gift, gave Grio a precious stone of exceeding great value, and is the same that is now worn in the fore part of the duke's crown. Grio, pretending some weighty matter to dispatch, went to the palace, where, having obtained access to the duke, he revealed all the matter, saying withal, that " there needed expedition, otherwise Stamat might look about him, disguise himself, and be gone." To gain the more credit to his words, he drew out of his bosom that precious stone that had been given him. Which seen, some that were present were immediately sent away to the house, where they laid hold on Stamat, and all that he had stolen, which amounted to the value of two millions of gold, nothing thereof being as yet removed. He was hanged betwixt two pillars : and the informer, besides a rich recompence, which he at that time received, had a yearly pension allowed him out of the public treasury, so long as he lived.

11. Anno Dom. 1560, when Hadri-

(9.) Camer. Subscis. cent. 1. c. 63. p. 294.—(10.) Camer. Oper. Subscis. cent. 1. c. 64, p. 291, 292. Sabel Hist. Venet. Decad. 1. 6. Zuin. Theat. vol. 3. l. 1. p. 604.

anus Turnebus read in Paris lectures upon Aristophanes, he openly averred, that "heretofore, in that city, he had seen a crafty fellow, called Petrus Brabantius, who, as often as he pleased, would speak from his belly, with his mouth indeed open, but his lips unmoved; and that this way he put divers cheats upon several persons. Amongst others, this was well known: there was a merchant of Lyons, who was lately dead, that had attained to a great estate by unjust arts, as all men believed. Brabantius comes to Cornutus, the only son and heir of this merchant, as he walked in a portico behind the church-yard, and tells him, that he was sent to inform him of what was to be done by him; that it was more requisite for him to think of the soul and reputation of his father than his death. Upon the sudden, while they are discoursing, a voice is heard, as if it was that of the father (which, though it proceeded from the belly of Brabantius, yet he feigned to be wonderfully affrighted at it.) The voice was to inform the son what state his father was now in, by reason of his injustice: what tortures he endured in purgatory, both upon his own and his son's account, whom he had left heir of his ill-gotten goods; that no freedom thence was to be expected, without just expiation made by his son, in alms, to such as stood most in need, which were the Christians who were taken by the Turks: that he should credit the man who was by special providence come to him, to be employed by religious persons, for the redemption of such persons that were captives at Constantinople. Cornutus, a good man, though loth to part with his money, told him, that he would advise upon it that day; that on the next Brabantius should meet him in the same place. In the mean time, he suspected there might be some fraud in the place, because shady, dark, and apt enough for echoes, or other delusions. The next day therefore he takes him into an open place, where no bush or briar was; where, notwithstanding, he heard the same voice, with this addition, that he should deliver Brabantius six thousand franks, and pur-

chase three masses daily to be said for him, or else the miserable soul of his father could not be freed. Cornutus, bound by conscience, duty, and religion, though yet loth, delivered him the money, without witness of the receipt or payment of it; and having dismissed him, and hearing no more of his father, he was somewhat more pleasant than usual. Those that sat at table with him wondered at it: at last he told them what had befallen him; and thereupon was so derided by all, that at once he should be so cheated of his money; that, for mere grief, within a few years after, he died."

12. Robert Devereux, the brave, but unfortunate Earl of Essex, by the ill advice of some about him, and his own ill-usage at Court, having incurred the guilt of high-treason, complained at his trial, that the letters produced against him were counterfeited; and upon diligent enquiry into the matter, a bold and impudent cheat was discovered. The countess of Essex fearing as their circumstances stood, her husband being beset with powerful enemies, that he might fall into trouble, put some letters which her ladyship had received from him into a cabinet, and intrusted it in the hands of a Dutch woman, called Rihoe, who was under all the obligations in the world to be faithful to the lady: she accordingly hid them, as she thought, securely in her own house; but by ill chance her husband, John Daniel, found them, read them over, and observing that there was something in them that might incense the Queen, and endanger the earl, caused them to be transcribed by one that was expert in counterfeiting hands, and, when the timorous countess was ready to lie in, he went to her, and told her, that unless her Ladyship would give him three thousand pounds, he would deliver them into the hands of her husband's enemies. The good lady, who had a tender affection for the earl, was desirous to prevent that danger at any rate, and for that purpose, gave him immediately eleven hundred and seventy pounds; and yet notwithstanding that great sum of money, the villain gave her only the copies, and

kept the originals, to get another sum for them from the earl's enemies; for which, being tried and convicted, he was condemned to perpetual imprisonment, fined three thousand pounds, (two whereof were to be paid to the Countess) and sentenced to stand two hours with his ears nailed to the pillory, with this inscription on his breast: "A wicked cheat, forger, and impostor."

13 A Merchant in Sweden, whose name was Wolfange, having gained a great estate, took an affection to a poor man's son in the town where he lived, and, without any consideration but his service, made him his apprentice, and, when he was out of his time, lent him money to trade for himself: in which he was so successful, as in a short time to arrive to a plentiful estate. He still carried it so fair to his master, that, when he died, he left this his former servant sole executor, with the management of an estate of six thousand pounds, for the benefit of three children, one son and two daughters, he left behind him. The merchant being dead, the executor married the eldest daughter, and gave himself three thousand pounds with her; the other sister by ill-practices, (as it was afterwards suspected) fell into a consumption, made her will, gave her three thousand pounds to her sister, and died. Being thus possessed of six thousand pounds of his master's estate, his business was to get the rest: to that end, under pretence of great kindness, he sent the son to be his factor beyond sea, but so contrived the matter with the master of the ship in which he went, that he was sold a slave into Turkey; and soon after a report was spread that he died at Livorna in Italy. Now the executor, in right of his wife, was master of the whole estate, lived and enjoyed his pleasure, while his poor brother-in-law underwent a miserable slavery among the Barbarians. Three years were elapsed since the young man left Sweden, and a brief being read in the executor's parish church, for the redemption of slaves out of Algiers, which set forth their miserable condition, it struck this exe-

cutor to the heart; conscience flew in his face, and the horror of what he had done to this good master's only son, and (by marriage) his brother, kindled such a fire in his breast, that he could neither eat or drink, or sleep; and shortly after thinking death approaching, he sent for the chief magistrate of the town, confessed his fault, gave money into his hands to redeem young Wolfange, and thirteen thousand pounds to give him at his return: when, of a sudden, he recovered his health to admiration; but his wife grieving for what her brother had suffered, died quickly after, and his two children within a year. He lived till his brother returned to his native country; and having delivered into his hands all his father left behind him, he relapsed into his former distemper, made his will, and gave Wolfange every penny of his whole estate, to recompence the injury he had done, and died a sincere penitent.

14. A good likely sort of a man, that had been many years footman to one Mr. Wickham, a rich gentleman at Banbury, in Oxfordshire, came to London, and took a lodging at a bakehouse, over against Arundel-street, in the Strand. The baker being asked by his lodger what countryman he was, replied, "that he was of Banbury;" the other, mighty glad to meet with his countryman, was wonderfully fond of the baker; adding, "that since he was of Banbury, he must needs know Mr. Wickham, or have heard of his name." The baker, who indeed was very well acquainted with that gentleman's family, tho' he had been absent from Banbury fifteen or twenty years, was very glad to hear news of it; but was perfectly overjoyed when he was informed that the man he was talking with was Mr. Wickham himself. This produces great respect on the side of the baker, and new testimonies of friendship from the sham Wickham. The family must be called up that Mr. Wickham might see them; and they must drink a glass together to their friends at Banbury, and take a pipe. The baker did not in the least doubt his having got Mr. Wickham

for his lodger; but yet he could not help wondering that he should see neither footman nor portmante. He therefore made bold to ask him, "How a man of his estate came to be unattended?" The pretended Wickham making a sign to him to speak softly, told him, "That his servants were in a place where he could easily find them when he wanted them; but that at present he must be very careful of being known, because he came up to town to arrest a merchant, of London, who owed him a great sum of money, and was going to break. That he desired to be incognito, for fear he should miss his stroke, and so begged he would never mention his name. The next day Mr. Wickham went abroad to take his measures with a comrade of his own stamp, about playing their parts in concert. It was concluded between them, that this latter should go for Mr. Wickham's servant, and come privately from time to time to see his master, and attend upon him. That very night the servant came, and Mr. Wickham looking at his own dirty neckcloth in the glass, was in a great rage at him for letting him be without money, linen, or any other conveniencies, by his negligence, in not carrying his box to the waggon at the due time, which would cause a delay of three days. This was said aloud while the Baker was in the next room, on purpose that he might hear it. This poor deluded man hereupon runs immediately to his drawers, carries Mr. Wickham the best linen he had in the house, begged him to honour him so much as to wear it, and at the same time lays down fifty guineas upon his table, that he might do him the favour to accept of them also. Wickham at first refused them, but with much ado prevailed upon. As soon as he had got this money, he made up a livery of the same colour as the true Mr. Wickham's, gave it to another pretended footman, and brought a box full of goods, as coming from the Banbury waggon. The Baker, more satisfied than ever that he had to do with Mr. Wickham, and consequently with one of the richest and noblest gentlemen in the kingdom, made it more and

more his business to give him fresh marks of his profound respect and zealous affection. To be short, Wickham made a shift to get of him a hundred and fifty guineas, besides the first fifty, for all which he gave him his note. Three weeks after the beginning of this adventure, as this rogue was at a tavern, he was seized with a violent head-ache, with a burning fever, and great pains in all parts of his body. As soon as he found himself ill, he went home to his lodging to bed, where he was waited upon by one of his pretended footmen, and assisted in every thing by the good baker, who advanced whatever money was wanted and passed his word to the doctors, apothecaries, and every body else. Mean while Wickham grew worse and worse, and about the fifth day was given over. The baker, grieved to the heart at the melancholy condition of his noble friend, thought himself bound to tell him, though with much regret, what the doctors thought of him. Wickham received the news as calmly as if he had been the best christian in the world, and fully prepared for death. He desired a minister might be sent for, and received the communion the same day. Never was more resignation to the will of God; never more piety, more zeal, or more confidence in the merits of Christ. Next day the distemper and the danger increasing very much, the imposter told the baker, that it was not enough to have taken care of his soul, he ought also to set his worldly affairs in order; and desired that he might make his will, while he was yet sound in mind. A scrivener therefore was immediately sent for, and his will made and signed in all the forms before several witnesses. Wickham by this disposed of all his estate, real and personal, jewels, coaches, teams, race-horses of such and such colours, packs of hounds, ready money, &c. a house with all appurtenances and dependencies to the baker, almost all his linen to the wife; five hundred guineas to their eldest son; eight hundred guineas to the four daughters; two hundred to the parson that had comforted him in his sickness;

sickness; two hundred to each of the doctors, and one hundred to the apothecary; fifty guineas and mourning to each of his footmen, fifty to embalm him, fifty for his coffin, two hundred to hang the house with mourning, and to defray the rest of the charges of his interment. A hundred guineas for gloves, hatbands, scarves, and and gold rings; such a diamond to such a friend, and such an emerald to t'other. Nothing more noble, nothing more generous. This done, Wickham called the baker to him, loaded him and his whole family with benedictions, and told him, that immediately after his decease, he had nothing to do but to go to the lawyer mentioned in the will, who was acquainted with all his affairs, and would give him full instructions how to proceed. Presently after this, my gentleman falls into convulsions and dies. The baker at first thought of nothing burying him with all the pomp imaginable, according to the will. He hung all the rooms in his house, the staircase, and the entry, with mourning. He gave orders for making the rings, clothes, coffin, &c. He sent for the embalmer. In a word, he omitted nothing that was ordered by the deceased to be done. Wickham was not to be interred till the fourth day after his death, and every thing was got ready by the second. The baker having got this hurry off his hands, had now time to look for the lawyer, before he laid him in the ground. After having put the body into a rich coffin, covered with velvet and plates of silver, and settled every thing else, he began to consider that it would not be improper to reimburse himself as soon as possible, and to take possession of his new estate. He therefore went and communicated this whole affair to the lawyer. This gentleman was indeed acquainted with the true Mr. Wickham, had all his papers in his hands, and often received letters from him. He was strangely surprised to hear of the sickness and death of Mr. Wickham, from whom he had heard the very day before; and we may easily imagine the poor baker was much more surprised, when he found that in all likelihood he was bit. 'Tis not hard

to conceive the discourse that passed between these two. To conclude, the baker was thoroughly convinced by several circumstances, too tedious to relate here, that the true Mr. Wickham was in perfect health; and that the man he took for him was the greatest villain and most complete hypocrite that ever lived. Upon this he immediately turned the rogue's body out of the rich coffin, which he sold for a third part of what it cost him. All the tradesmen that had been employed towards the burial, had compassion on the baker, and took their things again, though not without some loss to him. They dug a hole in a corner of St. Clement's church-yard, where they threw in his body with as little ceremony as possible. I was an eye witness of most of the things which I have here related, and shall leave the reader to make his own reflections upon them. I have been assured from several hands, that the baker has since had his loss pretty well made up to him by the generosity of the true Mr. Wickham, for whose sake the honest man had been so open-hearted.

15. In the month of April 1738, two bakers of St. Alban's, going with their bread to Colney, saw a poor miserable girl half naked, lying on the side of a ditch. Hearing her groans, they went up to her; and she appeared to be so very weak, that they led and supported her to an ale-house near the turnpike, where they left her to the care of the publican's wife: she, seeing her in a dangerous condition, being almost starved and emaciated, sent for Mr. Humphries, a very able apothecary and surgeon in the town, who by proper cordials gave her relief. She was then put to bed, and great care was taken of her for some time, when her strength began to return, and she was visibly amended in her health.

In the mean time the story got about town, and the most considerable people of the place went to see her. The girl, who had the most perfect innocence in her face, and was about nineteen years of age, behaved with the utmost decency, and became the general object of com-

passion ; and as she grew better, was invited to the houses of the principal people of the town to tell her story.

Her name, she said, was Mary Ramsay, born in Hull : her father a very eminent surgeon and man-midwife, lately dead, who had left her to the care of his brother, with a fortune of seven thousand pounds. That she had lived with her uncle in a manner becoming her circumstances : and about a month before that time, her uncle had signified to her his intentions of sending her up to London for education, and accordingly gave her a letter to a gentlewoman (whose name she had forgot) who kept a school, with whom she was to board and lodge, and by her be instructed in the several accomplishments necessary for the formation of a young lady of fashion : that he obliged her to travel in the common waggon : that she was dressed in ariding-habit and jockey-cap, and went therein with other company as far as Stamford, where, stopping to dine, she accidentally dropped the above-mentioned letter, in the inn-yard, which being found by a person, who was also a passenger with her, and to whom she had related her story, she was by him persuaded to open the letter ; which she did, and found that directed to the school-mistress to be only a case or cover of another letter, directed to Captain ———, (she could not recollect his name, but she was sure he was a sea Captain) which was to this effect :

“ SIR,

“ The person who brings you this is the young woman I told you of. I acknowledge the receipt of half the money agreed on, and expect the remainder as soon as convenient.”

This, she continued, was signed by her uncle. That the person hereupon persuaded her to return to Hull and expose her uncle, which she promised to do ; but dreading to see a man who was capable of such projects, she took a resolution to elope from the waggon and waggoner, whom she now looked upon as confederate with her uncle, and to travel on foot to London, where she said

she had a sister, married to one Mr. Cooke, a man of great fortune in the county of Suffolk, and a barrister at law : that accordingly she gave the waggoner the slip, and began her journey through bye-ways and lanes : that after a day or two, her money being all gone, she sold her jockey-cap to an old woman, and afterwards parted with her riding-habit in an exchange for an old gown and some trifle of money, which enabled her to reach London ; where, not being able to find her sister Cooke, she resolved to return to Hull : she accordingly set out without a farthing of money, or even one necessary for so long a journey : when, after two days, being weary and in want of the common support of nature, she was found in the manner and condition described above.”

This story, wild and extravagant as it was, gained an universal belief : compassion and pity took root in every heart, and poor Miss Ramsay was the topic of every one's conversation.

The Mayor of the town, a very humane and good man, was so moved at this melancholy tale, that he recommended her to his wife's protection ; who introducing her to other ladies, a subscription was set on foot to cloath the young lady, and send her home in a manner suitable to her rank.

She was now presently put into better garb, and lived at the Mayor's house. Happy was the family who could entertain Miss Ramsay, and hear her story ; which she told so very well, so glibly, and with such amazing facility, often shedding tears at the most affecting parts of it, and never varying in the least circumstance, that not a soul doubted of the reality of the relation.

At this time, a gentleman, an inhabitant of the town, who had been absent some time, returned from London, and being informed of this extraordinary young lady, suspected the story, and declared his opinion publicly ; but in return, met with that contempt too frequently attending endeavours to stem the torrent of infatuation, and to bring men back to the use of right reason.

He argued with Mr. Mayor, Mr. Alderman ———, Mr. Alderman ———, &c. but all to no purpose ; she was

so young, so innocent, she could not frame such a story herself; it was impossible: so really good, so truly pious, her story must be true, they would have it true, and therefore it was true.

Miss Ramsay was now in the zenith of her happiness; when this very singular gentleman, recollecting that he had an acquaintance in Hull, a man of probity, fortune, and honour, wrote to him, informing him of the particulars, and desiring him to make all due inquiry, and acquaint him with what he should learn concerning Miss Ramsay, her father, uncle, and family.

The answer received was to this effect: "That a surgeon of the name of Ramsay had formerly lived in the neighbourhood of Hull, who was very poor all his lifetime, and who was confined for debt in the castle of Lincoln, and died there about ten years before; that he had two daughters, abandoned wretches and common prostitutes, who strolled about the countries under various and fallacious pretences; that upon the strictest inquiry he could not find that Ramsay had a brother; and that if the people of St. Alban's would pass her to Hull, she would there meet with her desert.

This letter was read to the gentlemen of the town, and to the girl herself; who said, "That she knew the gentleman who wrote it very well, and that he was a particular friend of her uncle's, and an associate in the trepanning scheme before-mentioned.

This was sufficient for her friends, they all-agreed it was so. It was to no purpose to talk to them; they were convinced of the poor dear girl's innocency, and the injustice done to her, and they resolved to protect her.

The Mayor, however, was advised to write himself to Hull for greater certainty: he accordingly addressed himself to two gentlemen there, who confirmed the account before received. He was then convinced of his error, read the two letters to the girl, and admonished her to confess the truth; she became sullen, and would make no reply, upon which the Mayor committed her to the bride-well of the town.

There, without friends to encourage her wickedness, and support her falsehood: without confederates to countenance her guilt, and reason her into a belief, that the crime consisted solely in the discovery, and not in the act itself: without managers, collectors, subscribers, advertisers, puffers, twenty attorneys, and twice as many affidavits: with a good parcel of hemp to keep her in exercise, the jail allowance, and a proper time for reflexion, debarred of all company, she was brought to reason, and she confessed the whole to be false from the beginning to the end.

The consequence of this was, she was publicly whipped at the Cross next market-day, and was afterwards passed away as a vagrant to Hull.

The truth of the above is well known to the inhabitants of St. Albans.

16. As two ladies were knocking at a door in the afternoon service-time (Sunday), a person who had the appearance of a gentleman, stepped up to the house and bowed to them. The door opened, and they all walked in together. After some conversation in the parlour, the gentleman began to wonder at his aunt's not returning from church, and to observe upon the length of the sermon, which he imagined must be the cause of it. The wished-for-lady, however, was soon heard at the door; and the gentleman instantly proposed a scheme to frighten his relation (pretty effectually as it turned out) for the diversion of the company. The scheme was; that he should slip into the next room with the silver tea-kettle and the lamp, in order that the lady, so soon as she should call for it, might conclude that it was stolen. As the lady came into the room, the gentleman made round to the passage; the maid opened the door, and he told her he should be back again immediately to tea. After the first compliments had passed amongst the ladies, the tea was called for: the visitors, who thought themselves in the secret, tittered; the lady of the house was at a loss to know the reason: she rang the bell; the maid missed the kettle: the alarm began, and (to make short of the

story) the visitors were obliged to confess that the nephew had hid himself in the next room, with the kettle, on purpose to cause the surprise. The lady stared at the word nephew, having no relation of that denomination, the maid was a sufficient evidence of the gentleman's exit; and not the least doubt could remain what was become of the tea-kettle and lamp.

CHAP. XXXV.

Of Impostors who have assumed the Names of illustrious Persons.

THE grand impostor, who is the immediate tutor to all others under that denomination, is the devil, who transforms himself into an angel of light, to deceive and destroy mankind: for being damned himself, he makes it his whole business to draw as many as resign themselves to his conduct into endless and infernal torments. His immediate successors are generally the mud and dregs of the people: illiterate, brain-sick enthusiasts, and beggarly, ambitious, upstart rebels; whose pride and vanity not suffering them to be content in the mean circumstances they were born to, mount them on the wings of presumption into visionary greatness, and then they set up for no less than gods, emperors, kings, or inspired prophets; to the great disturbance and detriment of church, state, and people: till the giddy adherents, weary of the new toy, or undeceived by dear-bought experience, desert their leader: justice overtakes the impostor, and ends the shew by the hands of an executioner.

1. Andriſcus was of so mean a condition in Macedonia, that he had no other way to sustain himself but by his daily labour: yet this man suddenly feigned himself to be Philip, the son of King Perseus, and the features of his face was somewhat like his. He said it, and others

believed it, or at least they pretended they did: especially the Macedonians and Thracians, out of weariness with the Roman government, which, with the novelty and rigour of it, displeased them. He had, therefore, speedily gathered mighty forces, with which he overthrew a Roman Prætor: at last he was overcome by Metellus, and led in chains to Rome.

2. Amurath the Second having newly ascended the throne of his father Mahomet: at Thessalonica an obscure fellow crept, as it were, out of a chimney corner, and took upon him the name and person of Mustapha, the son of Bajazet, who was slain many years before in the great battle at Mount Stella against Tammerlane. This counterfeit Mustapha, animated by the Greek Princes, set so good a countenance upon the matter, and assumed such grace and majesty, that not only the country people, but men of great place and calling repaired to him as their natural Prince and Sovereign: so that in a short time he was honoured as a King in all parts of the Turkish kingdom in Europe. Amurath, to repress this growing mischief, sent Bajazet Bassa with a strong army into Europe, where he was forsaken of his army, and for safety of his life compelled to yield up himself to Mustapha. Much trouble he afterwards created to Amurath: at last, being entrapped by the policy of Eivaces Bassa he fled: but being taken, he was brought bound to Amurath, then at Adrianople, by whose order he was hanged from the battlements of one of the highest towers in the city, and there left to the wonder of the world.

3. Herophilus, a farrier, by challenging C. Marius (who had been seven times Consul) to be his grandfather, gained such a reputation to himself, that divers of the colonies of the veteran soldiers, divers good towns, and almost all the colleges made choice of him for their patron. So that C. Cæsar, having newly conquered Cn. Pompeius the Younger in Spain, and admitting the people into his gardens, this man was saluted in the

(16.) Gazetteer.

(1.) Lips. Monit. l. 2. c. 5. p. 168. — (2.) Knowl's Turk. Hist. p. 255, 256. &c. Lips.

Monit. l. 2. c. 5. p. 200.

next cloisters by almost as great a company: and unless Cæsar had interposed, the republic had had a wound imprinted upon it by so base a hand: but Cæsar banished him from the sight of Italy: yet after his death he returned, and then entered into a conspiracy of killing all the Senators, upon which account, by their command he was executed in prison.

4. In the reign of Augustus Cæsar there was one, who pretended that he was born of his sister Octavia, and that by reason of the extreme weakness of his body, he, to whose care he was intrusted, kept him as his son, and sent away his own son in his room: but while he was thus carried with the full sails of impudence to an act of the highest boldness, he was by Augustus adjudged to tug at an oar in one of the public galleys.

5. In the reign of Tiberius, there was one Clemens, who was indeed the servant of Agrippa Posthumus, the grandchild of Augustus, by Julia, and whom he had banished into the isle Planasia; but soon after, by fraud and fame, became Posthumus himself: for hearing of the death of Augustus, he, with great courage, went to bring forth his master (by stealth) out of the isle, and so to recommend him to the German, or other armies: but sailing slowly, and finding that Agrippa was already slain, he took his name upon him, came into Etruria, where he suffered his hair and beard to grow, then gave out who he was, sometimes shewed himself in private, then went to Ostia, and thence into the city, where he was well received in divers companies. At last Tiberius, having notice thereof, by the help of Salustius Crispus, at a convenient time, caused him to be suddenly apprehended, his mouth stopped, and brought to the palace; where Tiberius asking him "How he came to be Agrippa?" "How came you," said he, to be Cæsar?" He was secretly made away, having expressed great constancy in his torments; for he

would not discover one of those that were in the conspiracy with him.

6. Demetrius Soter, who reigned in Syria, being, for a certain and just cause, offended with the people of Antioch, made war upon them; they, fearing the worst, flew to new remedies, set up a base person, whom they saluted for Alexander the son of Antioch, and encouraged him to seek after his father's kingdom of Syria: what through the hatred of Demetrius, and the desire of novelty, this new Alexander was generally followed and embraced: he admires himself at his new fortune, and the troops he commanded: he fought with Demetrius, and not only overcame, but slew him upon the place. By this means he became the peaceable possessor of all Syria for nine years and ten months; when, giving up himself to all kinds of debauchery, he was set upon by the young son of Demetrius, now grown up, and overthrown and slain.

7. In Germany, anno 1284, in the reign of Rudolphus of Hapsburg, the then Emperor, there arose one who gave out himself to be the old Emperor Frederick, who had been dead more than twenty-two years. The Emperor Rudolphus at that time laid siege to Colmaria; but not a little moved that this impostor had got together a great force, and that divers of the Nobles and cities in the Lower Germany took part with him, he desisted from his siege, came down the Rhine, as one that made haste to pay his obedience to the old Emperor; but having once seized upon him, and demanded, "who? whence? and for what reason he had done such things?" he caused him to be burnt in the town of Witzlar.

8. In the same Germany, anno 1341, there was a notable impostor about Voldeмарus, Marquis of Brandenburg: the Marquis had been abroad and missing, either lost or dead, for thirty one years; when Rudolphus, Duke of Savoy, considered which way he might deprive

(3.) Val. Max. l. 9. c. 15. p. 274. — (4.) Ibid. p. 275. — (5.) Lips. Ex. Polit. l. 2. c. 5. p. 188. Petr. Greg. de Repub. l. 7. c. 18. p. 295. — (6.) Justin. Hist. l. 35. p. 268. Lips. Ex. Polit. l. 2. c. 5. p. 190. Petr. Greg. de Repub. l. 7. c. 19. p. 295. — (7.) Lips. Monit. l. 2. c. 5. p. 183.

Ludovicus Bavarus of his Marquisate of Brandenburg. To this purpose, he kept privately about him a miller, whom he instructed with all requisite art and subtilty, and gave out that he was the Marquis. Divers castles and towns were hereupon yielded up to him; the Bavarians and their assistants were overthrowen by him in one great battle, wherein Rudolphus, Count Palatine of the Rhine, with seventy-nine Knights were taken prisoners. Three years did this miller bear up, till at last he was taken, and adjudged to the flames, to the infamy of his abettors.

9. Baldwin the Eighth was Earl of Flanders and Hannonia, afterwards Emperor of Constantinople, and was slain in a battle against the Bulgarians. Twenty years after his death Bernardus Rainsus, a Campanian, gave himself out to be the Emperor, long imprisoned but now at liberty: the gravity of his countenance, the remembrance of former men and things, the exact knowledge of his pedigree, deceived even the most cautious and circumspect: much trouble he created; till at last, cited before Lewis the Eighth, King of France, and not able to answer such questions as were by him propounded, he was reputed and sent away as an impostor; after which, being taken in Burgundy, he was sent to Joanna, Countess of Flanders, and by her order strangled.

10. The like to this fell out in Spain, when Alphonsus was King of Arragon; a youth of about eleven years of age, and under the government of his mother: There rose up one, who gave out of himself, that "he was that old Alphonsus, twenty-eight years past reported to be slain at Fraga. To colour his absence all that while, he said, that, "out of a weariness of human affairs, he went into Asia, and the Holy Land, where he had fought in the wars, for God and religion: that having now expiated his sins, he was returned to his subjects." The matter took with many, and he had undoubtedly raised some considerable stirs there, but that, being taken at Augusta, he there hanged himself.

11. Adrian was no sooner possessed of the empire, in the year of Christ 121, but he found the same disposition in the Jews to revolt, as they had done in the reign of his predecessor Trajan, and therefore recalled Julius Severus out of Britain, and sent him into Syria, to chastise those mutineers. But when he came, he found them so well fortified, and many in number, and those consisting generally of thieves, robbers, and such-like desperadoes, that he thought it more prudential to protract the war, than hazard the loss of his whole army. That which made the Jews gather together such vast numbers, was, that they were headed by one that called himself the Messiah; and, in allusion to the prophecy of Moses, in Num. xxiv. which says, that "a star shall arise out of Jacob," &c. he took the name of Benchochab, which signifies the son of a star; others say Barchochab, which is the same; for Ben and Bar, in the Hebrew tongue, equally signify a son. This impostor was in possession of fifty castles in Judea, and nine hundred and eighty towns and villages, besides Bethoron, which Severus had besieged now three years and an half; and then it was that Adrian came against it in person. It is almost incredible what resistance the besieged made with many desperate sallies and great loss of blood. Three hundred thousand Jews were killed, besides what perished by the plague and famine. Benchochab was killed in the last sally, after which Bethoron was taken. And now the Jews, finding him neither immortal nor the Messiah, instead of Benchochab, called him Benscosba, the son of a lie. Some of the Jews escaped, and the rest were put to death.

12. Under the usurpation of Oliver Cromwell in 1656, one James Naylor, born in Yorkshire, a great enthusiast, and one of the first and principle ring-leaders of the sect called Quakers, having, in process of time, gained a great name among that people, for his pretended sanctity, took upon him to personate Christ, our Saviour, and was attended into the city of Bristol by several

(8.) Lips. Ex. Polit. l. 2. c. 5. p. 194. — (9.) Ibid. p. 195. — (10.) Lips. Monit. l. 2. c. 5. p. 209. — (11.) Jean. Baptist. de Recoles les Impost. Insignes.

of his deluded proselytes of both sexes, singing Hosanna before him, strewing his way with herbs and flowers, using the same expressions, and paying him the same honour as the Jews did our blessed Saviour when he rode into Jerusalem; for which he was called before the Parliament, then sitting at Westminster, by whom he was sentenced to be whipped, to stand in the pillory before the Royal Exchange, there to be burnt through the tongue, and branded with a hot iron in the forehead, with the letter B, for a blasphemer: all which was executed upon him. But he shewed no concern at the sin or punishment, which being done, one Rich, a merchant, got upon the pillory, embraced the impostor, and licked his forehead with his tongue. From thence he was sent to Bristol, where he was whipped through the streets, and afterwards committed prisoner to the Castle at Guernsey during life, in company with Lambert, to whom he had been a soldier in the late rebellion.

13. Lambert Simnel, the son of a shoemaker, was instructed by one Simond, a Priest, to call himself Edward, Earl of Warwick, lately escaped out of prison, both of them being of equal years and stature; and having got into Ireland with his tutor, he there gave such a fair colour and gloss to his pretences, that not only the Lord Thomas Fitzgerald, Earl of Kildare, and Deputy of Ireland, but many others of the nobility, credited his relation; and more especially those that had a kindness for the house of York were ready to join him, and already saluted young Simnel as King: and to give some kind of reputation to the impostor, they sent into Flanders, to the Lady Margaret, sister to the late King Edward, desiring aid and assistance from her. That Lady, as a Yorkist, and enemy to the house of Lancaster, though she knew him to be a cheat, promised them her assistance. Simnel was proclaimed King of England, and, with a company of beggarly unarmed Irish, sailed into England, and landed at the Pile of Fowdray, in Lancashire. He fought King Henry VII. at a village

called Stoke, near Newark upon Trent, where four thousand of his men being slain, and the rest put to flight, young Simnel, and his master Simond the Priest, were both taken prisoners, and had their lives given them; Lambert, because he was but a child, and therefore might easily be imposed upon, and Simond, because he was a Priest. Lambert was taken into the King's kitchen, to be a turnspit, and was afterwards made one of the King's falconers. The Priest was committed to prison, and was never heard of afterwards.—Perkin Warbeck was another impostor in the same reign; but being taken, was exposed, and afterwards hanged.

14. John Buchold, a leader of the Anabaptists, was a butcher in Leyden, and being successful in some encounters, June 24, 1534, was, by his giddy rebellious followers, made King of Munster, and invested with all the regalia of supreme authority. Having hereupon immediately degraded the twelve Counsellors of state, he constituted a Viceroy; a Comptroller of his household, four Huisers, or common Cryers, a Nobleman, a Chancellor, Cup-bearer, Carvers, Tasters, Master-builders, and disposed of all other offices as Princes used to do. Some of his kingly robes were made sumptuous with the gold of the ornaments, which sacrilege had furnished him with. His spurs were gilt with gold, and he had two crowns of solid gold, and a scabbard of the same metal. His scepter was adorned with three golden incirculations, and his titles were, King of Justice and King of the New Jerusalem. He had many Queens, and allowed plurality of wives to all his followers, and took as much state upon him as any potentate in the world; but the city all this time being besieged, and the inhabitants almost famished to death, he was betrayed by one of his followers; the city was delivered up into the possession of the bishop, with the mocking himself, who being brought to the place of execution, was fastened to a stake, and pulled piece-meal by two executioners, with pincers red-hot out of the fire. The first pains he felt he sup-

pressed, at the second he implored God's mercy. For a whole hour was he pulled and dilacerated with those instruments; and at length, somewhat to hasten his death, he was run through with a sword. His companions suffered the same punishment, and bore it with great courage; all whose carcasses were put into baskets, and hung out of the tower of St. Lambert.

15. One Matthew Ryan, who was taken at Waterford, and transmitted to Kilkenny, being charged with several robberies committed in that county, was tried on the 25th of July, 1740; at the assizes there. When he was apprehended, he pretended to be a lunatic, stripped himself in the gaol, threw away his clothes, and could not be persuaded to put them on again, but went naked to the court to take his trial. He then affected to be dumb, and would not plead; on which the judges of the assize ordered a jury to be impanelled, to enquire and give their opinion, whether he was wilfully dumb and lunatic, or by the hand of God; who in a short time returned, and brought in their verdict, "Wilful and affected dumbness and lunacy." Upon this the judges again desired the prisoner to plead, which by signs he refused; notwithstanding which, they in their great compassion, indulged him till the Monday following. But he still persisting in his obstinacy, the court then ordered him to be pressed to death: and the sentence was accordingly executed on him the Wednesday following; but before he expired, he most earnestly intreated to be hanged, which was refused him.

16. ♦ John Perch de Scavedra, a native of Cordova or Jaen, in Spain, having amassed more than thirty thousand ducats by forging Apostolical letters, employed them to introduce the inquisition into Portugal. For this purpose he pretended to be the Cardinal Legate of the Holy See, and having established a household, took into his service one hundred

and fifty domestics, and was lodged with great respect in the Archiepiscopal palace. He then advanced to Badajoz, on the frontiers of Portugal; and dispatched a secretary to the King to inform him of his arrival, and present to him forged letters from the Pope, the Emperor, the King of Spain, and some other princes, both secular and ecclesiastic, who earnestly requested his majesty to favour the pious designs of the pretended Cardinal Legate. The King, who was overjoyed at this intelligence, returned an answer as to a legate, and sent a nobleman of his court to compliment him, and accompany him to his palace, where he remained about three months; and in the mean time, established the inquisition in the kingdom. After taking leave of his majesty, he quitted Portugal, highly pleased at having succeeded in his design, but he was known on the frontiers of Castile, to have been an old domestic of the Marquis of Villanova, and being arrested, was condemned to the galleys for ten years, and prohibited from ever again writing under the pain of death. This sentence was carried into execution, and he remained several years in the galleys till released from them by a brief of Pope Paul IV. who was desirous of seeing him, in order, no doubt, that he might thank him for the good service he had rendered to the Holy See, by introducing the inquisition into Portugal, where it has since continued.

CHAP. XXXVI.

Of the Ambition of some Men, and their Thirst after Sovereignty.

HELOGABALUS sometimes took his courtiers, and commanded them to be tied fast to a great wheel, and then turned and rolled them up and down in the water, taking infinite pleasure to see them sometimes aloft sometimes below, sometimes to taste the sweetness of the air and sometimes to be deeply plunged

(14.) Ross, View of Relig. — (16.) De Lavau Recueil de Diverses Histoires. vol. ii. part I. p. 12.

in the water, where of necessity they drank more than enough. Ambitious men daily act the same play, but they personate it tragically; and therefore it was well advised by one of the Kings of France, when his Chancellor shewed him his own lively effigies upon a piece of arras, standing upon the uppermost part of Fortune's wheel: "You would do well," said he, "to pin it fast lest it should turn again." Yet all considerations of this kind are too little to rebate the keenness of some men's soaring minds, who are in continual fevers to be great, though for never so little a time, and at what rate soever*.

1. When Stephen, that good and great King of Poland was dead, and the usual assembly was called for the election of a new King: the Great Cham of Tartary was also there by his Ambassadors, who in his name told them, "That he was a potent Prince, able of his own subjects to lead many myriads of horse into the field, for either the defence or enlargement of Poland; that he was also frugal and temperate; and setting aside all delicate dishes, his manner was to eat horses flesh. In the next place, as to matters of religion (concerning which he had heard they were in dispute) their Pope should be his Pope, and their Luther his Luther." No marvel if this embassy was received with laughter, when they beheld a man ready to part at once with religion and all things sacred, for the very desire he had after rule.

2. After the noble exploits of Sertorius, in Spain, had put those on his part almost in equal hopes with their enemies, Perpenna, too much relying upon the nobility of his descent, ambitiously aspired to the power of Sertorius: to that purpose he sowed the seeds of dissension in the army and amongst the captains; and the conspiracy being ripe, he invited Sertorius, with his officers (confederate with him) to supper, and there caused him to be murdered. Immediately the Spaniards revolted from Perpenna, and by their ambassadors yielded themselves to Pompey and Metellus: Perpenna soon

shewed he was a man that knew neither how to command nor to obey: he was speedily broken and taken by Pompey; nor did he bear his last misfortune in such manner as became a general, for having the papers of Sertorius in his hands, he promised to Pompey to shew him letters from Consular persons, and under the hands of the chiefest men in the city, whereby Sertorius was invited into Italy. Pompey burnt the letters, and all Sertorius's papers, not looking upon any of them himself, nor suffering any other, and then caused Perpenna to be dispatched, that he might free the city of a mighty fear; and this was the end of the foolish ambition of Perpenna.

3. Alexander was at the siege of Tyrus when a second time there came to him Ambassadors from Darius, declaring that their master would give him ten thousand talents if he would set at liberty his mother, wife, and children, that were taken by him: moreover if he would marry the daughter of Darius, he would give with her in dowry all the land that lay betwixt Euphrates and the Hellespont. The contents of this embassy were discussed in Alexander's Council, when Parmenio said, "That for his part, were he in Alexander's stead, he would accept of those conditions and put an end to the war." Alexander, on the other side answered, "That were he Parmenio he would do so too; but whereas he was Alexander, he would return such answer as should be worthy of himself:" which was this, "That they should tell their master that he stood in no need of his money, neither would he accept of a part for the whole; that all his money and country was his own: that he could marry the daughter of Darius if he pleased, and could do it without his consent; that if he would experience the humanity of Alexander, he should speedily come to him." After this, he sent other Ambassadors with these offers: "Thanks for his civilities to his captive relations; the greater part of his kingdom; his daughter for his wife; and thirty thousand talents for the rest of the cap-

* Caus. Holy Cour. tom. 1. l. 2. p. 57.—(1.) Lips. Monit. l. 2. c. 5. p. 223.—(2.) Plut. in Sertorio. p. 582.

tives. To which he replied, that " he would do what he desired, if he would content himself with the second place, and not pretend to equality with him; but as the world would not endure two suns, neither could the earth endure two Sovereign Emperors, without permutation of the state of all things; that therefore he should either yield up himself to-day, or prepare for war to-morrow.

4. Solon, the Athenian Lawgiver, said of one of his prime citizens, called Pisis-tratus, " That if he could but pluck out of his head the worm of ambition, and heal him of his greedy desire to rule, that then there could not be a man of more virtue than he.

5. Richard, Duke of Gloucester, afterwards King of England, by the name of Richard the Third, stopped at nothing, how impious or villanous soever, to remove all obstructions between him and the crown. He is said to have murdered King Henry the Sixth in the Tower, and his son Prince Edward at Tewkesbury: he caused his own brother, George Duke of Clarence, to be drowned in a but of malmsey; he was suspected to have made away with Edward the Fourth, his brother and King, by poison: he beheaded Rivers, Vaughan, Grey, and the Lord Hastings, as the known impediments of his usurpation: and the Duke of Buckingham his old friend, when he saw he declined his service in the murder of his nephews, which yet he got performed upon the bodies of those two innocent Princes. But the just judgment of God overtook him for the spilling of all this innocent blood. His only son was taken away by death: his own conscience was so disquieted, that he was in continual fears in the day, and his sleeps disturbed and broken with frightful visions and dreams. At last he was slain in Bosworth Field, his body was found naked amongst the slain, filthily polluted with blood and dirt, and was trussed upon a horse behind a pursuivant at arms, his head and arms hanging down on the one side of the horse, and his legs on the

other, like a calf; and was interred at Leicester, with as base a funeral as he formerly bestowed upon his nephews in the Tower.

6. Cæsar Borgia, the son of Pope Alexander, was a most ambitious man; he caused his brother Cándianus, then General over the Pope's forces, to be murdered in the streets, and his dead body to be cast into the river Tyber; and then casting off his priestly robes, and the Cardinal's habit, he took upon him the leading of his father's army: and with exceeding prodigality he bound fast to him many desperate ruffians for the execution of his horrible devices. Having thus strengthened himself, he became a terror to all the nobility of Rome: he first drove out the honourable family of the Columnii; and then by execrable treachery poisoned or killed the chief personages of the great houses of the Ursini and Cajetani, seizing upon their lands and estates. He strangled at once four noblemen of the Camertes: drove Guido Feltrius out of Urbin: took the city of Faventia from Astor Manfredus, whom he first beastly abused and then strangled. In his thoughts he had now made himself master of all Latium, but he was cast down when he least feared. Being at supper with his father, prepared on purpose for the death of certain rich cardinals, by the mistake of a servant, he and his father were poisoned by wine prepared for the guests.

CHAP. XXXVII.

Of the great Desire of Glory in some Persons.

PLINY considering with himself the nature of the element of fire, how rapacious and devouring a thing it is, and quickly consumes whatsoever it lays hold on; what store of it is in the world; how 'tis in every house, under every foot in pebbles and flints: above us in fiery meteors, and beneath us in subterraneous passages, began to marvel that all

(3.) Pezel. Mell. tom. 1. p. 333, 338. Clark's Mir. c. 102. p. 472.—(4.) Clark's Mir. c. 2. p. 471.—(5.) Clark's Mir. c. 86. p. 373.—(6.) Clark's Mir. c. 86. p. 377.

the world was not consumed with fire. When I consider that almost every soul is wrapt about with this ardent desire of glory, how far a man is liable to be transported thereby, and that, as Tacitus has well observed, it is the last garment that a man parts with and strips himself of: I cannot sufficiently wonder that it hath done no more mischief in the world; and that it hath burnt, though destructively in some, yet quite harmlessly in others, as some of the following examples will declare.

1. The Tower of Pharos had the reputation of the world's seventh wonder: it was built by King Ptolemy Philadelphus; but Sostratus, who was employed therein as the chief architect, engraved upon it this inscription: "Sostratus of Gnydos, the son of Dexiphanes, to the Gods protectors for the safety of sailors." This writing he covered with plaister, and upon the plaister he inscribed the name and title of the King: he knew that would soon waste away, and then his own name, written in marble, he hoped would (as he had desired) be celebrated to eternity.

2. Cicero accounted it so great a matter to speak eloquently, and laboured therein with that anxiety, that being to plead a cause before the Centumviri: when the day was come before he was prepared so fully as he desired, and his servant, Eros brought him word that the trial was put off to the next day, he was so overjoyed that he gave him his freedom who had brought him so acceptable tidings. So far also was he from dissembling his thirst after glory, that in a long epistle he openly and earnestly entreated Luceius, a Roman citizen, that he would gratify him in these three things. First, that he would write the conspiracy of Catiline, distinctly from all foreign and external wars, and thereby procure to him an immortal name. Secondly, that he would more studiously adorn that than any other part of his works; and that in some things he would rather consult his

love than what the truth itself would bear. And lastly, that he would do this with the greatest expedition, that he himself, while yet living, might enjoy some part of his glory.

3. When Alexander the Great had demolished the walls of Thebes, Phrine, that beautiful and rich courtesan, went to the Thebans, and proffered to rebuild them at her own charges, provided, that to the eternal memory of her name she might be permitted to engrave upon them these words: "Alexander overthrew Thebes, and Phrine did in this manner restore it."

4. Thales, the Milesian, was a man of great genius, he found out many admirable things, as in other arts, so also in that of astronomy. When he had found out what proportion the sun's greatness did bear to the greatness of that circle which he finishes in his annual course, and how by the rules of geometry this might be clearly demonstrated, he communicated this experiment of his to a rich man of Priene, that was a curious enquirer into such matters: who admiring the comprehensive wit of Thales, together with the excellency of the invention, bade him ask what reward he would. "I," said Thales, "ask no other reward than the glory of this invention."

5. Erostratus, a young man, seeing he could not make himself famous by any virtuous or praise-worthy action, resolved to perpetuate the memory of himself by performing something of the highest infamy. Having settled his mind upon such a design, he set the Temple of Diana, at Ephesus, on fire; which, for the stately fabric of it, was worthily reputed amongst the wonders of the world. He confessed it was for this only end, that he might he discoursed of in after-times: which occasioned the Ephesians, by a severe decree, to prohibit so much as the mention of his name, that the memorial of him might be utterly abolished: which had accordingly been, but that, Theopompus, an historian of

(1.) Sand. Relat. l. 2. p. 113.—(2.) Zuin. Theat. vol. 1. l. 2. p. 154. Gauz, de Civ. Conver. l. 2. p. 330. Ful. Ex. l. 8. c. 15. p. 1102.—(3.) Guaz. ibid. l. 2. p. 331.—(4.) Muret Var. Lect. l. 12. c. 12. p. 317.

great eloquence, did make mention of him in his writings.

6. In the reign of Henry VII. there was a commotion begun in Cornwall about the payment of a subsidy lately granted. The ring-leaders in this insurrection were Thomas Flamock, and Michael Joseph, a smith: for which they were soon after hanged, drawn and quartered. It is memorable with what comfort Joseph, the blacksmith, cheered up himself at his going to execution; saying, "That he hoped by this that his name and memory should be everlasting." So dear even to vulgar spirits is perpetuity of name, though joined with infamy: what is it then to noble spirits when it is joined with glory!

7. Platerus speaks of a student in physic that came to Basil on purpose to commence doctor, anno 1598, and falling grievously sick, towards the close of his life, he had an earnest desire that he might die a doctor: to gratify him, therefore, he was privately and in his bed created doctor of physic, with which he was well satisfied.

8. Themistocles was exceedingly enamored with the love of glory, and the ambition of performing great matters: being but yet young, he importuned, with most earnest entreaties, Epicles, a musician, (in great esteem with the Athenians) to practise his art at his house, not that he himself would learn, but that divers persons might enquire for his house, and by this means discourse of him and it. When the battle of Marathon was fought, and the famous exploits of Miltiades were celebrated, he was observed to be thoughtful for the most part, and to pass the nights without sleep, and to leave off his usual diversions; and when they that were amazed at this change of his life asked him the reason of it: "The trophies of Miltiades," said he, "will not suffer me to sleep." Being chosen Admiral by the people, he referred the dispatch of all kind of affairs that were

brought before him, to that day wherein he was to take ship; that so at one and the same time, being busied in so many several men, he might be looked upon as a person of great authority. And when chiefly by his means Xerxes had received that notable defeat at sea, Themistocles was present at the Olympic games next after, where the spectators, not regarding those that strove for the victories, fastened their eyes upon him all day; and (as admiring his virtue) shewed him to strangers with great applause; he, tickled with glory, turning to his friends, told them, "He had now received the fruits of all his labours for Greece." The same man being asked in the Theatre whose voice it was that pleased him best? "His," said he, "that sings most in my praise."

9. Gabrinius Fundulus, the Tyrant of Cremona, when he was to lose his head at Milan for all his horrible crimes, and was exhorted by some to repent himself of his villainies, and hope in God for pardon; he frowningly replied, "That he did not in the least repent himself of what he had done in the right of war: but it was an especial grief to him, that he had not executed one act, which once he had conceived in his mind to do, which was, that he had determined to throw down headlong the Emperor Sigismund, the Pope, and Balthazar Cossa, from the top of an high Tower (whereinto they were invited) into the Market-place below." And now at the closing up of his life, when he was not able to boast of the fact, yet he boasted of the will and purpose he had to do it, and grieved he had lost the opportunity of doing so famous an exploit.

10. C. Julius Cæsar coming to Gades in Spain, and beholding there, in the Temple of Hercules, the statue of Alexander the Great, he sighed, detesting his own sloth, who (as he said) had done nothing worthy of memory in such an age wherein Alexander had subjected

(5) Solinus, c. 43. p. 384. Val. Max. l. 8. c. 14. p. 240. Lon. Theatr. p. 638. Din. Mem. l. 5. p. 346. —(6.) Bak. Chron. p. 349, 350. Polyd. Virg. Din. l. 5. p. 347. Speed's Hist. p. 734. —(7.) Plater. Obs. l. 3. p. 862. —(8.) Plat. in Themist. p. 113. 114. Val. Max. l. 8. c. 14. p. 239. Lips. Mon. l. 2. c. 17. p. 404. Fulg. Ex. l. 8. c. 15. p. 1001. —(9.) Jov. Elog. Din. l. 5. p. 347.

the world unto himself. He therefore earnestly desired a speedy dismissal from that province which had fallen to him as Questor, that he might seek out occasions for great enterprizes as soon as possible.

11. Pericles was cited to the assembly by the angry Athenians, for that he had spent so much treasure upon public works and ornaments in the city. He mildly replied, "Doth it therefore repent you, O citizens? I shall then make you this proposition: Let my name be inscribed upon each of these works, and I will defray the expenses thereof at my own cost and charge." At this all the assembly cried out, "That he should go on in the name of the gods, and that he should not desist from expenses upon that account." Behold an honourable contest for glory betwixt him and the people.

12. Trajanus the Emperor did openly and almost every where aim at this: for whether he made any new work, or repaired any that was old, even upon the most inconsiderable things he caused his name to be inscribed; insomuch that thereupon some, in a scoffing manner, termed him the Wall-Flower, or Pellitory on the Wall.

13. Alexander the Great took Callisthenes along with him, (a man famous for wisdom and eloquence) on purpose to write the history of his exploits; and by his writings to spread abroad the glory of his name. He also cherished Aristotle upon the same account, and gave him a most liberal and magnificent allowance of eighty talents, towards the completing of that one book of his History of Animals, hoping his name would thereby be perpetuated. When he came to Sigæum, and beheld there the tomb of Achilles, he sighed, and cried out, "O fortunate young man, who hadst a Homer to trumpet out thy fame," So also meeting with a messenger, who by his gesture and countenance seemed to have some joyful matter to relate, "What good news hast thou?"

said he; "is Homer alive again? By that saying expressing his ardent desire to have had the most excellent writer, to have been the describer of his acts, and the publisher of his praises.

14. Commodus, that blemish of the empire, was yet desirous of a great name and fame abroad, so that he called the city of Carthage, after his own name, Commodiana. He took off Nero's head from the Colossus, and set his own upon it instead of the other. He also caused some months to be called after him. But we find that fortune hath still opposed them that sought glory in an oblique line. For though in brave persons, such as Alexander, Julius, Augustus, their names do yet continue in cities and months; yet not so to Nero, Caligula, Commodus, and others their like: for soon after their death all those things were extinguished, from whence they hoped for an eternity.

15. Pausanias, one of near attendance upon the person of Philip, King of Macedon, on a time asked Hermocles, "Which way a man may suddenly become famous?" Who replied, "If he did kill some illustrious person; for by this means it would come to pass, that the glory of that man should redound to himself. Hereupon he slew Philip: and indeed he obtained what he sought, for he rendered himself as well known to posterity by his parricide, as Philip did by his virtue.

16. There went a fame of a certain Indian, that he had such a peculiar skill in shooting, that he could at pleasure pass his arrows through a ring set up at a considerable distance: this man was brought prisoner and presented to Alexander the Great, who desired him to give him an instance of his art in that kind. The Indian refused; whereat Alexander was so incensed, that he commanded he should be led away and slain: while he was leading on to the place of his intended punishment, he told the soldiers, "That he had for some time disaccustomed himself from shoot-

(10.) Sucton. l. 1. c. 7. p. 8. Din. l. 8. p. 498. Lips. Mon. l. 2. c. 18. p. 405.—(11.) Lips. Mon. l. 2. c. 18. p. 406.—(12.) Lips. Mon. l. 2. c. 14. p. 406.—(13.) Lips. Mon. l. 2. c. 14. p. 407. Ful. Ex. l. 8. c. 15. p. 1099.—(14.) Lon. Theat. p. 636. Fulgos. Ex. l. 8. c. 15. p. 1106.—(15.) Val. Max. l. 8. c. 14. p. 240.

ing, and that fearing (through want of exercise) that he should not perform what he desired, he had therefore refused the Emperors's command. This was told again unto Alexander: who thereupon not only commanded he should be set at liberty, but also gave him many gifts, admiring the greatness of his spirit, that had rather die, than lose any of that reputation he had formerly gained.

17. Nero the Emperor was possessed with a desire (though an inconsiderate one) of eternity, and perpetual fame, and thereupon abolishing the old names of many things and places, he gave them others from his own name. The month April he would have called Neroneus: and he had determined to have named Rome itself Neropolis, or Nero's city.

18. Ælius Adrianus, the Emperor, was of an eager but variable disposition; he covered the impetuosity of his mind with a kind of artifice, feigning continence, courtesy, and clemency, and on the other side dissembling and concealing as he could that burning desire that he had after glory. He envied great wits, both living and dead; he endeavoured to extenuate the glory of Homer; and gave order to celebrate the memory of Antimachus in his stead, whereas many had not so much as heard of his name before. He persecuted even such handicraft-men as excelled in any particular thing, many of which he depressed and crushed, and many of them he caused to be slain. For whereas he himself was desirous to be accounted superexcellent in all things, he hated all others that had made themselves remarkable in any thing. Having bought peace of divers Kings by private presents, he boasted that he had done more sitting still, than others by their forces and arms.

19. Pompey the Great pursued the pirates in the Piratic war into Crete, where, when he found they were opposed by Metellus the Pretor in that island, inflamed with an over desire of glory, he defended them against Metellus with his own forces, that he might

have no Roman co-partner with him in the Piratic victory.

CHAP. XXXVIII.

Of the intolerable Pride and Haughtiness of some Persons.

PRIDE well placed and rightly defined, is of ambiguous signification," says the late incomparable Marquis of Halifax: one kind of it is as much a virtue as the other is a vice. But we are naturally so apt to choose the worst, that it is become dangerous to commend the best side of it. Pride is a sly insensible enemy, that wounds the soul unseen, and many that have resisted other formidable vices, have been ruined by this subtle invader; for though we smile to ourselves, at least ironically, when flatterers bedaub us with false encomiums; though we seem many times to be angry, and blush at our praises; yet our souls inwardly rejoice, we are pleased with it, and forget ourselves. Some are proud of their quality, and despise all below it; first, set it up for the idol of a vain imagination, and then their reason must fall down and worship it. They would have the world think, that no amends can be made for the want of a great title or an ancient coat of arms. They imagine that with these advantages they stand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and most commonly women, are proud of their fine clothes, and when she hath less wit and sense than the rest of her neighbours, comforts herself that she hath more lace. Some ladies put so much weight upon ornaments, that if one could see into their hearts, it would be found that even the thought of death was made less heavy to them, by the contemplation of their being laid out in state, and honourably attended to the grave. The man of letters is proud of the esteem the world gives him for his knowledge: but he might

(16) Zuin. Theat. vol. 2. l. 5. p. 394. Feltham's Resol. p. 47. Fulg. Ex. l. 8. c. 15. p. 1108. 1109.—(17) Sueton. l. 6. c. 55. p. 268.—(18) Pezel, Mell, Hist. tom. 2. p. 193.—(19) Fulg. Ex. l. 8. c. 15. p. 1104.

easily cure himself of that disease, by considering how much learning he wants. The military man is proud of some great action performed by him, when possibly it was more owing to fortune than his own valour or conduct: and some are proud of their ignorance, and have as much reason to be so as any of the rest; for they being also compared with others in the same character and condition, will find their defects exceed their acquisitions."

1. The order of the Jesuits, which, from very mean beginnings, are grown the wealthiest society in the world, are so swelled with the tumour of pride, that though they are the most juvenile of all other orders in the Roman church, and therefore by their canons are obliged to go last in the show on festivals, never go at all in procession with other orders, because they will not come behind them.

2. Dominicus Sylvius, Duke of Venice, married a gentlewoman of Constantinople: she was plunged into sensuality with so much profusion, that she could not endure to lodge but in chambers full of delicious perfumes; she would not wash herself but in the dews of heaven, which must be preserved for her with much skill: her garments were so pompous, that nothing remained but to seek for new stuffs in heaven, for she had exhausted the treasures of earth: her viands so dainty, that all the mouths of Kings tasted none so exquisite; nor would she touch her meat but with golden forks and precious stones. God, to punish this cursed pride and superfluity, cast her on a bed, and assailed her with a malady so hideous, so stinking and frightful, that all her nearest kindred were forced to abandon her; none stayed about her but a poor old woman, thoroughly accustomed to stench and death; the delicate Seniors was infected with her own perfumes in such a manner, that from all her body there began to drop a most stinking humour, and a kind of matter so filthy to behold, and so noisome to the smell, that every man plainly perceived that her dissolute and excessive daintiness had caused this infection in her.

3. Tigranes, King of Armenia, had ever in his court divers kings that waited upon him, four of which always attended upon his person, as his footmen: and when he rode abroad, they ran by his stirrup in their shirts; when he sat in the chair of state, they stood about him holding their hands together, with countenances that shewed the greatest bondage and subjection imaginable: shewing thereby that they resigned all their liberty, and offered their bodies to him as their lord and master, and were ready to suffer any thing he required.

4. Aldred, Archbishop of York, had a favour to ask from William the Conqueror, and having a repulse therein, the Archbishop, in great discontent, offered to depart. The King, standing in awe of his displeasure, stayed him, fell down at his feet, desired pardon, and promised to grant his suit. The king all this while being at the archbishop's feet, the noblemen that were present put him in mind that he should cause the king to rise: "No," said the prelate, "let him alone, let him find what it is to anger St. Peter."

5. Hannibal was so exalted with the victory he had got at Cannæ, that afterwards he admitted not any of the citizens of Carthage into his camp; nor gave answer to any but by an interpreter. Also, when Maherbal said at his tent door, "That he had found out a way whereby in a few days (if he pleased) he might sup in the Capitol, he despised him." So hard is it for felicity and moderation to keep company together.

6. King Henry the Second of England, anno Dom. 1170, caused his son prince Henry at seventeen years of age to be crowned king, that he might, in his own life-time, participate in the government with him. And on his coronation-day (for honour's sake) placed the first dish on the table himself, while the new king sat down. Whereupon the Archbishop of York said pleasantly to him, "Be merry, my best son, for there is not another prince in the whole world that hath such a servitor at his table." To whom the young king scornfully answered, "Why do you wonder at this?"

(1.) Fuller's Holy State.—(2.) Caus. Holy Court. tom. 3. max. 15. p. 418. Camer. Oper. Subscis. cent. 2 c. 38. p. 1. 164. Sabell. l. 4. dec. 1. Zuñ. vol. 2. l. 4. p. 364.—(3.) Plut. in Lucullo. p. 505.—(4.) Bak. Chron. p. 40.—(5.) Lond. Theat. p. 637.

my father doth not think that he doth more than becomes him; for he being a king only by the mother's side, serveth me who have a king to my father, and a queen to my mother."

7. Frederick the first, surnamed Barbarossa, in prosecution of Pope Alexander the Third, had sent his son Otho to pursue him with seventy-five galleys. The pope had saved himself at Venice, and Otho was made prisoner and carried to Venice by Cian, the Venetian admiral. Whereupon Frederick grew more mild, and accepted conditions of peace prescribed by Alexander, as that he should crave absolution on his knees, and in his own person should lead his army into Asia. So Frederick comes to Venice, and being prostrate at the pope's feet, in a solemn assembly he asks pardon. The pope sets his foot on his neck, and cries with a loud voice, *Super Aspidem, & Basiliscum ambulabis*. The emperor moved with this disgrace answers, *Non tibi sed Petro*. The pope replied, *Et mihi & Petro*. This happened at Venice anno 1171, in the presence of the ambassadors of the kings and princes, and of the greatest states in Europe.

8. Simon Thurway, born in Cornwall, bred in our English universities, until he went over unto Paris, where he became so eminent a logician, that all his auditors were his admirers. He was firm in his memory, and elegant in his expression, and was knowing in all things save in himself: for profanely he advanced Aristotle above Moses, and himself above both. But his pride had a great and a sudden fall, losing at the same instant both language and memory, and becoming void of reason and speech. Polydore Virgil saith of him, *Juvene nihil acutius, sene nihil obtusius*: whilst others add, "that he made an inarticulate sound like unto lowing." This great judgment befel him about the year of our Lord 1201.

9. The felicity and virtue of Alexander the Great was obscured by three most evident tokens of insolence and

pride; scorning Philip, he would have Jupiter Ammon for his father; despising the Macedonian habit, he put on the Persian; and, thinking it little to be no more than a man, he would needs be adored as a god. Thus dissembling at once the son, the citizen, and the man.

10. Pallas, the freedman of Claudius the emperor, was arrived to that excess of pride, that within doors (to beget a kind of veneration in those of his family) he used no other way to express what he would have done but with a nod of his head, or some sign of his hand: or if things required any further explication than such sign would admit of, he informed them of his pleasure by writing, that he might save the labour of spending himself in speech.

11. Staveren was the chief town of all Friesland, rich, and abounding in all wealth, the only staple for all merchandize, whither ships came from all parts. The inhabitants thereof, through ease, knew not what to do, nor desire, but shewed themselves in all things excessive and licentious, not only in their apparel, but also in the furniture of their houses, gilding the seats before their lodgings, &c. so that they were commonly called "The debauched children of Staveren." But observe the just punishment of this their pride. There was in the said town a widow, who knew no end of her wealth, the which made her proud and insolent: she did freight out a ship for Dantzick, giving the master charge to return her, in exchange of her merchandize, the rarest stuff he could find. The master of the ship finding no better commodity than good wheat, freighted his ship therewith, and so returned to Staveren. This did so discontent this foolish widow, that she said unto the master, that "if he had laden the said corn on the starboard side of the ship, he should cast it into the sea on the larboard:" the which was done, and all the wheat poured into the sea. But the whole town and province did smart for this one

(6.) Polyd. Virg. l. 12. p. 212. Speed's Hist. p. 478.—(7.) M. de Serres Hist. of France, p. 113, 114. Lond. Theat. p. 641. Simps. Ch. Hist. l. 1. cent. 12. p. 114.—(8.) Del. Desq. Magic, p. 245. Polyd. Virg. Hist. Ang. l. 15. p. 284. Bak. Chron. p. 110. Full. Worth. p. 233. (9.) Lond. Theat. p. 687.—(10.) Tacit. Ann. Lips. Mon. l. 2. c. 16. p. 365.

man's error : for presently, in the same place where the mariners had cast the corn into the sea, there grew a great bar of sand, wherewith the haven was so stopped as no great ship could enter; and at this day the smallest vessels that anchor there must be very careful, lest they strike against this flat or sand-bank; the which, ever since, hath been called Urawelandt; that is, "The Woman's Sand." Hereby the town, losing their staple and traffic by little and little, came to decline. The inhabitants also, by reason of their wealth and pride, being grown intolerable to the nobility, who in sumptuousness could not endure to be braved by them, the said town is become one of the poorest of the province, although it be at this day one that hath the greatest privileges amongst all the Hanse-towns.

12. Plutarch, in the Life of Artaxerxes, tells a story of one Chamus, a soldier, that wounded King Cyrus in battle, and grew thereupon so proud and arrogant, that in a short space after he lost his wit.

13. Alcibiades had his mind exceedingly puffed up with pride, upon the account of his riches and large possessions in land: which, when Socrates observed, he took him along with him to a place where was hung up a map of the world, and desired him to find out Attica in that map; which, when he had done, "Now," said he, "find me out your own lands:" and when he replied, that "they were not all set down," "How is it then," said Socrates, "that thou art grown proud of the possession of that which is no part of the earth?"

14. Parrhasius was an excellent painter, but withal grew so proud, that no man ever shewed more insolence than he. In this proud spirit of his, he would take upon him divers titles and additions to his name: he called himself Abrodiztus; that is, fine, delicate, and sumptuous: he went clothed in purple, with his chaplets of gold, his staff headed with gold, and his shoe-buckles of the same: he called himself the prince of painters:

and boasted, that the art by him was made perfect and accomplished. He gave out, that in a right line he was descended from Apollo. Having drawn the picture of Hercules according to his full proportion, he gave out that "Hercules had often appeared to him in his sleep, on purpose that he might paint him lively as he was." In this vein of pride and vanity, he was put down, in the judgment of all present, by Timanthes, a painter of Samos, who shewed a picture of Ajax, that excelled the one that was made by the hand of Parrhasius.

15. Hugo, the pope's legate, coming into England, a convocation was summoned at Westminster, where Richard, archbishop of Canterbury, being sat at the right hand of the legate, Roger, Archbishop of York, coming in, would needs have displaced him, which, when the other would not suffer, he sat down in his lap: all wondered at this insolence, and the servants of Canterbury drew him by violence out of his ill-chosen place, threw him down, tore his robes, trod upon him, and used him very despitefully: he, in this dusty pickle, went and complained to the king, who was at first angry; but when he was informed of the whole truth, he laughed at it, and said he was rightly served.

16. Chrysippus was an ingenious and acute person, but withal so lifted up, and so conceited of his sufficiency, that when one craved his advice, to whom he should commit his son to be instructed, his answer was, "To me; for," said he, "if I did but imagine that any person excelled myself, I would read philosophy under him."

17. Metellus, the Roman General, having once by chance overcome Sertorius in a battle, he was so proud of his victory, that he would needs be called Emperor; would have the people set up altars, and do sacrifice to him in every city where he came. He wore garlands of flowers on his head, sitting at banquets in a triumphal robe: he had images of Victory to go up and down the room,

(11.) Grimst. Hist. of the Netherlands. l. 1. p. 30.—(12.) Burt. Mel. par. 1. § 2. p. 117.—(13.) Ælian. Var. Hist. l. 1. c. 28. p. 124.—(14.) Plin. l. 35. c. 10. p. 536.—(15.) Bish. Godwin, p. 90. Chetwin's Hist. Collect. cent. 5. p. 158.—(16.) Laert. Vit. Phil. l. 7. p. 228.

moved by secret engines, carrying trophies of gold, and crowns and garlands; and lastly had a number of young and beautiful boys and girls following, with songs of triumph, that were composed in praise of him.

CHAP. XXXIX.

Of the Insolence of some men in Prosperity, and their abject Baseness in Adversity.

QUEEN Maud, the wife of King Henry the First, hath this commendation left her.

*Prospera non lætam fecere, nec aspera tristem;
Aspera risus ei; prospera terror erant.
Non decor effecit fragilem, nec sceptra superbam,
Sola potens humilis, sola pudica decens.*

When prosp'rous, not o'erjoyed; when crost,
not sad;
Things flourishing made her fear, adverse made
glad.
Sober, though fair; lowly, though in throne
placed;
Great, and yet humble; beautiful, yet chaste.

People of the disposition of this Princess are as rare as black swans; and few but degenerate into pride or baseness, according as the scene of their fortune turns, and changes to black or white.

1. Lepidus was one of that Triumvirate that divided the Roman empire among them: coming out of Africa, he met with Octavianus Cæsar in Sicily, who had newly been beaten by Sextus Pompeius: here Lepidus, puffed up with pride, that he had now about him twenty legions of soldiers, with terror and threats demanded the chief place of command: he gave the spoil of Messina to his own soldiers; and when Cæsar repaired to him, he rejected him once and again, and caused some darts to be thrown at him; which Cæsar wrapping his garment about his left-hand, with difficulty bore off: speedily therefore he set spurs to his horse, and returned to his own camp, disposed his soldiers in military posture and led them immediately against those

of Lepidus: some were slain, and many legions of the adverse part were persuaded to come over to Cæsar's part. Here Lepidus, finding whereunto his former insolence and vanity began to tend, casting off his general's coat, and having put on the habit of mourning, he became a miserable suppliant to that Cæsar whom he had just before despised; who gave him his life and goods, but condemned him to perpetual banishment.

2. The Duke of Buckingham, that great favourite, sent a noble gentleman to Bacon, then Attorney General with this message: "That he knew him to be a man of excellent parts, and, as the times were, fit to serve his master in the keeper's place: but also knew him of a base ungrateful disposition, and an arrant knave, apt in his prosperity to ruin any that had raised him from adversity: yet for all this, he did so much study his master's service, that he had obtained the seals for him, but with this assurance, should he ever requite him as he had done some others, he would cast him down as much below scorn as he had now raised him high above any honour he could ever have expected." Bacon, patiently hearing this message, replied: "I am glad my noble Lord deals so friendly and freely with me: But," saith he, "can my Lord know these abilities in me, and can he think, when I have attained the highest preferment my profession is capable of, I shall so much fail in my judgment and understanding, as to lose those abilities, and by my miscarriage to so noble a patron, cast myself headlong from the top of that honour to the very bottom of contempt and scorn? Surely my Lord cannot think so meanly of me." Now Bacon was invested in his office, and within ten days after the King went to Scotland. Bacon instantly begins to believe himself King; lies in the King's lodgings; gives audience in the great banqueting-house; makes all other counsellors attend his motions with the same state the King used to come out to give audience to Ambassadors. When any other counsellors sat with him about the King's affairs, he

(17.) Plut. in Vit. Sert. p. 579. Clark's Mir. c. 102. p. 476.

(1.) Oros. Hist. l. 6. c. 18. p. 267.

would (if they sat near him) bid them know their distance: upon which secretary Windwood rose, went away, and would never sit more; but dispatched one to the King, to desire him to make haste back, for his seat was already usurped. If Buckingham had sent him any letter, he would not vouchsafe the opening, or reading it in public, though it was said it required speedy dispatch, nor would vouchsafe him any answer. In this posture he lived until he heard the King was returning, and began to believe the play was almost at an end, and therefore did re-invest himself with his old rags of baseness, which were so tattered and poor, at the King's coming to Windsor, that he attended two days at Buckingham's chamber, being not admitted to any other better place than the room where trencher-scrapers and lacqueys attended, there sitting upon an old wooden chest, with his purse and sealing by him on that chest. After two days he had admittance, and at his first entrance he fell down flat on his face at the Duke's foot, kissing it, and vowing never to rise till he had his pardon; then was he again reconciled; and since that time so great a slave to the Duke, and all that family, that he durst not deny the command of the meanest of the kindred, nor oppose any thing.

3. Tigranes, King of Armenia, when Lucullus came against him, had in his army twenty thousand bow-men and slingers, fifty-five thousand horsemen, whereof seventeen thousand were men at arms, armed cap-a-pee, and one hundred and fifty thousand armed footmen; of pioneers, carpenters, &c. thirty-five thousand, that marched in the rear. He was so puffed up with the sight of this huge army, that he vaunted, amongst his familiars, that nothing grieved him but that he should fight with Lucullus alone, and not with the whole force of the Romans: He had divers Kings who attended upon his greatness, whom he used in a proud and insolent manner: and when he saw the forces of Lucullus upon the march towards him, he said, "If these men

come as ambassadors, they are very many; if as enemies, they are very few." Yet this man, who bore himself so high in time of his prosperity; when he saw his horsemen give way, was himself one of the first that fled out of the field, casting away the very diadem from his head into the plain field, lest any thing about him might retard the swiftness of his flight, deploring with tears his own fate, and that of his sons; and after all this, in great humility he laid down his crown at the foot of Pompey, thereby resigning his kingdom to his pleasure.

4. Perseus, the last King of the Macedonians, as he had many vices, and was above measure covetous, so he was also so puffed up with the pride of the forces of his kingdom, that he carried himself with insolence divers ways: he seemed to contemn all the power of the Romans: he stirred up Gentius, King of the Illyrians, against them, for the reward of three hundred talents; then provoked him to kill the Roman Ambassador; and at last when he saw he had far enough engaged him, refused to pay him the money. This man was at last overcome by, and fell into the hands of Paulus Æmylius; and then he discovered as much baseness in his adversity, as he had done arrogance in his prosperity. For when he came near the Consul, the Consul rose to him as to a great person, who was fallen into adversity by the frowns of fortune, and went to meet him with his friends, and with tears in his eyes. Then it was that Perseus, in an abject posture, cast himself at the feet of the Consul, embraced his knees, and spake words, and made prayers, so far from a man of any spirit, that the Consul could no longer endure them; but looking upon him with a stern and severe countenance, he told him, "He was an unworthy enemy of the Romans, and one that by the meanness of his spirit had cast a dishonour upon his victory."

5. Cardinal Thomas Wolsey, who, from a butcher's son, arrived at the highest honours in the church and state, when he went his last embassy

(2.) Court of K. James, by A. W. p. 131, 132, &c.—(3.) Plut. in Lucullo, p. 509. Clark's Mir. c. 104. p. 500.—(4.) Plut. in P. Æmyl. p. 269.

into France, had in his retinue nine hundred horse of nobles, gentry, and others: he rode like a Cardinal, very sumptuously, on his mule with a spare-mule and spare-horse trapped in crimson velvet upon velvet, and his stirrups gilt. Before him he had his two great crosses of silver, his two great pillars of silver, the King's broad-seal of England, and his Cardinal's hat, and a gentleman carrying his valence of fine scarlet all over richly embroidered with gold, wherein was his cloak; and his harbingers before in every place to prepare lodging for his train. As he was great in power, so no less in pride and insolence. He told Edward, Duke of Buckingham, that he would sit on his skirts, for spilling a little water on his shoe; and did afterwards procure his head to be cut off. He presumed to carry the great-seal of England with him beyond the sea; he demolished forty monasteries to promote his own buildings; and dared in conference to say familiarly, *Ego et Rex meus*, "I and my King." But when once he was declined in his favour with the King, and commanded to retire, he was upon the way at Putney met by Mr. Norrice, who had some comfortable words to deliver him, from the King, and a ring of gold in token of his good-will to him. The Cardinal at hearing of this, quickly lighted from his mule alone, as though he had been the youngest of his men, and kneeled down in the dirt upon both his knees, holding up his hands for joy of the King's comfortable message. "Mr. Norrice," said he, "considering the joyful news you have brought me, I could do no less than rejoice: every word pierced so my heart, that the sudden joy surmounted my memory, having no regard or respect to the place; but I thought it my duty that in the same place where I received this comfort, to laud and praise God on my knees, and most humbly to render to my sovereign Lord my hearty thanks for the same." Talking thus upon his knees to Mr. Norrice, he would have pulled off a velvet night-cap, which he wore under his scarlet cap; but he could not undo the knot under his chin, wherefore with vio-

lence he rent the lace of his cap, and kneeled bare-headed: when Mr. Norrice gave him the ring, he said, "If I were lord of the realm, one half were too small a reward for your pains, and good news: and desired him to accept a little chain of gold, with a cross of the same metal, wherein was a piece of the holy cross, which he wore about his neck next his body, and said he valued at more than a thousand pounds."

CHAP. XL.

Of the vain-glorious Boasting of some Men.

EMPTY vessels make the greatest sound in a vault, shallow brains the greatest noise in company, and both are equally disesteemed. Those that think to establish a reputation in arts or arms, by vain-glorious boastings, do not only build upon sand, but involuntarily engage both truth and time to demolish it. Men and things may have a commendable esteem in a mediocrity; but straining the point by proud boasts, discovers a sordid disingenuity, and commonly ends in contempt and derision.

The foolish humour of ranting is more peculiar to Spain than any other nation, because they never talk like what they are, but what they fancy themselves to be, witness the following roddomontado of a Castilian Captain: "When I descend into myself, and contemplate my most terrible, horrible terribility, I can hardly contain myself within myself: for I believe that all the public-notaries in Biscay are not able in three years to sum up the account of those miraculous achievements which this Toledo blade, this scourge of Lutherans, this converter of Pagans, this peopler of church-yards, has performed, &c. To conclude, I am that invincible slaughterer of mankind, that transcendant great Captain Basileisco Espheramonte, generalissimo of all the militia of Europe. I am he who uses to swallow mountains, to breathe out whirl-

winds, to spit targets, sweat quicksilver, &c.*

1. When Mendoza was Ambassador in France, he would often break out into this prophane ostentation: "God's power is in Heaven, and King Philip's on earth: he can command both sea and land, with all the elements to serve him:" yet that invincible monarch was overcome at last by a regiment of poor contemptible vermin, and, Herod-like, went out of the world by the pedicular disease.

2. When Alcibiades (then but young) was boasting of his riches and lands, Socrates took him into a room, and shewed him the map of the world; "Now," said he, "where is the country of Attica?" When Alcibiades had pointed to it, "Lay me then," said he, "your finger upon your own lands there." When the other told him they were not there described: "And what," said Socrates, "do you boast yourself of that which is no part of the earth?" He that hath most hath nothing to boast of; and great boasts (for the most part) as they betray great folly, so they end in as great derision.

3. Oromazes had an enchanted egg, in which this impostor boasted that he had enclosed all the happiness in the world; but when it was broken; there was found nothing in it but wind.

4. Mr. John Carter, vicar of Bramford in Suffolk, an excellent scholar, and a modest person, being at dinner at Ipswich in one of the magistrate's houses, where divers other ministers were also at the table, one amongst the rest (who was sold enough, and had learned enough to have taught him more humility), was very full of talk, bragged much of his parts and skill, &c. and made a challenge, saying, "Here are many learned men: if any of you will propose any question in divinity or philosophy, I will dispute with him, resolve his doubts, and satisfy him fully." All at the table (excepting himself) were silent for a while: then Mr. Carter, when he saw that no other would speak to him, calling him by his

name, "I will," said he, "go no further than my trencher to puzzle you: here is a sole; now tell me the reason why this fish that hath always lived in salt water, should come out fresh?" To this the forward gentleman could say nothing, and so was laughed at, and shamed out of his vanity.

5. Ptolemæus Philadelphus was a wise Prince, and learned amongst the best of the Egyptians; but was so infatuated as to boast that he alone had found out immortality, and that he should never die. Not long after, being newly recovered of a sharp fit of the gout, and looking out of his window upon the Egyptians that dined and sported on the banks of the river Nile, with a deep sigh he wished he was one of them.

6. Eunominus the heretick, boasted, that he knew the nature of God: at which time, notwithstanding, St. Basil puzzled him in twenty-one questions about the body of an ant.

7. Paracelsus boasted that he could make a man immortal, and yet himself died at forty-seven years of age.

8. Pompey the Great (at such time as the news of Cæsar's passing the Rubicon came to Rome) boasted that if he should but once stamp with his foot upon the earth of Italy, forthwith armed troops of horse and foot would leap out thence: yet was he put to a shameful flight by that enemy he so much despised.

9. Sigismund, King of Hungary, beholding the greatness of his army which he led against Bajazet the First, hearing of the coming of the Turks army, in his great jollity proudly said, "What need we fear the Turks, who need not fear the falling of the heavens, which if they should fall, yet were we able to hold them up from falling upon us with the very points of our spears and halberds:" yet this insolent man was vanquished, and forced to fly like another Xerxes, being driven to pass the Danube in a little boat: this was at the battle of Nicopolis, anno 1396.

10. Abel, by bribes bestowed in the

(*.) Howel's Germ. Dict.—(1.) Ibid.—(3.) Caus. Hol. Court. tom. 2. p. 465.—(4.) Clark. Lives of Ten Eminent Divin. p. 12.—(5.) Athen. Deip. 1. 12. c. 9. p. 539.—(6.) Full. Holl. Stat. 1. 2. c. 4. p. 57.—(7.) Ibid. c. 3. p. 54.—(8.) Clark's Mirr. 6. 102. p. 471.—(9.) Knowles's Turk. Hist. p. 205.

Court of Rome, from the Archdean of St. Andrews got himself to be preferred Bishop there, and was consecrated by Pope Innocent the Fourth: at his return he carried himself with great insolence. They write of him, that in a vain-glorious humour one day, he did with a little chalk draw this line upon the gate of the church :

Hæc mihi sunt tria, Lex, Canon, Philosophia:

Bragging of his knowledge and skill in those professions: and that going to church the next day, he found another line drawn beneath the former, which said :

Te levant absque tria, Fraus, Favor, Vanasophia.

This did so gall him, that taking his bed, he died within a few days, having sat Bishop only ten months and two days: this was about anno 1238.

CHAP. XLI.

Of the Rashness and Temerity of some Persons.

SUCH men as expose themselves to great perils upon light causes, were compared by Augustus to them who fish with a golden hook, where all their gains would not recompense their one loss. An headstrong and immoderate precipitancy in affairs of importance is the mother of all mischief: and when men rush upon the thing without taking any due prospect of what is like to be the event, little is to be expected from such hastiness, besides an unprofitable repentance after irreparable losses.

1. Bishop Audas, an ardent man, and unable to adapt his zeal to the occasion of the times, would needs countenance the humour of the blind multitude, and went out in the midst of the day to de-

stroy the Pyreum, which was a temple wherein the Persians kept fire to adore it. A great sedition was raised, which soon came to the notice of King Ildegerdes. Audas was sent for to give an account of this act: he defended himself with much courage and little success for the Christians benefit. The King condemned him, upon pain of death, to rebuild the temple he had demolished; which he refusing to do, he was presently sacrificed to the fury of the Pagans: a violent persecution followed, which almost proceeded to the subversion of the foundations of the Christian religion in Persia. Men were every where seen to be flayed and roasted, and pierced with swords and arrows, thereby becoming spectacles of pity and terror to all that beheld them.

2. The Emperor Theodosius, the Younger, used to sign petitions very rashly, without so much as reading of them, reposing his confidence in the recommendation and supposed fidelity of others. His sister Pulcheria perceiving it, found out this honest fraud to amend it. She framed a petition, and tendered it to him, wherein she desired that his Empress Eudoxia should be given to her as her slave: he receives the petition, and forthwith subscribes it. She therefore kept Eudoxia with her for some time: the Emperor wondered at it, and sent for his wife: his sister refused to send her, and returned, that she was her's by all the right in the world. She produced her petition with the Emperor's hand to it, at the sight of which he was confounded: she was restored back to him, and it is probable he afterwards learned to read before he signed petitions.

3. Hannibal sailing from Petilia to Africa, was brought into the narrow sea betwixt Sicily and Italy: he, not believing there was so small distance betwixt those two, caused his pilot to be forthwith slain, as one who had treacherously misled him in his course. Afterwards, having more delicently considered the truth of the matter, he then acquitted him, when nothing further than the ho-

(10.) Bish. Spots. Hist. Chur. Scotland, l. 2. p. 44.

(1.) Caus. Hol. Court. tom. 1. Max. 1. p. 342.—(2.) Lips Monit. l. 2. c. 2. p. 154. Caus. Hol. Court. tom. 1. l. 5. p. 144. Zonar. An. tom. 3. p. 123. Pezel. Mell. Hist. tom. 2. p. 293.

nour of a sepulchre could be allowed to his innocence.

4. Lewis of Bavaria, the Emperor, had made a league, and joined his forces with the cities near the Rhine, against those who, in the dissension of the Princes, wasted Germany. While he was here, the Empress, Mary of Brabant, being at Werd, wrote two letters sealed with one seal, but yet with different wax: that with the black wax was for the Emperor, her lord; that with the red for Henry Ruchon, a commander in the army. But, through the mistake of him that brought them, that with the red wax was delivered to the Emperor, who having read it, suspecting some love design (though without occasion), dissembled the thing; and leaving the army at the Rhine, by as great journeys as he could, night and day he hastened to his wife, whom (unheard) he condemned for adultery, and caused her to lose her head: he stabbed Helica with a penknife, supposing her confederate with his wife; and caused the chief of the ladies of honour to be cast headlong from a tower, anno 1256. Soon after this unadvised cruelty he had a fearful vision in the night, through the fear of which he was turned all gray in a night's space.

5. Otho, the Emperor, when Vitellius came against him, was advised by all his friends to protract the fight, and to delay awhile, seeing that the enemy was equally pressed and cumbered with want of provisions, and the straitness of the places through which they marched. Otho, refusing to listen to this wholesome advice, with an inconsiderate rashness, put all upon the trial of a battle; and so losing at once both his army and empire, he laid violent hands upon himself, and was buried at Brixellum without funeral pomp, or so much as a monument over him.

6. The Athenians were rash even to madness itself, who at one time condemned to death ten of their chief commanders, returning from a glorious victory, for that they had not interred the dead bodies of their soldiers, which they were hindered from doing by the rage

and tempestuousness of the sea. Thus they punished necessity when they should have honoured virtue.

CHAP. XLII.

Of such Persons as were discontented in their happiest Fortunes.

It is a fiction of the poets concerning Phaeton, that notwithstanding he was mounted up into Heaven, yet even there he wept, that none would give him the rule and government of those horses that drew the chariot of the Sun his father. There is nothing more in it than this, to let us know that the heart of man widens according to the measure we endeavour to fill it; and that very rarely there is a fortune so considerable in the world, but is attended with some defect or other, as makes us either wish beyond it, or to be sick and weary of it.

1. Abner, an eastern King, as soon as his son was born, gave orders for his confinement to a stately and spacious castle, where he should be delicately brought up, and carefully kept from having any knowledge of human calamities. He gave special command that no distressed person should be admitted into his presence; nothing sad, nothing lamentable, nothing unfortunate, no poor man, no old man, none weeping or disconsolate was to come near his palace. Youthfulness, pleasures, and joy were always in his presence: nothing else was to be seen, nothing else was to be discoursed of in his company. But, alas! in process of time, the prince became sad in the very midst of his joys; being incumbered with pleasures he requested his father to loose the bonds of his miserable felicity: this request of the son crossed the intentions of the father, who was forced to give over his device to keep him from sadness, lest by continuing it, he should make him sad. He gave him his liberty, but charged his attendants to remove out of his way all objects of sorrow; the blind, the maim-

(3.) Val. Max. l. 9. c. 8. p. 261.—(4.) Schenc. Obs. Medic. l. 1. p. 54.—(5.) Patric de Reg. l. 6. tit. 14. p. 387.—(6.) Val. Max. l. 9. c. 8. p. 262.

ed, the deformed, and the old, must not come near him. But what diligence is sufficient to conceal the miseries of mortality! The Prince, in his recreations, met with an old man, blind and leprous; the sight astonished him, he starts, trembles, and faints, like those that swoon at the apparition of a spirit; and enquires of his followers what that was? and being inwardly persuaded that it was some condition of human life, he disliked pleasures, condemned mirth, and despised life: he rejected his kingdom and royal dignity, and bade adieu to all the blandishments of fortune at once.

2. Caius Caligula used often to complain of the state of his times, that his reign was not made remarkable with any public calamities; how that of Augustus was memorable for the slaughter of the legions under Quintilius Varus; that of Tiberius by the ruin and fall of the theatre at Fidenæ; but his would be buried in oblivion, through the prosperous course of all things; and therefore, he often wished the slaughter of his armies, famine, pestilence, fires, or some opening of the earth, or the like, might fall out in his time.

3. Bajacet the First, after he had lost the city of Sebastia, and therein Orthobules, his eldest son, as he marched with a great army against Tamerlane, he heard a country shepherd merrily diverting himself with his homely pipe, as he sat upon the side of a mountain feeding his poor flock. The King stood still a great while, listening unto him, to the great admiration of his nobility about him; at last, fetching a deep sigh, he broke forth into these words: "O happy shepherd, which hadst neither Orthobules nor Sebastia to lose!" bewailing therein his own discontent, and yet withal shewing that wordly happiness consisteth not so much in possessing of much, which is subject to danger, as enjoying in a little, contentment devoid of fears.

4. Flavius Vespasianus, the Emperor, upon the day of his triumph, was so over-wearied with the slowness and

tediousness of the pompous shew as it passed on, that he broke forth into these words: "I am," said he, "deservedly punished, who, old as I am, must needs be desirous of a triumph, as if it was either due to, or so much as hoped for, by any of my ancestors.

5. Octavius Augustus did twice think of resigning the empire, and restoring the republic to its liberty; first, after the overthrow of M. Antonius, as being mindful that it was objected against him that he alone was the person that impeded it. Again, he had the same purpose, being wearied out and discontented with sickness; insomuch that, sending for the magistrates and senate to his house, he put into their hands the account of the empire. But afterwards, considering that he could not live private without danger, and that it was a piece of providence to leave the supreme power in the hands of many, he persisted in his resolution to retain it himself.

6. C. Marius having lived to seventy years of age, was the first amongst mortals who was created Consul the seventh time, having also the possession of such riches and treasures as were sufficient for many Kings, did yet lament and complain of his hard fate, that he should die untimely, poor, and in want of those things which he did desire.

7. Alexander the Great hearing Anarchus the philosopher discoursing, and shewing that, according to the sense of his master Democritus, there were infinite and innumerable worlds, he (sighing) said, "Alas! what a miserable man am I, that have not subdued so much as one of all these!" Whereupon saith Juvenal:

*Unus Pellæo Juveni non sufficit orbis,
Æstuat infelix angusto limite mundi.*

For one Pellæan youth the world's too small;
As one pent up, he cannot breathe at all.

8. Pope Adrian the Sixth, perceiving that the Lutherans began to spread, and

(1.) Vaug. Flor. Solit. p. 126, 127.—(2.) Sueton. l. 4. c. 31. p. 184.—(3.) Knowles's Turk. Hist. p. 216.—(4.) Brison. Facet. l. 3. c. 36. p. 252.—(5.) Sueton. l. 2. c. 28. p. 69.—(6.) Plut. in Mario, p. 432, 433. Patricii de Reg. l. 5. p. 350.—(7.) Plut. de Tran. Animi, p. 147. Juvenal. Satyr. 9.

the Turks to approach, was so discontented, and so heart-broken, with these and some other things, that he grew quite weary of the honour whereunto he had attained, so that he fell sick, and died in the second year of his papacy, leaving this inscription to be put upon his tomb: *Adrianus sextus hic situs est, qui nihil sibi infelicius in hac vita, quam quod imperaret, duxit*: that is, "Here lieth Adrian the Sixth, who thought nothing fell out more unhappily to him in this world, than that he was advanced to the papacy.

9. Pope Pius the Fifth, when advanced to the papacy, led but an uneasy life therein, as to the satisfaction of his mind in so great a dignity; for he was heard to complain thus of himself: *Cum essem religiosus, sperabam bene de salute anime mee, Cardinalis factus extimui, Pontifex creatus pene despero*: "When I was a Monk I had some good hope of my salvation; when I was made Cardinal I had less; but being now raised to the Popedom, I almost despair of it."

10. Dionysius, the elder of that name, was not contented and satisfied in his mind that he was the most mighty and puissant tyrant of his time, but because he was not a better Poet than Philoxenus, nor able to discourse and dispute so learnedly as Plato; as an argument of his great indignation and discontent, he cast the one into a dungeon within the stone-quarries, where malefactors, felons and slaves were put to punishment, and confined the other as a caitiff, and sent him away into the Isle of Aegina.

11. Agamemnon, the general of all the Grecian forces against Troy, thought it an intolerable burien to be a king, and the Commander of so great a people.

12. Seleucus, as it should seem, found some more than ordinary irksomeness in the midst of all royalty; for we read of him, that he was wont to say, "that if men did but sufficiently comprehend how laborious and troublesome

a thing it was but to write and read so many epistles, as the variety and greatness of a prince's affairs would require, they would not so much as stoop to take up a royal diadem, though they should find it lying in the highway.

CHAP. XLIII.

Of litigious Men, and bloody Quarrels upon slight Occasions.

WHEN a matter of difference was fallen out betwixt two persons, who were notoriously known to be men of a turbulent and contentious nature, it was brought before King Philip, that he might determine thereof according to his pleasure; who is said to have passed this sentence: "You" (said he to one of them) "I command immediately to run out of Macedon; and you" (said he to the other)" see that you make all imaginable haste after him." A good riddance of such salamanders as delight to live in the fire of contention; who commence quarrels upon trivial accounts, and withal, know no time wherein to end them.

1. Gloucestershire did breed a plaintiff and defendant, who between them (with many alterations) traversed the longest suit that ever I read of in England; for a suit was commenced betwixt the heirs of Sir Thomas Talbot, Viscount Lisle, on the one part, and the heirs of ———, Lord Berkley, on the other, about certain possessions lying in this county, not far from Wotton Under-Edge; which suit began in the end of the reign of King Edward the Fourth, and was depending until the beginning of King James, when it was finally compounded.

2. There was in Padua an ancient house, called De Limino: two brothers of this family being in the country on a summer's day, went abroad after supper, talking of divers things together. As they were standing and gazing upon the

(9.) Prid. Intro. 3. Hist. Interv. 7. § 10 p. 144, 145.—(9.) Clark's Mir. c. 88. p. 343.—(10.) Plat. Moral. Lib. de Tran. Anim. p. 147.—(11.) Plut. Lib. de Tran. Anim. p. 147.—(12.) Cxi. Cod. Lect. Anti. l. 8. c. 1. p. 343.

(1.) Cam. Brit. Full. Worth. p. 255. Gloucester.

stars that twinkled in the firmament, (being then very clear) one of them began (in merriment) to say to the other, "Would I had as many oxen as I see stars in that sky." The other presently returns, "And would I had a pasture as wide as the firmament;" (and thereupon turning towards his brother) "where then," said he, "wouldst thou feed thine oxen?" "Marry, in thy pasture:" (said his brother.) "But how if I would not suffer thee?" (said the other) "I would," (said he) "whether thou wouldst or not." What, (said he) "in despite of my teeth?" "Yea," (said the other) whatsoever thou couldst do to the contrary." Hereupon their sport turned to outrageous words, and at last to fury. In the end, they drew their swords, and fell to it so hotly, that, in the turn of a hand, they ran one the other through the body, so that they both fell weltering in their blood. The people in the house, hearing the bustle, ran in to them, but came too late: they carried them into the house, where both soon after gave up the ghost.

3. "An extraordinary accident hath of late happened," said Justinianus, "in the confines of Tuscany. John Cardinal de Medicis, son to Cosmo Duke of Florence, a young prince of great estimation, got on horseback to ride a-hunting, accompanied with two of his brethren, Ferdinand and Cartia, attended with some others; their dogs having followed a hare a long time in the plains, at last killed her. The brothers thereupon began to debate about the first hold, each of them attributing the honour thereof to his dog: one speech drew on another, and they fell at last to reviling each other. The Cardinal not enduring to be set light by, and being of a haughty nature, gave his brother Cartia (who expostulated with him) a box on the ear: Cartia, carried away with his choler, drew his sword, and gave such a thrust into his brother the Cardinal's thigh, that he presently died. A servant of the Cardinal's (in revenge of his master), gave Cartia

a sore wound: so that with the venison, they carried home to the Duke Cosmo one of his sons dead: and for Cartia, his wound was also such, as within a while after he died of it: thus for a matter of nothing, the father lost two of his sons, in a deplorable manner.

4. Sigebert was king of Essex, and the restorer of religion in his kingdom, (which had formerly apostatized after the departure of Mellitus) a valiant and pious Prince, but murdered by two villains; who being demanded the cause of their cruelty, why they killed so harmless and innocent a prince? had nothing to say for themselves, but they did it because his goodness had done the kingdom hurt: that such was his proneness to pardon offenders, that his meekness made many malefactors. The great quarrel they had with him was only his being too good.

5. The Chancellor of Theodoricus, Archbishop of Magdeburg, was attending upon the Duke of Saxony, and was sat down with him at his table in the city of Berlin; when the citizens broke in upon them, drew out the Chancellor by a multitude of lictors into the market-place of the city, and there severed his head from his shoulders, with the sword of the public executioner; and all this for no other cause, but that a few days before, going to the bath, he met a matron, courteously saluted her, and jesting, asked her, "If she would go into the bath with him?" which when she refused; he laughingly dismissed her: but this was ground sufficient for the mad multitude to proceed to such extremities upon.

6 In the reign of Claudius Cæsar, Cumanus being then President in Jewry, the Jews came up from all parts to Jerusalem for the celebration of the passover: there were then certain cohorts of the Roman soldiers, that lay about the temple as a guard, whereof one discovered his privy parts, perhaps for no other reason than to ease himself of his urine: but the Jews supposing that the uncircumcised idolator had done this in abuse

(2.) Camer. Oper. Subscis. cent. 1. c. 92. p. 429.—(3.) Ibid. p. 430.—(4.) Beda. 1. 3. c. 22. p. 110. Full. Chr. Hist. 1. 2. cent. 7. p. 83.—(5.) Lonic Theat. p. 577.

of the Jewish nation and religion, were so incensed against the soldiers, that they immediately fell upon them with clubs and stones: the soldiers on the other side defended themselves with their arms, till at last, the Jews, oppressed with their own multitudes, and the wounds they received, were enforced to give over the conflict, but not before there were twenty thousand persons of them slain upon the place.

7. In the reign of Edward the Sixth, there were two sisters-in-law, the one was queen Katharine Parr, late wife to King Henry the Eighth, and then married to the lord Thomas Seymour, Admiral of England; the other was the Duchess of Somerset, wife to the Lord Protector of England, brother to the Admiral. These two ladies falling at variance for precedence (which either of them challenged, the one as queen-dowager, the other as wife to the protector, who then governed the king and all the realm) drew their husbands into the quarrel, and so incensed the one of them against the other, that the protector procured the death of the admiral his brother. Whereupon also followed his own destruction shortly after. For being deprived of the assistance and support of his brother, he was easily overthrown by the Duke of Northumberland, who caused him to be convicted of felony, and beheaded.

8. A famous and pernicious faction in Italy began, by the occasion of a quarrel betwixt two boys; whereof the one gave the other a box on the ear, in revenge whereof the father of the boy that was struck, cut off the hand of the other that gave the blow; whose father making thereupon the quarrel his own, sought the revenge of the injury done to his son, and began the faction of the Neri and Bianchi, that is to say, "Black and White," which presently spread itself through Italy, and was the occasion of spilling much Christian blood.

9. Anno 1568, the king of Siam had a white elephant, which when the king of Pegu understood, he had an opinion

of great holiness that was in the elephant, and accordingly prayed unto it. He sent ambassadors to the king of Siam, offering him whatsoever he would desire, if he would send the elephant unto him; but the king of Siam would not part with him, either for love, money, or any other consideration. Whereupon he of Pegu was so moved with wrath, that, with all the power he could make, he invaded Siam. Many hundred thousand men were brought into the field, and a bloody battle was fought, wherein the king of Siam was overthrown, his white elephant taken, and he himself made tributary to the monarch of Pegu.

10. There lived a few years before the long parliament, near Clun Castle in Wales, a good old widow, that had two sons, grown to men's estate, who having taken the holy sacrament on a first Sunday in the month, at their return home, they entered into a dispute touching their manner of receiving it. The eldest brother, who was an orthodox protestant, with the mother, held it was very fitting, it being the highest act of devotion, that it should be taken in the humblest posture that could be, upon the knees: the other, being a puritan, opposed it, and the dispute grew high, but it ended without much heat. The next day, being both come home to dinner from their business abroad, the eldest brother, as it was his custom, took a nap upon the cushion at the end of the table that he might be more fresh for labour. The puritan brother, called Enoch Evans, spying his opportunity, fetched an axe, which he had provided it seems on purpose, and stealing softly to the table, he chopped off his brother's head. The old mother hearing a noise, came suddenly from the next room, and there found the body and head of her eldest son, both asunder, and reeking in hot blood. "O villain," cried she, "hast thou murdered thy brother?" "Yes," quoth he, and you shall after him." And so striking her down, he dragged her body to the threshold of the door, and there chopped off her head also, and put them

(6.) Fulgos. l. 9. c. 7. p. 1245. Joseph. Ant. l. 20. c. 4. p. 519.—(7.) Fitzherb. Rel. & Pol. part. 1. c. 7. p. 37.—(8.) Ibid. p. 38.—(9.) I. Huighen Linschotens, Voyag. l. 1. c. 17. p. 30.

both in a bag. But thinking to fly, he was apprehended and brought before the next justice of peace, who chanced to be Sir Robert Howard; so the murderer at the assizes afterwards was condemned, and the law could but only hang him, though he had committed matricide and fratricide.

CHAP. XLIV.

Of such as have been too fearful of Death, and over desirous of Life.

A WEAK mind complains before it is overtaken with evil: and as birds are affrighted with the noise of the sling, so the infirm soul anticipates its troubles by its own fearful apprehensions, and falls under them before they arrive. But what greater madness is there, than to be tormented with futurities, and not so much to reserve ourselves to miseries against they come, but to invite and hasten them towards us of our own accord? The best remedy against this tottering state of the soul, is a good and clear conscience; which if a man want, he will trumble in the midst of all his armed guards.

1. What a miserable life tyrants have, by reason of their continual fears of death, we have exemplified in Dionysius the Syracusan, who finished his thirty-eight years rule on this manner: "Removing his friends, he gave the custody of his body to some strangers and barbarians, and being in fear of barbers, he taught his daughters to shave him: and when they were grown up he durst not trust them with a razor, but taught them how they should burn off his hair and beard with the white films of walnut kernels. Whereas he had two wives, Aristomache and Doris, he came not to them in the night before the place was thoroughly searched; and though he had drawn a large and deep moat about the room, and had made a passage by a wicker bridge, himself drew it up after him when he went in. Not daring to

speak to the people out of the common rostrum or pulpit for that purpose, he used to make orations to them from the top of a tower. When he played at ball, he used to give his sword and cloak to a boy whom he loved; and when one of his familiar friends had jestingly said, "You now put your life into his hands," and that boy smiled, he commanded them both to be slain, one for shewing the way how he might be killed, and the other for approving it with a smile. At last, overcome in battle by the Carthaginians, he perished by the treason of his own subjects.

2. Heraclides Ponticus writes of one Artemon, a very skilful engineer, but withal saith of him, that he was of a very timorous disposition, and foolishly afraid of his own shadow: so that for the most part of his time, he never stirred out of his house. That he had always two of his men by him, that held a brazen target over his head, for fear lest any thing should fall upon him: and if upon any occasion he was forced to go from home, he would be carried on a litter hanging near to the ground, for fear of falling.

3. The Cardinal of Winchester, Henry Beaufort (commonly called the rich cardinal) who procured the death of the good Duke of Gloucester, in the reign of king Henry the Sixth, was soon after struck with an incurable disease; and understanding by his physicians, that he could not live, murmuring and repining thereat (as Doctor John Baker, his chaplain and privy counsellor, writes), he fell into such speeches as these: "I ye, will not death be hired? Will money do nothing? Must I die that have such great riches? If the whole realm of England would save my life, I am able, either by policy to get it, or by riches to buy it." But the king of terrors is not to be bribed by the gold of Ophir: it is a pleasure to him to mix the brains of princes and politicians with common dust: and how loth soever he was to depart, yet go he must, for he died of that disease, as little lamented as desired.

4. C. Meeanaas, the great friend and favourite of Augustus, was so soft and

(10.) Howell's Letters.

(1.) Lonic. Theatr. p. 356.—(2.) Plut. in Vitâ Pericl. p. 167. Fulgos. l. 9. c. 14. p. 1345. Zin. Theat. vol. 1. l. 1. p. 21.—(s.) Baker's Chron. p. 270. Grafton, vol. 2. p. 599.

effeminate a person, that he was commonly called Malcius. He was so much afraid of death, that (saith Seneca) "He had often in his mouth, all things are to endure so long as life is continued, of which these verses are to be read:"

*Debilem facito manum,
Debilem pede coxa,
Tuber adstrue gibberum,
Lubricos quate dentes,
Vita dum superest bene est.*

"Make me lame on either hand,
And of neither foot to stand,
Raise a bunch upon my back,
And make all my teeth to shake;
Nothing comes amiss to me,
So that life remaining be."

5. The Emperor Domitian was in such fear of receiving death by the hands of his followers, and in such a strong suspicion of treason against him, that he caused the walls of the galleries wherein he used to walk to be set and garnished with the stone phengites, to the end that by the light thereof he might see all that was done behind him.

6. Rhodius being, through his unseasonable liberty of speech, cast into a den by a tyrant, was there nourished, and kept as a hurtful beast, with great torment and ignominy: his hands were cut off, and his face disfigured with wounds. In this wretched case, when some of his friends gave him advice by voluntary abstinence to put an end to his miseries, by the end of his days: he replied, "That while a man lives, all things are to be hoped for by him."

7. Cn. Carbo, in his third consulship, being by Pompey's orders sent into Sicily to be punished, begged of the soldiers, with great humility, and with tears in his eyes, that they would permit him to attend the necessity of nature before he died; and this only that he might for a small space protract his stay in a miserable life. He delayed his time so long, till such time as his head was severed from his body as he sat.

8. A certain king of Hungary being on a time very sad, his brother, a jolly

courtier, would needs know of him what ailed him: "Oh, brother," said he, "I have been a great sinner against God, and I fear to die, and to appear before his tribunal." "These are," said his brother, "melancholy thoughts," and withal made a jest of them. The king replied nothing for the present; but the custom of the country was, that if the executioner came and sounded a trumpet before any man's door, he was presently to be led to execution. The king, in the dead time of the night, sent the headman to sound his trumpet before his brother's door; who hearing it, and seeing the messenger of death, runs, pale and trembling, into his brother's presence, beseeching him to tell him wherein he had offended. "Oh, brother," replied the king, "you have never offended me: but is the sight of my executioners so dreadful? and shall not I, that have greatly and grievously offended God, fear that of his, that must carry me before his judgment-seat?"

9. Theophrastus, the philosopher, is said at his death to have accused nature, that she had indulged a long life to stags and crows, to whom it was of no advantage, but had given to man a short one, to whom yet the length of it was of great concern; for thereby the life of man would be more excellent, being perfected with all arts, and adorned with all kinds of learning: he complained, therefore, that as soon as he had begun to perceive these things he was forced to expire, yet he lived to the eighty-fifth year of his age.

10. Mycerinus, the son of Cleops, King of Egypt, set open the temples of the gods, which his father Cleops and uncle Cephrenes had caused to be shut up; he gave liberty to the people, who were before oppressed, and reduced to extremity of calamity. He was also a lover and doer of justice above all the kings of his time, and was exceedingly beloved of his people. But from the oracle of the city Buti there was this prediction sent him, that he should live but six years, and die in the seventh. He re-

(4.) Zuin. Theat. vol. i. l. 1. p. 36.—(5.) Sueton. l. 12. c. 14. p. 338.—(6.) Zuin. Theat. vol. i. l. 1. p. 78.—(7.) Val. Max. l. 9. c. 13. p. 271.—(8.) Clark. Mir. c. 309. p. 37.—(9.) Laert. Vit. Philos. l. 5. p. 123. Cicero. Tusc. qu. l. 3. Zuin. Theat. vol. i. l. 1. p. 53.

sented this message ill, and sent back to the oracle reproaches and complaints: expostulating, that, whereas his father and his uncle had been unmindful of the gods, and great oppressors of men, yet had they enjoyed a long life: but he, having lived in great piety and justice, must shut up his days so speedily. The oracle returned, that therefore he died, because he did not that which he should have done: for Egypt should have been afflicted one hundred and fifty years, which the two former kings well understood, but himself had not. When Mycerinus heard this, and that he was thus condemned, he caused divers lamps to be made, which, when night came, he lighted: by these he indulged his genius, and kept himself in constant action night and day, wandering through the fens and woods, and such places where the most convenient and pleasurable reception was; and this he did that he might deceive the oracle; and that, whereas it had pronounced he should live but six years, he intended this way to lengthen them out to twelve.

11. Antigonus observing one of his soldiers to be a very valiant man, and ready to adventure upon any desperate piece of service, yet withal taking notice that he looked very pale and lean, would needs know of him what he ailed? and finding that he had upon him a secret and dangerous disease, he caused all possible means to be used for his recovery: which, when it was effected, the king perceived him to be less forward in service than formerly, and demanding the reason of it, being enviously confessed, "That now he felt the sweets of life, and therefore was loth to lose it."

12. The most renowned of the Grecian generals, Themistocles, having passed the hundred and seventh year of his age, and finding such sensible decays growing upon him, as made him see he was hastening to his end, he grieved that he must now depart, when, as he said, it was but now chiefly that he began to grow wise.

13. Titus Vespasianus, the emperor, going towards the territories of the Sabines, at his first lodging and baiting-place was seized with a fever; whereupon, removing thence in his litter, it is said, that putting by the curtains of the window, he looked up to the heavens, complaining heavily that his life should be taken from him who had not deserved to die so soon. For in all his life he had not done one action, whereof he thought he had reason to repent, unless it were one only: what that one was, neither did he himself declare at that time, nor is it otherwise known: he died about the forty-second year of his age.

14. C. Caligula, the emperor, was so exceedingly afraid of death, that at the least thunder and lightning he would wink close with both eyes, and cover his whole head; but if it were greater, and any thing extraordinary, he would run under his bed. He fled suddenly by night from Messina, in Sicily, being affrighted with the smoke and rumbling noise of mount *Ætna*. Beyond the river Rhine he rode in a German chariot between the straights, and the army marched in thick squadrons together: and when one had said, "Here will be no small disturbance in case any enemy should now appear," he was so affrighted that he mounted his horse, and turned hastily to the bridges: and finding them full and choaked up with slaves and carriages, impatient of delay, he was from hand to hand, and overmen's heads, conveyed on the other side of the water. Soon after hearing of the revolt of the Germans, he prepared to fly, and prepared ships for his flight; resting himself upon this only comfort, that he should yet have provinces beyond sea, in case the conquerors should pass the Alps, or possess themselves of the city of Rome.

15. Amestis, the wife of the great monarch Xerxes, buried alive in the ground twelve persons, and offered them to Pluto for the prolonging of her own life.

(10.) Herod. l. 2. p. 139, 140.—(11.) Clark. Mir. c. 79. p. 354.—(12.) Cæl. Rhod. 4. Lect. l. 30. c. 2. p. 1389.—Sucton. l. 11. c. 10. p. 324, 325.—(14.) Ibid. l. 4. c. 51. p. 195.—(15.) Plut. de Superstit. p. 269.

CHAP. XLV.

Of the gross Flatteries of some Men.

As the sun-flower is always turning itself according to the course of the sun, but shuts and closes up its leaves as soon as that great luminary hath forsaken the horizon: so the flatterer is always fawning upon the prosperous till their fortune begins to frown upon them: in this not unlike to other sorts of vermin, that are observed to desert falling houses, and the carcasses of the dying. Hope and fear have been the occasions that some persons (otherwise of great worth) have sometimes declined to so low a degree of baseness, as to bestow their encomiums upon them who have merited the severest of their reproofs. Even Seneca himself was a flatterer of Nero, which may make useless wonder at that which follows.

1. Tacitus saith of Salvius Otho, that he did (*adorare vulgus, projicere oscula, et omnia serviliter pro imperio*), adore the people, scatter his kisses and salutes, and crouch unto any servile expressions to advance his ambitious designs in the attainment of the empire.

2. Tiridates, King of Armenia, when he was overcome by Corbulo (and brought prisoner to Nero at Rome), falling down on his knees, he said, "I am nephew to the great Lord Arsaces, brother to the two great kings Vologesus and Pacorus, and am yet thy servant; and I am come to worship thee no otherwise than I worship my god the Sun. Truly I will be such an one as thou shalt please to make me, for thou art my fate and fortune." Which flattery so pleased Nero, that he restored him to his kingdom, and gave him besides an hundred thousand pieces of gold.

3. Publius Afranius, a notable flatterer at Rome, hearing that Caligula, the emperor, was sick, went to him, and professed that he would willingly die, so that the emperor might recover. The emperor told him, "That he did not believe

him;" whereupon he confirmed it with an oath. Caligula, shortly after recovering, forced him to be as good as his word, and to undergo that in earnest which he had only spoken out of base and false flattery; for he caused him to be slain, as he said, lest he should be forsworn.

4. Canute, King of England and Denmark, was told by a court parasite, "That all things in his realm were at his will, and that his pleasure once known none durst oppose." The king, therefore, appointed his chair of state to be set upon the sands, when the sea began to flow, and in the presence of his courtiers said unto it, "Thou art part of my dominion, and the ground on which I sit is mine; neither was there ever any that durst disobey my command that went away with impunity: wherefore I charge thee, that thou come not upon my land, neither that thou presume to wet the clothes or body of me thy lord." But the sea, according to its usual course, flowing more and more, wet his feet: whereupon the king rising up, said, "Let all the inhabitants of the world know, that vain and frivolous is the power of kings, and that none is worthy the name of a king, but He to whose command the heaven, earth, and sea, by the bond of an everlasting law, are subject and obedient." After this, it is said, that the king never wore his crown.

5. The Athenians were the first that gave to Demetrius and Antigonus the title of kings; they caused them to be set down in their public records for saviour gods. They put down their ancient magistracy of the Archontes, from whom they denominated the year, and yearly elected a priest to these saviours, whose name they prefixed to their decrees and contracts. In the place where Demetrius dismounted from his chariot they erected an altar, which they dedicated to Demetrius, the dismounter. They added two tribes to the rest, which they called Demetrius and Antigonus. Above all, that of Stratocles is to be remembered, who was a known designer of the

(1.) Cæl. Antiq. Lect. l. 12. p. 493. Tacit. Hist. l. 1. p. 315.—(2.) Xiphil. Clark's Mir. c. 53. p. 211.—(3.) Sueton. l. 4. Xiphil. Clark's Mir. c. 53. p. 211.—(4.) Polyd. Virg. l. 7. Lips. Morit. l. 2. c. 14. p. 341. Baker. Chro. p. 23. Full. Church. Hist. cent. 11. p. 140.

greatest flattery. This man was author of a decree, that those who by the people were publicly sent unto Demetrius and Antigonus, should not be called ambassadors, but Theori, or, Speakers to the Gods.

6. Valerius Maximus, in the dedication of his book of Memorable Examples to Tiberius the Emperor, thus flatteringly bespeaks him: "Thee, O Cæsar; do I invoke in this my undertaking, who art the most certain safety of our country; in whose hands is the power of sea and land, by an equal consent of gods and men, and by whose celestial providence all those virtues, of which I am to speak, are benignly cherished, and the vices severely punished. For if the ancient orators did happily take their exordiums from the great and best Jupiter; if the most excellent poets did use to commence their writings by the invocation of some deity; by how much the more justice ought my meanness to have recourse unto your favour; seeing that all other divinity is collected by opinion, but yours, by present evidence, appears equal to your grandfather's and father's star, by the admirable brightness of which there is an accession of a glorious splendor to our ceremonies. For as for all other gods, we have indeed received them, but the Cæsars are made and acknowledged by ourselves."

7. Tiberius Cæsar coming into the Senate, one of them stood up, and said, that "It was fit the words of free men should be free also; and that nothing which was profitable should be dissembled or concealed." All men were attentive to an oration with such a preface; there was a deep silence, and Tiberius himself listened, when the flatterer proceeded thus: "Hear, O Cæsar, what it is that we are displeased with in thee, whereof yet no man dare openly make mention: you neglect yourself, and have no regard to your own person; you waste your body with continual cares and travails for our sakes, taking no rest or repose either day or night."

8. Alexander the Great had an imperfection in his neck, that obliged him to

carry it more on one side than the other; which was so exactly imitated by all his great officers, that his whole court could not shew a man without a wry neck.

9. Dionysius's flatterers ran against one another in his presence, stumbled at and overturned whatever was under foot, to shew they were as purblind as their sovereign.

10. King Henry VIII. of England, anno 1521, cut his hair very short, and all the English put themselves into the same cut, though the fashion at that time was to wear their hair very long.

11. Queen Anne, wife of King James I. had a wen in her neck, to cover which she wore a ruff; and, if we may credit tradition, that first began the fashion of wearing ruffs in England.

CHAP. XLVI.

Of such as have been found guilty of that for which they have reproached or disliked others.

AMONGST others who came to be spectators of the Olympic games, there was an old man of Athens: he passed to and fro, but no man offered him seat-room. When he came where the Spartan Ambassadors sat, they (who had been taught to reverence age) rose up, and gave him place amongst them: "Well" said the old man, "the Grecians know well enough what they ought to do, but the Spartans alone are those who do it." The following examples afford too many too nearly allied to the Grecians in this.

1. The married clergy of England would not hear of being divorced from their wives; the Bishops, therefore, were forced to call in the aid of the Pope. John de Crema, an Italian Cardinal, elated with youthful blood, and a gallant equipage, came over into England, to bluster the clergy out of their wives. He made a most pompous oration in the commendation of virginity, as one who, in his own person, knew well how to value such a jewel, by the loss

(5.) Plut. in Demetrio, p. 893.—(6.) Val Max. in Prolog. p. 1.—(7.) Plut. de Adulat. et. Amic. Disc. p. 194, 195.—(8.) Lips. Monit.—(9.) Mont. Ess.—(10.) Camer. Oper. Sub.—(11.) Trenchfield.

thereof; for the same night at London he was caught in bed with an harlot.

2. When Didymus, the grammarian, objected against a story, and endeavoured to make the vanity and falsehood thereof appear, one of his own books was brought to him, and the page laid open before him, where he had related it as a truth.

3. M. Crassus, gaping after the Parthian riches, leading against them a gallant army, and passing through Galatia, he found Deiotarus, the King thereof, though in extremity of old age, building a new city: wondering at this, he thus sneered at the King: "What is this," said he, "that I see? the twelfth hour is just upon the stroke with thee, and yet thou art about to erect a new city." Deiotarus smiling, replied: "Nor is it over early day with my Lord-General, as it should seem, and yet he is upon an expedition into Parthia." Crassus was then in the sixtieth year of his age, and by his countenance seemed to be older than indeed he was.

4. Seneca, that wrote so excellently of moral virtue, and the commendation thereof, yet himself allowed his scholar Nero, to commit incest with his own mother Agrippina: and when he wrote against tyranny, himself was tutor to a tyrant: when he reproved others for frequenting the emperor's court, himself was scarce ever out of it: and when he reproached flatterers, himself practised it in a shameful manner towards the empress and the freed-men: whilst he inveighed against riches and richmen, he heaped together infinite riches by usury and unjust dealings: and whilst he condemned luxury in others, himself had five hundred costly chairs made of cedar, the feet of them ivory, and all other furniture of his house answerable thereunto.

5. Pericles, the Athenian, might do what he pleased in his country, and therefore made a law, that no man's natural or illegitimate son should be reput-

ed amongst the number of the citizens, or be admitted to their privileges: it fell out afterwards that all his own sons lawfully begotten died: but he had a bastard who was yet alive, him he would have to enjoy the freedom of the city, and so was the first violator of that law which himself had made.

6. In the reign of Theodosius the Elder, Gildo was the Prefect of Africa, who, upon the death of the Emperor, seized upon that province for his own, and sought to bring Masselzeres, his brother, into society with him in his disloyalty; but he flying the country, the tyrant slew his wife and children: whereupon he was sent for by Arcadius and Honorius, who succeeded in the empire, to go against Gildo, his brother, for the recovery of that province. He went, and overthrew Gildo in battle, and having put him to death, easily regained all that was lost; which he had no sooner done, but he fell into the same treasonable disloyalty which he had formerly so much disapproved, and he himself rebelled against the emperor who had employed him.

7. C. Licinius, surnamed Hoplomachus, petitioned the prætor that his father might be interdicted from having to do with his estate, as being one that prodigally wasted and consumed it. He obtained what he desired: but not long after, the old man being dead, he himself riotously spent a vast sum of money, and all those large lands that were left unto him by his father.

8. C. Licinius Stolo (by whose means the plebeians were enabled to sue for the consulship), made a law, that no man should possess more than five hundred acres of land: after which he himself purchased a thousand, and to dissemble his fault therein, he gave five hundred of them to his son: whereupon he was accused by M. Popilius Læna, and was the first that was condemned by his own law.

9. Henry, the son of the emperor

(1.) Baker. Chro. p. 60. Full. Chur. Hist. cent. 12. p. 23. Bish. Godw. p. 63.—(2.) Zuin. Thea. vol. 1. l. 1. p. 36.—(3.) Coel. Rhod. l. 12. c. 9. p. 541.—(4.) Xiphil. in Vita Nero. p. 79. Clark's Mirr. c. 72. p. 315.—(5.) Fulgos. Ex. l. 8. c. 6. p. 1023.—(6.) Ibid. 1024.—(7.) Val. Max. l. 8. c. 6. p. 222.—(8.) Ibid.

Henry the Fourth, in the quarrel of the pope, rose against his own father; but when (his father being dead) he himself was emperor, he then maintained the same quarrel about investiture of bishops against the pope, which his father before did.

CHAP. XLVIII.

Of such Persons as could not endure to be told of their Faults.

DISEASES are sometimes more happily cured by medicines made up with bitter ingredients, than they are with such sweet potions as are more delightful to the palate; but there are a sort of patients so wilful that they can be wrought upon by no persuasions to take them down. A just and home reproof, (though not very tasteful) where it is well digested, is of excellent use to remove some maladies from the mind; the worst of it is, that there are but few to be found (especially amongst the great ones) who can endure to be administered to in this kind.

1. Cambyses, King of Persia, on a time desired to be truly informed by Prexaspes, his beloved favourite, what the Persians thought of him: who answered, "That his virtues were followed with abundant praise from all men: only it was by many observed, that he took more than usual delight in the taste of wine." Inflamed with this taxation, he made this reply, "And are the Persians double-tongued, who also tell me that I have in all things excelled my father Cyrus? Thou Prexaspes shalt then witness, whether in this report they have done me right; for if at the first shot I pierce thy son's heart with an arrow, then it is false that hath been spoken, but if I miss the mark, I am then pleased that the same be counted true, and my subjects believed:" he immediately directed an arrow towards the innocent child, who falling down dead at the stroke, Cambyses

commanded the body to be opened, and his heart being broached upon the arrow, this monstrous Tyrant, greatly rejoicing, shewed it to the father, with this saying instead of an epitaph: "Now, Prexaspes, you may resolve yourself that I have not lost my wits with wine, but the Persians theirs, who make such report."

2. Yu, king of China, had a Colao, who at the royal audience would not fail to tell him freely of his faults: one day when the King had given more cause, or that the excess was on the Colao's part, the audience being ended, the King returned into the palace very much offended, saying, "He would cut off the head of that impertinent fellow." The Queen asked him the cause of his displeasure; the King answered, "There is an unmannerly clown that never ceaseth to tell me of my faults, and I am resolved to send one to take off his head." The Queen took no notice of it, but retired to her apartment, and put on a particular garment, proper only for festivals and visits, and in this habit she came to the King; who wondering at it, asked her the cause of this novelty? she answered, "Sir, I am come to wish your majesty much joy." "Of what," replied the King? "That you have a subject," said she, "that feareth not to tell you of your faults to your face; seeing that a subject's confidence in speaking so boldly, must needs be founded upon the opinion he hath of the virtue and goodness of his prince's mind, who can endure to hear him."

3. Aratus, the Sycionian, who by his valour freed and restored his country to its liberty, was taken away from this life by king Philip with a deadly poison; and for this only cause, "That he had with too great a freedom reprehended the king for his faults."

4. Anno 1358, John, king of Spain, was extremely in love with a young woman his concubine, and it was to that degree, that for her sake he committed things unworthy of a king: killed some

(9.) Guil. Mal. p. 64.

(1.) Releigh, Hist. l. 3. c. 4. § 3. p. 37. Herod. l. 3. p. 175. Wieri Oper. p. 821. lib. de Irá. Pezel. Mell. tom. 1. p. 39, 40.—(2.) Alvarez. semed. Hist. China. part. 1. c. 24. p. 120.—(3.) Zain. Theatre. vol. 2. l. 7. p. 510.

princes of his own blood with his own hands; and at last he was so besotted with the love of this woman, that he would have all the cities subject to the crown to swear fealty unto her, and to do her homage. The gentlemen of Seville did much marvel at this commandment, so that having consulted together, they appointed twelve gentlemen to go as their ambassadors to the king; and gave them in charge modestly to reprehend the king, to reprove him of those things which he did, and to try by all submission and humility, to withdraw him from that humour of having honour done to his minion: saying, "They were bound by oath to his queen, and could not transfer their fealty to another till they were absolved." The ambassadors of Seville went, and modestly shewed the king his imperfection: the king gave ear, and for answer (taking his beard in his hand) he said, "By this beard I certify you that you have not well spoken," and so sent them away. Some few days after the king went to Seville, and remembering the reprehension which he received from the ambassadors, he caused them all to be massacred in one night in their own houses.

5. Vodine, bishop of London, feared not to tell king Vortigern, that for marrying a heathenish lady, Rowena, daughter to Hengist, he had thereby endangered both his soul and his crown. The king could not endure this liberty, but his words were so ill-digested by him, that they shortly cost the bishop his life.

6. Cambyses, king of Persia had slain twelve Persians of principle rank: when king Cræsus thus admonished him: "Do not, O king," said he, "indulge thine age and anger in every thing; restrain yourself; it will be for your advantage to be prudent and provident, and foresight is the part of a wise man: but you put men to death upon slight occasions, your countrymen, and spare not so much as young children. If you shall persist to do often in this manner, consider if you shall not give occasion to the Persians to revolt from you. Your father, Cyrus, laid his strict commands upon me, that as

often as occasions should require, I should put you in mind of those things which might conduce to your profit and welfare." Cambyses snatched up a bow, with intention to have shot Cræsus through; but he ran hastily away. Cambyses thus prevented, commanded his ministers to put him to death: but they supposing the king would repent himself, and then they should be rewarded for his safety, kept him privately alive. It was not long ere Cambyses wanted the counsel of Cræsus: when his servants told him that he yet lived, Cambyses rejoiced hereat, but caused them to be put to death, who had disobeyed his commandment in preserving him whom he had condemned to death.

7. Sabinus Flavius being one of the conspirators against Nero, and asked by him, "Why he regarded the military oath so little as to conspire his death?" Answered him, that "he was faithful to him while he deserved to be loved, but he could not but hate him since he was his mother's, brother's, and wife's, murderer; a waggoner, a minstrel, a stage-player, and an incendiary, of the city:" than which speech, saith the history, nothing could have happened to Nero more vexatious: for though he was used to do wickedly, yet was he impatient, and could by no means endure to hear of the villanies he did.

8. Telemachus, a monk, when the people of Rome were attentively gazing upon the sword-plays, which at that time were exhibited, reprov'd them for so doing; whereupon the people were so moved and exasperated against him, that they stoned him to death upon the place. Upon this occasion the emperor Honorius, in whose reign this fell out, put down for ever all sword-playing in the theatre.

9. Alexander the Great, writing to Philotas, one of his brave captains, and the son of the excellent Parmenio, sent him word in his letter, that "the oracle of Jupiter Ammon had acknowledged him to be his son:" Philotas wrote back, that "he was glad he was received

(4.) Lord Remy's Civil Considerat. c. 84. p. 210.—(5.) Speed's Hist. p. 290.—(6.) Pezel. Mell. tom. i. 1. p. 40.—(7.) Trenchfield Hist. improved, p. 90.—(8.) Zuia. Theat. vol. 2. l. 7. p. 493.

into the number of the gods; but withal, that he could not but be sensible of the miserable condition of those men who should live under one who thought himself more than a man." This liberty of speech, and reproof of his, Alexander never forgot, till such time as he had deprived him of his life.

10. John, bishop of Bergamum, a grave and devout person, did freely reprove a king of the Lombards for his wickedness: the impious king could not endure it, but caused him to be set upon a fierce horse, which used to cast his riders, and to tear them in pieces. In this manner he sent home the good bishop, expecting soon after to have the news of his death brought to him. But no sooner was the holy prelate mounted, than the horse laid aside his fierceness, and carried him home in safety.

11. Orates, the prefect of Sardis, was reproved by Mitrobates, that he had not added the isle of Samos to the king's dominions, being so near unto him, and over which Polycrates then tyrannized. Orates, by craft, first seized upon Polycrates, and crucified him; and when Cambyses was dead, mindful of this freedom, he slew Mitrobates, with his son Cranape.

CHAP. XLIX.

Of the base Ingratitude of some unworthy Persons.

HIPPOCRATIDAS received letters from a nobleman his friend, wherein he craved his advice what he should do with a Spartan, who knew of a conspiracy that was formed against his life, but covering all in silence, had not given him the least intimation thereof. His counsel was in this manner: "If," said he, "thou hast formerly obliged him with any great benefit, kill him immediately; if not, yet send him out of the country, as a man too timorous to be virtuous." Thus the ancients adjudged ingratitude to be punished with death; and very worthily,

at least in the person of him who follows.

1. Humphry Banister was brought up and exalted to promotion by the Duke of Buckingham his master; the Duke being afterwards driven to extremity, by reason of the separation of his army, which he had mustered against King Richard; the Usurper, fled to this Banister, as his most trusty friend, not doubting to be kept secret by him, till he could find an opportunity to escape. There was a thousand pounds proposed as a reward to him that could discover the Duke; and this ungrateful traitor, upon the hopes of this sum, betrayed the Duke his benefactor into the hands of John Metton, sheriff of Shropshire, who conveyed him to the city of Salisbury, where King Richard was, and soon after the Duke was put to death. But as for this perfidious monster, the vengeance of God fell upon him, to his utter ignominy, in a visible and strange manner; for presently after his eldest son fell mad, and died in a boar's sty; his eldest daughter was suddenly stricken with a leprosy; his second son became strangely deformed in his limbs, and lame; his youngest son was drowned in a pool; and he himself, arraigned and found guilty of a murder, was saved by his clergy. As for his thousand pounds, King Richard gave him not a farthing, saying, that "he who would be so untrue to so good a master, must needs be false to all others."

2. Two young men of Sparta being sent to consult the Oracle of Apollo at Delphos, in their journey lodged at the house of one Scedasus in Leuctra, a good man, and much given to hospitality. This Scedasus had two daughters, beautiful virgins, upon whom these young men cast wanton eyes, and resolved, at their return, to visit the same house: they did so, found Scedasus from home, yet as kind entertainment from his daughters as they could desire: in requital of which, having found an opportunity, they ravished them both, murdered them, and then threw them into a pit, and departed. Not long after Scedasus

(9.) Quint, Curt. Clark's Mir. c. 110. p. 347.—(10.) Plut. in Vit. Pontif. Clark's Mir. c. 110. p. 345.—(11.) Herod. l. 3. Zuin. Theat. vol. xii. l. 3. p. 2765.

(1.) Beard's Theat. l. 2. c. 3, p. 237. Stowe's An. p. 465. Grafton, vol. ii. p. 815.

came home, and missing his daughters, looked up and down for them; at last, a little dog that he had came whining to him, and ran out of doors, as if it were inviting him to follow him: he did, and the dog brought him to the pit into which they were thrown. He drew out his daughters, and hearing by his neighbours that the two young Spartans had been again at his house, he concluded they were the murderers. Hereupon he went to Sparta, to complain to the magistrates of this barbarous cruelty. He first opened his cause to the Ephori, and then to the Kings; but to both in vain: he therefore complained to the people, but neither did he find any redress there: wherefore with hands lifted up to heaven, he complained to the gods, and then stabbed himself. Nor was it long before the Spartans were defeated in a great battle by the Thebans in that very Leuctra; and by the same deprived of the Empire of Greece, which they had many years possessed. It is said that the ghost of Scedasmus appeared unto Pelopidas, one of the chief Captains amongst the Thebans, encouraging him to give them battle in those very plains of Leuctra, where he and his daughters lay buried; telling him, that "their death should be there revenged."

3. Pope Adrian the Sixth, having built a fair college at Lovian, caused this inscription to be written upon the gates of it, in letters of gold, *Trajectum plantavit, Lovanium rigavit, Cæsar dedit incrementum* (with an unworthy allusion to that of the Apostle Paul to the Corinthians): "Utrecht planted me (there he was born): Lovian watered me (there he was bred up in learning): and Cæsar gave increase (for the Emperor had preferred him)." One that had observed this inscription, and withal his ingratitude, to meet at once with that and his folly, wrote underneath, *Hic Deus nihil fecit*, "Here God did nothing."

4. When Tamerlane had overcome and taken prisoner Bajazet the great Turk, he asked him, "Whether he had ever

given God thanks for making him so great an Emperor?" Bajazet confessed, "That he had never so much as thought upon any such thing." To whom Tamerlane replied, "That it was no wonder so ungrateful a man should be made a spectacle of misery," "For," saith he, "you being blind of one eye, and I lame of one leg, what worth was there in us, that God should set us over two such mighty empires, to command so many men far more worthy than ourselves?"

5. It is remarkable that is reported by Zonaras and Cedrenus of the emperor Basilius Macedo, who being hunting (as he much delighted in that exercise) a great stag turned furiously upon him, and fastened one of the branches of his horns into the emperor's girdle, and lifting him from his horse, bore him a distance off to the great danger of his life; which when a gentleman of the train espied, he drew his sword and cut the emperor's girdle, by which means he was preserved and had no hurt at all. But observe his reward: "The gentleman for this act was questioned, and adjudged to have his head struck off, because he presumed to expose his drawn sword so near the person of the emperor; and he suffered according to his sentence."

6. Cicero flying for his life was pursued by Herennius, and Popilius Lena: this latter, at the request of M. Cælius, he defended with equal care and eloquence, and from a hazardous and doubtful cause sent him home in safety. This Popilius afterwards (not provoked by Cicero in word or deed) of his own accord, asked Antonius to be sent after Cicero, then proscribed, to kill him. Having obtained licence for this detestable employment, with great joy he speeded to Cajeta, and there commands that person to stretch out his throat, who was (not to mention his dignity) the author of his safety, and deserved the most grateful returns from him. Yet he did with great unconcernedness cut off the head of Roman eloquence, and the renowned right hand of peace. With that burden

(2.) Lon. Theat. p. 460. Plut. p. 288. in Pelopid. Fitz. of Rel. & Pol. par. 1. c. 20. p. 196. Plut. Amat. narrat. c. 3. p. 119.—(3.) Clark's Mir. c. 88. p. 388. Luther Coll. Mensal. p. 305.—(4.) Clark's Mir. c. 63. p. 319, 319.—(5.) Zon. Annal. tom. 3. p. 153. Lon. Theat. p. 337. Heyw. Hierarch. l. 8. p. 528.

he returned to the city, nor while he was so laden did it ever come into his thoughts, that he carried in his arms that head which had heretofore pleaded for the safety of his.

7. Parmenio had served, with great fidelity, Philip the father of Alexander, as well as himself, for whom he had first opened the way into Asia. He had depressed Attalus the king's enemy; he had always, and in all hazards the leading of the king's vanguard: he was no less prudent in counsel than fortunate in all attempts: a man beloved of the men of war, and to say the truth, that had made the purchase for the King of the Empire of the East, and of all the glory and fame he had. After he had lost two of his sons in the king's wars, Hector and Nicanor, and another in torment upon suspicion of treason, this great Parmenio Alexander resolved to deprive of life by the hands of murderers, without so much as acquainting him with the cause: and would choose out no other to expedite this unworthy business, but the greatest of Parmenio's friends, which was Polydamus, whom he trusted most and loved best, and would always have to stand at his side in every fight. He and Cleander, dispatched this great man as he was reading the king's letter in his garden in Media. So fell Parmenio, who had performed many notable things without the king, but the king without him did never effect any thing worthy of praise.

8. Philip, king of Macedon, had sent one of his court to sea, to dispatch something he had given him in command; but a storm came and he was shipwrecked, but saved by one that lived there about the shore in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end dismissed by him, and furnished with somewhat to bear his charges. At his return he tells the king of his wreck and dangers, but nothing of the benefits he had received.

The king told him he would not be unmindful of his fidelity and dangers undergone in his behalf. He taking the occasion, told the king he had observed a little farm on the shore, and besought him he would bestow that on him, as a monument of his escape, and reward of his service. The king orders Pausanius the governor to assign him the farm to be possessed by him. The poor man being thus turned out, applied himself to the king, told him what humanity he had treated the courtier with, and what ungrateful injury he had returned him in lieu of it. The king, upon hearing of the cause, in great anger commanded the courtier presently to be seized, and to be branded in the forehead with these letters, *Hospes ingratus*, "The ungrateful guest," restoring the farm to its proper owner.

9. When the enmity broke out betwixt Cæsar and Pompey, Marcellinus a Senator, (and one of them whom Pompey had raised) estranged himself so far from his party unto that of Cæsar's, that he spake many things in the Senate against Pompey, who thus took him up: "Art thou not ashamed Marcellinus, to speak evil of him, through whose bounty, of a mute thou art become eloquent; and of one half-starved, art brought to such a plenty as that thou art not able to forbear vomiting?" Notably taxing his ingratitude, who had attained to all his dignity, authority, and eloquence, through his favour, and yet abused them all against him.

10. Henry Keeble, Lord Mayor of London, 1511, besides other benefactions in his life-time, rebuilt Aldermay church, which was run to ruin, and bequeathed at his death one thousand pounds for the finishing of it: yet within sixty years after, his bones were unkindly, nay, inhumanly cast out of the vault wherein they were buried: and his monument plucked down for some wealthy person of the present times to be buried therein. "Upon which oc-

(6.) Plut. in Ciceron. p. 885. Val. Max. l. 5. c. 3. p. 138. Lon. Theat. p. 333. Hak. Apol. l. 4. c. 10. § 4. p. 433. Bruson facetiar. l. 3. c. 11. p. 191. — (7.) Q. Curt. l. 7. p. 187, 188. Raleigh's Hist. part 1. l. 4. c. 2. § 17. p. 168. — (8.) Cæl. Rhod. l. 7. c. 28. p. 327. Lon. Theat. p. 336. Bruson facetiar. l. 3. c. 11. p. 192. — (9.) Cæl. Rhod. l. 21. c. 9. p. 975. Lon. Theat. p. 337.

casion," saith Dr. Fuller, "I could not but rub up my old poetry, which is this :

Fuller to the Church.

Ungrateful church, o'errun with rust,
Lately buried in the dust,
Utterly thou had'st been lost,
If not preserv'd by Keeble's cost ;
A thousand pounds, might it not buy
Six foot in length for him to lye ;
But outed of his quiet tomb,
For later corpse he must make room ?
Tell me where his dust is cast :
Though 't be late, yet now at last
All his bones with scorn ejected,
I will see them re-collected :
Who fain myself would kinsman prove
To all that did God's Temples love.

The Church's answer.

Alas! my innocence excuse,
My Wardens they did me abuse,
Whose avarice his ashes sold,
That goodness might give place to gold.
As for his reliques, all the town
They are scattered up and down.
See'st a church repaired well ?
There a sprinkling of them fell.
See'st a new church lately built ?
Thicker there his ashes spilt.
Oh, that all the land throughout,
Keeble's dust were thrown about :
Places scatter'd with that seed
Would a crop of churches breed.

11. Anno 1565, upon the fifth of February, one Paulus Sutor, of the village of Bresweil, near the city of Basil, came into the house of Andreas Hager, a bookseller: he was then old and sick, and had been the other's god-father at the font, and performed to him all the good offices that could be expected from a father. Being entered his house, he told him that he was come to visit him, as one that esteemed him as his father. But as soon as the maid that attended upon the sick man was gone out of the parlour, he caught up a hammer, gave him some blows, and then thrust him through with his knife. As soon as the maid returned, with the same fury he did the like to her; and then seizing the keys, he searched for the

prey intended: he found eight pieces of plate, which afterwards, being in want of money, he pawned to a priest of St. Blasius, who suspecting the man, sent the plate to the Senate at Basil, by which means the author of the detestable murder was known: he was searched after, taken at the village of Hagenstall, brought prisoner to Basil, where he had his legs and arms broken upon the wheel, and his head being (while yet alive) tied to a part of the wheel, he was burnt with flaming torches till, in horrible tortures, he gave up the ghost.

12. *Furius Camillus* was the great safety of Rome, and the sure defence of the Roman power; a person whom the Romans had stiled the second *Romulus* for his deserts: yet being impeached by *L. Apuleius*, a tribune of the people, as having secretly embezzled a part of the *Veientine* spoils, by a hard and cruel sentence he was adjudged to banishment; and that at the very time when he was in tears for the loss of a son of admirable hopes, when he was rather to be cherished with comfort, than oppressed with new miseries. Yet Rome, unmindful of the merits of so great a man, to the funerals of the son added the condemnation of the father, and all this for fifteen thousand asses, which was the poor sum he was charged with, and banished for.

13. In later times, that great and famous captain, *Gonsalvo*, after he had conquered the kingdom of Naples, and driven the French beyond the mountains, and brought all the Italian princes to stand at the Spaniards devotion, was most ungratefully called home by his master the King of Spain, where he died obscurely, and was buried without any solemnity or tears.

14. *Miltiades*, a renowned captain of the Athenians, after that glorious victory at *Marathon*, and other great services, having miscarried in an enterprize, whereof the consequence was of small value, was fined fifty talents; and being not able to pay it, was kept bound in prison (though sore wounded in the thigh) till

(10.) Full. Worth. c. 11. p. 33. — (11.) Lon. Theatr. p. 338. — (12.) Val. Max. 1. 5. c. 3. p. 136. Hak. Apol. l. 4. c. 10. § 4. p. 431. — (13.) Clark's Mir. c. 74. p. 321.

his son Cymon, to redeem his father, paid the money, and set him at liberty; but he soon after died of his wounds.

15. Theodatus was adopted, and made partner and successor in the kingdom by Amalasantha, queen of the Goths, as soon as she was deprived of her son Athalaricus; who, in reward of so great and noble a favour, sent her to an island in the Vulsinian lake, where she was put into prison, and not long after strangled by his order; putting her to an unworthy death, by whose bounty he had received a kingdom.

16. Cardinal Charles Caraffa and Duke John his brother were they that managed all affairs under Pope Paul the Fourth. He being dead, Pius the Fourth was made Pope, and that chiefly by the favour and diligence of these Caraffas; and as a reward of their good service, he made it his first business to overthrow them: he sent the cardinal and his brother the duke, together with count Alifane, and many others of their kindred and friends, to prison, in the castle of St. Angelo: there were they nine months in durance, and expectation of death. At last, by order from the pope, the cardinal was hanged, the duke and count beheaded, and their dead bodies exposed as a public spectacle to the people.

17. Anaxagoras was of singular use to Pericles, the Athenian, in the government of the commonwealth, but being now burdened with old age, and neglected by Pericles, who was intent upon public affairs, he determined by obstinate fasting to make an end of himself. When this was told to Pericles, he ran to the philosopher's house, and with prayers and tears sought to withdraw him from his purpose, intreating him to live for his sake, if he refused to do it for his own. The old man being now ready to expire, "O Pericles," said he, "such as have need of the lamp use to pour in oil:" upbraiding him with the neglect of his friend who had been of such advantage to him.

18. Belisarius was general of all the forces under the emperor Justinian the First, a man of rare valour and virtue: he had overthrown the Persians, Goths, and Vandals; had taken the kings of these people in war, and sent them prisoners to his master; he had recovered Sicilia, Africa, and the greater part of Italy. He had done all this with a small number of soldiers, and less cost: he had restored military discipline by his authority, when long lost; he was allied to Justinian himself; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy, he refused it. This great man, upon some jealousy and groundless suspicion, was seized upon, his eyes put out, all his house rifled, his estate confiscated, and himself reduced to that miserable state and condition, as to go up and down in the common road with this form of begging: "Give one halfpenny to poor Belisarius, whom virtue raised, and envy hath overthrown."

19. Scipio Nasica deserved as much by the gown as did either of the Africans by arms: he rescued the commonwealth out of the jaws of Tiberius Gracchus; was the prince of the senate, and adjudged the most honest person in all Rome: yet his virtues being most unjustly undervalued, and disesteemed by his fellow-citizens, under pretence of an embassy, he retired to Pergamus, and there spent the rest of his life; his ungrateful country not so much as finding him wanting, or desiring his return.

20. P. Lentulus, a most famous man, and a great lover of his country, when in Mount Aventine he had frustrated the wicked attempts of C. Gracchus, and in a pious fight (wherein he had received many dangerous wounds) had put to flight the traitor's army, he bore away this reward of that and other his gallant actions, that he was not suffered to die in that city, the laws, peace, and liberty whereof he had by this means settled. So that forced by envy and slander to remove, he obtained of the senate au

(14.) Lon. Theat. p. 334. Clark's Mir. c. 73. p. 317. — (15.) Lon. Theat. p. 334. Fulg. l. 5. c. 3. p. 611 — (16.) Lips. Monit. l. 1. c. 5. p. 58, 59. — (17.) Plut. in Pericle, p. 162. Zuin. vol. 1. l. 2. p. 204, 205. — (18.) Ful. l. 5. c. 3. p. 612. Lon. Theat. p. 336. — (19.) Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. § 4. p. 435.

employment abroad, and in his farewell oration prayed the immortal gods, "That he might never return to so ungrateful a people:" nor did he, but died abroad.

21. Achmetes, the great bassa, was, by the confession of all men, the best soldier, and most expert captain among the Turks; Bajazet made him the general of his army against his brother Zemes, where the conduct and valour of the general brought Bajazet the victory. At his return to court this great captain was invited to a royal supper, with divers of the principal bassas, where the emperor, in token they were welcome and stood in his good grace, caused a garment of pleasing colour to be cast upon every one of his guests, and a gilt bowl full of gold to be given to each of them: but upon Achmetes was cast a gown of black velvet: all the rest rose and departed, but Achmetes, who had on him the mantle of death, (amongst the Turks) was commanded to sit still, for the emperor had to talk with him in private. The executioners of the emperor's wrath came, stripped and tortured him, hoping that way to gain from him what he never knew of (for bassa Isaac, his great enemy, had secretly accused him of intelligence with Zemes); but he was delivered by the Janizaries, who would, no doubt, have slain Bajazet, and rifled the court, at his least word of command: but though he escaped with his life for the present, he not long after was thrust through the body as he sat at supper in the court, and there slain. This was that great Achmetes by whom Mahomet, the father of this Bajazet, had subverted the empire of Trabezond; took the great city of Cassa, with all the country of Taurica Chersonesus; the impregnable city of Croja, Scodra, and all the kingdom of Epirus; a great part of Dalmatia, and at last Otranto, to the terror of all Italy.

CHAP. XLVIII.

Of the Perfidiousness and Treachery of some Men, and their just Rewards.

THERE is nothing under the sun that is more detestable than a treacherous person, he is commonly followed with the execrations and curses of those very men to whom his treason hath been most useful. All men being apt to believe, that he who hath once exposed his faith to sale, stands ready for any chapman as soon as an occasion shall present itself. It is seldom that these perfidious ones do not meet with their just rewards from the hands of their own patrons; however, the vengeance of Heaven (where the justice of men fails) doth visibly fall upon them.

1. Charles, duke of Burgundy, gave safe conduct to the constable the earl of St. Paul; and yet, notwithstanding, after he found that Lewis XI. king of France, had taken St. Quintins, and that he did solicit him either to send him prisoner to him, or else to kill him within eight days after his taking, according to the agreement heretofore made betwixt them; he basely delivered him up to Lewis, whom he knew to be his mortal enemy, and by whom he was beheaded. But the duke, who heretofore was great and mighty with the greatest princes in Christendom, who had been very fortunate and successful in his affairs, from thenceforth never prospered in any thing he undertook: but was betrayed himself by one whom he trusted most, the earl of Campobrach; lost his soldiers, his formerly-gained glory, riches, and jewels, and finally his life, by the Switzers, after he had lived to see himself deserted of all that entered into any league with him.

2. The emperor, Charles IV. made war upon Philip, duke of Austria, and both ar-

(20.) Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. § 2. p. 435. — (21.) Knowles's Turk. Hist. p. 443, 444.

(1.) Ph. de Com. l. 4. c. 12. p. 133. Ibid. l. 5. c. 8. p. 155, 156.

mies were got near together with a resolution to fight; but the emperor, perceiving he was far surmounted in force by the enemy, determined to do that by subtilty which he could not by strength. He caused three of the duke's captains to be sent for, and agreed with them to strike a fear into their master, that might cause him in all haste to retire. Upon their return they told the duke, "That they had been out, and particularly viewed the power of the emperor, and found it thrice as great as his own; that all would be lost if he did not speedily retreat; and that he had no long time to deliberate." "Then," said the duke, "let us provide for ourselves, waiting for some better opportunity: it is no shame for us to leave the place to a stronger than ourselves." So Philip fled away by night, no man pursuing him. The traitors then went to the emperor to receive their reward, who had made provision of golden ducats, all counterfeit, the best not worth six-pence, and caused great bags of the same to be delivered to them, and they merrily departed. But when employing their ducats they found them to be false, they returned to the emperor, and complained of the treasurer and master of the mint. The emperor looking on them with a frowning countenance, said, "Knaves as you are, get you to the gallows, there to receive the reward of your treason: false work, false wages, an evil-end befall you." They, wholly confounded, withdrew themselves suddenly, but whither is not known.

3. The Bohemians having gotten the victory, and slain Uratislaus, they set the country on fire; and after finding a young son of his, they put him into the hands of Gresomislaus, the prince, called also Neclas, who pitying the child, his cousin, committed him to the keeping of the earl Duringus, whose possessions lay along by the river Egra; and a person who formerly had been much favoured by Uratislaus. This earl, (thinking to insinuate himself into the favour and good liking of Neclas) as the child was one day playing upon the ice, came upon

him, and with one blow of his scimitar smote off his head: and hastening to Prague, presented it to Neclas all bloody, saying, "I have this day made your throne sure to you, for either this child or you must have died: you may sleep henceforth with security, since your competitor to the crown is disposed of." The prince retaining his usual gravity, and just indignation at so cruel a spectacle, said thus unto him, "Treason cannot be mitigated by any good: I committed this child to thee to keep, not to kill. Could neither my command, nor the memory of thy friend Uratislaus, nor the compassion thou oughtest to have had of this innocent, turn away thy thoughts from so mischevius a deed? What was thy pretence? to procure me rest? Good reason I should reward thee for thy pains: of three punishments, therefore, choose which thou wilt; kill thyself with a poniard, hang thyself with a halter, or cast thyself headlong from the rock of Visgrade." Duringus, forced to accept of this decree, hanged himself in an halter upon an elder-tree not far off; which ever after, so long as it stood, was called "Duringus's elder-tree."

4. In the war with the Falisci, Camillus had besieged the Falerians; but they, secure in the fortifications of their city, were so regardless of the siege, that they walked, gowned as before, up and down the streets, and oftentimes without the walls. After the manner of Greece they sent their children to a common school, and the treacherous master of them used to walk with them day by day without the walls: he did it often; and by degrees he trained them so far onward, that he brought them unawares into the danger of the Roman stations, where they were all taken. He bids them lead him to Camillus: he was brought into his tent, where standing in the middle, "I am," said he, "the master of these boys; and having a greater respect to thee than to my relations, I am come to deliver thee the city in the pledges of these children." Camillus heard him, and looking upon it as a base action, he turned to them about him, and looking upon him, "War,"

said he, "is a cruel thing, and draws along with it a multitude of injuries and wrongs: yet to good men there are certain laws of war, nor ought we so to thirst after victory, as to purchase it at the price of unworthy and impious actions. A great captain should rely upon his own virtue, and not attain his ends by the treachery of another." Then he commanded the lictors to strip the school-master, and having tied his hands behind him, to deliver rods into the hands of his scholars to whip and scourge the traitor back into the city. The Faliscans had before perceived the treason, and there was an universal mourning and outcry within the city for so great a calamity; so that a concourse of noble persons, both men and women, like so many mad creatures, were running to and fro upon the wall: when the children came driving with lashes their master before them, calling Camillus their preserver and father. The parents, and the rest of the citizens, were astonished at what they beheld; and having the justice of Camillus in great admiration, they called an assembly, and sent ambassadors to let him know, "That, subdued by his virtue, they rendered up themselves and theirs freely into his hands."

5. Agathocles was very prosperous in Africa, had taken all the rest of the cities, and shut up his enemies in Carthage, about which he lay. He invited Ophellas, the Cyrenian, to join with him, promising, that the crown of Africa should be his: Ophellas, won with this hope, came to him with great forces, and was, together with his army, cheerfully received, and provided for by Agathocles: but soon after, great part of his army being gone forth to forage, and Ophellas but weak in the camp, he was fallen upon, and slain in the fight, and his whole army, by vast promises, won to the colours of Agathocles. But observe how successful this treachery proved: It was not long before Agathocles was forced to fly out of Africa, his army lost, and two of the sons slain, by the fury of the mutinous soldiers; and, which is worthy of observation, this was done

by the hands of them that came with Ophellas, and in the same month, and day of the month, that he had treacherously slain Ophellas, his friend and his guest.

6. Ladislaus Kerezin, a Hungarian, traiterously delivered up Hiula (a strong place) to the Turks; and when he expected to receive many and great presents for this his notable piece of service, certain witnesses were produced against him by the command of Selymus himself, who deposed, "That the said Ladislaus had cruelly handled certain Musselmen that had been prisoners with him:" whereupon he was delivered to some friends of theirs, to do with him as they should think good. They enclosed this traitor in a tun, or hogshead, set full of long sharp nails within-side, and rolled it from the top of a high mountain, full of steep downfalls, to the very bottom; where, being run through every part of the body with those sharp nails, he ended his wretched life.

7. Leo Armenius, emperor of Constantinople was slain by some conspirators in the temple there, and Michael Balbus set up to succeed him in his room. He also being dead, Theophilus, his son, was advanced to the imperial palace of his father, who was no sooner confirmed in his empire, but he called together the whole senate into his palace, and bid those of them that assisted his father in the slaughter of Leo, to separate themselves from the rest; which when they had cheerfully done, turning to the prefect over capital offences, he commanded him to seize and carry them away, and to execute condign punishment upon them.

8. When the emperor Aurelian marched against Thyana, and found the gates of the city shut against him, he swore he would make such a slaughter, that he would not leave a dog alive in the whole city. The soldiers, enticed with the hope of spoil, did all they were able to take it; which one Heracleon perceiving, and fearing to perish with the rest, betrayed the city into their hands. Au-

(4.) Plut. in Camillo, p. 134. Din. Mem. l. 3. p. 212. Bruson. Exempl. l. 5. c. 6 p. 356.—
 (5.) Diod. Sicul. l. 20. p. 674, 686.— (6.) Camer. Oper. Subsc. cent. 2. c. 61. p. 259. Heyk. Cosm. p. 544.—(7.) Zonar. An. tom. 3. p. 140. Din. Mem. l. 3. p. 215.

relian, having taken it, caused all the dogs in the city to be slain, but gave to all the citizens a free pardon as to life, except only the treacherous Heracleon, whom he caused to be slain, saying, "He would never prove faithful to him, that had been the betrayer of his own country.

9. Solyman the Magnificent employed one in the conquest of the Isle of Rhodes, promising the traitor to give him for his wife one of his daughters, with a very great dowry. He, after his service done, demanding that which was promised, Solyman caused his daughter to be brought in most royal pomp, assigning him the marriage of her, according to his desert. The traitor could not keep his countenance, he was so transported with joy. "Thou seest," said Solyman, "I am a man of my word: but forasmuch as thou art a Christian, and my daughter, thy wife that shall be, is a Mahometan by birth and profession, you cannot so live in quietness; and I am loth to have a son-in-law that is not a Mussulman both within and without; and therefore it is not enough that thou abjure Christianity in words, as many of thy sect are wont to do, but thou must forthwith doff thy skin, which is baptized and uncircumcised." Having so said, he commanded some that stood by to slay alive the pretended son-in-law; and that afterwards they should lay him in a bed of salt, ordaining, that if any Mahometan skin came over him again, in place of the Christian, that then, and not before, his promised spouse should be brought unto him to be married. The wretched traitor, thus shamefully and cruelly divided, died in most horrible torments.

10. The Venetians put to death Marinus Falierus, their duke, for having conspired against the state; and whereas the pictures of their dukes, from the first to him that now liveth, are represented and drawn according to the order of their times, in the great hall of the general council; yet, to the end that the picture of Falierus, a pernicious prince, might not be seen amongst others of those illustrious

dukes, they caused an empty chair to be drawn, and covered over with a black veil; as believing that those who carried themselves disloyally to the commonwealth, cannot be more severely punished, than if their names be covered with a perpetual silence, and secret detestation.

11. The Saracens were shamefully forced to leave the siege of Constantinople, by Constantius Pogonatus; and a tempest also lighting upon their navy, had reduced them to such terms, that they besought him for peace; which was granted them upon these conditions: "That the truce should continue for thirty years; and that the Arabians, or Saracens, as a tribute, should pay to the emperors of Constantinople three thousand pieces of gold, eight slaves, and as many excellent horses." But Justianus, the successor of Pogonatus, forming an army of thirty thousand choice youth, broke the league, and undertook an expedition against these Arabians, pretending that the tribute-money bore not the stamp of the Romans, but the Arabians. The Arabians, fastening the tables of their league to a standard, bore them as an ensign amongst them; and seeing they could prevail nothing at all with the emperor by entreaties, they admitted all to a trial with him in battle, wherein the emperor was overthrowa with a great slaughter, and compelled to a shameful and dishonourable flight: with a few of his servants, he hardly escaped. Soon after, by a sedition amongst his subjects, he was thrust out into exile, and the principal of those his counsellors, who had persuaded him to this wickedness, were publicly burnt.

12. King Edgar, hearing of the admirable beauty of Elfrida, the only daughter of Ordgarus, duke of Devonshire, founder of Tavistock Abbey in that county, sent his great favourite, earl Ethelwold, who could well judge of beauty, to try the truth thereof; with commission that, if he found her such as fame reported, he should bring her to him, and he would make her his queen. The

(8.) Fulg. 1. 6. c. 5. p. 765. Bruson. Ex. 1. 5. c. 6. p. 354. — (9.) Camer. Oper. Subscis. cent. 2. 6. 61. p. 259. — (10.) Ibid. p. 260. — (11.) Zonar. Annal. tom. 3. p. 135, 136. Din. 1. 3. p. 164, 165.

young earl, upon sight of the lady, was so surprised, that he began to woo her for himself; and had procured her father's good-will, in case he could obtain the king's consent. Hereupon the earl posted back to the king, relating to him, that "the maid was fair indeed, but nothing answering to the fame that went of her:" yet desired the king that he might marry her, as being her father's heir, thereby to raise his fortune. The king consented, and the marriage was solemnized. Soon after, the fame of her beauty began to spread more than before, so that the king, much doubting that he had been abused, meant to try the truth himself: and thereupon; taking occasion of hunting in the duke's park, came to his house: whose coming Ethelwolfe suspecting, he acquainted his wife with the wrong he had done both her and the king: and therefore, to prevent the king's displeasure, entreated her, by all the persuasions he could use, to cloath herself in such attire as might be least fit to set her forth. But she, considering that now was the time to make the most of her beauty, and longing to be a queen, would not be accessory to her own injury, but decked herself in her richest ornaments: which so improved her beauty, that the king was struck with admiration at the first sight, and meant to be revenged of his perfidious favourite; yet dissembling his passion till he could take him at advantage, he then, with a javelin, thrust him through; and having thereby made the fair Elfrida a widow, took her to be his wife.

13. Rhomilda was the wife of prince Sigulphus: her husband being slain by Cacanus, king of the Henetians, and she herself besieged by the same enemy, she yet, nevertheless, fell so far in love with him, that upon the promise of marriage, she agreed to deliver into his hands the city of Friol: this she did, and Cacanus burnt it, slew the men and carried the women and children captives into Austria. He also took Rhomilda to his bed, for one night only, and then delivered

her to be abused by twelve Henetians; and soon after caused her to be impaled upon a sharp stake.

14. Bassianus Caracalla made an expedition into the East, against the king of the Parthians; and desparing to subdue him by force, he fraudulently solicited him to enter with him into a league of amity. The other, not trusting the Romans, and supposing that their faith and friendship would be but short and unstable, sent back his ambassadors, with a refusal of what they came about. Caracalla sent them back again to the king, to remonstrate to him, "That a perpetual and firm peace and amity betwixt both nations would be mutually advantageous; and that, to the establishment of it, there wanted nothing but that he would consent to a marriage betwixt Caracalla and his daughter." The king did willingly hearken and consent to it. The day of the nuptials being come, the Parthians (not suspecting any thing of hostility) in honour of the king's son-in-law went out to meet him unarmed; and many of them, leaping from their horses, mixed themselves with the Romans in great alacrity: when, on a sudden, the signal being given, on every side the Roman soldiers, being in good order, and armed, set upon the others, unprovided and naked, and cruelly slew many of them, Artabanus hardly escaping in the throng and tumult. But he, mindful of the injury, and greedy of revenge, flew to arms against these truce-breakers, and, in a just battle with them, which lasted three days, not without great slaughter, he compelled them to sue for peace; to restore the prisoners they had taken, and also to pay him a considerable sum of money.

15. In the reign of Maximinus there was a revolt of the soldiers, and of the Osroheni, who by accident lighting upon Carcino (not thinking of any such thing, and altogether unwilling to it) they forced him to be their leader, clothed him with the purple, and saluted him emperor. Not long after, he sleeping

(12) Bak. Chron. p. 16, 17. Mon. Angl. tom. 1. p. 256. Speed's Hist. p. 388 — (13.) Dinoth. l. 3. p. 214. Camer. Oper. Subc. cent. 1. c. 7. p. 59. Druson. Ex. l. 5. c. 6. p. 355. — (14.) Din. l. 5. p. 163, 164.

in his tent, was treacherously slain by Macedonius his bed-fellow, who thinking it would be very acceptable to Maximinus, presented him with the head of Carcino. Maximinus was indeed well pleased with the gift (being thereby freed of so great a danger;) but withal, he caused Macedonius to be slain, as the betrayer of his friend.

16. Tarpeia, the daughter of Tarpeius, the warden of the capitol, agreed to betray it into the hands of the Sabines, upon this condition, "That she should have for her reward that which they carried upon their left arms," meaning the golden bracelets they wore upon them. Being let in by her according to compact, Tattius, the Sabine king (though well pleased with carrying the place) yet abhorring the manner in which it was done, commanded the Sabines to deliver her all they carried on their left arms; and himself in the first place, pulling his bracelet from his arm, cast that, together with his shield, upon her, and all the rest doing in the same manner; hurt on every side with gold and bucklers, she was oppressed and overwhelmed at once with the multitude and weight of her rewards, and so miserably died.

17. A. Vitellius being saluted emperor by the soldiers in Germany (against Galba then reigning), having afterwards overcome Otho, amongst his writings he found a roll of one hundred and twenty men, who had petitioned Otho, for a reward, as having being present or assisting in the murder of Galba; but though Vitellius was Galba's enemy, yet he thought it unfit, not only that such men should receive a reward, but that they should be suffered to live, seeing that they had set the life of their prince to sale. He therefore caused diligent search to be made for them, and as many as he could lay hands upon he caused to be slain.

18. Guntramus, king of the Burgundians, when he warred against Gondoaldus (who under a false name, as if he were his brother, had seized upon part

of Burgundy, and usurped the title of a king) contracted with Sagitarius and Mounialus (two bishops whom Gondoaldus used as his entire friends) about the slaying of Gondoaldus: which done; he caused the bishops also, who had been his ministers therein, to be slain, lest a villanous example should remain, upon which any man should presume to betray him, whom he had once owned and acknowledged for his lord.

19. The city of Sfetigrade defended against Amurath the Second, was then watered but with one great well in the midst of the city, into which a traiterous person (who had contracted for a mighty reward, to cause the city to be yielded up to the Turk) had cast a dead dog; this had been no great matter to other men, but he well knew that the garrison consisted of the soldiers of Dibra, who as they were the most valorous of all Epirus, so were they more superstitious than the Jews about things clean and unclean: and he knew these would starve, die any manner of death, or yield up the city, rather than drink of that polluted drink; nor was he deceived, for it was straight yielded up on certain conditions. He that corrupted the water, was rewarded with three suits of rich apparel, fifty thousand aspers, and a yearly pension of two thousand ducats: but short was his joy, for after he had a few days vainly triumphed in the midst of Amurath's favours, he was suddenly gone, and never afterwards seen or heard of, being secretly made away (as was supposed) by the commandment of Amurath, whose noble heart could not but detest the traitor, although the treason served well for his purpose.

20. Luther was once asked, "Whether if one had committed a murder, and confessed it to the priest, in case the magistrate should otherwise hear of it, and cite the priest for a witness, the priest was bound to reveal what he had learned by confession?" Luther answered, "No," and added this example:

(15.) Herod. l. 7. p. 330. Fulg. l. 6. c. 5. p. 765. Bruson. Ex. l. 5. c. 6. p. 354.—(16.) Plut. in Romulo, p. 27. Liv. decad. l. 1. p. 5. Zon. Annal. tom. 2. p. 55.—(17.) Fulg. l. c. 6. p. 765.—(18.) Ibid. 776.—(19.) Knowles's Turk. Hist. p. 320. Barlet. Hist. of Scanderbeg, l. 5. p. 1. 21, 196.

“ At Venice a woman had privately killed one that had lain with her, and thrown his body into the sea; and then having confessed all to a monk, received from him a schedule in testimony of her absolution. Afterwards, corrupted with money, he betrayed her: the woman produces the schedule of the monk's absolution, and thereby would excuse herself.” The senate therefore gave sentence, “ That the monk should be burnt, and the woman banished:” this judgment of the prudent senate, Luther did highly applaud.

21. On the 11th. of December, 1754, about eight o'clock in the morning, the dey of Algiers was assassinated in his palace, and the grand treasurer mortally wounded, by six soldiers, desperadoes, whilst the dey and the treasurer were distributing the pay to the soldiery, in the court-yard of his palace. The assassins were at last cut to pieces; though not so soon but that things hung in the balance for more than half an hour, whether the government should be subverted or not. The treasurer is since dead of his wounds: he had a pistol ball in his collar bone, two deep wounds in his arm, two cuts with a sabre across his head, his right-hand cut off, and the other cleft down to his wrist. One of the rebels, after receiving the pay, and taking the dey's hand to kiss according to custom, drew a concealed dagger, and thrust it through the dey's breast, then fired a pistol, which wounded the dey in the side. The dey rose, and walked a few yards, calling to his attendants, &c. “ If amongst so many of them, they could not destroy such a villain: and then dropt. Another at the same time assassinated the treasurer. The first conspirator, after killing the dey, took off his (the dey's) turban, and putting it on his head, seated himself where the dey had sat: and thinking himself secure, from the sanction of the seat, (which, although he had just violated it, from a vulgar notion prevailing here, he perhaps thought, if he could once attain, he should be acknowledged sovereign) he began to harangue the divan, and the dey's secretaries,

who were all seated near him: telling them, that he would govern them: that he would make war with some powers, this country being at peace with too many; and that he would do justice to all: brandishing his drawn sabre in his hand. He bid them order the dey's band of music, who were there, to play, and the drums to beat: which the divan was forced to order. He had sat thus unmolested for more than a quarter of an hour, whilst the five others were at work, with their pistols and sabres. When, in this crisis (for had he sat but a quarter of an hour longer, the guns had been fired, and he had been acknowledged sovereign) one of the chiausés, or messengers in the palace, took courage, and snatching up a carbine, fired it at him and killed him. This example was followed by some other chiausés, and his five accomplices were also soon destroyed.

Though there appeared but six actors, it is believed there must have been more at hand, but that the rest, who were perhaps ready to join on the first appearance of success, finding afterwards that things went ill, stole off in the crowd: for the dey was at that time giving the pay to no less than 300 soldiers, in his court-yard. Yet, as incredible as it seems, that six men should attempt such an action, 'tis much more so, that it should have been, as it was, very near succeeding. For 'tis acknowledged on all hands, and even the new dey, since made, declared, “ That had the conspirator kept his seat a few minutes longer, all would have been lost, and government subverted.”

These men seemed to have laid their scheme, and founded their hope on a circumstance, which one would have thought would have rendered the attempt absolutely impossible, but which, however, had brought it very near being accomplished, viz. The number of soldiers then receiving their pay? who indeed enter without any arms, when they receive it; but when the conspirators fell to work, the soldiers not imagining such an attempt could be made by six men, without numbers at hand to back them, un-

certain for some time what course to take, ran all away by a private back-door to their barracks, lest they might be suspected to be of the number of the conspirators; and the guard of the dey's palace, who always wait without the gates compleatly armed, might come in upon them. But the gates having been shut by some of the conspirators, the guard could not get in to the dey's defence, or perhaps had not the courage to attempt it; as they concluded, on hearing the pistol-shots and the confusion, that all the soldiers within were confederates, and had come secretly armed for that purpose. Many more persons were wounded beside the hasnague or treasurer.

Ali Bashaw, the aga of the Spahis, or generalissimo, was immediately sent for, and placed in the seat of the murdered dey. The cannons were fired, and, in one hour's time, from the most disturbed situation imaginable, perfect tranquillity was restored to the city.

CHAP. XLIX.

Of Voluptuous and Effeminate Persons.

TIBERIUS the emperor is said to have instituted a new office at Rome, for the invention of new pleasures: over whom he appointed as their Præfect, T. Cæsonius Priscus: had he wanted officers he might have been more than sufficiently supplied out of these that follow.

1. Plotius, the brother of L. Plotius, twice consul, was proscribed by the triumvirate, and in his palace at Salernum, where he lay hid, he was betrayed to his murderers by the smell of his sweet unguents and perfumes which he had upon him.

2. Sinyndirides, the Sybarite, was of that softness and effeminacy, that he excelled therein all those of his nation, though the world itself had not a more luxurious generation than they. This man upon a time had cast himself upon

a bed prepared for him of the leaves of roses: and having there taken a sleep, at his rising complained that he had pustules made upon his body by reason of the hardness of his bed. The same person was moreover so addicted to his belly, that when he went to Sicyone, as a servant to Agarista, the daughter of Clisthenes, he took along with him a thousand cooks, a thousand fowlers, and as many fishermen.

3. Demetrius Poliorcetes when he had taken divers cities by siege, exacted yearly from them one thousand two hundred talents, the least part of which went to the army, the greatest he consumed in all kinds of luxury: both himself and the pavements where he resided flowed with unguents; and throughout every part of the year, the fresh leaves of flowers were strewd for him to walk upon. A man immoderate and excessive in his amours, and his great endeavour was to seem beautiful, and to that purpose he studiously composed his hair into curls, and sought by art to have it of a golden colour.

4. Straton of Sydon, and Nicocles the Cyprian, strove not only to excel all other men in luxury and effeminate pleasures, but there was also an emulation betwixt themselves, enkindled by the relations they heard of each other; their feasts were attended with musical women, and harlots of faces selected for beauty, were to sing and dance before them while they feasted: but they could not long indulge themselves in these kind of delights, for both of them perished by a violent death.

5. Sardanapalus, king of Assyria, was the most effeminate of all men; he was continually hid in the apartments of the women, and there sat disguised amongst them, in a habit like unto theirs: where he also was busied with the distaff as they. Upon his sepulchre he caused a statue to be cut attired like a woman, holding her right hand over her head, with some of the fingers close, after the

(21.) Gazetteer, Dec. 1754.

(1.) Solin. c. 45. p. 402.—(2.) Ælian. Var. Hist. l. 9. c. 24. p. 250. Id. 12. c. 124. p. 316.

(3.) Ibid. l. 9. c. 9. p. 238.—(4.) Ibid. l. 7. c. 2. p. 199.

manner of one that is ready to give a filip, and by it these words were engraven,

“Sardanapalus, the son of Anacyndaraxes, hath built Anchiala and Tarsus in one day. Eat, drink, and be merry, the rest is not worth the filip of a finger.”

Cicero saith, “That Aristotle lighting upon this tomb and inscription, said, “it should have been written upon the grave of a beast not upon the tomb of a king.”

6. Muleasses, King of Tunis, was a man of pleasure: it is said of him, “That his manner was to shut his eyes, that he might catch the harmony of musick more deliciously, as having learned that two senses are not at once to be gratified in the highest manner.” Jovius says of him, “That having fought (but unfortunately) with his son Amida, for the recovery of his kingdom, being all disfigured with dust and sweat, and his own blood, amongst a numerous crowd of them that fled, he was known to his enemies by nothing so much as the sweetness of his perfumes: thus betrayed he was brought back, and had his eyes put out by his son's command.

7. The city Sybaris is seated two hundred furlongs from Crotona, betwixt the two rivers of Crathis and Sybaris, built by Iseliceus: the affairs of it were grown to that prosperity, that it commanded four neighbour-nations, and had twenty-five cities subservient to its pleasure: they led out three hundred thousand men against them of Crotona: all which power and prosperity were utterly overturned by means of their luxury. They had taught their horses at a certain tune to rise on their hinder feet, and with their fore-feet to keep a kind of time with the musick: a minstrel, who had been ill-used amongst them, fled to Crotona, and told them, “If they would make him their Captain, he would put all the enemies horse (their chief strength) into their hands: it was agreed: he taught the known tune to all the minstrels in the city; and when the Sybarites came up to a close charge, at

a signal given, all the minstrels played, and all the horses fell to dancing, by which being unserviceable, both they and their riders were easily taken by the enemy.

8. The old inhabitants of Byzantium were so addicted to a voluptuous life, that they hired out their own houses familiarly, and went with their wives to live in taverns: they were men greedy of wine and extremely delighted with musick: but the first sound of a trumpet was sufficiently almost to put them beside themselves: for they had no disposition at all to war, and even when their city was besieged they left the defence of their walls that they might regale with wine and feasting.

CHAP. L.

Of the libidinous and unchaste Life of some Persons, and what Tragedies have been occasioned by Adulteries.

IN an ancient emblem, pertaining to John Duke of Burgundy, there was to be seen a pillar which two hands sought to overthrow: the one had wings; and the other was figured with a tortoise; the word, *Ut unque*; as much as to say, “by one or other.” There are persons who take the same course in their prohibited amours; some strike down the pillars of chastity by the sudden and impetuous violence of great promises, and unexpected presents; others proceed therein with a tortoise's pace, with long patience, continual services, and profound submissions: yet when the fort is taken, whether by storm or long siege, there is brought in an unexpected reckoning sometimes, that drenches all their sweets in blood, and closes up their unlawful pleasures in the sables of death.*

1. A certain merchant of Japan, who had some reason to suspect his wife, pretended to go into the country; but returning soon after, surprised her in the very act. The adulterer he killed: and

(5.) Athe. Deip. l. 12. c. 7. 530. Camer. Oper. Subc. Cent. 1. c. 97. p. 450. Oros. Hist. l. 1. c. 19. p. 25. Cicer. Tusc. Quest. l. 5.—(6.) Camer. Oper. Subsc. Cent. 2. c. 30. p. 128, 129. Id. Cent. 1. c. 20. p. 107.—(7.) Ibid. p. 127. Ibid.—(8.) Ælian. Var. Hist. l. 3. c. 14. p. 100.

* Caus. Hol. Court, Treat. of Passions, § 8. p. 18.

having tied his wife to a ladder, he left her in that half-hanging posture all night. The next day he invited all the relations on both sides, as well men as women, to dine with him at his own house; sending word, that the importance of the business he had to communicate to them, excused his non-observance of the custom they have to make entertainments for the women distinct from those of the men. They all came, and asking for his wife, were told that she was busy in the kitchen; but dinner being well nigh past, they entreated the husband to send for her? which he promised to do. Whereupon rising from the table, and going into the room where she was tied to the ladder, he unbound her, put a shroud upon her, and into her hands a box, wherein were the members of her gallant covered with flowers: saying to her, "Go and present this box to our common relations, and see whether I may upon their mediation grant you your life: she came with that equipage into the hall where they sat at dinner, falling on her knees, presented the box with the precious reliques in it to the kindred; but as soon as they had opened it, she swooned: her husband perceived that it went to her heart, and to prevent her returning again (now she was going) cut off her head; which raised such an horror in the friends, that they immediately left the room, and went to their several homes.

2. Schach Abbas, king of Persia, coming to understand that one of his menial servants, who was called Jacupzanbeg, Kurtzi Tirkenan (that is to say, he whose office it was to carry the king's bow and arrows) had a light wife, sent him notice of it with this message, "That if he hoped to continue at court in his employment, it was expected he should cleanse his house." This message, and the affliction he conceived at the baseness of his wife, and his reflection that it was known all about the court, put him into such a fury, that going immediately to his house (which was in the province of

Lenkeran) he cut in pieces not only his wife, but also her two sons, four daughters, and five chamber-maids, and so cleansed his house by the blood of twelve persons, most of them innocent.

3. The Egyptians do not presently deliver the dead bodies of the wives of eminent persons to conditure and embalming, nor the bodies of such women, who in their life-time were very beautiful, but detain them after death, at least three or four days, and that upon this reason. There was once one of these embalmers impeached by his companion, that he had abused a dead body, committed to his care to be salted and embalmed. Dr. Brown, in his vulgar errors, speaking of the like villainies used by these pollinctors, elegantly writes, "deformity needeth not now complain, nor shall the eldest hopes be ever superannuated, since death hath spurs, and carcases have been courted."

4. After king Edred, (not any of his sons) but his nephew Edwin, the eldest son of king Edmund, succeeded, and was anointed and crowned at Kingston upon Thames, by Otho, archbishop of Canterbury, in the year 955. This prince, though scarce fourteen years old, and but a child in years, the very day of the coronation, and in sight of his lords, as they sat in council, shamefully abused a lady of great estate, and his near kinswoman; and to mend the matter, shortly after slew her husband, the more freely to enjoy his incestuous pleasure. For this and other infamous acts, a great part of his subjects hearts were so turned against him, that the Mercians and Northumbrians revolted and swore fealty to his younger brother Edgar, with grief whereof, after four years reign, he ended his life, and was buried in the church of the New Abbey of Hyde at Winchester.

5. Eugenius the Third, king of Scotland, made a beastly law, which appointed the first night of the new-married woman to belong to the lord of the soil. This infamous law was repealed by king Malcolm, anno 1057, granting the hus-

(1.) Mandelst. Trav. l. 2. p. 191.—(2.) Orleans, Trav. l. 6. p. 330.—(3.) Herodot. l. 2. p. 121. Korum, de Mirac. Mort. l. 7. c. 22. p. 15.—(4.) Baker's Chron. p. 15. Speed's Hist. p. 385.

band liberty to redeem the same by payment of an half-mark of silver, which portion they call *marchetas mulierum*, and is yet disposed by superiors in the charters they give to their vassals.

6. Augustus, though of so great a fame for a good emperor, was yet so lustfully given, that if he saw any beautiful lady, he caused her to be privately brought to him, without all respect of nobility, dignity or honesty. The philosopher Athenodorus was very intimate with him, yet not acquainted with his libidinous practices: but one day understanding that Augustus had sent a litter, closed with his seal, for a certain noble lady, whose husband lamented exceedingly, and the chaste woman was also moved extremely thereat; he besought them both to be patient, and forthwith conveyed himself secretly into the litter in the place of the lady, with a sword in his hand: when the litter was brought, Augustus coming, as his manner was, to open it himself, Athenodorus rushed forth upon him, with his drawn sword in his hand: "And (said he) " art thou not afraid that some one should kill thee in this manner?" Augustus was much amazed at this unexpected accident, yet gently bore with the boldness of the philosopher, thanking him afterwards, and making good use of so good a warning.

7. There was a surgeon of no mean city, who, neglecting his own, followed the wife of another man; and when on a time he had mounted his horse, with a purpose to ride to her, his wife asked him, "whither he went?" who, in derision, replied, "To a brothel-house." These words, spoken in such a petulant levity, were not unheard by Divine Justice; for, when he had performed with the adulteress what he intended, and was mounting his horse to return, one of his feet caught, and was entangled in the reins; which the horse being frightened at, he ran away, as if mad, shook him off the saddle, one of his feet hanging in the stirrup; he drew him in such a manner along the way, that his brains

were beat upon the stones, nor could he be stopped, till he had dragged him into a brothel-house, and made good those words that before he had spoken with inconsiderate perverseness.

8. Hostius was a man of a most profligate baseness: after what manner he abused himself with both sexes, and what glasses he caused to be made, on purpose to enlarge the imagination of his impurities by the delusion of his eyes, I had rather it should be declared by the pen of Seneca than mine; but it is proper to remember, that the villaniés of this monster had a due recompence, even in this world: for when he was slain by his own servants, Augustus, the emperor, judged his death unworthy of revenge.

9. The duke of Anjou coming to assist the Netherlands against the Spaniards, while his army was upon the frontiers to enter into Hainault, it happened that one captain Pont was lodged in the house of a rich farmer, named John Mills, of whom he demanded his daughter Mary to wife; but being denied, he chased the whole family out of the house, keeping only this poor virgin, whom he ravished, and caused three or four of his soldiers to do the like: this done, he set her at the table by him, and derided her with obscene speeches: she, big with revenge, as the captain turned his head to speak with a corporal, caught up a knife, and stabbed him therewith to the heart, so that he fell down presently dead. The soldiers took and bound her to a tree, and shot her to death.

10. Paulina was the wife of Saturninus, illustrious, as well for the chastity of her life, as the nobility of her birth. Decius Mundus, none of the meanest of the knights of Rome, was inflamed with her incomparable beauty, so that he offered her two hundred thousand drachms for a single night; she despising his gifts, he determined to famish himself. Ide, the freed-woman of his father, was aware of this, and told him, that for fifty thousand drachms she

(5.) Bish. Sports. Hist. Churc. of Scotland, l. 2. p. 20.—(6.) Camer. Oper. Subcis. Cent. 1. c. 49. p. 220.—(7.) Ionic Thea. p. 482.—(8.) Senac. Nat. Quæst. l. 1. c. 16. p. 439. Cæl. Rhod. l. 4. c. 3. p. 631.—(9.) Syms. Chur. Hist. l. 1. cent. 16. p. 220.

would procure him the embraces of Paulina; which having received, and knowing Paulina vehemently addicted to the worship of Isis, she delivered twenty-five thousand drachms to some of the priests: declared the love of Decius, solicited their help, and, that done, she promised to deliver them as much more in gold. The elder of these priests, thus corrupted, goes to Paulina, and being admitted to a private conference, tells her, that "the god Anubis was taken with her beauty, and commanded that she should repair to him." She obtained leave of her husband to go the more easily, for that he knew she was of approved chastity. To the temple she went: and when it was time to rest, she was locked in by the priests, and there, in the dark, was encountered by Mundus, whose pleasure that night she obeyed, supposing that she had gratified the god. He went thence before the Priests, that were conscious of the abuse, were risen. Paulina magnified her happiness to her husband and equals. Upon the third day after Mundus met her: "It was well done, Paulina," said he, to save me two hundred thousand drachms, and yet withal to fulfil what I desired: for I am not ill-satisfied that you despised Mundus, and yet embraced him under the pretext of Anubis:" and so departed. Paulina now first apprehending the abuse, tore her garments and hair, discovered all to her husband, conjuring him not to suffer so great a villany to pass unpunished.

Her husband informed the emperor Tiberius of the matter, who having caused strict examination to be had of all persons concerned, he commanded all those impostor priests to be crucified, together with Ide, the inventress and contriver of this mischief. He ordered the temple to be pulled down, and the statue of Isis to be cast into the river Tyber. As for Mundus, he condemned him to perpetual banishment; in part (as he said) excusing him because of the rage of his love.

11. Sir Robert Carr, sometime favourite to King James I. who created

him viscount Rochester, and earl of Somerset, living in open adultery with the young earl of Essex's Lady, to prevent the scandal, and enjoy their pleasures with the greater freedom, procured the lady to be solemnly, though unjustly, divorced from her husband; and then, at the expence of Sir Thomas Overbury's life, Somerset married her. The wedding was honoured with the presence of the king, queen, and nobility, with all imaginable pomp and gallantry. The city of London also made an entertainment for the bride and bridegroom; and happy were they who could shew the greatest respect to their persons, and honour to their nuptials; but before the conclusion of the year, Somerset and his lady were apprehended, and convicted, and condemned to die, for procuring sir T. Overbury to be poisoned in the tower. All men expected, according to king James's asseveration, "not to spare any one that was concerned in that murder," that they would both have been executed; but on the contrary, they were pardoned, and set at liberty, with the allowance of four thousand pounds a year out of the earl's confiscated estate. They retired to a private life in the country: and now that love, that made them break through all opposition, either on her side declining to some new object, as was commonly reported, or his inclining to reluctance, they lived in the same house as strangers to each other. The lady died, before them, an infamous death, of a disease in the offending parts, too unseemly for any modest pen to mention: of the earl I will say no more, but that the would have passed for a good man, if he had not doated on so ill a woman, whose lewdness brought him to ruin.

CHAP. LII.

Of the Incestuous Loves and Marriages of some Men.

IT is the saying of St. Augustine: "That the commixture of brothers and

(10.) Joseph. Anti. Judaic. l. 18. c. 4. p. 467. Wier. Oper. de Præstig. Diem. l. 3. c. 24. p. 242. 243. Lonic. Thea. p. 468. Lavat. de Spect. Part 1. c. 6. p. 23, 24. Zona. Ann. tom. fol. 46. Purch. Pil. tom. 1. l. 6. c. 4. p. 732.—(11.) Kingston's Hist. Eng.

sisters, the more ancient it is in respect of the compulsion of necessity, the more damnable it is now afterwards become through the prohibition of religion." Amongst those where religion hath had but little to do, whole nations are at this day at once both polluted and delighted with all sorts of incestuous connexions. The Persians and Parthians approve of incest in their royal families, by reason of which it is often committed, but seldom so punished as in the following history :

1. About a league and a half from the city of Amadabat, the metropolis of Guzuratta, we were shewed a sepulchre, which they call *Betti Chuit*, that is to say, The daughter's shame discovered: there lieth interred in it a rich merchant, a Moor, named Hajam Majom, who falling in love with his own daughter, and desirous to shew some pretence for his incest, went to an ecclesiastical judge, and told him in general terms: "That he had in his youth taken pleasure to plant a garden, and to dress and order it with great care, so that now it brought forth such excellent fruits, that the neighbours were extremely desirous thereof; that he was every day importuned to communicate unto them, but that he could not yet be persuaded to part therewith; and that it was his design to make use of them himself, if the judge would grant him, in writing, a licence to do it. The kadi (who was not able to dive into the wicked intentions of this unfortunate man) made answer, "That there was no difficulty in all this: and so immediately declared as much in writing. Hajam shewed it his daughter; and finding, nevertheless, that neither his own authority, nor the general permission of the judge, would make her consent to his brutal enjoyments, he ravished her. She complained to her mother; who made so much noise about it, that the king, Mahomet Begeran, coming to hear thereof, ordered him to lose his head.

2. Semiramis, queen of the Assyrians, was a woman of incessant and insatiable lust; to gratify which, she selected the

choice young men in her army, and after she had done with them, commanded them to be slain. She had also incestuous society with her son, and covered her private infamy with a public impiety; for she commanded that, without any regard of reverence had unto nature, it should be held lawful for parents and children to marry each other as they pleased.

3. Ptoleus, king of Egypt, did first violate the chastity of his own sister, and afterwards made her his wife; nor was it long before he as basely dismissed her, as he had impiously received her: for having sent her away, he then took to wife the daughter of that sister whom he had but lately divorced. He murdered the son he had by his sister, as also his brother's son: being therefore become hateful for his incests and murders, he was expelled the kingdom by those of Alexandria, anno ab U. C. 622.

4. Cambyses, king of Persia, falling in love with his own sister, sent for the judges of his kingdom, and inquired of them if there were any law that permitted him to marry his own sister: to whom (fearing to exasperate the natural cruelty of his disposition) they replied: "That they found not any such law as he had mentioned; but they found another law, whereby the kings of Persia were enabled to do as they pleased:" whereupon he married her, and after that another of his sisters also.

5. In the family of the Arsacidæ (that is, the kings of Parthia) he was looked upon as no lawful heir of the kingdom and family, who was not conceived in incestuous conjunction of the son with the mother.

6. Luther, in his comment upon Genesis, tells, that at Erford there was a young man (the son of a widow-woman of good quality) who had often solicited his mother's maid to admit him to her bed: she, wearied with his continual importunity, acquainted her mistress with it. The mother, intending to chastise her son, bade the maid to appoint him an hour, and agreed amongst themselves

(1.) Mandelsl. Trav. l. 1. p. 32, 33. — (2.) P. Orosii Hist. l. 1. c. 4. p. 14. — (3.) Ibid, l. 5. c. 10. p. 191. — (4.) Herodot. l. 3. p. 173, 174. — (5.) Sabel. Ex. l. 3. c. 9. p. 160.

to exchange beds. The mother lay expecting the son, intending to give him a very severe chiding; but, while she thus went about to deceive the young man, she herself was, by the delusion of satan, deceived also; for taking flame she silently admitted her son, and, unknown by him, was at that time got with child: at the usual time she was delivered of a daughter, which was brought up by her as one that was fatherless and motherless. When this girl was grown up, the young man, her son, fell in love with her; and, notwithstanding the mother laboured with anxiety against it, would needs have her to his wife; so that, though unwittingly, the young man lay at once with his sister and daughter, as well as his wife. The mother, through grief, being ready to lay violent hands upon herself, confessed the whole to the priest; and divines being acquainted with the case, agreed, that seeing the whole was unknown to both, they should not be divorced, lest their consciences should be burdened.

7. C. Caligula familiarly polluted all his sisters; and at any great feast he evermore placed one or other of them by turns beneath himself, while his wife sat above. He is believed to have deflowered his sister Drusilla, while a virgin, and he himself but a boy; and was one time surprised with her by his grand-mother Antonia, in whose house they were brought up together. Afterwards, when she was married to L. Cassius Longinus, a consular person, he took her from him, and kept her openly as if she had been his lawful wife. When he lay sick, he ordained her his heir, and his successor in the empire; for the same sister deceased, he proclaimed a general cessation of law in all courts, and a time of solemn mourning; during which, it was a capital crime to have laughed, bathed, or supped together with parents, wife, or children. And being impatient of this sorrow, he fled suddenly out of the city; and having passed through all Campania, he went to Syracuse, and from thence returned with his hair and beard overgrown:

neither at any time after, in his speeches to the people or the soldiery, about the most weighty affairs, would he swear otherwise than by the name or deity of Drusilla.

8. Strabo reporteth of the Arabians, that they admitted incest with sister and mother. Adultery with them is death, but that only is adultery which is out of the same kindred; otherwise for all of the same blood to use the same woman is their incestuous honesty. When fifteen brothers (king's sons) had, by their continual company, tired their one and only sister, she devised a means to rid herself, or at least to ease her somewhat of that trouble. And whereas the custom was, that he which went in left his staff at the door to prohibit others entrance, she got like staves, and always having one at the door, was disburdened of their importunity; every one that came, thinking some other had been there before them: but they being once all together, one of them stole from his fellows, and finding this staff at the door, accused his sister to his father of adultery, whereof, by discovery of the truth, she was cleared.

9. Artaxerxes Mnemon, king of Persia, fell in love with his own daughter, a beautiful virgin, called Atossa: which his own mother Parysatis perceiving, persuaded him to marry her, and so to take her for his wife: and though the Persian laws forbad such incestuous marriages; yet by the counsel of his wicked mother, and his own lust, he had her for his wife, after which time he never prospered in any thing he took in hand.

10. Lucretia, the daughter of Pope Alexander the Sixth, not only lay with the pope her father, but also with her brother, the duke of Candy: which duke was also slain by Cæsar Borgia, for being his rival in his sister's bed. Of this Lucretia is this epitaph extant:

*Hic jacet in tumulo, Lucretia nomine, sed re
Thais, Alexandri filia, sponse, nurus.*

Here Lucretia lies, a Thais in her life,
Pope Sixtus' daughter, daughter-in-law, and
wife.

(6.) Ionic. Theat. p. 486. Luth. Coll. Mensal. p. 257.—(7.) Sueton. l. 4. c. 24. p. 179.—
(8.) Purch. Pil. tom. 1. l. 3. c. 1. p. 260.—(9.) Diodor. Sic. Clark's Mir, c. 71. p. 313.—(10.)
Sandys in l. 10. Ovid. Metam. p. 199.

11. "When we came to the court of the king of Queveda, we found that (with a great deal of pomp, excellent music, dancing, and largess to the poor) he was solemnizing the funerals of his father, whom he himself had stabbed, on purpose to marry his own mother, after he had already gotten her with child. As a remedy in these evils he made proclamation, that on pain of a most rigorous death, no person whatever should be so daring as to speak a word of that which had passed: and it was told us, how for that cause he had already put to death divers principal personages of his kingdom, and a number of merchants."

CHAP. LIII.

Of such as have been warned of their approaching Death, and yet were not able to avoid it.

When Alexander the Great (then in India) had been told by an oracle, that he should die by poison at Babylon, and that within the compass of the next eight months; he was importunate to know further, who was the person that should give him that poison? But he had no other answer than this: "That the fates cannot be deceived." So it seems: for when the appointed time is come, 'tis easy to observe how some push on themselves by a wilful and presumptuous foolhardiness; and to others, their very caution and circumspection hath proved as fatal to them, as any other thing.

1. Advertisements were come from all parts, both within and without the realm, from Spain, Rome, Lorrain and Savoy, to give notice to Henry of Lorrain, duke of Guise (in the reign of Henry the third of France), that a bloody catastrophe would dissolve that assembly he had then occasioned of the estates. The almanacks had well observed it: it was generally noised in the estates, that the execution should be on St. Thomas's day, the very eve before the duke's death: the duke himself sitting down to dinner, found a scroll under his napkin, advertising him

of a secret ambush of the king and his: but he writ underneath with his own hand: "They dare not," and threw it under the table. Seeing, therefore, that no warning would abate his confidence, nor awake his security, his murder was performed in this manner: "Upon December 23, 1588, the king assembles his council, having before prepared seven of his gentlemen that were near his person to execute his will. The duke of Guise came, and attending the beginning of the council, sends for an handkerchief. Pericart, his secretary, not daring to commit this new advertisement to any man's report, ties a note to one of the corners thereof, saying: "Come forth and save yourself, else you are but a dead man." But Larchant, the captain of the king's guard stayed the page that carried it, and caused another to be given to him by St. Prix, the chief groom of the king's chamber. The spirit of man doth often prophesy the mischief that doth pursue him: the duke in the council feels strange alterations, and extraordinary distempers, and amidst he distrusts a great fainting of his heart. St. Prix presents unto him some prunes of Brignolles, and raisins of the sun: he eats, and thereupon the king calls him into his cabinet, by Revol, one of the secretaries of state, as it were to confer with him about some secret of importance: the duke leaves the council to pass into the cabinet, and as he lifts up the tapestry with one hand to enter, they charge him with swords and daggers, and so he was slain.

2. Certain it is that some good while before the duke of Buckingham's death, by the knife of Felton, Sir Clement Throckmorton, a gentleman then living, advised him to wear a privy-coat: whose council the duke received very kindly; but gave him this answer, "That against any popular fury, a shirt of mail would be but a silly defence; and as for any single man's assault he took himself to be in no danger."

3. The night before king William the Second was killed, a certain monk dreamed that he saw the king gnaw the image of Christ crucified with his teeth; and that as he was about to bite away the legs

(11.) Ferdinand Mendez. Pinto's Voyages, c. 8. p. 22.

(1.) De Serre's Gen. Hist. of France, p. 824.—(2.) Reliq. Wott. p. 114.

of the same image, Christ with his feet spurned him down to the ground; and that, as he lay on the earth, there came out of his mouth a flame of fire, with abundance of smok: this being related to the king by Robert Fitz Hammon, he made a jest of it, saying: "This monk would fain have something for his dream, go give him an hundred shillings, but bid him look that he dream more auspicious dreams hereafter." Also the same night the king himself dreamed, that the veins of his arms were broken, and that the blood issued out in great abundance, and many other like passages there were: by which it seems he had friends somewhere, (as well as Julius Cæsar) that did all they could to give him warning: but that as Cæsar's, so his evil genius would not suffer him to take it: for king William, notwithstanding he was forewarned by many signs, would go out a hunting in the New Forest: yet something moved with the many presages, he staid within all the forenoon: but about dinner-time an artificer came, and brought him six cross-bow arrows, very strong and sharp, whereof four he kept himself, and the other two he delivered to Sir Walter Tyrrel, a knight of Normandy, his bow-bearer: saying: "Here Tyrrel, take you two, for you know how to shoot them to good purpose:" and so having, at dinner, drank more liberally than his custom, as it were in contempt of presages, out he rides to the New Forest, where Sir Walter Tyrrel shooting at a deer, at a place called Charingham, the arrow glanced against a tree, or as some say, grazed upon the back of the deer, and flying forward hit the king upon the breast, with which he instantly fell down dead. Thus died William Rufus in the the forty-third year of his age, and the thirteenth of his reign: his body was drawn in a collier's cart, with one horse, to the city of Winchester, where the day following he was buried in the cathedral church of St. Swithin.

4. The lord Hastings, by Richard the Third, the then protector, was arrested of high treason; who wished him to make haste and be confessed, for he swore by St. Paul, his usual oath, that he

would not touch bread nor drink till his head was off: so he was led forth unto the green before the chapel within the Tower, where his head was laid down upon a log of timber, and there stricken off. In this man's death we may see how inevitable the blows of destiny are: for the very night before his death the lord Stanley sent a secret messenger to him at midnight, in all haste, to acquaint him of a dream he had, in which he thought that a boar with his tusks so gored them both in the heads, that the blood ran about their shoulders; and forasmuch as the protector gave the boar for his cognizance, the dream made so fearful an impression upon his heart, that he was thoroughly resolved to stay no longer, and had made his horse ready, requiring the lord Hastings to go with him, and that presently, to be out of danger before it should be day. But the lord Hastings answered the messenger: "Good Lord! leaneth your master so much to such trifles, to put such faith in dreams, which either his own fears create, or else they rise in the night, by reason of the day's thoughts? Go back therefore to thy master and commend me to him, and pray him to be merry, and have no fear, for I assure him I am as sure of the man he speaks of, as of mine own hand." the man he meant was one Catesby, who deceived him, and was himself the first mover to rid him out of the way. Another warning he had the same morning in which he was beheaded: his horse twice or thrice stumbled with him almost to falling, which, though, it often happen to such to whom no mischance is toward, yet hath it of old been observed as a token foregoing some great misfortune.

5. The night before Henry the Second, king of France, was slain, queen Margaret his wife dreamed that she saw her husband's eye put out: there were justs and tournaments at that time, into which the queen besought her husband not to enter because of her dream: but he was resolved, and there did things worthy of himself: when almost all was now done, he would needs run the tilt with a knight who refused him, his name was Montgomery: the king was bent

upon it, they shivered their lances in the course, and a splinter of one of them took the king so full in the eye, that he thereby received his death-wound.

6. Cræsus, king of Lydia, had two sons, the one dumb and of little use, the other a person of excellent accomplishments above all the rest of his companions; his name was Atys: concerning this son Cræsus dreamed that he was transfixed with a javelin, headed with iron: being awake, and having considered of it, he takes a wife for his son, and whereas he was before general of all the Lydian forces, he would not suffer him henceforth to head them: all spears, javelins, lances, and such like, he removed from the walls into inward chambers, lest any should fall upon his son and kill him. About this time, near the mount Olympus in Mysia, there was a wild boar of extraordinary bigness, destroying the labours of the Mysians: and though they had divers times assaulted him, yet were they destroyed, and he no way hurt. They therefore sent ambassadors to Cræsus to beseech him to send them his son, with a party of select young men, together with some dogs, that the boar might be slain. Cræsus, remembering his dream, refused to send his son, but granted all the rest. His son, hearing their embassy and his refusal, expostulated with him the cause why he would not suffer him to go with the rest? He thereupon tells him his dream: the young man replied, "That seeing it was upon the point of a weapon that he should die, he need not fear to send him to the Mysians, for his dream was not that he should die by teeth, tusks or the like." Cræsus hereupon changed his determination: and having resolved his son should go this expedition, he called for Adrastus, a valiant person, who had fled out of Phrygia to him, and told him, that to his care he would entrust his son, in case they should be suddenly set upon by robbers in the way. To Mysia they went, found out the boar, and having enclosed him round, cast darts and javelins at him: here Adrastus threw a javelin at the boar, but, missing his aim, he un-

fortunately therewith so wounded the prince that he presently died: and Adrastus, unable to bear the grief of his error, slew himself.

7. Alexander the Great was admonished by the Chaldeans, that he should not enter Babylon, as being a place fatal to him, and not only so, but he had in his sleep the image of Cassander, his murderer, presented to him: he thought he was killed by him, and that he was advised to be a more careful preserver of his own life. Afterwards, when Cassander came first into his sight (for he had never before seen him) he enquired whose son he was: when he was told it was the son of Antipater, though he knew it was that face whose image had appeared to him in the night, he repeated a Greek verse, which would have no credit given to dreams: and so clearing his mind of that suspicion he had conceived, gave opportunity to Cassander to administer that poison which was already prepared for him.

8. The night before the death of Julius Cæsar, he was told by Calphurnia, his wife, that she had then newly dreamed that she saw him lay dead in her bosom, and being in great perplexity and fright with her vision, she endeavoured, by the most importunate entreaties, to deter him from going the next morning to the senate-house: he had also notice by Spurina to beware of the ides of March, in which he was slain: nay, in the morning, as he passed to the senate, one trust into his hand a note of all the conspirators, which he also shuffled amongst the rest of his papers and never looked upon it.

9. Aterius Ruffus, a knight of Rome (when a great sword-play was to be performed by the gladiators of Syracuse) dreamed the night before, that one of those kind of fencers, which are called *Retiarii*, (which use nets in the theatre to entangle their adversaries with, that they should neither offend nor defend) gave him a mortal wound: which dream he told to such of his friends that sat near him. It happened presently after

(5.) Lonic. Theatr. p. 410. Bak. Chron. p. 475. — (6.) Herodot. l. 1. p. 14, 15. Val. Max. l. 1. c. 7. p. 23. Heyw. Hier. l. 4. p. 225. — (7.) Val. Max. l. 1. c. 7. p. 22. Petr. Greg. de Repub. l. 21. c. 3. p. 762. — (8.) Val. Max. l. 1. c. 7. p. 19, 20. Sueton.

that one of those *Retiarii* was forced by his adversary to the place where Aterius and his friends were seated as spectators ; whose face he no sooner beheld, but he started and told his friends, that he was the man from whose hands he had dreamed he received his death, and would thereupon have departed : his friends endeavoured to detain him by discussing his fear, and so occasioned his murder ; for the *Retiarius* having then compelled his adversary to that very place, and overthrown him, while he was busy to thrust his sword through him as he lay prostrate, he so wounded Aterius that he died upon the spot.

10. Mauritius, the emperor, dreamed that both himself and his whole stock were killed by one Phocas, not without some fearful apprehensions : he told this dream of his to Philippicus, his son-in-law. Exact enquiry is made if any could be found of that name ; and in so numerous an army as he had then, there was but one, and he a notary : he, therefore, supposed himself secure enough from one of so low and mean a fortune. But before he took any further course therein, there was a mutiny in the army, upon the detention of their pay ; in that tumult Phocas was saluted emperor : the army returning towards Constantinople, Mauritius fled to Chalcedon, where both he and his whole progeny, by the commandment of Phocas, were put to death.

11. Aechias, the Theban tyrant, being at a feast, where were present all sorts of merriment and mirth, there was brought him a letter, wherein he was certified of a plot that was upon his life : he never read it, but gave order, that as a thing serious it should be deferred to the morrow : but neglecting that warning, he did not live to read it, for he was slain that night.

12. It is a very memorable thing, which (from the mouth of a very credible person who saw it) George Buchanau relates, concerning James the Fourth, king of Scotland : that intending to make a war with England, a certain old man of a venerable aspect, and clad in a long blue

garment, came unto him, at the church of St. Michael at Linlithgow, while he was at his devotion, and leaning over the canons seat, where the king sat, said, " I am sent unto thee, O king, to give thee warning, that thou proceed not in the war thou art about, for if thou dost, it will be thy ruin ;" and having so said, he withdrew himself back into the press : the king after service was ended enquired earnestly for him, but he could be no where found, neither could any of the standers-by feel or perceive how, when or where he passed from them, having as it were vanished in their hands ; but no warning could divert his destiny, which had not been destiny if it could have been diverted. His queen also had acquainted him with the visions and affrightments of her sleep, that her chains and armlets appeared to be turned into pearls, that she had seen him fall from a great precipice, and that she had lost one of her eyes : but he answered these were but dreams, arising from the many thoughts and cares of the day : he marched on therefore and fell with a number of his nobility, at the battle of Flodden-field, September 9th, 1513.

13. There was an Italian called David Risio, who had followed the Savoyan ambassador into Scotland, and in hopes of bettering his fortune gave himself to attend the queen Mary at first in the quality of a musician : afterwards growing in more favour, he was admitted to write her French letters, and in the end preferred to be principal secretary of state ; had only the queen's ear, and governed all the affairs at court. To that excess of pride and arrogance he was grown, that he would out-brave the king in his apparel, in his domestic furniture, in the number and sorts of his horses and in every thing else. This man had warning given him, more than once, by John Damiott, a French priest, who was thought to have some skill in magic, to do his business, and begone, for that he could not make good his part : he answered disdainfully, " The Scots are given more to brag than fight." Some few days before his death,

(9.) Val. Max. l. 1. c. 7. p. 21, 22. Lonic. Theatr. p. 408. Heyw. Hier. l. 4. p. 225.—(10.) Fulgos. l. 1. c. 5. p. 124.—(11.) Zuin. Theatr. vol. 3. l. 3. p. 696.—(12.) Baker's Chron. p. 374. Drum. Hist. of Scotland, p. 143. 144.

being warned by the same priest to take heed of the bastard; he replied, "That whilst he lived he should not have credit in Scotland, to do him any hurt;" for he took earl Murray to be the man, of whom he was advertised to take heed; but the first stroke was given by George Douglass, base son to the earl of Angus, after whom every man inflicted his wound till he was dispatched: this was in the year 1565.

CHAP. LIII.

Of such as have unwittingly or unwarily procured and hastened their own Deaths and Downfal.

THE ancients erected no altars to death, because it is inexorable, and no way to be prevailed upon, or to be escaped by any of us; agreeable to this is that of Mr. Benlow's in his divine poem:

"Time posts on loose-reign'd steeds: the Sun ere't face
To West, may see thee end thy race:
Death is a noun, yet not declin'd in any case."

No certainly we cannot *decline* it, for we run into the jaws of death, by the very same ways we endeavour to avoid it. The sons of Esculapius sometime dig our graves, even then, while they are contriving for our health; rather than fail we bespeak our coffins with our own tongues, not knowing what we do; as in the following examples.

1. King Charles the Ninth, of France, had resolved upon the murder of the chief lords of the Huguenots. This secret of council had been imparted by the duke of Anjou to Ligneroles, his familiar friend: he being one time in the king's chamber, observed some tokens of the king's displeasure; at the insolent demands of some Huguenot lord, whom he had newly dismissed with shew of favour: Ligneroles, either moved with the lightness incident to youth, which often over-shoots discretion, or moved with

ambition not to be ignorant of the nearest secrets, told the king in his ear, "That his majesty ought to quiet his mind with patience, and laugh at their insolence, for within a few days, by that meeting, which was almost ripe, they would be all in his net, and punished at his pleasure:" with which words the king's mind being struck in the most tender sensible part of it, he made shew not to understand his meaning, and retired to his private lodgings, where full of anger, grief, and trouble, he sent to call the duke of Anjou, and charged him with the revealing this weighty secret: he confessed he had imparted the business to Ligneroles, but assured him he need not fear he would ever open his lips to discover it: "No more he shall," answered the king, "for I will take order that he shall be dispatched before he have time to publish it." He then sent for George de Villequier, viscount of Guerchy, who he knew bore a grudge against Ligneroles, and commanded him to endeavour by all means to kill him that day; which was accordingly executed by him and count Charles of Mansfield, as he hunted in the field.

2. Candaules, the son of Myrsus, and king of Lydia, doated so much upon the beauty of his own wife, that he could not be content to enjoy her, but would needs enforce one Gyges, the son of Dascylus, to behold her naked body; and placed the unwilling man secretly in her chamber, where he might see her preparing for bed. This was not so closely carried, but that the queen perceived Gyges at his going forth; and understanding the matter; took it in such high disdain, that she forced him the next day to requite the king's folly with treason: so Gyges being brought again into the same chamber by the queen, slew Candaules, and was rewarded, not only with his wife, but the kingdom of Lydia also, wherein he reigned thirty-eight years.

3. Fredegundis was a woman of admirable beauty, and for that reason entertained by Childerick, king of France,

(13.) Spots. Hist. Churr. Scot. l. 4. p. 194.

(1.) Davil. Hist. of civil wars in France. l. 5. p. 357.—(2.) Herod. l. 1. p. 5. Raleigh's Hist. World, part. 1. l. 2. c. 25. p. 510. Just. Hist. l. 1. p. 21. Petr. Greg. de Reipub. l. 20. c. 1. p. 751.

over whose heart she had gained such an empire that she procured the banishment of his queen Andovera, and the death of his mother Galsuinda: yet neither was she faithful to him, but prostituted herself to Landrick de la tour, duke of France, and mayor of the palace. Upon a day the king being to go a hunting, came up first into her chamber, and found her dressing her head with her back towards him; he, therefore, went softly and struck her gently on the back part with a hunting spear: she not looking back, "What dost thou do, my Landric," said she, "it is the part of a good knight, to charge a lady before rather than behind." By this means the king found her falsehood, and went to his proposed hunting; but she perceiving herself discovered, sent for Landric, told him what had happened, and therefore enjoined him to kill the king for his and her safety, which undertook and affected that night, as the king returned late from his hunting.

4. Muleasses, the king of Tunis, was skilled in astrology, and had found, that by a fatal influx of the stars, he was to loose his kingdom, and also to perish by a cruel death: when, therefore, he heard that Barbarossa was preparing a navy at Constantinople, concluding it was against himself; to withdraw from the danger, he departed Africa, and transported himself into Italy; to crave aid of Charles the emperor against the Turks, who he thought had a design upon him. In the mean time he had committed the government of his kingdom to Amida, his son, who, like an ungrateful traitor, assumed to himself the name and power of the king; and having taken his father upon his return, put out his eyes. Thus Muleasses drew upon himself that fate he expected, by those very means by which he hoped to have avoided it.

5. There was an astrologer, who had often and truly predicted the event of divers weighty affairs, who having attentively fixed his eyes upon the face of Joannes Galeacius, and contemplated the

same: "Dispose, sir," said he, "of your affairs with what speed you may, for it is impossible that you should live long in this world." "Why so?" said Galeacius. "Because," replied the other, "the stars, whose sight and positions on your birth-day I have well observed, do threaten you, and that not obscurely, with death before such time as you shall attain to maturity. Well," said Galeacius, "you, who believe in these positions of these birth-day stars, as if they were so many gods, how long are you to live through the bounty of the fates?" "I have a sufficient tract of time allotted for my life," replied the astrologer. "But," said Galeacius, "that for the future (out of a foolish belief of the bounty and clemency of the fates) thou mayest not presume further upon the continuance of life, than perhaps it is fit, thou shalt die forthwith, contrary to thy opinion: nor shall the combined force of all the stars in heaven be able to save thee from destruction, who presumest in this manner to dally with the destiny of illustrious persons." and thereupon commanded him to be carried to prison, and there strangled.

6. Though the mushroom was suspected, yet was it wine wherein Cladius, the emperor, first took his poison; for being in liquor, he lamented the destiny of his marriages, which he said were ordained to be all unchaste, but should not pass unpunished. This threat being understood by Agrippina, she thought it high time to look about her, and by securing him with a ready poison, she provided to secure herself: so Cladius stands indebted to his unweary tongue for his untimely death.

7. Herod, overcome with pain, troubled with a vehement cough, and almost pined with fasting, was determined to hasten his own death; and taking an apple in his hand, he called for a knife; and then, looking about him, lest any stander-by should hinder him, he lifted up his arm to strike himself: but Achaius his cousin ran hastily unto him, and stayed his hand; and presently there was great lamentation made throughout all

(3.) M. de Serr. Hist. Franc. p. 23. Lips. monit. l. 2. c. 2. p. 149. Fulgos. l. 9. c. 9. p. 1275. Fabia. Hist. tom. 1. p. 109—(4.) Jov. Elog. p. 359. Dinot. memor. l. 6. p. 412.—(5.) Wierſ Oper. lib. de Irâ. p. 148.—(6.) Feltham Resolv. cent. 2. c. 29. p. 210.

the king's palace, as if the king had been dead. His son Antipater, then in prison, having speedy news hereof, was glad, and promised the keepers a piece of money to let him go: but the chief of them did not only deny to do it, but also went and immediately acquainted the king with it. Herod hearing this, commanded his guard to go and kill Antipater, and bury him in the castle called Hircanium. Thus was that wicked man cast away by his own temerity and imprudence, who, had he had more patience and discretion might probably have secured both his life and the kingdom to himself; for Herod outlived his death but five days.

8. Anthony being at Laodicea, sent for king Herod, to answer what was objected against him touching the death of young Aristobulus. He was a violent lover of his wife Mariamne; and suspecting that her beauty was one cause of his danger, before he went he committed the care of his kingdom to Joseph his uncle, withal, leaving order to kill Mariamne his wife, in case he should hear that any thing evil had befallen him. He had taken his journey; and Joseph, in conversation with the queen, as an argument of the great love the king bore her, acquainted her with the order he had left with him. Herod having appeased Anthony, returned with honour; and speaking to the queen of the truth and greatness of his love, in the midst of embraces, Mariamne said to him, "It was not the part of a lover to give commandment, that if any thing should befall thee otherwise than well with Anthony, I should presently be put to death." No sooner were these words out of her mouth, but the king entered into a strange passion, and giving over his embraces, he cried out with a loud voice, and tore his hair; saying; that "he had a most evident proof that Joseph had committed adultery with her, for that he would not have discovered those things which had been spoke to him in secret, except they had greatly confided in one another;" and in this emotion, or rage of jealousy, he was hardly restrained from killing his

wife; yet he gave order that Joseph should be slain, without admitting him audience, or justification of his innocency. Thus Joseph, by his imprudent revealing of a dangerous secret, unwarily procured his own death.

9. The emperor Probus, a great and excellent prince, having well nigh brought the empire into a quiet and peaceable, from a troublesome and turbulent posture, was heard to say, that "he would speedily take such a course, that there should be no more need of an army." This speech was so disliked by the soldiers, that they conspired against him, and procured his death.

CHAP. LIV.

Of Men of unusual Misfortunes in their Affairs, Persons, or Families.

THE Ancients accounted him for a fool, who being himself but a man, would yet upbraid another of his kind with his calamity or misfortune. For what reason can any man have to boast of his own estate, or to insult over another's unhappiness, when how pleasant a time soever he hath for the present, he hath yet no assurance that it shall so continue with him until the evening; and though he be ever so near unto good fortune, yet he may possibly miss it; as did the three princes in the following example.

1. Anastasius, emperor of Constantinople, being greatly hated, and foreseeing he could not make much longer abide in the world, he began to reflect on his successors, desiring to transfer to the throne one of his three nephews, whom he had bred up; having no male issue to succeed him. There was difficulty in the choice, and he having a mind very superstitious, put that to the lot which he could not resolve by reason; for he caused three beds to be prepared in the royal chamber, and made his crown to be hanged within the tester of one of those beds; being resolved to give it to him who should by lot place himself under it; this done, he sent for his nephews, and, after he

(7.) Josephus of the Jewish wars, l. 1. c. 21. p. 603.—(8.) Jos. Antiq. l. 15. c. 4. p. 388.—(9.) Imperial Hist p: 290.

had magnificently entertained them, commanded them to repose themselves, each one choosing one of the beds prepared for them; the eldest accommodated himself according to his fancy, and he hit upon nothing; the second did the same; he then expected the youngest should go directly to the crowned bed; but he prayed the emperor he might be permitted to lay with one of his brothers; and by this means not any of them took the way to the empire, which was so easy to be had, that it was not above a pace distant. Anastasius amazed, well saw God would transfer the diadem from his race; and indeed Justin succeeded, although a stranger to his blood.

2. Anne Momorancy was a man of an exquisite wit and mature wisdom, accompanied with a long experience in the changes of the world; by which arts he acquired, happily for himself and for his posterity, exceeding great wealth, and the chief dignities of the kingdom, himself having attained to be constable of France. But this man, in his military commands, had always such ill fortune, that in all the wars of which he had the government, he ever remained either a loser, or grievously wounded, or a prisoner; which misfortunes were the occasion that many times his fidelity was questioned; even in that last action, where fighting he lost his life, he wanted not accusers.

3. Thomas Tusser, while as yet a boy, lived in many schools; Wallingford, St. Paul's, and Eton, whence he went to Trinity Hall in Cambridge: when a man, he lived in Staffordshire, Suffolk, Norfolk, Cambridgeshire, &c. He was successively a musician, schoolmaster, servingman, husbandman, grazier, and poet; more skilful in all, than thriving in any vocation: he traded at large in oxen, sheep, dairies, and grain of all kinds, to no profit: whether he bought or sold, he lost; and when a renter, impoverished himself, and never enriched his landlord: yet hath he laid down excellent rules of husbandry and housewifery; so that the observer thereof must be rich in his own

defence. He spread his bread with all sorts of butter, yet none would stick thereon: yet I hear no man charge him with any vicious extravagance, or visible carelessness; but impute his ill success to some occult cause in God's counsel.

4. The emperor Sigismund passing a river, his horse stood still, and pissed in it; which, when one of his servants perceiving that rode not far before him, he said jestingly, "The horse had directly the same quality with his master." Cæsar heard him, and bade him explain the meaning of what he had said. "The horse," said he, "pisses in a river where there is no want of water; and and so Cæsar is liberal to them that are otherwise rich." The emperor observed, that "he was modestly taxed; for that as yet he had given nothing to him, who had been his old servant;" and thereupon replied, that "he had indeed been always a faithful servant, but that the gifts of princes are not so properly theirs that deserve well, but theirs to whom they are destined by fate; and that he would convince him of the same as soon as he had some leisure." Afterwards Cæsar commanded two boxes to be made, of the same bigness and form; in the one he put gold, in the other lead of the same weight, and caused his servant to be called, and had him choose which box he would: he took them up, poised both in his hands, and at last fixed upon that box that had the lead in it; which when the emperor saw, at the opening of the box: "Now," said he, "thou mayest plainly see, that not my good-will has been hitherto wanting, but that it was through thine own ill fortune that hitherto thou hast had no reward from me.

5. It was observed, as it were, in the destiny of King Henry the Sixth of England, that although he was a most pious man, yet no enterprize of war did ever prosper where he was present.

6. Franciscus Busalus, a citizen of Rome, was so extremely unfortunate in his children, that he saw two of his sons fall dead by mutual wounds they had

(1.) *Caes. Hol. Court.* tom 2. § 5. p. 287.—(2.) *Davil. Hist. of Civil Wars of France*, l. 4. p. 239.—(3.) *Full. Worth.* p. 334. *Esscx.*—(4.) *Lonic. Theat.* p. 686, *Canon. Chro.* l. 3. p. 528.—(5.) *Bak. Chro.* p. 283.

received at each other's hands; two other of his sons beheaded, for a sedition which they had been authors of; a fifth son of his slew his mother-in-law; and his daughter poisoned herself in the presence of her husband.

7. Helvius Pertinax (commonly, but corruptly, called *Ælius*) was so variously exercised with the chances of inconstant fortune, and so often from a good, thrust down into an adverse condition, that by reason hereof he was called fortune's tennis-ball.

8. Robert the Norman, son to William the Conqueror, was chosen king of Jerusalem, but he refused this honourable proffer; whether he had an eye to the kingdom of England, now void by the death of William Rufus, or because he accounted Jerusalem would be encumbered with continual war. But he who would not take the crown with the cross, was fain to take the cross without the crown; and it was observed, that afterwards he never prospered in any thing he undertook. He lived to see much misery in prison, and poverty; and he felt more, having his eyes put out by king Henry his brother; and at last found rest, when buried in the new cathedral church of Gloucester, under a wooden monument, bearing better proportion to his low fortunes than high birth; and since, in the same choir, he hath got the company of another prince, as unfortunate as himself, king Edward the Second.

9. Tiberius being at Capreae, fell into a lingering disease, and his sickness increasing more and more, he commanded Euodus, whom he most honoured amongst all his freemen, to bring him the young Tiberius and Caius, because he intended to talk with them before he died, and it should be at the break of day on the morrow. This done, he besought the gods of that place, to give him an evident sign whereby he might know who should succeed him: for though he vehemently desired to leave the empire to his son's son, (that was Tiberius), yet made he more account of

that which God should make manifest to him. He there conceived a presage, that he who the next day should enter first to salute him, it should be he who in the empire should necessarily succeed him. And having settled this thing in his fancy, he sent unto the young Tiberius's master, charging him to bring him unto him by break of day, supposing that the empire should be his. But by the evil fortune of Tiberius it fell quite contrary to his grandfather's expectation. For being in this thought he had commanded Euodus, that as soon as day should arise, he should suffer him of the two young princes to enter in unto him, who should arrive the first. Who walking out met with Caius at the door of the chamber, and saying to him that the emperor had called for him, suffered him to enter; Tiberius the mean while being at breakfast below. When the emperor beheld Caius, he suddenly began to think of the power of God, who deprived him of the means to dispose of the empire according as he had determined with himself; so Caius was declared successor in the empire; and no sooner was the old emperor dead, but the young unfortunate Tiberius was destroyed.

10. Antiochus was overcome in battle by his brother Seleucus; whereupon he fled to Artamenes, king of Cappadocia, his brother-in-law; where, after some days, he found there was a conspiracy against him to betray his life. He got him therefore away from thence with all speed, and put himself into the protection of Ptolomæus, his enemy; supposing that he might better rely upon his generosity, than any kindness he could expect from his brother. But Ptolomæus, at his first arrival, put him into custody under special guards. Here he remained awhile, till by the help of a certain harlot, he escaped from his prison, and recovered his liberty; but this unfortunate prince had not travelled far before he was set upon by thieves, and by them murdered.

11 Ferdinand Mendez Pinto, a Por-

(6.) Joh. Textor. *Officin.* l. 2. c. 23. p. 98.—(7.) Vos. *Instit. Orator.* l. 4. c. 6. § 10. p. 97.—
(8.) Fuller's *Holy War*, l. 2. c. 1. p. 44. *Camb. Brit.* p. 255.—(9.) Joseph. *Ant.* l. 18. c. 8. p. 476,
477.—(10.) Brus. *Facet.* l. 3. c. 22, p. 223.

tuguese, in the book of his travels and adventures sets forth of himself, that nothing being to be met with in his father's house besides poverty and misery, an uncle of his put him into the service of a lady at Lisbon, when he was about twelve years old; where he remained but a year and a half, before he was constrained by an accident to quit her house and service, for the safety of his life. With this unfortunate beginning he put himself upon travel, and the seeing of remote parts, where all along fortune continued so extremely unkind to him, that in the space of twenty-one years, wherein he was abroad (besides the hardships and variety of evil accidents that strangers are liable unto), he suffered shipwreck five times, was thirteen times a captive, and sold for a slave seventeen times in the Indies, Æthiopia, Arabia, China, Tartary, Madagascar, Sumatra, and divers other kingdoms.

CHAP. LVI.

Of the Loquacity of some Men, their Inability to retain intrusted Secrets, and the Punishment thereof.

THE city of Amyclas is said to have perished through silence, and it was in this manner: Divers rumours and false reports had been brought the magistrates concerning the coming of an enemy against them; by reason of which the city had several times been put into disorderly and tumultuous frights; they therefore set forth an edict, that for the future no man should presume to make any such report; by this means, when the enemy came in earnest, no man durst discover it for fear of the law; so they were suddenly oppressed and overthrown. But how numberless are they who have perished through the intemperance of the tongue!

1. Fulvius, one of the favourites and minions of Augustus the emperor, having heard him, towards his latter days, lamenting and bewailing the desolate estate

of his house, in that he had no children of his own; and that of his three nephews, or sister's children, two were dead, and Posthumous, who only remained alive, upon an imputation upon him, was confined, and living in banishment; whereupon he was forced to bring in his wife's son, and declare him his successor in the empire: notwithstanding, upon a tender compassion, he was some time in deliberation with himself, and resolved to recal his sister's son from banishment. Fulvius, I say, being privy to these moans and designs of his, went home, and told his wife all that he had heard: she could not hold, but went to the empress Livia, wife of Augustus, and reported what her husband Fulvius had told her: whereupon Livia, in great indignation, did sharply expostulate with Cæsar, in these terms: "Seeing," said she, "you had so long projected such a thing as to call home your nephew, why sent you not for him at the first, but exposed me to hatred and enmity with him, who shall be emperor after your decease?" The next morning betimes, when Fulvius came, as his manner was, to salute Cæsar, and give him good-morrow, after he had said, "God save you, Cæsar:" he resaluted him with this: "God make you wise, Fulvius." Fulvius soon found him, and conceived presently what he meant thereby; he retired then to his house with all speed, and having called his wife: "Cæsar," said he, "is come to the knowledge that I have not concealed his secret; and therefore I am resolved to make away with myself by my own hands." "And well worthy," said she, "for justly have you deserved death, who, having lived so long with me, knew not all this while the incontinency of my tongue, nor would beware of it; yet suffer me to die first upon your sword:" and so killed herself before her husband.

2. A barber, who kept a shop at the end of the suburbs called Pyreum, had no sooner heard of the defeat of the Athenians in Sicily, from a certain slave fled from thence out of the field, but leaving his shop in confusion, he ran

(11.) Ferd. Mend. Pinto's Voyages, c. 1. p. 1, 2.

(1.) Plút. Mor. Lib. de Futil. Loquacit. p. 199.

directly into the city, to carry the tidings :

For fear some other might the honour win,
And he, too late, but second should come in.

Now upon the broaching of these unwelcome tidings, there was a great stir within the city ; the people assembled in the market-place, and search was made for the author of this rumour ; hereupon the barber was taken before the body of the people and examined ; but he knew not so much as the name of the party of whom he heard the news. The whole assembly was so moved to anger, that they cried out : "Away with the villain, set the varlet upon the rack ; have him to the wheel who hath devised this story of his own head." The wheel was brought, the barber was stretched upon it : mean while came certain news of the defeat : then the assembly broke up, leaving the barber stretched at length upon the wheel till it was late in the evening, when he was let loose ; and no sooner was he at liberty, but he inquired of the executioner "what they heard abroad of the general Nicaias ? and in what manner he was slain ?"

3. The temple of Juno at Sparta was robbed, and within it was found an

empty flaggon : great running there was, and a concourse of people resorted thither, and men could not tell what to make of the flaggon ; when one that was there said : "My conceit of the flaggon is, that these church-robbers had first drunk the juice of hemlock before they entered into this business, and afterwards brought wine with them in this flaggon, that, in case they were not taken in the fact, they might save their lives by drinking a good draught of wine, the nature of which is, as you know, to dissolve the strength of that poison ; but if they were taken, they might, by the means of that hemlock, die an easy death, before they were put to death by the magistrate." The whole company that heard these words, concluded that such a reach as this came not from one that barely suspected the matter, but knew that it was so indeed : whereupon they flocked round about him : one asked : "Who, and whence, he was?" a second, "Who knew him?" a third, "How he came to the light of all he had delivered?" And, in short, they handled the matter so well, that they, in the end, forced him to confess that he was one of them that committed the sacrilege.

(2.) Plut. Moral. Lib. de Futil. Loquacit. p. 200, 201. — (3.) Ibid. p. 291.

END OF BOOK IV.

THE
WONDERS OF THE LITTLE WORLD,
OR
A GENERAL HISTORY OF MAN.

BOOK V.
CONTAINING
HISTORICAL EVENTS.

CHAP. I.

The Succession of the Roman and Western Emperors.

1. JULIUS Cæsar, the last of dictators, and first of emperors; in memory of whom the following emperors were called Cæsars; his exploits are famous in the Gallick, German, British, and civil wars, in which he was victorious in fifty set battles. He reformed the calendar; from whom we retained the Julian account. His motto was *Semel quam semper*; and he was murdered in the senate with twenty-three wounds, four years after the battle of Pharsalia, and forty-four years before the birth of Christ.

2. C. Octavianus Cæsar, to him the senate gave the name of Augustus: he added to the Roman empire the provinces of Noricum, Pannonia, Rhætia, a great part of Spain, and all Egypt. In the forty-second of his reign the Lord Christ was born. His motto was, *Festina lente, sat cito si sat bene*: having reigned fifty-six years he died at Nola in Campania, aged seventy-six years, A. D. 13.

3. Tiberias Nero, son-in-law of Augustus, subdued many German nations, and added Galatia and Cappadocia to the empire: in the fifteenth year of his reign our Saviour suffered. His motto was, *Melius est tondere, quam deglubere*; he reigned twenty-two years, and died at Misenum, aged seventy-eight, A. D. 37.

4. C. Caligula, the son of Germanicus, His motto was, *Oderint dum metuant*: he was slain by Cassius Cherea and Cornel. Sabinus, after he had lived twenty-nine and reigned three years, A. D. 40.

5. Claudius Cæsar: in his time fell the famine predicted by Agabus. His motto was, *Generis virtus Nobilitas*. He was poisoned by his wife Agrippina with a Mushroom, after he had reigned thirteen years, A. D. 54.

6. Domitius Nero, he was the author of the first great persecution: he fired Rome, and charged it upon the christians. His motto was, *Quævis terra artem alit*: despairing of safety, he slew himself after he had reigned thirteen years, A. D. 68.

7. Sergius Sulpitius Galba, elected by the French and Spanish legions: his mot-

to was, *Legendus est miles, non emendus*: he was slain by the soldiers, aged seventy-three, after having reigned seven months, A. D. 69.

8. M. Salvius Otho, made emperor by the Prætorian soldiers: his motto was, *Unus pro multis*; he stabbed himself in the thirty-eighth year of his age, having reigned but ninety-five days, A. D. 69.

9. Aul. Vitillius was elected by the German legions: his motto was, *Bonus est odor hostis, melior civis occisi*: he was slain by the soldiers in the fifty-seventh year of his age, having reigned eight months, or thereabouts, A. D. 69.

10. Flavius Vespasianus, chosen by the Syrian and Judæan armies; he brought Achaia, Lycia, Rhodes, Samos, Thrace, and Syria Comagene, under the form of Roman provinces: his motto was, *Bonus odor lucri ex re qualibet*: he died of a flux, aged sixty-nine, having reigned nine years, A. D. 79.

11. Titus Vespasianus, the conqueror of the Jews: his motto was, *Princeps bonus orbis amor*: he is supposed to be poisoned by his brother Domitian in the forty-first year of his age, after having reigned but two years and two months, A. D. 81.

12. Flavius Domitianus raised a second persecution against the christians: his motto was, *Fallax bonum regnum*: he was stabbed by Stephanus, in the forty-fifth year of his age, having reigned fifteen years, A. D. 96.

13. Nerva Cocceius, a noble senator: his motto was, *Mens bona regnum possidet*: he died of a weakness in the stomach in the sixty-sixth year of his age (the seventy-third, according to Dr. Blair), having reigned one year and four months, A. D. 28.

14. Ulpus Trajanus, a Spaniard, made Dacia a province of the empire; subdued Armenia, Mesopotamia, and Assyria, and caused the third persecution: his motto was, *Qualis Rex talis Grex*: he died suddenly, aged sixty-four, having reigned nineteen years, six months, A. D. 117.

15. Ælius Adrianus: his motto was, *Non mihi sed populo*: he died aged seventy-two, having reigned twenty-two years, A. D. 138.

16. Antoninus Pius: his friendship was sought by the very Indians: his motto was, *Melius est serware unum, quam occidere mille*: he died of a fever, aged seventy-five, after reigning twenty-three years, A. D. 161.

17. Antonius Philosophus associated with him his brother L. Verus, by whom he subdued the Parthians: he raised the fourth persecution: his motto was, *Regni clementia custos*: he reigned nineteen years; and died, A. D. 180, aged fifty-nine.

18. L. Anton. Commodus: his motto was, *Pedetentim & paulatim*: he was strangled in the thirty-first year of his age, after he had reigned thirteen years, A. D. 192.

19. P. Ælius Pertinax, made emperor against his will: his motto was, *Militemus*: he was slain by the prætorian guards in the seventieth year of his age, having reigned six months, A. D. 193.

20. Didius Julianus bought the empire of the soldiers: his motto was, *In pretio pretium*: he was slain by the soldiers, having reigned but sixty-six days, A. D. 193.

21. Septimius Severus; he raised the fifth persecution: his motto was, *Laboremus*: he died at York in the sixty-sixth year of his age, having reigned seven years eight months, A. D. 211.

22. Bassianus Caracalla, his motto was, *Omnis in ferro salus*: he was slain by Macrinus, aged forty-three, having reigned six years six months, A. D. 218.

23. Opilius Macrinus, made emperor by the soldiers: his motto was, *Ferendum ac sperandum*: he was slain in the city of Chalcedon, aged fifty-four, having reigned three months, A. D. 218.

24. Antoninus Heliogabalus, a prodigious glutton; his motto was, *Suus sibi quisque hæres optimus*: he was murdered by the prætorian soldiers, aged nineteen, having reigned near four years, A. D. 221.

(7.) Sueton.—(8.) *Ibid.*—(9.) *Ibid.*—(10.) *Ibid.*—(11.) *Ibid.*—(12.) *Ibid.*—(13.)... Symps. Ch. Hist. cent. 1. p. 17.—(18.) *Ibid.* cent. 2. p. 23.—(19.) *Ibid.* p. 24.

25. Aurel. Severus Alexander: his motto was, *Quod tibi hoc Alteri*: was slain by the soldiers, aged twenty-nine, having reigned thirteen years and nine days, A. D. 235.

26. Maximinus, a Thracian of obscure birth; he raised the sixth persecution: his motto was, *Quo major hoc laboriosior*: he was slain in his tent by the soldiers at the siege of Aquileia, having reigned three years, A. D. 238.

27. M. Antonius Gordianus, elected by the senate: his motto was, *Pro patria mori pulchrum*: he and his son cut off Pupienus and Balbinus, and Gordianus, nephew to the former, succeeded; the two former, made away by the soldiery; young Gordianus held the empire alone: his motto was, *Princeps miser quam laetæ veritas*: he was accounted to have reigned six years, and was then slain by Philip, A. D. 244.

28. Julius Philipus, supposed by some to be a christian: his motto was, *Malitia Regno idonea*: he reigned five years, and was slain by the soldiery, A. D. 249.

29. Decius, author of the seventh persecution: his motto was, *Apex Magistratus autoritas*: he was slain by the Goths, after he had reigned two years, A. D. 251.

30. Trebonianus Gallus, with his son Volusianus: his motto was, *Nemo amicis idem & adulator*: they were both slain in battle, having reigned three years, A. D. 254.

31. Æmilianus's motto was, *Non Gens, sed Mens*: he was slain by the soldiery, when he had reigned three months, A. D. 254.

32. Valerianus, author of the eighth persecution: his motto was, *Non acerba sed blanda*: at seventy years of age he was taken by Sapore the Persian, and stayed alive, A. D. 260.

33. Galienus, son of the former; in his time stood up the thirty tyrants that were confounded by one another: his motto was, *Prope ad summum, prope ad exitum*: he was slain after he had reigned six years with his father, and eight years alone, A. D. 268.

34. Claudius's motto was, *Rex viva iex*: having reigned two years he fell sick, and dying, left the empire to his brother Quintilius, A. D. 269.

35. Quintilius, finding himself too weak to retain the empire, voluntarily bled to death after he had reigned seventeen days, A. D. 269. To whom succeeded

36. Valerius Aurelianus, author of the ninth persecution: his motto was, *Quo major eo placabilior*: he reigned six years, and was slain near Byzantium, A. D. 275.

37. Annius Tacitus, elected by the senate; his motto was, *Sibi bonus, aliis malus*: he died of a fever in Tarsus, having reigned but six months, and left all to his brother

38. Florianus, who died voluntarily bleeding, having reigned but two months; to whom succeeded

39. Aurelius Probus: he subdued the Germans and Persians: his motto was, *Pro stipe labor*; he was murdered by the soldiers, A. D. 282, having reigned six years and three months.

40. Carus, with his two sons, Carinus and Numerianus: their mottos were, *Bonus dux, bonus comes*: that of Carinus were, *Cedendum multitudini*: and Numerianus had *Esto quod audis*. The father was slain by lightning, Carinus in battle, and Numerianus by his father-in-law, Arrius Aper: all three reigned about three years.

41. Aulus Valer. Diocletianus, he began to reign, A. D. 284. He raised the tenth persecution: his motto was, *Nil difficilius quam bene imperare*; he resigned the empire, and lived privately: he reigned twenty years with Maximianus and five Cæsars, one of which was

42. Constantius Chloris; a virtuous and valiant prince, and a great favourer of the Christians. Many of his servants about him were professed Christians; those he told, that unless they would sacrifice to idols, they must resolve to quit his service: a day of trial was appointed, and then such as sacrificed he turned away, saying, "That such as were unfaithful to God, could never be otherwise to him:" but the others, who could not be drawn to sacrifice, these he kept with him, and both commended and honoured: his motto was, *Virtus dum patitur vincit*: he died at York, A. D. 306.

43. Flavius Constantinus, son of Chlorus,

rus, surnamed Magnus, or the Great, the first emperor who countenanced the gospel, and embraced it publicly, which he is said to have done on this occasion. At the time that he was saluted emperor in Britain, Maxentius was chosen at Rome by the Prætorian soldiers, and Licinius named successor by Maximus, the associate of his father Chlorus. Being pensive and solicitous upon these distractions, he cast his eyes upward towards heaven, where he saw in the air a light pillar in the form of a cross, whereupon he read these words, *In hoc vince*, "In this overcome." The next night our Saviour appeared to him in a vision, commanded him to bear that figure in his standard, and he should overcome all his enemies: this he performed, and was accordingly victorious. From this time he not only favoured the Christians, but became a zealous professor of the faith and gospel: his motto was, *Immedicabile vulnus ense rescindendum*: he died on Whitsunday, A. D. 337, aged sixty-five, having reigned thirty-one years.

44. Constans, the youngest son of Constantine the Great, after killing his brother Constantine, who wanted to deprive him of his dominions, in the third year of his reign, remained sole emperor of the west: his motto was, *Crescente superbia decrescit fortuna*: he took the part of Athanasius against Constance his brother, emperor of the east, who encouraged Arius, and was killed by the treachery of Magnentius, an officer in whom he confided, A. D. 350.

45. Valentinian, emperor of the west, his brother Valens ruling in Constantinople and the eastern parts, was a good and virtuous prince, restored to the church her liberties and possessions: his motto was, *Princeps servator justus*: he died suddenly, A. D. 375, aged sixty-five.

46. Valentinian the second, youngest son of the former Valentinian; he was strangled by Arbogastus, A. D. 392, aged twenty years.

47. Honorius, the second son of Theodosius the emperor; in his time Alarick, with the Goths, invaded Italy, sacked Rome, and made themselves masters of the country: his motto was, *Male partum male disperit*: he began to reign

A. D. 395, and died A. D. 423, aged thirty-nine.

48. Valentinian the Third: during his time Atila and the Huns brought destruction into Italy; and the Vandals seized upon Africk, as they did on Italy and Rome also, after his decease. He was murdered by Maximinus, a Roman, whose wife he had trained to the court, and ravished, A. D. 455, aged thirty: his motto was, *Omnia mea mecum porto*.

49. Maximinus having slain Valentinian the Third, succeeded in the empire: but on the coming of the Vandals, whom Eudoxia, the former empress, had drawn into Italy, he was stoned to death by his own soldiers, two months after he had usurped the empire.

50. Avitus, chosen emperor in a military tumult, abdicated the throne ten months afterwards, and died bishop of Plaisana, in Lombardy.

51. Majorinus was a valiant prince, and great encourager of learning; he was deposed and murdered, A. D. 461, having reigned four years.

52. Severus reigned four years, and died A. D. 465. After him there was an interregnum of two years.

53. Anthemius, at the end of five years, was slain by Recimer, a Suevian born, the chief commander of the army: this man had an aim at the empire himself, but he died as soon as he had vanquished and slain Anthemius, A. D. 471.

54. Olybrius was an emperor of four months only.

55. Glycerius, another of as little note, and almost as short a reign.

56. Julius Nepos was deposed, A. D. 474, after reigning a few months, by Orestes, a noble Roman, who gave the empire to his son, called at first Momillus: but, after his assuming the imperial title, he was called, as in contempt:

57. Augustulus, the last of the emperors who resided in Italy, vanquished by Odoacer, king of the Heruli and Turingians, A. D. 475, after reigning nine months. Thus an Augustus raised this empire, and an Augustulus ruined it. After this the Goths and Lombards and other nations, obtained the dominion of the west: yet, notwithstanding their prevailing power for about three hundred years,

years, they all of them abstained from the name, dignity, and style of emperors, till at length, A. D. 800.

58. Carolus Magnus was anointed and crowned emperor by Leo the third in Rome: a prudent and godly prince, favoured the Christians; died in the seventy-second year of his age, at Aix-la-Chapelle, and was buried at Aken, A. D. 814.

59. Ludovicus Pius, commonly called Louis le Debonnaire, from his gentle and meek behaviour: he gave away that right, "That no man should be elected pope without the consent and allowance of the emperor;" and thereby opened a door to all mischief, which after followed: he had a troublesome reign of twenty-six years, and died near Mayence, A. D. 340: his motto was *Omnium rerum vicissitudo*. In his reign England became a kingdom under Egbert.

60. Ludovicus the second, surnamed the Ancient, reigned twenty-one years, and dying, A. D. 875, without children, his brother

61. Carolus Calvus, or Charles the Bald, king of France, by gifts, obtained at the hands of the bishop of Rome to be anointed emperor; he enjoyed the title but two years, and was poisoned by Zedechias, a Jew, his physician, A. D. 877.

62. Carolus Crassus, son of Lewis the Ancient, reigned eight years: during four of which he possessed all the dominions of Carolus Magnus, or Charlemagne, in his time the Normans made desolations in France; Crassus, for his negligence and evil government, was deposed by his nephew Arnulphus, and died overpowered with poverty and grief, A. D. 886: his motto was, *Os garrulum intricat omnia*.

63. Arnulphus, nephew of the former, was crowned emperor by pope Formosus, A. D. 896. Eight years after his election besieging the wife of Guido, duke of Spoleto, she hired some of his servants, who gave him a cup of poison, which brought him into a lethargy, and three days sleeping continually; after this he arose sick, left the siege, and died, A. D. 899; his motto was, *Facilis descensus averna*.

64. Lewis the Third, his son, succeed-

ed; in his time the Hungarians invaded Italy, France, and Germany; as the Saracens did Calabria and Apulia; he reigned twelve years: his motto was, *Multorum manus, paucorum consilium*: he died, A. D. 912.

65. Conrade, the son of Conrade, the brother of Lewis the Third; he was the last of the offspring of Charles the Great, who had enjoyed the empire of the west one hundred and twelve years, after whom the empire was transferred to the Saxons, A. D. 920: his motto was, *Fortuna cum blanditur fallit*.

66. Henricus Auceps, or Henry the Bird-catcher, duke of Saxony, for wisdom and magnanimity was worthy of his high place; he vanquished the Hungarians, made the Sclavonians and Bohemians tributaries to him; and purged his dominions from simony, an universal fault almost in those days; he reigned sixteen years, and died A. D. 936: his motto was, *Piger ad penas, ad præmia velox*.

67. Otho the First, his son, succeeded; he was molested with many foreign and domestic wars: his son Lyndolphus rebelled against him, but was by him overcome: Otho prospering in all his enterprizes, had the surname of Great; after reigning thirty-seven years, and declaring his son to be emperor, he died A. D. 973, and was buried at Magdeburg in a church himself had built: his motto was, *Aui mors, aut vita decora*.

68. Otho the Second, son of the former, succeeded: a virtuous Prince; he prevailed against Henry, duke of Bavaria, who contended with him for the empire: he died at Rome, A. D. 983, after reigning ten years: was buried in the church of St. Peter: his motto was, *Pacem cum hominibus, cum vitis bellum*.

69. Otho the Third was but eleven years of age when his father died: he was wise above his years, and therefore called Mirabile Mundi, or the Wonder of the World: by his advice Gregory the Fifth instituted the seven electors of the empire. He was unhappy in his wife, Mary of Arragon, a barren harlot. A pair of poisoned gloves, sent him by the widow of Crescentius, procured his death, A. D. 1001, after reigning nine-

teen years: he was buried at Aken: and his motto was, *Unita virtus valet.*

70. Henry the Second, duke of Bavaria, was declared emperor by the princes electors: he was a wise, valiant, and good emperor: he subdued all his rebels, and expelled the Saracens out of Italy, In his time Swaine, king of Denmark, invaded England, and subdued it to his obedience: he reigned twenty-two years, and died A. D. 1023, aged fifty-seven: Ratania and some others fix his reign to eighteen years: his motto was, *Ne quid nimis.*

71. Conrade the Second (surnamed the Salique) duke of Franconia, was elected three years after the death of Henry; in the interregnum, many cities of Italy, desirous of liberty, deserted their subjection to the emperor; but Conrade was a wise and valiant warrior, and soon reduced them to their wanted obedience: his symbol was, *Omnium mores tuos imprimis observa:* he died at Utrecht, A. D. 1039, and was buried at Spies.

72. Henry the Third, surnamed Niger, succeeded his father Conrade at twelve years of age: he removed Benedict X. Silvester III. and Gregory IV. in 1046, and appointed for the true pope Clemens the Second: he overcame all his enemies who thought to take advantage of his youth; and he married the daughter of Canutus the Dane, then king of England: he reigned seventeen years, and died in the thirtieth year of his age, A. D. 1056: his motto was, *Qui litem aufert execrationem in benedictionem mutat.*

73. Henry the Fourth, son of the former, succeeded his father when five years old: in his days the popes began to usurp authority over the emperors, insomuch that Leo the Ninth, having received the popedom at the emperor's hands, repented himself of it, put off his papal vestments, went to Rome a private person, and was there new chosen by the Clergy. This was done by the persuasion of a monk called Hildebrand, who being afterwards made pope by the name of Gregory the Seventh, excommunicated this Henry, the first prince that was ever excommunicated by a pope

of Rome. He was valiant, wise, and eloquent: his two sons, Conrad and Henry, rebelled against him; and he died, partly of sickness, and partly of sorrow, at Liege, A. D. 1106, aged fifty-five, after a troublesome reign of forty-nine years, in which he fought in person no less than sixty-two battles with various success. His motto was, *Multi multa sciunt, se autem nemo.*

74. Henry the Fifth succeeded his father, and went to Rome to be crowned emperor by pope Paschal, the Second. The pope would not consent to his coronation, except he first gave over all right of election of the pope, and all right of investment of bishops by staff and ring. The emperor, mortified with the proud carriage of the pope, laid hands upon him and his Cardinals, and compelled them to perfect his coronation, and to confirm his privileges of electing popes and investiture of bishops. But the emperor being returned into Germany, the pope revoked all he had done, and excommunicated the emperor: who, hearing what was done, marched to Rome with a great army. The pope fled into Apulia: the emperor departed into Germany again; when wearied with his seditious bishops, and over-affectionate to the pope, he bought some peace, by yielding up his rights: and was the last emperor of the house of Franconia. He died at Utrecht, A. D. 1125, aged forty-four, without issue. His motto was, *Mortem optare malum, timere pejus.*

75. Lotharius, duke of Bavaria, seized on the empire without any election, was reconciled to the German princes by the means of St. Bernard. Contentions being betwixt Innocentius and Anacletus for the popedom, the emperor with an army established Innocentius: he reigned thirteen years, and died A. D. 1137. His motto was, *Audi & alteram partem.*

76. Conrade the Third, duke of Sueve, and son to Agnes, sister of the emperor Henry the Fifth, was elected emperor. The dukes of Saxony and Bavaria rebelled against him, whom he easily subdued. After which he led an army against the Turks and Saracens; but

but was betrayed by the deceitful promises of Emanuel the Greek emperor, who sent him to the siege of Iconium meal mingled with lime, whereby the army was poisoned, and vast numbers of them died; so that Conrade left the siege of Iconium, and went back to Thracia. He reigned fourteen years, and died A. D. 1152: his motto was, *Pauca cum aliis, tecum multa.*

77. Frederick the First, surnamed Barbarossa, duke of Sueve, was crowned at Rome by Adrian the Fourth; and not long after excommunicated by pope Alexander the Third, to whom he was forced at last to submit himself: the pope insolently treading on his neck, and abusing the words of scripture, *Super Aspidem & Basilicum ambulabis, & concubabis leonem & draconem.* The emperor answered, *Non tibi sed Petro.* The proud pope replied, *Et mihi & Petro.* The emperor, not willing to give any further occasion of offence, held his peace, and so was absolved, and his son, then prisoner at Venice (for love of whom he had done all this), set at liberty. He went after to the Holy Land, where he discomfited the Turks in three great battles: there he died, been drowned in a river into which he went to bathe himself; A. D. 1290. He reigned thirty-nine years; was buried at Tyrus: his motto was, *Qui nescit dissimulare, nescit regnare.*

78. Henry the Sixth, his son, was declared emperor, crowned by pope Celestine the Second, who took Constantia, the daughter of Rogerius, out of a monastery, and gave her to him in marriage, with both Sicilies in way of dowry. Whereupon Henry took Tancredus, the young king of Sicily, put out his eyes, thrust him into a monastery, and used great cruelty against the bishops and other inhabitants of Sicily: the pope excommunicated him for this: but he went to Rome, acknowledged his fault, and obtained his pardon, together with a confirmation of the kingdom of Sicily. After this the pope solicited him to the holy war: in his journey towards Asia he died at Messina, A. D. 1198. His motto was, *Qui nescit tacere, nescit loqui.*

79. Philip, duke of Sueve, brother of Henry the Sixth, took on him the imperial title, contrary to the mind of Innocentius the then pope. For this the pope excommunicated him, and caused the bishop of Colen, and other electors, to make Otho, duke of Saxony, emperor, between whom and Philip were fought divers battles: but Phillip so defended himself, that he held the crown-imperial all his lifetime in despite of both. In the end, peace was made betwixt the emperor and the pope: not long after which the emperor was cruelly murdered in his own chamber by Otho, Count Palatine, A. D. 1208. He reigned ten years: his motto was, *Satius est currere quam malè currere.*

80. Otho the Fourth, duke of Saxony and Bavaria (who married the daughter of Philip, and was appointed his successor), was crowned emperor by pope Innocent the Third: he neglecting the usual liberality at his coronation, the Romans abused his servants; whereupon he departed Rome in great discontent, fell upon certain towns belonging to the pope, for which he was excommunicated and deposed, A. D. 1210: from which time his affairs grew worse and worse, and he died poor and universally neglected, A. D. 1218, nine years after his succession to the empire. His motto was, *Anser strepit inter olores.*

81. Fredrick the Second, king of Sicily and Naples, son to Henry the Sixth, was consecrated and called Augustus by pope Honorius the Third, where he admitted what conditions the pope would, and renounced his pretensions to Spolletā and Tuscany in favour of the holy see: who, notwithstanding, supported his rebels against him. The emperor expostulated upon the unseasonableness of the deed with him; the pope excommunicated the emperor: but they were reconciled afterwards, and he led an army into Asia, where he recovered the possession of the realm of Jerusalem. At his return, being ill-used by the priest, he turned his arms against Rome, and was so successful, that Gregory IX. died of vexation. At length he was again excommunicated, and degraded from the empire by Innocent IV. from
which

which time his affairs declined, and he died forsaken by his subjects and cotemporary princes, A. D. 1250. He was courageous, learned, and liberal, but impious and debauched; his quarrels with the popes gave rise to the famous factions of the Guelphs and Gibbelins.

82. Conradus the Fourth, son of Frederick, was the last emperor of the house of Schawben: he subdued his rebels in Apulia, and the kingdom of Naples, but he was soon cut off by his brother Manfred, who caused him to be poisoned, A. D. 1254, after he had reigned four years. His son Conrad the younger, going to recover the kingdom of Sicily, which pope Urban IV. had given to Charles of Anjou, was overcome in a great battle at Celano: and being taken by Charles was beheaded at Naples, A. D. 1269, being eighteen years old. Thus ended the house of Swabia. After Conrad IV. was an interregnum till the year 1273, when the present Austrian family was raised to the empire in the person of Rodolphus.

83. Rodolphus the First, who, by the joint consent of the princes electors assembled at Frankfurt, was chosen emperor A. D. 1273: he had a deadly war with Ottocarus, king of Bohemia, whom he overthrew and slew in battle: he reigned eighteen years, and died A. D. 1291, aged seventy-three, and was buried at Spire. His motto was, *Melius bene imperare quam imperium ampliare.*

84. Adolphus, count of Nassau, was chosen emperor; he was unfortunate in all things he went about: and therewith so needy and poor, that when he had received money of king Edward the First of England to aid him against the French, he spent the money upon his household; and had not wherewith to fulfil his promise when time required. He was overthrown by Albert, duke of Austria, in the fields of Spire, and there slain, A. D. 1191, having reigned seven years. His motto was, *Animus est qui divites facit.*

85. Albert, son of Rodolphus the emperor, himself being duke of Austria, in his time happened seven things remarkable: 1. The removal of the papal seat from Rome to Avignon.

2. The subversion of the knights templars. 3. The settling of the knights of St. John in Rhodes. 4. The Scaligers in Verona. 5. Estei in Ferrara. 6. The first jubilee at Rome in the west. And, 7. The beginning of the Ottomans in the east. He reigned ten years, and was slain by his brother's son, A. D. 1308. His motto was, *Quod optimum illud & jucundissimum.* After him followed an interregnum of one year.

86. Henry the Seventh, earl of Luxemburg, a pious, prudent, and valliant prince, having composed matters in Germany, he hastened to do the like in Italy, where he omitted no opportunity to give all content. Yet he was tumultuously driven out of Rome by the faction of the Ursini; and through hatred of the Florentines poisoned in the eucharist, by one Bernard, an hired monk, who administered this pious villainy, A. D. 1313. That passeth for his motto which he uttered upon the first feeling of the operation of the poison, *Calix vite, Calix mortis.*

87. Lewis the Fourth, duke of Bavaria, was crowned at Aix in the usual manner: he was opposed by Frederick duke of Austria, who was chosen by another faction: cruel wars were between the competitors, wherein at last Lewis overcame, and took the other prisoner: then came to this agreement, both to keep the title of emperor, but Lewis to have the right and power: after which he quarrelled with the popes, and was frequently excommunicated; and the electors were at length commanded to choose a new emperor, which they obeyed, and Lewis died the year following with a fall from his horse. A. D. 1347, after a troublesome reign of thirty-three years. His motto was, *Sola bona que honesta.*

88. Charles the Fourth, son of John, King of Bohemia, and grandson to Henry the Seventh; against him were set up Edward the Third of England, Fredrick of Misni, and Gunter of Swartzburg: whereof the first waved the dignity with the trouble; the second was bribed off with money; the third made away by poison; and Charles was crowned with the iron crown at Milan. A.

he was learned himself, so was he a favourer of learning: he founded the university of Prague; was the author of the Golden Bull, called *Lex Carolina*, which requires emperors to be good linguists, that they may confer themselves with Ambassadors, and prescribes the solemnity of their election. He reigned thirty-two years; and procured, at the hands of the princes electors, that his son Wenceslaus should be proclaimed king of the Romans in his own lifetime, and died A. D. 1378. His motto was, *Optimum est alienâ frui insaniâ*.

89. Wenceslaus granted divers privileges to the Norimbergers for a load of wine; executed Barthold Swartz for inventing gunpowder: a man very unlike his father; for he was sluggish and careless, more inclined to riot, excessive drinking, and voluptuous pleasures, than to any princely virtue. In his time Bajazet the Great Turk was enclosed in an iron cage by Tamerlane. This emperor, for his beastliness, was deprived of the imperial dignity by the princes electors, A. D. 1399. He reigned twenty-two years. His motto was, *Morosophi mori-ones pessimi*.

90. Rupertus, duke of Bavaria, and count palatine, was elected in his place, and from him came the four Palatine families, Heidelberg, Nieuberg, Simmeren, and Swibrooke. He passed into Italy for the recovery of the dukedom of Milan, sold by Wenceslaus, but was beaten by John Galeazes, and so returned. In his time two popes were deposed by the council of Pisa: his merciful motto was, *Miseria res digna misericordiâ*: he reigned ten years, and died A. D. 1410.

91. Jodocus Barbatus, marquis of Moravia, and uncle to Wenceslaus, of whom I find so little, that by divers he is not so much as mentioned in the series and succession of the Emperors. He reigned about five months, and was succeeded by

92. Sigismund, brother of Wenceslaus, king of Hungary and Bohemia, and earl of Luxembourg, who was crowned at Rome on Whitsunday, 1432. He travelled exceedingly for establishing the peace of Christendom; distracted at that

time with three popes at once; was a great promoter of the council of Constance: he is reported nine times to have assailed the Turks, but never with success: for though he was a prudent, witty, learned, noble prince, yet was he ever unfortunate in his wars at home and abroad: he reigned twenty-eight years, and died A. D. 1437, aged seventy-eight: his motto was, *Cedunt munera fatis*.

93. Albertus the Second, duke of Austria, son-in-law of Sigismund, whom he succeeded in all his estates and titles, excepting only Luxemburgh: for his liberality, justice, and ability in wars, he was greatly renowned: he subdued the Bohemians, carried a heavy hand over the Jews and Hussites, subdued Silesia and the people of Moravia: he reigned two years, and died of a surfeit he got by eating of melons, A. D. 1439. His motto was, *Amicus optima vita possessio*. In his time the Hungarians, and other Christians, received from the Turks that terrible overthrow in the fields of Varna.

94. Fredrick the Third, duke of Austria, the son of Ernestus of Austria, and next heir of Albert the Second: he procured the calling of the council of Basil, for the peace of Christendom: travelling for that cause to Rome, he was there declared emperor, being a person of agreeable accomplishments to so high a calling. In his time printing was invented by John Gутtenburgh, at Mentz. The noble Scanderbeg defended with great valour his dominions against all the forces of the Turks. Constantinople was taken by Mahomet, and made the chief seat of the Turkish empire. The emperor Fredrick reigned fifty-three years and died A. D. 1493. His motto was, *Rerum irrecuperabilium felix oblivio*.

95. Maximilian, son of Frederick duke of Austria, was so great a scholar, that he spoke Latin, and other tongues, elegantly; and, in imitation of Julius Cæsar, wrote his own acts. Scaliger's testimony of him was, that "he excelled all his predecessors." He had much strife with the Venetians, whom at last he brought to submit: by his marriage

with Mary of Burgundy, he added the estates thereof to the house of Austria. He was coarsely used in the Low Countries by a company of rude mechanics, detained in prison, which he endured with patience, and (after nine months) freed himself with admirable prudence. He was joined emperor with his father in his father's life-time, with whom he reigned seven years; and, after his decease, he reigned alone twenty-six years more: he died A. D. 1519, aged sixty. His motto was, *Tene mensuram & respice finem*. He was generally unfortunate and poor.

98. Charles the Fifth: this man was the glory of the house of Austria, a puissant prince: he liked three books especially; Polybius's History, Machiavel's Prince, and Catalion's Courtier. In fifteen wars which he waged, for the most part he was successful; the last of which was by Cortz and Pizarro, in the newly discovered parts of America; where, in twenty-eight battles, he became master of so many kingdoms. Near home he took Rome, by the duke of Bourbon, and made the French king, Francis, a prisoner in the battle of Pavia; frightened Solyman the Turk from Vienna; settled Muly Hassen in his kingdom in Africa: he defeated Barbarossa, that formidable pirate, and took Tunis. By the pope's continual insigations, he carried a hard hand against the Protestants, whose patience and perseverance, amidst innumerable crosses, abated his edge at last. Wearied at length with the world's incessant troubles, he divested himself of all imperial authority, and retired to a monastery in Spain, A. D. 1556, and died in 1558. His motto was, *Plus ultra*, opposite to that of Hercules. He reigned thirty-seven years.

97. Ferdinand the First, archduke of Austria, the brother of Charles, king of Hungary and Bohemia, was elected king of the Romans by the procurement of Charles, Anno 1531, upon whose resignation he was chosen emperor, anno. 1558. He was a complete and judicious prince. Under him, in the treaty of Passau, was granted liberty of conscience to the professors of the Augustine Confession, which much startled

the fathers of the Trent council; as also did the grant to the Bohemians for receiving the supper in both kinds. He subdued John Sepusius, Waywode of Transylvania, and strongly kept back the Turk from encroachments upon his dominions: he died at Vienna, A. D. 1564, aged 64: his motto was, *Fiat justitia & pereat mundus*.

99. Maximilian the Second, the son of Ferdinand, was elected king of the Romans in the life of his father, and succeeded in the empire after his decease: he was constant to the tenet, that men's consciences are not to be forced in matters of religion. In his time began the wars in the Low Countries, chiefly occasioned by the Spanish cruelty, executed by the duke of Alva; the civil wars in France, and the massacre of the Protestants began at Paris; the famous defeat was given to the Turks in the sea-fight, at Lepanto; he reigned twelve years, married his two daughters to two puissant princes: Elizabeth to Charles the Ninth, king of France; and Anna, his eldest, to Philip, king of Spain: he died at Ratisbon, A. D. 1576, aged 50: his motto was, *Dominus providebit*.

99. Rodolphus the Second, the eldest son of Maximilian, a prince much addicted to chemistry: he granted liberty of religion to the Protestants, had great wars against the Turks, with whom, in the year 1600, he concluded a peace; but being undermined by his brother Matthias, he was forced to surrender to him the kingdoms of Hungary and Bohemia, and to content himself with Austria and the empire only. In his time Henry the Fourth, king of France, was stabbed by Ravilliac, and the gun-powder treason was hatched in England. He died A. D. 1612, aged sixty, after reigning thirty-six years. His motto was, *Omnia ex voluntate Dei*.

100. Matthias, brother of Rodolphus, king of Hungary, Bohemia, and archduke of Austria, succeeded; in whose time were sown the seeds of that terrible war, which had almost destroyed the empire; the Protestants, standing for their privileges in Bohemia, were withstood by some of the emperor's council; of whom they threw Slabata, and Fabritius

tius Smesantius, with a Secretary, out of window at Prague. He died at Vienna, A. D. 1619. His motto was, *Concordia lumine major*. Having no children, he declared

101 Ferdinand the Second, of the house of Gratz, to be emperor. This prince was more zealously affected to the see of Rome than any of his predecessors, and a great enemy of the Protestant religion; occasioning thereby that long and bloody war in the empire of Germany. The king and queen of Bohemia, forsaken of their states, were forced to fly: he was proscribed, and put out of his electorship. Gustafus Adolphus, king of Sweden, like a tempest, fell upon Germany, and freed divers oppressed princes; but at last was slain (although conqueror) in the battle at Lutzen, uncertain whether by the enemy, or the treason of his own forces. Ferdinand having at length established the grandeur of his house, died at Vienna A. D. 1637. His motto was, *Legitime certantibus*.

102. Ferdinand the Third, son of the preceding emperor, had continual wars with the Swedes and French, the latter being generally successful, under the conduct of the prince of Condé and marshal Turenne: but Ferdinand at length gaining two victories in Swabia and Franconia, concluded a peace at Munster, A. D. 1648, reigned quietly till 1657, when he died at Vienna, aged 49, and was succeeded by his son

103. Leopold the First, who, although never in a field of battle himself, carried on war by his generals during all his reign. He was victorious against the Turks; subdued and beheaded the rebel lords of Hungary, who revolted against him; assisted the states-general against the French, in which he was unsuccessful, till the death of M. Turenne, in 1675. In 1683 the Turks besieged Vienna, with an army of two hundred and forty thousand men, but were forced to raise the siege by prince Charles of Lorraine, assisted by Sobieski, king of Poland. In 1686 he concluded the league of Augsburg; the object of which was, to subject France, and dethrone James the Second, king of England. This kindled war anew over all Europe; which, after

various turns, was concluded by peace in 1697. By this treaty the waters of the Rhine were to be esteemed as the boundaries between France and Germany. On the death of Charles II. King of Spain, war was again commenced for the succession to that throne. This Leopold did not live to see finished, dying at Vienna in 1705, aged 65, and was succeeded by his son

104, Joseph. He derived from his father a fixed enmity against the French, and leagued with the English and Dutch to oppose the ambitious views of that monarchy. This occasioned a succession of hostile years, in which the great Churchill, duke of Marlborough, gained a series of victories for the allied powers, that will render him immortal. Joseph died of the small-pox. A. D. 1711, aged 33, and was succeeded by his brother

105. Charles VI. He was born in 1605, and was archduke in 1687. He had from his infancy a great zeal for the Romish religion, and a vast respect for ecclesiastics; was well skilled in many languages, and was a skilful general. Charles II. king of Spain, dying in 1700, Louis XIV. caused his grandson Philip, duke of Anjou, to be proclaimed king of Spain, at Madrid and Versailles, by the title of Philip V. The archduke Charles, on the other hand, was proclaimed king of Spain at Vienna, in 1703, and supported in his pretensions by his brother, the emperor Joseph, and his allies, who at first was successful, and Charles made his public entry into Madrid: but the French, commanded by the duke de Vendosme, turned the scale, and forced Charles to quit Madrid, and retire to Catalonia, where he lost all, except Barcelona and Taragony. On the death of his brother, the emperor, he quitted Spain, leaving the regency to his wife, and the command of his army to count Staremberg; and was proclaimed emperor in 1711. The war was still carried on in Spain, and another declared against the Turks, who were, by the victories of prince Eugene forced to sue for peace. In 1718 a quadruple alliance was settled between the emperor, Great Britain, France, and Holland; in which it was agreed that the emperor should possess

CHAP. II.

Of the Eastern, Greek, and Turkish Emperors.

all his estates as archduke of Austria, and that he should acknowledge Philip V. to be king of Spain. 1733 a new war commenced; Augustus, king of Poland, being dead, the French wanted to place Stanislaus on the throne, which the emperor desired might be filled by the elector of Saxony, who took the name of Augustus III. After much blood spilt in this contest, peace was concluded in 1735: Augustus III. remained king of Poland; and to Stanislaus was allowed the duchies of Lorraine and Bar, on condition that, after his death, they should revert to France. To this war succeeded another with the Turks, in 1737, which was fatal to the empire; and Charles was forced, in 1739, to conclude a peace, in which he gave up to the Turks Belgrade, Servie, and all the Austrian possessions in Wallachia, after this disadvantageous peace he died, in 1740, aged 55, and was the last emperor of the House of Austria. To him succeeded

106. Charles VII. He was the son of Maximilian-Emanuel, elector of Bavaria, and married the daughter of the Emperor Joseph. On the death of Charles VI. he refused to acknowledge the archduchess Maria Teresa, only daughter of that emperor, as heiress of the House of Austria, and the pragmatic sanction made in her favour. Having received troops from France, he took the title of archduke of Austria, made himself master of Bohemia, and took the title of its king. In 1742 he was elected emperor, but his success was not permanent. The queen of Hungary protested against his election, retook most of his acquisitions, carried the war into Bavaria, laid the whole electorate under contribution, and reduced it to great extremity. In this situation of affairs Charles died at Munich, A. D. 1745. He was succeeded by

107. Francis, who reigned nineteen years, and died A. D. 1764, and was succeeded by his son

108. Joseph Benedictus Augustus.

1. CONSTANTINUS, surnamed the Great, aged thirty-one, in the year 306, took upon him the care of the empire: he overcame Maxentius and Licinius restored peace to the church, took Byzantium, and, having enlarged it, called it Constantinople and new Rome. He died in Nicomedia, anno 337, aged sixty-five.

2. Constantius his son succeeded him in the East; he favoured the Arians: hearing that Julianus, his kinsman, conspired against him, he made peace with Sapore, the Persian king, and moved towards him: but in his march, being seized with a fever, he died, anno 361.

3. Julianus succeeded, surnamed the Apostate, son of Constantius, the brother of Constantine the Great, at first a Christian, afterwards a professed enemy of the gospel: fortunate in his wars against the Almanes, Franks, and other Transalpine nations, whilst he was a Christian. He was slain in the Persian war, when become a persecutor, aged thirty-eight: his motto was, *Pennis suis perire grave*. He reigned but one year and eight months: dying in 363, he threw his blood up into the air, saying, "*Satiare Nazarene.*"

4. Jovian, or Jovianus, chosen by the army, was a religious prince, made peace with the Persians, settled the affairs of the church, and was stifled in his bed by the vapour of some coals that were lighted in his chamber, A. D. 364: he being dead, Valentinian, one of mean birth, but great abilities in war, was elected emperor. He reigned seven months, twenty-two days: his motto was, *Scopus vite Christus*.

5. Valens, the brother of Valentinian, made partner with him in the empire, ruled in Constantinople and the East. Valentinian took more delight in Rome

(1.) Gaultier. Tab. Chron. p. 279.—(2.) Ibid. p. 293.—(3.) Zon, tom. 3, fol. 119.

and the western parts; a great patron of the Arian faction, who first brought the Goths on this side the river Danow, to the destruction of himself and the empire: he was wounded in a great battle with the Goths, near Adrianople, and being carried into a country hut, the enemy (not knowing he was there) set fire to it, and he was burnt alive, A. D. 378. He reigned fourteen years: his motto was, *Alienus ab irâ, alienus à justitiâ.*

6. Gratian, St. Ambrose was much esteemed by him: distressed by the Goths, he made Theodosius partner in the empire with him, and was treacherously murdered by Andragathius, by the command of the tyrant Maximus, A. D. 383. His motto was, *Non quam diu, sed quam bene.* In his time was a great earthquake at Alexandria, saith Cedrenus.

7. Theodosius, a Spaniard, defeated Maximus, vanquished the Goths, utterly suppressed the Pagan superstitions, humbled himself by penance and tears for the rash massacre of the citizens of Thesalonica, and strengthened the church of God with good laws and ordinances: his saying was, *Eripere telum non dare irato decet.* He died at Milan, A. D. 395.

8. Arcadius, his eldest son, succeeded him in the east: Rufinus, his tutor, sought to betray him to the Goths, but was timely discovered to his ruin: after which Eudoxia his wife, and Gains his general, ruled him at their pleasure, and made him persecute St. Chrysostom, His symbol was, *Summa cadunt subito.* He reigned twelve years and died A. D. 408.

9. Theodosius the second made peace with the Goths, called the council of Ephesus against Nestorius, overthrew Atili, by his general Ætius, was a lover of learning, and died A. D. 450, by a fall from his horse. His motto was, *Tempori parcendum:* he died aged about fifty years, having reigned the most part of them.

10. Martianus, an able experienced soldier succeeded his master, by the marriage of Pulcheria, his master's sister, who espoused him on account of his excellent virtues. He called the council of Chalcedon against Dioscorus: his motto was, *pax bello potior:* his zeal for religion, charity to the poor, and the in-

nocence of his manners, acquired him immortal glory. He died A. D. 457.

11. Leo, a Thracian, elected by the joint consent of senate and soldiery, was a worthy man, and so inclinable to mercy, that his motto was, *Regis clementia virtus.* He was a great favourer of learning and learned men. He died A. D. 474.

12. Zeno, as mishapen in body as untoward in manners, a tyrant and great drinker: in one of his drunken fits he was buried alive by his empress Ariadne, A. D. 491. In his time Constantinople was almost wholly destroyed by fire, in which, amongst other things, perished one hundred and twenty thousand volumes of manuscripts. His motto *Malo nodo malus cuneus.*

13. Anastasius, a mean officer of the court, by favour of the empress, was created emperor: he was a great patron of Eutyches. In his time the burning-glasses of Proclus saved the besieged city, by firing the enemy's navy: he was fortunate in his wars with the Persians and Arabians. His motto was, *Mellitum venenum blanda oratio.* He was killed by a clap of thunder, A. D. 518, aged eighty-eight.

14. Justinus was the son of of a Thracian shepherd, a patron of the orthodox clergy, though he himself had no learning. Much ado he had with Theodorick, the perfidious Arian Goth; the ruin of Antioch by an earthquake almost broke his heart. His motto was, *Quod pudet hoc pigeat.* He died A. D. 527.

15. Justinian recovered Africa from the Vandals by Belisarius, and Italy from the Goths by Narses; and reduced the laws of Rome into form and method, by which he rendered his name immortal. His motto was, *Summum jus, summa injuria.* He died A. D. 566.

16. Justinus the second instituted the exarchate of Ravenna, and lost a great part of Italy to the Lombards: a covetous Pelagian, and one that had nothing of worth in him. His motto was *Liberitas res inestimabilis.* He became mad in 574, and died A. D. 578.

17. Tiberius, a Christian, and a worthy man, liberal to the poor, happy in finding of hidden treasures, and one who repressed the daring boldness of the proud Persian,

Persian. His motto was, *Stips pauperum thesaurus divitum*. He died A. D. 582, and his reign, though short, was full of glory.

18. Mauritius drove the Huns out of Pannonia, recovered Mesopotamia from the Persians, and lost the love of the soldiery, by refusing to ransom some prisoners at an easy rate. His motto was, *Quod invidum idem & crudele*. Driven to despair by the cruelty of Phocas, who deposed him, he cut his own throat, A. D. 602.

19. Phocas, a common soldier, in a military tumult was chosen emperor: he murdered the wife and children of Mauritius before his face, and usurped his throne: he made pope Boniface supreme bishop, or head of the church: was slain in a popular tumult, A. D. 610. His motto, *Fortunam citius reperias quam retineas*.

20. Heraclius, chosen by general consent, repaired the ruins of the empire, vanquished the Persians, recovered Jerusalem, brought home the cross to Constantinople, turned Monothelite, and was incestuous with his brother's daughter. His motto, *A Deo victoria*. He died A. D. 641.

21. Constantinus the Second, or Constantians, unfortunate in his wars against the Saracens, defaced and plundered Rome of all its choicest ornaments, and ransacking the Isle of Sicily, was there slain by the women, A. D. 668. His motto, *Parendum necessitati*.

22. Constantinus the Third, Pogonatus's son, repulsed the Saracens, made peace with the Bulgarians, held the great council in Trullo against the Monothelites, where the pope was condemned. His word was, *Quod cito fit cito perit*. He died A. D. 685.

23. Justinian the Second, his son, subdued Mesopotamia, Armenia, and some part of Persia; made the Saracens tributary; was dethroned by Leontius, who cutting off his nose, banished him to Chersonesus, and usurped the throne; but he was restored by Trebellis, prince of Bulgaria, and afterwards murdered at the altar, A. D. 711. His motto was, *Multi inimicum, nemo satis*.

24. Philippicus Bardanes, admiral of the navy, was elected by the soldiers,

A. D. 712: he was an enemy of images, which he caused to be cast out of the church: where began that bloody controversy in the east and western churches. His motto, *Fortuna cito repossit quæ dedit*.

25. Anastasius the Second, principal secretary to the former, thrust himself into the empire, A. D. 713: he was forced to relinquish it by that army he had raised against the Saracens, in which tumult the city was sacked and spoiled. His motto was *Sinoules accipit ultro*.

26. Theodosius the Third in this tumult was made emperor by the soldiers, A. D. 715: hearing of the approach of Leo, commander of the eastern armies, he resigned the empire, and to save his life, took orders. His motto was, *Patientia remedium malorum*.

27. Leo Isauricus became emperor A. D. 717: the Saracens in his time, for more than two years, besieged Constantinople, but were forced to leave it by famine and other disasters, having lost three hundred thousand men: at this siege wild-fire was invented. Leo was a great enemy to images, whereupon he was excommunicated by the pope: yet he reigned long and died honourably, A. D. 740. His motto was, *Oculi inimici pessimi*.

28. Constantinus the Fourth, his son, surnamed Copronymus, for that when he was baptized he bewrayed the font; zealous also against images, which created him much trouble. He died A. D. 775, after reigning thirty-four years: his motto was, *Quid sine pectore corpus?*

29. Leo the Third, his son, was an enemy of images, and fortunate in his wars against the Saracens; his word, *Quò fortuna si non uteris?*

30. Constantinus the Fifth, son of Leo and Irene, began to reign A. D. 780, and first governed with his mother, by whom at last he was supplanted, and being deprived of sight, he died of melancholy: his word is said to be, *Mulierì imperare res desperata*.

31. Irene, wife of Leo the third, after reigning seventeen years with her son, usurped the sole empire, A. D. 797: for her better support in her estate, sided with the popes of Rome, and called the second council of Nice for support of images. In her time Charles the great

was

was by the pope and people of Rome created emperor of the west, whereby the Greek emperors became much weakened: her motto was, *Vive ut vivas*.

32. Necephorus was made emperor by the soldiers, A. D. 802, persuaded that Irene had made choice of him to be her successor: he was slain in a pitched field against the Bulgarians: a bad man he was, and reigned nine years.

33. Michael, surnamed Cyropalates, *i. e.* Major of the Palace, his former office; assumed the empire, A. D. 811: but finding his own weakness, he soon relinquished it, and betook himself to a monastery, having reigned but two years.

34. Leo the Fifth, surnamed Armenius, from his country, general of the horse to Michael, succeeded him A. D. 813, demolished the images his predecessors had set up, and was slain in the church during the time of divine service, having reigned seven years and five months.

35. Michael the Second, surnamed Balbus, having murdered Leo, assumed the empire A. D. 821: he was unfortunate in his government, and died of madness; a great enemy to all learning: he reigned eight years and nine months.

36. Theophilus his son succeeded him, A. D. 829: he was as great an enemy of images as his father, and as unfortunate as he, losing many battles to the Saracens: at last he died of melancholy, having reigned twelve years and three months.

37. Michael the Third, his son began with his mother Theodoro to rule, A. D. 842: after, himself alone, his mother being made a nun: he was a prince of great prodigality, and slain in a drunken fit, having reigned twenty-five years.

38. Basilus, surnamed Macedo, from his birth-place, being made consort in the empire by the former Michael, he basely murdered him, A. D. 867, and was himself casually killed by a stag, having reigned twenty years.

39. Leo the Sixth, for his learning surnamed Philosophus, succeeded Basilus A. D. 886: he was a vigilant and provident prince: most of his time, with variable success, he spent in war with the Bulgarians: he reigned twenty-five years, three months.

40. Constantine the Sixth, son of Leo, succeeded his father A. D. 912: he governed the empire under Romanus Lacopenus, by whom he was so miserably depressed, that he was obliged to get his livelihood by painting: but Lacopenus being deposed and turned into a monastery by his own sons, A. D. 944, he obtained his rights, and restored learning into Greece, and reigned fifteen years after, till A. D. 959.

41. Romanus, the son of Constantine, became emperor, A. D. 959: having abused the empire for four years, he died, as some think, of poison.

42. Nicephorus, surnamed Phocas, protector to the former young emperor, upon his death was elected, A. D. 963: he recovered the greatest part of Asia Minor from the Saracens, and was slain in the night by John Zimisces, his wife Theophania being privy to it: he was then aged fifty-seven years, having reigned six years six months.

43. John Zimisces governed the empire better than he obtained it, A. D. 969: vanquished the Bulgarians, Russians, and other barbarous nations: rescinded the acts of his predecessor, and died by poison, having reigned six years six months.

44. A. D. 975, Basilus the Second subdued the Bulgarians, and made them homagers to the empire; reigned about five years in conjunction with his brother.

45. Constantinus the seventh, his brother, did nothing memorable: a man of sloth and pleasure: he reigned three years alone, after the death of Basilus, A. D. 1025.

46. Romanus the Second, for his prodigality surnamed Argyropolus: he began his reign A. D. 1028; was drowned in a bath by the treason of his wife Zoe and her adulterer, as was thought, having reigned five years and a half.

47. Michael the Fourth, surnamed Paphlago, from his country, first the adulterer, and then the husband of Zoe, succeeded Romanus A. D. 1034: but died very penitent, having reigned with equity and clemency seven years.

48. Michael the Fifth, surnamed Calaphates, a man of obscure birth, adopted by Zoe, A. D. 1041, whom he deposed and put into a monastery; out of which being

being again in a popular tumult, she recovered the government, and put out the eyes of Calaphates, reigning with her sister Theodora, until that

49. Constantine the Eighth, A. D. 1042, married Zoe, then sixty years of age, and had the empire with her: reigned twelve years and eight months.

50. Theodora, sister to Zoe, after the death of Constantine, A. D. 1054, managed for two years the affairs of the empire with great contempt to all people: but grown aged surrendered it, by persuasion of the nobles, to

51. Michael the Sixth, surnamed Stratioticus, A. D. 1056, an old but military man, who kept it one year, and was then deposed: demanding "What reward he should have for resigning the crown?" It was replied, "A heavenly one."

52. Isaacus, of the noble family of the Comneni, a valiant man of great courage, and diligent in his affairs, deposed Michael, A. D. 1057; and having reigned two years he left it at his death, by consent of the senate and people, to another: he was no scholar, yet a great lover of learning.

53. Constantine the Ninth, surnamed Ducas, began to reign A. D. 1059: he was a great lover of justice, and very devout, but exceeding covetous, whereby he became hated of his subjects, and contemned by his enemies: he reigned nine years and somewhat more.

54. Romanus the Third, surnamed Diogenes, married Eudoxia the late empress, and with her the empire, A. D. 1068: he was taken prisoner by the Turks and sent home again: he found a faction made against him, by which Eudoxia was expelled, himself deposed; and he died in exile, having both his eyes put out: he reigned three years eight months.

55. Michael the Seventh, surnamed Parapinacius, by reason of the famine that fell in his time, in a tumult was made emperor, A. D. 1071; but found unfit, was deposed and put into a monastery, having reigned six years and six months.

56. Nicephorus, surnamed Belionates, of the house of Phocas, succeeded A. D. 1078, but was deposed within three years by the Comneni; he put on the habit of a monk in the monastery of Periblepta.

57. Alexius Comnenus, son of the emperor Isaacus Comnenus, obtained the empire A. D. 1081, in whose time the western christians with great forces prepared for the recovery of the Holy Land: he, jealous of them, denied them passage through his country, but was forced to find them victuals, &c. He died, having reigned thirty-seven years and some months.

58. Calo Johannes, his son, succeeded him A. D. 1118; he had a good hand against the Turks, vanquished the Tartars passing over the Ister: conquered the Servians and Bulgarians, transporting many of them into Bythinia: he died by a poisoned arrow of his own, that had raised the skin, but could not be cured, A. D. 1143; and was succeeded by

59. Manuel his younger son, who was an under-hand enemy to the western christians, and an open enemy to the Turks, by whom, entrapped in the straits of Cilicia, and his army miserably cut off, he was on honourable terms permitted to return again. He reigned thirty-eight years within three months; and died A. D. 1180.

60. Alexius the Second, his son, was deposed and barbarously murdered by Andronicus, the cousin-german of his father: his wife and mother were also made away by him, A. D. 1183, when the young man had reigned but three years.

61. Andronicus Comnenus, by ambitious practices and pretence of reformation, got the empire: but not long after he was cruelly torn to pieces in a popular tumult, and his dead corpse used with all manner of insult, A. D. 1184.

62. Isaacus Angelus, a nobleman of the same race, designed to be put to death by Andronicus, was in a popular election proclaimed his successor; but was deposed by Alexius his own brother, and his eyes put out, A. D. 1195.

63. Alexius Angelus deprived his brother and excluded his nephew from the empire, and held it till the year 1202, when

64. Alexius Angelus the Second, the son of Isaac Angelus, who had been unjustly thrust out of his empire by his uncle Alexius, had recourse to Philip the western emperor, whose daughter he had married: an army was prepared to restore

him.

him. On the approach whereof Alexius the usurper fled, and the young emperor seated in his throne, was not long after slain by Alexius Ducas; in revenge whereof, the Latins assaulted and won Constantinople, made themselves masters of the empire, and shared it amongst them: the main body of the empire, with the title of emperor, was given to

65. Baldwin, earl of Flanders, A. D. 1204: he was the first emperor of the Latins reigning in Constantinople; was taken in fight by John, king of Bulgaria, and sent prisoner to Ternova, where he was cruelly put to death, A. D. 1206.

66. Henry, the brother of Baldwin, repelled the Bulgarians out of Greece, and died a conqueror, A. D. 1217.

67. Peter, count of Auxerre in France, succeeded in the empire after his decease: he was cunningly entrapped by Theodorus Angelus a great prince in Epirus, whom he had besieged in Dyracchium, who persuaded him to become his guest, and murdered him, A. D. 1220.

68. Robert, the son of Peter, having seen the miserable usage of his beautiful empress whom a young Burgundian, formerly contracted to her, had most despitely mangled, cutting off both her nose and ears, died of grief as he was coming back from Rome, whither his melancholy had carried him to consult the Pope in his affairs, A. D. 1228.

69. Baldwin, the second son of Robert by a former wife, under the protection of John de Brenne, the titular king of Jerusalem, succeeded in his father's throne, which having held for the space of thirty-three years, he was forced to leave it, the city of Constantinople being regained by the Greeks, and the poor prince compelled in vain to sue for succour to the French, Venetians, and other princes of the west, A. D. 1261: when Constantinople was lost to the Latins, the empire of the Greeks was transferred unto Nice, a city of Bithynia, by Theodorus Lascaris, son-in-law to Alexius the usurper: there it continued till the empire was restored to the Greeks in the person of

70. Michael the Eighth, surnamed Palæologus, extracted from the Comnenian emperors, most fortunately recovered Constantinople; the city being taken by

a party of fifty men, secretly put into it by some country labourers under the ruins of a mine. This prince was present in person at the council of Lyons, and, at the persuasion of the Pope, admitted the latin ceremonies into the churches of Greece, for which he was greatly hated by his subjects, and denied the honour of Christian burial, A. D. 1288.

71. Andronicus the Second: he was vexed with unnatural wars by his nephew Andronicus, who rebelled against him. In his time the present Ottoman empire began in Bithynia: he reigned thirty-seven years, and was succeeded by

72. Andronicus the Third, A. D. 1320, first partner with his grandfather; afterwards sole emperor.

73. John Palæologus, son of Andronicus the Third, succeeded his father A. D. 1341, in whose minority Contacuzenus his protector usurped the empire, and held it sometimes from him, and sometimes with him, till the year 1357, and then retired into a monastery, leaving the empire unto John, during whose reign the Turks first planted themselves in Europe, and took Adrianople: he ceded the empire to his son Emanuel, and died A. D. 1391.

74. Emanuel Palæologus: in his time Bajazet, king of the Turks, besieged Constantinople; but found such notable resistance that he could not force it.

75. John the second, nephew of Emanuel, succeeded him A. D. 1421.

76. Constantinus Palæologus became emperor A. D. 1448: in his time the famous city of Constantinople was taken by Mahomet the Great, A. D. 1452; the miserable emperor being lamentably trod to death in the throng, who had in vain gone from door to door to beg or borrow money to pay his soldiers, which the Turks found in great abundance when they took the city. It had in vain been besieged by king Philip of Macedon, siding with Niger in his war against Severus the emperor: it endured a siege of three years against all the forces of the Romans. The Caliph Zulciman had besieged it, and was forced to desist with the loss of three hundred thousand men: but now it stooped under the weighty sceptre of

77. Mahomet the Second, surnamed the Great, and first emperor of the Turks: he conquered the two empires, of Constantinople and Trebisond; twelve kingdoms, and two hundred cities. He had mighty wars with the two renowned captains, Huniades and Scanderbeg, in Hungary and Epirus, from whom he received divers overthrows. He left the siege of Belgrade with dishonour, as he also was compelled to do that of Rhodes. By Achmetes Bassa, he landed an army in Apulia, foraged all the country, took the city of Otranto by assault, to the terror of Sixtus the Fourth, then pope, and of all Italy. Being passed over into Asia to go against the Caramanian king, a day's journey short of Nicomedia, a city in Bithynia, at a place called Gevisen he fell sick and died, as some say, of the choleric, others of poison, having lived about fifty-two years, and thereof reigned thirty-one, in the year of our Lord 1481. He was of an exceeding courage and strength, of a sharp wit, and thereunto very fortunate; but withal, he was faithless and cruel, and in his time occasioned the death of eight hundred thousand men.

78. Bajazet the Second subdued the Caramanian kingdom, and part of Armenia, and drove the Venetians from Moræa, and their part of Dalmatia; invaded Cathæius the sultan of Egypt, by whom the Arabians and mountaineers of Aladeules, his subjects; he was divers times shamefully overthrown, and enforced by his ambassadors to conclude a peace. He bribed the bishop of Rome to poison his brother Zemes, who had fled there for security. This prince, by nature, was given to the study of philosophy and conference with learned men, more than to the wars, which gave encouragement to his son Selymus to raise himself to the throne, as he (by the treason of the great bassas of the court) shortly did, and then caused his father to be poisoned by his physician, a Jew, when he had reigned thirty years; this prince died in the year of our lord 1512.

79. Selymus having poisoned his father, subverted the Mamalukes of Egypt, bringing it, with Palestine, Syria, and Arabia, under the yoke of the Turks. He invaded the kingdom of Persia; subdued and slew Aladeules, the moun-

tainous king of Armenia, reducing his kingdom into the form of a Turkish province. He repressed the forces of the Hungarians by a double invasion, and intending to turn all his forces upon the Christians, he was suddenly seized with a cancer in the reins of his back, whereby he rotted above ground, and died A. D. 1520, near unto the city Chiurli, in the same place where he had formerly unnaturally assaulted his aged father Bajazet: he was of a fierce, bloody, and faithless disposition.

80. Solyman, surnamed the Magnificent, surprised Rhodes, Belgrade, and Buda, with a great part of Hungary, Babylon, Assyria, and Mesopotamia; spoiled Austria, sharply besieged and assaulted Vienna itself, took the isle of Naxos and Paros, and made them tributaries to him, warred upon the Venetians, and invaded the islands of Corfu and Malta: besieging the town of Sigeth upon the frontiers of Dalmatia, he there fell sick of a looseness in his belly, upon which he retired for recovery of his health to Quinque Ecclesie, a city near Sigeth, and there died the fourth of September, anno 1536, having lived seventy-six years, and reigned thereof forty-six: a prince more just and true to his word than any other of his predecessors, but a great terror unto all Christendom.

81. Selymus the Second was an idle and effeminate emperor: but his deputies took from the Venetians the isle of Cyprus, and from the Moors the kingdoms of Tunis and Algiers. Over this emperor the christians were victorious in that famous sea-fight called the battle of Lepanto, where were taken of the enemy's galleys an hundred, three-score and one, forty sunk or burnt, and of galliots, and other small vessels, were taken about sixty, besides the admiral's galley, which for beauty and riches had none in the whole ocean to compare with it. Selymus, spent with wine and women, died December 9, 1574. A man of a heavy disposition, and of the least valour of all the Ottoman kings.

82. Amurath the Third took from the disagreeing Persians, Armenia, Media, and the city of Tauris, and the fort Gaino from the Hungarians. To rid himself of all competitors, he at his first coming to the crown caused his five brethren to be

all strangled in his presence. He himself was a prince unactive, managing the wars by his principal bassas Mustapha, Sina, Osman, and Ferrat. The insolent Janizaries made such a tumult at Constantinople, that the emperor, for grief and anger, fell into a fit of the falling-sickness, which vexed him three days and three nights: his death not long after followed, Jan. 18, anno 1595; when he had lived fifty-one years, and thereof reigned twenty-one. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved.

83. Mahomet the Third took Agria in Hungary, which kingdom, in all likelihood had been lost, if he had pursued his victory at the battle of Keresture; he was never but then in any battle, and was so frightened, that he durst never see the face of an army afterwards: great harm was done him by Michael, the Waywode of Valachia, and the army of Sinan Bassa utterly routed by the prince of Transylvania. He was altogether given to sensuality and pleasure, the marks whereof he still carried about with him, being of a foul, swollen, unwieldy, overgrown body, and a mind thereto answerable, which was no small means of his death; which fell out at the end of January, in the year of our lord 1604, when he had lived about forty-four years.

84. Achmet, who, the better to enjoy his pleasures, made peace with the German emperor, and added nothing to his empire. Cicala Bassa, his general, was overthrown by the Persians, and divers of his armies (under several bassas) cut off by the fortunate rebel the bassa of Aleppo. This prince was of a good constitution, strong and active; he would cast a horseman's mace, of nine or ten pounds weight, farther than any other of his court. He was much given to sensuality and pleasure; had three thousand concubines, one reason, perhaps, of his death, which happened 1617, at thirty years, having reigned fifteen.

85. Mustapha, brother to Achmet, succeeded, which was a novelty never before heard of in this kingdom, it being the grand seignior's policy to strangle all the younger brothers: however, this Mus-

tapha was preserved, either because Achmet, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said Achmet once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder, that he cried out, "Mahomet will not let him die." He carried himself but insolently and cruelly, and was deposed.

86. Osman succeeded his uncle Mustapha, and being unsuccessful in his war against Poland, was by the Janizaries slain in an uproar in 1621, and Mustapha again restored: yet long he enjoyed not his throne, for the same hand that raised him did again pluck him down, A. D. 1623.

87. Morat or Amurath the Fourth, brother of Osman, of the age of thirteen years, succeeded on the second disposition of his uncle Mustapha: he proved a stout and masculine prince, and bent himself to the reviving of the ancient discipline. To the great good of Christendom he spent his fury on the Persians, from whom he recovered Babylon. He died A. D. 1640.

88. Ibraim, the brother of Morat, preserved by the sultanness, his mother, in his brother's life, and by her power deposed again for prohibiting her the court. He spent a great part of his reign in the war of Crete against the Venetians, but without any great success. And was succeeded, in 1655, by

89. Mahomet the Fourth, who was son of Ibraim, lord of all this vast empire, containing all Asia and Greece, the greatest part of Sclavonia and Hungary, the isles of the Egean sea, and a great part of the Taurican Chersonese in Europe; most of the isles and provinces in Asia; and in Africa of all Egypt: the kingdoms of Tunis and Algiers, with the ports of Snachem and Erocco: nor is their style inferior to so vast an empire. Solyman thus styling himself to Villierius, great master of Rhodes, at such time as he intended to invade that island, *i. e.* "Solyman, king of kings, lord of lords, and high emperor of Constantinople and Trabesond, the most mighty king of Persia, Syria, Arabia, and the Holy Land, lord of Europe, Asia, and Africa, prince

of Mecca and Aleppo, ruler of Jerusalem, and sovereign lord of all the seas and isles thereof."

It remains, That I acknowledge to whom I have been beholden in the making up this catalogue of the fore-mentioned princes, which I acknowledge to have borrowed from Mr. Prideaux's Introduction to History, Caron's Chronology, Dr. Heylin's Cosmography, Knowles's Turkish History, Zuingerus, Nicetas, Zonaras, Gualterus, Symson, and such others as a slender country library would admit of.

CHAP. III.

Of the Bishops and Popes of Rome, and their Succession.

1. SAINT PETER was crucified at Rome with his head downwards, and was buried about the Vatican, in the Aurelian way, not far from the gardens of Nero, having sat, saith Platina, in that see twenty-five years. He, together with the Apostle Paul, was put to death in the last year of Nero's reign, A. D. 67, and was succeeded by

2. Linus, by nation a Tuscan, who continued from the last year of Nero unto the times of Vespasian the emperor, and was martyred by Saturninus the consul, A. D. 78: he sat eleven years.

3. Cletus, or Anacletus, a Roman: he was martyred under Domitian, A. D. 91, and his body laid in the Vaticana, near to that of St. Peter, after he had sat twelve years, one month, and eleven days.

4. Clement, a Roman, a modest and holy man, he was thrown into the sea, with an anchor tied about his neck, in the third year of Trajan, A. D. 100: having sat nine years, two months, and ten days.

5. Euaristus, a Grecian, he had three ordinations in the month of December: he ordained, that the people's accusation should not be received against a bishop. He sat eight years, ten months, and two days: and died A. D. 108.

6. Alexander the First, a Roman, young in years, old in his composed man-

ners: he ordered that holy water, mixed with salt should be used; and that water mixed with wine should be in the Sacrament of the Lord's Supper. He sat eight years, seven months, and two days, and died A. D. 116.

7. Sixtus the First, a Roman, ordered that holy things and vessels should be touched by none but ministers, and that priests should minister in linen surplices. He was buried in the Vatican, A. D. 126, having sat ten years, three months, and twenty-one days.

8. Telesphorus, a Grecian, instituted the Lent of seven weeks before Easter, and the celebration of three masses in the night of our Saviour's birth. He sat eleven years, three months, and twenty-two days; and died A. D. 137.

9. Hyginus, a Grecian of Athens: he ordained that one godfather or godmother, at least, should be present at the baptism of a child. He sat four years, three months, and four days, and died A. D. 141.

10. Pius the First, an Italian: he ordained that none of the Jewish heresy should be received to baptism; that the feast of the passover should be on the Sunday. He sat sixteen years, four months, and three days, and died A. D. 157.

11. Anicetus, a Syrian, was crowned with martyrdom, A. D. 168, and buried in the church-yard of Calistus, in the Appian way, having sat eleven years, four months, and three days.

12. Sorter, a Campanian: little is remembered of him besides some decrees about marriage, and that he sat nine years, three months and twenty-one days. He died, A. D. 177.

13. Elutherius, a Grecian of Nicopolis: he sent Fugatius and Damianus into Britain, at the request of king Lucius, to baptize him and his people. He sat fifteen years, three months, and two days, and died A. D. 192.

14. Victor the First, an African: in his time was the controversy about the keeping of Easter. He sat nine years, three months, and ten days.

15. Zephyrinus, a Roman, succeeded him, A. D. 201. He ordained that wine in the sacrament should be consecrated in a vessel of glass, and not of wood,

wood, as before. He sat eighteen years, seven months, and ten days.

16. Calistus the First succeeded Zephyrinus, A. D. 219, a native of Ravenna; ordained a threefold fast in the year, in the fourth, seventh, and tenth months, beginning the year as the Jews do. He sat five years, ten months, and ten days.

17. Urbanus the First, a Roman, ordained that churches should receive farms and lands given by devout persons, and the revenues to be parted amongst the clergy. He was martyred A. D. 231, having sat six years, ten months, and twelve days.

18. Pontianus, a Roman, was banished into Sardinia, where he suffered great torments for the faith of Christ, and died A. D. 235, having sat four years, five months, and two days.

19. Anterus, a Grecian: he decreed that the noble acts of the martyrs should be recorded and kept in the treasury of the church. He was martyred A. D. 236, having sat only one month and twelve days.

20. Fabianus, a Roman: he ordained that the chrim in the Lord's Supper should be renewed every year, and the old one burnt in the church. He was martyred A. D. 250, having sat fourteen years, eleven months, and eleven days. After him was a vacancy of eighteen months.

21. Cornelius, a Roman, obtained the see, A. D. 251. He was banished, and then beheaded, having sat two years, two months, and three days. Many friendly epistles passed betwixt him and St. Cyprian.

22. Lucius the First, a Roman, succeeded A. D. 253, and was martyred, having sat two years, three months, and three days.

23. Stephanus the First, a Roman: a controversy fell out betwixt him and St. Cyprian, concerning the re-baptizing of those baptized by heretics, which Cyprian would not allow, but Stephanus was strenuous for. He was beheaded A. D. 257, having sat two years, five months, and two days.

24. Sixtus the Second, an Athenian; while he endeavoured to confute and to extinguish the opinions of the Chiliasts, was taken, accused, and martyred; A. D.

259. He sat two years, ten months, and twenty-three days.

25. Dionysius withstood to his power the pride and heresy of Paulus Samosatenus. He is said to have converted the wife and daughter of the emperor Decius. He died A. D. 271, having sat twelve years, two months, and four days.

26. Faelix the First: he appointed yearly sacrifices in memory of the martyrs; that no mass should be said but by sacred persons, and in a consecrated place, but upon pressing necessity. He died a martyr, A. D. 275, and sat four years, three months, and fifteen days.

27. Eutychianus, a Tuscan: he is reported to have buried with his own hands three hundred and forty-two martyrs, and to have blest grapes and beans, and such like, upon the altar; and would have the martyrs buried in purple. He was martyred A. D. 283; having sat nine years, one month, and one day.

28. Caius, of Dalmatia, was kinsman to Dioclesian the emperor; his brother Gabinius had a daughter called Susanna, who should have married Galerius the emperor; but all these were martyred. Caius sat thirteen years, four months, and eleven days. He died A. D. 296.

29. Marcellinus, a Roman, out of fear, offered incense to Mars, or Isis, for which he was questioned by the council of Sinuessa, but no man condemned him. Repenting his fear, he reproached the tyrant to his face, and was martyred, A. D. 304. He sat eight years, two months, and sixteen days.

30. Marcellus the First, a Roman; Maxentius was incensed against him, for that Lucia, a noble matron, had made the church her heir. Hereupon the holy man was doomed to keep beasts in a stable; and was choked with the stench and filth, A. D. 309. He sat five years, six-months, and twenty-one days.

31. Eusebius, a Grecian, his father a physician: the cross of Christ was found in his time by Judas, a Jew, and adorned and honoured by Helena, the mother of Constantine. He died A. D. 311, having sat two years, one month, and three days.

32. Melchiades, an African: Constantine gave him the house of Plantius Lateranus, proscribed by Nero, which hath continued

continued to this day by the name of the Lateran palace. He died A. D. 314, having sat three years, seven months, and nine days.

33. Sylvester the First, a Roman, is said to have baptized Constantine the emperor: others say it was done by Eusebius of Nicomedia. Constantine appointed this man to wear a crown of gold. He sat twenty-two years, ten months, and eleven days, and died A. D. 336.

34. Marcus the First, a Roman, brought in the singing of the Nicene Creed, and the giving of the pall to the bishop of Ostia; which, when others have since fetched there, they have paid sweetly for. He sat eight months and twenty days.

35. Julius the First, a Roman: Athanasius made his creed in his time at Rome, which was then approved by Julius and his clergy. He ordained Prothonotaries to register the passages of the church; sat sixteen years, two months, and six days, and died A. D. 352.

36. Liberius the First, a Roman, either through fear or ambition, subscribed to Arianism, and Athanasius's condemnation; but recovered himself, and sat fifteen years, three months, and four days, and died A. D. 367.

37. Felix the Second, a Roman, was intruded on the see by order of the emperor Constantius, during the exile of Liberius in 355; condescended to communicate with the Arians, though he was none of them; but afterwards, in a tumult, A. D. 358, he was driven away by them, and Liberius reinstated. He died A. D. 375.

38. Damasus the First, a Spaniard, succeeded Liberius A. D. 367. He was a friend to St. Jerome, who by his procurement, much amended the vulgar Latin edition. He accursed usurers, and appointed Gloria Patri, &c. to close up every psalm. He sat eighteen years, three months, and eleven days, and died A. D. 385.

39. Syricus the First, a Roman; he excluded those that were twice married, and admitted monks into holy orders. In his time the temple of Serapis was demolished, and the idol broken. He sat thirteen years, eleven months, and twenty-five days, and died A. D. 398.

40. Anastasius the First, a Roman: he was careful to repress the errors of Origen, and was the first that brought in the standing up at the reading of the gospel. He sat four years and ten days, and died A. D. 402.

41. Innocentius the First, an Alban, a great stickler against the Pelagians: in his time Alaricus plundered Rome, Innocentius being then at Ravenna. He sat fifteen years, two months, and twenty-five days, and died A. D. 417.

42. Zosimus brought the use of tapers into the church, forbade priests to drink in public, or servants to be admitted into the priesthood. He sat one year, three months, and twelve days, and died A. D. 418.

43. Bonifacius the First, a Roman, the son of Jocundus, a priest: he was chosen in a tumult and sedition of the clergy: was shrewdly opposed by Eulalius the deacon, but at last carried it against him. He sat five years, eight months, and seven days. To whom succeeded, A. D. 423,

44. Cælestinus the First, a Campanian: he it was that sent Germanus and Lupus into England, Paladius into Scotland, and Patrick into Ireland. He first caused the Psalms to be sung in antiphony. He sat nine years and ten months, and died A. D. 432.

45. Sixtus the Third: he was accused by one Bassus for getting a nun with child, but was acquitted by the Synod, and his accuser sent into exile. He built much, and therefore had the title of Enricher of the Church. He sat eight years, and died A. D. 440.

46. Leo the First dissuaded Attila from sacking Rome; Peter and Paul terrifying the Hunn, while Leo spake to him. In his time the Venetians settled themselves in the gulph, now so famous. He sat twenty-one years, one month, and thirteen days, and died A. D. 461.

47. Hilarius the First: in his time was the rectifying of the golden number, by Victorinus of Aquitain, and the bringing in of the Litany by Mamerius Claudius of Vienna. He sat six years, three months, and ten days, and died A. D. 467.

48. Simplicius the First, a Thurbine: he took upon him the jurisdiction of the church

church of Ravenna; decreed that none of the clergy should hold a benefice of any layman. He sat sixteen years, one month, and seven days, and died A. D. 483.

49. Fœlix the Third, son of a Roman priest, decreed, that no church should be consecrated but by a bishop; opposed the proposal of union by the emperor Zeno, to the great confusion of the eastern and western churches; sat nine years, and died A. D. 492.

50. Gelasius the First, an African, ordered the canon of scripture, branding counterfeit books, that before passed for canonical or authentic; banished the Manichees, and burnt their books. He sat four years, eight months, and seven days, and died A. D. 496.

51. Anastasius the Second, a Roman, excommunicated Anastasius the Greek emperor, for favouring the heretic Aca-tius, whose heresy afterwards himself favoured. He sat one year, ten months, and twenty-four days, and died A. D. 498.

52. Symmachus the First, a Sardinian, carried it against Laurentius, his competitor. He was a lover of the poor, and bountiful to the exiled bishops and clergy. He sat sixteen years, six months, and twenty-two days, and died A. D. 514.

53. Hormisdas the First: the emperor Justinus sent him his ambassadors with the confirmation of the authority of the apostolic see. He condemned the Euty-chians in a provincial Synod; sat nine years and eighteen days, and died A. D. 523.

54. Johannes the First, a Tuscan, a man of great learning and piety, was cast into prison by Theodorick, and there killed with the stench and filth of it, A. D. 526. He sat three years and eight months.

55. Fœlix the Fourth, a Samnite, ex-communicated the patriarch of Constantinople, divided the chancel for the church, commanded extreme unction to be used to dying men: he sat four years, two months, and thirteen days, and died A. D. 530.

56. Bonifacius the Second, a Roman, decreed that no bishop should choose his successor, and that no pope (if it might be) should be chosen within three days

after his predecessor's death. He sat two years, two days, and died A. D. 532.

57. Johannes the Second, a Roman, condemned Anthemius, the patriarch of Constantinople; was surnamed Mercury for his eloquence. Writers say no more of him, but that he sat three years and four months, and died A. D. 535.

58. Arapetus the First, a Roman, sent ambassador by king Theodatus, to pacify Justinian the emperor for the death of the noble and learned queen Amalasantha. He sat eleven months and nineteen days, and died A. D. 536.

59. Sylvester, a Campanian, was deposed by the empress, for refusing to put out Menna, and restore Anthemius, her favourite: he died in exile, A. D. 540, having sat one year, five months, and twelve days; and his death was in the third year of his exile, in the isle of Cal-maria.

60. Vigilius the First, was made pope by the empress and Belisarius, during the life of Sylvester; but for breach of promise to the empress, was brought to Constantinople, there, with a halter about his neck, drawn about the streets, and banished by Justinian; but soon after he was recalled to Rome, and died on his journey at Syracuse, A. D. 555. He sat fifteen years, seven months, and twenty days. After the death of Sylvester.

61. Pelagius the First, ordained that heretics and schismatics should be punished with temporal death: and that no man for money should be admitted in orders. He sat four years, ten months, and twenty-eight days, and died A. D. 559.

62. Johannes the Third. In his time the Armenians did receive the faith of Christ. He was settled in his chair by Narses, and sat thirteen years, eleven months, and twenty-six days; died A. D. 573.

63. Benedictus the First, a Roman. In his time the Lombards foraged Italy: the grief of this, and other calamities of Italy, was the death of this pope, A. D. 577, when he had sat four years, one month, and twenty-eight days.

64. Pelagius the Second, a Roman, was made pope in the siege of the city by the Lombards, without the emperor's consent

consent; which election he sent Gregory to excuse. He sat thirteen years, two months, and ten days, and died A. D. 590.

65. Gregorius the First, surnamed the Great, called himself *servus servorum Dei*; sent Austin into England to convert the eastern Saxons, and withstood the claim of Universal Bishop. He sat thirteen years, six months, and ten days, and died A. D. 604.

66. Sabinianus the First, the last of the Roman bishops, not having that arrogant title of Universal Bishop, or head of the church: he opposed all that Gregory had done, distinguished the hours of offices, sat one year, five months, and nine days, and died A. D. 606.

67. Bonifacius the Third, obtained of Phocas, a murderer of his lord, that popish supremacy which to this day is so much stood upon, and *volumus & jubemus* to be the style of this priest. He enjoyed his pomp but a short time; for he sat but nine months, dying in November 606.

68. Bonifacius the Fourth: he instituted Allhallow-day, dedicated the temple of Pantheon to the Virgin Mary, made his father's house a monastery, and died A. D. 614; having sat seven years, eight months, and thirteen days.

69. Deus Dedit the First, a Roman: he loved and enriched the clergy; is said to have cured a leper with a kiss; ordered that gossips should not marry. He died, having sat only three years and twenty-three days, A. D. 617.

70. Bonifacius the Fifth, a Campanian: he privileged murderers and thieves that took sanctuary, that the hands of justice should not pluck them thence. He died A. D. 625, having sat eight years and ten days. After his death was a vacancy for one year.

71. Honorius the First: he covered the church of St. Peter with the brazen tiles taken from the Capitol: he also instituted the feast of the Exaltation of the Cross, and died A. D. 639, having sat twelve years, eleven months, and seventeen days.

72. Severinus the First, a Roman: in his time Isaacius, the exarch of Italy, took away the Lateran treasure to pay his soldiers, for which the pope dared

not to excommunicate him. He sat two months only.

73. Johannes the Fourth, a Dalmatian, with the remainder of the treasure, redeemed some exiles of his countrymen; he busied himself about the celebration of Easter, and translation of the bones of martyrs; sat upwards of two years, and died A. D. 641.

74. Theodorus the First, a Grecian, son to the bishop of Jerusalem: he deprived Pyrrhus, patriarch of Constantinople, for the heresy of the Acephali: he died A. D. 649, having sat eight years, five months, and eighteen days.

75. Martinus the First, an Italian, ordained priests to shave their polls, and to keep themselves single: he excommunicated Paulus, patriarch of Constantinople, for which he was banished into Pontus, where he died, A. D. 655. He sat six years, one month, and twenty-six days.

76. Eugenius was less active, and sped better: he ordained that bishops should have prisons for their priests, to repress their over-boldness. He sat only six months; died A. D. 655.

77. Vitalianus the First, brought the first organ into the divine service of the church of Rome: he excommunicated Maurus, the archbishop of Ravenna. Theodorus and Hadrian were sent by him into England to introduce the latin service. He sat fourteen years and six months, and died A. D. 669.

78. Adeodatus the First was formerly a monk: earthquakes, comets and tempests, such as never were before, did amaze men in his time. He died A. D. 676, having sat seven years, two months, and five days.

79. Donnus the First had the church of Ravenna subjected to him by Theodorus the archbishop, which before-time pretended equality with that of Rome: he adorned the church-porch of St. Peter with marble, sat two years, and died A. D. 678.

80. Agatho the First, a Sicilian, ordained that the pope's sanctions should be as firmly kept as those of the apostles. He sent John, abbot of St. Martins, into England, to have our church service in tune, and with other superstitious injunctions. He is said to have died

of the plague, and sat five years, six months, and fifteen days; and died A.D. 683.

81. Leo the Second, a Sicilian, skilled in Greek, Latin, and music: he ratified the sixth synod, to confirm the mass, and restrain the western priests' marriages, and brought in the kissing of the paxe. He sat only ten months.

82. Benedictus the Second, a Roman: he got to be first styled the Vicar of Christ, and that the popes should be freely elected by the clergy, without consent of the exarchs or emperors. This pope (as his predecessor) sat but eight months, and died A. D. 684.

83. Johannes the Fifth, a Syrian, of whom nothing is remarkable, but that he was consecrated by the three bishops of Ostia, Portua, and Veliternum. He died in the first year of his popedom; the same manner of his consecration being still observed by his successors.

84. Conon the First, a Thracian, sent St. Killian the Scot, with some others, to convert some places in Germany, where they were martyred. He sickened upon his election, sat only eleven months, and died A.D. 686.

85. Sergius the First, a Syrian, for refusing to receive the canons of Trullo, was sent for by the emperor, but rescued by the Italians. He was taxed with adultery; sat fourteen years, eight months, and died A.D. 700.

86. Johannes the Sixth, a Grecian: some say he was famous for feeding the poor in a great famine, and that he died a martyr; but none tell where, or why, or by whom. He sat four years three months, and died A.D. 705.

87. Johannes the Seventh, some say the son of the former, was noted for nothing so much as building some churches, and erecting images. He sat three years, seven months, and seventeen days; died A.D. 708.

88. Sisinnius the First: this man had the gout both in his hands and feet, yet left he provisions and materials for the building and repairs of the city walls and temples. He sat but three weeks: it is suspected he had foul play.

89. Constantinus the First going to Constantinople, Justinian the second kissed his feet in sign of honour, which the

ambitious succeeding popes drew, first into example, at last into custom, as it now continueth. He sat six years and twenty days, and died A. D. 714.

90. Gregorius the Second, a Roman, excommunicated Leo Isaurus, the emperor, for standing against images: forced Luitprandus, king of Italy, to confirm the donations of his predecessor Arithpert. He sat seven years, nine months, and died A. D. 731.

91. Gregorius the Third, a Syrian, espoused the quarrel about images; excommunicated the emperor; drove the Greeks out of Italy by the Lombards: and afterwards overtopped the Lombards by the French, under the conduct of Charles Martell. He sat ten years; died A.D. 741.

92. Zacharias the First, a Grecian, deposed Childerick, king of France; and by the same high hand turned Rachis, king of Lombardy, and Caroloman of France, from their thrones to be monks. He held the chair for ten years and three months, and died A. D. 751.

93. Stephanus the Second, a Roman: he excited Pepin of France to turn Astolphus out of Lombardy, and bestowed it on the pope, for freeing him of his oath; for this success he was the first that was carried upon mens' shoulders. He sat five years and one month, and died A. D. 756.

94. Paulus the First, a Roman, and brother of Stephen, excommunicated Constantine Copronimus, the emperor, upon the old quarrel: he was a great honourer of St. Petronilla, the daughter of St. Peter. He sat ten years and one month; died A.D. 766.

95. Stephanus the Third, a Sicilian: he brought in the worshipping and censuring of images, and subjecting Milan to his see. He sat five years and five months; died A. D. 772.

96. Adrianus the First: the pope having done Charles the Great a piece of service, he, to reward him, confirmed his father's gift to the Roman see, adding the dukedoms of Spoleto and Benevento unto it: perhaps this they call Constantine's donation. He sat twenty-three years, ten months, and died A.D. 795.

97. Leo the Third, to get the favour of

of Charles the Great, prostituted his keys and the Roman liberties at his feet: for which the Romans plucked him from his horse and whipt him: Charles coming to Rome in favour of the pope, is pronounced emperor. He sat twenty-one years, and died A. D. 816.

98. Stephanus the Fourth decreed it should be in the power of the clergy to elect the pope, but not to consecrate him, only in the presence of the emperor's ambassador. He sat but six months and some days.

99. Paschal the First caused certain parish priests in Rome to be called cardinals: they are companions for kings, and are in number about seventy, but more or less at the sole pleasure of the popes. He sat seven years and three months, and died A. D. 724.

100. Eugenius the Second took the authority in the territories of the church to create dukes, earls, and knights, as the exarchs of Ravenna had used to do. He was called the "Father of the poor," and sat three years, and died A. D. 827.

101. Valentinius the First was a man of too good hopes to hold the chair long; great were his accomplishments, and exemplary his life; but he was soon gone, for he died upon the fortieth day after his election.

102. Gregorius the Fourth: in his days great was the luxury of the clergy, against which a synod was held at Aquigrave; this pope sat almost eighteen years, and died A. D. 844.

103. Sergius the Second was the first that changed his disgraceful name of Bocca di Porco, or swine's mouth, into Sergius; which precedent his successors have since followed, at their creation changing their names. He died A. D. 847.

104. Leo the Fourth, a Romish monk: he compassed the Vatican with a wall; dispensed with Ethelwolfe to leave his monastery, and reign in England; for which he gratified his holiness with yearly Peter-pence: he sat seven years, three months, and six days, and died A. D. 854.

105. Johannes the Eighth is by most confessed to be a woman, and is usually called Pope Joan. To avoid the like disgrace, the porphyry chair was or-

dained: she died in child-birth in going to the Lateran, A. D. 854, having sat a few months.

106. Benedictus the Third, a Roman, was withstood by one Anastasius, but to no purpose: he made a shew of great humility; and therefore would not be buried in, but without the threshold of, Saint Peter's church: he sat three years, six months, and nine days, and died A. D. 858.

107. Nicholaus the First was the first that by law prohibited marriage to the Roman clergy: he deprived John of Ravenna, for not stooping to him: he sat nine years, nine months, and thirteen days, and died A. D. 868.

108. Adrianus the Second: the emperor's ambassador excepted against his election; but had a delusive answer. The emperor Lotharius came to Rome to receive absolution of him; which is much stood upon: he sat upwards of five years, and died A. D. 873.

109. Johannes the Ninth crowned three emperors; Charles the Bald, Charles the Gross, and Lewis: he held a council at Treca; drove the Saracens out of Italy and Sicily, and died A. D. 882, having sat ten years and two days, and was buried in St. Peter's.

110. Martinus the Second, a Frenchman: he did nothing worthy of memory, but died A. D. 884, having sat only one year and five months.

111. Adrianus the Third ordained, that the emperor should have no more to do with the election or confirmation of the pope, but that it should be left wholly to the Roman clergy: he died in the second month of his popedom, A. D. 885.

112. Stephanus the Fifth, a Roman, did nothing of note, only he abrogated the purging of adultery and witchcraft by going over burning coals, and casting the suspected into the water: he died A. D. 891, having sat six years and eleven days.

113. Formosus the First was so ill-beloved, that pope Stephen the sixth caused his body to be unburied, all his acts reversed, two of his fingers to be cut off, and then buried amongst the laity. Sergius the third took him up again, caused his head to be cut off, and the

body to be thrown into the Tyber: he died the sixth month of his sixth year, A. D. 897.

114. Bonifacius the Sixth, a Tuscan, is inserted into the catalogue, not for any thing he did, but because rightly elected; and indeed what could be expected to be done by him, who had no longer time wherein to enjoy his popedom; for he died upon the twenty-sixth day from his election.

115. Stephanus the Sixth, a Roman, abrogated all the acts of Formosus, his predecessor: which afterwards grew customary through his example, the following popes infringing, if not fully cancelling, all that was done by their immediate predecessors: this pope died A. D. 901, the third year of his popedom.

116. Romanus the First, a Roman, voided all the decrees and acts of pope Stephen that was before him; besides this, he had not time to do any thing worthy of memory, for he died in the third month of his popedom.

117. Theodorus the Second, a Roman, restored the acts of Formosus, and his followers were in great esteem with him: in his time the Saracens broke into Apulia and made great spoil, but were repelled by the Italians. The pope died A. D. 901, having sat in his chair only twenty days.

118. Johannes the Ninth, a Roman, restored the acts of Formosus; and being therein opposed by the people, he got to Ravenna, had a council of seventy-four bishops, and therein restored the acts of Formosus, and rescinded those of Stephen; which done, he died A. D. 904, after sitting three years.

119. Benedictus the Fourth, a Roman, for his humanity and clemency was created pope; nothing, saith Platina, was done in his time that was worthy of much praise; but that in a bad time he preserved much gravity and constancy in his life, and died A. D. 905, a few months after his obtaining the chair.

120. Leo the Fifth: historians give no account of his country: he was made prisoner by his familiar friend Christopher, and thereupon is thought to have died of grief upon the fortieth day after his arrival to the popedom.

121. Christopherus the First was so

base, that his country was not known; having obtained the papacy by evil arts, he speedily lost it, was thrust into a monastery, the then only refuge of the miserable; and this in the seventh month of his usurpation of that seat, whereof he had deprived his friend.

122. Sergius the Third ordained the bearing of candles at the feast of the Purification of the Virgin Mary, thence called Candlemas-day: he imprisoned Christopher, rescinded the acts of Formosus, and died A. D. 909, having sat three years and four months.

123. Anastasius the Third, a Roman, made no mark of ignominy upon any of his predecessors, and lived himself with that modesty and integrity, that there was nothing to be reprehended in him: he died in the third year of his popedom, A. D. 912.

124. Landus the First, a Roman: his life is so obscure, that some will not allow him any place amongst the popes; nothing is said of him, but that he died in his sixth month, and on the twenty-first day of it, and was buried in Saint Peter's, A. D. 912.

125. Johannes the Tenth, the bastard of pope Sergius, overthrew the Saracens: in a sedition he was taken and put in bonds, where he was stifled by a pillow, A. D. 928, having sat fifteen years, two months, and three days.

126. Leo the Sixth, a Roman, a modest and honest man, who took care of the service of God as much as the corruption of that time would bear, but died A. D. 928, on the fifteenth day of his seventh month, much lamented by the Romans.

127. Stephanus the Seventh, a Roman: in his time Spireneus, duke of Bohemia, received the Christian faith. The pope himself was a man of much meekness and religion, and died A. D. 931, having sat two years, one month, and twelve days.

128. Johannes the Eleventh, a wicked, cruel, and libidinous man, was taken in adultery, and slain by the husband of the woman, A. D. 936: he was supposed to have poisoned Leo and Stephen his predecessors: he sat four years ten months.

129. Leo the Seventh, a Roman: in his

his time Bason, bishop of Placentia, and Theobald bishop of Milan, and another great prelate, were all bastards of king Hugh, by his concubines Bezola, Rosa, and Stephana: he sat three years, six months, and ten days, and died A. D. 939.

130. Stephanus the Eighth, a German, vexed with seditions, and in them so deformed with wounds, that he was ashamed to be seen in public: so that nothing being done by him of any note, he died in the fourth year of his papacy, A. D. 943.

131. Martinus the Third, a Roman, gave himself to peace and piety, rebuilt ruinous churches, and gave great alms to the poor. Nothing else is remembered of him, but that he died in the fourth year of his papacy, A. D. 946.

132. Agapetus the Second, a Roman; in his time the Hungarians broke into Italy, and were overcome in two set battles by Henry, duke of Bavaria: this pope was a man of great innocence and died in the tenth year of his papacy, A. D. 955.

133. Johannes the Twelfth, a man from his youth polluted with all kind of villany and dishonesty: he was deposed by Otho in a council, and slain in the act of adultery, A. D. 964, after he had arrived to the ninth year of his papacy.

134. Leo the Eighth crowned Otho emperor: he remitted unto him the right of choosing popes, before in the hands of the clergy and people, for which was ratified unto the papacy Constantine's (or rather Pepin's) donation: he died in his first year, A. D. 964.

135. Benedictus the Fifth, a Roman, from a deacon advanced to the papacy; but the emperor approved not of the election, took the pope with him into Germany, who died of grief at Hamburg, his place of banishment, A. D. 964, having sat only six months and five days.

136. Johannes the Thirteenth, bishop of Narnia, was also wearied with seditions, and imprisoned, but freed by the emperor Otho: in his time bells began to be baptized, and had names given

them: he died in his eighth year, A. D. 972.

137. Donus the Second, a man of that modesty, that though he did not any thing much worthy of praise, yet he received no injury, nor had infamous note upon him. He died in the first year of his papacy, and was buried in St. Peter's, A. D. 972.

138. Benedictus the Sixth, a Roman, by Cintius, a potent citizen, first imprisoned, and then strangled in the castle of St. Angelo, A. D. 974. Platina fears Benedict deserved all he suffered, because none stirred in his quarrel. He died in his second year.

139. Bonifacius the Seventh. The citizens opposed him; so he stole away the church ornaments and treasure, and fled to Constantinople. He afterwards returned, and recovered his place; but soon after died of an apoplexy, A. D. 974, having sat only seven months and five days.

140. Benedictus the Seventh, a Roman: he turned out Gilbert the Conjuror from the archbishopric of Rhemes, and restored Arnulphus. "He was a good man," saith Platina, "and died A. D. 984, in his tenth year."

141. Johannes the Fourteenth was taken by the Romans, imprisoned, and there made to die with famine, grief of mind, and the filth of his prison, by Ferrucius, the father of Boniface. He died in prison in his third month, A. D. 984.

142. Johannes the Fifteenth, a hater of the clergy, and hated by them: he was all for the enriching of his kindred; and his example therein, hath been ever since followed. He died, saith Platina, in his eighth month; by others he is supposed to have died before his ordination, and omitted in the catalogue of popes.

143. Johannes the Sixteenth, reputed a great scholar: he was driven from Rome into Hetruria by Crescentius, the Roman consul; but he submitting himself, John returned, and he died A. D. 996, in the eleventh year of his papacy.

144. Gregorius the Fifth, projected the election of the future emperors by the princes of Germany: by which the Germans

mans were distracted into factions, the Romans weakened, and way made that the popes might the better have their ends upon them. He sat three years, and died A. D. 999.

145. Sylvester the Second, a Frenchman, first called Gerbertus, a magician, and who contracted with the devil for the papacy, whereof he is said to have repented*. He died, having sat three years and ten days, A. D. 1003.

146. Johannes the Seventeenth, was given to magic: he took off the choice of the popes from the people: appointed the feast of All Souls, and died the twentieth day of the fourth month of his papacy, A. D. 1003.

147. Johannes the Eighteenth crowned the emperor Conrade, and was always protected by him. He did nothing worthy of memory, and died in his seventh year, A. D. 1009.

148. Sergius the Fourth was the first that on Christmas night consecrated swords, roses, or the like, to be sent as tokens of love and honour to such princes as deserved best, and whom he desired to oblige. He died A. D. 1012.

149. Benedictus the Eighth, a Tuscan, is said to have been seen upon a black horse after his death. He crowned the emperor Henry. In his time there was such a plague, as the living scarce sufficed to bury the dead. He died in his thirteenth year, A. D. 1024.

150. Johannes the Nineteenth, a Roman, son to the bishop of Portua, some say not in orders before he took the popedom. Platina saith, he was a man of excellent life, and died upon the ninth day, in the eleventh year of his papacy, A. D. 1034.

151. Benedictus the Ninth, a conjuror, was wont (with Lawrence and Gracian the conjurors, whom he made cardinals) to wander in the woods to invoke devils, and bewitch women to follow them. He sat ten years, four months,

and nine days, and was deposed A. D. 1045.

152. Sylvester the Third, was made pope while Benedict was living; but the other soon recovered his seat, when Sylvester had sat but forty-nine days, and had made Casimir (a monk) king of Poland. He is seldom esteemed as pope.

153. Gregorius the Sixth received the keys, when three popes were extant at one time: but Henry the emperor expelled Benedict, Sylvester, and Gregory, this last having sat two years and seven months, of whom the historian saith, "He did many things well." The emperor did this in a council at Sutrium, A. D. 1046, and caused to be elected.

154. Clemens the Second: he made the Romans to renounce by oath the right they claimed in choosing popes; but Henry the emperor being gone, they poisoned this pope, A. D. 1047, when he sat not full nine months.

155. Damasus the Second, a Bavarian, without content of the clergy or people, seized on the popedom; but he enjoyed it but short time, for he died upon the twenty-third day after his usurpation.

156. Leo the Ninth, a German. "A man," saith Platina, "of great piety, innocence, and hospitality to strangers and the poor." At Versailles he held a counsel against Berengarius. He sat five years, two months, and six days, and died A. D. 1054.

157. Victor the Second, a Bavarian, made pope by the favour of Henry the emperor: he held a great council at Florence, deprived divers bishops for fornication and simony, and died in his third year, A. D. 1057.

158. Stephanus the Ninth, brought the church of Milan under the obedience of the popes of Rome, which, till that time, challenged equality with them, and died at Florence the eighth day of his seventh month, A. D. 1057.

159. Benedictus the Tenth, a Campa-

* The falsity of this charge is equal to the folly of it. Sylvester was the ornament of his age, and, by his own learning, and the encouragement he gave to that of others, he may be esteemed as creating, amidst a chaos of the darkest ignorance, the first dawn of science, which hath ever since been increasing to its present splendour: but the name of Magician was given to every man whose knowledge exceeded the comprehension of the vulgar; and two hundred years after this, the immortal Friar Bacon, who, considering his times, ought to be ranked with Sir I. Newton, was hated and persecuted as a Conjuror. When the reader meets with this term, he must substitute the term *Mathematician* in the place of it.

nian, made pope by the faction of the nobles; but by a council held at Sutrinum, he was deposed and banished, having sat eight months and twenty days.

160. Nicholas the Second, took from the Roman clergy the election of the popes, and gave it to the college of cardinals: caused Berangarius to recant his opinion against transubstantiation, and died in his third year, A. D. 1061.

161. Alexander the Second, a Milanese, inclining to the emperor's right in choosing the pope, was first boxed, and then imprisoned, and at last poisoned by Hildebrand, A. D. 1073; having sat twelve years and six months.

162. Gregorius the Seventh, commonly called Hildebrand, a turbulent man, excommunicated the emperor Henry the Fourth; but after many vicissitudes, the emperor made him fly out of Rome, and die in exile, in his twelfth year, A. D. 1085. He was the last pope whose election was sent to the emperor for confirmation.

163. Victor the Third, an Italian, defended all the doings of Gregory, but (not long after) he was poisoned by his sub-deacon in the chalice, having sat but ten months.

164. Urbanus the Second, an Hetrurian, excommunicated the emperor, and set all Christendom in combustion, and thence was called Turbanus. He died in the twelfth year of his papacy, A. D. 1099.

165. Paschalis the Second, caused the emperor Henry the Fourth to submit to him, and to attend barefoot at his door; also excommunicated Henry the Fifth; interdicted priests marriages, sat nineteen years, and died A. D. 1118.

166. Gelasius the Second, a Campanian, was vexed with seditions all his time; some say the Knights Templars had their beginning in his papacy. He sat but one year, and died A. D. 1119.

167. Calistus the Second, a Burgundian: he appointed the four fasts, decreed it adultery for a bishop to forsake his see; interdicted priests marriages. He sat five years, ten months, and six days, and died A. D. 1124.

168. Honorius the Second, a lover of learned men: Arnulphus, an Englishman, was murdered in his time, for taxing the vices of the clergy. He died lamented A. D.

1130, having sat six years and two months.

169. Innocentius the Second, opposed by an anti-pope called Anacletus. He ordained that none of the laity should lay hands on any of the clergy, and died in the fourteenth year and seventh month of his papacy, A. D. 1143.

170. Celestinus the Second was the inventor of that mad manner of cursing with bell, book, and candle: besides which, it is only said of him, that he died in the fifth month of his papacy.

171. Lucius the Second, a Bononian: he mightily incited men to the holy war. In his time a synod was held in France against Petrus Abelardus, who thereupon changed his opinion. Lucius sat eleven months and four days, and was succeeded, A. D. 1145, by

172. Eugenius the Third, a Pisan; a monk, with the abbot St. Bernard. He would not permit the Romans to choose their own senators, by which a quarrel ensued; that composed, he died, A. D. 1153, having sat eight years, four months.

173. Anastasius the Fourth, a Roman: In his time was a famine all over Europe. Little is said of him, but that he gave a great chalice to the church of Lateran, and died, having sat one year, A. D. 1154.

174. Adrianus the Fourth, an Englishman: he forced Frederick the emperor to hold his stirrup, and then excommunicated him for claiming his right, and writing his name before the pope's. Being choaked with a fly at Anagnia, he died, A. D. 1159, having sat five years and ten months.

175. Alexander the Third: he excommunicated the emperor Frederick the First, and obliged him to prostrate himself at his feet, when the pope trod upon his neck. He sat twenty-two years, and died A. D. 1181.

176. Lucius the Third, strove to abolish the Roman consuls, for which he was forced to quit Rome, and retire to Verona, where he died, A. D. 1185, having sat four years and two months.

177. Urbanus the Third, a Milanese: in his time Jerusalem was retaken by Saladin, with grief wherof the pope died, A. D. 1186. He sat one year, ten months.

178. Gregorius the Eighth, incited the Christian princes to the recovery of Jerusalem; in which endeavour he died, in the fifty-seventh day of his papacy.

179. Clement the Third, excommunicated the Danes for maintaining the marriage of their clergy; composed the differences at Rome, and died A. D. 1191, in the fourth year of his papacy.

180. Celestinus the Third, put the crown on the emperor's head with his feet, and then struck it off again, saying, *per me reges regnant*. He sat seven years, and died A. D. 1198.

181. Innocentius the Third, brought in the doctrine of transubstantiation; ordained a pix to cover the host, and a bell to be rung before it; and first imposed auricular confession upon the people. He sat eighteen years, and was succeeded, A. D. 1216, by

182. Honorius the Third, who confirmed the orders of Dominic and Francis, and sat them against the Waldenses: exacted two prebends from every cathedral in England. He sat eleven years, seven months, and died, A. D. 1227.

183. Gregorius the Ninth, thrice excommunicated the emperor Frederick. In his time began the deadly feud of the papal Guelphs, and the imperial Ghibbelines. He sat fourteen years and three months, and died, A. D. 1241.

184. Celestinus the Fourth, "a man of great learning and piety," saith Platina: but being very old (and perhaps poisoned) at his entrance, he kept his seat but eighteen days.

185. Innocentius the Fourth, in a council at Lions, deposed the emperor Frederick. Terrified with a dream of his being cited to judgment, he died, A. D. 1253. having sat eleven years and six months.

186. Alexander the Fourth condemned the book of William de Sancto Amore, rained Clara, pillaged England of its treasure, and died at Viterbium, A. D. 1160, in the seventh year of his papacy.

187. Urbanus the Fourth, formerly patriarch of Jerusalem. He instituted the feast of Corpus Christi Day, solicited thereto by Eva, an anchoress. He sat three years, one month, and four days, and died, A. D. 1264.

188. Clement the Fourth, the greatest lawyer in France, had before his election

a wife and three children; sent Octobonus into England to take the value of all church revenues. He sat four years and died, A. D. 1268. After him was a vacancy of two years.

189. Gregory the Tenth, an Italian, held a council at Lions, wherein was present Michael Paleologus, the Greek emperor, who acknowledged there the procession of the Holy Ghost from Father and Son. This pope sat four years, two months, and ten days, and died, A. D. 1276.

190. Adrianus the Fifth, a Genoese, before called Octobonus, and legate here in England in the days of Henry the Third. He died before he was consecrated, in the fortieth day of his popedom.

191. Johannes the Twentieth, a Spaniard and physician: though a learned man, yet unskilled in affairs: he did many things with folly enough. He sat but eight months.

192. Nicholas the Third, first practised to enrich his kindred. He raised a quarrel betwixt the French and Sicilians, which occasioned the massacre of the Sicilian Vesper. He sat three years, and was succeeded, A. D. 1281, by

193. Martinus the Fourth, a Frenchman. He kept the concubine of his predecessor Nicholas, removed all pictures of bears from the palace, lest his sweetheart should bring forth a bear. He sat four years, and died, A. D. 1285.

194. Honorius the Fourth, confirmed the Augustine friars, and caused the white carmelites to be called our Lady's Brethren. He did little more, but died, A. D. 1287, having sat two years and one day.

195. Nicholas the Fourth, preferred persons solely out of respect to their virtue, and died of grief to see church and state in a remediless combustion, having sat four years, one month, A. D. 1292. After him there was a vacancy for two years.

196. Celestinus the Fifth, an hermit, was easily persuaded to quit the chair: the cardinals persuading him it was above his ability, he resigned, was imprisoned, and died. He sat five months only.

197. Bonifacius the Eighth, by his general bull, exempted the clergy from being chargeable with taxes and payments to temporal princes; first set forth the decretals, and instituted the feast of Jubilee.

bile. He sat nine years, and was succeeded, A. D. 1303, by

198. Benedictus the Tenth, a Lombard: was a man of great humility, desired to compose all broils, but was poisoned by a fig, as some say, A. D. 1303, having sat eight months and seventeen days. After him was a vacancy of eleven months.

199. Clement the Fifth first made indugences and pardons saleable: he removed the papal see from Rome to Avignon in France, where it continued for seven years. He sat eight years, and died A. D. 1315. In his time the order of the knights templars was extinguished, and the grand master, with many of the brethren, were burnt at Paris.

200. Johannes the Twenty-first: he sainted Thomas Aquinas and Thomas of Hereford: challenged supremacy over the Greek church, and died, having sat eighteen years and four months, A. D. 1234.

201. Benedictus the Eleventh, a man of that constancy, as by no means to be swayed from that which he judged to be right. He died A. D. 1342, in the ninth year of his papacy.

202. Clement the Sixth: a dreadful pestilence in Italy was in his time, so that scarce a tenth man remained alive. He died A. D. 1352, having sat ten years, six months, and twenty-eight days.

203. Innocentius the Sixth, a lawyer, burnt John de Rupe Scissà, for foretelling shrewd things of Antichrist. He sat ten years, and died A. D. 1362.

204. Urbanus the Fifth, a great stickler for popish privileges; he confirmed the order of St. Bridget: being poisoned, as it is thought, he died A. D. 1370, having sat eight years and four months.

205. Gregorius the Eleventh returned the papal chair to Rome: he excommunicated the Florentines, sat seven years and five months, and died A. D. 1377.

206. Urbanus the Sixth. Gunpowder was invented in his time. He made fifty-four cardinals, held a jubilee to gather money, and died A. D. 1389, having sat eleven years and eight months.

207. Bonifacius the Ninth, scarce thirty years old when made pope; very ignorant, and a great seller of church livings.

He sat fourteen years and nine months, and died A. D. 1403.

208. Innocentius the Seventh demanded the moiety of ecclesiastical benefices, both in France and England, but was stoutly denied. He sat but two years, and died A. D. 1403.

209. Gregorius the Twelfth swore to resign for the peace of the church: but a collusion being discerned betwixt him and Benedict, both were outed A. D. 1409.

210. Alexander the Fifth, a Cretan, a man of great sanctity and learning. He deposed Ladislaus, king of Naples and Apulia, and sat but eight months.

211. Johannes the Twenty-second, of Naples: by his consent a council was assembled at Constance, where he himself was deposed, A. D. 1414. After him was a vacancy for almost three years.

212. Martinus the Fifth condemned Wickcliffe, burnt John Husse, and Jerome of Prague, his followers. He sat fourteen years and odd months, and died A. D. 1431.

213. Eugenius the Fourth, a Venetian, refused to appear at the council of Basil, which thereupon deposed him, A. D. 1447. He sat sixteen years.

214. Nicholas the Fifth, of Genoa: in his time the Turks took Constantinople. He built the Vatican, and died in the eighth year of his papacy, A. D. 1455.

215. Calistus the Third, a Spaniard, sent preachers throughout Europe to animate princes to war against the Turks. He sat but three years, and died A. D. 1458.

216. Pius the Second, an Italian, approved of the marriage of the clergy, and turned out divers cloistered nuns. He sat six years, and was succeeded, A. D. 1464, by

217. Paulus the Second: he exceeded all his predecessors in pomp and shew, enriched his mitre with all kinds of precious stones, honoured the cardinals with a scarlet gown, and reduced the jubilee from fifty to twenty-five years. He sat seven years; died A. D. 1471.

218. Sixtus the Fourth ordained a guard to attend his person; was the first founder of the Vatican library, and brought

brought in beads. He sat thirteen years, and died A. D. 1484.

219. Innocentius the Eighth, of Genoa: much given to excess in drinking and venery. He sat seven years and ten months; died A. D. 1492.

220. Alexander the Sixth first openly acknowledged his nephews (as they call their bastards) to be his sons, was incestuous with his daughter, and died A. D. 1503, of poison; which was given to him, by mistake of his servants, instead of some cardinals, whom he had invited to an entertainment, and for whom he had prepared it.

221. Pius the Third sought to hunt the Frenchmen out of Italy, but died in the interim of an ulcer in his leg, having sat twenty-five days.

222. Julius the Second, more a soldier than a prelate, passing over a bridge of the Tyber, threw his key into the river, and brandished his sword: excommunicated Lewis of France; sat ten years, and died A. D. 1513.

223. Leo the Tenth burnt Luther's books, declaring him a heretic: Luther did the like at Wittenberg with the pope's canon law, declaring him a persecutor, tyrant, and the very Antichrist. Leo died A. D. 1522.

224. Adrian the Sixth, a Low-countryman, made show at his entrance of reformation, but was diverted; the Lutherans began to spread, and the Turks to approach. These, and other things, broke him so, that he died in his second year, A. D. 1523.

225. Clement the Seventh, of Florence: in his time Rome was sacked, and the pope made prisoner by the duke of Bourbon: the pope's supremacy was cast off in England by king Henry the eighth. Some say he died of the lousy disease, A. D. 1534.

226. Paul the Third called the council at Trent; prostituted his sister, committed incest with his daughter, and poisoned her husband; attempted the chastity of his niece; found in the fact, he was marked by her husband. He was a necromancer, *i. e.* an astronomer. He was learned and judicious, and wrote well in verse and prose, and corresponded with Erasmus, and other learned men of his

time. He died. A. D. 1549, aged 82.

227. Julius the Third gave a cardinal's hat to a sodomitical boy, called Innocentius. In his time Casa, archbishop of Benoventum, printed a book in defence of sodomy. England reconciled to the mother church in queen Mary's days. Julius died A. D. 1555.

228. Marcellus the Second, an Hetruscan; he esteemed the Lutherans worse than Turks; and persuaded Charles the Fifth and Ferdinand, rather to turn their forces against them. He was pope but twenty-three days.

229. Paul the Fourth, the Neapolitan, a great patron of the Jesuits and the inquisition, in which had been made away one hundred and fifty thousand persons for religion. Being hated for his cruelty, after his death, A. D. 1569, his statue was cast into the Tyber.

230. Pius the Fourth continued the council at Trent, and brought it to an end, and thereby settled and confirmed the interest of the church of Rome; caused it to be received as œcumenical. His legates were forbid footing in England by queen Elizabeth. Venery and luxury shortened this pope's days; and then succeeded, A. D. 1566,

231. Pius the Fifth, a Lombard: he commanded the whores in Rome to be married or whipt. He had a hand in the death of prince Charles of Spain, and of our king James's father, and in most of the treasons against queen Elizabeth, whom he excommunicated by bull. He left his seat, A. D. 1571, to

232. Gregorius the Thirteenth, a Bononian: the massacre at Paris was by this man's procurement. He altered the calendar to his new stile, which anticipates ten days the old account: he excommunicated and outed the archbishop of Colen, because he married; would have disposed of the kingdom of Portugal, but was prevented. He sat thirteen years, and was succeeded, A. D. 1585, by

233. Sixtus the Fifth, of Marca Ancona: he excommunicated, and praised the murder of Henry the Third of France, by Jaquez Clement: blessed the banner of Spain against England in 1588; quarrelled with Spain for Naples, and stripped the

the Jesuits of a great mass of money. The cardinal Bellarmine dedicated his controversies to him; yet being asked his judgment of him when dead, said, "He thought he was damned." Sixtus died A. D. 1590.

234. Urbanus the Seventh, a Genoese, ascended the chair after him: of whom there is the less to be said, in that he enjoyed his popedom but one fortnight, and then he left it to who should come after, dying before his inauguration. The seat, not long empty, was supplied by

235. Gregorius the Fourteenth of Milan: he held a Jubilee, and exhausted the treasury of the church, which Sixtus before had sealed by an oath, to be employed in the recovery of the Holy Land: he cursed king Henry of Navarre as a relapsed heretic. His bulls were burnt by the hands of the hangman. He died of the stone before he had sat one year out.

236. Innocentius the Ninth, a Bononian, for the two months he was in, expressed an hatred against the king of Navarre, and a good liking of the Jesuits. One year, four months, and three days, made an end of four popes; and then came, A. D. 1592,

237. Clemens the Eighth: he made Henry of France turn papist to be quiet: was much troubled with the gout, but eased, as he saith, when the archduke Maximilian had kissed his gouty toes. He was succeeded A. D. 1604, by

238. Leo the Eleventh: he came in with this motto over his arch-triumphal pageant, *Dignus est Leo in virtute Agni, acciperi librum & solvere septem signacula ejus*: but a fever ended him before he had sat twenty-eight days.

239. Paul the Fifth, an Italian, promoted the powder-plot; interdicted the state of Venice, whereupon the Jesuits were banished. The oath of allegiance to king James was forbidden by breves from this pope. He sat sixteen years.

240. Gregorius the Fifteenth, a Bononian, obtained the seat, elected by way of adoration: he instigated the French against the protestants, sainted Ignatius Loyola, and quarrelled with the Venetians. He sat two years, when

241. Urbanus the Eighth, a Florentine, was chosen, A. D. 1623. He ad-

vanced his kindred. In his time the archbishop of Spalato turned from papist to protestant, and thence to papist again. He was a politer scholar than most of them; and was succeeded, A. D. 1644, by

242. Innocentius the Tenth, who sat eleven years.

243. Alexander the Seventh was chosen A. D. 1655, sat twelve years, and was succeeded, A. D. 1667, by

244. Clement the Ninth, who sat three years.

245. Clement the tenth obtained the chair, A. D. 1670, and sat six years.

246. Innocent the Eleventh succeeded A. D. 1675, and continued thirteen years. He was followed by

247. Alexander the Eighth made pope A. D. 1689, and sat two years.

248. Innocent the Twelfth came in A. D. 1691, and sat upwards of eight years.

249. Clement the Eleventh succeeded A. D. 1700, and sat twenty-one years; dying A. D. 1721.

250. Innocent the Thirteenth was made pontiff; he sat near three years; and died A. D. 1723.

251. Benedict the Thirteenth sat upwards of five years; he dying A. D. 1730.

252. Clement the Twelfth obtained the popedom, which he held ten years: and was succeeded, A. D. 1740, by

253. Benedict the Fourteenth, who sat eighteen years; died A. D. 1758, and was succeeded by

254. Clement the Thirteenth; who died A. D. 1769, and was succeeded by

255. Clement the Fourteenth; who died A. D. 1775, and was succeeded by

256. Pius the Sixth.

CHAP. IV.

Of such Men as have been the Framers and Composers of Bodies of Lawes for divers Nations and Countries.

It was the saying of Plato, that there was a necessity that laws should be made for men: and that they should be obliged to live according to them; or otherwise, men would differ but very little from the beasts themselves. The reason of this is, that no man is naturally so well composed as rightly to understand what things

do best conduce to the public good of human life; or if he do, yet he either cannot or will not always act according to that which in his judgment is the best. Hence it is that so many nations have submitted to the wisdom of some one man who hath been eminent among them, and have been contented to live by the rules he has prescribed.

1. Lycurgus was the law-giver to the Lacedemonians; and when, by his institutions, he had brought Sparta to that form of a republic which he had desired, he assembled them attogether, and told them, "That in most parts the common-wealth was so fram'd, as it might rightly serve to the improvement both of their virtue and felicity. But that there was now behind, the chiefest and most important head of all, which he should not take upon him to impart unto them till such time as he had consulted the oracle. That they should therefore firmly cleave to the present laws, nor should deviate from, nor change any thing therein till such time as he should return from Delphos." They all promised him; and having taken an oath of the king, senate and people, to that purpose, he went to Delphos: where, when he came, he inquired of Apollo, "If the frame and model of his laws were such, as that his citizens might, in the observation of them, be made virtuous and prosperous?" Apollo made answer, "That all was well done; and that, so long as they lived thereby, they should be happy and prosperous." This answer was sent back to Sparta; which done, he resolved that the Spartans should never be freed from their oath they had given him; and, to that purpose, he underwent a voluntary banishment and death in Crete (saith Aristocrates), having beforehand besought his host and entertainer, "That as soon as he was dead, he should cause his body to be burnt, and the ashes thereof cast into the sea; that so no remainder of him might be brought to Sparta; lest they, thereby pretending he was returned, should disengage themselves from their oath, and attempt any change in the common-wealth. He died about

eight hundred and fifty years before the Christian æra.

2. Solon was the law-giver to the Athenians; and when Anacharsis did deride his endeavours in this kind, that went about to repress the injuries and extravagancies of his citizens with a few written words, "Which," said he, "are no better than spiders' webs, and which the stronger will break at their pleasure; Solon returned, "That men will be sure to stand to those covenants which will bring manifest disadvantages to the infringers of them;" adding, "That he had so framed and tempered his laws for Athens, that it should manifestly appear to all of them, that it was more for their concern strictly to observe, than in any thing to violate and infringe them." He did five hundred and fifty-nine years before the Christian æra, aged eighty-nine years.

3. Draco was also, before him, a law-giver at Athens, whose laws were abrogated by Solon by reason of their severity and rigour: for he punished almost all sorts of faults with death. He that was convicted of idleness died for it; and he that had stolen an apple, or handful of herbs, was to abide the same sentence as if he had committed sacrilege. So that Demades afterwards said, wittily, "That Draco's laws were not witten with ink, but blood." They say, that Draco himself being asked, Why he punished even petty larcenies with death? made this answer, "That the smallest of them did deserve that, and that there was not a greater punishment he could find out for greater crimes." He lived about six hundred and thirty years before Christ.

4. Zamolxis was the law-giver of Thrace, a native of that country; who having been brought up under Pythagoras, and returning home, prescribed them good and wholesome laws; assuring them, "That if they did observe the same, they should go into a place, when they left this world, in which they should enjoy all manner of pleasure and contentment." By this means having gotten some opinion of a divinity amongst

(1.) Plut. in Lycurg. p. 37. Justin. Hist. l. 3. p. 55, 56.—(2.) Plut. in Solon. p. 87. Ælian. Var. Hist. l. 8. c. 40. p. 221. Justin. Hist. l. 2. p. 38.—(3.) Plut. in Solon. p. 87.

them, he absented himself, and was afterwards worshiped by them as a god. He was the slave and disciple of Pythagoras, about five hundred and fifty years before Christ.

5. Diocles was the law-giver of the Syracusans; he punished offences with inexorable severity; and for such as transgressed, there was no hope of pardon. Among others of his laws, this was one: "That no man should presume to enter armed into the Forum, and assembly of the people: in case a y should, he should suffer death. No exception to be made in case of imprudence, or any kind of necessity." One day, when the news was, "That the enemy had broken into their fields," Diocles hastened out against them, with his sword by his side. Upon the way, as he went, it fell out, that there was a sedition and tumult amongst the people in their assembly; whither he imprudently went, armed as he was: when presently a private person that had observed him, began to cry out, "That he had broken the laws which himself had made." Diocles, turning towards his accuser, replied, with a loud voice, "No; but they shall now have their sanction." Which said, he drew his sword, thrust it through his own throat, and died.

6. Zaleucus was the law-giver of the Locrians; he made a law that the adulterer should be punished with the loss of both his eyes. His own son happened to be the first offender in that kind: therefore, to shew the love of a father, and the sincerity of a judge, he put out one of his son's eyes, and one of his own. He also provided by his laws, that no woman should be attended in the street with more than one maid, but when she was drunk; that no woman should go abroad at night but when she went to play the harlot: that none should wear gold or embroidered apparel, but when meant to set themselves to open sale; and that men should not wear rings or tis-

sues, but when they went about some act of uncleanness: and many others of this mould: by means whereof, both men and women were restrained from all extraordinary trains of attendants and excess of apparel, the common consequences of a long and prosperous tranquillity. He lived about five hundred years before Christ.

7. Charondas, the law-giver of the Thurians, in Greece, amongst others of his laws, had made this against civil factions, and for prevention of sudden and tumultuary slaughters: "That it should be capital for any man to enter the assembly of the people with any weapon about him." It fell out, that, as he returned from abroad, he appointed a convention of the people, and (like unto the before-mentioned Diocles) appeared therein armed as he was. When his opposers told him, "That he had openly broke the law of his own making, by entering the place in such a manner as he did;" "It is very true," said he; "but, withal, I will make the first sanction of it." and thereupon drawing his sword, he fell upon it. So that he died in the place, about four hundred and forty years before Christ.

8. Pharamond was the first king of the French, and a law-giver amongst them. It is said, that he was the maker of the law; called the Salique law, by which the crown of France may not descend unto the females, or (as their saying is) "fall from the lance to the distaff." Whence this law had its name of Salique is uncertain: some say from the words, *Si aliqua*, so often used in it; others, because it was proposed by the priests, called *Salii*; or that it was decreed in the fields which take their name from the river Sala. But Hailliam, one of their best writers, affirms, that it was never heard of in France till the time of Philip the Long, anno 1315. Others say it was made by Charles the Great, after the conquest of Germany, where the incontinent lives of the women living about the river Sala (in the modern Mis-

(4.) Heyl. Cosm. p. 608. Text. Offic. l. 1. c. 8. p. 25.—(5.) Diocl. Sic. Bibl. l. 13. p. 336.—(6.) Ibid. l. 12. p. 283. Lips. Monit. l. 2. c. 9. p. 237. Heyl. Cosm. p. 76. Zuin. Theat. vol. 1. l. 1. p. 56. Aelian. Var. Hist. l. 13. p. 24, 375.—(7.) Diocl. Sic. Bibl. l. 12. p. 282. Lips. Mon. l. 2. c. 9. p. 238. Lon. Theat. p. 416.

nia), gave both the occasion and the name, *De terrâ vero Salicâ nulla portio hereditatis mulieri veniat; sed ad virilem sexum tota terræ hereditas perveniat*, are the words of the law. This *terra Salica*, the learned Selden, in his titles of honour, englishes knight's fee, or, land holden by knight's service; and proves his interpretation by a record of the parliament of Bourdeaux, cited by Bodinus.

9. King Richard the First of England, as lord paramount of the seas, immediately on his return from the holy land, the island of Oleron being then in his possession, as a member of his dukedom of Aquitain, did there declare and establish those maritime laws, which, for near five hundred years, have generally been received by all the states of the Christian world which frequent the ocean, for the regulating of sea affairs, and deciding of maritime controversies. From thence they are called the laws of Oleron: *Quæ quidem leges & statuta, per Dominum Richardum quondam Regem Angliæ, in reditu à terrâ Sanctâ correctæ fuerunt, interpretata, declarata, & in insula d' Oleron publicata, & nominata in Gallica lingua La Loy d'Oleron, &c.* saith an old record, which I find cited in a manuscript discourse of sir John Burroughs, intituled, "The Sovereignty of the British Seas."

10. Nicedorus was a famous wrestler and champion in his younger time, but having taken leave of those youthful exercises, and grown into years, he became the law-giver of the Mantineans, amongst whom he lived; and by the prudent composure of his laws, he brought much greater honour to his country, than when he was publicly proclaimed victor in his former achievements. It is said, that the body of his laws were framed for him by Diagoras Melius.

11. Pittacus made laws for the Mitylenians, and having ten years presided amongst them, after he had well settled the affairs of their republic, he voluntarily resigned up his power. Amongst other his laws, this was one: that he

who committed a fault in his drunkenness should undergo a double punishment; one for his fault, and the other for being drunk. This law he made on purpose to preserve the Mitylenians in temperance, because their island abounded with wine.

12. Numa Pompilius was the first law-giver amongst the Romans, and he gave out that he conversed in the woods with the goddess *Ægeria*; that so, by that celestial converse, which he would have it thought he enjoyed, he might procure the greater estimation to himself, and the more reverence unto those laws that he sought to establish amongst them. He ordered and disposed of the year into twelve months, appointed priests to Mars, an altar to Jupiter, a temple to Faith, and another to the god *Terminus*. He was the author of the Vestal Virgins, and of sundry rites and ceremonies amongst the Romans; seeking to withdraw them from their martial humour, by endeavouring to render them in love with devotion and peace, and the arts of tillage and husbandry in the fields.

13. Minos was the First who is said to have constituted the republic of the Cretans, which (Homer says) was the most ancient of all others. Nine years was this prince daily busied in the framing and composing of his laws; for the better ordering of which, he is reported to have retired into a cave, and there to have made his abode under ground.

14. *Ægidius Fontana* (after the eruption of *Atila*), with divers patrician families, retired to the parts whereabout Venice now is: thither also was a great conflux of the most noble persons from all the neighbouring cities; and this was the man who first gave laws to the new city of Venice; and from their author, they are at this day called the *Ægidian* laws.

15. *Tuisco*, said to be the son of *Noah*, the father and first king of the Germans and Sarmatians, considering that without justice, and sense of religion, people could neither improve into a com-

—(8.) D'Avilla's Civil Wars, l. 1. p. 6. Heyl. Cosm. p. 177.—(9.) Heyl. Cosm. p. 230.—(10.) Ælian Var. Hist. l. 2. c. 23. p. 63.—(11.) Laert. l. 1. p. 19.—(12.) Plut. in Vitâ Numæ, p. 70, 71. Liv. Hist. l. 1. p. 8.—(13.) Plut. in Theseo, p. 7. Dioid. l. 2. p. 74. Halicarnas. Antiq. l. 2. p. 49.—(14.) Zuin. Theat. vol. 6. l. 1. p. 1566.

mon-wealth, nor have their licentious practices under any restraint, framed laws and ordinances for them; these he comprehended in verses, and caused them to be privately and publicly sung, lest any should pretend to be ignorant of them.

16. Donvallo Molnicious was king of the Britons; and whereas the former kings passed their inglorious lives in idleness and sloth, and in the use of those laws only which were made by Martia, the wife of king Gintoline; he restored the military art, almost utterly extinct, and withal established new and wholesome laws, called from him the Molnicious laws: he gave the right of sanctuary to churches; was the first who wore a crown of gold; countenanced and rewarded such as were students in good arts; constituted a standard for weights and measures; severely punished thieves, and all manner of rogues; decreed the breadth of divers roads and highways, and that the right of them should remain in the king; and (lest there should be a scarcity of corn through the abundance of cattle) he ordered, upon a penalty, how many ploughs each county should have in it; and that no magistrate or creditor should seize upon any cattle employed in draught, in case any other goods were remaining sufficient to answer the debt.

17. Cangius, or Cingis Coan, at first a man of a base condition, and a brazier or blacksmith, was afterwards raised to a high degree, and was the law-giver to the Scythians, or Tartars. His decrees were to this purpose: that they should avoid pleasures, and be content with such things as came next to hand; that they should love one another, and ever prefer the public welfare to any private emolument whatsoever; that they should do nothing rashly, possess no grounds, marry many wives, and that they should preserve truth in their words, and justice in their deeds, that so no man might be deceived or circumvented by them.

18. S. Olaus, king of Norway, observing the people in his days lived with-

out any known rule, and were scattered up and down like a sort of wild men, gave them laws, and thereby reduced them to a more civil and better state of life. The ancient monuments of his laws are to this day held in great veneration by that people.

CHAP. V:

Of Ambassadors; what their Negotiations, and after what Manner they have behaved themselves therein.

It highly concerns princes and republics to make choice of such men for their ambassadors as are of an acuteness beyond other men; of great judgment and experience in affairs, and of an uncommon diligence in the observation of all things, with the measures and moments of them. A natural courage is also (sometimes perhaps) as requisite a qualification as any of the rest; where most of these are, their business is most happily effected, and where a defect is observed, the negotiation for the most part miscarries.

1. Publius Popilius Lena, was sent from the senate and people of Rome to king Antiochus, to forbid him to make any enterprize upon Egypt, and to command him to depart away in case he was entered upon it. At his coming the king offered to embrace and welcome him, because they were friends ever since the time wherein Antiochus had been hostage at Rome: but Popilius drew back, saying, "That particular friendship was at that time to be laid aside, when the concerns of the public were to be treated." Thereupon he delivered into his hand the command of the senate: when the king delayed to return his answer, and demanded some time wherein he might advise thereof with his friends, Popilius, with a wand he had in his hand, began to mark out a circle somewhat spacious about the chair of Antiochus, and said, "Sir, call hither what friends you please, to advise with you touching this affair, within this circle that you see,

(15.) Zuin. Theat. vol. 6. l. 1. p. 1567.—(16.) Polyd. l. 1.—(17.) Zuin. Theat. vol. 6. l. 1. p. 1568.—(17.) Ibid. p. 1567.

and think not to go out from hence without a declaration of war or peace between the people of Rome and you." This severe manner of proceeding abated the pride of Antiochus, so that he presently made answer, "That he would obey the senate."

2. When Darius the son of Hystaspis, made an expedition into Scythia, the Scythians had wasted the country of necessary provisions, for want of which the army of Darius was brought into great straits; which the kings of Scythia understanding, they sent an ambassador to him with these presents, a bird, a mouse, a frog, and five arrows. The Persians enquired of him that brought them, what they intended by them? the Scythian told them, "That he had no other thing in charge, but, that as soon as he had delivered them he should return with all speed, only to declare, That if the Persians were ingenious, they should interpret what these presents meant and signified." When the Persians heard this, they consulted about it: the opinion of Darius was, "That the Scythians did yield themselves, together with the earth and water, upon this reason, that the mouse is bred in the earth, and feeds upon the same food with man; the frog lives in the water; the bird might represent the horse, and that, by sending arrows, they seemed to deliver up themselves." But Gobryas, one of the seven princes that had ejected the magi, was of opinion, that those presents intimated thus much, "O ye Persians! unless as birds ye fly in the air, or as mice ye retreat under the earth, or as frogs ye swim in the water, ye shall not return whence ye came, but shall be slain by these arrows." The Persians interpreted it according to his opinion: and had it not been by accident, neither Darius, nor any of his army, had ever seen Persia more, being glad to fly, and happy that he found a way of escape; for the Scythians being in pursuit, missed of him, thinking he had taken another way.

3. Alexander the Great was vehem-

ently incensed against the Lampsaceni-ans, who sent Anaximenes, as their ambassador, to appease him. Alexander, at the first sight of him, that he might cut off all occasion of being prevailed with, as to any favour in their behalf, solemnly swore, "That although Anaximenes was his master, yet he would not either grant or do any of those things that he should desire of him." Then said the other, "I desire of thee, O king! that thou would'st utterly destroy the country of Anaximenes, thy master." Alexander, for his own sake, was thus constrained (though otherwise much against his mind) to pardon the Lampsaceni-ans.

4. Nicholas de Brook, a knight, was sent by Valdemarus, the marquis of Brandenburg, as his ambassador to Frankfort, in his prince's name, about the election of a king of the Romans. The competitors were, Philippus Pulcher, duke of Austria, and Lewis, duke of Bavaria: the marquis had sent his letters in favour of Frederic, that he might be king; but his ambassador expecting to receive nothing from Frederic, and perceiving that most men's minds were inclinable to Lewis, he scraped the name of Frederic out of all his prince's parchments, and, contrary to his mind, instead thereof put in the name of Lewis: for which infidelity the marquis, upon his return, kept him in prison, and suffered him there to die of famine.

5. The people of Florence sent one Franciscus, a lawyer, but an unlearned person, as their ambassador to Joan, queen of Naples. At his coming he was informed by a courtier, that it was her majesty's pleasure that he should return on the morrow. In the mean time he had heard that the queen had no aversion to a handsome man; and therefore upon his return, having had his audience, and discoursed with her about many things, at last he told her, "That he had something to deliver to her in private." The queen withdrew with him into a privy chamber, supposing that he had something to impart to her, which

(1.) Liv. Hist. l. 44. Justin. Hist. l. 34. p. 266. Plin. Nat. Hist. Plut. Apoth. Reg. &c. p. 437.—
(2.) Herod. l. 4. p. 266. Bruson. Facetiar. l. 3. c. 30. p. 298.—(3.) Zuin. Theatr. vol. 2. l. 4.
p. 744.—(4.) Ibid. vol. 3. l. 4. p. 76.

was not fit to communicate with others : here it was that the fool, prepossessed with an opinion of his own beauty, desired the queen that he might be admitted to her bed. The queen, without alteration of her countenance, looking him in the face, demanded, " If the Florentines had made that part of his commission ?" And while the ambassador remained silent, and covered with blushes, she bade him return, and caused it to be entered with the rest of his instructions ; and dismissed him without any other sign of her anger.

6. There was a treaty on the part of Spain for a marriage with our prince Henry, wherein Salisbury, then secretary (a little man, but a great statesman) instantly discovered the juggling before any other had the least suspicion. For although it went forward cunningly, yet did Salisbury so put the duke of Lerma unto it, that it either must be so, or they must confess their juggling. The duke of Lerma denied that there ever had been any treaty or any intention from that state. Salisbury sent for the ambassador to a full council, told him, " He had abused the king and state, about a treaty for marriage, which he had no commission for ; that, therefore, he was liable to be punished by the laws of our kingdom ; for when an ambassador doth abuse a state by their master's commission, then the servant was freed ; but without commission was culpable, and liable to be punished by the laws of that state, as being disavowed to be servant to the king his master." The ambassador answered gravely, " He did not understand the cause of his coming, therefore was then unprepared to give any answer : but on Monday he would come again (this being Saturday), and give his answer." On Monday he came, and began with these words, " My soul is my God's, my life my master's, my reputation my own ; I will not forfeit the first and last to preserve the second ;" then laid down his commission and letters of instruction under the king's own hand. He acquitted himself honestly to this state, but was lost to his own, being instantly sent for

home, where he lived and died in disgrace.

7. The Spartans sent their ambassadors to Athens ; who declared in the open senate, " That they came from their state, with full power to compromise all matters of difference betwixt them, and to put an end to all controversy." Alcibiades, who, in emulation to Nicias, had a desire to continue the rupture, was terrified with this declaration of theirs ; and thereupon made means for a private conference with the ambassadors. When he came " What mean you, my lords ?" said he ; " have you forgotten that our senate is humane and moderate towards those they treat with ? But the people are high-spirited, and desirous of great matters. If therefore, in the assembly of the people, you shall declare you come with full power, they will impose upon you what they please : rather deal so with them, as if you had not the full power ; and I, for my part, will do all I am able in favour of your state : " and confirmed it to them with an oath. Next day, at the assembly of the people, Alcibiades with great civility demanded of the ambassadors in what quality they came ; whether as plenipotentiaries, or not ? They denied what they had said before in the senate ; and declared before the people, that they had not full power to conclude matters. Hereupon Alcibiades immediately cried out, " That they were a sort of unfaithful and inconstant men, no way to be trusted." By this means he so excited both the senate and people against them, that they could do nothing.

CHAP. VI.

Of such as were eminent Seamen, or Discoverers of Lands, or Passages by Sea, formerly unknown.

WHEN Anacharsis was once asked, " which he thought to be the greatest number, of the living or the dead ? " " Of which sort," said he, " do you take these to be that sail upon the seas ? " He doubted, it seems, whether they were

(5.) Zuin. Theat. vol. 3. l. 4. p. 746. — (6.)

(7.) Pezçell. Mell. tom. 1. p. 120.

Court of King James, by A. W. p. 170, 171. —

to be reputed among the living, who committed their lives to the pleasure of the winds and waves. Had all others been possessed with the same timorous sentiments, the world had wanted those noble spirits, who could not rest satisfied, till, by their own hazards, they had brought one hemisphere to some acquaintance with the other.

1. Christopher Columbus, born at Nervi, in the Signiory of Genoa, being a man of great abilities, and born to undertake great matters, could not persuade himself (the motion of the sun considered) but that there was another side of the globe to which that glorious planet did impart both his light and heat when he went from us. This unknown side he proposed to seek after: and opening his design to the state of Genoa; anno 1486, was by them rejected. Upon this repulse he sent his brother Bartholomew to King Henry the Seventh of England, who in his way fell unfortunately into the hands of pirates, by whom he was detained a long while; but at last he was enlarged. As soon as he was set at liberty, he repaired to the court of England; where his proposition found such a cheerful entertainment at the hands of the king, that Christopher Columbus was sent for to come thither also. But Christopher, not knowing of his brother's imprisonment, and not hearing from him, conceived the offer of his service to have been neglected, and thereupon made his desires known at the court of Castile; where, after many delays, and six years attendance on the business, he was at last furnished with three ships only, and those not for conquest, but discovery. With this small strength he sailed on the ocean more than sixty days, yet could see no land; so that the discontented Spaniards began to mutiny, and refused to move a foot forwards. Just at that time it happened that Columbus did discern the clouds to carry, a clearer colour than they did before; and therefore he besought them only to wait three days longer; in which space, if they saw not land, he promised to return toward the end of the third day. One of the company, called Roderigo de Triane, descried fire, an

evident token they drew near unto some shore. The place discovered was an island on the coast of Florida, called by Columbus, St. Saviour's; now counted one of the Lucals. Landing his men, and causing a tree to be cut down, he made a cross thereof, which he erected near the place where he came on shore; and by that ceremony took possession of the new world for the kings of Spain, October the eleventh, 1492. Afterwards he discovered and took possession of Hispaniola, and with much treasure and content returned to Spain, and was preferred by the kings themselves for his good service, first to be admiral of the Indies, and in conclusion to the title of the duke de la Vega, in the isle of Jamaica. The next year he was furnished with eighteen ships for more discoveries. In this second voyage, he discovered the islands of Cuba and Jamaica; and built the town of Isabella, after called Domingo, in Hispaniola; from whence, for some severities used against the mutinous Spaniards, he was sent prisoner to Castile; but on a fair trial, he was very honourably acquitted, and absolved of all the crimes imputed to him. In 1497, he began his third voyage; in which he discovered the countries of Panama and Cumana on the firm Land, with the islands of Cubagna and Margarita, and many other islands, capes, and provinces. In 1500 he began his fourth and last voyage; in the course whereof, coming to Hispaniola, he was unworthily denied entrance into the city of Domingo, by Nicholas de Ovendo, then governor thereof: after which, scouring the sea-coasts as far Nombre de Trias, but adding little to the fortune of his former discoveries, he returned back to Cuba and Jamaica, and from thence to Spain, where six years after he died, and was buried honourably at Seville, anno 1506.

2. Columbus having led the way, was seconded by Americus Vesputius, an adventurous Florentine, employed therein by Emanuel, king of Portugal, Anno 1501, on a design of finding out a nearer way to the Moluccas than by the Cape of Good-Hope, who, though he passed no further than the Cape of St. Au-

gustin's in Brazil, yet from him (to the great injury and neglect of the first discoverer) the continent or main land of this country, hath the name of America, by which it is still known, and commonly called,

3. To him succeeded John Cabott, a Venetian, the father of Sebastian Cabott, in behalf of Henry the seventh, king of England; who discovered all the northern coasts of America, from the Cape of Florida in the South, to Newfoundland and Terra de Labrador in the North, causing the American Roytolets to turn homagers to the king and crown of England.

4. Ferdinandus Cortesius, was (as I suppose) the most famous of all the Spaniards, for the discovery of new lands and people: for passing the promontary of Cuba, that points directly to the west, and is under the tropic of Cancer, and leaving Jucatan and Colvacana on the left hand, he bent his course till he attained the entrance of the great river Panucus; where he understood, by interpreters he had in his former voyage, that these were the shores of the continent, which, by a gentle turning, was on this side connected with the shores of Uraban; but on the other, northward, after a vast tract of land, did conjoin itself with those countries which seamen call Baecalauræ. He also was informed that the large and rich kingdoms of Mexico were extended from the south to the west. These kingdoms he was desirous to visit, as abounding in gold, and all kind of plenty; the climate temperate, although situated under the equator. Here making advantage of the difference betwixt two kings contending with each other, having strengthened himself, but especially by the terror of his guns and horses, he overcame Montezuma, the most potent of all the kings, made himself master of the great city Temistitana, and took possession of that rich and fertile country in the name of his master. But he did not long enjoy it; for the fame of these great actions drew the envy of the court upon him, so that he was sent for back, hav-

ing, as a reward of his virtue, received the town of Vallium from Charles the emperor, to him and his posterity for ever. He afterwards followed Cæsar in his African expedition to Algiers, where he lost his precious furniture by shipwreck. Of a mean man's son of the poor town of Medelinum, Cæsar raised him to the degree of a nobleman; some few years after which, he died at home, not as yet aged.

5. Sir Francis Drake was born nigh south Tavistock, in Devoushire, and brought up in Kent; being the son of a minister, who fled into Kent for fear of the six articles, and bound his son to the master of a small bark, which traded into France and Zealand. His master dying unmarried, bequeathed his bark to him, which he sold, and put himself into farther employment, at first with sir John Hawkins, afterwards upon his own account. Anno 1577, upon the thirteenth of December, with a fleet of five ships and barks, and one hundred and seventy-four men, officers and seamen; he began that famous navigation of his, wherein he sailed round the world, with great vicissitude of fortune: he finished that voyage, arrived in England November the third, 1580, the third year of his setting out. He entertained the queen in his ship at Deptford, who knighted him for his service, being the first that had accomplished so great a design. He is therefore said to have taken for his device, a globe, with this motto: *Tu primus circumdedisti me* "Thou first didst sail round me." A poet then living, directed him this epigram:

*Drake pererrati novit quem terminus orbis,
Quenque simul mundi vidit uterque polus;
Si taceant homines, facient te sidera notum,
Sol nescit comitis non memor esse sui.*

Drake, whom th' encompass'd earth so fully
knew,
And whom at once both poles of Heav'n did
view:
Should men forget thee, Sol could not forbear
To chronicle his fellow-traveller.

6. Sebastian Cabott, a Venetian, rig-

(2.) Heyl. Cosm. p. 1014.—(3.) Ibid.—(4.) Jovii Elog. l. 6. p. 348.—(5.) Full. Holy State, l. 2. c. 22. p. 123, &c. Hackluyt's Voyages, vol. 3. p. 730, &c. Heyl. Cosm. p. 1075. Stowe's Chronicle, p. 689.

ged out two ships, at the expence of Henry the Seventh, king of England, anno 1496, intending to sail to the land of Cathai, and from thence to turn towards India: to this purpose he aimed at a passage by the north-west: but after certain days, he found the land ran towards the north: he followed the continent to the fifty-sixth degree of north latitude; and there finding the coast to turn towards the east, and the sea covered with ice, he turned back again; sailing down by the coast of that land towards the southern parts, which he called Bacalaos, from the number of fish found in the sea like tunnies, which the inhabitants called baccalaos. Afterwards he sailed along the coast unto thirty-eight degrees; and provisions failing, he returned into England, and was made grand pilot of England by king Edward the Sixth, with the allowance of a large annual pension of one hundred sixty-six pounds, thirteen shillings and fourpence during life.

7. Thomas Cavendish of Trimley, in the county of Suffolk, esq. departed out of Plymouth, Thursday the twenty-first of July, 1586, with the *Desire*, a ship of one hundred and twenty tons; the *Content*, of sixty tons; and the *Hugh-galant*, a bark of forty tons; with one hundred and twenty-three persons of all sorts. With these he made an admirable and successful voyage into the South-sea, and from thence about the circumference of the whole earth; and the ninth of September, 1588, after a terrible tempest, which carried away most part of their sails, they recovered their long wished-for port of Plymouth in England, whence they set forth in the beginning of their voyage.

CHAP. VII.

Of the Eloquence of some Men, and the wonderful Power of Persuasion that hath been in their Speeches and Orations.

AMONGST the heathens, Mercury was accounted the god of eloquence, and,

with the rest of his furniture, they allotted him a rod, or wand, by virtue of which, he had the power of conducting some souls to hell, and freeing others from thence; by which they would signify, that the power of eloquence frees from death such as the hangman waited for, and as often exposes innocence to the utmost severity of the law. See something of the force of it in the following examples.

1. Hegesias, a Cyrenean philosopher and orator, did so lively represent the miseries of human life, in his orations, and fixed the images of them so deep in the minds and hearts of his auditors, that many of them sought their freedom thence by a voluntary death: insomuch that king Ptolomæus was enforced to send him a command, that he should forbear to make any public orations upon that subject, for the future.

2. Pericles, the Athenian, was said to thunder and lighten, and to carry a dreadful thunder-bolt in his tongue, by reason of his eloquence. Thucydides the Milesian, one of the nobles, and long his enemy in respect of state matters, being asked by Archidamus, the Spartan king, which was the best wrestler, Pericles or him? "As soon," said he, "(aswrestling with him), I have cast him to the ground, he denies it, and persuades that he had not the fall; and with all so efficaciously, that he makes all the spectators to believe it." Whosoever Pericles was to make an oration, he was very busy in the composure of it; and whenever he was to speak in any cause, he ever used to first to pray to the gods, that no single word might fall from his lips, which was not agreeable to the present matter in hand.

3. Many were famous amongst the Romans for eloquence, but this was never an hereditary privilege, save only in the family of the Curii; in which there were three orators in immediate succession to each other.

4. John Tiptoft, earl of Worcester, was bred in Baliol college: he was the first Englishman of honour that [graced

(6.) Hackl. Voy. vol. 3. p. 7, &c. — (7.) Ibid. p. 803. &c. Stowe's Chron. p. 720.

(1) Val. Max. l. 8. c. 9. p. 231. — (2.) Plut. in Pericl. p. 156. Sabell. Ex. l. 1. c. 6. p. 42 — (3.) Solin. c. 2. p. 190.

learning with the study thereof, in the days of king Edward the Fourth, both at home and in foreign universities, He made so eloquent an oration in the vatican, in the presence of pope Pius the Second, (one of the most learned of his order), that his holiness was divided, betwixt weeping and wondering thereat.

5. Demades was the son of Demæas, a mariner; and from a porter betook himself to the commonwealth, in the city of Athens: all men confess of him, that where he followed his own nature, he out-shined all others; and that the studied preparations of Demosthenes himself, were excelled by his extempore eloquence. Being sent ambassador to Antipater, who then lay dying, both he and his son were slain by Cassander, a tribune of the soldiers, as being found to have sided with the enemy.

6. Demosthenes was the son of a cutler, or sword-smith, the scholar of Isæus; whence he betook himself to the commonwealth: and though he had a stammering tongue, and indecent motion of the shoulders, a weak hearing, and want of breath; yet he corrected all these imperfections, and by exercise at last surmounted them. He opposed king Philip in his orations; was the author of the league betwixt the Thebans and Athenians; and also the cause of the overthrow king Philip received at Chæronea. This was that Demosthenes who brought unto the art of speaking all that nature and exercise, diligence and learning, was able to contribute to it. He excelled all his equals who pleaded in the forum, in a sinewy and strong way of speaking; in gravity and splendor he surpassed those that dealt in the demonstrative way of eloquence; as he also did the sophists in wit and art. When Antipater was become the prince of Greece, he demanded the ten orators by his ambassadors; whereupon Demosthenes fled to Calauria, to the temple of Neptune; but fearing to be drawn thence by Archias, Antipater's ambassador, he sucked poison out of his ring where he had preserved it,

to assist him in his last extremity; and so died in the eighty-second year of his age.

7. King Pyrrhus was so powerfully persuasive, that the Romans commanded their ambassadors not to speak with him but by an interpreter; having had experience that those whom they had formerly sent, returned his advocates.

8. Æschines the Athenian, was the son of Atrometus; at first an actor of plays, then a notary, and afterwards an orator; wherein he proved excellent, had a sweet, easy, and pleasant pronunciation: he intermixed the Doric with the Attic way; and was highly praised, for, that he first found out how to speak copiously extempore: indeed; when he spake in matters unpremeditated, he seemed to have a gift altogether divine. He heard Plato and Isocrates; but added much more to them by his own ingenuity. He had in his speaking much of perspicuity and ornament, and with gravity a certain pleasantness; so that, as to the whole, the form of his orations was such, as was imitable. Leaving Athens, he went to Rhodes; where, being advocate in a cause, he corrupted the judges; and thereupon, together with them, was cast into prison; where he drank poison and died.

9. Lysias, the son of Cephalus, a Syracusan, came to Athens by the persuasion of Pericles: of those orations that go under his name, two hundred and thirty were supposed to be genuine: his manner of speaking, seems easy, and yet it is not easily imitated: none followed him in the purity of his words, save only Isocrates. He lived at Athens mostly, and died at the age of eighty-three years. Phavorinus used to say of Plato and him, "Take or change any word in an oration of Plato's, and you take from the eloquence; and the like will you do, if you take from or change a word in any sentence of Lysias."

10. Marcus Tullius Cicero was not only eloquent, but the miracle of eloquence; representing the vigour of Demosthenes, the copiousness of Plato, and

(4.) Full. Eccles. Hist. in Dedic. to lib. 2. p. 48.—(5.) Plut in Demost. p. 850.—(6.) Plut. in Demost. p. 859, 860. Zuin. Theat. vol. 4. lib. 2. p. 1119.—(7.) Chet. Hist. Coll. cent. 1. p. 11; 12.—(8.) Zuin. Thea. vol. 4. l. 2. p. 1120.—(9.) Ibid. 1119. A Cell. l. 2. c. 5. p. 49,

the pleasantness of Isocrates, all at once. He not only attained (by his study) to all that was excellent in any; but by himself, he advanced and improved all that was great in them; brought forth by a peculiar gift of providence, as one in whom eloquence might make experiment of its utmost force. By the men of his time he was said to reign in causes; and by posterity so accounted of, that he is said to have profited well, who is highly pleased with his writings. He was slain by the command of Antonius. So fell he, whose eloquence Cæsar himself was not able to resist; but found Ligarius wrested out of his hands by his persuasive force, whom but just before he was resolved not to pardon.

11. Hyperides was one of the ten orators of Athens, the scholar of Plato and Isocrates. So great was he in this art, that he is by many preferred before Demosthenes. There are extant of his orations fifty-two, which are thought to be legitimate. King Antipater fetched him out of the temple of Ceres at Hermoine, whither he had fled, by the means of Archias, whom he employed for that purpose. This man cut out the tongue of the orator, and slew him. His son, Glaucippus, disposed his bones into the monument of the family.

12. Isæus was born at Chalcis, whence he went to Athens, where he was assisted by Lysias: so that unless a man is well skilled in their forms, he knows not by which of the two the oration he reads was made, so like are they in the frame of words and things. He taught Demosthenes at the price of ten thousand drachms, for which he was famous. He left sixty-four orations, whereof there are but fifty that are verily thought to be his.

13. Dinarchus, a Corinthian, was a young man at such time as Alexander made his expedition into Asia. About that time he removed himself to Athens, with purpose to live there. He heard Theophrastus, who had taken up the school of Aristotle; was familiar with Demetrius Phalerius; contended with the

best orators, not by public pleading, but making orations for their enemies. Siding with Antipater and Cassander, he was proscribed, and lived fifteen years in exile.

14. Cyneas, a Thessalian, was the hearer of Demosthenes, and ambassador of king Pyrrus. When he was sent to the cities, he thought with Euripides that a fine word might do as much as the sharp sword; and king Pyrrus used to profess, "That more cities were subdued to him by the eloquence of Cyneas than by force of his own arms."

15. Scopelianus, when Domitianus the emperor had sat forth his edict, that no vines should be had in Asia (as supposing that plenty of wine incited them to sedition). This affair seemed to require a prudent, eloquent person, who might be publicly sent to deprecate the displeasure of the emperor. Scopelianus was he who was pitched upon by all men, and who, by the force of his eloquence, not only obtained what he went about, that men might plant vines there without offence to the government; but further, that such men should be punished who neglected to do it; and departed well rewarded.

16. Eustathius, a Cappadocian, was the scholar of Iamblicus, a man of great eloquence: he was sent ambassador to king Sapore, of Persia, whom he so pleased at the feast, that little wanted but that Sapore had cast off his tiara and robe of state for the bishop's mitre. But his courtiers prevented him, saying: "That he was a mere impostor and enchanter, instead of an ambassador." All Greece made vows for his safe return from thence; but he never came back again.

17. C. Julius Cæsar learned of Appolonius Molon at Rhodes: he is said to be admirably fitted for the city eloquence, and had so improved his parts by his diligence, that, without all question, he merited the second place in point of eloquence. The first he would not have, as one that intended rather to be the first in power and arms. Cicero himself writes to Brutus: "That he knew not any

(10.) Cæl. Rhod. l. 25. c. 3. p. 1157. Plut. in Cicer. p. 861. — (11.) Zuin. Theat. vol. 4. l. 2. p. 1120. — (12.) Ibid. p. 1119. — (13.) Ibid. p. 1120. — (14.) Ibid. p. 1121. — (15.) Cæl. Rhod. l. 20. c. 11. p. 935. — (16.) Zuin. Theat. vol. 4. l. 2. p. 1121.

to whom Cæsar should give place, as one that had an elegant, splendid, magnificent, and generous way of speaking:" and to Cornelius Nepos: "Whom," saith he, "will you prefer before this man, even of those who have made oratory their business? who is more acute or frequent than he in sentences? who more ornamental or elegant in words?" He is said to have pronounced his orations with a sharp voice, and earnest motion and gesture, which yet was not without good effect.

CHAP. VIII.

Of the most famous Greek and Latin Historians.

By the singular providence of God, and his great goodness, it was, that where the prophetic history of the holy scriptures break off, there we should have an immediate supply from elsewhere: and we may almost say, that in the very moment where they have left, there it was that

1. Herodotus, the Harlicarnassian, began his history, who relates the acts of Cyrus, and the affairs of the Persian monarchy, even unto the war of Xerxes; the histories of the kingdoms of Lydia, Media, and especially of Egypt, are set down by him. An account he gives of the Ionians, the city of Athens, and the Spartan and Corinthian kings: excelling all profane writers of history, both in the antiquity of the things he treats of, the multitude of examples, and the purity and sweetness of his style. His history is continued for the series of two hundred and thirty years, from Gyges, the king of Lydia, the contemporary with Manasses, king of Judah, to the flight of Xerxes and the Persians out of Greece, which was in the year of the world 3485. Herodotus himself flourished in the beginning of the Peloponnesian war, which was about the year of the world 3540.

2. Thucydides, the Athenian, immediately succeeded him, who embraced in

his history the space of seventy years, that is, from the flight of Xerxes unto the twenty-first year of the Peloponnesian war: for although he professedly describes only that war betwixt the Athenians and Peloponnesians wherein himself was a general, yet, by way of digression, he hath inserted an account of those fifty years that are betwixt the end of Herodotus's history, and the beginning of this war. Here he explains affairs of cities, as the former had done of monarchies; and hath framed so illustrious and express an image of all those things that usually happen in the government of a commonwealth; hath so lively represented the miseries that attend upon war, especially a civil and intestine one; hath composed his many orations with that artifice and care, that nothing can be thought more sinewy and agreeable, unto all times in the world, than his history.

3. Xenophon, the Attick Bee, whose unaffected sweetness and elegance of style is such, that antiquity, admiring it, saith: "The graces had framed and directed his speech." He beginning at the end of Thucydides, hath in seven books comprehended the events of forty years wars betwixt the principal cities of Greece, as far as to the battle of Mantinea, and the year of the world 3600.

4. Diodorus Siculus hath set forth his Bibliotheque, or an universal history of almost all the habitable world, accurately distinguished by times and years, in forty books. In the five first of which he discourses of the original of the world; the Egyptian, Assyrian, Lybian, Greek antiquities, and the affairs of other nations, before the Trojan war. The other thirty-five contain a series of years, no less than 1138, from the Trojan war to Julius Cæsar: of all these there are but fifteen books extant. His sixteenth book almost immediately follows Xenophon, in which he treats of Philip of Macedon, who began to reign *anno mundi* 3604. From thence he passes to Alexander and his successors: and in the end of his twentieth book, which is the last of his extant, he reaches to the year of the world 3664, which year falls directly into the tenth book of Livy: and upon the four hun-

dred and fifty-second year from the building of Rome.

5. Titus Livius, born at Padua, was the prince of Latin historians, excelling all Latin writers in the admirable gravity, copiousness, and beauty of his speech. He hath written a continued history of seven hundred and forty-six years, from the building of Rome, in the year of the world 3212, to the fourth year before the birth of Christ, which was the thirty-seventh year of Augustus. Now, although of fourteen decades, or one hundred and forty books of Livy, there are only three decades and half a fifth left; yet the arguments of the rest of the books, and the series of the principal histories, may easily be observed from Florus's epitome. Livy died the twenty-first year after the birth of Christ.

6. Ctesias Gnidius, a famous historian of the Assyrian and Persian affairs, about the year of the world 3564, in the expedition of Cyrus the younger against his brother Artaxerxes, was taken prisoner; and for his skill in pyhsic was received into the king's house and family, where, out of the royal commentaries and records, he composed the ancient history of the kings of Assyria, Babylon, and Persia, in twenty books, having brought it down from Ninus, as far as the seventh year after the taking of Athens by Lysander.

7. Plutarchus, of Cheronea, flourished about the year of our lord 100, the ample treasury of the Greek and Latin history: he wrote about fifty lives of the principal men amongst the Greeks and Romans, full of the best matter, wise sentences, and choice rules of life. The Greek lives he begins with Theseus, king of Atheos, and ends with Philopœmenes, general of the Achæans, who died one hundred and eighty years before the birth of Christ. The Roman captains he describes from Romulus as far as to Galba and Otho, who contended for the empire in the seventeenth year after the birth of Christ.

8. Arrianus, of Nicomedia, flourished *anno Christi* 140; and in eight books wrote the life and acts of Alexander the Great: his affairs in India are handled most copiously by him of all others: the

whole is wrote in a singular sweetness and elegance of style.

9. Dionysius Harlicarnassæus wrote accurately the Roman history: the original of the city, magistracy, ceremonies, and laws, are faithfully related by him; and his history continued to the beginning of the first punic war, and the four hundred and eighty-ninth year from the building of the city. His first eleven books are all that are extant, in which he reaches to the two hundred and twelfth year of the city. He flourished in the time of Augustus Cæsar, and is said to have lived in the family of M. Varro.

10. Polybius, of Megalopolis, was the master, counsellor, and daily companion of Scipio the younger, who, in the year of the world 3800, rased Carthage. He begins his Roman history from the first punic war: and of the Greek nation, the Achæans, from the fortieth year after the death of Alexander the Great: of forty books he wrote, only five are left; and the fragments of twelve others, in which he reaches to the battle at Cynoscephale, betwixt king Philip of Macedonia, and the Romans.

11. Sallustius wrote many parts of the Roman history in a pure and elegant brevity; of all which little is left besides the conspiracy of Catiline, suppressed by the Consul Cicero sixty years before the birth of Christ: and the war of Jugurtha, managed by C. Marius the Consul, in the forty-fourth year before the conspiracy aforesaid.

12. Julius Cæsar hath wrote the history of his own acts in the gallick and civil wars, from the year 696 of Rome to 706, and comprised them in commentaries upon every year, in such a purity and beautiful propriety of expression; and such a native candour, that nothing is more polite, more useful and commodious for the framing a right and perspicuous expression of ourselves in the Latin tongue.

13. Velleius Paterculus, in a pure and sweet language, hath composed an epitome of the Roman history, and brought it down as far as the thirty-second year after the birth of Christ; that is, the sixteenth year of Tiberius, under whom he flourished, and was questor.

14. Cornelius Tacitus, under Adrian the emperor, was praefect of the Belgic Gaul: he wrote a history from the death of Augustus to the reign of Trajan, in thirty books; of which the five first contain the history of Tiberius: the last eleven books, from the eleventh to the twenty-first, which are all that are extant, reach from the eighth year of Claudius to the beginning of Vespasian, and the besieging of Jerusalem by Titus, which was anno Domini 72. He hath comprised much in a little, is proper, neat, quick, and apposite in his style, and adorns his discourse with variety of sentences.

15. Suetonius, was secretary to Adrian the emperor, and (in a proper and concise style) hath wrote the Lives of the twelve first emperors, to the death of Domitian, and the ninety-eighth year of Christ. He hath therein exactly kept to that first and chief law of history, which is, that the historian should not dare to set down any thing that is false; and, on the other side, that he have courage enough to set down what is true. It is said of this historian, that he wrote the lives of those emperors with the same liberty as they lived.

16. Dion Cassius was born at Nice, in Bithynia: he wrote the history of nine hundred eighty-one years, from the building of Rome, to anno Domini 231; in which year he was consul with Alexander Severus the emperor, and finished his history in eighty books; of all which, scarce twenty-five books, from the thirty-sixth to the sixty-first, and the beginning of Nero, are at this time extant.

17. Herodianus wrote the history of his own time, from the death of M. Antoninus the philosopher, or the year of Christ 181, to the murder of Gordian in Africa, A. D. 241; which is rendered into pure Latin by Angelus Politianus.

18. Johannes Zonaras, of Byzantium, wrote a history from Augustus to his own times, and the year of our Lord 1117: the chief of the oriental affairs and emperors he hath digested in the second and third tomes of his annals; from whence Cuspinianus, and others, borrow almost all that they have. Zonaras is continued by Nicetas Gregorius, and he by Chalcondylas.

19. Eutropius wrote the Epitome of the Roman history, in ten books, to the death of Jovinian, A. D. 368. He was present in the expedition of Julian into Persia, and flourished in the reign of Valens the emperor.

20. Ammianus Marcellinus, a Grecian by birth, warred many years under Julian in Gallia and Germany, and wrote the history of the Romans, in thirty-one books: the fourteenth to the thirty-first are all that are extant; wherein at large, and handsomely, he describes the acts of Constantius, Julian, Jovinian, Valentinian, and Valens, the emperors, unto the year of Christ 382.

21. Jornandes, a Goth, hath wrote the history of the Original Eruptions, Families of their Kings, and principal Wars of the Goths, which he hath continued to his own time; that is, the year of our Lord 550.

22. Procopius, born at Cæsarea, in Palestine, and chancellor to Belisarius, the general to Justinian the emperor, being also his counsellor and constant companion, in seven books wrote the Wars of Belisarius with the Persians, Vandals, and Goths, wherein he also was present.

23. Agathias, of Smyrna, continues Procopius, from the twenty-seventh of Justinian, A. D. 554, to the end of his reign, A. D. 566; the wars of Narses with the Goths and Franks; with the Persians at Colchis; wherein he recites the succession of the Persian kings from Artaxerxes, who, A. D. 230, seized on the Parthian empire, to the reign of Justinian, A. D. 530; and in the end treats of the irruption of the Huns into Thrace and Greece, and their repression by Belisarius, now grown old.

24. Paulus Diaconus, of Aquileia, chancellor to Desiderius, king of the Lombards, wrote the entire history of the Lombards, to A. D. 773; in which Charles the Great took Desiderius the last king, and brought Lombardy under his own power.

25. Haithonus, an Armenian, many years a soldier in his own country, afterwards a monk at Cyprus, coming into France about the year of Christ 1307, was commanded by pope Clement the Fifth to write the history of the Empire

of the Tartars in Asia, and the Description of other Oriental Kingdoms.

26. Laonicus Chalcondylas, an Athenian, wrote the history of the Turks, in ten books, from Ottoman, A. D. 1300, to Mahomet the Second, who took Constantinople, A. D. 1453; and afterwards continued his history to A. D. 1464.

27. Luitprandus, of Ticinum, wrote the history of the Principal Affairs in all the Kingdoms of Europe in his time, at most of which he himself was present. His history is comprised in six books; and commencing from A. D. 891, extends to A. D. 963.

28. Sigebert, a monk in an abbey in Brabant, wrote his Chronicon, from the death of Valens the emperor, or A. D. 381, to the empire of Henry the Fifth, A. D. 1112: wherein he hath digested much of the French and British affairs; and acts of the German emperors.

29. Saxo-Grammaticus, bishop of the church of Rotschilden, wrote the Danish history from the utmost antiquity to his own time, and king Canutus the Sixth, almost to the year of Christ 1200; but, more like a poet than historian, commonly also omitting an account of the time.

30. Conradus, abbot of Usperga, a monastery in Suavia, as worthy of reading as any of the German writers, hath described the affairs of Germany, beginning two hundred years after the flood, and carrying on his relation to the twentieth year of Frederic the Second; that is, A. D. 1230.

31. Johannes Aventinus wrote the Annals of the Boii, and Memorable Matters of the Germans, in seven books; beginning from the flood, and continuing his history to A. D. 1460.

32. Johannes Nauclerus, born not far from Tubinga, hath an entire Chronicon, from the beginning of the world to his own time, and the year of our Lord 1500, in two volumes.

33. Albertus Crantzius hath brought down the history of the Saxons, Vandals, and the Northern Kingdoms of Denmark, Sweden, Gothland, and Norway, to A. D. 1504.

34. Johannes Sleidanus hath faithfully and plainly wrote the history of Luther especially, and the contests about matters of religion in the empire of Germany;

the election and affairs of Charles the Fifth, emperor, and other of divers of the kings of Europe, from A. D. 1517 to A. D. 1556.

35. Philippus Comineus wrote five books of the expedition of Charles the Eighth into Italy and Naples, and eight books of the acts of Lewis the Eleventh, and Charles duke of Burgundy; worthy to be read by the greatest princes.

36. Froisardus wrote the history of the sharp wars betwixt the French and English, from A. D. 1335 to A. D. 1400.

37. Hieronymus Osorius wrote the navigation of the Portuguese round Africa into India; and the acts of Emanuel, king of Portugal, from A. D. 1497 to his death, in twelve books.

38. Antoninus Bonfinius, in four decades and an half, hath wrote the history of the Hungarian kings, to the death of Matthias, the son of Huniades, and the beginning of the reign of Uladislaus.

39. Polydore Virgil hath wrote the history of England, in twenty-six books, to the death of Henry the Seventh.

40. Justinus flourished anno Christi 150, and wrote a compendious history of most nations, from Ninus, the Assyrian king, to the twenty-fifth year of Augustus, compiled out of forty-four books of Trogus Pompeius, a Roman.

Ecclesiastical writers I have here no room for, but am content to have traced thus far the steps of David Chytraeus, in his chronology, whose help I have had in the setting down of this catalogue.

CHAP. IX.

Of the most famous and ancient Greek and Latin Poets.

THE reader hath here a short account of some of the most eminent of Apollo's old courtiers, as they succeeded one another in the favour of the Muses: not but that those bright ladies have been (I was about to say) equally propitious to others in after-times; nor is it that we have given these only a place here, as if our own land was barren of such worthies: our

our famous Spenser, if he was not equal to any, was superior to most of them; of whom Mr. Brown thus:

He sung th' heroic Knights of Fairy land
In lines so elegant, and such command,
That had the Thracian play'd but half so well,
He had not left Eurydice in hell.

But it is fit we allow a due reverence to antiquity, at least be so ingenuous as to acknowledge at whose torches we have lighted our own. The first of these lights,

GREEK POETS.

1. Orpheus was born in Libethris, a city of Thrace, the most ancient of all poets: he wrote the Expedition of the Argonauts into Colchis, in Greek verse, at which he was also present: this work of his is yet extant, together with his Hymns, and a book of Stones. The poets make him to be the prince of the Lyrics: of whom Horace, in his book, *De Arte Poetica*:

*Sylvestres homines sacer interpretisque deorum.
Cædibus & fædo victu deterruit Orpheus,
Dictus ob hoc lenire tygres, rabidosque leones.*

His father was Oeagrus, his mother Caliopea, and his master was Linus, a poet and philosopher. Orpheus is said to have flourished anno mundi 2737.

2. Homerus, the prince of poets, born at Colophon, as Cluverius doubts not to affirm: but more cities besides have stroye for the honour, according to that in Cellius:

*Septem urbes certant de stirpe illustris Homeri,
Smyrna, Rhodos, Colophon, Salamis, Ios, Argos,
Athensæ.*

Many are the encomiums he hath found amongst learned men; as, the Captain of Philosophy, the first Parent of Antiquity, and Learning of all sorts; the Original of all rich Invention; the Foun-

tain of the more abstruse Wisdom; and the Father of all other Poets.

————— *a quo cœu fonte perenni,
Fatum Pieris ora rigantur aquis.*

Of him this is part of Quintilian's character: "In great things no man excelled him in sublimity, nor in small matters in propriety." "In whom," saith Paterculus, "this is an especial thing, that before him there was none whom he could imitate, and after him none is found that is able to imitate him." He flourished anno mundi 3000.

3. Hesiodus was born at Cuma, a city in Æolia, bred up at Ascra, a town in Bœotia; a poet of a most elegant genius; memorable for the soft sweetness of his verse; called, "the son of the Muses," by Lipsius: "the purest writer, and whose labours contain the best precepts of virtue," saith Heinsius. Some think he was contemporary with Homer; others, that he lived an hundred years after him: I find he is said to flourish anno mundi 3140.

4. Alcæus, a famous Lyric poet, was born in the isle of Lesbos, in the city of Mitylene, whence now the whole isle hath its name: what verses of his are left, are set forth by Henricus Stephanus, with those of the rest of the Lyrics. Quintilian saith of him, "That he is short and magnificent in his way of speaking, diligent, and for the most part like Homer." He flourished Olympiad 45.

5. Sappho, an excellent poetess, was born in the isle of Lesbos, and in the city of Eræsus there: she was called the ninth Lyric, and the tenth Muse: she wrote epigrams, elegies, iambicks, monodies, and nine books of lyric verses; and was the inventress of that kind of verse which from her is called the Sapphic: she attained to no small applause in her contention, first with Stesichorus, and then with Alcæus. She is said to

(1.) Quenstedt Dial. de Patr. Vir. Illustr. p. 453. Voss. de Nat. & Constit. Artis Poet. cap. 13. sect. 3. p. 78. Patrit. de Instit. Reipub. 1. 2. tit. 6. p. 83.—(2.) Quenstedt Dial. p. 533. Gell. Noct. Attic. lib. 3. cap. 11. p. 104. Quintil. Inst. Orator. lib. 10. cap. 1. p. 466.—(3.) Quintil. Instit. Orat. lib. 10. cap. 1. p. 466. Vell. Patercul. Hist. lib. 1. Voss. de Poet. Græc. cap. 2. p. 9. Quenstedt Dial. p. 478.—(4.) Quenstedt Dialog. p. 433. Quintil. Instit. Orat. lib. 10. cap. 1. p. 468.

flourish

flourish about the forty-sixth Olympiad.

6. Stesichorus, was born at Himera, a city in Sicily, a lyric poet; some of whose poems are yet extant, writ in the Doric dialect. His works declare the strength of his wit: while he sings of great wars and noble generals; and with his harp sustains the burden of an epic verse, he preserves the due dignity of his persons, both in their speech and actions: and had he retained himself within bounds, he might have seemed the next to rival with Homer: but he is too copious and luxuriant. He flourished Olymp. 54.

7. Phocylides, a philosopher and poet, was born at Miletum, a city in Caria. He wrote in heroic verse, as also some elegies: was contemporary with Theognis, and flourished Olympiad 59.

8. Theognis, born in Mægara, or Mægaris, a city in Sicily, heretofore called Hybla: he was Gnomographus, whose sentences are cited by almost all Greek authors that are of any name. Vossius saith he was born not in the Sicilian but Attic Mægaris, as may clearly be collected from Theognis himself. He is said to live in the time of king Cræsus; but so long survived him, that he reached the beginning of the Persian war: he flourished Olympiad 58.

9. Epimenides, was born at Gnossius, a city in Crete, a philosopher and epic poet: hence the apostle, when he cites him, calls him: Titus xii. "A prophet of your own." "He wrote a book of oracles," saith St. Jerom, "and was contemporary with Solon:" so that he flourished Olympiad 45.

10. Anacreon was born at Teos, a place in the middle of Ionia: he was one of the nine lyrics: and both in his writings and whole manner of life petulant and wanton. He was familiar with Polycrates the Samian tyrant, whom he

also celebrated in his verses. He lived about the sixty-fourth Olympiad.

11. Simonidus is of somewhat a slender style, otherwise he is commendable for the propriety and pleasantness in his speech: he had a peculiar faculty in the exciting men to pity and compassion; in-somuch, that in this respect he is by some preferred before all the authors of his time. He was a lyric poet, wrote iambicks, and was born in the isle of Amorgus: divers others there were of this name, but none more eminent than this in poetry.

12. Æschylus was born in the city of Athens, the first author of tragedies, say the ancient Greek writers: whence Horace,

— Personæ pallaque repertor honestæ
Æschylus, & medicis instravit pulpita tigna,
Et docuit magnumque loqui, nitiq; cothurno.

He fought valiantly in the battle of Marathon: his poems were sublime and grave: and he therein *Grandioloquus usque ad vitium*, saith Quintilian: flying into Sicily in the fifty-eighth year of his age, an eagle, as he sat on a rock, dropped from her talons a tortoise upon his bare head, by the stroke of which he died. He flourished Olympiad 74.

13. Pindarus, was born at Thebes, a city in Bœotia. "Of all the nine lyrics," saith Quintilian, "Pindarus is far the superior in spirit, magnificence, sentences, figures, happily copious both in things and words:" and therefore Horace thinks him inimitable. He also made some tragedies, epigrams, and other things, and flourished Olympiad 75.

14. Sophocles, was a tragedian, born in Athens: he was called the new Syrian, the flower of poets and the bee, from the sweetness of his speech. He was by some thought to excel Euripides in the majesty of his style; and Quintilian will

(5.) Voss. Instit. Poet. lib. 3. cap. 15. Quenstedt Dial. p. 434. Patrit. de Instit. Reipub. lib. 2. tit. 6. p. 90. — (6.) Vid. Quintil. Instit. Orator. lib. 16. cap. 1. p. 468. Quenstedt Dial. p. 399. — (7.) Quenstedt Dial. p. 477. — (8.) Ibid. p. 402. Voss. de Poet. Græcis, cap. 4. p. 21. — (9.) Quenstedt Dial. p. 429. — (10.) Patrit. de Instit. Reipub. lib. 4. tit. 11. p. 169. Voss. de Poet. Græcis, cap. 4. p. 22. Quenstedt Dial. p. 482. — (11.) Quintil. de Instit. Orat. lib. 10. cap. 1. p. 468. Carol. Steph. in voce. — (12.) Horat. de Arte Poet. vers. 279. Voss. de Poetis Græcis, cap. 4. p. 25. Quenstedt Dial. p. 241. Quintil. Instit. Orator. l. 10. c. 1. p. 468. — (13.) Voss. de Poet. Græc. cap. 5. p. 29. Quintil. Instit. Orator. lib. 10. cap. 1. p. 468. Horat. Ode 11. lib. 4. Quenstedt Dial. p. 411.

not determine which was the better poet. He flourished Olympiad 83.

15. Euripides, a noble tragic poet, was born at Athens: "A poet of excellent wit," saith Vossius. Cicero much esteemed him: he was a familiar friend to king Archelaus, from whom, as he returned home, he was torn in pieces by dogs: his tomb is near Athens. He contended with Euphorion and Sophocles, was scholar to Anaxagoras in physic, to Prodicus in rhetoric, and to Socrates in morals. He flourished Olympiad 83.

16. Aristophanes was a famous comic poet, but of his country nothing is certain: some say he was an Athenian, others a Rhodian, and some an Ægyptian: he is at this time the only Greek comedian extant, but scarcely the fourth part of his works remain. He is said to be the excellent exemplar of the attic lepidity, as one in whom all the ornaments of that tongue are contained. A sharp observer and reprover of vices. He flourished Olympiad 96.

17. Menander, son of Diopithes, was the scholar of Theophrastus, the ancient comic poet. He lived in Athens. Plutarch compares him with Aristophanes; and for weight in sentences, elegance and beauty of expression, and for wit, he prefers before him this prince of comic poets as he is by some called. He wrote one hundred and eight comedies; of all which, besides a few verses, nothing remains but the memory. He flourished Olympiad 118.

18. Theocritus was of Coos, and went thence to Syracuse: his sweet poems are yet extant, and taught in schools: he wrote bucolics in the Doric dialect. Suidas notes, that of old there were three poets, writers of bucolics; this Theocritus, Moschus the Sicilian, and Bion of the city of Smyrna. Our poet lived in the time of Ptolomæus Lagus, and Ptolomæus Philadelphus. A. ab U. C. 475. Olympiad 123.

19. Aratus, was born at Soli, or Soloe, a town of Cilicia, afterwards called Pompeiopolis: he was physician to Antigonus, king of Macedon, a most learned poet, and one that wrote divers things; amongst others, a book of astronomy, called *Φαινόμενα*, in which he elegantly describes, in heroic verse, the whole frame of the celestial sphere, the image figure, rising and setting of all the stars therein; which was translated into latin by Cicero and others. Chytræus saith he was of Tarsus, and that St. Paul, his fellow-citizen, cites in his sermon at Athens, an hemistich of this his fellow-citizen. He flourished in the time of Ptolomæus Philadelphus, Olympiad 124.

20. Lychrophon, was a grammarian and tragic poet, born at Chalcis, heretofore a rich town in Eubœa: he was one of the seven which they call the Pleiades; the rest were Theocritus, Nicander, Callimachus, Apollonius, Aratus, and Homerus junior. He wrote many tragedies, which are all lost: all that is extant of him is his *Alexandra*, or *Cassandra*, an obscure poem. He flourished Olympiad. 127.

21. Oppianus (born in Anazarbus, as some, in Corycus, saith Suidas, both cities of Cilicia) was a grammarian and poet, sweet, generous, and incomparable, saith Rosinus. He wrote *Halieutica*, or of fishes or fishing, five books, and four of hunting, all which are extant. Alexander Severus so much delighted in them, that for every verse he gave him a stater of gold, upon which they were called golden verses.

22. Musæus, the same who wrote the Loves of Hero and Leander. "Though he is said by Julius Scaliger to be before Homer himself; "Yet," saith Vossius, "nothing is more manifest than that he lived under the Cæsars, and that after the fourth age; and is therefore in old books called Musæus the grammarian.

(14.) Voss. de Poet. Græcis. cap. 4. p. 26. Quenstedt Dial. p. 422. Quintil. Institut. Orator. lib. 10. cap. 1. p. 468.—(15.) Ibid. cap. 6. p. 36. Ibid. Ibid.—(16.) Quenstedt Dial. p. 424.—(17.) Quintil. de Institut. Orat. lib. 10. cap. 1. p. 469. Gell. Noct. Attic. lib. 3. cap. 16. p. 109. Voss. de Poet. Græc. cap. 8. p. 57. Quenstedt Dial. p. 424.—(18.) Quenstedt Dial. p. 397. Voss. de Poet. Græc. cap. 8. p. 61. Quintil. de Institut. Orator. lib. 10. cap. 1. p. 467.—(19.) Chytr. de Poet. Lect. p. 217. Voss. de Poet. Græc. cap. 8. p. 63.—(20.) Voss. de Poet. Græc. cap. 8. p. 64. Quenstedt Dial. p. 432.—(21.) Quenstedt Dial. p. 499.—(22.) Voss. de Poet. Græc. Pap. 9. p. 81.

LATIN POETS.

1. Quintus Ennius, born at Rudia, say some, at Tarentum, as Eutropius and Eusebius: from him Virgil, the phoenix of the Latin poets, borrowed not a few verses, and with some light change, transferred them into his own poems. Once being found reading of Ennius, and asked what he was about? "I am," said he, "gathering of gold out of Ennius's dunghill." Ennius hath the first place amongst the Latin epic poets: he wrote the Roman war in heroic verses. He died of the gout at past seventy years of age, was buried in the monument of the Scipios in the Appian way, a mile from the city. He flourished A. ab U. C. 570.

2. Pacuvius, was born at Brundisium. He was a tragedian of great account, and the son of Ennius's sister. He lived at Rome, where he painted, and sold plays; thence he went to Tarentum, where he died, at almost ninety years of age.

3. Plautus was by birth from Umbria: through a scarcity that was at Rome, he was fain to hire out himself to a baker, to work at his hand-mill, where, as oft as he had leisure from his work, he wrote and sold his comedies. He flourished in the latter end of the second punic war, and in the succeeding seventeen years, and died in the 149th Olympiad.

4. Publius Terentius, the most elegant writer of Latin comedy, was born at Carthage, betwixt the second and third punic war. He served Terentius Lucanus, a senator in Rome, by whom, for his wit and person, he was not only civilly treated, but soon obtained his freedom. Cicero saith, "he was the best author of the Latin tongue, and his bosom-companion, because he used frequently to read in him." He wrote six comedies, and flourished Olympiad 151; but died in Arcadia.

5. C. Lucilius, was born at Suessa Arunca, a town in Italy; "he was the chief of the Latin Satirists," saith Tully; "a learned man, and a very ingenious person; of a sharp wit, a man of excellent life himself, and a stinging accuser of the villainies of others." He was the great nacle of Pompey the Great, and warred under Scipio Africanus in the Numantine war. He died at Naples, in the forty-sixth year of his age, in the one hundred and sixtieth Olympiad.

6. Titus Lucretius Carus: he wrote a book of the Nature of things, according to Epicurus's doctrine, in whose footsteps he trod. All his philosophy tends to the extirpation of religion: and himself frequently confesses, that he wrote what he did for that purpose, that he might free men from the burden of religion, and the fear of the gods. By a philtre, or love-potion, he was made mad; and in the forty-fourth year of his age slew himself. He flourished anno ab U. C. 630. and about Olympiad 174.

7. M. Annaeus Lucanus, was born at Corduba in Spain. J. Scaliger saith of him, "That he is long, and the father of tediousness." But Quintilian gives him this character: "That he is ardent and sprightly; remarkable for his sentences, and rather to be numbered amongst orators than poets." An excellent describer he is of the civil war betwixt Cæsar and Pompey; a great speaker, and full of heroic spirit? being found in the conspiracy of Piso, he cut his veins, and bled to death. He flourished anno Christi 62.

8. Publius Virgilius Maro is, by general consent, the prince of the Latin poets: he was born at Andes, a village near unto Mantua in Italy. Julius Scaliger saith of him, "That he ought to be the pattern, rule, beginning and end of all poetical imitation." Josephus Scaliger saith, "He not only excels all human ingenuity, but hath raised himself

(1.) Voss. p. 4. — (2.) Voss de Poet. Latin. cap. 1. p. 6. — (3.) Ibid. p. 8. — (4.) Quenstedt Dial. p. 671. Voss. de Lat. Poet. cap. 3. p. 41 — (5.) A. Gell. Noct. Attic. lib. 18. cap. 8. p. 490. Voss. de Lat. Poet. cap. 2. p. 9. Quintil. de Institut. Orator. lib. 10. cap. 1. p. 472. Plin. Nat. Hist. lib. 1. Quenstedt Dial. p. 379. — (6.) Voss. de Poet. Lat. cap. 1. p. 13. Quenstedt Dial. p. 362. — (7.) Voss. de Poet. Lat. cap. 3. p. 41. Quintil. de Institut. Orator. lib. 10. c. 1. p. 471. Quenstedt Dial. p. 10.

to a kind of equality with nature itself: his *Bucolics*, *Georgics*, and *Aeneids*, are in every hand. He died at Brundisium; his bones were translated to Naples, and buried about two miles from the city, with an epitaph of his own making: thus,

*Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini Pasqua, Rara, Duces.*

He flourished anno ab U. C. 728.

9. Q. Horatius Flaccus, the prince of the Latin lyric poets, was born at Venusium in Italy: "He is (saith Quintilian) the chief at noting the manners of men, very pure and accurate, worthy almost alone to be read: he rises high sometimes, is full of jucundity, and various figures, and hath a most happy boldness of words. He died at Rome aged about fifty; and flourished in the reign of Augustus, anno ab U. C. 735.

10. Publius Ovidius Naso was born at Sulmo, an old town of the Peligni in Italy: thus saith he himself, *Trist.* lib. 4. *Eleg.* 10.

*Sulmo mihi patria est, gelidis uberrimus uadis,
Millia qui novies, distat ab urbe decem.*

He excels all others in elegy; and therefore by Dempster is called "The Prince of Elegy." In the judgment of Seneca, "he is a most ingenious poet, had he not reduced that plenty of wit and matter into childish toys." "his Medea," saith Quintilian, "shews how much that man was able to perform, had he chose rather to govern, than indulge his wit." He died in his banishment, and is buried near the town of Tomos. He flourished anno Dom. 4.

11. C. Valerius Catullus was born at Verona, of no obscure parentage; for his father was familiar with Julius Cæsar, and he himself was so accepted at Rome, for the facility of his wit and learning, that he merited the patronage of Cicero,

as he himself acknowledges with thanks. He loved Clodia, whom by a feigned name he calls Lesbia. Martial prefers him before himself. He died at Rome in the thirtieth year of his age; and that was commonly said of him,

*Tantum parca suo debet Verona Catullo,
Quantum magna suo Mantua Virgilio.*

He flourished Olympiad 180, anno Dom. 40.

12. Albius Tibullus, of an equestrian family in Rome, a poet famous for his elegies, in which "he was the first among the Romans that excelled," saith Vossius. He was in familiarity with Horace and Ovid. He loved Plancia under the feigned name of Delia; whereas he was very rich, by the iniquity of the times, he complains he was reduced to poverty. He composed four books of elegies, and died young. For the elegancy of his verse, it is said of him,

*Donec erant ignes arcusque Cupidinus arma,
Discentur numeri culte Tibulle tui.*

He flourished A. ab U. C. 734.

13. Sex. Aurel. Propertius was born at Mevania, a town in Umbria; as he himself somewhere saith,

*Ut nostris tumefacta superbiat Umbria libris,
Umbria Romani patria Callimachi.*

He complains that he was put out of his father's lands, in that division that was made amongst the soldiers of the Triumvirate. The true name of his Cynthia was Hostia, saith Apuleius. We have four books of his elegies. Some write that he died in the forty-first year of his age. He flourished with Ovid, Catullus, and Tibullus.

14. Cornelius Gallus, born at Foro-Julium, was an orator and famous poet: from a mean fortune he was received into the friendship of Augustus, and by him

(8.) Voss. de Poet. Lat. cap. 2. p. 26. Quenstedt Dial. p. 209.—(9.) Voss. de Poet. Lat. cap. 2. p. 26. Quenstedt Dial. p. 382. Quintil. de Instit. Orator. l. 10. c. 1. p. 472.—(10.) Quintil. de Instit. Orator. lib. 10. cap. 1. p. 473. Voss. de Poet. Lat. cap. 2. p. 29. Senec. Nat. Quæst. cap. 26.—(11.) Voss. de Poet. Lat. cap. 1. p. 14. Gell. Noct. Att. l. 7. cap. 20. p. 220.—(12.) Quenstedt Dial. p. 369. Petr. Crinit. de Poet. Lat. lib. 7. p. 71.—(13.) Petr. Crinit. de Poet. Lat. lib. 3. p. 71. Voss. de Poet. Lat. cap. 2. p. 31.

made the first president of Egypt, when it was become a Roman province. Through his discourse in his wine at a feast, he came into suspicion of a conspirator; and being turned over to the senate to be condemned, for very shame he slew himself in the sixty-third year of his age. He wrote four books of elegies. His Lycoris was one Cytheris, a freed-maid of Volumnius. Most of his writings are lost. He flourished Olympiad 188.

15. Decius Junius Juvenalis was born at Aquinum in Italy; he spent his studies in writing satires, following the example of Lucilius and Horace; in which state he gained no mean reputation amongst the learned. "The Prince of Satirists," saith J. Scaliger. His verses are far better than those of Horace: his sentences are sharper, and his phrase more open. Having offended Paris, the Pantomime, at eighty years of age, in show of honour he was made præfect of a cohort, and sent into Egypt. He flourished anno Dom. 84.

16. A. Persius Flaccus was born at Volaterra, an ancient and noble city in Italy, situated by the river Cæcina. He wrote satires, wherein he sharply taxes the corrupted and depraved manners of the citizens of Rome, sustaining the person of a philosopher. While he severely reprehends, he is instructive. "Much he borrowed out of Plato," saith Chytræus. By some he is under censure for his obscurity. He flourished in the reign of Nero, anno Dom. 64; died in the twenty-ninth year of his age, about the 210th Olympiad.

17. N. Valer. Martialis was born at Bilbilis in Celtiberia, in the reign of Claudius the emperor. At twenty years of age he came to Rome under Nero; and there continued thirty-five, much favoured by Titus and Domitian. He was a tribune, and of the order of knights in Rome. After Domitian's death, he was not in the like honour; and therefore, in Trajan's time, returned into his own country: and there, having wrote his twelfth book of epigrams, weary of his

country and life, as being ill-treated by his countrymen, he died.

18. Statius Papinius, born at Naples, lived under Domitian. He left five books *Sylvarum*, twelve *Thebaidos*, five *Achilleidos*. Martial liked not that he was so much favoured, and in his writings never mentions him.

19. Ausonius the poet, and also consul at Rome, was born in Gascony at Burdigala, now called Bourdeaux, as he tells us himself thus:—

*Diligo Burdigalam, Romam colo, civis in illa.
Consul in ambabus, cuneæ hic, ibi sella curulis.*

Scaliger saith of him, "That he had a great and acute wit." His style is somewhat harsh. He flourished A. D. 420.

20. Marcellus Palingenius wrote the Zodiac of Life; that is, of the right way of the institution of the life, study, and manners of men, in twelve books; a work of great learning and philosophy. He flourished anno Dom. 1480.

21. Baptista Mantuanus, surnamed Hispaniolus, a monk, and excellent poet, to whom Mantua gave both birth and name. He was accounted the only poet in his age, and another Maro. He taxed with great freedom and liberty the corruption of the Roman church, the impiety and villanies of the popes: amongst others, he thus writes of the simony and covetousness of the popes:

————— *Venalitas nobis
Templa, Sacerdotes, altaria, sacra cor næ,
Ignis, thura, preces, calum est venale, Deusque.*

He wrote divers verses in praise of the saints, and other excellent books, and flourished anno 1494:

CHAP. X.

Of Music: the strange Efficacy of it, and the most famous Musicians.

THERE are four sorts of music which were most celebrated amongst the an-

(14.) Voss. de Poet. Lat. cap. 2. p. 25. — (15.) Quenstedt Dial. p. 372. Voss. de Poet. Lat. cap. 3. p. 41. — (16.) Ibid. p. 322. Ibid. — (17.) Voss. de Poet. Lat. cap. 3. p. 46. — (18.) Ibid. p. 45. — (19.) Quenstedt Dial. p. 36. Voss. de Poet. Lat. cap. 4. p. 55. — (20.) Quenstedt Dial. p. 392. — (21.) Ibid. p. 399.

icients, the Dorian or Doric, as a promoter of wisdom and chastity; the Phrygian transports the mind to quarrelling and fury: the Æolian conjures down the evil spirit of anger, and inclines the appeased soul to sleep: and then the Lydian raises and elevates the minds of men from terrene and earthly things, and enkindles devout desires after such as are heavenly. Thus large is the empire which music exerciseth over the soul of man: and what it hath been further able to do as to the body, for this I refer you to some of the following examples:

1. Concerning the efficacy and force of music, I am desirous to set down what I myself saw practised upon Madame de la March, a gentlewoman near to Garet, young, virtuous, and passable for beauty, who, upon report of her husband's inclination to change, and inconstant affections, fell into such a fury, that on the sudden she would throw herself into the fire, or out at the window, or into a fish-pond near her house, out of which she had been twice rescued; and so was more diligently kept. The physicians attended her to no purpose, notwithstanding all their endeavours: but a Capuchin passing that way to crave alms, and hearing what had befallen her, advised, that some skilful and experienced person upon the lute should continue to play by her: and that in the night some pleasing ditties should consort with the music: it was accordingly performed, and in less than three months the violent passion forsook her, and she remained sound both in body and mind.

2. I likewise knew another person of honour at Roan, whose name may be best known by du Parrean, who all her life-time did never use the help of any physic, how great soever her infirmities were: but in all her hurts, diseases, child-birth, and lameness, she only desired one who could skilfully play on the tabor and pipe, instead of a physician. Being advanced in age, an extreme pain seized upon her knee, supposed to be some species of the gout; she caused her

tabourer instantly to play her a pleasant and lively coranto. The tabourer striving to exceed himself in art and dexterity, in readiness of wind and agility of hand, fell down in a swoon, and so continued for three quarters of an hour: the lady then complained that her pain and affliction was never so extraordinary as in the time of the music's sudden cessation. The musician being recovered, and refreshed with a glass of brisk wine, fell afresh to his former skilful musical playing: and the lady was thereby so eased of her pain, that it utterly left her. I myself was in the chamber when this accident happened, and do avouch, upon my credit, that the gentlewoman thus lived an hundred and six years.

3. Clinias, the Pythagorean, was a person very different both in his life and manners from other men: and if it chanced at any time that he was inflamed with anger, he would take his harp, play upon, and sing to it; saying, as oft as he was asked the cause of his so doing, "That by this means he found himself reduced to the temper of his former mildness."

4. Tyrtæus, the Spartan poet, having first rehearsed his verses, and afterwards made them to be sung with flutes well tuned together; he so stirred and enflamed the courage of the soldiers thereby, that whereas they had before been overcome in divers conflicts, being then transported with the fury of the muses, they remained conquerors, and cut in pieces the whole army of the Messinians.

5. Timotheus, a Melisian, was so excellently skilled in music, that when he played and sung a song, composed in honour of Pallas, in the presence of Alexander the Great, the prince, as one transported with gallantry and martial humour of the air, started up, and being stirred in every part, called for his armour; but then again, the musician changing into more sedate and calmer notes, sounding as it were a retreat, the prince also sat quiet and still.

(1.) Treasury of Ancient and Mod. Times, l. 8. c. 28. — (2.) Ibid. p. 808. — (3.) Athen. Deip. l. 14. c. 5. p. 623, 624. Ælian. Var. Hist. l. 14. c. 23. p. 409 — (4.) Camer. Oper. Subc. cent. 1. c. 18. p. 99. — (5.) Alex. ab. Alex. in Dieb. Genia: l. 4. c. 2. fol. 178. Sabel. Ex. l. 10. c. 8. p. 579.

6. There was a musician in Denmark that did so excel in his art, that he used to boast, "That he could with his music set his hearers beside themselves, or make them merry, pensive, or furious, as he pleased: which he also performed upon trial, at the command of one of the Danish kings. viz. Ericus: the Second, surnamed the Good.

7. At such time as the tyrant Eugenius raised that perilous war in the east, and that money grew short with the emperor Theodosius, he determined to raise subsidies, and to gather from all parts more than before he had ever done; the citizens of Antioch bore this exaction with so ill a will, that after they had uttered many outrageous words against the emperor, they pulled down his statues, and those also of the empress his wife. A while after, when the heat of their fury was past, they began to repent themselves of their folly, and considered into what danger they had cast themselves and their city. Then did they curse their rashness, confess their fault, implore the goodness of God, and that with tears, "That it would please him to calm the emperor's heart." These supplications and prayers were solemnly sung with sorrowful tunes, and lamenting voices. Their bishop, Flavianus, employed himself valiantly, in this needful time, in behalf of the city, made a journey to Theodosius, and did his utmost to appease him: but finding himself rejected, and knowing that the emperor was devising some grievous punishment; and, on the other side, not having the boldness to speak again, and yet much troubled in his thoughts because of his people, there came this device into his head. At such time as the emperor sat at meat, certain young boys were wont to sing musically unto him. Flavianus wrought so, that he obtained of those that had the charge of the boys, that they would suffer them to sing the supplications and prayers of the city of Antioch. Theodosius, listening to that grave music, was so moved with it, and so touched with compassion, that having then the cup in his hand, he, with his warm tears, watered the wine that was in

it, and forgetting all his conceived displeasure against the Antiochians, freely pardoned them and their city.

8. The sons of Ludovicus the First (then emperor) had conspired against him, and amongst divers of the bishops that were confederate with them, was Théodulphus, bishop of Orleans, whom the emperor clapped up in prison in Anjou: in this place the emperor kept his Easter, and was present at the procession on Palm Sunday, in imitation and honour of Christ's entrance into Jerusalem. All the pomp passing by the place were Theodulphus was under restraint, the bishop, in sight of that solemnity, had prepared a most elegant hymn in honour of that procession; and as the emperor passed by, opening his casement, with a clear and musical voice he sung it, so as to be heard of the multitude that passed by: the emperor enquired "what voice that was, and who that sung?" It was told him, "The captive bishop of Orleans." The emperor diligently attending both the purport of the verses and sweetness of the voice, was therewith so delighted, that he restored the prisoner forthwith to his liberty.

9. In some part of Calabria are great store of Tarantulas, serpents peculiar to this country, and taking that name from the city of Tarentum. Some hold them to be a kind of spiders, others of efts; but they are greater than the one, and less than the other. The sting is deadly, and the contrary operations thereof most miraculous: for some so stung are still oppressed with a leaden sleep, others are vexed with continual waking. Some fling up and down, and others are extremely lazy: one sweats, a second vomits, a third runs mad; some weep, and others laugh continually, and that is the most usual. The merry, the mad, and otherwise actively disposed, are cured by music; at least it is the cause, in that it incites them to dance indefinitely; for by labour and sweat the poison is expelled. And music also, by a certain high excellency, hath been found, by experience, to stir in the sad and drowsy so strange an alacrity, that they have wea-

(6.) Camer. Oper. Subc. cent. 2. cap. 81. p. 320.—(7.) Nicep. l. 12. c. 23. Camer. Oper. Subc. cent. 1. c. 18. p. 99.—(8.) Zuin, Theat, vol. 5. l. 3. p. 1253.



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The Power of Music exemplified in an instance of the Emperor Theodosius.



ried the spectators with continued dancing : in the mean time the pain hath been assuaged, the infection being driven from the heart, and the mind released of her sufferance. If the music intermits the mad lady renews ; but if again continued, it vanishes.

10. Asclepiades, a noble physician, as often as he had frenetic patients, or such as were unhinged, or evil affected in their minds, did make use of nothing so much for the cure of them, and restoration of their health, than music and sweet harmony of voices.

11. Ismenias, the Theban, and scholar of Antigenidas, used to cure divers of the Boeotians of the sciatica, or hip-gout, by the use of music ; “ and,” saith Gellius, “ it is reported by divers, that when the sciatica pains are the most exquisite, they are allayed and assuaged with music.

12. There was a young man, a Tauro-minitanian by birth, who having his head intoxicated with wine, and besides all inflamed with anger, hastened to the house of his mistress, with a purpose (because she had received his rival therinto) to set it on fire. He was about his design, when Pythagoras caused a musician to play a lesson of the graver music : by which he was so reclaimed, that he immediately desisted from his angry enterprise.

13. When Apollonius was inquisitive of Canus, a Rhodian musician, “ what he could do with his instrument ? ” He told him, that “ he could make a melancholy man merry, and him that was merry, much merrier than he was before ; a lover more enamoured, and a religious man more devout, and more attentive to the worship of the gods.

14. ♠ Agamemnon, it is said, when he set out on the expedition against Troy, being desirous to secure the fidelity of his wife, left her under the care of a Dorian musician, who, by the effect of his airs, rendered fruitless, for a long

time, the attempts of Ægisthus to obtain her affection : but that prince having discovered the cause of her resistance, got the musician put to death, after which he triumphed, without difficulty, over the virtue of Clytemnestra.

We are told also, that at a later period, Pythagoras composed songs or airs, capable of curing the most violent passions, and of recalling men to the paths of virtue and moderation. While the physician prescribes draughts, for curing bodily diseases, an able musician might prescribe an air for rooting out a vicious passion.

The story of Timotheus, the director of the music of Alexander the Great, has been already mentioned. The modern music has also had its Timotheus, who could excite or calm at his pleasure the most impetuous emotions. Henry III. king of France, says the *Journal de Santy*, having given a concert, on occasion of the marriage of the duke de Joyeuse, Claudin le Jeune, a celebrated musician of that period, executed certain airs, which had such an effect on a young nobleman, that he drew his sword, and challenged every one near him to combat ; but Claudian, equally prudent as Timotheus, instantly changed to another air, which appeased the furious youth.

What shall we say of Stradella, the celebrated composer, whose music made the daggers drop from the hands of his assassins ? Stradella having carried off the mistress of a Venetian musician, and retired with her to Rome, the Venetian hired three desperadoes to assassinate him ; but fortunately for Stradella, they had an ear sensible to harmony. These assassins, while waiting for a favourable opportunity to execute their purpose, entered the church of St. John de Latran, during the performance of an oratorio, composed by the person whom they intended to destroy, and were so affected by the music, that they abandoned their design, and even waited on the musician to forwarn him of his danger. Stradella, however, was not always so

(9.) Murct. Var. Lect. 14. c. 6. p. 366. Camer. Oper. Subc. cent. 2. c. 81. p. 317. Sand. Voyages, l. 4. p. 249. Alex. ab Alex. l. 2. c. 17.—(10.) Zuin. Theat. vol. 5. l. 3. p. 1291.—(11.) Ibid. p. 1292. A. Gell. Noct. Attic. l. 4. c. 13. p. 133.—(12.) Zuin. Theat. vol. 5. l. 3. p. 1291.—(13.) Philost. l. 5. c. 7. p. 205, Burt Mel. par. 2. § 2. p. 277.

fortunate; other assassins, who apparently had no ear for music, stabbed him some time after at Genoa. This event took place in the year 1670.

Every person almost has heard that music is a cure for the bite of the tarantula. This cure, which was formerly considered as certain, has by some been contested; but however this may be, Father Scott, in his *Musurgia Curiosa*, gives the tarantula air, which appears to be very dull, as well as that employed by the Sicilian fishermen to entice the tunny fish into their nets.

Various anecdotes are related respecting persons whose lives have been preserved by music, effecting a sort of revolution in their constitutions. A woman being attacked for several months with the vapours, and confined to her apartment, had resolved to starve herself to death. She was, however, prevailed on, but not without difficulty, to see a representation of the *Servo Padrona*. At the conclusion of which she found herself almost cured; and renouncing her melancholy resolution, was entirely restored to health by a few more representations of the same kind. There is a celebrated air in Swisserland, called, *Ranz de Vaches*, which had such an extraordinary effect on the Swiss troops in the French service, that they always fell into a deep melancholy when they heard it. Louis XIV. therefore forbade it ever to be played in France under the pain of a severe penalty. We are told also of a Scotch air (Lochaber no more), which has a similar effect on the natives of Scotland.

Most animals, and even insects, are not insensible to the pleasures of music. There are few musicians, perhaps, who have not seen spiders suspend themselves by their threads, in order to be near the instruments. We have several times had that satisfaction. We have seen a dog, who, at an adagio of a sonato, by Senalier, never failed to show signs of attention, and some peculiar sensation by howling.

The most singular fact, however, of

this kind, is that mentioned by Bonnet in his *History of Music*. This author relates, that an officer being shut up in the Bastille, had permission to carry with him a lute, on which he was an excellent performer; but he had scarcely made use of it for three or four days, when the mice, issuing from their holes, and the spiders suspending themselves from the ceiling by their threads, assembled around him to participate in his melody. His aversion to these animals made their visit at first disagreeable, and induced him to lay aside his recreation: but he was soon so accustomed to them, that they became a source of amusement. We are informed, by the same author, that he saw, in 1688, at the country seat of lord Portland, the English ambassador in Holland, a gallery in a stable, employed as he was told for giving a concert once a week to the horses, which seemed to be much affected by the music. This, it must be allowed, was carrying attention to horses to a very great length. But it is not improbable that this anecdote was told to Bonnet by some person, in order to make game of him.

CHAP. XI.

Of such as by the Sight of the Face could judge of the Inclinations, Manners, and Fortunes, of the Person.

IT is said of Paracelsus, that he had such notable skill in herbs, that at the first sight he could discern and discover the quality, virtue, and operation of any such as were showed to him. There have been some men as skilful in the perusal of faces: so that Momus needed not wish every man a casement in his breast, seeing both the inclinations and successes of men have been dextrously judged at by their outward appearance.

J. Julius Cæsar Scaliger had a singular skill herein; for it is credibly averred, that he never looked on his infant son Audectus but with grief, as sorrow-struck, with some sad sign of ill success he saw

in his face; which child at last was found stifled in bed with the embraces of his nurse, being fast asleep.

2. Peter de Pinac, the last of that name, primate of France, archbishop and earl of Lyons, died in the beginning of January, anno 1599. The duke of Biron did see him in his sickness, and assisted at his funeral. No man living did better judge of the nature of men by the consideration of their visages than he. He did divine of the duke of Biron's fortune by his countenance, and the proportions and lines of his face; for having considered it somewhat curiously, he said unto his sister, after his departure from his chamber, "This man hath the worst physiognomy that ever I observed in my life, as of a man that will perish miserably." The event made good his prediction.

3. Nazianzen, as soon as he beheld Julian the Apostate, made a conjecture of his manners and disposition, concerning whom, these are his words, in his second oration against the gentiles: "The deformity of his gestures made me a prophet concerning him: for these following did in no wise seem to be the signs of a good man: the sudden and frequent turnings of his head; his heaving up now this, and then the other shoulder: his eyes were stern, wandering, and expressing something furious in them; his feet were unstable, and his geniculations frequent; his nose was such as betokened scorn and contempt; and the whole figure of his face was framed to derision: his laughter was often and loud; he would nod with his head when he spake not; his speech was interrupted and broken off before it came to the period of the sentence; his questions frequent, confused, and foolish; his answers unapt, heaped one upon another, disagreeing with themselves, and without order: and who can describe the rest? Such I saw him before his deeds, as his deeds did afterwards show him to be; and if they were here present, who were then with me, and beheld the same things, they would justify this narration of mine; and withal, would remember that I then spake these words: "How great

a plague doth the Roman empire at this time nourish," &c.

4. Zopyrus did profess, that he could make a discovery of the nature, inclination, and dispositions of men, by the habit of their bodies, and inspection of their eyes, face, and forehead, &c. Being desired by some to give his judgment of Socrates, he said, "he was a stupid and dull person, and a stranger unto all kind of virtue." Those that were present, when they heard him pass this sentence upon Socrates, whom they knew to be a man of the contrary perfections, they laughed this conjecturer to scorn: but Socrates himself said, that "he had spoken nothing but what was the truth; only by the study of wisdom he had overcome and amended all these faults of his nature."

5. Bartholomæus Cocles had foretold one Coponus, that ere long he should be a wicked homicide: and in like manner he said of Hermes, the son of a tyrant, that being a banished man, he should be slain in a battle. Hermes, therefore, possessed with a fear of his fate, gave secret order to Coponus, that he should kill Cocles, that wicked artist. Cocles did foresee the disaster that was coming upon him, and therefore did arm his head with a privy helmet, and usually went with a two-handed sword, which he could skilfully manage: but Coponus, in the habit of a porter, came one time behind him, and as he was putting his key into the lock of his door, he struck him on the hinder part of his head with a hatchet, and slew him. He afterwards confessed that he had no other cause for the commitment of this murder, but only that Cocles had told him that shortly he would be a murderer.

6. Antiochus Tibertus was famous for his skill in chiromancy and physiognomy: he foretold Guido Balneus, that he should be slain by an intimate friend of his, upon a conceived suspicion against him. He also told Pandulphus Malatesta, the Ariminian tyrant, that he should be driven out of his country; and that, being in exile, he should perish in great

(1.) Fuller's Holy State, l. 2. c. 8. p. 71.—(2.) M. de Ser. Hist. of France, p. 928.—(3.) Socrat. Eccles. Hist. l. 3. c. 19. p. 311. Camer. Oper. Subc. cent. 1. c. 57. p. 251.—(4.) Patrit. de Regno, l. 5. tit. 15. p. 331, 332. Ciceron. Lib. de Fato, p. 201.—(5.) Jov. Elog. Zuin. Theat. vol. ii. l. 7. p. 465.

want : not long after, Pandulphus caused Guido to be beheaded, as being jealous of his valour and virtue, and shut up Antiochus himself in prison, determining to expect, at le'sure, the fulfilling of the rest of his presage. Antiochus had so prevailed with the daughter of the keeper of the tower wherein he was inclosed, that she furnished him with a rope, and by the help of that let him down into the tower-ditch : but, being betrayed with the noise of his fetters, he was fetched back, and both he and the overkind-maid were beheaded together. Pandulphus at length was forced to quit his country, and being an exile, and in great want, he was deserted of all men, and, old as he was, he died in a common inn. Thus Antiochus was able to predict the fate of other men, but could neither foresee nor prevent his own.

7. That Egyptian philosopher, that (Plutarch saith) was the constant companion of Marcus Antonius, was well skilled in these observations, especially if there was nothing of magic therein. He professed, that he knew the different natures and fortunes of men by looking upon their faces ; and he told his patron, Antonius, " That his fortune was splendid ; but withal he exhorted him to shun the society of Octavius, for that his genius, who of himself was great and high, was yet inferior to, and afraid of, the genius of that other prince."

8. The nobles of Muscovy gave their judgment of Johannes Basilides while he was yet a boy : they observing that his speech was foolish and monstrous, his manners malignant and perverse : by these, and the like discoveries, they conjectured of his disposition for the future : and believing, that when he should ascend to the imperial power, he would prove a scourge and a heavy calamity to their country ; they, thereupon, thought of taking him away by poison ; which, if they had, they had freed themselves of the bloody tyranny which he afterwards exercised amongst them.

9. Democritus had so great a skill in

this art of physiognomy, that thereby he rendered Hippocrates an admirer of him. When one day a maid came to him, he saluted her by the name of Virgin : when she came to him the next day, he called her woman, for she had lost her honour over-night. He also bought Diagoras, the Milesian, as knowing by his physiognomy that he would prove an excellent servant.

10. When L. Sylla went in quality of a legate into Cappadocia, there was then there one of the retinue of Orobasius, the Parthian ambassador, who beholding the face of Sylla, considering the motions of his body and mind, and comparing of his nature with the rules of his art, he said, " It could not be otherwise than that he should be a great man ; and that he wondered how he could yet bear it that he was not already the chiefest and first of all others."

11. Titus Vespasian was bred up at court with Britannicus, the son of Claudius, by Messalina, had the same tutors and instructions with the young prince : at which time it was that there came a physiognomist, who, by the order of Narcissus, the freed-man of Claudius the emperor, was to consider of the aspect and countenance of Britannicus. This man did then most constantly affirm, " That Britannicus should never be emperor : but he said of Titus (who at that time stood by), " That ere long he should attain unto the empire."

12. Stepsiades, the first time he saw his son (when he was returned from the school of Socrates), said of him, by the view of his face and forehead, " That he would make a good pleader in a bad cause ; for that he seemed to carry in his visage something of the Attick subtilty and impudence."

13. Isidorus, the Hispalensian bishop, chanced to behold Mahomet in Spain, before such time as he had raised so great a flame ; and even then, by the rules of physiognomy, he presaged, that he would prove the pest and plague both of the church and commonwealth : and there-

(6.) Jov. Elog. Zuin. Theat. vol. 5. l. 3. p. 1271.—(7.) Camer. Oper. Subc. cent. 2. c. 6. p. 16. Plut. in Anton. p. 950.—(8.) Ibid. p. 17.—(9.) Laert. l. 9. Zuin. Theat. vol. 5. l. 2. p. 122.—(10.) Plut. in Scylla, p. 453.—(11.) Sucton. in Tito, l. 11. c. 2. p. 318.—(12.) Zuin. Thea. vol. 5. l. 2. p. 1222.

upon commanded him to be seized. But Mahomet being warned by the devil of the approaching danger, consulted his own safety by flight.

14. It should seem that C. Julius Cæsar had some knowledge in these matters: for when Antonius and Dolabella were accused to him, as if they intended to disturb the present state of things, Cæsar said, "He feared not such as were fat, and had much hair on their head: but such as were pale-faced, and of a lean habit of body:" meaning thereby Brutus and Cassius, who afterwards were the chief heads in the conspiracy against him.

15. The sultan of Egypt, having heard of some pilgrims of Jerusalem, of great quality, when he had admitted them to his presence, and reached them his hand to kiss, he easily apprehended that Frederick, duke of Saxony, was the chief amongst them, by the proportion and heroic make of his body.

CHAP. XII.

Of the Painters in former Times, and the principal Pieces of the best Artists.

For the reputation of this art Pliny tells us, "That first in Sicyone, and then throughout all Greece, it was ordained, that gentlemen's sons and free-born, should be first sent to a painting school; there to learn, before any other thing, the way to paint and draw pictures upon box tables. It was also ordained, that the art itself should be ranged in the first degree of liberal sciences. Certain it is, that in former times it was held in such honour, that none but gentlemen and free-born might meddle with it: as for slaves, by a strict and perpetual edict, they were excluded from the benefit of this mystery; nor might they learn or be taught it. By what degrees it attained to its height, may be seen as followeth*.

1. Theon had many pieces wherein he discovered the excellency of his art; but amongst the chief was that of a man with his sword in his hand, and his shield

stretched out before him, ready prepared for the fight: his eyes seemed to sparkle with fire, and the whole frame and posture of his body is represented so threatening, as one that was entirely possessed with a martial fury.

2. Nicias exceedingly delighted himself in his profession of painting; and withal was so intent upon it, that when he painted Necya, he frequently forgot to eat his meat, and used to ask his servants "Whether he had dined or not?" When this incomparable piece of art was finished, king Ptolomy sent to purchase it of him at the price of sixty talents; but he refused to part with it, though for so vast a sum.

3. Conon Cleoneus was the man who perfected the art of painting, which before his time was but rudely and inartificially exercised; and therefore his picture were sold at a price above any other artist's in that age wherein he lived: he was the first who attempted to foreshorten his figures.

4. Bularches painted in a table the battle of the Magnetes with such skill, that Candaules, king of Lydia, paid willingly for it as much gold as it came to in weight.

5. Polynotus, the Thasian, was the first that painted women in gorgeous and light apparel, with their hoods, and other head-attire, of sundry colours. His invention it was to paint images with the mouth open, and to make them show their teeth; and represented much variety of countenance, far different from the stiff and heavy look of the visage before time. Of his workmanship is that picture in a table which now standeth in the stately gallery of Pompeius, of a man upon a scaling-ladder, with a target in his hand. He also beautified the great gallery of Athens with the history of the Trojan war; and being requested by Eupimice, the daughter of Miltiades, to paint her among the Trojan women, he did it to exquisitely, that she seemed to be alive.

6. Apollodorus the Athenian, who lived

(13.) Zuin. Theat. vol. 5. l. 2. p. 1223.—(14.) Plut. in Cæs. p. 737.—(15.) Zuin. Thea. vol. 5. l. 2. p. 1223.

(*) Plin. l. 35. c. 10. p. 537.—(1.) Ælian. Var. Hist. l. 2. c. 44. p. 84.—(2.) Ibid. l. 3. c. 31. p. 126. Plin. l. 35. c. 31. p. 547.—(3.) Ibid. s. c. 2. p. 22.—(4.) Plin. l. 35. c. 8. p. 533.—(5.) Ibid. c. 9. p. 533. Patrit. de Regno, l. 2. tit. 10. p. 114.

in the ninety-third olympiad, brought the pencil into a glorious name and especial credit. Of his making there is a priest at his devotion, praying and worshipping; another of Ajax all on a flaming fire, with a flash of lightning, which at this day is to be seen at Pergamus, as an excellent piece of work: and, to speak truth, before his days there can hardly be shown a table which any man would take pleasure to look long upon.

7. Zeuxis, of Heraclea, lived about the ninety-fifth Olympiad. Of him the forementioned Apollodorus said, "That he had stolen the cunning from all the rest." In process of time he grew to vast wealth, by means only of his excellent hand. At last he resolved to work no longer for money, but to give away all his pictures. His *Alcmena*, *Penelope*, *Pan*, and *Hélena*, are famous pieces. Much speech there is of a wrestler or champion of his, wherein he pleased himself so well, that he subscribed to it, *Invisurus aliquis facilius quam imitaturus*, "Sooner envied than equalled." Another stately piece there is of his workmanship; Jupiter sitting upon the throne of his majesty, with all the other gods standing by, and making court unto him.

8. Parrhasius was born at Ephesus: he was the first that gave true symmetry to his pictures, that best couched the hair of the head, and expressed the lovely grace and beauty about the mouth and lips: he was bold openly to challenge Zeuxis for the victory in this art. Zeuxis brought upon the stage a tablet wherein clusters of grapes were so lively represented, that the birds of the air came flocking to them. Parrhasius, to shew his workmanship, brought a tablet, wherein he had only depainted a curtain, but so lively, that Zeuxis in a glorious bravery, because the birds had approved his handy-work, said to him in scorn, "Come, sir, away with your curtain, that we may see your goodly picture." But perceiving his error, he was mightily abashed, yielded him the victory, and said, "Zeuxis hath beguiled poor birds, but Parrhasius hath deceived Zeuxis, a professed artist."

9. Timanthes had an excellent wit, and was full of rare invention: he it was that made the famous picture of Iphigenia, wherein was represented that innocent lady standing by the altar ready to be slain for sacrifice: he had painted by her Chalcas the priest, looking sad, Ulysses sadder, but her uncle Menelaus above the rest full of an extreme sorrow: and having in these spent all the signs whereby the pencil was able to express a real grief; being yet to exhibit her own father Agamemnon, he drew his visage covered with a veil, leaving it to the imagination of the spectators, to conceive the inexpressible grief and extraordinary sorrow that was in him, to behold his daughter bathed in her innocent blood. He painted a Cyclops lying asleep, and little elvish satyrs by him, with long perches, taking measure of one of his thumbs. But his picture of a prince was thought to be most absolute; the majesty whereof is such, that all the art of painting a man seemeth to be comprised in that one picture: this piece remaineth at this day within the temple of Peace at Rome.

10. Pamphylus, a Macedonian, was the first of all painters that was skilled in arithmetic and geometry, without which he judged it impossible to be a perfect painter: he was renowned for drawing a confraternity of kindred, the battle fought before Philus, and the victory of the Athenians. He taught none his skill under a talent of silver for ten years together: and thus much paid Apelles and Melanthus to learn his art.

11. Apelles surmounted all who ever came before or followed him; giving his pictures a certain lovely and imitable grace. Having heard of the fame of Protogenes, he sailed to Rhodes on purpose to see him; but finding him absent from his shop, he took a table, and drew therein a fine and small line athwart it. Protogenes at the sight of it, said, "Apelles hath been there;" and he himself drew a second with another colour, in the midst of it, and so left it. Apelles upon his return drew a third, with a distinct colour, so small, as left no possibi-

(6.) Plin. l. 85. c. 9. p. 534.—(7.) Ibid.—(8.) Ibid. c. 10. p. 535.—(9.) Ibid. p. 536. *Patr. de Repub.* l. 1. tit. 10. p. 537.—(10.) Plin. l. 55. c. 10. p. 537.

lity for a fourth; which when Protogenes saw, he confessed he had met both with his match and master. This table was kept for a long time, and better esteemed than any other rich or curious work, till it was destroyed by fire in the palace of Cæsar in the Palatine hill. Being abused by one of the court of king Ptolomy, whose name he knew not, nor could see in the presence, he took a coal from the hearth, and drew his face so exactly, that he was immediately known. His picture of Venus arising out of the sea, in the nether part of it caught some hurt by mischance; but there never could be found that painter who would take in hand to repair the same, to make it suitable with the rest. He flourished about the hundred and twelfth Olympiad.

12. Aristides, the Theban, was a famous painter, the first that would seem to paint the conception of the mind, and to express the inward disposition and actions thereof, yea, the very perturbations and passions of the soul; but his colours were unpleasant, and somewhat too harsh: he painted the taking of a town by assault, wherein was an infant, making means to creep to the mother's breast, who lay dying upon a mortal wound received therein: but it shewed how naturally the poor woman's affections was expressed in this picture; how a certain sympathy and tender affection might be perceived to her babe in the midst of her deadly pangs. This table Alexander the Great translated from Thebes to Pella, a city where himself was born. He painted a fight of an hundred Greeks and Persians, and sold it to Mæson, the tyrant of Elate, for ten pounds for every head therein painted. King Attalus also gave him for one table, and the picture in it, one hundred talents of silver.

13. Protogenes was born at Caunos, a city in Cilicia, subject to the Rhodians: his picture of Jalyus, and a dog in that table, is accounted his master-piece, which is now dedicated at Rome within the temple of peace. It was so highly esteemed, that king Demetrius, when he might have forced the city of Rhodes on that side where Protogenes dwelt, forbore

to set it on fire, because he would not burn it amongst other pictures; and thus for a picture he lost the opportunity of winning a town.

14. Asclepiodorus was admired by Apelles himself for his singular skill in observing symmetry and just proportion: he portrayed for the king of the Elateans the twelve principal gods, and received for every one of them three hundred pounds of silver.

15. Nicomachus painted the ravishment of Proserpine by Pluto, which standeth in the chapel of Minerva in the capitol, and the mermaid Sylla, which at this day is to be seen at Rome in the temple of peace. A ready workman he was, and no painter had a quicker hand than he.

16. Philoxenus painted a table for king Cæssander, containing the battle betwixt Alexander the Great and king Darius; which, for exquisite art, cometh not behind any other whatsoever.

17. Cydias was he who in a table represented the Argonauts, or knights that attended prince Jason in his expedition to Colchis: Hortensius the orator was content to pay for this piece one hundred and forty-four thousand sesterces, and shrined this picture in an oratory or chapel, built on purpose for it, in a house of pleasure that he had at Tusculum.

18. Timomachus, the Byzantine, flourished in the days of Julius Cæsar, for whom he painted Ajax and Medea; which pictures, when he bought of him for eighty talents, he caused to be hung up in the temple of Venus; by talent, I mean the attic talent, which is six thousand Roman deniers. His pieces of Orestes and Iphigenia are also much praised; but especially he is renowned for his Medusa's head, which he painted in Minerva's shield.

19. ✧ Francisco Francia, of Bologna, struck with the fame of Raphael, conceived a violent desire of seeing some of the works of that celebrated artist. His great age prevented him from under-

(11.) Plin. l. 35. c. 10. p. 538, 539 — (12.) Ibid. l. 3. c. 10. p. 541. — (13.) Ibid. l. 35. c. 10. p. 542. — (14.) Ibid. p. 543. — (15.) Ibid. — (17.) Ibid. c. 11. p. 547. — (18.) Ibid. p. 548.

taking a journey to Rome; he resolved therefore to write to Raphael, and to inform him how great an esteem he entertained for his talents after the character which had been given of him. Reciprocal marks of friendship passed between these two artists, and they carried on a regular correspondence by letter; Raphael having about that time finished his famous painting of St. Cecilia for the church of Bologna, sent it to his friend, begging him to put it in its proper place, and to correct whatever faults he might find in it. The artist of Bologna, transported with joy at seeing the work of Raphael, began to consider it with attention; when, perceiving the great inferiority of his own talents to those of Raphael, melancholy took possession of his heart; he fell into a deep despondency, and died of grief, because he found that he had attained only to mediocrity in his art after all his labour.

20. ♦ *Cesàre Arethusi* was invited by the duke of Ferrara to visit his court, and was received there with extraordinary respect. The prince sat to him for his portrait, admired the performance highly, gave him evident proofs, not only of his favour but of his friendship and esteem; and having at last concluded that his generous treatment must inevitably have secured his gratitude, if not his affection, he freely acquainted him with his real inducement for inviting him to Ferrara. Confiding in the integrity of the painter, he told him that there was a lady in that city whose portrait he wished to possess; but it must be procured in so secret a manner, as neither to be suspected by the lady herself, nor by any of her friends. He promised an immense reward to Arethusi if he should be successful and secret; but threatened him with the utmost severity of his resentment if he ever suffered the secret to transpire.

The artist watched a proper opportunity to sketch the likeness of the lady unnoticed by any one, and having shewn it to the duke, he seemed exceedingly struck with the resemblance, as well as the graceful air of the figure, and ordered Arethusi to paint a portrait from that sketch as delicately as he possibly

could; but above all things recommended to him to preserve it from every eye except his own. When the picture was finished, the painter himself beheld it with admiration, and thought it would be injurious to his fame to conceal from the world a performance which he accounted perfect. Through an excess of pride and vanity, he privately showed it to several of his friends, who could not avoid commending the work while they detested the folly and ingratitude of the artist.

The secret thus divulged, circulated expeditiously, and soon reached the ears of the lady and her family, who were exceedingly irritated; and the duke appeared so highly enraged at the treachery of Arethusi that he was almost provoked to put him to death, but he only banished him for ever from his dominions.

21. ♦ A singular adventure happened to *David Beck*, a portrait painter of Sweden, the disciple of *Vandyek*. As he travelled through Germany, he was suddenly taken ill at his inn, and was laid out as a corpse, seeming to all appearance quite dead. His servants expressed the strongest marks of grief for the loss of their master, and while they sat beside his bed, they drank very freely by way of consolation.

At last one of them, who grew much intoxicated, said to his companions, our master was fond of his glass while alive, and out of gratitude let us give him a glass as he is now dead; as the rest of the servants assented to the proposal, he raised up the head of his master and endeavoured to pour some of the liquor into his mouth. By the fragrance of the wine, or probably by a small quantity that got imperceptibly down his throat, Beck opened his eyes, and the servant being excessively drunk, and forgetting that his master was considered as dead, compelled him to swallow what wine remained in the glass. The painter gradually revived, and by proper management and care, recovered perfectly, and escaped interment.

22. ♦ *Brouwer* going to *Antwerp*, was taken up as a spy, and imprisoned in the same place where the duke d'A-

remberg was confined. That nobleman had an intimate acquaintance with the celebrated Rubens, who often went to visit him in his confinement; and the duke having observed the genius of Brouwer, by some slight sketches which he drew with black lead, without knowing who he was desired Rubens to bring with him, at his next visit, a palette and pencils, for a painter who was in custody along with him.

The materials requisite for painting were given to Brouwer, who took for his subject a groupe of soldiers who were playing at cards in a corner of the prison; and when the picture was finished and shown to Rubens, he exclaimed that it was painted by Brouwer, whose works he had often seen, and as often admired. The duke, delighted with the discovery, set a proper value on the performance; and although Rubens offered six hundred guilders for it, the duke would by no means part with it, but presented the painter with a much larger sum.

Rubens immediately exerted all his interest to obtain the enlargement of Brouwer, and procured it by becoming his surety; he took him into his own house, clothed and maintained him, and took pains to make the world more acquainted with his merit: but the levity of Brouwer's temper would not suffer him to continue long with his benefactor; nor would he consider his situation in any other light than that of a state of confinement: he therefore quitted Rubens, and died not long after, destroyed by a dissolute kind of life.

CHAP. XIII.

Of the most eminent Artists for making of Statues and Images in Clay, Marble, Ivory, Brass, &c.

THAT of painting is a noble art, but this of the framing of statues is perhaps no whit inferior to it, since it makes a nearer approach unto nature than the other. Pictures may be seen indeed, but

these are also to be felt; have an entire and solid body, and thereupon are also the more durable. The most excellent artificers in this kind were such as follow.

1. Lisistratus of Sicione was the first that in plaster or alabaster represented the shape of a man's visage in a mould, from the lively face indeed: which image he after took in wax: nor stayed he there, but began to make images to the likeness of the person; before him every man studied only to make the fairest faces, and never regarded whether they were like or no.

2. Phidias was the most excellent graver that ever was, as all nations will confess that have ever heard of that statue of Jupiter Olympius which he made at Olympia, or the stately statue of Minerva, which he wrought at Athens, in height six-and-twenty cubits, all made of ivory and gold: upon the swelling round of the shield of this goddess, he engraved the battle wherein the Amazons were defeated by Theseus; in the hollow part he enchased the conflicts between the gods and the giants; upon the shoes and pantofles she wears, he framed the fight betwixt the Centaurs and Lapithæ; in the base, or pedestal of the statue, he cut the genealogy of Pandora, and the natiivities of the gods, to the number of thirty, and amongst them the goddess of Victory, of most admirable workmanship, with a serpent and sphinx of brass, under the spear that Minerva holds in her hand, admired by all workmen. He flourished in the eighty-third Olympiad.

3. Praxiteles's Venus, which he wrought for them of Gnidos, surpasses all images that ever were made by others or himself; and in truth, so exquisite and singular it was, that many a man hath sailed to Gnidos for no other purpose but only to behold it. King Nicomedes offered to free their city of all debts (which were great sums) for this piece of work; but they resolved to stand all hazards rather than part with it. It is reported that a wretched fellow was enamoured of this Venus, as one Alchidas a Rhodian loved his naked Cupid, that he made for them of Parium, a city within Propontis.

(22.) Adams's Anecdotes, vol. i.

(1.) Plin. l. 35. c. 12. p. 552.—(2.) Ibid. l. 36. c. 5. p. 565.—(3.) Ibid. p. 566. Sandys on Ovid. Met. l. 10. p. 197.

4. Scopas deserveth praise for his worthy workmanship, in which most account is made of those images in the chapel of Cn. Domitius in the cirque of Flaminius; viz. Neptune, Thetis, and her son Achilles; the Sea-Nymphs, or Nereids, mounted upon dolphins, whales, and mighty sea-horses; the Tritons, with all the choir, attending upon Phorcus, a sea god; and the mighty fishes called Pristes, besides many other monsters of the sea; all of them wrought by him so curiously, that had he set about making of them all his life-time, and done nothing else, a man would have thought it work enough.

5. Menestratus's Hercules men have in high admiration, as also his Hecate, which standeth in a chapel at Ephesus, behind the great temple of Diana; the sextons or wardens of which chapel give warning unto those that come to see it, that they look not too long upon it, for fear of dazzling and hurting their eyes, the lustre of the marble is so radiant and resplendent.

6. Apolonius and Tauriscus were the makers of that brave piece of Zetus, Amphion, Dirce, the bull, and the bond wherewith Dirce was tied, all in one entire stone, which was brought from Rhodes to Rome.

7. Lysias made a chariot drawn with four horses, Apollo and Diana, all of one piece: and it appears how highly it was esteemed by the honourable place wherein it stood; for Augustus Cæsar, to the honour of Octavius his father, dedicated it in Mount Palatine, over the triumphant arch there, and placed it within a shrine or tabernacle, adorned with columns.

8. Agesander, Polydorus, and Athendodorus, Rhodians, most excellent workmen all, agreed by one consent to express lively in one entire stone, Laocoon himself, and his children, and the wonderful intricate windings of the serpents clasping about them. This work remaineth to be seen in the palace of the emperor Titus; a piece of art to be preferred (no doubt) before all figures, cut or cast images, whatsoever.

9. Lysippus was the founder of the Colossus, or stately image of Hercules at Tarentum, which was forty cubits high: and miraculous is the device which is commonly reported of this Colossus, that a man may move and stir it easily with his hand, so truly balanced it standeth, and equally counterpoised by geometry; and yet no wind, no storm or tempest is able to shake it. He also expressed the personage of king Alexander the Great in brass; and many images he made of him, beginning at the very childhood of the said prince; nor would that great monarch suffer any other besides this principal workman to represent his effigies in brass. He was at first but a poor tinker, or plain brasier, and then took heart to proceed further by an answer that Eupompus a painter gave him; who being asked, "what pattern he had best follow of all the workmen that had gone before him?" he showed him a multitude of people, and told him, "He should do best to imitate nature herself."

10. Charles of Lindus was apprentice to Lysippus; he made the Colossus of the Sun which stood at Rhodes, and was of all others the most admirable; for it carried seventy cubits in height: but it stood but sixty-six years, being overthrown by an earthquake, yet lying along, a wonderful and prodigious thing to behold. The thumbs and great-toes of it are so big, as few men are able to fathom one of them; the fingers and toes are bigger than most part of other whole statues and images: twelve years the artificer was in framing it, and the bare workmanship cost three hundred talents, given by king Demetrius.

11. Zendorus framed that huge and prodigious Colossus of Mercury, at Auvergne in France; ten years he was about it, and the workmanship came to four hundred thousand sesterces. Having made sufficient proof of his art there, Nero, the emperor, sent for him to Rome, where he cast and finished a Colossus an hundred and ten feet long, to the similitude and likeness of the said emperor, as it was first appointed, and as he began

(4.) Plin. l. 36. c. 5. p. 367.—(5.) Ibid. p. 368.—(6.) Ibid. p. 369.—(7.) Ibid.—(8.) Ibid.—(9.) Ibid.—(10.) Ibid. p. 496.

it: but Nero being dead, it was dedicated to the honour of the Sun.

12. Polycletus, the Sicyonian, made that which workmen call the Canon; that is to say, one absolute piece of work, from whence artificers do fetch their draughts, symmetries, and proportions, as from a perfect pattern or rule, which guides and directs them in their work; so as we may truly judge that he alone reduced the skill of foundery and imagery into an art and method. He made Diadumenus in brass, an effeminate young man, with a diadem about his head: a piece of work much spoken of, for it cost an hundred talents.

13. Myro, born at Eleutheræ, and apprentice to Agelades: the piece of work that brought him into name, and made him famous, was an heifer of brass, which divers poets have celebrated in their verse. He seems to have been the first that wrought not his images after one sort, but altered his work after many fashions, as being fuller of invention, and given more to device in his art: more curious also and precise in his symmetries and proportions; yea he went no farther than the outward lineaments of the body; as for the inward affections of the mind he did not express in any of his works.

14. Leontius expressed lively in brass, Astylos, the famous runner, in a race; which image is shewed for a rare piece of work in Olympia: also the portrait of one that seemed lame, and to halt by reason of an ulcer; but the same was so lively and naturally done, that as many as beheld the same, seemed to have a compassion and fellow-feeling with him of some pain and grievance of his sore: and this piece of work may be seen at Syracuse.

15. Euphranor was the maker of that Paris, the excellent art and workmanship whereof is seen in this, that it represented unto the eye all at once, a judge between the goddesses, the lover of Helena, and yet the murderer of Achilles.

16. Calamis made chariots drawn with two, and at other times with four horses: and for absolute workmanship about

horses, wherein he never missed, he had not his fellow in the world: and that he might appear to have the like art in framing human statues, he made one in the resemblance of the lady Alcmena, which is so exquisitely wrought, as that no man could set a better piece of work by it.

17. Bryaxis, his most excellent piece in brass was a man most grievously wounded, fainting and ready to die thereupon; which he did so lively, that one might perceive therein how little life and breath was left in his body.

18. Chanachus, with his Apollo, had another exquisite and curious work by him devised and wrought: it was a stag standing so lightly upon his feet that a man might draw a thread under them, and the same take hold of the floor underneath so daintily, that he seemed to touch it with one foot by the claw; with another by the heel; and the same after such a winding manner, twining and turning, as well with the one, as the other, that a man would think one while he would bounce and spring forward, and another while start and cast himself backward.

19. Leocras made the eagle that ravished Ganymede, and flew away with him, but so artificially, that, as if she knowing what a fair and dainty boy she had in charge, and to whom she carried him, clasped the child so tenderly, that she forbore with her talons to pierce through so much as his clothes.

20. Theodoros, who made the labyrinth of Samos, cast his own image in brass, which, besides the near and wonderful resemblance of himself, was contrived so artificially besides, and set out with such other fine devices, that he was much renowned for it: in his right hand he had a file; and in his left he bore with three fingers a little coach, with four horses, but both the coach, horses and coachman, were couched in so small a compass, that a little fly, which he also devised to be made with the rest, covered all with her wings.

21. Callimachus was a workman of great note; but he was surnamed Caci-

(11.) Plin. l. 34. c. 7. p. 497. — (12.) Ibid. c. 8. p. 497. — (13.) Ibid. p. 498. — (14.) Ibid. (15.) Ibid. p. 502. — (16.) Ibid. p. 501. — (17.) Ibid. — (18.) Ibid. — (19.) Ibid. p. 502. — (20) Ibid. p. 503,

zotechmos, for he would always be finding fault with his own workmanship, and could never see when to make an end, still thinking he had not showed art enough. There is a dance of Lacedæmonian women of his making, a piece of work which he went about to amend; and when he thought to make it better, he marred it in such a manner that it lost all the grace that it had before.

CHAP. XIV.

Of the most applauded Actors upon Theatres, and the Name, Riches, and Favour of great Persons they have thereby attained unto.

SOME of these have been masters of that grace and sweetness in their pronunciation, and have expressed things so much to the life, by their choice and befitting gesture, that they have wonderfully gained upon the minds of men thereby: which being observed, the most famous orators that ever were, were not ashamed to become the scholars of such men as these; and had they not so done, they had never obtained the perfection of their own art.

1. Richard Burbage and Edward Allen, were two such actors in queen Elizabeth's time, as no age must ever look to see the like: and to make their comedies complete, Richard Tarleton, who for his part played the clown, never had his match, nor ever will have.

2. Andreas Salvadorus was an excellent dramatic poet, in which it was his peculiar happiness to have Lauretius Victorius for an actor, whose praise will continue to latest posterity. His voice was clear, sweet, and loud: he had a distinct and harmonious pronunciation; and was an excellent singer: by all which he gave, as it were, something of divine to every thing he had to deal in, which appeared more plainly when he was gone, for the things he had pronounced seemed not the same in the mouths of others.

3. Polus was a famous actor at Athens, of whom it is said, that when he was to play such a part as required to be presented with a remarkable passion, he privily brought in the urn and bones of his dead son; whereby he so excited his own passion, and was moved to deliver himself with that efficacy both in words and gesture, that he filled the whole theatre with unfeigned lamentations and tears.

4. Roscius was so incomparable an actor, that he excelled all mimics and players that came upon the stage: so that whensoever any thing was frigidly, or but indifferently personated upon the theatre, the spectators would commonly cry out, "Roscius plays not." This man, with his utmost study and diligence, was subservient to the eyes and ears of the people: and therefore he would familiarly glory in this, that he did never bring any gesture before the people, which he had not well practised at home, and there approved of it beforehand.

5. When Tullius Cicero began to plead in causes, it is said of him, that he applied himself to Roscius the comedian, and Æsopus the tragedian, for instructions. This Æsopus was famous in Rome for action: and they say, that once playing the part of Atreus, deliberating upon the punishment of Thyestes, he was so transported, that he struck and slew a servant, as he suddenly passed by, with the sceptre he then had in his hand. This Æsopus in this employ attained a vast estate, which was afterwards consumed in as much vanity as that whereby it had been gotten.

6. Nicocreon, of Salamine, and Pasocrates the Solian, contended with great earnestness in the shows that Alexander made at his return out of Egypt into Phœnicia: Pasocrates stood for Athenodorus, and Nicocreon for one Thessalus, whom Alexander himself favoured: yet he discovered not this inclination till such time as the judges had pronounced Athenodorus the victor. Then Alexander, as

(21.) Plin. l. 34. c. 8. p. 504.

(1.) Bak. Chron. p. 581. — (2.) Janii Nicii Pinacoth. Imag. 1. 35. p. 62, 63. — (3.) Lips. de Const. l. 1. c. 8. p. 32. — (4.) Patrit. de Regno, l. 3. tit. 19. p. 349. Cæl. Antiq. Lect. 1. 14. c. 17. p. 658. — (5.) Plut. in Cic. p. 863.

he departed, said, "He did commend the judges; nevertheless he had rather have lost a part of his kingdom than to have seen Thessalus overcome." Also when Athenodorus (being fined by the Athenians for being absent from their bacchanals) had besought Alexander to intercede by his letter in his behalf, he denied his request therein, but paid for him the fine that was imposed upon him.

7. Callipedes, an actor of tragedies, had a celebrated name amongst the Grecians, and a mighty fame amongst all men for his surpassing skill and dexterity in that faculty. This man meeting with Agesilaus, saluted him first, and joining himself with those that were walking, made ostentation of himself, supposing Agesilaus would take occasion to speak familiarly to him: but perceiving no notice was taken, "Dost thou not know me, O king!" said he. Agesilaus looking upon him, "Are you," said he, "Callipedes the dicelict?" so the Spartans term those that are mimics: and the word doth signify an idol or image. By this means he checked the man's pride, and yet gratified the humour of self-admiration that he was so far carried away with.

8. Demosthenes being once exploded by the people, hasted home with his head covered, and his mind troubled: Satyrus, the tragedian, followed him, to whom Demosthenes lamentably complained, "That whereas he was more labourious than all other orators, and that he had much impaired the state of his body in the prosecution thereof, yet he could not please the people: but that drunkards, mariners, and illiterate persons held the pulpit, while in the mean time he was rejected." "You say true," said Satyrus: "but I shall soon remove the cause, if you will repeat me some verses of Euripides or Sophocles without book." Demosthenes pronounced some of them, which Satyrus repeated after him with such a decency of countenance, and such aptness of gesture, that Demosthenes scarce knew them to be the same. Here it was that he first understood what an accession

of dignity and grace is added to an oration by action; and thenceforth he accounted a declamation a thin and vain thing where pronounciation and action were neglected.

9. Hippias and Sergius were two tragedians and mimics in Rome, who were in such favour with Marcus Antonius, that they could do with him almost what they pleased. Also Cytheris, a woman of the same profession, was so much beloved by him, that he carried her with him, as he went from city to city: and no less a retinue waited upon her carriage than if it had been that of his mother.

10. Theodorus Zuingerus, soon after his childhood, gave instance of what his country might expect from him: for in a play that was publicly exhibited by Thomas Platerus (the father of Fœlix), when he sustained the character of Cupid, with his sweet variety of gesture, his becoming action, and pleasant pronounciation, he so turned the faces, eyes, and minds of all men upon him, that tears of joy dropped from the eyes of some of the spectators; others witnessed the applause they gave him, by the sighs that parted from them; and others again cried out with the poet,

*Ingenium caeleste suis velocius annis
Surgit, et ingrata fert malè damna moræ.*

"A heav'n-born wit, preventing his own years,
Rises, and loss by base delays he fears."

11. Claudius Rufus hath left in writing, that many years ago, in those days when Caius Sulpitius and Licinius Stolo were consuls, there reigned a great pestilence at Rome, such a mortality as consumed all the stage players indifferently one with another: whereupon at their instant prayer and request, there repaired out of Tuscany to Rome many excellent and singular actors in this kind, amongst whom, he who was of the greatest reputation, and had carried the name longest in all theatres for his rare gift and dexterity that way, was called Hister, of

(6.) Plut. in Alex. p. 681.—(7.) Ibid. p. 607. Coel. Rhod. l. 11. c. 18. p. 505.—(8.) Plut. in Demost. p. 649.—(9.) Plut. in Anton. p. 920.—(10.) Melch. Adam. in Vit. Germ. Nied. p. 301. whose

whose name all other afterwards were called *Histriones*.

12. *Astydamus*, the son of *Morsymus*, was a player, so noted in his time, that the people decreed he should have a statue erected in the theatre, in honour of him, more especially for that, in the acting of *Parthenopæus*; he had performed it with that dexterity and grace, as merited an applause from them all. This player therefore framed a title and inscription for his own statue, in which he had not been oversparing in his own praises; this title he read amongst the people, that in case it should be approved by them, it might be disposed with his statue: but the people were so offended with the man for being so very lavish in his own praises, that by a general vote it was decreed, "That so arrogant a title as that should not be admitted." *Suidas* says, "This title was to this purpose:"

"Would I had liv'd with them, or they with me,

Who for sweet speaking so renowned be;

I then (no doubt), had gain'd the chiefest praise;

Envy'd by those who can no envy raise."

CHAP. XV.

Of Men notably practised in Swimming; and how long some have continued under Water.

CUSTOM and long practice of any thing doth seem to divest man of his own nature, and to adopt another instead thereof, as we may perceive upon divers occasions: and particularly in respect of what follows.

1. Spunges are gathered from the sides of rocks, fifteen fathom under water, about the bottom of the Streights of Gibraltar. The people that get them, are so trained up in diving from their childhood, that they can endure to remain under water such a continuance of time, as if it was their own proper element.

2. Among those wonders which have been in our time, we know of late a man,

not of any generous extraction, but of the meaner sort, who was a mariner, at some times for a stipend; and at other times got his living by fishing. This man was known in a sharp season of the year, and sometimes in a troubled sea, in one day to have swummed from *Ænaria*, an island among the *Pithecusæ*, over against Naples, as far as to *Prochyta*, which is almost fifty furlongs, and at sometimes to have returned in the same day. When this seemed unto all men utterly incredible, he voluntarily made offer of himself to perform it. Multitudes came to behold this sight, and when *Ænaria* had leaped into the sea, a boat that followed him on purpose, observed him swimming at some distance before them that were in it, till such time as he came to shore at *Prochyta* in safety.

3. *Historians* do much admire the valour and strength of *Sertorius*; his first warfare was under *Scipio*, against the *Cimbrians*, who had passed over into Gaul: in this war, when a party of the Romans had fought unfortunately, it happened that *Sertorius* was grievously wounded, and had lost his horse: in this case, with his breast-plate upon him, and shield and arms in his hand, he threw himself into the *Rhodanus*, a swift river, and on striving against the adverse waves, he swam over it, and not without great admiration of the enemy, he got over in safety to the Roman army on the other side.

4. *Scævola*, a man of admirable valour, having alone defended a rock all the day from the whole force of the *Britons*, when night came he threw himself into the sea, and laden with a heavy shield, and two coats of mail, by swimming he got safe to *Cæsar*, who having publicly applauded him, of a private soldier, made him a centurion.

5. Those few people that dwell in the islands of *Iar* and *Cailon*, are almost transformed into the nature of fishes: so excellent swimmers are they, that seeing a vessel on the seas, though stormy and

(11.) *Plut. Mor. in Quest. Rom. qu. 107. p. 885.*—(12.) *Zuin. Thea. vol. 1. l. 2. p. 163.*

(1.) *Clark's Geogr. Descrip. p. 196.*—(2.) *Alex. ab Alex. Genia. Diar. l. 2. c. 21. p. 91. Zuin. Thea. vol. 1. l. 1. p. 120.*—(3.) *Patrit. de Regno. l. 3. tit. 4. p. 167.*—(4.) *Ibid. p. 168.*

tempestuous, they will swim to it, though it be distant from them five or six miles; and this only to beg alms, their own food being nothing but fish, and they very poor.

6. They fish for pearl in the South sea near Panama, and in the North sea in divers places, as in the isle of Margareta towards the coast of Paria, where the oysters feed upon cubuca. The pearls of greater price are called Quilates, or Carats. For this fishing they choose the best-winded men, and such as can contain longest under water. At Barlovento, Cuba, and Hispaniola, I have seen them stay three quarters of an hour under water, and I was told they have had some who have continued the whole hour. The general of Margaita keeps many of these men, who are slaves to him, called Bouze: one of these pearls was brought to the king of Spain as big as a pigeon's egg, valued at 14,000 ducats, by some 100,000, and it was called a Peregrina.

7. The Grecians used to breed up their children with liberal education: they were well instructed in wrestling, and also were taught to swim well. This was the reason that very few of the Greeks perished in the naval fight of Xerxes at Salamin, for being well skilled in swimming, when any of their ships were broken or in danger of sinking, they quitted them, and leaping into the sea, swam safely to Salamin; on the other side, the Persians being generally unpractised herein, for the most part perished in the sea.

8. Henry the Third, the emperor of the Romans, in revenge for the death of Peter, king of Hungary, besieged Pisonium. It was here that a certain Hungarian, his name was Zothmundus, an incomparable swimmer, was sent in the dead of the night by the governor, to get by swimming privily, under the enemy's ships: this he did, and with an augur he so bored them in the bottom, that between two and three o'clock

in the morning, divers of them began to sink. By this artifice, the forces of the Germans were so broken and impaired, that they were constrained to break up the siege and to depart.

9. Alphonsus, king of Sicily and Aragon, besieged the city of Bonifacia, a colony of the Genoese, in the island of Corsica; he had there, more especially, one vast ship, which was called the Round-head, which created the Genoese a great deal of trouble and danger, in their naval fights with him: whereupon, by the command of Johannes Campo-Fulgosus, one Andreas Mergus, a Genoese, cast himself into the sea with his helmet on his head, and a short knife in his hand, and being (as he was), an excellent diver under water, with little trouble he cut the cables of this ship, in the time when the battle was hottest. Then this vast heap of wood began at first to move itself, then to turn the beak of it another way, and after, to draw along with it other ships: so that Alphonsus was constrained to retire, and to give leave to the Genoese to enter in safety their city of Bonifacia, and to relieve it.

10. C. Julius Cæsar, by swimming and resting himself upon blown bladders, would pass over rivers with that celerity and speed, that oftentimes he hath prevented and arrived, before such messengers as he had before appointed to carry the news of his coming. At Alexandria, by a sudden eruption of the enemy, he was constrained to leap into a boat (and when too great a number cast themselves into it after him), he was forced to leap thence into the sea, where he swam two hundred paces to get into one of his own ships, holding in the mean time, his writings in his left hand above the water, lest they should be damnified that way, and drawing his general's coat after him with his teeth, that the enemy might not boast of having such a spoil in their power.

11. Scyllias was the best swimmer and diver of all other men in his time.

(5.) Purch. Pilg. tom. 1. l. 5. c. 14. §. 2. p. 659.—(6.) Vincent le Blanc's Travels, tom. 3. c. 13. p. 386.—(7.) Zuin. Thea. vol. 2. l. 5. p. 386.—(8.) Ibid. p. 387.—(9.) Fulgos. Ex. l. 7. c. 4. p. 969.—(10.) Plut. in Cæsar. p. 731. Zuin. Theatr. vol. 2. l. 5. p. 387. Patrij. de Regno. l. 3. tit. 4. p. 165.

He attended upon Xerxes in his expedition into Greece; and in the wreck of part of his navy at Pelion, this man was of special use; much money he saved for the Persians, and much he gained to himself. He had resolved, and waited an opportunity, to pass over to the Greeks: and casting himself into the sea at Aphetas, where Xerxes's navy was, he swam to Artemisium, which is well nigh eight hundred furlongs: there he told the Greeks of the Persian's shipwreck at Pelion, and the ships that were sent to fetch a compass about Eubœa. He and his daughter, called Cyana, whom he had also taught to swim, and dive with great dexterity, these two swimming under water, cut in pieces the cordage of the Persian ships in a very vehemently-tempestuous time, by which means a great destruction was made of Xerxes's galleys. The Grecians were mindful of this good turn, and in honour of his memory, and that of his daughter, the Amphictions decreed a statue of each of them to be kept enshrined at Delphos.

CHAP. XVI.

Of the most famous Philosophers, Academics, Stoics, Cynics, Epicureans, and others.

A LARGER account of the ancient sages and philosophers, would not agree with my present design, and therefore I have contented myself with this abstract from Laertius, to whom I refer my reader, if he is desirous of further satisfaction in their doctrines and tenets.

1. Thales, a Phœnician, some say a Milesian, was of an illustrious family: it is said, "That he first found out the calculation of eclipses, and obliquity of the ecliptic; was the first that said souls were immortal, and that the sun was six hundred and twenty times bigger than the moon: and first described a right-lined triangle of equal magnitude with a given circle; he held water the beginning of all things: that the world had a soul:

and he first divided the year into three hundred and sixty-five days: he was born in the thirty-first Olympiad, and died in the seventy-eighth year of his age: or, as Socrates, in the ninetieth; he was the first of the seven wise men; and his saying was, "Know thyself."

2. Solon, a Salaminian by birth. He first eased the burden of the Athenians, occasioned by usury: discovered and resisted the intended tyranny of Pisistratus, and finding it in vain, laid down his arms at the gate of the common hall, saying, "O my country, I have assisted thee, both in word and deed." He made laws for the Athenians: he flourished in the forty-sixth Olympiad, and died in Cyprus, when he was eighty years of age.

3. Chilon, the son of Damagetus, was a Spartan; he was acquainted with the fable-maker Æsop: being asked, what was hardest to do? he said, "To keep secrets, to dispose well of our leisure hours, and to bear an injury." His precepts were, to restrain the tongue, especially in feasts; to speak no evil of our neighbours; to threaten none, because 'tis womanish; to visit our friends most in adversity; not to speak evil of the dead: to honour age; to prefer loss to a reproachful gain; not to wish things that cannot be," &c. He was old in the fifty-second Olympiad, and died at Pisa in the arms of a son of his, victorious in the Olympic games. His joy it seems was too strong for his weak body: his saying was, "A promise and a loss lie near together."

4. Pittacus, the son of Hyrthadius, was a Mitylenian: he with the brethren of Alcæus slew Melanchrus the tyrant of Lesbos; refused money sent him by Cræsus: the supreme magistracy amongst the Mitylenians was given him by universal consent, which he held ten years, and having settled their state, resigned his government. He pardoned the murderer of his son, saying, "That pardon was better than repentance." He said, "That magistracy shows the man;" and being asked, "What was best?" answered, "To do well that which the

(1.) Laert. lib. 1. p. 6, 7.—(2.) Ibid. p. 11, 12.—(3.) Ibid. p. 17, 18.

present time required." His advice was, not to discover what we are about till we have attained it. His saying was, "Know the opportunity." He lived beyond seventy years, and died in the third year of the fifty-second Olympiad.

5. Bias, the son of Teutamis, was born at Priene, and thought by Satyrus the chief of the seven wise men of Greece: he said, "Strength was a gift of nature, riches of fortune; but to comprehend things profitable for our country, was the prerogative of the mind and prudence." When asked, what was most difficult? To bear with constancy," "said he, "The changes of our affairs to the worse." Sailing with wicked persons in a storm, who then prayed, "Hold your peace," said he, "lest the gods know you are here." He advised, "so to love, as that possibly we may hereafter hate: not to speak hastily: to say of the gods, 'That they are:' to lay up wisdom in youth for the support of old age: to acknowledge God the author of all the good we do." He lived till aged; and having pleaded the cause of one, he laid his head down on the lap of his grandchild, and the judges having passed sentence for his client, and dismissed the court, he was found dead. His saying was, "Most men are bad."

6. Cleobulus, the Lindian, was the son of Evagoras: he advised men to marry their daughters, when virgins for age, and women for wisdom, thereby obscurely hinting, that virgins were to be instructed. To do good to friends and enemies; to oblige the one and reconcile the other: that going forth, we should ask, what we are about to do? and returning, what we have done? to be more ready to hear than speak: not to dally, nor quarrel with our wives in the presence of others: to overcome pleasure; and not to be insolent in prosperity. He died at seventy years of age: his saying was, "A measure is the best."

7. Periander, the Corinthian, was the son of Cypselus: he seized upon the government, and became the tyrant of Co-

rinth, being the first that kept a life-guard about him. He said, "They that would rule safely, must rather be fenced with love and good will than arms: that rest is desirable; petulancy, dangerous; gain, filthy; pleasures, fading; but honour, immortal." He advised to keep promises, reveal no secrets, to be the same towards our friends, fortunate or otherwise: and to punish not only those that commit a fault, but those also that are about to do it. He held his tyranny forty years, and flourished in the thirty-eighth Olympiad. His saying was, "In meditation there is all."

8. Anarcharis, the son of Gnorus, and brother of Cadvides, king of the Scythians, came to Athens, and was received by Solon as his friend. He used to say, "That the vine had three clusters: the first of pleasure, the second of drunkenness, and the third of sorrow and repentance: that seamen are but four inches distant from death: and that the market-place is a spot of ground, where men meet to deceive one another." Being asked, What ships were the safest? he replied, "Those in the haven." When reproached by one of the Athens for being a Scythian, "My country," said he, "is a reproach to me; but thou art so to thy country." When abused by a young man at a feast, Youngster," said he, "if you cannot bear your wine young, you will carry water when you are old." He is said to have found out the anchor and the potters wheel. Returning into Scythia, he highly commended the laws of Greece, and endeavouring to alter those of his own country, he was shot dead at a hunting by the king his brother.

9. Epimenides, the son of Phæstius, a Cretan, is said to have slept fifty-seven years: was illustrious amongst the Greeks, and a friend of the gods: he purged the city of Athens, and thereby freed it of the pestilence. Phlegon saith he lived one hundred and fifty-seven years: he was contemporary with Solon.

10. Pherecydes, the son of Badys, was a Syrian: strange things are reported of him; as that, walking upon the

(4.) Laert. lib. 1. p. 19, 20.—(5.) Ibid. p. 20, 21.—(6.) Ibid. p. 23, 24.—(7.) Ibid. p. 24, 25.—(8.) Ibid. p. 26.—(9.) Ibid. p. 29.

shore, and seeing a ship sailing with a prosperous wind, he said, "That ship would be presently cast away;" as it was in their sight: also having drunk water out of a pit, he foretold there would be an earthquake within three days; which also came to pass: coming to Messana, he warned Perilaus, his host, to depart thence, with all that he had; which he neglecting to do, Messana was taken. He is said to have died of the lousy disease: he lived in the fifty-ninth Olympiad.

11. Anaximander, the Milesian, held infinity to be the beginning and element of all things (not air or water), which changed in its parts, but was immutable in the whole: that the earth is the centre, and round: that the moon has no light of her own: the sun is bigger than the earth, and is the purest fire. He found out the gnomon for dials: first described the compass of sea and land, and made a sphere. He lived to sixty-two years, and died about the fifty-eighth Olympiad.

12. Anaxagoras, the son of Eubulus, a Clazomenian, was noble and rich, and left all to his friends: when one said, "He had no care of his country: Yes, but I have," said he, pointing towards heaven. He said, "The sun was a red-hot iron, bigger than Peloponnesus: that the moon was habitable, and that there were hills and valleys therein: that the milky-way was the reflex light of the sun: that the origin of winds is the extension of the air by the sun. Being asked, what he was born for? "To contemplate," said he, "the sun, moon, and heavens." He said, the whole frame of heaven consisted of stone, and that it was kept from falling by the swift turning of it. He died at Lamsacum in the first year of the seventy-eighth Olympiad.

13. Socrates, the son of Sophroniscus, was an Athenian: he was valiant, patient, constant, and contented. His food was so wholesome, and he so temperate, that though the pestilence was often in Athens, yet he alone was never

sick: seeing a multitude of things exposed to sale, "What a number of things," said he, "have I no need of!" He took no notice of those that reproached or backbited him. He was powerful in persuasion, and dissuading; as he apprehended the occasion for either. He said it was a strange thing that all men could tell what goods they had, but no man how many friends he hath, so remiss are they in that matter; that knowledge is the only good thing, and ignorance the only evil; that his genius did presignify future things to him: that other men lived to eat, but he did eat to live. Being asked, "What was the principal virtue of youth?" he replied, "Not to over-do:" and, "Whether it were best to marry or live single?" he answered, "In both you will repent." He advised youth daily to contemplate themselves in a glass, that if handsome, they might make themselves worthy of it; if deformed, they might cover it with learning. By the Oracle of Opollo he was judged the wisest of men, by which he fell into the envy and hatred of many; and was accused as the despiser of the old, and a setter-forth of new gods; and thereupon being condemned, he drank poison. The Athenians soon after bewailed the loss of him. He died in the ninety-fifth Olympiad, aged seventy.

14. Aristippus the Cyrenian, moved with the glory of Socrates, came to Athens, and there professing himself a Sophist, was the first of the Socraticians that exacted a reward: he was a man that knew how to serve every place, time and person, and he himself aptly sustained what person he pleased; upon which account he was more gracious with Dionysius than any other, and by Diogenes called the royal dog. Being asked, what he had learned by philosophy? "To use all men," said he, "with confidence." When one upbraided him that he lived sumptuously: "If that were evil," said he, "we should not use it in the festivals of the gods." Dionysius asked him the reason why philosophers

(10. Laert. lib. 1. p. 31.—(11.) Ibid. lib. 2. p. 23.—(12.) Ibid. p. 24.—(13.) Ibid. p. 37, 38.

came to the houses of rich men, but rich men went not to theirs? "Because," replied he, "those know what they want, but these do not." One asked him, what difference there was betwixt one wise, and another not so? "Send," said he, "both naked where they are not known, and you will discover it." Having entreated Dionysius in behalf of his friend, and in vain he threw himself at his feet; and being blamed for so doing; "Not I," said he, "but Dionysius is in fault, who hath his ears in his feet." Many were his witty and acute sayings and replies; a number of which may be found whence these were borrowed, that is, from Laertius.

15. Stilpon of Megara so far surpassed all others in learning, and a copious way of speaking, that little wanted but that all Greece, fixing its eye upon him, had passed over unto the Megarick sect. He had an unchaste daughter, and when one told him that she was a dishonour to him; "Not so much," said he, "as I am an honour to her." He was in great favour with Ptolomæus Soter; and when Demetrius, the son of Antigonus, had taken Megara, he gave express order for the saving his house, and caused all his goods to be restored. He was commanded immediately to depart Athens by the Areopagites, for having spoken slightly of the statue of Minerva, the work of Phidias. Certain it is, that he was in such honour at Athens, that the tradesmen would run out of their shops to see him; and when one said, "They wonder at thee Stilpon, as at a wild beast;" "No," said the other, "but as a true man."

16. Plato, an Athenian, was the son of Ariston, and descended from Solon, by his mother Perictione. In matters of philosophy that fill under sense, he followed Heraclitus; in things only comprehended by the mind, Pythagoras: and in politics, Socrates. He was one of that reputation, that, when he went up to the Olympic games, the eyes of all the Athenians were bent upon him. He got the

name of Plato (say some) from the breadth of his forehead. Aristotle saith, "The manner of his speech was a middle sort, betwixt verse and prose." He professed philosophy in the academy; whence that sect of philosophers that came from him were called by him Academics. He said the soul is immortal, that the seat of reason is in the head, of anger in the heart, of love in the liver; that matter and God are the two principles of all things. He died in the first year of the one hundredth Olympiad, aged eighty-one, and was buried in the academy.

17. Speusippus, son of Eurymedon the Athenian succeeded Plato, he set up the images of the Graces in his school: he held the same opinion with his master Plato, but was inferior to him in his manners, as one that was passionate, and a lover of pleasures. In his age he fell into the palsy, and then with grief being made weary of life, he willingly exchanged it for death.

18. Xenocrates, son of Agathenor, was born at Chalcedon: he was the scholar of Plato, and was naturally dull, and of a sad countenance, but of singular chastity, and so famous for his veracity, that the Athenians received his testimony without an oath. Being sent with others ambassador from Athens to king Philip, he alone returned uncorrupted with money: yet this so great a man the Athenians caused to be sold, because he was not able to pay the tribute of an inhabitant. Demetrius Phalereus bought him, paid the tribute, and set him at liberty. He succeeded Speusippus, and taught in the academy twenty-five years, and died in the night by a fall, in the second year of the one hundred and tenth Olympiad, being at that time aged eighty-two years.

19. Byon, the son of a publican about Borysthenes, was a man of a quick wit: being asked, "Whether a man should do well to marry?" "If," said he, "she be fair, she will be common; and if foul, a torment." He said old age was the haven of evils, and that thereupon all

(14.) Laert. lib. p. 49, 50.—(15.) Ibid. p. 61, 62.—(16.) Ibid. lib. 3. p. 70, 71. &c.—(17.) Ibid. lib. 4. p. 96.—(18.) Ibid. p. 98, 99.

things hastened unto it; that it was a great evil, that we are not able to bear evils; that the way to the grave was easy, as being found by us when our eyes are shut. He was so vain-glorious, that at Rhodes he persuaded seamen to follow him in the habit of scholars. He sucked in atheism from Theodorus, and having lived impiously, no wonder he was so loath and afraid to die. He fell sick and died at Chalcis.

20. Aristoteles, the son of Nichomachus, was born at Stagira: he stammered in his speech, his legs were small, and his eyes little; his habit was commonly rich, and he wore rings upon his fingers; he fell off from his master Plato while yet alive; and finding Xenocrates to succeed him in the academy he walked in the Lyceum, and their discoursed on philosophy daily to his scholars from whence he had the name of Peripatetic. He went thence to Philip of Macedon, and became tutor to his son Alexander: he loved Hermaes, a harlot, to that degree, that he composed a hymn in honour of her, and sacrificed to her after the same manner as the Athenians did to the Eleusinian Ceres: for which, accused of impiety, he fled from Athens to Chalcis, and there drank poison, or as some say, died of a disease, aged sixty-three years. His sayings were such as these: being asked, what a liar gains? he answered, "Not to be believed when he speaks truth:" being upbraided for showing mercy to a bad man, "I pitied," said he, "not the manners, but the man:" being asked, what hope was? he replied, "The dream of a waking man:" being told of one that spake ill of him behind his back, "Let him beat me too when I am absent." He said the roots of learning were bitter, but the fruit sweet: being asked what a friend was? "Two souls," said he, "dwelling in one body:" and what he had gained by philosophy? he answered, "To do that freely which others do out of fear of the laws." He died in the third year of the one hundred and fourteenth Olympiad.

21. Theophrastus, the son of Melancta, an Eresian fuller, he succeeded Aris-

totle in his school: he was a studious and a learned man; of that esteem at Athens, that he had almost two thousand scholars. Being accused by Agonidas of impiety, little wanted but that the Athenians had fined his accuser. He used to say, that the loss of time is the greatest expense; that an ungoverned tongue is less to be trusted than an unbridled horse; that for the love of glory, man proudly loses many of the pleasures of life; that we then die, when we begin to live. He wrote many books, and died at eighty-five years of age: having remitted something of the former course of his studies, he is conceived thereby to have hastened his death.

22. Antisthenes, an Athenian, was the scholar of Socrates, of whom, when he had learned patience, and command of the passions, he became the first author of the sect of the Cynics. He said that labour was good, and often used to say, "Let me rather be mad than affected with pleasure. As iron is consumed with its own rust so (saith he) is the envious man with his own manners; and that it was better to be exposed to ravens and crows than to fall into the hands of flatterers; for those only prey upon the dead, but these upon the living." Being praised once by some bad men, "I doubt," said he, "I have done something that is evil." When taxed for keeping ill-company, "So," said he, "do physicians, and yet have not their fevers." He would say, "Nothing is new to a wise man; and that the weapons of virtue are not to be wrested from us." He was the prince of the sect of the Stoics.

23. Diogenes, the son of Icesius, was born at Sinope: being forced to quit his country for counterfeiting coin, he went to Athens, where he became the scholar of Antisthenes; lived exceeding frugally, and exercised himself in all manner of hardships: he slept upon his old cloak; carried his provisions in a bag: embraced statues when covered with snow in winter; tumbled himself upon the hot sands in summer, and a tub was the only house he had. He said when he saw magistrates, physicians and philosophers,

(19.) Laert. lib. 4. p. 110.—(20.) Ibid. lib. 5. p. 116, 117.—(21.) Ibid. p. 122, 123.—(22.) Ibid. lib. 6. p. 134.

that he thought man was the wisest of all creatures; but when he looked upon diviners, interpreters of dreams, and such as confided in them, or men puffed up with honour and riches, he took men for the vainest and emptiest of all other. Alexander the Great used to say, that were he not Alexander, he could wish to have been born Diogenes. Being commanded by that prince to ask what he would: "Stand then," said he, "out of my sun-shine." He said, his manner was to oppose boldness to fortune, nature to the laws, and reason to passions and perturbations. Being asked, what hour was best to dine in? "If," said he, "thou art rich, when thou wilt; if poor, when thou canst." Lighting up a candle at mid-day, he said he sought for a worthy man. A rich man unlearned (he said) was a sheep with a golden fleece. Being compelled by poverty, he begged of one in this manner, "If you have given others, give me also; if you have never given to any, begin with me." Being asked of what country he was? "I am," said he, "a citizen of the world." Hearing a handsome youth speak indecently: "What," said he, "are you not ashamed to draw a leaden sword out of an ivory scabbard?" He lived till he was near ninety years of age, and is supposed to have died then, by purposely holding in his breath: he died at Corinth the same day that Alexander died at Babylon, and was an old man in the one hundred and thirteenth Olympiad.

24. Crates the son of Ascondus, was a Theban, the scholar of Diogenes. He was nobly descended, and whereas his estate amounted to near three hundred talents, he gave it all amongst his citizens, addicting himself to philosophy with great constancy. He said it was impossible to find a man without fault; but that as in a pomegranate, there would ever be some rotten kernels. He did studiously reproach whores that he might exercise himself in hearing evil speeches: he drank water, and wore a rough hairy skin, sewed within-side of his sordid cloak. He was a deformed person to look upon, and crooked in his old age.

When Alexander asked him if he desired that Thebes wherein he was born, being demolished, should again be rebuilt? "To what purpose," said he, "when perhaps another Alexander shall again subvert it? That he had poverty and obscurity for his country, which was out of the power of fortune, and was fellow-citizen with Diogenes, who was now safe from the snares of envy." He flourished in the one hundred and thirteenth Olympiad.

25. Menedemus, a Cynic philosopher, was the scholar, of Colotus the Lampsacian: he arrived to that degree of madness, that he went up and down in the habit of a fury, saying, "He was come from hell to observe the sins of men, and that he was again to descend thither, to give the gods an account of what he had discovered." His usual habit was a black coat reaching to his ancles, a Phœnician girdle about him, an Arcadian cap upon his head, in which were twelve letters woven, tragical buskins, a very large beard, and an ashen plant in his hand.

26. Zeno, son of Demeus, scholar of Crates, was born in Cyprus, a small town in Greece: was father of the Stoics, much honoured by the Athenians, who deposed the keys of their city in his hands; and he was highly favoured by Antigonus. He told a loquacious young man that his ears were fallen into his tongue; he said nothing was more indecent than pride, and especially in a young man. Being asked, what a friend was? he replied, "Another self." He had beaten a thievish servant of his, and when he excused himself, saying it was his fate to steal, "It is also," said he, "thy fate to be beaten for stealing." In continence and gravity he excelled all the rest, and in felicity too; for he lived ninety-eight years, and that in health without any disease. Going out of his school he fell down and broke his finger, when striking the earth with his hand, he spake that of Niobe, "I come, wherefore dost thou call me?" so he hastened his death by suffocating himself. The Athenians decreed him a sepulchre, and honours at his funeral.

(23.) Laert. lib. 6. p. 138—(24.) Ibid. p. 159—(25.) Ibid. p. 162.—(26.) Ibid. p. 169.

27. Cleanthes, the son of Phanius the Assian, came to Athens with four drachms; was a champion at first, and then the scholar of Zeno: being very poor, he laboured by night in gardens to earn something, and learned in the day. He was naturally heavy and dull, and was called by his school-fellows the Ass, which he also did patiently bear. He used to chide himself: whereupon Aristo asked him, whom he chid? "An old fellow," said he, "that has white hairs but no soul." What he learned from Zeno he wrote (being not able to buy paper) upon shells, and the bones of beasts. He succeeded Zeno in his school, and died by voluntary fasting, having lived eighty years.

28. Chrysippus the son of Apollonius of Tarsus, was the scholar of Cleanthes, an ingenious and most acute man, famous for logic, and studious beyond all that went before him, but not a little proud of his knowledge; he lived to seventy-three years, and died as some say with excessive laughter: for when an ass had eaten up all his figs, he bad the old woman (his house-keeper) to give him some wine after them; a sudden conceit took him hereupon, so that falling into a vehement laughter, he suddenly expired.

29. Pythagoras, the son of Mnesarchus a ring-maker, or Marmachus a Samian, when young, being desirous to improve himself, he travelled over Greece, Egypt, to Epimenides in Crete, and to the Magi in Chaldæa; thence he returned to Samos, which (being oppressed under the tyranny of Polycrates) he forsook, and settled at Crotona in Italy. He held the transmigration of souls; his scholars possessed all things in common, and kept silence for five years. The philosopher himself had great command over his passions, lived inoffensively, permitted no bloody sacrifices, not to swear by the gods; used divination himself, and permitted it to his followers, whom yet he interdicted from feeding upon beans: he held all things to be ruled by fate: that there are antipodes; that the sun, moon, and stars are gods; and that all the air is full of souls; that all things (even God

himself) do consist of harmony. He forbade to taste of that which fell from the table, whether as belonging to the dead, or to use men to temperate eating, is uncertain. Sitting in the house of Mylo it was set on fire, supposed by them of Crotona, fearing to fall under tyranny; the philosopher running away was pursued and killed, having lived eighty, some say ninety, years: he flourished in the sixtieth Olympiad: the form of his discipline remained for nineteen ages.

30. Empedocles of Agrigentum, was the son of Meton, and scholar of Pythagoras, of noble birth, a great rhetorician and physician. He is said to have refused a kingdom when proffered him: having cured one of a disease that seemed incurable, he was sacrificed to as a god; whence he went to Ætna, and to beget an opinion that he was a god, he cast himself into the flames that he might not be found; but one of his shoes detected the matter, for it was cast up again, being of brass, as he used to wear them: others say he went into Peloponnesus and returned not, which makes the time of his death uncertain. In his way to Massana he fell and broke his leg, of which falling sick he died, saith Aristotle, in the sixtieth year of his age, others in the seventy-seventh: his sepulchre was at Megaris.

31. Heraclitus, an Ephesian: he used to play with the boys in the temple of Diana: and to the Ephesians that stood about him; "O ye worst of men, what," saith he, "do you wonder at: is not this better than to have to deal with you in the commonwealth?" He declined the society of men, lived in the mountains, and fed upon grass and herbs. He heard no man, but learned all of himself. He held that all things came of fire, and should be destroyed by it: that all places were full of devils and souls. Darius, the king was desirous of his society, as appears by his letters to him to come to him, which he refused to do: some say he died of a dropsy; others, that being covered with cow-dung he was worried with dogs. He flourished in the sixtieth Olympiad.

(27.) Laert. lib. 7. p. 206. — (28.) Ibid. p. 209. — (29.) Ibid. lib. 8. p. 214. — (30.) Ibid. p. 226. — (31.) Ibid. lib. 9. p. 237.

CHAP. XVII.

Of the most famous Printers in several Places.

THE art of printing doth with wonderful celerity convey learning from one country and age unto another, so that the verses are not altogether untrue—

Imprimit ille die, quantum vix scribitur anno.

“The press transfers within a day, or near,
All that which can be written in a year.”

32. Anaxarchus, of Abdera, lived in great honour with Alexander the Great: Nicocreon, the tyrant of Cyprus, was his mortal enemy. Being taken by him he was pounded in a mortar: he spit his tongue in the tyrant's face. He flourished in the one hundred and tenth Olympiad.

33. Pyrrhon followed Anaxarchus. He held all things indifferent, that only custom and the laws made them otherwise to us: accordingly he led his life, and did all things indifferently: he endeavoured to live free from perturbations, and bore torments with invincible patience: his followers were called Sceptics: he himself lived much in solitude. He was honoured by his country; and lived to ninety years.

34. Timon, the son of Timarchus, a Philasian, lived mostly at Athens, had but one eye, was a lover of gardens, equally acute in invention, and for derision of others: he himself loved a quiet life: was well known to Antigonus and Ptolomæus Philadelphus.

35. Epicurus was the son of Neocles, an Athenian: he is charged by Timocrates as a man of pleasure, a glutton and a lecher: but the honours he had in his country, the number of his friends, the continuance of his discipline, when that of others was extinct; his piety to his parents, love and bounty to his brethren, and mildness to his servants, are strong testimonies of an excellent person: he lived upon bread and water, and when he fared sumptuously he required a little cheese: he lay sick of the stone fourteen days, and died in the hundred and seventh Olympiad, leaving Hermachus as his successor in the school: he ordained by his will the annual celebration of his birth-day, the first ten days of the month Gamelion: and that on the twentieth day of every month all his scholars should be feasted at his charges, and he and Metrodorus should then be remembered. He lived seventy-two years.

1. This worthy science was brought into Italy by two brethren named Conrades. They printed at Rome in the house of the Maximes, where the first book that ever was printed there was, *Augustinus de Civitate Dei*: and next, *Divine Institutions of Lactantius Firmianus*.

2. An invention of this merit could not be concealed: but it succeeded in divers countries, and by divers worthy men; who, besides their art of printing, were learned and judicious correctors of errors and falsifications, easily overslipped by unskilful workmen. Among these men of note are especially commended, Aldus Mantius at Venice, a great restorer of the Latin tongue; Francis Priscianez at Rome; Baldus Colinetus, Frobenius, and Oporinus, at Basil; Sebastian Gryphius, at Lyons; Robert Stephanus, at Paris and Antwerp; and William Caxton, at London.

3. Christopher Plantin, at Antwerp, was a most famous and learned printer.

4. Paulus Manutius succeeded his father Aldus Manutius, and was also a famous printer at Venice.

5. Daniel Bombergus was an excellent printer of the Hebrew Bible, and many other Hebrew books, &c.

6. In France, Crispinus; Henry Stephens, father to Charles; and Charles to Robert; Robert to Henry, and Henry to Paul, were all famous printers.

(32.) Laert. lib. 9. p. 251.—(33.) Ibid. p. 264.—(34.) Ibid.—(35.) Ibid. lib. 10. p. 267.

(1.) Treasury of Ancient and Modern Times, l. 8. c. 25. p. 790.—(2.) Ibid. p. 791.—

(3.) Clark's Mir. p. 224.—(4.) Ibid.—(5.) Ibid.—(6.) Ibid.

CHAP. XVIII.

Of such Men as were of unusual Dexterity in shooting with the Bow or otherwise.

AMONGST all those who have excelled in this art, none is more worthy of memory than he who is first mentioned in this chapter.

1. Philip intending to force the city of Olynthus, as he laboured with much ado to pass over the river Sandavus, chanced to be shot in the eye by an Olynthian, whose name was Aster, who had before written on his arrow,

“ Philip, beware, have at thine eye;
Aster this deadly shaft lets fly.”

2. Domitianus the emperor had such an extraordinary skill herein, that when a boy hath stood at a great distance, with his hand extended upon a wall, he would shoot his arrow so happily, that it should pass betwixt his fingers without any harm done to his hand: at two shoots he would fix his shafts in the fronts of wild beasts like a pair of horns.

3. The emperor Commodus, son to Marcus Antonius and Faustina, had a singular skill, as well as strength, in the casting of darts and javelins: at a hundred throws he slew so many lions in the sands of the theatre: he cast them with that incredible force, that he transpierced an elephant and the horn of an oryx: sometimes he slew divers wild beasts with one cast of a spear: and his hand was of that sureness and certainty, that whatsoever he had marked out with his eye, he would hit with his dart and arrow.

4. The emperor Gratianus had that singular skill in shooting, that it was ordinarily said, “ That his arrows had a soul and reason within them.” No man shot quicker, nor any man surer than he did.

5. Toko, a private soldier in the army of Harold, the fourth king of the Danes,

boasted amongst others at a feast, that he had so great a dexterity in shooting, that he could shoot through an apple, though but a small one, that was set at a distance from him upon the top of a staff. This coming to the king's ear, he compelled him to make the trial on his own son: and that, unless at the first shot he should take off the apple which should be laid on his son's head, he should lose his own head, as the reward of his boasting. Toko, reduced to this necessity, advises the boy to stand with his head immovable at the twang of the string, and turned his face from him, that he might not fright at the sight of the arrow; and then taking arrows out of his quiver, at the first shot he performed it. The king asked, “ wherefore he took more arrows than one?” “ To revenge myself on thee,” said he, “ if I had miscarried.” Which the king took not amiss.

6. Paulus Diaconus saith of the Goths, “ That they accustomed themselves unto no weapon so much as that of the bow; and, lest their children should either languish through sloth, or addict themselves unto any prohibited acts, they are instructed in divers exercises, but especially in archery; insomuch that they are not suffered to touch a bit of bread, before such time as they have hit the mark that was set up before them. There are therefore found boys amongst them scarce twelve years of age, who are so accurate in this art, that, being commanded, they will infallibly hit with their arrow the head, breast, or legs of a small bird that is at a good distance from them; and the old men amongst them, that yet retain their perfect sight, will do the like.

7. Catenes, a soldier, would shoot his arrows with so certain an aim, and so steady a hand, that thereby he would fetch down the birds that flew in the air at a great distance from him.

8. Andreas Agidarius, though not so skilful in the bow as the fore-mentioned

(1.) Plut. Paral. p. 908. — (2.) Suet. l. 12. c. 19. p. 341. Sabell. Ex. l. 10. c. 11. p. 588. Patrie. de Regno, l. 3. tit. 5. p. 108. — (3.) Sabell. Ex. l. 10. c. 11. p. 588. Herod. l. 1. p. 55. — (4.) Zon. Annal. tom. 3. p. 121. — (5.) Zuin. Theat. vol. 1. l. 1. p. 106. — (6.) Olaus Mag. l. 15. c. 1. p. 103. — (7.) Curt. de Reb. Gestis Alex. 146.

were (for it is not so usual in Italy), had yet such a singular command and skill in the use of his pistol, that there was nothing so small that he could reach with his eye, but he would undoubtedly hit it.

9. Alphonsus, king of Arragon, would sometimes throw four arrows out of an hand-sling, to the distance of forty paces: these being pulled out of the places wherein he had shot them, at a second trial he would fix again in the same holes; and at a third, with four other arrows, would hit each of the former on the top.

10. When the king of Transiana goes into the field, whether to chase or war, he hath a vanguard of an hundred women, who carry cross-bows, wherein they will shoot so directly, that they will hit the breadth of a penny. They call these women *Memeytas*: by their cross-bows they will also discharge three arrows at a time, with such celerity and vigour, that lighting upon a tree, they are not to be drawn out, they strike them so deep.

CHAP. XIX.

Of the Heretics of former Ages, and the Heresies maintained by them.

1. THAT is a memorable thing which is related by more than one, that the same day whereon Pelagius was born in Britain, St. Augustin was also born in Afric; Divine Providence so disposing it, that the poison and the antidote should be in a manner twins, in respect of the same time. It is indeed an old observation, that God hath laid poisons and their antidotes close together: and so in this case: for no sooner did any heretic arise in the church of God, but there arose with him such as were able to confute him.

2. Nicholas, of whom are the Nicholitans, was a proselyte of Antioch, and

one of the seven deacons mentioned Acts vi. He had a most beautiful wife, and being upbraided by the Apostles that he was jealous of her, he brought her out before them, and, to clear himself, gave her liberty to marry whom she pleased: neither did he afterwards marry any other, but taught his son and his daughters to follow chastity. But certain perverse men, who boasted that they were his followers, gave themselves to all uncleanness, teaching that men ought to have their wives in common: they scrupled not to eat of things offered to idols: at their love-feasts they used to put out their lights, and commit promiscuous adulteries with each others wives. They said, "That not God but angels created the world." Not long did they retain this name, but were called Gnostics, from *γνῶσις*, knowledge, as if ther-in they excelled other men. They taught also, that in faithful men were two souls, one holy of the divine substance, the other adventitious by divine insufflation, common to man and beasts. Their doctrine began to spread about the beginning of Domitian's reign, after Christ fifty-two years.

3. Corinthus was a Jew by birth, and being circumcised, taught that all Christians ought to be so also: he taught that it was Jesus that died and rose again, but not Christ: he denied the article of eternal life, and taught that the saints should enjoy in Jerusalem carnal delights for one thousand years: he denied the divinity of Christ: he owned no other Gospel but that of St Matthew, rejected Paul, as an apostate from the law of Moses, and worshipped Judas the traitor. In most things they agreed with the Ebionites, so called from Ebion, a Samaritan: St. John would not enter the same birth with the pernicious heretic Corinthus, but against his and the heresy of Ebion he wrote his Gospel. He spread his heresy in Domitian's time, about sixty-two years after Christ.

(8.) Sabell. l. 10. c. 11. p. 589.—(9.) Zuin. Theat. vol. 2. l. 5. p. 394.—(10.) Vincent le Blanc's Travels, tom. 1. c. 36. p. 164.

(1.) Full. Eccles. Hist. l. 1. cent. 5. p. 32. Dempst. Hist. Scot. l. 15. num. 1012.—(2.) Euseb. Eccles. Hist. l. 3. c. 26. p. 51. Zuin. Theat. vol. 5. l. 4. p. 1318. Ross. View of Relig. § 7. p. 188.

(3.) Ibid. c. 25. p. 50. Ibid. p. 189.

4. Carpocrates, of whom came the Carpocratians, was born at Alexandria in Egypt: he flourished about the year of Christ 109, in the time of Antoninus Pius. Eusebius accounts him the father of the Gnostics: and saith, "That his followers gloried of charmed love-drinks, of devilish and drunken dreams, of assistant and associate spirits:" and taught, that he who would attain to perfection in their mysteries must commit the most filthy acts; nor could they but by doing evil avoid the rage of evil spirits. They said, that Christ was a mere man, and that only his soul ascended into heaven. They held Pythagorean transmigration, but denied the resurrection. They said, not God, but Satan made this world: and that their disciples should not publish their abominable mysteries they bored their right ear with a bodkin.

5. Valentinius, an Egyptian, lived in the time of Antoninus Pius. When Hyginus was bishop of Rome, he began to spread his heresy. He held that there were many gods; and that he that made the world was the author of death: that Christ took flesh from Heaven, and passed through the Virgin, as water through a pipe or conduit. He said, there were thirty ages or worlds: the last of which produced the heaven, earth, and sea: out of the imperfections of this Creator, were procreated divers evils, as darkness from his fear, evil spirits out of his ignorance, out of his tears springs and rivers, and out of his laughter light. They have wives in common, and say, that both Christ and the angels have wives. They celebrated the heathenish festivals; were addicted to magic, and what not. This heretic was of great reputation in Rome, from whence he went to Cyprus, and thence into Egypt.

6. Marcion (of whom came the Marcionites) was of Sinope, a city of Pontus, or Paphlagonia; being driven from Ephesus by St. John, he went to Rome; he was the son of a bishop in Pontus, and by his father exiled for fornication. Not being received by the brethren in Rome, he fell in with Cerdon, maintained

his heresy, and became his successor in the time of Marcus Antoninus Philosophus, one hundred and thirty-three years after Christ. He held three gods, a visible, invisible, and a middle one: that the body of Christ was only a phantom: that Christ, by his descent into hell, delivered thence Cain and the Sodomites, and other reprobates. He condemned the eating of flesh, and the married life: he held that souls only were saved: permitted women to baptize: and condemned all war as unlawful. Polycarpus called him the First-begotten of the Devil. Justin Martyr wrote a book against him.

7. Tatianus (whence come the Tatiani) was a Syrian by birth, an orator, and familiar with Justin Martyr, under whom he wrote a profitable book against the Gentiles: he flourished one hundred and forty-two years after Christ. His disciples were also called Encratitæ, from ἐγκράτεια, temperance or continence, for they abstain from wine, flesh, and marriage. When Justin Martyr was dead, he composed his tenets out of divers others. He held that Adam after his fall was never restored to mercy: that all men are damned besides his disciples: that women were made by the devil. He condemned the law of Moses: made use of water instead of wine in the sacrament: and denied that Christ was the seed of David. He wrote a gospel of his own, which he called Datessaron: and spread his heresy through Pisidia and Cilicia.

8. Montanus, father of the Montanists: his heresy began about one hundred and forty-five years after Christ: by nation he was a Phrygian, and carried about with him two strumpets, Prisca and Maximilia, who fled from their husbands to follow him. These took upon them to prophesy, and their dictates were held by Montanus for oracles: but at last he and they for company hanged themselves: his disciples, ashamed either of his life or ignominious death, called themselves Cataphrygians. He confounded the persons in the Trinity, say-

(4.) Euseb. Eccl. Hist. l. 4. c. 7. p. 59. Zuin. Thea. vol. 5. l. 4. p. 1318. Ross. View of Relig. § 7. p. 109.—(5.) Ibid. c. 11. p. 61. Ibid. p. 190. 191.—(6.) Ibid. p. 194.—(7.) Ibid. c. 27. p. 73. Ibid. p. 196.

ing, "That the Father suffered." He held Christ to be mere man; and gave out that he himself was the Holy Ghost. His disciples baptized the dead; denied repentance and marriage, yet allowed of incest; they trusted to revelations and enthusiasms, and not to the Scripture. In the Eucharist they mingled the bread with the blood of an infant of a year old. In Phrygia this heresy began, and spread itself over all Cappadocia.

9. Origen gave name to the Origenists, whose errors began to spread anno Dom. 247, under Aurelian the emperor, and continued above three hundred and thirty-four years. They were condemned first in the council of Alexandria, two hundred years after his death; and again in the fifth general council at Constantinople, under Justinian the First. They held a revolution of souls from their estate and condition after death into the bodies again. They held that devils and reprobates, after one thousand years, should be saved. That Christ and the Holy Ghost do no more see the Father than we see the angels. That the son is coessential with the Father, but not coeternal: "Because," say they, "the Father created both him and the spirit." That souls were created long before this world, and for sinning in heaven were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of scripture by their allegories.

10. Paulus Samosatenus, so called from Samosata near Euphrates, where he was born: a man of infinite pride, commanding himself to be received as an angel: his heresy broke out two hundred and thirty-two years after Christ, and hath continued in the eastern parts ever since. He held, that Christ was merely man, and had no being till his incarnation: that the godhead dwelt not in Christ bodily, but as in the prophets of old, by grace and efficacy; and that he was only the external, not the internal word of God. Therefore they did not baptize in his name: for which the council

of Nice rejected their baptism as none: and ordered they should be re-baptized who were baptized by them. He denied the divinity of the Holy Ghost; allowed circumcision; took away such psalms as were sung in honour of Christ; and, instead thereof, ordered some in honour of himself to be sung in churches by women. In the synod of Antioch he was convicted by Machion, a presbyter, and condemned anno 273. This heresy was also embraced by Photinus, a Galatian, bishop of Syrmium, and propagated by him, anno 323, and thence they took the name of Photinians.

11. Mannes, a Persian by birth, and a servant by condition, was father of the Manichean sect: he was slayed alive for poisoning the king of Persia's son: yet his wicked opinions raged in the world for three hundred and forty years after his death. He held two principles of God, one good, one bad: condemned eating of flesh, eggs, and milk: held that God had members, and was substantially in every thing, how base soever; but was separate from them by Christ's coming, and the elect Manicheans. He rejected the Old Testament, and curtailed the New, by excluding Christ's genealogy. He held Christ was the serpent which deceived our first parents: denied the divinity and humanity of Christ; saying, "That he feigned to die and rise again; and that it was really the devil who truly was crucified." He denied the resurrection, and held transmigration. He affirmed that he was the comforter whom Christ promised to send: they worshipped the sun and moon, and other idols. They condemned marriages, and permitted promiscuous copulation: they rejected baptism as needless, and all works of charity: they taught, that our will to sin is natural, and not acquired by the fall: that sin is a substance, and not a quality communicated from parents to children. They say they cannot sin: deny the last judgment; and affirm, that their souls shall be taken up into the globe of the moon.

(8.) Euseb. Eccl. Hist. l. 5. c. 14. p. 86. Zuin. Theat. vol. 5. l. 4. p. 1318. Ross. View of Relig. § 7. p. 196.—(9.) Ross. View of Relig. § 7. p. 202.—(10.) Euseb. Eccl. Hist. l. 7. c. 26. p. 138. and c. 29. p. 39. Zuin. Theat. vol. 5. l. 4. p. 1319. Ross. View of Relig. § 7. p. 202.—(11.) Ibid. c. 30. p. 141. Ibid. Ibid. p. 203.

12. Arius, whence sprang the Arians, was a Libyan by birth, by profession a presbyter of Alexandria; his heresy broke out two hundred and ninety years after Christ, and over-ran a great part of the christian world. They held Christ to be a creature; that he had a man's body, but no human soul, the divinity supplying the room thereof; they also held the Holy Ghost a creature, proceeding from a creature, that is, Christ; their doxology was, "Glory be to the Father, by the Son, in the Holy Ghost." They re-baptized the orthodox Christians. This heresy was condemned by the council of Nice under Constantine: and Arius himself, in the midst of his pomp, seized with a dysentery, voided his guts in a draught, and so died.

13. Macedonius, bishop of Constantinople, gave name to the Macedonians; they held that the Holy Ghost was a creature, and the servant of God; and that by the Holy Spirit was meant only a power created by God, and communicated to the creatures. This heresy sprung up, or rather was stiffly maintained, under Constantius, the son of Constantine, three hundred and twelve years after Christ, and was condemned in the second Œcumenical council held at Constantinople, under Theodosius the Great. The heretics were called *πνευματομάχοι*. Macedonius himself being deprived by the Arian bishops, died privately at Pylas.

14. The Aerians, so called from Aerius the Presbyter, who lived under Valentinian the First, three hundred and forty years after Christ. He held that there was no difference betwixt a bishop and a presbyter; that bishops could not ordain; that there should be no set or anniversary fasts; and they admitted none to their communion but such as were continent, and had renounced the world; they were also called Syllabici, as standing captiously upon words and syllables. The occasion of his maintaining his heresy, was his resentment that Eusta-

thius was preferred before him to the bishopric.

15. Florinus, or Florianus, a Roman Presbyter, lived under Commodus, the Roman emperor, one hundred and fifty-three years after Christ. Hence came the Florani; they held that God made evil, and was the author of sin; whereas Moses tells us, that "all things which he made were very good." They retained also the Jewish manner of keeping Easter, and their other ceremonies.

16. Lucifer, bishop of Caralitanum in Sardinia, gave name to the Luciferians; he lived under Julian the Apostate, three hundred and thirty-three years after Christ. He taught that this world was made by the devil; that men's souls are corporeal, and have their being by propagation or traduction; they denied to the clergy that fell any place for repentance; neither did they restore bishops or inferior clerks to their dignities, if they fell into heresies, though they afterwards repented.

17. Tertullianus, that famous lawyer and divine, was the leader of the Tertullianists: he lived under Severus the emperor, about one hundred and seventy years after Christ. Being excommunicated by the Roman clergy as a Montanist, he fell into these heretical tenets; that God was corporeal, but without delineation of members; that mens souls were not only corporeal, but also distinguished into members, and have corporeal dimensions, and increase and decrease with the body; that the original of souls is by traduction; that souls of wicked men after death were converted into devils; that the Virgin Mary, after Christ's birth, did marry once; they bragged much of the paraclete, or spirit, which they said was poured on them in greater measure than on the Apostles: they condemned war amongst Christians, and rejected second marriages as no better than adultery.

18. Nestorius, born in Germany, and by fraud made patriarch of Constantinople, was the head of the Nestorians:

(12.) Socrat. Schol. l. 1. c. 3. p. 215. Zuin. Theat. vol. 5. l. 4. p. 1319. Ross. View of Relig. § 7. p. 205.—(13.) Ibid. l. 3. c. 8. p. 303. Ibid. p. 1320. Ibid. p. 206.—(14.) Zuin. Theat. vol. 5. l. 4. p. 3021. Ibid.—(15.) Ibid. 209.—(16.) Zuin. Theat. vol. 5. l. 4. p. 1320. Ibid. p. 212.—(17.) Ross. View of Relig. § 7. p. 213.

he broached his heresy under Theodosius the younger, four hundred years after Christ: he taught that in Christ were two distinct persons, the son of God, and the son of Mary; that the son of God in Christ's person descended into the son of Mary, and dwelt there as a lodger in a house: he made the humanity of Christ equal with his divinity, and so confounded their properties and operations. A great part of the eastern bishops were of his persuasion. His heresy was condemned in the council of Ephesus, under Theodosius the younger, in which Cyril, bishop of Alexandria, was president, and the author Nestorius deposed, and banished into the Thebean deserts, where his blasphemous tongue was eaten out by worms. Zeno, the emperor, razed to the ground the school in Edessa, called Persica, where the Nestorian heresy was taught.

19. Eutyches, abbot of Constantinople, from whence came the Eutychians, in the year after Christ 413, set forth his heresy, holding opinions quite contrary to Nestorius, to wit, that Christ before the union had two distinct natures, but after the union only one; to wit, the divinity, which swallowed up the humanity; so confounding the properties of the two natures, affirming, that the divine nature suffered and died, and that God the word did not take from the Virgin human nature. This heresy, condemned first in a provincial synod at Constantinople, was set up again by Diosculus, bishop of Alexandria; at last condemned in the general council of Chalcedon, under Marcian the emperor.

20. Eunomius, bishop of Cyzicum, embraced the heresy of Arius: he said blasphemously, "God of his own essence understandeth no more than we do: whatsoever we know of it, the same knoweth he: and look what his capacity reacheth to, the same thou shalt find in us." His followers re-baptized orthodox professors, and baptized "in the name of the Father uncreated, the Son created, and the Holy Ghost created by

the Son." They affirmed the Trinity to be three different substances, as gold, silver, and brass. He was a Cappadocian by birth, and lived under Valens the emperor.

21. Novatus, father of the Novatians; was an African-born: he lived under Decius the emperor, after Christ two hundred and twenty years; his heresy lasted one hundred and forty-eight years. They denied repentance to those that fell after baptism; they bragged much of their sanctity and good works; they condemned second marriages as adulterous, and used re-baptization as the Donatists. He was a priest of Carthage, and father of the Carthari, or Puritans.

22. Donatus (whence arose the Donatists) was a Numidian, who, because Cecilianus was preferred before him to the bishopric of Carthage, accused him and all the bishops ordained him to be Traditores, that is, such as had delivered their bibles to be burnt by idolaters, under the persecution of Maximianus. Though this accusation was faulty, yet Donatus continued obstinate, and separated himself and congregation from all others; accounting that no church, where any spot of infirmity was to be found; that such a pure church was only amongst them; yet they would have no man forced to a godly life: they slighted the magistracy, and would not suffer them to punish heretics: they held the efficacy of the sacraments to depend upon the dignity of the minister; they re-baptized all that were admitted to their communion; they held it no sin to kill themselves, rather than fall into the hands of the magistrate; and scrupled not to kill such as were not of their faith: they used certain magical purifications, and bragged of enthusiasms and revelations. With the Arians, they made the Son less than the Father, and the Holy Ghost than the Son. The Circumcellions were part of these, who lived in-cells and caves, and murdered all they met that were not of their religion.

(18.) Socrat. Schol. l. 7. c. 32. p. 393. Zuin. Thea. vol. 5. l. 4. p. 1320. Ross. View of Relig. § 7. p. 215.—(19.) Evagar. Schol. l. 1. c. 9. p. 419. Ross. View of Relig. § 7. p. 215. Zuin. Thea. vol. 5. l. 4. p. 1321.—(20.) Soc. Schol. l. 4. c. 7. p. 319. Ibid. p. 206. Ibid. p. 1320.—(21.) Euseb. Eccl. Hist. l. 6. c. 42. p. 116, 117. Ibid. p. 200. Ibid. p. 1319.—(22.) Zuin. Thea. vol. 5. l. 4. p. 1322. Ross. View of Relig. § 7. p. 210.

23. Pelagius, a Briton by birth, and a monk at Rome, was the ringleader of the Pelagians: he was afterwards a presbyter under Theodosius the younger, three hundred and eighty-two years after Christ: thence he went into England, and poisoned the whole island with his opinions, which were such as these: that death was not the wages of sin, but that Adam should have died, though he had not sinned; that Adam's sin was hurtful only to himself, and not to his posterity; that concupiscence was no sin; that infants did not draw original sins from their parents; that infants might be saved without baptism; that they should have eternal life, but out of the kingdom of God; that man, after the fall, had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace: they also rejected the doctrine of predestination: they say the number of the elect may be increased or diminished; that faith is by nature, but the increase of it from God, and that charity is from men; they hold that their elect ones have no sin, nor can sin if they would; that the concupiscence of the flesh is from God; and that rich men that are baptized cannot be saved unless they give away all that they have. Celestinus and Julianus were his chief followers in these errors: St. Augustin and his friend Alypius wrote against them. They were condemned by five African councils, and also by a sixth synod at Carthage, anno Christi 419, in the tenth year of Honorius.

24. Priscillianus, a Spaniard, some say a Galatian, father of the Priscillianists, under Gratian the emperor, spread his heresy first in Spain three hundred and forty-eight years after Christ; from thence, like a canker, it ran through all the west. This heresy was made up of former heresies: for with the Manichees, he held the world was made by an evil God: with the Sabellians he confounded the persons of the Trinity: with the Origenists he held the pre-existence of

souls: with astrologers, that all human events depended upon the stars: with the stoics, that we sin necessarily, and coactively: with the encratites they abstained from flesh: and with the gnostics they rejected the antient prophets as ignorant of the will of God. He was condemned in his absence by the synod of Aquitain: but at his return into Spain he troubled all things. At last he was put to death with Felissimus, Armenius, Latronianus, and Euchocia, his companions. Priscillianus himself confessed unto Euclius the præfect, "That he kept conventicles in the night with filthy women: and that he used to pray naked amongst them." He was condemned of heresy at Rome by Damasus, from whence he appealed to the emperor Maximus, who put him to death. His body was carried into Spain by his party, by whom he was esteemed first as a saint, then as a martyr: insomuch that at last, in matters of religion, they used to swear by his name.

25. Apollinaris, presbyter in Laodicæa, was the author of Apollinarists: he divided Christ's humanity, affirming, "That he assumed man's body, and a sensitive soul, but not the reasonable or intellectual soul of man, because that was supplied by the divinity." Instead of the Trinity they acknowledge only three distinct degrees of power in God; the greatest is the Father, the lesser is the Son, and the least of all the Holy Ghost. They held that Christ's soul was consubstantial with his divinity, and that he took not his flesh from the Virgin but brought it from heaven: that Christ had but one will; that souls did propagate others: and that after the resurrection the ceremonial law should be kept as before. This heresy broke out three hundred and fifty years after Christ, under Valens the emperor. It was confuted in the Romish synod by Damasus, bishop of Rome, and Petrus, bishop of Alexandria, and in the synod at Constantinople utterly condemned and exploded.

(23.) Voss. Hist. Pelag. l. 1. c. 40. p. 101. Zuin. Theat. vol. 5. l. 4. p. 1321. Ross. View of Relig. § 7. p. 314.—(24.) Zuin. Thea. vol. 5. l. 4. p. 1321. Ibid. p. 210.—(25.) Socrat. Schol. l. 2. c. 36. p. 292. Ross. View of Relig. § 7. p. 207: Zuin. Thea. vol. 5. l. 4. p. 132.

CHAP. XX.

Of the most famous Magicians, Witches, and Wizards, and their mutual Contests; their diabolical Illusions, and miserable Ends.

CONSIDERING the notable pranks that have been played by these disciples of the devil, it might seem strange that there is no more hurt done in the world, did we not remember, that the power of their black master is so limited and restrained by a superior hand of goodness, that he cannot perform what he would.

1. Amongst the witches and sorcerers in Scotland, Agnes Sampson (commonly called the wise wife of Keith) was most remarkable: a woman not of the base and ignorant sort of witches, but matron-like, grave, and settled in her answers. In her examination she declared, "That she had a familiar spirit, who, upon her call, did appear in a visible form, and resolve her of any doubtful matter, especially concerning the life or death of persons lying sick: and being asked, what words she used when she called the spirit? she said, her word was, "Holla, master!" and that he had learned her so to say: that her spirit had undertaken to make away the king; but failing in the performance, and challenged by her, confessed it was not in his power, speaking words she understood not; but, as she did take them, the words were, "*Il est bonnie de Dieu.*" This was anno 1591.

2. Wenceslaus, son to the emperor Charles the Fourth, marrying Sophia, the duke of Bavaria's daughter; when the marriage was to be solemnized, the duke, knowing that his son-in-law delighted much in such ridiculous shows and conjuring tricks, sent to Prague for a waggon-load of conjurers. While the skilfullest among them were studying for some rare and unusual illusion, Wenceslaus's magician called Zyto (who had sneaked into the crowd, and looked on amongst the rest) suddenly presents himself, having his mouth (as it seemed) cloven on both sides, and all open to his very ears; and so coming amongst them, he takes

the duke's chief conjurer, and swallows him up with all that he had about him, save his shoes, because they seemed all dirty, and therefore he spit them a great way from him: which when he had done, and being not able to digest so great a morsel, he goes and empties himself in a great vat that stood full of water, voids the man downwards into it, and brings him in again all wet, and shews him to the company, who laughed exceedingly at this pleasant jest; but the other companions would play no more. This story my author cites from the History of Bohemia, written by Dubravius, the bishop of Olmetz. But this Zyto, the impostor, was at last alive, body and soul, carried away by the devil: which afterwards begat a care in Wenceslaus to bethink himself of more serious and religious matters. It is also said of this Bohemian conjurer, that he appeared now with one face, straight with another, and in different statures: sometimes he shewed himself to the king in purple and silks; at others, in a sordid and base attire: when the king walked on the land, he sometimes seemed to swim on the water to him; when the king was carried in a litter with horses, he seemed to follow him in another litter borne up with cocks instead of horses. He played sundry pranks with such as sat at the table with the king; he changed their hands sometimes into the feet of an ox, at others into the hoofs of a horse, that they could not reach them to the dishes to take any thing thence: if they looked out of the window, he beautified their heads with horns. To shew that he could command money at any time for his use, he caused, of so many wisps of hay, thirty well-fatted swine to appear, and sold them to a rich baker at what price he pleased, with this only condition, "he should not suffer them to enter into any water." The baker, unmindful of the condition, instead of his hogs, found only so many wisps swimming upon the surface of the water: whereupon, in a great chafe, he sought out for Zyto; and finding him sleeping all along upon a form, he pulled him by the one leg to awake him; and both the leg and thigh seemed to remain

(1.) Spotswood's Hist. Ch. Scotland, l. 6. p. 363.

in his hand; at which astonished, he was glad to be content with his ill bargain.

3. Apollonius Tyanæus was a Pythagorean philosopher, and withal a great magician: being at Rome in the presence of the emperor Domitian, and by him commanded to be bound hand and foot, he suddenly disappeared and vanished out of their sight that were present, and was at that same time hurried as far as Puteoli, to keep a former appointment with some whom he had promised to meet there. He had the knowledge of things done at great distances in the very time of their performance. The day and hour that Domitian was killed at Rome by Stephanus and other conspirators, the philosopher was reading a publiclecture in the city of Ephesus to a very great number of auditors: suddenly, as one amazed, he made a stop in his discourse, and continued some space without speaking a word, and then cried out aloud, "Courage, Stephanus! strike the villain: thou hast stricken him, thou hast wounded him, thou hast slain him." News after came that the murder was acted the same day, and in that hour exactly.

4. There was within the memory of our fathers (saith Camerarius) doctor John Faustus, of Cundligen, a German: he had learned the black art at Cracovia in Poland. He meeting one day at the table with some who had heard much of his magical tricks, was earnestly entreated by the company to shew them some sport: he (overcome in the end by the importunity of his pot-companions, who were also well-armed in the head) promised to shew them whatsoever they would have. They, with a general consent, required him to bring into the place a vine laden with ripe grapes ready to be gathered; for they thought, because it was in the month of December, Faustus could not shew them that which was not. He condescended to them, saying, "That forthwith, before they stirred from the table, they should see the vine they desired; but upon this condition, that they should

not speak a word, nor offer to rise from their places, but should all tarry till he bade them cut the grapes; and that who-soever should do otherwise, was in danger to lose his life." They having all promised to obey him, Faustus so charmed the eyes of these drunken revellers, that they saw (as it seemed to them) a marvellous goodly vine, and upon the same so many bunches of ripe grapes (extraordinary great and long) as there were men sitting at the table. Inflamed with the daintiness of so rare a thing, and being very dry with much drinking, every man took his knife in his hand, looking when Faustus would give the word, and bid them cut the clusters: but he having held them awhile in suspense about this vain piece of witchcraft, behold, all the vine and the bunches of grapes were in the turn of a hand quite vanished away; and every one of these drunken companions, thinking he had a cluster of grapes in his hand ready to cut off, was seen to hold his own nose with one hand, and the sharp knife with the other to lop that off; so that if any of them had forgot the conjurer's lesson, and had been ever so little too forward, instead of cutting a bunch of grapes, he had whipt off his own nose. "This Faustus," saith J. Wierus, "was found dead by a bedside in a certain village within the duchy of Wirtenburg, having his neck broken, and the house wherein he was, beaten down at midnight."

5. Fazelus writes, "That a certain Sicilian called Lyodor, a most famous magician, got himself a great name in the city of Catana by his wonderful illusions: he seemed, by the extraordinary working of his charms and spells, to transform men into beasts, and to bestow upon all things else such form and likeness as himself pleased: and, by general report, he drew to him, as soon, and as easily, persons who were distant from thence many days journey, as those who were in the same place. He did also many injuries and shameful outrages to the citizens of Catana; so that they, bewitched with a

(2.) Delr. Disq. Mag. l. 2. qu. 30. p. 365. Camer. Oper. Subc. cent. 1. c. 70. p. 314. Delr. Disq. Mag. l. 2. qu. 6. p. 129. Schot. Phys. Curios. l. 1. c. 16. p. 57.—(3.) Camer. Oper. Subc. cent. 1. c. 70. p. 317. Philostrat. in Vita Apollon.—(4.) Camer. Oper. Subc. cent. 1. c. 70. p. 314, 315. Wier. de Præst. Dæm. l. 2. c. 4. Lonic. Thea. p. 140.

fearful and false opinion, fell to worshipping of him: and when, for his wicked deeds, he was condemned to die, by virtue of his charms he escaped out of the hangman's hands, causing himself to be carried in the air by devils from Catana to Constantinople; and after that brought him back again from thence into Sicilia. This made him admired of all the people; who, thinking the divine power was laid up in him, they ran into an execrable error, offering him divine honours. But at last Leo, bishop of Catana, inspired suddenly with the spirit of God, in an open place, and before all the people, laid hands upon this devilish magician, and caused him to be cast alive into a burning furnace, where he was consumed to ashes.

6. Bodinus reports, that of late one of the earls of Aspremont used to entertain with great magnificence all comers, who received great content by the delicate dainties, the curious services, and great abundance of all things; but the men and horses were no sooner out of the house, but they were ready to starve with hunger and thirst.

7. There was a young man in Fribourg that, by the help of a musician, hoped to enjoy a maid whom he earnestly loved: the devil appeared to him in the likeness of the same maid, and the young man putting forth his hand without the enchanted circle to embrace her, was presently grasped of the wicked spirit, who crushed him against a wall, and made the pieces of him fly this way and that way; and afterwards cast the remnant of the dead body, so torn in pieces, at the conjurer, who therewith fell down in the place sore bruised, and was not able to stir from thence, till some, hearing a cry and noise, ran to him, took him up, and carried him away half dead.

8. A German in our time (saith Camerarius) went to the wars in Italy, and put himself into the company of a soldier that was a conjurer, and by whom he suffered himself to be governed. One time this conjurer made him stand within

a circle, fortified with I know not what characters. Here, after many invocations and horrible menaces, there appeared at last, as it were much against his will, a spirit like a man, sore frightened, wearing a hat all torn, with a great feather in it, having about him a torn and tattered sheet, looking like a dead corpse that had been dried in the sun, and afterwards gnawn with worms, with a ghastly look, and his feet having other shape than a man's feet. As he thus stood, the conjurer would know of him, if Gouletta was taken by the Turks, or not? The spirit answered, "That he could not tell for the present, but the day before the besieged had defended themselves valiantly." He also complained of the conjurer, that by his horrible enchantments he did importune spirits too much; and having spoken of some other of his hard courses, craved a time to think upon that he was asked, and then vanished, leaving behind him such a terror and stink, that these curious inquisitors had liked to have died in the place with fear. This German would afterwards often swear, that as often as the remembrance of this dreadful apparition, together with his voice (which was small, hoarse, cut off, and choaked, as it were, between every word), did but touch his mind ever so little, he was ready to swoon with fear.

9. Bodinus mentions one Triscalinus, who, in the presence of Charles the Ninth, king of France, and divers others, caused the several links of a gold chain, of a certain nobleman, that stood a good distance off, to fly, as it were, one by one, into his hand, and yet by-and-by the chain was found whole and entire. He also caused a priest, that was going with his breviary under his arm, to believe that he carried a pack of cards; so that the priest, blushing, threw away his book. Afterwards, being convicted of many such things as could not be done by any human power, he at last confessed he had performed them by the co-operation of the devil.

10. In the year 876, the emperor

(5.) Schot. Phys. Curios. l. 1. c. 16. p. 56. Camer. Oper. Subc. cent. 1. c. 72. p. 353. Delr. Disq. Mag. l. 14. c. 4. p. 42.—(6.) Camer. Oper. Subc. cent. 1. c. 72. p. 333.—(7.) Ibid. c. 70. p. 316.—(8.) Ibid. p. 317.—(9.) Wier. de Præst. Dem. l. 2. c. 4. p. 95. Delr. Disq. Magic. l. 1. c. 4. p. 42.

Lewis then reigning, there was one Zedechi as, by religion a Jew, by profession a physician, but indeed a magician: he seemed in the presence of great persons to devour men whole, to eat up at once a man armed at all points; to swallow a waggon laden with hay, together with the horses, and him that drove them; to cut off heads, hands, and feet, and throw them, dropping with blood, into a great bason, and yet to restore every man his own limb; the men remaining perfect, entire, and without hurt. He represented huntings, races, and military sports, such as jousts and tournaments, in the air. In the midst of winter, in the emperor's palace, he suddenly caused a most pleasant and delightful garden to appear, with all sorts of trees, plants, herbs, and flowers, together with the singing of all sorts of birds, to be seen and heard.

11. Delrio tells of a contest betwixt two magicians in this manner; the one had stolen a fair and beautiful maid, had mounted her behind him upon a wooden horse, and so rode aloft with him in the air. While they were thus in their journey, the other magician was at that time at a noble feast in a castle in Burgundy; and being sensible of their flight by the castle, he by his charms compels the ravisher to descend, and to the view of all presents him in the court of the castle, looking sadly, and not able to stir, together with his blushing prize. But the ravisher was not wanting to himself in this exigency, but privately enchanted him that had thus bound him; and, as he was looking from a high window of the castle into the court, he fitted his head with so large and spreading a pair of horns, that he was neither able to pull in his head from betwixt the strong iron bars, nor durst he cast himself down from so high a place. Being therefore thus horned, he was compelled to enter into an agreement with the other, and recalling his charm, suffered him to depart with his prey, involved in a hollow cloud; as also the other suffered him to cast his

horns, and return to the feast, not without great laughter of the company that was present.

12. Two magicians, saith the same author, met together in the queen of England's court, as I have it from unquestionable witnesses: these two agreed, that in any one thing they should infallibly obey one another. The one therefore commands the other to thrust his head out of the casement of a window; which he had no sooner done, but a large pair of stag's horns were seen planted on his forehead, to the great pleasure of the spectators, who flouted him with a thousand mocks and taunts. He resenting the disgrace, and thirsting after revenge, when his turn came to be obeyed, he with a charcoal drew the lineaments of a man upon the wall, and then commanded the other magician to stand under that picture, and that forthwith the wall should give place to receive him: the other, apprehensive of the extreme danger he was in, began to beseech him that he would hold him excused; but the other refused; being therefore compelled, he stood under it; then the wall seemed to open, and he therein being entered, was never afterwards seen.

13. He sets down a third, in the words of C. Germanus, as a thing known unto him for an undoubted truth. A notable conjurer, as a specimen of his art, had cut off the head of the innkeeper's servant where he lodged; and when he was about to set it on again, he perceived he was hindered by the presence of another conjurer that happened to be by: he therefore desired him that he would not oppose him; but the other not regarding his request, the first magician caused a lily to spring upon the top of the table, and, when he had lopped off the head of it, together with its flowers, upon the sudden down fell the magician that had hindered him, headless to the ground; that done, he set on the head of the servant again, and speedily conveyed himself away, lest he should be questioned for the murder of his rival.

(10.) Camer. Oper. Subc. cent. 1. c. 70. p. 318. Delr. Disq. Magic. l. 1. c. 4. p. 42. & l. 2. qu. 12. p. 172. Schot. Phys. Curios. l. 1. c. 16. p. 55. Lavat. de Spect. par. 2. c. 17. p. 160, 161. — (11.) Delr. Disq. Magic. l. 2. qu. 6. p. 132. Schot. Phys. Curios. l. 1. c. 16. p. 55. — (12.) Delr. in Disq. Magic. l. 2. qu. 30. p. 364. — (13.) Ibid.

14. Jamblichus, a notorious enchanter, having sacrificed to the devil, was raised up ten cubits from the earth, seeming, to the wonder and amazement of all there present, to walk in the air; and, as Evaneppus testifieth of him, his garments were strangely altered, as if they had been newly dyed in a thousand glorious colours.

15. Michael Sedecita, a great magician, sporting with others upon the battlements of the great imperial palace in Constantinople, in that part which looks upon the water, espied a lighter or boat, which was laden with pots, pipkins, porringers, dishes, and all kind of earthen vessels, some plain, some curiously painted with divers colours. Now, to show some sport to those courtiers that were in his company (by whispering some charm to himself), he caused the owner of that boat suddenly to arise from his seat, and with his oar never cease beating the brittle vessels until he had almost pounded them to powder; which done, he was perceived to recollect himself, to wring his hands, to pluck himself by the beard, and to express signs of extraordinary sorrow: and after being demanded what madness was in him, to make him spoil such brittle wares, and whereas they were all vendible, by his folly to make them worth nothing? he sadly answered, "That as he was busy at his oar, he espied a huge ugly serpent crawling towards him, ready to devour him, who never ceased to threaten his life till he had broken all his merchandise to pieces, and then suddenly vanished." This magician, for other and worse pranks, had his eyes put out by Manuel Commenus, the emperor.

16. Pythagoras, near to Tarentum, espying an ox to feed upon beans, called the herdsman, and bade him drive away the beast, and to forbid him from eating any more of that kind of grain; to whom the other replied, "that his ox was not capable of such admonition, and that his advice had better been betowed in his school among his scholars." This said, Pythagoras having

murmured some few words to himself, the ox left eating, ran to his manger in the city, could never after be coupled to the yoke, but, like a domestic spaniel, would take food from the hands of any man. Pythagoras was burnt alive in the house of Milo the Crotonian.

17. Anno Dom. 1323, Frederick duke of Austria, who was chosen emperor against Lewis, was, betwixt Otinga and Molensdorf, overcome in a great battle, and by Lewis sent to be kept prisoner in a strong castle. It fell out afterwards, that a magician came into Austria to Leopold his brother, promising that, by his art and the assistance of spirits, he would free Frederick, and within the space of an hour set him safe in his presence, if he would give him a good reward. The duke replied, "That if he performed his promise, he would worthily reward him." The magician placed himself, together with Leopold, in a circle, and by conjuration called up the spirit that was wont to obey him, who appeared in shape of a man: he commanded that he should speedily go and free Frederick, and bring him to him in Austria immediately, without hurt. The spirit answered, "I shall willingly obey thy commands, if the captive prince will come with me." This said, the spirit flew into Bavaria, and in the form of a stranger came to the prince in custody, to whom he said, "If thou wilt be freed from thy captivity, mount this horse, and I will carry thee safe into Austria to Leopold thy brother." Who art thou?" said the prince. "Ask me not," said the spirit, "who I am, for that is nothing to the purpose; but do as I desire, and I will perform what I say." Which heard, a certain horror seized upon the prince, though otherwise a man of a bold spirit: so that, signing himself with the cross, the spirit and horse disappeared, and returned to the conjurer, by whom he was chid for not bringing with him the prisoner. He told him all that had passed. At last Frederick was freed out of prison, and confessed that, upon the same day, the same thing had happened to

(14.) Heyw. Hier. l. 4. p. 253. — (15.) Nicææ. Cho. Annal. l. 4. fol. 19. Heyw. Hier. l. 9. p. 613, 614. Schot. Phys. Curios. l. 1. c. 16. p. 58. — (16.) Laert. lib. 8. p. 223. Cæsar. Ant. Lect. l. 19. c. 7. p. 892. Heyw. Hier. l. 7. p. 473.

him. But Leopold was (saith Camerarius) so frightened with the spirit he had seen, that within a while after he died.

18. Jovius extols the prodigious wit of Henricus Cornelius Agrippa; saying, "that, with immense understanding and vast memory, he had comprehended the accounts of all arts and sciences, the inmost secrets and highest heads of them all;" and then adds, "That not being as yet old, he departed this life at Lyons, in a base and obscure inn, with the curses of many persons, as one that was infamous, and under the suspicion of necromancy; for that he was ever accompanied with a devil in the shape of a black dog: so that when, by approaching death, he was moved to repentance, he took off the collar from his dog's neck, which was inscribed with magical characters by the nails that were in it, and broke into these last words of his: *Abi, perditā bestia, quæ me perdidisti*: "Gone, thou wretched beast, which hast utterly undone me." Nor was that familiar dog from that time forth ever seen more, but in hasty flight he leaped into Araris; and being plunged therein over head, he never swam out again, as is affirmed by them who saw it.

19. Clemens Romanus saith of Simon Magus, "That he framed a man out of the air; that he became invisible as oft as he pleased: he animated statues; stood unhurt in the midst of flames; sometimes he would appear with two faces, as another Janus, change himself into the shape of a sheep or goat; and at other times would fly in the air. That he commanded a scythe to mow of its own accord, and that it mowed down ten times more than any other. When Selene the harlot was shut up in a tower, and thousands of people went to see her, and had compassed the castle about for that end, he caused that her face seemed to shew itself out at every window in the castle at the same time." To which Anastasius Nicenus adds, "That he would seem all made of gold; sometimes a serpent or

other beast: in feasts he shewed all kinds of spectres, made dishes come to the table without any visible servant; and he caused many shadows to go before him, which he gave out were the souls of persons deceased."

20. Pasetes had many magical pranks: he would cause the appearance of a sumptuous feast to be upon the sudden, and at his pleasure all should immediately vanish out of sight: he would also buy several things, and pay down the just price; but then the money would soon after return to him again.

21. Johannes Teutonicus, a canon of Halberstadt in Germany, after he had performed a number of prestigious feats almost incredible, was transformed by the devil into the likeness of a black horse; and was both seen and heard upon one and the same Christmas-day to say mass in Halberstadt, in Mentz, and in Cologne.

CHAP. XXI.

Of the Primitive Fathers and Doctors of the Church.

LIPSIUS, in an epistle of his to Thuanus, tells him, "That these new things did little please his palate; that, for his part, he was a lover of the Antients, both manners and men; and then goes on,

— *Hos utinam inter
Heroes natum tellus me prima tulicet.*

"Would I with antient Heroes had been born!"

He could not wish to be born amongst greater heroes than some of these that follow; who, for their learning and piety, christian courage and fortitude, are more renowned than Alexander the Great for all his victories.

1. Ignatius, bishop of Antioch, in the reign of Trajan the emperor: he was the scholar of the apostle St. John. When he

(17.) Lavat. de Spect. tom. 2. c. 17. p. 161. Camer Oper. Subc. cent. 1. c. 70. p. 316. — (18.) Schot. Phys. Curios. l. 1. c. 37. p. 190. Lonic. Theat. p. 140. Mel. Adam. in Vit. Ger. Med. p. 17, 18. — (19.) Delr. in Dis. Mag. l. 2. qu. 6. p. 128. Schot. Phys. Curios. l. 1. c. 16. p. 54. — (20.) Delr. in Dis. Magic. l. 2. qu. 6. p. 128. Cæl. Antiq. Lect. l. 9. c. 23, p. 424. — (21.) Heyw. Hier. l. 4. p. 253.

had sat nine years in Antioch, he was by ten soldiers brought to Rome to be devoured by wild beasts. When his martyrdom drew near, he said, "Let me be ground in the teeth of wild beasts, that I may be found fine flour in the house of my Father." He was thrown to the lions anno 110.

2. Polycarpus was also the scholar of St. John, and by him constituted bishop of Smyrna. He went to Rome, probably to compose the controversy about Easter. Three days before he was apprehended by his persecutors, he dreamed that his bed was set on fire, and hastily consumed; which he took for a divine advertisement, that he should glorify God by suffering in the fire. Being urged to deny Christ by the Roman deputy, he said, "That he had served him four score years, and received no injury by him; and therefore could not now renounce him." He refused to swear by the fortune of Cæsar; and so patiently suffered death at Smyrna, being aged eighty-six years.

3. Justinus Martyr was a philosopher; afterwards converted to christianity by an old man, who counselled him to be a diligent reader of the prophets and apostles, who spake by divine inspiration, who knew the truth; were neither covetous of vain glory, nor awed by fear; whose doctrine also was confirmed with miraculous works, which God wrought by their hands. This Justinus wrote two books of apology for christians to the emperor Antoninus Pius, and to his sons, and the senate of Rome. In the second book of his Apology, he declareth, "That christians were put to death, not for any crime they had committed, but only for their profession: in witness whereof if any of them would deny his christian profession, he was straightway absolved." He was beheaded at Rome anno Dom. 166.

4. Irenæus, bishop of Lyons in France, a disciple of Polycarpus in his youth: his meek conversation and peaceable carriage answered to his name *ειρηναιος*, that is, peaceable; and made his name to be in great account amongst

christians: yet he lacked not his infirmities in doctrine; he was entangled with the error of the Chiliasts, and he supposed that Christ was fifty years of age when he suffered. He flourished in the reign of Commodus, and suffered martyrdom in the reign of Séverus, anno Dom. 176.

5. Clemens Alexandrinus was the disciple of Pantenus: these two seem to be the authors of universities and colleges; for they taught the people the grounds of religion, not by sermons and homilies to the people, but by catechetical doctrine, to the learned in the schools. He flourished in the reign of Commodus.

6. Tertullianus, a learned preacher of the city of Carthage in Afric, a man of a quick pregnant wit: coming to Rome, he was envied and reproached by the Roman clergy; whereat moved with anger, he declined to the opinion of the heretic Montanus. He wrote learned apologies for the christians, and mightily confuted the error of Marcion. He flourished in the reign of the emperor Severus. anno Christi 197.

7. Origen, the son of Leonidas, an Egyptian: he was so pregnant in his youth, and so capable of all good instruction, that his father would often uncover his breast when he was asleep, and kiss it, giving thanks to God, who had made him the father of so happy a son. He was very learned, yet had he failings: he took the words of Matthew xix. 12. in a literal sense, and gelded himself: he held many words successive to one another, and that the pains of men and devils after long torments should be finished: he offered to idols rather than suffer his chaste body to be abused. He died in Tyrus, and was there buried in the sixty-ninth year of his age: having lived until the days of Gallus and Valusianus.

8. Cyprianus, bishop of Carthage; in his youth altogether given to the study and practice of magical arts: his conversion was by the means of Cecilius, a preacher, and hearing of the history of the prophet Jonah. After his conversion he distributed all his substance to the poor;

(1.) Euseb. l. 3. c. 36. Simps. Hist. Ch. c. 1. p. 254.—(2.) Euseb. l. 4. c. 15. Simps. Ch. Hist. cent. 2. p. 259.—(3.) Ibid. p. 258.—(4.) Euseb. l. 5. c. 5. Simps. Ch. Hist. cent. 2. p. 259.—(5.) Ibid.—(6.) Ibid. p. 268.—(7.) Ibid.

he was a man full of love and modesty, was banished in the persecution of Decius, and martyred under Valerian. He held that erroneous opinion, that such as had been baptized by heretics should be re-baptized. He flourished anno Dom. 520.

9. Athanasius, bishop of Alexandria. He duelled with the whole world when it was become Arrian, and stood for the truth with an undaunted resolution amidst all oppositions: and after he had governed the church of Alexandria forty-six years, full of days he died in peace, in the reign of Valens, though an Arrian persecuter.

10. Eusebius Pamphilus, bishop of Cæsarea in Palestine, lived and was familiar with Constantine the emperor: he refused the chair of Antioch, tumultuously made void by the Arrians, for which the emperor commended his modesty, and counted him worthy to be bishop of the whole world; yet he was not altogether free of the heresy of Arrius before the Nicene council. He died about the year of our Lord 342.

11. Gregorius Nazienzenus, born in a town of Cappadocia called Nazienzum: he was trained up in learning at Alexandria and Athens, where his familiarity with Basil began. He detected the heresy of Apollinaris, and the abominations of heathenish idolatry under Julian, more than any other had done: so peaceable, that, like another Jonas, he was content to be thrust out of his place to procure unity and concord amongst his brethren. He had excellent gifts, and flourished under Constantius, Julian, and Theodosius.

12. Basilius Magnus, bishop of Cæsarea in Cappadocia: he repented he spent so much time in searching out the deepness of human learning, as things not necessary to eternal life. The Arrians and Eunomians, who seemed excellently learned, when they encountered with him and Nazianzus, were like men altogether destitute of learning. When the emperor's deputy threatened him with banishment or death, he astonished him with resolute

answers. The emperor's son Galacés fell sick, and the empress sent him word she had suffered many things in her dream for the bishop Basilius; whereupon he was dismissed, and suffered to return to Cæsarea.

13. Gregorius Nysse was brother of Basilius, and bishop of Nyssa, a city in Mysia; in the second general council the government of the country of Cappadocia was committed to him. Though his works are not extant, yet he is renowned in the mouths of the learned as a man of note and remark.

14. Epiphanius was born at Barsanduce, a village in Palestine; was bishop of Salamin, the metropolis of the island Cyprus; he refuted the heresies preceding his time in his book called *Panarium*. He had so great a regard to the poor, that he was called *Æconomus Pauperum*. He opposed St. Chrysostom in Constantinople, and returning to Cyprus died in the way.

15. Lactantius Firmianus was the disciple of Arnobius, in eloquence nothing inferior to his master; yet it is thought that he opposed errors with greater dexterity than he confirmed the doctrine of the truth.

16. Hilarius, bishop of Poitiers in France, a man constant in religion, in manners meek and courteous. He was banished to Phrygia; he took great pains to purge France from the poison of the Arrian heresy, whereof he saw both the growth and decay. He died in the reign of Valentinian.

17. Ambrosius, the son of Symmachus, was governor of Liguria under Valentinian; appeasing a sedition at Milan, he was there chosen bishop, and confirmed therein, by the emperor. He lived also under the emperor Theodosius, whom he sharply reprov'd and excommunicated for the slaughter of the innocent people at Thessalonica; and died in the third year of the reign of Honorius, having sat at Milan twenty-two years.

18. Jerome was born at Stridon, a town of Dalmatia: instructed in the rudiments of learning at Rome, where he

(8.) Sims. Ch. Hist. cent. 3. p. 270. — (9.) Ibid. cent. 4. p. 278. — (10.) Ibid. p. 286. — (11.) Ibid. p. 287. — (12.) Ibid. p. 298. — (13.) Ibid. — (14.) Ibid. — (15.) Ibid. cent. 5. p. 291. — (16.) Ibid. p. 292. — (17.) Ibid.

acquainted himself with honourable women, such as Marcella, Sophronia, Principia, Paula, and Eustochium, to whom he expounded places of Holy Scripture. His great gifts were envied at Rome; wherefore he left it, and went for Palestine, and there chose Bethlehem, the place of our Lord's nativity, to be the place of his death; he there guided a monastery of monks. He was a man of stern disposition; he died in the ninety-first year of his age, in the twelfth year of the reign of Honorius.

19. John Chrysostom had been a helper to Flavius, bishop of Antioch; thence he was called by the emperor Arcadius to be bishop of Constantinople. In oratory he had profited in the school of Libanius, and in philosophy in that of

Andragathius, above his fellows. His liberty in reproving sin, both in court and clergy, procured him the hatred of Eudoxia the empress, and of the whole clergy. Theophilus, bishop of Alexandria, was his great enemy, by whose malice, and that of Eudoxia, he was deposed, then banished, and journeyed to death. He governed the church in Constantinople seven years.

20. Bernardus, abbot of Claraval, born in Burgundy, was respected in his country above others; though he lived in a most corrupt age, yet he was sound in the point of justification. He detested the corruption of manners that abounded in his time. He subdued his body by fasting beyond all measure; he died in the sixty-fourth year of his age.

{18.) Sims. Ch. Hist. cent. 5. p. 294.—(19.) Ibid. p. 298.—(20.) Ibid. cent. 12. p. 369.

END OF BOOK V.

THE
WONDERS OF THE LITTLE WORLD,
OR
A GENERAL HISTORY OF MAN.

BOOK VI.

CONTAINING
MISCELLANEOUS CURIOSITIES.

CHAP. I.

*Of such Infants 'as have been heard to cry
while they were in the Wombs of their
Mothers.*

THAT which Mr. Beaumont wrote in his Elegy upon the Lady Rutland, may very well be pronounced upon all the sons and daughters of men.

“ But thou hadst, ere thou cam'st to use of tears,
“ Sorrow laid up against thou cam'st to years.”

So true is that of the sacred Oracle: “ Man is born to trouble.” It seems trouble is his proper inheritance; and that, as soon as he enters into life, he is of age sufficient to enter into the troubles of it also. And, as if this were not soon enough, there are some who seem even to anticipate their birth-right: and, as if the world was not wide enough to afford them their full measure of sorrow, they begin their lamentations in the womb. Whether it is that provident nature would have them to practise there in the dark; what they shall afterwards

seldom want occasion for so long as they enjoy the light. The histories of such little prisoners have been heard to cry in their close apartments, take as followeth:

1. A poor woman in Holland being great with child, and near the time of her delivery, the child in her womb (for the space of fifteen days before that of her travail) was heard almost continually to cry and lament: many worthy persons went daily to hear so great a novelty, and have testified, upon their own knowledge, the unquestionable truth of it.

2. “ When I was of late at Argentinia with my brother,” saith Leonardus Doldius, “ it was credibly reported, that the wife of a taylor in that neighbourhood, together with divers others, did hear the child cry in her womb some days before the time of her travail.” He adds to this the history of another in Rotenburg.

3. “ In our town,” saith he, “ anno 1596, November 12, which was the forty-second day before the birth, the parents heard the cry of their daughter

(1.) Hist. of the Netherlands, p. 91. Clark's *Mirr.* c. 104. p. 497.—(2.) Barthol. Hist. Anatomic. cent. 1. p. 1, 2.

in the womb once, and the day following twice. The mother died in travail; the daughter is yet alive."

4. Anno 1632, in the town of Wittenberg, on the first of March, there was a woman who had been big with child more than eleven months: this woman, together with her husband, have sometimes heard the child cry before she was delivered of it, which she was afterwards very happily.

5. I myself, together with the learned Salmasius, will be witnesses of such like cryings in the womb. I lived in 1640 in Belgia, when it was commonly affirmed of a woman near Vessalia, who then had gone three years entire big with a child, and that child of hers was heard to cry by many persons worthy of credit.

6. A noble person at Leyden used to tell of her brother's wife, that lying in bed with her husband near her time, she heard the child cry in her womb; amazed with which, she awakened her husband, who put his head within the cloaths, and listening, did also hear the same: the woman was so frightened, that a few days after she fell in travail.

7. Anno 1648 there was a woman, the wife of a seaman, near to the church of Holmiana, who had been big for eight months; she was of a good habit of body, and not old: this woman, upon the eve of Christmas-day, upon the calends of the year following, and in Epiphany, all those several times heard the child that was in her womb, who cried with that noise that it was heard by the neighbours. They thronged together in great numbers to hear so unusual a crying, both such as knew the woman, and such as knew her not. The magistrats in the mean time caused the woman to be carefully watched, that afterwards the birth of that crier might be the more certain. Divers spent their judgment before-hand, of what shaped monster she should be delivered; but at last the woman was safely brought to bed of a perfect female child, who, with her mother, are both alive at this day. Let no man question the truth of this history; for I, who am not wont

to rely upon rumour, can for certain affirm that I have heard this relation from the mother herself.

8. Dr. Walter Needham, an eminent and learned physician, discoursing about the air that is contained in the membranes of the womb, as a proof thereof, relates the story of a child that was heard to cry while as yet in the belly of its mother. "A long time," saith he, "I could scarce believe that there were any such kind of cryings, till I was informed of that which I now set down by a noble lady in Cheshire: As this honourable person sat after meat in the dining room with her husband, their domestic chaplain, and divers others, she was sensible of an extraordinary stirring in her belly, which so lifted up her cloaths, that it was easily discernible to those that were present (she was then with child, and it was the seventh month from the time wherein she had conceived); upon the sudden there was a voice heard, but whence it should come, they were not able to conjecture, nor suspecting any thing of the embryo in her womb. Soon after they perceived the belly and garments of the lady to have a second and notable commotion, and withal heard a cry, as if it had proceeded from thence. While they were amazed at what had passed, and were discoursing together of this prodigy, all that had before happened did a third time so manifestly appear, that (being now become the more attentive) they doubted not but that the cry came from her womb. The girl that was so loquacious in the womb of her mother doth yet live, and is likely enough so to continue. I cannot doubt of the truth of so eminent a story, receiving the confirmation of it from so credible persons; nor was I willing longer to conceal the thing itself, seeing it is of such moment in the controversy aforesaid."

CHAP. II.

Of Women who have carried their dead Children in their Wombs for some Years.

So unwilling are parents (for the most

(3.) Sennert. Pract. Med. lib. 4. p. 2. § 5. cap. 8. p. 359.—(4.) Barthol. Hist. Anat. cent. 1. hist. 1. p. 2.—(5.) Ibid. p. 3. Salmas. Respons. ad Beverov. p. 198.—(6.) Barth. Hist. Anat. cent. 1. hist. 1. p. 2.—(7.) Ibid. p. 4. 5.—(8.) Needh. Disquisit. Anat. c. 3. p. 84.

part) to survive the funerals of their children, that some have thought it a very desirable thing to have their dying eyes closed by the hands of such as have issued from them. It was the wish of Penelope that the performance of this last office for herself and her Ulysses might be reserved to their dear Telemachus, according to that of Ovid :

*Ille meos oculos comprimat ille tuos **.

By him let my eyes closed be,
And may he do the same for thee.

We cannot then but pity those unhappy mothers, whose children have not only died before them, but within them; in whom the punishment of Mezentius may seem to have been revived, in such a coupling of the living with the dead; and who (with a fatal disappointment of their hopes) are sensible their expired infants have found their untimely coffins in the midst of their own bowels. The transcribed histories of some such disconsolate creatures you have here underwritten.

1. Catharine, the wife of Michael de Menne, a poor countryman, for twelve years together carried a dead child, or rather the skeleton of one, in her womb. "A monstrous and miraculous thing, and which yet is manifest, to the touch," saith Ægidius de Herthoge. "I myself," says he, "and many others, both men and illustrious women, are witnesses hereof: it is enough to name the excellent Henricus Cornelius Mathisius, who heretofore was domestic physician to the emperor Charles the Fifth: he, when he had handled the woman before said, both standing and lying, and by touch had easily distinguished all the bones of the dead infant, in a great amazement cried out, 'Nothing is impossible to God and nature.' She conceived of this child in March, anno 1549."

2. In the town of Sindelfingen there lives a woman of thirty years, or thereabouts, who, six or seven weeks before her expected delivery, by reason of a slip upon the ice, hit her back against a wall, and from that time never afterwards felt

her child she went with to stir. The bigness of her belly was the same, only, a little after her fall, it did somewhat increase, and after fell again; but she brought not fourth her dead child, nor from that time forth was she sensible of the ordinary purgation of women. She had her fall anno 1590; after which she conceived twice or thrice, and was as often delivered of living children: but after her delivery, her usual bigness continueth; so that she believes the dead child is yet in her womb.

3. A. D. 145, at Vienna in Austria, Margarita Carlina, the wife of Georgius Volzerus, being big with child, and in travail, in her labour-pains she was sensible that somewhat seemed to crack within her, and from thenceforward never felt her child to stir; but for the intire space of four years afterwards, she was afflicted with vehement pains, so that at the last she was given over by the physicians; after which, nature endeavouring an evacuation, caused an ulcer about her navel, which discharged itself of an abundance of matter, and so closed itself again; till at length, anno 1549, upon the collection of new matter, there appeared the bone of the child's elbow in the very orifice of the ulcer, together with a marvellous weakness of the woman. In this desperate disease there was recourse had to a desperate remedy, which was incision: her belly was opened by the advice of Matthias Cornax, the emperor's physician, and by the operation of the chief surgeons there, a masculine child half putrid was drawn out thence piecemeal: the wound was afterwards so happily cured, that the woman attained to such entire health, as that in was hoped she might conceive again. Alexander Benedictus saith, that she did, and died in travail of her next child.

4. Zacutus Lusitanus hath set down the history of a woman of mean fortune, and sixteen years of age, who being with child, and the time of her travail come, could not be delivered, by reason of the narrowness of her womb: the surgeons advised section, which they said was or-

* Ovid. Epist. l. 1. ep. 21.—(1.) Schenck. Observ. lib. 4. p. 575. obs. 8. Donat. Hist. Med. Mir. lib 2. c. 22. p. 240.—(2.) Ibid. p. 577. obs. 9.—(3.) Zuuing. Theat. vol. 2. l. 4. p. 357. col. 2. Donat. Hist. Med. M. r. l. 2. c. 22. p. 239

ordinary in such cases, but she refused it; the dead child therefore putrified in her womb: after three years the smaller bones of it came from her, and so, by little and little, for ten years together, there came forth pieces of corrupted flesh, and fragments of the skull: at last, in the twelfth year, there issued out piece-meal the greater bones, her body fell, and, after some years, she conceived again, and was happily delivered of a living boy.

5. Marcellus Donatus relates a history, for the truth of which he cites the testimony of Hippolitus Genifortus, a surgeon, and Joseph Araneus, a physician, and it was thus: Paula, the wife of Mr. Naso, an inn keeper in the street of Pont Merlane, in Mantua having carried a dead child of five months age much longer in her womb, by a continued collection of serious matter in her womb, not without a fever, she at last was exceedingly wasted and consumed; at which time, by way of siege, she voided certain little bones, which gave her a great deal of pain: these she gathered, cleansed, and shewed them to Genifortus, who soon discovered them to be the bones of a young child. When this was related to me I could not believe, till such time as I asked the woman herself, who confirmed the truth of it by an oath, and shewed me divers of the bones, which she kept amongst rose-leaves: nor did she cease voiding them in this manner for months and years, till she was this way quit of very many of them. Certainly a most wonderful operation of nature this was: and that she sometimes works in this manner, is easily proved by other histories.

CHAP. III.

Of such Women whose Children have been petrified and turned to Stone in their Wombs; and the like found in dead Bodies, or some parts of them.

WHEN Cato had seen Cæsar victorious, though at that time the invader of

the common-wealth, and the great Pompey overcome and overwhelmed, who, as the guardian of his endangered country, had undertaken her protection; when he saw on the one side successful villany, and on the other afflicted virtue, he is said to have cried out in a deep astonishment, "Well! there is much of obscurity in divine matters." As God Almighty hath the ways of his providence in the deep, so Nature, his handmaid, hath many of her paths in the dark; and by secret ways of operation brings to pass things so strange and uncouth to human reason and expectation, that even such as have been long of her privy-council have wondered at, and made open confession of their ignorance by their admiration. I take that for a fable which Ovid tells befell Niobe, through excess of grief for the death of her children.

Stiff grew she by these ills; no gentle air
Doth longer move the soft curls of her hair;
Her pale cheeks have no blood, her once-bright
eyes
Are fix'd, and set in lifeless, statue-wise;
Her tongue within her harden'd mouth upseal'd,
Her veins discontinue to move, her neck congeal'd;
Her arms all motionless, her foot can't go,
And all her bowels into hard stone grow*.

And yet there have been some women, who in themselves have experienced but too much of the verity of this last verse; such was,

1. Columba Chatry, a woman, of Sens in Burgundy; she was wife to Ludovicus Chatry. This woman, by the report of Monsieur John Aubaux, an eminent physician (and who also was present at the dissection of her), went twenty-eight years with a dead child in her womb. When she was dead, and her body opened, there was found a stone, having all the limbs and exact proportion of a child of nine months old. "The slimy matter of the child's body" (saith one upon this occasion) "having an aptitude, by the extraordinary heat of the matrix, to be hardened, might retain the same lineaments which it had before." This child was thus found A. D. 1582. Sen-

(4.) Zacut. Lusit Praxis Medic. Admirand. lib. 2. obs. 157. p. 276. — (5.) Donat. Hist. Med. Mir. lib. 2. c. 22. p. 241.

* Ovid. Met. l. 6. p. 101.

nertus confesses this accident so rare, that it was the only instance in its kind that he ever met with, at least to his remembrance, in the whole history of physic.

2. Because I foresee I am not like to meet with many more such instances as that I have but now mentioned, I shall therefore set down under this head a history which is very near unto it: it was communicated by Claudius a Sancto Mauritio, in one of his letters, and thus related by Gregorius Horstius: "On the twenty-fifth of January in this present year, there fell out a marvellous thing to us: in the dissection of a woman of about thirty-seven years of age, we found her womb all turned to stone, of the weight of seven pounds; her liver, upon the one lobe of it, had a cartilaginous coat or tunicle about it; her spleen was globular, her bladder stony, and she had a peritonæum so very hard, that it could scarce be cut with a knife; the view of all which occasioned our wonder, which way the spirits should be conveyed throughout the whole body, and by what means it came to pass that this woman lived so long, and that too without any manifest sign of sickness all her life-time, as far as could be observed."

3. "I can for certain affirm thus much," saith Heurnius, "that I have seen at Padua the breast of a woman which was also turned into stone: and that was done by this means; as she lay dead, that breast of hers lay covered in the water of a certain spring there."

4. Pompilius Placentinus gives us the history of a Venetian woman, who being killed by a poisoned apple, when dead she grew so stiff and congealed, that she seemed to be transformed into a statue of stone; nor could they cut open her belly by knife or sword.

5. Not far from Tyber, which is a city of the Sabines, runs the river Anien, on the sands of which are found almonds, the seeds of fennel, and anise, and di-

vers other things that are turned into stone; whereof I myself was an eyewitness, when some years ago I travelled that way. A while since there was found the body of a man that was killed, and cast into the river Anien: he lay close at the root of a tree that grew upon the bank-side; and the carcase having rested there a considerable time unputrified, when it was found and taken up, it was turned into stone. Titus Celsus, a Patrician of Rome, told this unto Jacobus Boissardus, affirming that he himself had seen it. This river rises from cold sulphureous veins, derived from subterranean metals; and, by a kind of natural virtue, it consolidates and agglutinates all kind of bodies, such as sticks and leaves; and passing over more solid bodies, it by degrees wraps them about with a stony bark.

CHAP. IV.

Of such Persons as have made their entrance into the World in a different Manner from the rest of Mankind.

MILLE modis morimur, uno tantum nascimur (saith Tully); "We die a thousand ways, but we are born but one." But as there is a marvellous diversity of accidents by which man arrives to his last end, so also nature hath in various manner sported herself in the birth of some; and although she brings most of us into the world as it were in a common road, yet she sometimes chooses her bye-paths, and singles out some men for exceptions from the general rule.

1. Zoroastres was the only man that ever we could hear of who laughed the same day wherein he was born: his brain also did so evidently pant and beat, that it would bear up their hands that laid them upon his head: "An evident presage," saith Pliny, "of the great learning which he afterwards attained to."

(1.) Sennert. Prax. Med. lib. 4. par. 2. § 4. c. 7. p. 311. Schenck. Obs. lib. 4. Obs. 21. p. 567. Barth. cent. 2. hist. 100. p. 76. Johns. Nat. Hist. cent. 16. cap. 5. p. 334.—(2.) Kornman. de Mir. Mort. par. 3. c. 34. p. 117. Addit. ad. Donat. per Greg. Horst. l. 7. c. 2. p. 663.—(3.) Ad. Donat. p. 7. per Horst. cap. 2. p. 664.—(4.) Zacch. qu. Medico-legal. lib. 4. tit. 1. qu. 10. p. 235. (5.) Kornman de Mir. Mort. par. 4. cap 36. p. 18.

(1.) Plin. Nat. Hist. l. 7. c. 16. p. 164. Solin. c. 4. p. 181.

2. M. Tullius Cicero is said to have been brought into the world by his mother Helvia (upon the third of the nones of January) without any of those pains that are usual in child-bearing.

3. Such as were born into the world with their feet forward, the Latins were wont to call *Agrippæ*; "and Agrippina," saith Pliny, "hath left in writing, that her son Nero, the late emperor (who all the time of his reign was a very enemy to mankind), was born with his feet forwards."

4. Some children are born into the world with teeth; as M. Curius, who thereupon was surnamed *Dentatus*; and Cn. Papyrius Carbo: both of them great men, and right honourable personages. In women it was looked upon as an ill presage, especially in the days of the kings of Rome; for when Valeria was born with teeth, the soothsayer (being consulted) answered, "That into whatever city she was carried to nurse, she should be the cause of the subversion of it;" whereupon she was conveyed to Suessa Pomeria, a city at that time flourishing in wealth and riches: and it proved most true in the end, for that city was utterly destroyed.

5. Some have been cut out of their mothers womb: such was Scipio Africanus the elder; so also the first of those who had the surname of *Cæsar*. "Thus," saith Schenckius, "was Manilius born, who entered Carthage with an army;" "and so," saith Heylin, "was Macduffe, earl of King, who slew Macbeth, the usurping king of Scotland:" and so was Edward the Sixth of England.

6. Anno 959, Buchardus, earl of Lintzgow, Buchorn, and Montfort, a person of great bounty to the poor; chosen abbot of Sangal, and confirmed therein by Otho the Great, was vulgarly called Unborn, because he was cut out of his mother's womb.

7. Gebhardus, the son of Otho, earl of Bregentz, was cut out of his mother's womb; and was consecrated bishop of Constantia anno 1001.

8. "I saw," saith Horatius Augenius, "a poor woman of a fleshy and good habit of body, who for nine months had an exulceration of the ventricle, and for twenty days space vomited up again all that she eat or drank, as soon as she had taken it. Of this disease she died: and dissecting her womb, we took out thence a living boy; who, by my direction, had the name of Fortunatus given him at his baptism; and he is yet alive."

9. "I myself," saith Cornelius Gemma "have cut out of the womb six living children from six several persons."

10. Johannes Dubravius hath observed of Lewis the Second, king of Hungary and Bohemia, that there were four things wherein he was over-hasty: that he became great in a very little time; that he had a beard too soon; that he had white hairs before he was past seventeen years of age; and that he was over-forward in his birth; for he came into the world without any of that skin which is called *epidermis*; which yet he soon got after: the physicians lending their assistance to that which nature had not time to finish. He died in the twenty-first year of his age, anno 526, August the twenty-ninth.

11. When Spinola besieged the city of Bergenopzoom, a woman who was near her time, going to draw water, was taken off in the middle by a cannon bullet, so that the lower part of her fell into the water. Those who were by, and beheld that misfortune, ran to her and saw there a child moving itself in the bowels of the mother: they drew it forth, and carried it into the tents of Don Cordua, and kept it with great care: being afterwards brought thence to Antwerp, the infant Isabella caused it to be bap-

(2.) Plut. Paral. in Cicerone.—(3.) Solin. c. 4. p. 180. Plin. Nat. Hist. lib 7. c. 8 p. 160.—(4.) Zuin Theat. vol. 2. l. 1. p. 270. col. 2. Plin. Nat. Hist. l. 7. c. 16 p. 164. Solin. c. 4. p. 181.—(5.) Plin. Nat. Hist. l. 7. c. 9 p. 160. Schenck. Obs. Med. l. 4. Obs. 15. p. 580. Heyl. Cosm. p. 336. Baker. Chr.—(6.) Schenck. Obs. Med. lib. 4. obs. 15. 580.—(7.) Schenck. Obs. p. 580.—(8.) Zuin. Thea. vol. 2. l. 1. p. 270. col. 2. Schenck. Obs. p. 580. Sennert. Prax. Med. l. 4. part 2. § 6. c. 8. p. 419.—(9.) Schenck. Obs. Med. p. 580.—(10.) Camerar. Hor. Subscisiv. cent. 1. c. 55. p. 241. Schenck. Obs. Med. l. 5. obs. 1. p. 674. Zuin. Thea. vol. 2. l. 1. p. 270. col. 1.

tized, and gave it the name of Albertus Ambrosius, one of her father's captains.

12. Anno 1647 Jacobus Egh, in the city of Sarda, in Belgia, had a bull which he fed, tying him in a close near his house: but provoked by the boys, he broke his bonds, and ran to the cows; the herdsman endeavoured with his staff to return him to his former place; the bull, being incensed with his blows, ran upon him, and with his horns bore him to the ground. His wife, being now in the last month of her time, seeing the danger of her husband, ran to his assistance: the bull with his horns hoisted her up into the air the height of one story, and tore the belly of the woman: from the wound in her belly forthwith came the birth, with its secundine, and was thrown at some distance upon a soft place; from whence it was carried home, diligently looked after by a midwife, and upon the first of September baptized; had his father's name given him, and is yet alive. The man lived thirty-six hours, the woman but four. The bull was slain the day after, by the command of the magistrates.

13. Gorgias, a gallant man of Epirus, slipped from the womb at his mother's funeral; and by his unexpected crying, caused them to stand who carried the bier; affording thereby a new spectacle to his country, having his birth and cradle in the coffin of his parent: in one and the same moment a dead woman was delivered, and the other was carried to the grave before he was born.

14. Enecho Arista, the first king of Navarre, being dead, Garsias his son succeeded; who being one day in the village of Larumbe, was surpris'd by some Moorish robbers, assaulted, and slain: they wounded Urracha his queen in the belly with a lance, and fled. The queen was instantly delivered of a son, and died: the child lived, and was named Sancius Garsia: he was well educated by a noble person; proved a gallant man; and succeeded his father in the kingdom anno Dom. 918.

15. The wife of Simon Kneuter, of Weissenburgh, went with child to the ninth month, and then falling in labour, her pains were such, that they occasioned her death; and when the assistants doubted not but that the child was dead also in the womb, they disposed also of the mother as is usual on the like occasion: but after some hours they heard a cry, ran, and found the mother indeed dead, but delivered of a little daughter that was in good health, and lay at her feet. Salmuth saith, "he hath seen three several women who, dying in labour, were afterwards delivered of the children they went with."

CHAP. V.

Of what Monsters some Women have been delivered, and of preternatural Births.

It is the constant design of provident Nature to produce that which is perfect and complete in its kind. But though man is the noblest part of her operation, and that she is busied about the framing of him with singular curiosity and industry, yet there are sundry variations in her mintage, and some human medals come out thence with different *errata* in their impressions. The best of archers do not always hit the white: the working brains of the ablest politician have sometimes suffered an abortion; nor are we unwilling to bury their accidental misses in the memory of their former skilful performances. If therefore Nature (through a penury, or superfluity of materials, or other causes) hath been so unfortunate as sometimes to miscarry, her dexterity and artifice in the composition of many, ought to procure her a pardon for such oversights as she hath committed in a few. Besides, there is oftentimes so much of ingenuity in her very disorders, that if her more perfect works beget in us much delight, the other may affect us with equal wonder.

1. That is strange which is related by Buchanan of a monstrous birth. "It

(11.) Barth. Hist. Anat. cent. 2. hist. 8. p. 159. — (12.) Barth. ibid. cent. 2. hist. 1. p. 157. — (13.) Val Max. l. 1. c. 8. p. 30. Zuin. Thea. vol. 2. l. 1. p. 270. col. 1. — (14.) Zuin. Ibid. p. 270. Scän. Prax. Med. l. 4. par. 2. § 6. c. 8. p. 419. — (15.) Barth. Hist. Anat. cent. 2. hist. 1. p. 6, 7. had,"

had," said he, "beneath the navel one body, but above it two distinct ones: when hurt beneath the navel, both bodies felt the pain; if above, that body only felt that was hurt. These two would sometimes differ in opinions, and quarrel: the one dying before the other, the surviving pined away by degrees. It lived twenty-eight years; could speak divers languages, and was by the king's command taught music.

2. Anno 1538 there was one born who grew up to the stature of a man; he was double as to the head and shoulders, in such manner as that one face stood opposite to the other: both were of a likeness, and resembled each other in the beard and eyes; both had the same appetite, and both hungered alike; the voice of both was almost the same, and both loved the same wife.

3. "I saw," saith Bartholinus, "Lazarus Colioredi, the Genoese, first at Hasnia, after at Basil, when he was then twenty-eight years of age; but in both places with amazement. This Lazarus had a little brother growing out at his breast, who was in that posture born with him. If I mistake not, the bone called *xyphoides*, in both of them grew together; his left foot alone hung downwards; he had two arms, but only three fingers upon each hand: some appearance there was of the secret parts: he moved his hands, ears, and lips, and had a little beating in the breast. This little brother voids no excrements but by the mouth, nose, and ears, and is nourished by that which the greater takes: he has distinct animal and vital parts from the greater; since he sleeps, sweats, and moves, when the other wakes, rests, and sweats not. Both received their names at the font: the greater, that of Lazarus; and the other, that of Johannes Baptista. The natural bowels, as the liver, spleen, &c. are the same in both. Johannes Baptista hath his eyes for the most part shut; his breath small, so that holding a feather at his mouth it scarce moves; but holding the hand there, we find a small and warm breath: his mouth is

usually open, and always wet with spittle: his head is bigger than that of Lazarus, but deformed; his hair hanging down while his face is in an upright posture. Both have beards; that of Baptista is neglected, but that of Lazarus very neat. Lazarus is of a just stature, a decent body, courteous deportment, and gallantly attired: he covers the body of his brother with his cloak; nor could you think a monster lay within at your first discourse with him. He seemed always of a constant mind, unless that now and then he was solicitous as to his end, for he feared the death of his brother; as presaging, that when that came to pass, he should also expire with the stink and putrefaction of his body: and thereupon he took greater care of his brother than of himself.

4. Johannes Naborowsky, a noble Polonian, and my great friend, told me at Basil, "That he had seen in his country two little fishes without scales, which were brought forth by a woman, and as soon as they came out of her womb, did swim in the water as other fish."

5. Not many years ago there lived a woman of good quality at Elsinghorn, who prepared all things for child-birth, hired a midwife, bought a cradle, &c. but her big belly, in the last month, seemed to be much fallen; which yet (not to lessen the report that went of her) she kept up to the former height by the advantage of cloaths which she wore upon it. Her time of travail being come, and the usual pains of labour going before, she was delivered of a creature very like unto a dormouse of the greater size, which (to the amazement of the women who were present) with marvellous celerity sought out and found a hole in the chamber, into which it crept, and was never seen after. I will not render the credit of these women suspected, seeing divers persons have made us relations of very strange and monstrous births from their own experience.

6. Anno Dom. 1639 Norway afforded us an unheard-of example of a woman,

(1.) Sandys's Ovid. Metam. lib. 9. p. 173.—(2.) Schenck. Obs. Med. l. 1. obs. 1 p.—(3.) Barth. Hist. Anat. cent. 1. hist. 66. p. 103.—(4.) Ibid. hist. 10. p. 20—(5.) Ibid. p. 19.

who having often before been delivered of human births, and being again big, after strong labour was delivered of two eggs: one of them was broken, the other was sent to that excellent person Dr. Olaus Wormius, the ornament of the university; in whose study it is reserved, to be seen of as many as please. I am not ignorant that many will give no credit to this story, who either have not seen the egg, or were not present when the woman was delivered of it. In witness therefore of the truth of this matter, I shall cite the testimonies of religious persons, and such as are worthy of credit; who, by their letters under their seals, have confirmed the truth of that which we have now related. I have thought fit to transcribe the original itself, which in our tongue is preserved by the foresaid Wormius.

“We, whose names are hereunder written, Ericus Westergard, Rotalph Rakestad, and Thor Venes, coadjutors of the pastor, in the parish of Niæss, do certify to all men, That anno 1639, upon the twentieth day of May (by the command of the lord president in Remerige, the lord Paulus Tranius, pastor in Niæss), we went to receive an account of the monstrous birth in Sundby, brought forth by an honest woman, Anna the daughter of Amundus, the wife of Gudbrandas Erlandsonius, who already had been the mother of eleven children, the last of which she was delivered of upon the fourth of March 1638. This Anna, in the year 1639, upon the seventh of April, began to grow ill; and being in great pain in her belly, she caused her neighbours to be called in to her assistance: the same day, about the evening, in the presence of her neighbours, she brought forth an egg, in all respects like to that of an hen; which being broken by the women present, Anna Grim, Elen Rudstad, Gyro Rudstad, and Catharina Sunby, they found that in it the yolk and white answered directly to a common egg. Upon the eighteenth day of April, about

noon, in the presence of the same persons, she was delivered of another egg, which in figure was nothing different from the former. The mother reported this to us; the women that assisted at her delivery confirmed the truth of it; as also that the pains of this birth had been more sharp to her than all the rest of the former. That this was the confession as well of the mother as of them that were present, we do attest by our seals, in the presence of the lord president, in the parish of Niæss, the day and year above-said.” The great Wormius looks upon this as a diabolical work, since, by the artifice of the devil, many other things are conveyed into, and formed in, the bodies of men and women.

7. “Anne Tromperin, the wife of a certain porter in our hospital, being about thirty years of age, was delivered of a boy and two serpents upon St. John’s day, anno 1576. She told me upon her faith, ‘That in the summer before, in an extreme hot day, she had drunk of a spring in the grove called Brudetholk, a place within a quarter of a mile from Basil, where she suspected that she had drunk of the sperm of serpents.’ She afterwards grew so big that she was fain to carry her belly in a swathing band. The child was so lean, that he was scarce any thing but bones. The serpents were each, of them an ell long, and as thick as the arm of an infant; both which, alive as they were, were buried by the midwife in the church-yard of St. Elizabeth.”

8. The concubine of pope Nicholas the Third was delivered of a monster which resembled a bear. Martin the Fourth, in the first year of his popedom, entertained this lady, and fearing lest she should bring forth other bear-whelps, he caused all the bears which were painted or carved in the pope’s palace, whilst the lords of the family of the Ursina bore sway in Rome, to be blotted out and removed; for this pope was not ignorant how the shapes and pictures,

(6.) Barth. Hist. Anat. cent. 1. hist. 4. p 10, 11, 12. — (7.) Fran. Rossetus de Partu Casareo. Sennert. Pract. Med. l. 4. par. 2. § 4. cap. 10. p. 326.

which are conceived in a woman's imagination at the time of her conception, do remain imprinted for the most part in the body of that which is conceived.

9. Margaret, daughter of the emperor Maximilian the First, told the ambassador of Ferdinand, king of Hungary, "That at a city in Brabant, in a procession upon a solemn festival, some of the citizens went disguised according to the custom of the place (some in the habit of angels, and others in the shape of devils, as they are painted): one of these devils having played his gambols a great while, ran home to his house in his devil's attire, took his wife, and threw her upon a bed, saying, 'That he would get a young devil upon her.' He was not much deceived; for of that copulation there was born a child, such as the wicked spirit is painted, which, at his coming into the world, began to run and skip up and down all over the chamber."

10. Anno Dom. 1578, upon the seventeenth day of January, at eight o'clock in the afternoon, there was (at the little town of Quiero, amongst the Subalpines) an honest matron who was then delivered of a child, which had upon its head five horns, opposite each other, and like unto those of a ram; also from the upper part of his forehead there hung backward a very long piece of flesh that covered most part of his back, in form like a woman's head tire: about his neck there was a double row of flesh, like the collar of a horse: at the ends of his fingers were claws like to those talons we see in birds of prey: his knees were in the hinder part of the leg. His right leg and foot were of a shining red colour; the rest of his body all swarthy. He is said to come into the world with a great cry, which so frightened the midwife and the rest of the women then present, that they ran immediately out of the house. When the prince of the Subalpines was informed of this monster, he commanded it should be brought to him, which accordingly

was done: and 'tis strange to think what various judgments were passed upon it by the courtiers.

11. Lesina is the biggest isle in all the Adriatic sea, the governor of which was a Venetian, who inviting me to dine with him, told at his table the story of a marvellous mis-shapen monster born in the island, asking if I would go thither to see it; proffering me the honour of his company. We went, and the unnatural child being brought out to us, I was amazed to behold the deformity of nature: for below the middle part there was but one body, and above the middle there were two living souls, separated from each other with several members, their heads being both of one bigness, but different in physiognomy: the belly of the one joined with the posterior part of the other; and their faces looked one way, as if the one had carried the other on his back: and often (in our presence) he that was behind would lay his hands about the neck of the foremost. Their eyes were exceeding big, and their hands greater than an infant of three times their age: the excrements of both creatures issued forth at one place; and their thighs and legs were of a great growth, not agreeable to their age, which was but thirty-six days. Their feet were proportionably made like to the foot of a camel, round, and cloven in the midst. They received their food with an insatiable desire, and continually mourned with a pitiful noise: when one slept the other waked, which was a strange disagreement in nature. The mother of them bought dearly that birth with the loss of her life; and, as I was afterwards informed, these lived but a small time after we had seen them.

12. Ser. Fulvius Flaccus and Q. Calphurnius Piso being consuls, there was then in Rome a maid-servant delivered of a child that had four feet, and as many hands, four eyes, four ears, and two members of virility.

13. At Prague, upon the eighteenth day of July, there was born a boy whose

(8.) Camer. Hor. Subscisiv. — (9.) Ibid. Schenck Obs. Med. l. 4. obs. 1. p. 554. — (10.) Zuin. Theat. vol. 2. l. 2. p. 305. col. 2. — (11.) Lithg. w's Trav. par. 2. p. 52, 53. — (12.) P. Orosii Hist. l. 5. c. 6. p. 190.

liver, intestines, stomach, and spleen, with the greatest part of the mesentery, hung out, beyond the navel, who lived but a few hours. The mother being asked by Gregorius Horstius and Dr. Major, if she knew any thing that might occasion such a birth? answered, with tears, "That three months before her delivery she was compelled to hold a calf while he was killed; and that standing by while he was opened, at the falling of the bowels she felt a commotion within her, unto which she imputed this accident.

14. At Cracovia there was born of noble parents, a child that was terrible to behold, with flaming and shining eyes: the mouth and nostrils were like to those of an ox; it had long horns, and a back hairy like a dog's; it had the faces of apes in the breast, where the teats should stand; it had cats' eyes under the navel, fastened to the hypogastrium, and they looked hideously and frightfully; it had the heads of dogs upon both elbows, and at the whirlbones of each knee, looking forwards; it was splay-footed and splay-handed; the feet were like swans' feet, and it had a tail turned upwards, that was-crooked backwards, about half an ell long. It lived four hours from the birth of it, and near its death spake thus: "Watch, for the Lord your God comes." "This was," saith Lycosthenes; "A. D. 1543."

15. In the year 1573 there was a monster born at St. Lawrence, in the West Indies, the narration whereof was brought to the duke of Medina Sidonia, from very faithful hands: that there was a child born there at that time, that, besides the horrible deformity of its mouth, ears and nose, had two horns on the head, like those of a young goat's, long hair on the body, a fleshy girdle about his middle, double, from whence hung a piece of flesh like a purse, and a bell of flesh in his left hand, like those the Indians wear when they dance; white boots of flesh on his legs, doubled down: in

brief, the whole shape was horrid and diabolical, and conceived to proceed from some fright the mother had taken, from the antic dances of the Indians, amongst whom the devil himself does not fail to appear sometimes.

16. At Boston, in New England, October 17, 1637, Mrs. Dyer was delivered of a monster which had no head; the face was on the breast, the ears like an ape's grew upon the shoulders, the eyes and mouth stood far out, the nose hooking upward, the breast and back full of prickles, the navel and belly where the hips should have been; instead of toes, it had on each foot three claws: upon the back it had two great holes like mouths; above the eyes it had four horns; and was of the female sex. The father and mother of it were of great families.

CHAP. VI.

Of the Birth-day, and what hath befallen some Men thereon; also of such other Days as were observed fortunate or otherwise to several Persons.

THE antients used to celebrate the annual return of their birth-day with feasting, music, sports, mutual presents, and whatsoever else might serve to witness how desirous they were to entertain with highest solemnity the revisits of that light wherein they had first beheld the world; and yet, notwithstanding all their courtship, it seems the tragedian had truth on his side, when he said,

"No day from sadness so exempt appears,
"As not to minister new cause of tears." *
SENECA.

1. For Antipater Sidonius the poet, throughout the whole space of his life, every year for only one day, that is to say, the day whereon he was born, was seized with a fever; and when he had

(13.) Fabrit. Obs. Chirurg. cent. 3. obs. 55. p. 239. — (14.) Lycosth. de Prodigis, p. 582. Johnst. Nat. Hist. class. 10. c. 5. p. 334. — (15.) Dr. Henry More's Immort. of the Soul, l. 3. c. 7. p. 173. — (16.) Clark's Mir. c. 63. p. 240

* Aul. Gell. Noct. Attic. l. 19. c. 9. p. 511. Tibul. l. 1. Eleg. 9. Horat. l. 4. ode 11.

lived to a great age, by the certain return of his wonted disease he died upon his birth-day.

2. Elizabeth, the eldest daughter of king Edward the Fourth, and eighteen years the wife of king Henry the Seventh, died in child-bed, in the tower of London, the eleventh of February, the very day upon which she was born.

3. "I know a man," saith Lusitanus, "who every year, upon that day on which he first entered the world, is seized with a fever; all the rest of the year he enjoys very good health." Thomas a Veiga witnesseth that he observed the same in another; and also, that he hath known a man who every year had a fever for three days, and no longer.

4. Alexander the Great is said to have been born upon the sixth day of the month Targelion, and also to have died on the same; that is to say, on the sixth of February.

5. Caius Julius Cæsar was born in the ides of March, and, by a conspiracy of the nobles, was slain in the senate-house upon the same, although he was forewarned to take care of them.

6. Antonius Caracalla, the emperor, was slain by Macrinus the prætorian prefect at Carris, in Mesopotamia, upon his birth-day, which was the sixth of the ides of April, the twenty-ninth year of his age, and the sixth of his empire.

7. Pope Gregory the Great was born and died upon the same day, to wit, upon the fourth of the ides of March.

8. Garsias, the great grandfather to Petrarch, having lived one hundred and four years, died, as did also Plato, on the very day of his nativity, and in the same chamber wherein he was born.

9. The emperor Charles the Great was buried at Aquisgrave, upon the same day whereon he was born, in the year of our Lord 810.

10. Philip Melancthon died A. D.

1560, in the sixty-third year of his age, and upon the day of his nativity, which was the 13th of the calends of May.

11. The emperor Charles the Fifth was born on the day of Matthias the apostle; on which day also, in the course of his life, was king Francis taken by him in battle, and the victory likewise won at Ciccaque: he was also elected and crowned emperor on the same day, and many other great fortunes befell him still on that day.

12. M. Ofilius Hilarus, an actor of comedies, after he had highly pleased the people upon his birth-day, kept a feast at home in his own house; and when supper was upon the table, he called for a mess of hot broth, and casting his eye upon the visor he had worn that day in the play, he fitted it again to his face, and taking off the garland which he wore upon his bare head, he set it thereupon: in this posture disguised as he sat, he died, and became cold before any person in the company knew any thing of the matter.

13. Augustus Cæsar had certain anniversary sicknesses, and such as did return at a stated and certain time: he commonly languished about the time of his birth-day, which was the ninth of the calends of October.

14. On the contrary, the birth-days of some men have been fortunate to them, as was that of the great captain Timoleon, general of the Syracusans, who obtained the greatest of his victories upon his birth-day; which thereupon was annually and universally celebrated by the Syracusans, as a day of good and happy fortune to them.

15. It is said of Julius Cæsar, that he had often found the ides of July to be very happy and auspicious to him; at which time he was also born.

16. King Philip of Macedon used to celebrate the day of his birth with extra-

(1.) Plin. Nat. Hist. l. 7. c. 51. p. 194. Schenck. Obs. Med. l. 6. obs. 1. p. 721. Valer. Max. l. 1. c. 8. p. 32.—(2.) Baker. Chron. p. 360.—(3.) Schenck. Obs. Med. l. 6. obs. 1. p. 721.—(4.) Alex. l. 4. c. 20. p. 233. Zuin. Theat. vol. 2. l. 7. p. 561.—(5.) Sabel. l. 9. c. 4. Zuin. Theat. vol. 2. l. 7. p. 561.—(6.) Zuin. Theat. vol. 2. l. 7. p. 561.—(7.) Ibid.—(8.) Ibid.—(9.) Crantz. l. 2. Saxon. c. 20. Zuin. Theat. vol. 2. l. 7.—(10.) Zuin. Theat. ibid.—(11.) Treasury of Antient and Modern Times, l. 4. c. 12. p. 336. Heyl. Cosm. p. 734.—(12.) Plin. l. 7. c. 53. p. 186.—(13.) Suet. p. 105. & p. 55. in Augusto.—(14.) Alex. ab. Alex. Dies Gen. l. 4. c. 20. fol. 233. (15.) Idem. ibid. fol. 233.

ordinary joy, as the most favourable and fortunate to him of all other; for once upon that day he had a triplicity of good tidings: that he was victor in the chariot-race in the Olympics, that Parmenio (his general) had gained a most important victory, and that the queen Olympias was delivered of his son Alexander.

17. Ophioneus was one amongst the Messenians who had the gift of prophecy; and Pausanius says of him, that "immediately after his birth-day he was annually stricken with blindness:" nor is that less wonderful in the same person, that after a vehement fit of the head-ach he would begin to see, and then presently fall from thence into his former blindness again.

18. It is a note worthy to be remembered, that Thursday was observed to be a day fatal to king Henry the Eighth, and to all his posterity; for he himself died on Thursday the twenty-eighth of January, king Edward the Sixth, on Thursday the sixth of July, queen Mary on Thursday the seventeenth of November, and queen Elizabeth on Thursday the twenty-fourth day of March.

19. Franciscus Baudinus, an abbot, a citizen of Florence, and well known in the court of Rome, died upon the anniversary return of his birth-day, which was upon the nineteenth day of December, and was buried in the church of St. Silvester in Rome; and it was the observation of him that made his funeral elegy, that the number nine did four times happen remarkably in his affairs: he was born on the nineteenth day, and died on the same, being aged twenty-nine, and the year of our Lord being at that time 1579.

20. Wednesday is said to have been fortunate to pope Sixtus the Fifth; for on that day he was born, on the same day made a monk, on that day created general of his order, on the same made cardinal, then chosen pope, and finally, on the same inaugurated.

21. Friday was observed to be very

lucky to the great captain Gonsalvo, on that day having given the French many notable overthrows: Saturday was as fortunate to Henry the Seventh, king of England.

22. Raphael da Urbino, who, by the consent of mankind, is acknowledged to be the prince of modern painters, and often styled the "Divine Raphael," was well for the grandeur of his conceptions, as the inimitable graces of his pencil, was born on Good Friday, anno 1483. As a reward for his consummate merit, he had hopes of receiving a cardinal's cap; but falling ill of a fever, death deprived him of the expected honour, on Good Friday, 1520.

23. The third of September was a remarkable day in the history of Oliver Cromwell. On that day, 1650, he gave the Scots, whom he hated and despised, a total overthrow at the battle of Dunbar; on that day twelvemonth he defeated Charles the Second at Worcester; and on that day, in the year 1658, he gave up the ghost, in the midst of one of the greatest storms that was ever known in England.

CHAP. VII.

Of the Signatures and natural Marks upon the Bodies of some Men.

CONCERNING the causes of those impressions which some bodies bring upon them from the womb, and carry with them to their graves, there is not so great a clearness as to leave no room for doubt; for if the most of them are occasioned through the strength of the mother's imagination, there have been others of so peculiar a form, so remote from being likely to leave such lively touches upon a woman's fancy, so continued to the descendants of the same family, and so agreeable with the after-fortunes of the person so signed, as leaves ample room for farther enquiries.

(16.) Alex. ab. Alex. Dies Gen. l. 4. c. 20. fol. 233. — (17.) Coel. Rhod. § Antiq. l. 11. c. 13. p. 498, 499. — (18.) Stowe's Annals, p. 812. — (19.) Kornm. de Mir. Mort. l. 8. c. 12. p. 8. — (20.) Heyl. Geog. p. 734. — (21.) Heyl. Cosm. p. 734. — (22.) Vasari's Lives of the Painters. — (23.) History of England, by Rapin.

1. Marius Barletius reports of Scanderbeg, prince of Epirus (that most terrible enemy of the Turks), that from his mother's womb he brought with him into the world a notable mark of warlike glory; for he had upon his right arm, a sword so well set on, as if it had been drawn with the pencil of the most curious and skilful painter in the world.

2. Among the people called the Dakes, the children usually have the moles and marks of them from whom they are descended imprinted upon them, even to the fourth generation.

3. Laodice, the wife of Antiochus, dreamed that she received a ring from Apollo, with an anchor engraven upon it: Seleucus, the child that she then went with (who afterwards was remarkable for his famous exploits), was born with an anchor impressed upon his thigh; and so also his sons and grand-children carried the same mark upon the same place from the time of their birth.

4. It is observed by Plutarch, that the resemblance of the natural properties, or corporeal marks of some parents, are continued in their families for many descents; and sometimes not appearing in the second or third generation, do nevertheless shew themselves in the fourth or fifth ensuing; whereof he brings an example of one in his time, called Python, who being descended of the Spartiæ, the founders of Thebes, and being the last of that race, was born with the figure of a lance upon his body; which had been in former ages a natural mark of those of that family, and discontinued in them for many years.

5. "I have heard," saith Camerarius, "when I was young, and it is at this day the common report and public fame (although I have not met with it in any author) that the counts of Hapsburg (the ancestors of the house of Austria) have each of them from the womb a golden cross upon the back; that is to say, certain white hairs, after a wonderful

manner formed into the figure of a cross." It is equally remarkable, that the house of Austria have for many generations been famous for thick lips. The heiress of Burgundy, who married Maximilian the First, brought this mark of distinction into that family, according to Brantome, who had this information from Eleanor, queen of France, sister to Charles the Fifth.

6. Marcus Venetus, who for forty-five years travelled up and down in the countries of Asia, reports in his *Itinerary*, "that he came into the kingdom of the Corzani: the kings of which place (though subject to the Tartars) boast themselves of a nobility beyond that of all other kings of the earth; and, upon this account, that they are born into the world with the impression of a black eagle upon their shoulder, which continues with them to the last day of their lives.

7. "A sister of mine," saith Gaffarel, "has the figure of a fish upon her left leg, caused by the desire my mother had to eat fish when she was big with child; and it is represented with so much perfection and rarity, that you would take it to be drawn by some excellent master: and the wonder is, that whenever the girl eats any fish, that upon her legs puts her to a sensible pain."

8. That which I now relate to the same purpose, is very well known to all Paris. The hostess of the inn in the suburbs of Saint Michael, at Bois de Vincenne (who died about two years since) had a mulberry growing upon her nether lip, which was smooth and plain all the year long, till the time that the mulberries began to ripen; at which time hers also began to be red, and to swell more and more, observing exactly the season and nature of other mulberries, and to come at length to the just bigness and redness of other ripe mulberries.

9. A woman, in the seventh month of her being with child, longed to eat rosebuds at a time when they were difficult

(1.) Mar. Barlet. l. 1. Camer. Hor. Subscis. l. 1. c. 69. p. 308.—(2.) Plin. Nat. Hist. l. 7. c. 11. p. 161.—(3.) Schenck. Obs. Med. l. 4. obs. 1. p. 543. Fulgos. l. 1. c. 6. p. 151. Usserii Annal. p. 475. Just. l. 15. p. 176.—(4.) Plut. de Sera Numinis Vind. Zuin. vol. 2. l. 2. p. 180. Fitz. of Rel. and Policy, par. 1. c. 27. p. 283.—(5.) Camer. Hor. Subscis. l. 3. c. 42. p. 145. Johns. Nat. Hist. cl. 10. c. 5. p. 340.—(6.) Ibid.—(7.) Gaffarel. Curiosities, c. 4. p. 143.—(8.) Ibid. c. 5. p. 144.

to be procured. She had passed two days thus, when, after much search, there was a bough of them found in a private garden: she greedily devoured the green buds of two roses, and kept the rest in her bosom. In the ninth month she was happily delivered of a fair babe; upon the ribs of which there appeared the representations of three roses very red: upon his forehead and on either cheek he had also depainted three other exact resemblances of a red rose; so that he was commonly called the Rosy Boy.

10. Octavius-Augustus, the emperor, was all spotted on his body, his moles being dispersed upon his breast and belly, in the manner, order, and number, with the stars of the celestial bear.

CHAP. VIII.

Of Dreams, and what hath been revealed to some Persons therein.

ALTHOUGH it is too great a vanity to give over-much credit to our dreams, and to distress and distract ourselves about the significations and successes of them; yet they are not altogether unuseful to us. Zeno Eleates was wont to say, "that any of his scholars might judge of their proficiency in philosophy by their dreams: for if they neither did nor suffered any thing therein but what was virtuous, they had made some good progress in philosophy." By the same way we may discover much of our own natural inclinations and the constitution we are of. Besides this, there hath been so much of highest concernment revealed to some in their sleep, that it is enough to make us believe there is not altogether so much of vanity in dreams as some men are of opinion.

1. Astyages, the last king of the Medes, saw in his dream a vine to spring forth from the womb of his only daughter, and at last so to flourish, and spread out itself, that it seemed to over-

shadow all Asia with its very fruitful branches. He consults with the soothsayers upon this dream; who answered him, "that of his daughter should be born a son, who should seize on the empire of Asia, and divest him of his throne." Terrified with this prediction, he forthwith bestowed his daughter upon Cambyses, a foreigner, and then an obscure person. When his daughter drew near the time of her delivery, he sends for her to himself, that whatsoever should be born of her should perish by his own command. The infant therefore is delivered to Harpagus, to be slain; a man of known fidelity, and with whom he had long communicated his greatest secrets. But he fearing that, upon the death of Astyages, Mandane his daughter would succeed in the empire, since the king had no issue male, and that then he should be sure to be paid home for his obedience, doth not kill the royal babe, but delivers it to the king's chief herdsman, to be exposed to the wide world. It fell out that the wife of this man was newly brought to bed; and having heard of the whole affair, she earnestly importunes her husband to bring the child home to her, that she might see it. The husband is overcome, goes to the wood where he had left him: he finds there a bitch, that at once saved the babe, and kept off the beasts and birds from it, and also suckled it herself. Affected with this miracle, and thus instructed by a brute in humanity, he takes up the child, carries it to his wife: she sees and loves it; breeds him up, till he grew first to a man, and then to a king. This was the great Cyrus, who overcame Astyages his grandfather, and translated the sceptre from the Medes to the Persians.

2. Alexander the Great, in the long and difficult siege of Tyrus, bordering upon Judea, sent to the Jews for assistance; but was by them rejected, as having a more ancient league with Darius. When therefore he had taken the city, full of indignation, he led his army against the Jews, resolved upon revenge,

(9.) Zacut. Lus. Prax. Admir. l. 2. Obs. 133. p. 251.—(10.) Sueton. in ejus vitâ, l. 2. c. 80. p. 101.

(1.) Just. Hist. p. 16. Val. Max. l. 11. c. 7. p. 23. Sabel. Ex. l. 1. c. 1. p. 7. Hérod. l. 1. p. 46, 47. Loniccr. Theatr. p. 409. Lips. Monit. l. 1. c. 5. p. 67, 68.

and devoting all to slaughter, and spoil. But Jaddus the high-priest, admonished by God in a dream, meets him upon the way, accompanied with a number both of priests and people: himself with his priestly attire, with his mitre upon his head, and upon that the name of God; whom as soon as Alexander saw, with all mildness and submission he approaches him, salutes him, and adores that wonderful name. Those who accompanied him were some of them amazed, others displeased: amongst these was Parmenio, who asked the king, "wherefore he adored a man, himself being now almost every where reputed as a God?" To whom Alexander replied, "that he worshipped not the man, but God in him; who heretofore (in that form) had appeared to him in Dio, a city of Macedonia, in his dream, encouraging him to a speedy expedition against Asia; which, through his divine power and assistance, he would subject to him." And therefore he not only pardoned, but honoured and enriched the city and nation of the Jews, pronounced them at liberty to live after their own laws, and made choice of some of them to serve him in his own troops.

3. Ertucules having slept after dinner, when he awaked was confounded with the thoughts of what he had seemed to see in his dream; and therefore, according to the religion of the Turkish nation, he first bathed his body in water to purify himself; and then went to Edebales, a person in great reputation amongst them, as well for his wisdom as sanctity; and thus he spoke: "I dreamed (venerable sir) that the brightness of the moon did proceed from your bosom, and thence afterwards did pass into mine: when it was thither come, there sprang up a tree from my navel, which overshadowed at once many nations, mountains, and valleys. From the roots of this tree there issued waters sufficient to irrigate vines and gardens; and there both my dream and my sleep forsook me." Edebales, when he had heard him (after some pause) thus bespake him: "There will be born unto you (my good friend) a son whose name shall be Osman: he shall

wage many wars, shall acquire to himself victory and glory, and your posterity shall be lords and kings of many nations. But my daughter must marry to your son Osman; and she is that brightness which you saw come from my bosom into yours, and from both sprang up the tree." A strange prediction, and the more remarkable for that of the moon; since we know that the crescent is the prime and most remarkable ensign of the Turkish nation.

4. There was amongst the Tartars that of old lived in Imaus (a part of the mountain Taurus) a sort of shepherds who lived after the manner of wild beasts, without law or truth, wandering up and down in the woods. Amongst these there were certain families called *Malgotz*, who kept together in one place, and at first chose themselves leaders, but yet were subject to their neighbour-nations, and oppressed with excessive burthens. Till at last there was an old blacksmith amongst them, who was stirred up by a vision, whose name was Cangius; and it was on this manner. There appeared to him in a dream a certain person in armour, sitting upon a white horse, who thus spake to him: "Cangius, it is the will of the eternal God, that thou shortly shalt be the king and ruler of the Tartars that are called *Malgotz*: thou shalt free them from that servitude under which they have long groaned; and the neighbouring nations shall be subjected to them." Cangius in the morning, before the seven princes and elders of the *Malgotz*, rehearsed what he had dreamed; which they all at the first looked upon as ridiculous; but the next night all of them in their sleep seemed to behold the same person he had told them of, and to hear him commanding them to obey Cangius. Whereupon summoning all the people together, they commanded them the same; and the princes themselves, in the first place, took the oath of allegiance to him, and entitled him the first emperor, in their language Chan, which signifies king or emperor. All such as succeeded him were after by the name of Chan, and were of great fame

(2.) Jos. 1. 11. c. 8. p. 285. Lonicer. Theatr. p. 407. Fulgos. l. 1. c. 5. p. 119. Lips. Mon. l. 1. c. 2. p. 8, 9.—(3.) Lips. Monit. l. 1. c. 5. p. 70.

and power. This emperor freed his people, subdued Georgia, and the greater Armenia, and afterwards wasted Polonia and Hungary.

5. Antigonus dreamed that he sowed gold in a large and wide field, and that the seed sprang up, flourished, and grew ripe; but that straight after he saw all this golden harvest was reaped, and nothing left but the worthless stubble and stalks: and then he seemed to hear a voice, "That Mithridates was fled into the Euxine Pontus, carrying along with him all the golden harvest." This Mithridates was descended of the Persian Magi, and was at this time in the retinue of this Antigonus, king of Macedonia; his country of Persia being conquered, and his own fortunes ruined in that of the public. The dream was not obscure, neither yet the signification of it. The king therefore being awaked and exceedingly terrified, resolved to cut off Mithridates, and communicated the matter to his own son Demetrius, exacting of him a previous oath for his silence. Demetrius was the friend of Mithridates, as being of the same age, and by accident he encounters him as he came from the king. The young prince pitied his friend, and would willingly assist him, but he is restrained by the reverence of his oath. Well, he takes him aside, and with the point of his spear writes in the sand, "Fly, Mithridates;" which he looked upon; and, admonished at once with those words, and the countenance of Demetrius, he privily flies into Capadocia, and not long after founded the famous and potent kingdom of Pontus, which continued from this man to the eighth descent; the last Mithridates being with much difficulty overthrown by all the power and forces of the Romans.

6. The night before the battle of Philippi, Artorius (or as others M. Antonius Musa), physician to Octavianus, had a dream, wherein he thought he saw Minerva, who commanded him to tell Octavianus, "That, though he was very

sick, he should not therefore decline to his being present at the battle:" which when Cæsar understood, he commanded himself to be carried in his litter to the army; where he had not long remained before his tents were seized upon by Brutus, and himself also had been, had he not timely removed.

7. Quintus Catulus, a noble Roman, saw (as he thought) in his depth of rest, Jupiter delivering into the hand of a child the ensign of the Roman people; and the next night after, he saw the same child hugged in the bosom of the same God: whom Catulus offering to pluck from thence, Jupiter charged him to lay no violent hands on him who was born for the weal and preservation of the Roman empire. The very next morning, when Q. Catulus espied by chance in the street Octavianus, then a child (afterwards Augustus Cæsar), and perceiving him to be the same, he ran unto him, and with a loud acclamation said, "Yes, this is he whom the last night I beheld hugged in the bosom of Jupiter."

8. Arlotte, the mother of William the Conqueror, being big with him, had a dream like that of Mandane, the mother of Cyrus, the first Persian monarch; namely, that her bowels were extended and dilated over all Normandy and England.

9. "Whilst I lived at Prague," saith an English gentleman, "and one night had sat up very late, drinking at a feast; early in the morning the sun-beams glancing on my face as I lay on my bed, I dreamed that a shadow passing by told me that my father was dead: at which awaking all in a sweat, and affected with this dream, I rose and wrote the day and hour, and all circumstances thereof, in a paper book; which book, with many other things, I put into a barrel, and sent it from Prague to Stode, thence to be conveyed into England. And now being at Nuremberg, a merchant of a noble family, well acquainted with me and my relations, arrived there; who told me that my father died some months

(4.) Gregor. de Repub. l. 10. c. 1. § 19. p. 707. Platin. in Honorio, an. 1225. Herbert's Travels, l. 1. p. 55. Purchas. Pil. tom. 1. l. 4. c. 11. § 2. p. 455.—(5.) Lips. Monit. l. 1. c. 5. p. 99. Plut. in Demetrio, p. 800.—(6.) Val. Max. l. 1. c. 7. p. 19. Lonicer. Theatr. p. 409.—(7.) Xiphil. in Augusto, p. 21. Fulgos. l. 1. c. 5. p. 112. Heyw. Hierarch. l. 4. p. 223.—(8.) Baker's Chron. p. 28. Fulgos. l. 1. c. 5. p. 125.

past: When I returned into England four years after, I would not open the barrel I sent from Prague, nor look into the paper book in which I had written this dream, till I had called my sisters, and some other friends, to be witnesses: where myself and they were astonished to see my written dream answer the very day of my father's death.

10. The same gentleman saith thus also. "I may lawfully swear, that in my youth at Cambridge I had the like dream of my mother's death: where my brother Henry lying with me, early in the morning I dreamed that my mother passed by with a sad countenance, and told me, "That she could not come to my commencement" (I being within five months to proceed master of arts, and she having promised at that time to come to Cambridge): when I related this dream to my brother, both of us awaking together in a sweat, he protested to me that he had dreamed the very same: and when we had not the least knowledge of our mother's sickness, neither in our youthful affections were any whit moved with the strangeness of this dream, yet the next carrier brought us word of our mother's death."

11. Doctor Joseph Hall, then bishop of Exeter, since of Norwich, speaking of the good offices which Angels do to God's servant: "Of this kind," saith he, was that no less than marvellous cure which, at St. Madernes, in Cornwall, was wrought upon a poor cripple: whereof, besides the attestation of many hundreds of the neighbours, I took a strict and impartial examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, by reason the sinews of his legs were so contracted; and, upon admonitions in his dream to wash in that well, was suddenly so restored to his limbs, that I saw him able to walk and get his own maintenance. I found here was neither art nor collusion. The name of this cripple was John Trehile."

12. The night before Polycrates, the

tyrant of Samos, departed thence to go to Orætes, the lieutenant of Cyrus in Sardis, his daughter dreamed that she saw her father lifted up in the air, where Jupiter washed him, and the sun anointed him; which came to pass: for as soon as he was in his power, Orætes caused him to be hanged upon a gibbet, where his body so remaining, was washed of the rain, and the sun melted the fat of it.

13. Alexander the philosopher (a man known to be free of superstition) reports of himself, "That sleeping one night, he saw his mother's funeral solemnized; being then a day's journey from thence: whereupon he waking in great sorrow and many tears, told the dream to divers of his acquaintance and friends. The time being punctually observed, certain word was brought him the next day after, that at the same hour as his dream was his mother expired."

14. Jovius reports, "That, anno 1523, in a morning slumber, Sfortia dreamed that, falling into a river, he was in great danger of drowning; and calling for succour to a man of extraordinary stature and presence, who was on the further side upon the shore, he was by him slighted and neglected." This dream he told to his wife and servants, but no further regarded it. The same day spying a child falling into the water, near the castle of Pescara, he, thinking to save the child, leaped into the river; but over-burdened with the weight of his armour, he was choaked in the mud, and so perished.

15. The mother of Scanderbeg dreamed she saw a serpent that covered all Epirus: his head was stretched out into the Turks dominions, where he devoured them with bloody jaws; his tail was amongst the Christians, and in the government of the Venetians: all which very exactly prefigured her son.

16. A citizen of Milan was asked for a debt, as owing by his dead father: and when he was in some trouble about it, the image of his dead father appeared to

(9.) Morrison's Itiner. part 1. c. 2. p. 19. A.B. Annot. on Relig. Med. p. 294, 295. — (10.) Ibid. p. 295, 296. — (11.) Bishop Hall's Myst. of Godliness, l. 1. § 8 p. 169. Full. Worth. p. 196. — (12.) Herodot. l. 3. p. 210. Camerar. Oper. Subcisiv. cent. 2. c. 57. p. 242. — (14.) Heywood's Hierarch. l. 4. p. 224. — (15.) Barletii Hist. de Gestis Scand. l. 1. c. § 2.

him in his sleep, and told him the whole process of the business, "That the debt was by him paid in his life-time; and that if he looked in such a place, he should find a writing under the hand of his creditor, wherein he did acknowledge himself satisfied. Awaking therefore from his sleep, and reflecting upon his dream, he searched and found all things agreeable to what he had dreamed." St. Austin saith, that this very writing was seen by him.

17. When Galen had an inflammation about the diaphragma, he was admonished in his sleep, that if he purposed to be freed from it, he should forthwith open that vein which was most apparent betwixt the thumb and the fore finger, and take a quantity of blood from thence: he did as he was advised, and was presently restored to his former health.

18. "I remember," saith Cælius, "when I was twenty-two years of age, being busied in the interpretation of Pliny, and while as yet the learned emendations of Hermolaus Barbarus upon that excellent author had not performed to him all that was requisite, I was reading that place which we have in his seventh book concerning such as grow up beyond the usual proportion which nature hath assigned, and they are called by the Greeks *Éctrapeli*. That word was some trouble to me. I knew I had read something concerning it; but could neither recall to my memory the author from whom, nor the book wherein. Fearing the censure of unskillfulness, I laid myself down to rest, the best remedy for a perplexed mind; where, while my thoughts were still employing themselves about it, methought I remembered the book, yea the page, and place of the page, wherein that was written I sought for. When I awaked, I recalled what was offered to me in my sleep, but valued it all as a mere illusion; yet being still haunted with the apprehensions of being deemed an ignoramus, that I might leave nothing unattempted, I caught up the book of which I had

dreamed, and there found it accordingly.

19. When St. Bernard's mother was with child of him, she dreamed she had a little white and barking dog in her womb; which when she had communicated to a certain religious person, he, as by a spirit of prophecy, replied, "Thou shalt be the mother of an excellent dog indeed; he shall be the keeper of God's house, and shall incessantly bark against the adversaries of it; for he shall be a famous preacher, and shall cure many by the means of his medicinal tongue."

20. Francis Petrarch had a friend so desperately sick, that he had no expectation of his life: when therefore (wearied with grief and tears) he was fallen into a slumber, he seemed to see his sick friend stand before him, and to tell him that "he could now stay no longer with him; for there was one at the door that would interrupt their discourse, to whom he desired that he would recommend his weak estate, and that if he should undertake him, he should be restored." Presently after enters into Petrarch's chamber a physician who came from the sick, and had given him over as a dead man. He came therefore to comfort him; but Petrarch, with tears, recounted to him his dream, and with great importunity prevailed with him to return to the care of his friend: and ere long the sick man was restored to his wonted health.

21. Upon a sally made upon some of the forces of Alexander the Great, out of Harmata, a city of the Brachmans, many of his sodiers were wounded with poisoned darts; and as well those that were lightly, as those that were deeper wounded, daily perished. Amongst the wounded was Ptolemy, a great captain, and exceedingly dear to Alexander: when therefore in the night he had been solicitous about his welfare, as one whom he tenderly loved; he seemed in his sleep to see a dragon holding a certain herb in his mouth, and withal informing him both of the virtue it had, and of the place where it grew. He arose, found the herb, bruised it, and

(16.) Fulgos. l. 1. c. 5. p. 130.—(17.) Schott. Physic. Curios. l. 3. c. 25. p. 501. Cæl. Rhod. Antiq. Lect. l. 27. c. 9. p. 1250.—(18.) Cæl. Rhod. Antiq. Lect. l. 27. c. 9. p. 1250.—(19.) Heidfeld. in Spinge, c. 37. p. 693.—(20.) Fulgos. l. 1. c. 5. p. 134.

applied it to Ptolemy's wound; and by this means that great ancestor of the royal family in Egypt was speedily restored.

2. A rich vessel of gold being stolen out of the temple of Hercules, Sophocles (by a genius) was showed the resemblance and name of the thief, in his sleep, which, for the first and second time, he neglected; but being troubled a third night, he went to the Areopagi, to whom he made relation of what had passed. They, upon no other evidence, summoned the party before them, who, after strict examination, confessed the fact, and made restitution of the vessel: for which discovery, the temple was ever after called *Templum Herculis Indiciis*, "the Temple of Hercules the discoverer."

23. When Marcus Cicero was forced into exile by an opposite faction, while he abode at a village in the fields of Atinus, in his sleep he thought, that while he wandered through desert places and unknown countries, he met with C. Marius, in all his consular ornaments, and that he asked him, "Wherefore his countenance was so sad?" and, "Whither he intended that uncertain journey of his?" And when he had told him of his misfortune, he took him by the right hand, and gave him to the next lictor, with command to lead him into his monument, inasmuch as there was reserved for him a more happy fortune, and change of his condition. Nor did it otherwise come to pass; for in the temple of Jupiter, erected by Marius, there it was that the senate passed the decree for the return of Cicero from his exile.

24. In the year of our redemption 1553, Nicholas Wotton, dean of Canterbury, being then ambassador in France, dreamed that his nephew, Thomas Wotton, was inclined to be a party in such a project, that, if he was not suddenly prevented, would turn to the loss of his life, and ruin of his family. The night following he dreamed the same again; and knowing that it had no dependence upon his waking thoughts, much less on

the desires of his heart, he did then more seriously consider it; and resolved to use so prudent a remedy (by way of prevention) as might introduce no great inconvenience to either party. And to this end he wrote to the queen (it was queen Mary), and besought her, that she would cause his nephew, Thomas Wotton, to be sent for out of Kent, and that the lords of her council might interrogate him in some such feigned questions as might give a colour for his commitment unto a favourable prison; declaring, that he would acquaint her majesty with the true reason of his request, when he should next become so happy as to see and speak with her majesty. It was done as the dean desired, and Mr. Wotton sent to prison. At this time a marriage was concluded betwixt our queen Mary and Philip king of Spain, which divers persons did not only declare against, but raised forces to oppose: of this number Sir Thomas Wyatt, of Boxley-abbey in Kent, (betwixt whose family and that of the Wottons there had been an antient and entire friendship), was the principal actor; who having persuaded many of the nobility and gentry (especially of Kent) to side with him, and being defeated and taken prisoner, was arraigned, condemned, and lost his life; so did the duke of Suffolk, and divers others, especially many of the gentry of Kent, who were then in several places executed as Wyatt's assistants; and of this number (in all probability) had Mr. Wotton been, if he had not been confined; for though he was not ignorant that another man's treason is made his own by concealing it, yet he durst confess to his uncle, when he returned into England, and came to visit him in prison, that he had more than an intimation of Wyatt's intentions; and thought he had not continued actually innocent, if his uncle had not so happily dreamed him into a prison.

25. This before-mentioned Thomas Wotton also, a little before his death, dreamed that the university treasury was robbed by townsmen and poor scholars, and that the number was five; and being

(21.) Diodor. Sicul. l. 17. p. 575. Cic. de Divinat. l. 1. Just. Hist. l. 1. p. 144.—(22.) Heywood's Hierarch. l. 4. p. 224.—(23.) Val. Max. lib. 1 c. 7. p. 21. Cic. de Divinat. l. 1. — (24.) Iz. Walton's Life of Sir Henry Wotton, p. 15, 14.

that day to write to his son Henry at Oxford, he thought it was worth so much pains as by a postscript in his letter to make a slight enquiry of it. The letter (which was written out of Kent) came to his son's the very morning after the night in which the robbery was committed; and when the city and university were both in a perplexed inquest after the thieves, then did Sir Henry Wotton show his father's letter; and by it such light was given of this work of darkness, that the five persons were presently discovered, and apprehended, without putting the university to so much as the casting of a figure.

26. Aristotle writeth of one Eudemus, his familiar friend, who travelling to Macedonia came to the noble city of Phœacas in Thessaly, then groaning under the barbarous tyranny of Alexander, in which place falling sick, and being forsaken of all the physicians, as one desperate of recovery, he thought he saw a young man in his dream, who told him, "that in a short space he should be restored to his health; that within a few days the tyrant should be removed by death; and that at the end of five years he should return home to his own country." The two first happened accordingly; but in the fifth year, when (encouraged by his dream) he had hope to return from Sicily into Cyprus, he was engaged by the way in a battle fought against the Syracusans, and there slain. It seems the soul parting from the body is said to return into its own country.

27. Actia, the mother of Augustus, the day before she was delivered of him, dreamed that her bowels were carried up as high as heaven itself, and that there they were spread out in such manner, that they covered the whole earth: a notable presignification of the mighty empire and grandeur which her son afterwards attained unto.

28. When Themistocles lived in exile, (far from his own country) he made his abode in a city, the name of which was Lion's Head: one night, as he lay in his bed, he dreamed that he saw the goddess

Cybele, who advised him to flee the lion's head, unless he intended to fall into the lion's mouth: he arose therefore, and immediately packed up, and went his way. He was no sooner gone, but there came some to the place where he had lodged, with a purpose to kill him, being stirred up thereto by Epixia the Persian.

29. When Flavius Vespasianus was yet a private man, and was with Nero in Achaia, he dreamed one night that a person unknown to him told him that his good fortune should begin when Nero should have a tooth drawn. Being awaked, and risen from his bed, the first he afterwards met with was a physician, who showed him a tooth that he had newly taken out of Nero's mouth. Not long after followed the death of Nero, and that of Galba, as also the discord betwixt Otho and Vitellius, which was no mean furtherance to Vespasian in his attainment of the empire.

30. When Archelaus had reigned ten years in Judea, he was accused by his subjects (at the tribunal of Cæsar) of cruelty and tyranny: by him he was immediately sent for; and the cause being heard, his wealth was seized upon, and he himself sent into banishment. This event and sorrowful issue of his affairs was before declared to him in a dream: he saw ten ears of corn, strong, full, and fruitful, which were eaten up of oxen. This dream of his was diversely interpreted: but Simon an Essæan told him, that thereby was portended to him a change, and that an unhappy one: for oxen are the emblem of misery, as being a creature that is burthened with work; and they signified mutation and change, because, in ploughing, the earth is turned up by them. The ten ears did signify so many years, in which space the harvest should be; and those completed, there should be an end of the principality of Archelaus.

31. His wife Glaphry had also a notable dream: she had first been married to Alexander, the brother of this Archelaus: he dying, she married to Juba, king of Libya, who had newly divorced

(25.) Iz. Walton's Life of Sir Harry Wotton, p. 20. — (26.) Fulgos. Ex. l. i. c. 5. p. 121. Heywood's Hierarch. l. 4. 223.—(27.) Sabel. Ex. l. 1. c. 1. p. 6.—(28.) Fulgos. Ex. l. i. c. 5. p. 111. —(29.) Ibid. p. 116.—(30.) Zonar. Annal. tom. 1. p. 45. Joseph. Antiq. l. 17. c. 15. p. 461.

his wife Mariamne; afterwards to Archelaus, though she had children by his brother. This princess did one night dream, that Alexander, her first husband, stood by her bed-side, and said to her, "Glaphyra, thou hast eminently confirmed the truth of that saying, that wives are unfaithful to their husbands. For, whereas thou wert married to me in thy virginity, and also hadst children with me, thou didst yet make trial of a second match; and, not content to do me that affront, thou hast gone into bed with a third husband, and he my brother: but I will free thee from this reproach, and before long challenge thee for mine only." Glaphyra was troubled with this dream, told it to the ladies of her acquaintance who were near her, and not long after she departed this world.

32. While as yet Saint Austin was a Maniche, his mother Monica dreamed that she stood upon a wooden rule; and being sad, was by a glorious young man asked the cause: when she declared, "that it was for her son, who now was in the ready way to destruction." He bade her be of good cheer, and observe that she should see her son upon the same rule with herself; and so she saw him standing. All this was confirmed by the after-conversion of her son.

33. Pope Innocent the Fourth dreamed that Robert Grosthead, bishop of Lincoln, came to him, and with his staff struck him on the side, and said, *Surge, miser, et veni ad judicium*: "Rise, wretch, and come to judgment." After which dream, within a few days, the pope ended his life.

34. Alcibiades (a little before his death by Tisemenias and Bagoas) dreamed, that he was covered with his mistress's mantle; his murdered body being cast out into the streets of the city naked, his lover covered it with her mantle, to preserve him from the derision and scorn of his barbarous enemies.

CHAP. IX.

Of Presages of good or evil Fortune.

SELDOM were there any remarkable

revolutions in the fortunes of any considerable places or persons, whether for the better or for the worse, but that historians have taken notice of certain presages and presignifications thereof. Some of these may seem to be casual, and afterwards adapted to the occasion by the ingenuity of others; but there want no familiar instances of such as may seem to be sent on purpose from above, with no obscure intimations of what Providence was about to bring to pass in the places where they happened.

1. Josephus sets down this as a prodigy presaging the destruction of the Jews, "There was," saith he, "one Jesus son of Ananias, a countryman of mean birth, four years before the war against the Jews, at a time when all was in deep peace and tranquillity, who coming up to the feast of tabernacles, according to the custom, began on a sudden to cry out and say, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against bridegrooms and brides, a voice against all the people!" Thus he went about all the narrow lanes, crying night and day: and being apprehended and scourged, he still continued the same language under the blows, without any other word. And they upon this, supposing (as it was) that it was some divine motion, brought him to the Roman prefect: and by his appointment being wounded by whips, and his flesh torn to the bones, he neither intreated, nor shed a tear; but to every blow, in a most lamentable mournful note, cried out, "Woe, woe to Jerusalem!" This he continued to do till the time of the siege, seven years together: and at last, to his extraordinary note of woe to the city, the people, the temple, adding, "Woe also to me!" a stone from the battlements fell down upon him, and killed him."

2. Henrietta Maria, queen of Great Britain, at the death of her father Henry the Fourth, was a cradle infant; and Barberino, at that time nuncio in France, (and afterwards created pope by the name of Urban VIII.) coming to con-

(31.) Zonar. *Annal.* tom. 1. p. 457. Noraman. *de Miracul. Mortuor.* l. 4. c. 171. p. 70. Joseph. *Antiq.* l. 17. c. 15. p. 461.—(32.) Fulgos. *Ex.* l. 1. c. 5. p. 138.—(33.) Simps. *Ch. Hist.* cent. 13. p. 449.—(34.) Plut. in *Alcibiad.* p. 213. Val. Max. l. 1. c. 7. p. 24.

(1.) Jos. *Jewish Wars*, l. 7. c. 12. p. 738, 739. Euseb. *Eccl. Hist.* l. 9. c. 8. p. 40. Dr. Ham. notes on *Rev.* 8. 13. p. 953.

gratulate her birth, and finding that the queen-mother had been better pleased if she had borne a male, he told her, "Madam, I hope to see this, though your youngest daughter, a great queen before I die." The queen answered, "And I hope to see you pope." Both which prophetic compliments proved true, and within a short time one of another.

3. I have spent some inquiry (saith sir Henry Wotton) whether the duke of Buckingham had any ominous presagement before his end; wherein though antient and modern stories have been infected with much vanity, yet oftentimes things fall out of that kind which may bear a sober construction, whereof I will glean two or three in the duke's case. Being to take his leave of his grace of Canterbury (then bishop of London), after courtesies of course had passed between them; "My lord," says the duke, "I know your lordship hath very worthily good successes unto the king our sovereign: let me pray you to put his majesty in mind to be good (as I no ways distrust) unto my poor wife and children." At which words, or at his countenance in the delivery, or at both, my lord bishop, being somewhat troubled, took the freedom to ask him, "If he had never any secret abodement in his mind?—"No," replied the duke; "but I think some adventure may kill me, as well as another man." The very day before he was slain, feeling some indisposition of body, the king was pleased to give him the honour of a visit; and found him in his bed: where (and after much serious and private conference) the duke, at his majesty's departing, embraced him in a very unusual and passionate manner, and in like sort his friend the earl of Holland, as if his soul had divined he should see them no more. Which infusions towards fatal ends have been observed by some authors of no light authority. On the very day of his death, the countess of Denbigh received a letter from him; whereunto, all the while she was writing her answer, she bedewed the paper with her tears; and after a bitter passion (whereof she could yield no reason, but

that her dearest brother was to be gone) she fell down in a swoon. Her said letter ended thus: "I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment; but I hope the great God of Heaven will bless you." The day following, the bishop of Ely (her devoted friend) who was thought the fittest preparer of her mind to receive such a doleful account, came to visit her; but hearing she was at rest, he attended till she should awake of herself; which she did with the affrightment of a dream: her brother seeming to pass through a field with her in her coach, where hearing a sudden shout of the people, and asking the reason, it was answered to have been for joy that the duke of Buckingham was sick: which natural impressioun she scarce had related to her gentlewoman, before the bishop was entered into her bedchamber, for a chosen messenger of the duke's death.

4. Before and at the birth of William the Conqueror, there wanted not fore-running tokens which presaged his future greatness. His mother Arlotte, great with him; dreamed her bowels were extended over all Normandy and England. Also, as soon as he was born, being laid on the chamber floor, with both his hands he took up rushes, and shutting his little fists, held them very fast; which gave occasion to the gossiping wives to congratulate Arlotte on the birth of such a boy; and the midwife cried out, "The boy will prove a king."

5. Not long before C. Julius Cæsar was slain in the senate-house, by the Julian law there was a colony sent to be planted in Capua, and some monuments were demolished, for the laying of the foundations of some of new houses. In the tomb of Capys, who is said to be the founder of Capua, there was found a brazen table, in which was engraven, in Greek letters, that, "whenever the bones of Capua should be removed, one of the Julian family should be slain by the hands of his own party, and that his blood should be revenged to the great damage of all Italy." At the same

(2.) Howel's Hist. of Lewis XIII. p. 2.—(3.) Rel. Wottoniana, p. 116, 117, 119.—(4.) Baker's Chron. p. 28, 29.

time also those horses which Cæsar had consecrated after his passage over the Rubicon, did abstain from all kind of food, and were observed with drops falling from their eyes, after such manner as if they had shed tears. Also the bird called *Regulus*, having a little branch of laurel in her mouth, flew with it into Pompey's court, where she was torn in pieces by sundry other birds that had her in pursuit; where also Cæsar himself was soon after slain with twenty-three wounds, by Brutus, Cassius, and others.

6. As these were the presages of the personal end of the great Cæsar, so there wanted not those of the end of his whole family, whether natural or adopted, which was concluded in Nero; and it was thus: Livia was newly married to Augustus, when, as she went to her villa of Veientum, an eagle gently let fall a white hen, with a branch of laurel in her mouth, into her lap: she received this as a fortunate presage; and causing the hen to be carefully looked after, there came of her abundance of white pullets. The branch of laurel too was planted, of which sprang up a number of the like trees: from which afterwards, he that was to triumph gathered that branch of laurel, which during his triumph, he carried in his hand. The triumph finished, he used to plant that branch also: when it did wither, it was observed to presage the death of that triumpher that had planted it. But in the last year of Nero both all the stock of white hens and pullets died, and the little wood of laurel was withered to the very root; the heads also of the statues of the Cæsars were struck off by lightning, and by the same way the sceptre was thrown out of the hands of the statue of Augustus.

7. Before the death of Augustus, in Rome, where his statue was set up, there was a flash of lightning, that from his name Cæsar, took away the first letter C, and left the rest standing. The aruspices and soothsayers consulted upon this, and concluded, that within an hundred days Augustus should change this life; for *ÆSAR*, which, in the Hetru-

rian tongue, signifies a god, and the letter C. amongst the Romans stands for an hundred; and therefore the hundredth day following Cæsar should die, and be made a god, as they used to deify their dead emperors.

8. While the grandfather of Sergius Galba was sacrificing, an eagle snatched the bowels of the sacrifice out of his hand, and left them upon the branches of an oak that grew near to the place; upon which the augurs pronounced, that "the empire (though late) was certainly portended thereby to his family." He, to express the great improbability he conceived of such a thing, replied, that "it would then come to pass when a mule should bring forth." Nor did any thing more confirm Galba in the hope of the empire (upon his revolt from Nero) than the news brought him of a mule that had brought forth, as being mindful of the speech of his grandfather.

9. In the villa of Sabinus, not far from the city of Rome, there was an huge oak which, as Vespasia his wife successively brought forth three children, so did this oak put forth at the root of it three young ones; the last of which did flourish and prosper exceedingly: upon which Sabinus told his mother, that "his wife had brought her a grandchild, who in time would be emperor." She smiling replied, "That she wondered the grandfather should have his perfect senses, and that yet her son should be in his dotage." But the virtue of Vespasian, the younger son of Sabinus, served to confirm the truth of this presage; for he succeeded Vitellius in the empire.

10. L. Septimius Severus, when he was but a child, would play at no other sport with the boys his equals but that of judges: then, with his counterfeit fasces and axe carried before him, would he ascend the tribunal, with a multitude of children about him, and thence he gave law to them. Not long after the sport was turned into earnest, and he performed amongst men what he had begun amongst children; for he was advanced to the empire of Rome.

(5.) Sueton. in Julio, p. 47, 48.—(6.) Sueton in Galbâ, c. 1. p. 269. Raleigh's Hist. l. 5. c. 6. § 11. p. 662. Zona. Annal. tom. 2. Fulgos. l. 1. c. 4. p. 80.—(7.) Zonar. Annal. tom. 2. p. 94. Heyw Hierarch. l. 8. p. 544.—(8.) Fulgos. Ex. l. 1. c. 4. p. 81.—(9.) Ibid. p. 83.—Muret. Variar. Lect. l. 13. c. 9. p. 343.

11. Marcianus when a private soldier, and the legion wherein he was being sent upon an expedition, he fell sick in Lycia, and being there left by his fellow-soldiers, he abode with two brothers, Julius and Tatianus. Upon the recovery of his health, he went out with them one day a hunting, and having wearied themselves, they laid themselves upon the ground about noon, to sleep a little. Tatianus waking first, saw an eagle, that with extended wings made a shade for Marcianus, and kept off the heat of the sun from his face: he softly awaked his brother, and showing him that unusual thing, they both admired, believing that thereby the empire was portended to Marcianus; which, when he awaked, they told him, desiring that when he had attained it, he would think of them; and having given him two hundred crowns, they sent him away. Afterwards warring under Aspar against the Vandals, he was taken with many others, and kept prisoner in a certain court. The prince of the Vandals looking out at a window upon the prisoners, he beheld an eagle balancing herself with her wings, so as to make a shade for Marcianus; whereupon he also conjectured that the empire was presaged to him. He therefore sent for him, and having agreed with him, in case he should prove emperor, that he should make no war upon the Vandals, he gave him his liberty. Now when the emperor Theodosius was dead, his sister Pulcheria sent for this man, and told him, that "if he would solemnly swear not to assault her virginity, (which she had consecrated to God), she would accept of him for her husband, and he should have the empire with her in dowry." It was agreed, and he made emperor: whereupon he sent for the two brothers with whom he before had lodged, created Tatianus præfect of the city of Constantinople, and to Julianus he gave the province of Illyricum.

12. Timoleon by the Corinthians was declared their general against the Sicilians; and while he consulted the oracle at Delphos, from amongst the consecrat-

ed things and offerings that were fixed on high in the temple, there fell down a garland so exactly upon his head, as if it had been studiously placed there by some hand; which was then interpreted, that he should carry away the victory in that war; as it accordingly came to pass. A light shined before him all night upon the sea, as he sailed towards the enemy; and a little before the fight, there being an honourable controversy betwixt two centuries, which of them should first lead up his men against the enemy, he to determine the matter, called for both their seals, and that which he drew out first had a trophy engraven upon it. His army encouraged by these things, fell fiercely upon the army of Ictes that marched against them, and overcame it.

13. The dignity of a bishop was presignified to Athanasius. In a childish sport upon a festival day, many of his equals, of like age with himself, playing upon the shores of Alexandria, in sport created him bishop, and then brought to him some young children, as yet unbaptized, and he sprinkled them with water, exactly observing all the rites of the church. Alexander, the then bishop of Alexandria, had observed this sport, and it displeased him from the beginning; he caused therefore the children to be brought before him: but understanding the whole matter, pronounced the children to be rightly baptized, and that it should not be reiterated, only such prayers to be added, as were usual to be performed by the priest in that mystery. Athanasius was the successor of this Alexander in that see.

14. Paulinus, the bishop of Nola, writes of St. Ambrose, that while as yet he was a little boy, he would, as in jest, give his hands to his sisters to kiss, (perceiving they gave that honour to the priests), "for," said he, "I shall be a bishop." He was afterwards contrary to his expectation, chosen bishop of Milan, and the choice confirmed by the emperor.

15. When Caius Marius was yet an infant, seven young eagles are said to

(11.) Zonar. *Annal.* tom 3. fol. 123. — (12.) Lips. *Monit.* l. 1. c. 5. p. 71. Fulgos. *Ex.* l. 1. c. 4. p. 86. — (13.) Murct. *Var. Lect.* l. 13 c. 9. p. 343 — (14.) *Ibid.*

have fallen into his lap: about which the augurs being consulted, answered, that "he should seven times undergo the chief magistracy in Rome." His seventh consulship gave a clear proof of the truth of that presage.

16. "There was an apparition," saith Mr. Rosse, "to Mr. Nicholas Smith, my dear friend, immediately before he fell sick of that fever that killed him. Having been lately abroad in London, as he was going up stairs into his chamber, he was embraced (as he thought) by a woman all in white; at which he cried out; nothing appearing, he presently sickened, went to bed, and within a week or ten days died.

17. Alexius Angelus having deprived his brother of the empire, and coming forth of the temple of Sophia, where the custom was to be crowned, the solemnity being over, he was to mount a gallant Arabian horse; but the horse bounded and reared, and by no means would suffer him to get on his back; but after many times stroking of his neck, and with like arts, he had appeased him, and then got upon his back, and took the reins into his hand. The horse (as if he found himself deceived in his rider) grew fierce as before; with loud neighings he raised his fore-feet into the air; nor did he cease bounding and curvetting, till he had first shaken off the double crown from his head, which was broken in the fall, and soon after cast himself to the ground. This was looked upon by most as an unfortunate omen; for after many civil and foreign wars he was deposed, and his brother restored.

18. The three sons of Eustachius, the earl of Bononia, were playing together, and ran and hid themselves under the coat of their mother Ida; the earl came in upon the interim, and asked his lady what it was that she had hid under her garments? "Three great princes," replied the lady smiling, "whereof the one is a duke, the second a king, and the third an earl:" and the event made good her words; for the eldest of those

children, Godfrey of Boulogne, succeeded his uncle Godfrey in the dukedom of Lorraine; the second, which was Baldwin, was king of Jerusalem; and the youngest, Eustachius, was earl of Bononia.

19. Daniel Chamier, a learned minister in France, being at Montaubon on a Sunday, was asked, "Whether he preached that day?" He answered, "No, for it was the day of his repose and rest." So indeed it proved (though in another sense than he meant it), for he was that day slain at the place before-mentioned with a cannon-bullet, which had a C upon it, as if it was marked out only for Chamier.

20. When Philip the landgrave of Hesse endeavoured to restore Christopher duke of Wittenberg to his father's principality, Ferdinand of Austria, king of the Romans (that he might preserve what he had gotten), sent forces by the way of Bohemia, under the command of Philip the Palatine, to oppose the design of the landgrave. The Palatine hearing the enemy was prepared to fight, and upon their march against him, stood still with his army in a valley near a place called Lauffen, and sent out thence a party, as scouts, to discover what countenance the enemy bore. The landgrave's scouts met with these, and so a skirmish was betwixt them; the landgrave inquiring of the scouts that were returned, "Whereabouts the enemy was?" and they telling him "they were in Lauffen: "My soldiers," said he, "courage, for I take this as a fortunate omen of our assured victory, seeing that we understand that our enemies are in flight," (for Lauffen, in the German language, signifies flight). Nor was his presage in vain; for all the forces of the king turned their backs and fled; their flight being the more ignominious and dishonourable, in that they departed without staying the trial of a battle.

21. Thomas Sarzanus went as legate from pope Eugenius the Fourth into Germany; and as he passed the Alps, he

(15.) Dinoth. Memorab. l. 6. p. 387. Plut. in Mario.—(16.) Rosse's Arcana Microcosm. p. 217.—(17.) Dinoth. l. 6. p. 422. Nicet. Chron. Annal. fol. 52.—(18.) Caus. Holy Court, tom. 2. p. 176.—(19.) Leigh of Relig. & Learn. p. 160.—(20.) Dinoth. l. 6. p. 424.

met with Æneas Picolomineus, ambassador to the emperor Frederic the Third. They lodged both in the same inn; and when Æneas was somewhat saving, and would discount of the reckoning, said Thomas to him, smiling, "Why should we be so sparing in our expences, seeing both of us shall live to be popes?" He spake that in sport, which yet afterwards the fortune and virtue of them both brought to pass; Thomas by the name of Nicholas the Fifth, and Æneas by that of Pius the Second.

22. Nero the emperor speaking in the senate of Vindex, who had revolted from him, "Ere long," said he, "such lewd fellows as these will have the punishment they deserve." The senate, in the usual acclamation, replied, "Thou, Augustus, shalt be he!" (meaning that he should inflict it) but the event proved it was he who was to undergo it. It was observed too, that in the last tragedy, which was that of the banished Ædipus, which he sang in Greek upon the stage, that he pronounced this verse:

My father, my mother, and my wife
Condemn me to abandon life.

Which was understood as a presage against himself, that the ghost of his mother Agrippina, and his wife Poppæa Sabina, whom he had killed, and Claudius whom he had poisoned, that he might succeed him in the empire, were ready to cite and summon him to death.

23. The conduct of the war with Perses, king of Macedon, fell not by lot, but was decreed by the senate to L. Paulus Æmilius the consul; which done he returned (honourably attended) from the senate to his house; in the entrance of which he found a little daughter of his called Tertia (then very young) looking sad, as one that had been lately weeping. He asked her wherefore she looked so sorrowful? She answered, "That Perses was dead;" it was a little dog so called that the young girl delighted in.

Paulus received the omen of that casual word, and then firmly preconceived in his mind a certain hope of his future illustrious triumph over the conquered Perses, which not long after fell out.

24. When M. Crassus was come as far as Brundisium, with a purpose to pass over his army towards the Parthian war, it was observed, that a seller of fruit, who used to call up and down *Cauneas* (that is a sort of figs, so called from the place where they grow), instead of that, his cry seemed to all men to be *Cave-ne-eas*, "Beware of going:" and upon the very day that he fought with the Parthian (by accident, and not thinking what he did), he put upon him a black *paludamentum*, or general's coat, whereas it is the custom of the Roman generals to put on a crimson one in the day of battle. From this accident the army conceived an ill omen, in respect of the battle that was to follow. Nor did they fail in their presage; for Crassus himself and his son were both slain, and the whole army overthrown almost to an entire destruction.

25. In the reign of the emperor Valentinian, Ambrosius, a citizen of Rome, was sent governor to Milan. Probus, the then prefect of Rome, according to the custom, was to admonish and advise him how to demean himself in his place. Amongst other things, he told him he was to go to his new office, not as a judge so much as a bishop. Probus thought nothing further than to let him understand what chaste and uncorrupt behaviour was requisite for him in his jurisdiction. But it proved, that he who was sent as their governor, was by them elected their bishop: he accepted the place after much importunity, and no man did better demean himself therein.

26. Didius Julianus (being as yet but a private man) on a time presented the son of his brother to the emperor Ælius Pertinax. The emperor was exhorting the young man that he should obey his

(21.) Fulgos. Ex. l. 1. c. 3. p. 72.—(22.) Sueton. l. 6. cap. 46. p. 263, 264. Fulgos. Ex. l. 1. c. 3. p. 60, 61.—(23.) Plut. in Æmilio, p. 260. Val. Max. l. 1. c. 4. p. 12.—(24.) Plut. in Crasso, p. 537. Diodor. l. 6. p. 420. Fulgos. l. c. 3. p. 59.—(25.) Caus. Holy Court, tom. 2. p. 176.

uncle; and as he turned from him. "See," said he, "that you reverence my colleague and successor." Julianus and Pertinax had been consuls together, and he had succeeded Pertinax in his proconsulship; but it seems the emperor's words did mean something yet further, for in a short time after he succeeded him also in the empire.

27. When Severus was returning from Britain to Rome, a negro soldier, crowned with a garland of cypress, met him upon the way; Severus troubled with this sad aspect, commanded them to remove him from his retinue. The soldier intending, with some facetious speech, to remove that trouble he had given him by his countenance and funeral garland, instead of that did increase it; speaking thus to the emperor "You have enjoyed all things, you have subdued all things, and now you shall be made a god." Not long after Severus died in Britain, and his body being brought back to Rome (as 'tis usual for the dead emperors), he was numbered amongst their gods.

28. When the emperor Julianus departed out of Antioch to march against the Persians, where he lost his life, being much displeas'd with that city for some seditious words and actions that had been amongst them, turning himself to the people, "I will come hither no more," said he. And when he sacrificed to Mars (near the city of Ctesiphon), and perceived, that the entrails afforded no sign of prosperity, he said, "I will sacrifice to Mars no more;" supposing (when he spoke) that both these should remain in his choice; but he was deceiv'd, they were as presages that he should be hindered both from the one and the other by death.

29. Clodovæus, king of France, when he had determined to wage war in Spain with Alarick, king of the Goths, before such time as he would begin to march against him, he sent messengers with presents to the shrine of St. Martin, commanding them, that upon their entrance of the temple they should observe such

things as might afford a conjecture touching the event of the future war. Entering therefore the temple, they heard the monks, who were at their vespers, singing those words in the Psalms; "Thou, O lord, hast girded me with strength to the battle." They took this as a presage of felicity of the king, and departed; who also, hereupon full of hope, undertook the war; and having routed the enemy, compelled him to fly.

30. Hannibal was commanded back from Italy into Africa, to look to the Carthaginian affairs nearer home, which at that time went but ill with them; and drawing near the African shore, he caused one of the mariners to ascend the top of the mast, and thence to discover in what manner the country did appear, and what he should first observe therein. He tells Hannibal that he saw an old ruined sepulchre. Hannibal disliking this answer (for that he thought the place ominous to land at), turned aside, and put his forces ashore near the town of Leptis; whence sending a herald to Scipio, the Roman general, he demanded a personal treaty with him, in which he offered conditions of peace; which being refused by Scipio, he was constrained to decide the matter by battle; where he was overthrown, and the whole force and power of the Carthaginians broken with him.

31. The emperor Domitianus (the day before he was slain), when some much-rooms were sent him for a present, commanded that they should be kept for him till the next day; adding, "If I may have leave to enjoy them." Then turning to them who stood about him, he told them, "that the day following the moon would be in Aquarius, and that an action should follow thereupon, that should give occasion to the whole world to discourse upon it." In like manner, when he had scratched a pustule upon his forehead, till such time as the blood dropped out of it; "I could wish," said he, "that this were all the blood that shall he shed, and that this little

(26.) Fulgos. Ex. l. 1. c. 3. p. 63.—(27.) Ibid. p. 64.—(28.) Ibid. p. 68.—(29.) Ibid. p. 70.—(30.) Liv. Hist. l. 30. p. 360. Diodot. l. 6. p. 419.

might suffice." By all these words presaging that his end was not far off, whether occasioned by some prediction he had met with, or some evil abodement of his own mind, or that they all proceeded casually from him.

32. Pope Paul the Second upon the very day he had promoted Franciscus Ruverus to a cardinalship, when by accident he was speaking of it, "I have this day," said he, "chosen my successor." The event made it appear that he had spoken the truth; for pope Paul being dead, Franciscus Ruverus succeeded him in the popedom by the name of Sixtus the Fourth.

33. Leonardus Ruverus was cousin to the forementioned cardinal, being his brother's son, and, upon the account of his poverty and mean parts was the mockery of his country. For when any man called him, he told them they ought to call him the count; and if, in a way of jest, any man at any time propounded a wife to him, he would say, "that he would not marry any other than such a one as was the kinswoman of a king." And the fortune of his uncle brought all that to pass, which he used to say of himself: for being honoured with the dukedom and earldom of the city of Sora, and especially being raised to the dignity of a Roman præfect, he afterwards had for his wife the niece of Ferdinando king of Naples.

34. The day before the battle of Actium Octavianus Augustus went out of his tent to take a view of the ships, and meeting a muleteer, he asked him his name; who told him his name was Eutyhus, or good fortune: and being asked his ass's name; it was (he said) Nicon, or victory. Octavianus took it for a good omen, that the names seemed to favour him so much; and soon after he had that victory that made him lord of the whole Roman empire, without any competitor able to stand against him.

35. Richard the Second, king of England, being at Flint castle, and hav-

ing received in thither Henry duke of Lancaster, he was by him conveyed thence to Chester. Being about to remove, they loosed a greyhound of the king's, as was usual whensoever the king got on horseback, which greyhound used to leap upon the king's shoulders, and fawn upon him exceedingly. Being loosed, at this time he leaped upon the duke of Lancaster, and fawned upon him in the same manner he used to do upon his master. The duke asked the king, "what the dog meant or intended?" "It is an ill and unhappy omen to me," said the king; "but a fortunate one to you; for he acknowledges thee to be the king, and that thou shalt reign in my stead." This he said with a presaging mind upon a light occasion, which yet in short time came to pass accordingly.

36. The Swissers being besieged by the French in Novaria, and both parts being intent upon the approaching battle, the sun being now ready to set, all the dogs of the French left the camp, and in a great body made to Novaria; where being received by the Swissers, they licked their legs, and shook their tails, as if the Swissers were already become their masters. They therefore received it as a good omen, presaging that by an unfortunate battle the French should lose the lordship over them; as indeed the success was.

37. There was a noted begger in Paris called Mauritius, who used to say he should be a bishop; and although he were ever so hungry or in want, yet would he not receive an alms at the hands of any man, who before-hand (as it is usual to jest) went about to make him promise; that he would never be a bishop. This man, from this abject condition, came at last to be a bishop of Paris.

38. Doctor Heylin, in his life of William Laud, archbishop of Canterbury, mentions these as the sad presages of his fall and death. On Friday night, the

(31.) Sueton. in Domitian. c. 16. p. 339.—(32.) Fulgos. Ex. l. 1. c. 3. p. 72.—(33.) Ibid. p. 73.—(34.) Zonar. tom. 2. Dinoth. l. 6. p. 421.—(35.) Ibid. p. 223.—(36.) Ibid. p. 424.—(37.) Fulgos. l. 1. c. 3. p. 73. Caus. Holy Court. c. 9. p. 176.

twenty-seventh of December, 1639, there was raised such a violent tempest, that many of the boats which were drawn to land at Lambeth, were dashed one against another, and were broke to pieces; the shafts of two chimnies were blown down upon the roof of his chamber, and beat down both the lead and rafters upon his bed, in which ruin he must needs have perished, if the roughness of the water had not forced him to keep his chamber at Whitehall. The same night at Croydon (a retiring-place belonging to the archbishop of Canterbury) one of the pinnacles fell from the steeple, and beat down the lead and roof of the church about twenty feet square. The same night too, at the metropolitical church in the city of Canterbury, one of the pinnacles upon the belfry tower, which carried a vane, with this archbishop's arms upon it, was violently struck down (but borne a good distance from the steeple), and fell upon the roof of the cloister, under which the arms of archiepiscopal see itself were engraven in stone; which arms, being broken to pieces by the former, gave occasion to one who loved him not to collect this inference: "That the arms of the present archbishop of Canterbury, breaking down the arms of the see of Canterbury, not only portended his own fall, but the ruin of the metropolitical dignity, by the weight thereof." Of these he took not so much notice, as he did of an accident which happened on Saint Simon and Jude's eve, not above a week before the beginning of the late long parliament, which drew him to his final ruin; on which day, going to his upper study to send some manuscripts to Oxford, he found his picture at full length, and taken as near unto the life as the pencil was able to express it, to be fallen on the floor, and lying flat upon its face; the string being broken by which it was hanged against the wall. At the sight whereof he took such a sudden apprehension, that he began to fear it as an omen of that ruin which was

coming towards him, and which every day began to threaten him, as the parliament drew nearer and nearer to consult about it. These things occasioned him to look back on a former misfortune which chanced on the nineteenth of September, 1633, being the very day of his translation to the see of Canterbury, when the ferry boat transporting his coach and horses, with many of his servants in it, sunk to the bottom of the Thames.

CHAP. VI.

Of famous Predictions of some Men, and how the Event has been conformable thereto.

SOCRATES had a genius that was ever present with him, which by an audible voice gave him warning of approaching evils to himself or friends, by forbidding (as it always did when it was heard) from this or that counsel or design, by which he many times sayed himself; and such as would not be ruled by his counsel (when he had this voice) found the truth of the admonition by the evil success of their affairs; as, amongst others, Charmides did. I know not whether by such way as this, or some other as extraordinary, the ministry of good or evil spirits, some men have come to the knowledge of future events, and have been able to foretell them long before they came to pass. *

1. Anno Christi 1279 there lived in Scotland one Thomas Lermouth, a man very greatly admired for his foretelling of things to come. He may justly be wondered at for foretelling, so many ages before, the union of the kingdoms of England and Scotland, in the ninth degree of the Bruce's blood, with the succession of Bruce himself to the crown, being yet a child; and many others things which the event hath made good. The

(28.) Heylen's Life of Laud, Bishop of Cant. part. 2. l. 5. p. 450.—(*) Ælian. Var. Hist. l. 9. c. 1. p. 212.

day before the death of king Alexander he told the earl of March, that before the next day at noon such a tempest should blow as Scotland, had not felt many years before. The next morning proving a clear day, the earl challenged Thomas as an impostor: he replied, that "noon was not yet past:" about which time a post came to inform the earl of the king's sudden death: and then, said Thomas, "This is the tempest I foretold, and so it shall prove to Scotland:" as indeed it did.

2, Duncan, king of the Scots, had two principal men, whom he employed in all matters of importance, Macbeth and Banquo: these two travelling together through a forest, were met by three witches (weirds as the Scots call them), whereof the first making obeisance unto Macbeth, saluted him, "Thane," that is, earl, "of Glamis;" the second, "Thane of Cawdor;" and the third, "King of Scotland." "This is unequal dealing," said Banquo, "to give my friend all the honours, and none unto me." To which one of the weirds made answer, that "he indeed should not be king, but out of his loins should come a race of kings, that should for ever rule the Scots:" and having said thus, they all vanished. Upon their arrival at the court, Macbeth was immediately created thane of Glamis, and not long after, some new service requiring new recompense, he was honoured with the title of thane of Cawdor. Seeing then how happily the prediction of the three weirds fell out in the two former, he resolved not to be wanting to himself in fulfilling the third. He therefore first killed the king, and after, by reason of his command amongst the soldiers, he succeeded in his throne. Being scarce warm in his seat, he called to mind the prediction given to his companion Banquo, whom (hereupon suspecting as his supplanter) he caused to be killed, together with his whole posterity, only Fleance, one of his sons, escaping with no small difficulty into Wales: freed, as he

thought, of all fear of Banquo and his issue, he built Dunsinan Castle, and made it his ordinary seat. Afterwards on some new fears, consulting with his weirds concerning his future estate, he was told by one of them, that "he should never be overcome, till Bernane Wood (being some miles distant) came to Dunsinan Castle;" and by another, that, "he should never be slain by any man which was born of a woman." Secure then, as he thought, from all future dangers, he omitted no kind of oppression and cruelty for the space of eighteen years; for so long he tyrannized over Scotland. But having then made up the measure of his iniquities, Macduff, the governor of Fife, with some good patriots, privily met one evening at Bernane Wood, and (taking every one of them a bough in his hand, the better to keep them from discovery) marched early in the morning towards Dunsinan Castle, which they took by storm. Macbeth escaping, was pursued by Macduff, who having overtaken him, urged him to the combat: to whom the tyrant (half in scorn) returned, that "in vain he attempted to kill him, it being his destiny never to be slain by any that was born of a woman." "Now then," said Macduff, "is thy fatal end drawing fast upon thee; for I was never born of a woman, but violently cut out of my mother's belly:" which so daunted the tyrant (though otherwise a valiant man), that he was easily slain. In the mean time, Fleance so prospered in Wales, that he gained the affection of the prince's daughter of the country, and by her had a son, called Walter; who flying Wales, returned into Scotland where, his descent being known, he was restored to the honours and lands of his house, and preferred to be steward of the house of Edgar (the son of Malcolm the Third, surnamed Canmore) king of Scotland; the name of Steward growing hence hereditary unto his posterity. From this Walter descended that Robert Steward who succeeded David Bruce in the kingdom of Scotland; the progenitor of

(1.) Spotswood's Hist. of Ch. of Scotland, l. 2. p. 47. Clark's Mir. c. 101. p. 467.

nine kings of the name of Stuart, which have reigned successively in that kingdom.

3. Oliver, a Benedictine monk of Malmesbury, was much addicted to the mathematics and to judicial astrology: a great comet happened to appear in his age, which he entertained with these expressions:

*Ventisti, venisti, multis matribus lugendum
mulum? Dudum te vidi, sed multo jam terribilius,
Anglicæ minans prorsus excidium.*

“Art thou come, art thou come, thou evil to be lamented by many mothers? I saw thee long since; but now thou art much more terrible, threatening the English with utter destruction.”

Nor did he much miss his mark herein; for soon after the coming-in of the Norman conqueror he deprived many English of their lives, and more of their laws and liberties. This Oliver died in 1060, five years before the Norman invasion; and so, prevented by death, saw not his own prediction performed.

4. Agrippa, the son of Aristobulus, was accused to Tiberius Cæsar, and by his command cast into bonds: standing thus bound amongst others, before the palace-gates, by reason of grief he leaned against a tree, upon which there sat an owl. A certain German, that was also in bonds beholding the bird, inquired of a soldier, “what nobleman that was?” who told him that “it was Agrippa, a prince of the Jews.” The German desired he might be permitted to come nearer to him; it was granted, when he thus said: “Young man, this sudden and unexpected mutation of fortune doth torment and perplex thee; but in a short time thou shalt be free of these bonds, and raised to a dignity and power, that shall be the envy of all these who now look upon thee as a miserable person: know also, that whensoever thou shalt see another owl perch over thy head, after the manner of this now present, it shall betoken to thee that thy fatal end

draweth nigh.” All this was fulfilled for soon after Tiberius died, Caius succeeded, who loosed the bonds of Agrippa, and placed the crown of Judea on his head: there he reigned in great splendour, when one day, having ended a royal oration he had made to the people, with great acclamation and applause, turning back his head, he espied the fatal owl sitting over his head; whereupon he was seized with torments of the belly, carried away, and in a few days died.

5. When Flavius Vespasianus made war in Judea, amongst the noble captives there was one called Joseph, who being cast into bonds by his order, did nevertheless constantly affirm, that those shackles of his should in a short time be taken off by the same person who had commanded them to be put on; but by that time he should, of a private man, become emperor:” which soon after fell out; for Nero, Galba, Otho, and Vitellius, the emperors, being slain, in a short space Vespasian succeeded, and commanded Joseph’s fetters not to be unlocked, but, for the greater honour, to be broken off.

6. Manahem, a Jew, an Essean, beholding on a time Herod the Ascalonite at school amongst the rest of the youth, saluted him “King of the Jews:” Herod, supposing he either mocked, or knew him not, told him, “he was one of the meaner sort.” Manahem smiling, and giving him a gentle blow, “Thou shalt reign,” said he, “and prosperously too, for so is the pleasure of God: and remember then these blows of Manahem, which may admonish thee of mutable fortune: but I foresee thou wilt be unmindful both of the laws of God and man, though otherwise most fortunate and illustrious.” Herod lived to fulfil all this.

7. Judas, of the sect of the Essians amongst the Jews (being not used to fail in his predictions), when he beheld Antigonus, the brother of Aristobulus, to pass by the temple of Jerusalem, of whom he had predicted that he should that day be slain in the tower of Strato,

(2) Heylin’s. Cosmog. p. 336.—(3) Fuller’s Worthies of Wiltshire, p. 154.—(4) Joseph Antiq. 1. 18. c. 9. p. 475.—(5) Sueton. p. 307.—(6) Zonar. Annal. tom. 1. fol. 41. Joseph. Antiq. 1. 15. c. 13. p. 408.

he turned to his friends, wishing that himself might die since Antigonus was alive. "The tower of Strato," said he, "is six hundred furlongs off, so that my prediction is not possible to be fulfilled on this day, as I pronounced." But scarce had he finished his discourse, when news came that Antigonus was slain in a cave that was called the tower of Strato: and thus the prediction was fulfilled, though not well understood by him that was the author of it.

7. While Julius Cæsar was sacrificing, Spurina a soothsayer advised him to beware of the Ides of March: when therefore they were come, and that there was no visible appearance of danger, Cæsar sent for Spurina: "Well," said he, "the Ides of March are come, and I see nothing in them so formidable as thy caution to me would seem to import." "They are come indeed," said Spurina, "but they are not past; that unhappy accident which was threatened may yet fall out:" nor was he mistaken; for upon the same day Julius was slain in the senate-house by Brutus and Cassius, and the rest of their accomplices.

9. When Vitellius the emperor had set forth an edict, that the mathematicians should at a certain day depart the city and Italy itself, there was a paper affixed to a certain place, wherein was writ, that "the Chaldeans did predict good fortune; for before the day appointed for their departure, Vitellius should no where be found." Nor did it miscarry in the event, Vitellius being slain before the day came.

10. Procus Larginus, having in Germany predicted that Domitian the emperor should die upon such a day, was laid hold upon, and for that cause sent to Rome; where, when before Domitian himself he had affirmed the very same, he was sentenced to death, with order to keep him till the day of his prediction was past; and then that on the next day he should die, in case what he had foretold of the emperor should prove false: but Domitian was slain by Stephanus

upon the very day as he had said; whereupon the soothsayer escaped, and was enlarged with great honour.

11. Ascleparion was one singularly skilled in astrology, and he had also predicted the day and hour of Domitian's death; and being asked by the emperor "what kind of death he himself should die?" "I shall shortly," said he, "be torn in pieces by dogs." The emperor therefore commanded that he should be slain forthwith, publicly burnt, and, to mock the vanity and temerity of his art, he ordered that the ashes of his body should be gathered, put into an urn, and carefully buried. But the body was no sooner laid upon the funeral pile, in order to his burning, but a sudden tempest and vehement shower of rain extinguished the fire, and caused the attendants of the corpse to betake themselves to shelter; when came the dogs, and pulled in pieces the half-burnt carcase. Domitian, being terrified hereof, began to grow into more fearful apprehensions of his own safety; but the irresistible force of destiny is no way to be eluded, for he was slain accordingly.

12. Alexander Severus the emperor marching out to the German wars, Thrasylulus, a mathematician, and his friend, told him that "he would be slain by the sword of a Barbarian;" and a woman Druid called out to him in the Gallic tongue, "Thou mayest go, but neither hope for the victory, nor trust to the faith of thy soldiers." It fell out accordingly; for before he came in sight of the enemy, he was slain by some German soldiers that were in his own camp.

13. A Greek astrologer, the same that had predicted the dukedom of Tuscany to Cosmo de Medicis, did also, to the wonder of many, foretell the death of Alexander, and that with such assuredness that he described his murderer to be such a one as was intimate and familiar; of a slender habit of body, a small face, and swarthy complexion, and who, with a reserved silence, was almost unsociable

(7.) Zonar. Annal. tom. 1. fol. 36. Joseph. de Bello Jud. l. 1. c. 3. p. 562. Joseph. Antiq. l. 13. c. 19. p. 340.—(8.) Sueton. p. 48. in Jul.—(9.) Ibid. l. 9. c. 14. p. 299.—(10.) Lips. Monit. l. 1. c. 5. p. 79. Zonar. Annal. tom. 2. fol. 100. Suet. l. 12. c. 16. p. 340.—(11.) Suet. p. 399. Zonar. Annal. tom. 2. fol. 100. Lips. Monit. l. 1. c. 5. p. 79.—(12.) Lamprid. in ejus Vita, p. 588.

to all persons in the court: by which description he did almost point out with the finger Lawrence Medicis, who murdered prince Alexander in his bed-chamber, contrary to all the laws of consanguinity and hospitality.

14. Pope Paul the Third wrote to Petrus Aloisius Farnesius his son, that "he should take special care of himself on the tenth of September, for the stars did then threaten him with some signal misfortune." Petrus giving credit to his father's admonition, with great anxiety and fear took heed to himself upon that day; and yet notwithstanding all his care he was slain by thirty-six persons, that had framed a conspiracy against him.

15. Alexander the Great returning out of India, and being about to enter Babylon, the Chaldean soothsayers sent him word, that he would speedily die if he entered the walls of it. This prediction was derided by Anaxarchus the Epicurean; and Alexander, not to shew himself over-timorous or superstitious in this kind, would need put himself within the city, where, as most hold, he was poisoned by Cassander.

16. The very same day that the fore-mentioned Alexander was born, the temple of Diana at Ephesus was set on fire; and certain magicians, that were then present, ran up and down crying, "That a great calamity and cruel scourge to Asia was born that day." Nor were they mistaken; for Alexander over-ran all Asia with conquering arms, not without a wonderful slaughter of the men and desolation of the country.

17. When Darius, in the beginning of his empire, had caused the Persian scimitar to be made after the manner of the Greeks, and commanded all men to wear them so, forthwith the Chaldeans predicted, that the empire of the Persians should be devolved into the power of them whose arms and weapons they thus imitated. Which also came to pass; for Darius was overcome in three battles, and in his flight left treacherously wound-

ed by some of his own men, lost his life, and left his empire to his conqueror the Grecian Alexander.

18. While Cosmo de Medicis was yet a private man, and little thought of the dukedom of Florence, Basilius, the mathematician, foretold that a wonderful rich inheritance would certainly fall to him; inasmuch as the ascendant of his nativity was beautified and illustrated by a happy conspiracy of stars in Capricorn, in such manner as had heretofore fallen out to Augustus Cæsar, and the emperor Charles the Fifth. Upon the fifth of the Ides of January he was advanced to the dignity of the dukedom.

19. Belesus, a Babylonish captain, skilled in astrology and divination beyond all the Chaldeans, told Arbaces, the prefect of Media, "That he should be lord of that Sardanapalus did now possess, since his birth was favoured, as he knew, with a lucky position of stars." Arbaces, encouraged by this hope, conspired with the Babylonians and Arabians: but the revolt being known, the rebels were thrice overthrown by Sardanapalus. The confederates, amazed at so many unhappy chances, determined to return home. But Belesus having all night made observation of the stars, foretold that a considerable body of friends were coming to their assistance, and that in a short time their affairs would go on more prosperously. Thus confirmed, they waited the time set down by Belesus: in which it was told them, that the Bactrians were come in aid of the king. It seemed good to Arbaces and the rest to meet the Bactrians with a select body, and to persuade them to the revolt, or to force them: he prevailed without blows, and they joined with his forces. In the night they fell upon the camp of Sardanapalus, who not in the least expected it: twice after they overcame him in the field with great slaughter, and having driven him into Nineveh, after two years siege took out also and fulfilled the prediction of Belesus.

20. Junctin, an Italian of the city of

(13.) Dinoth. Memorab. l. 6. p. 391. Jovii Elog. p. 320.—(14.) Dinoth. Memorab. l. 6. p. 395. Sicid. Com. l. 19.—(15.) Zonar. Annal. tom. 1. fol. 33. Diodor. Sicul. Bibl. l. 17. p. 571.—(16.) Zonar. Annal. tom. 1. fol. 31.—(17.) Q. Curtii Hist. l. 3.—(18.) Dinoth. Memorab. l. 6. p. 390.—(19.) Diodor. Sicul. l. 2. c. 7. p. 55.

Florence, foretold that himself should die of some violent death; and upon the very same day was knocked on the head by the books in his own study falling upon him.

21. The duke of Biron, being then only baron of Biron, and in some trouble by reason of the death of the lord Cerency, and others slain in a quarrel, is said to have gone disguised like a carrier of letters unto one La Bosse, a great mathematician, whom they held to be skilful in casting nativities, to whom he showed his nativity drawn by some other; and dissembling it to be his, he said, "It was a gentleman's whom he served, and that he desired to know what end that man should have." La Bosse having rectified this figure, said to him, "That he was of a good house, and no older than you are," said he to the baron; asking him if it were his. The baron answered him, "I will not tell you; but tell me," said he, "what his life, and means, and end, shall be?" The old man, who was then in a little garret, which served him for a study, said unto him, "My son, I see that he, whose nativity this is, shall come to great honour by his industry and military valour, and may be a king; but there is a *Caput Algo!* which hinders it." "And what is that?" said the baron. "Ask me not," said La Brosse, "what it is." "I must know it," replied he. In the end he said to him, "it is that he will do that which shall make him lose his head." Whereupon the baron beat him cruelly; and having left him half dead, he went down, and carried with him the key of the garret-door, whereof he afterwards bragged. He had also conference with one Casar, who was a magician at Paris, who told him, "That only a back-blow of the Bourguignon would keep him from being a king." He remembered this prediction, being a prisoner in the Bastie, and entreated one that went to visit him, to learn if the executioner of Paris was a Bourguignon; and having found it so he said, "I am a dead man;" and soon after was beheaded for his conspiracy.

22. Upon St. Nicholas day, in the

year 1422, queen Catharine, wife to king Henry the Fifth, was brought to bed of a son at Windsor, who was, by the duke of Bedford, Henry, bishop of Winchester, and the countess of Holland, christened by the name of Henry: whereof when the king had notice, out of a prophetic rapture he said, "Good Lord! I, Henry of Monmouth, shall small time reign, and much get; and Henry, born at Windsor, shall long time reign, and lose all: but God's will be done!"

23. On the thirtieth day of October, 1485, Henry the Seventh was, with great solemnity, anointed and crowned king of England; and even this was revealed to Cadwallader, last king of the Britons, seven hundred and ninety-seven years past, that his offspring should reign and bear dominion in this realm again.

24. Although Henry the First came not to the crown of England by the gift of his father the Conqueror, as his brother William did, yet he came to it by the prophecy of his father: for when his father made his will, and divided all his estate in land between his two eldest sons, giving to Henry, his youngest, only a portion in money, with which division he perceived him to be much discontented, he said unto him, "Content thyself, Harry, for the time will come that thy turn shall be served as well as theirs." His prediction was accomplished August the fifth, anno 1100, he being then crowned in Westminster.

25. The great Cham Cublai, intending to besiege the metropolis of the province of Mangi, made one Bajan Chiusan the general of his army, which name signifies the light of a hundred eyes. The queen that was within the walls of the city, with a garrison sufficient, hearing the name of the general, not only delivered the city, but also the whole province, into the hands of Cublai: for that she had before heard it predicted by the astrologers, that the city should be taken by him that had a hundred eyes.

26. Thrasyllus, the mathematician, was in the retinue of Tiberius, when he lived

(20) Gaffar. ch. 7. p. 252.—(21.) M. de Serres's General Hist. of France, p. 1051.—(22.) Baker's Chron. p. 279. Gratt. v. 2. p. 490.—(23.) Baker's Chron. p. 339.—(24.) Ibid. p. 55.—(25.) Duport. Mem. l. 6. p. 416.

at Rhodes as an exile; and though under that cloud, and that Caius and Lucius were both alive, whose pretences were before his, yet he constantly told him, that he should be emperor. Tiberius believed him not; but suspecting he was suborned by his enemies to betray him into dangerous words, he determined privily to destroy him. He had a house in Rhodes, in which there was a tower built upon a rock, which was washed by the sea: hither he brought him, accompanied by a servant of his own of great strength, resolving to cast him headlong from thence. When therefore they were come up, "Tell me," said he, "by all that is dear unto thee, if that is true which thou hast hitherto so confidently affirmed to me concerning the empire?" "It is," said Thrasyllus, "a certain truth, and such is the pleasure of the stars." "If then," said Tiberius, "you have such assurance of my destiny, what say you of your own?" Presently he erected a scheme, and considering the situation and distance of the stars, he began to fear, look pale, and cried out, "I am in a doubtful and hazardous state, and the last end of my life seems nearly to approach." At this Tiberius embraced him, and told him, he doubted not his skill in predictions, acquainting him with his design against his life. The same Thrasyllus, not long after, walking with Tiberius upon the shore of Rhodes, having discovered a ship under sail afar off, told him that ship came from Rome, and therein were messengers with letters from Augustus, concerning his return: which also fell out accordingly.

27. Apollonius Tyranæus was at Ephesus in Asia, reading a lecture in a grove there: a great space both of land and sea interposed betwixt him and Rome: when he began to speak low, and then more slowly, straight he looked pale, and stood silent; at last stepping hastily on some paces, as one transported, "O brave Stephanus," said he, "strike the tyrant, kill the murderer! thou hast struck him, thou hast wounded him, thou hast slain him." This spoke in public, was carefully gathered up, the time diligently ob-

served; and, as it was after well known, Domitian the emperor was slain in Rome that same day, and the same hour of the day, by one Stephanus, that was of his bed-chamber.

28. Diocletian being in Gallia with the Roman army, and at that time but a knight of Rome, and of a slender fortune, paid his quarters but indifferently: his hostess upbraided him, that he paid her too sparingly; and he, on the other side, jestingly replied, "that he would discharge his reckoning more bountifully as soon as he should be emperor." The woman, who was a witch, told him, that he should be emperor as soon as he had slain the boar. He thereupon betook himself to hunting, and had killed many wild boars, yet still found himself never the nearer. At last, Numerianus the emperor, being slain by the fraud of Aper, his father-in-law, Dioclesian slew Aper in the council: his name in English is a boar; and thereupon he was elected emperor.

29. William, earl of Holland, upon the death of Henry landgrave of Hæssia, and king of the Romans, was chosen king in his stead: after which he warred upon Frisia, and subdued it. When (near unto a city there) he lighted upon a tomb adorned with great curiosity of workmanship; and asking who was entombed there, he was told by the inhabitants, that at present there was not any body interred therein, but that by a secret fate it was reserved for a certain king of the Romans. The king having assured his new conquest, was marching out of Frisia, and rode himself before with a few of his attendants, to seek out a convenient place for the quartering of his army, when it chanced that his horse breaking into the ice, overthrew him. There were certain fugitive Frisons, who lay in the reeds thereabouts, who observing his misfortune, brake out upon him, and, before any could come to his assistance, he was partly slain by them, and partly choaked with his helmet about him in the water. Upon this accident there was an insurrection of the Frisons: the Hollanders were thereby driven out or slain, and the

(26.) Xiphil. in Augusto, p. 61. Lips. Monit. l. 1. c. 5. p. 77, 78. Tacit.—(27.) Lips. Monit. l. 1. c. 5, p. 80.—(28.) Fulgos. Exempl. l. 1. c. 3, p. 65.

body of king William was seized, and laid in the fore-mentioned tomb, according to the prediction. Twenty-seven years after his bones were removed by earl Florence his son, and the fifth of that name, to a nunnery in Middleburg, in Zealand: he was slain anno 1255.

30. Walter Devereux, earl of Essex, having wasted his spirits with grief, fell into a dysentery, whereof he died, after he had requested of such as stood by him, that they would admonish his son, who was then scarce ten years of age, that he should always propound and set before him the thirty-sixth year of his life as the utmost he should ever attain unto: which neither he nor his father had gone beyond, and his son never reached unto: for Robert Devereux his son, and also earl of Essex, was beheaded in the thirty-fourth year of his age; so that his dying father seemed not in vain to have admonished him as he did, but to speak by divine inspiration and suggestion.

31. Guido Bonatus showed the wonderful effects of astrology, when he foretold to Guido count of Montserrat the day wherein, if he would sally out of Forolivium, and set upon his enemies, he should defeat them; but withal, himself should receive a wound in the hip. To show how certain he was of the event, he would also himself march out with him, carrying along with him such things as were necessary for the wound not yet made. The fight and victory was as he said; and, which is most wonderful, the count was also wounded in the very place predicted.

32. ♦ When the English fleet had put to sea in 1665, in order to engage the Dutch, there happened to be in the same ship the earl of Rochester, Mr. Montague, and another gentleman of quality. Mr. Montague seemed persuaded that he should never return to England, and said he was sure of it. The other gentleman was not so positive; but entered into a formal engagement with lord Rochester, that if either of them died, he should appear and give the other notice of a future

state, if there were any. Mr. Montague would not enter into the bond: when the day came that they thought to have taken the Dutch fleet, in the port of Bergen, Mr. Montague, though he had a strong presage on his mind of his approaching death, yet bravely stayed all the while in the place of the greatest danger. The other gentleman signalized his courage in the most undaunted manner, till near the end of the action, when he fell on a sudden into such a trembling, that he could scarcely stand. Mr. Montague going to him to hold him up, as they were in each other's arms, a cannon ball carried away Mr. Montague's belly, so that he expired in an hour after.

The earl of Rochester told bishop Burnet, that these presages they had in their mind made some impression on him, that there were separate beings; and that the soul, either by a natural sagacity, or the communication of some secret virtue, had a sort of divination. But this gentleman's never appearing, was a snare to him during the rest of his life, having in its consequences confirmed him in the pursuit of vicious courses; though when he mentioned this, he could not but acknowledge it was an unreasonable thing for him to think, that beings in another state were not under such laws and limits that they could not command their motion but as the Supreme Power should order them; and that one who had so corrupted the natural principles of truth as he had, could not reasonably expect that miracles should be wrought for his conviction. He told Dr. Burnet another strange presage of approaching death, which happened in the family of lady Ware, his mother-in-law.

The chaplain had dreamed that such a day he should die; but being by all the family laughed out of the belief of it, he had almost forgot it, till the evening before at supper. There being thirteen at table, according to an old conceit, that when this was the case, one of the family must soon die; one of the young ladies pointed out to him, that he was the person: upon this the chaplain, recalling to mind his dream, fell into some disorder,

(29.) Camer. Ho. Subcis. cent. 2. c. 11. p. 42.—(30.) Camden Annal. Rer. Angl. par. 2. p. 277. Id. par. 4. p. 805.—(31.) Fulgos. Ex. l. 2. c. 11. p. 1081.

and lady Ware reproving him for his superstition, he said he was confident he was to die before morning; but being in perfect health, he was not much minded. It was Saturday night, and he was to preach next day. He went to his chamber, and sat up late, as it appeared by the burning of his candle; and he had been preparing notes for his sermon, but was found dead in his bed the next morning. These things, his lordship said, made him incline to believe that the soul was of a substance distinct from matter; but that which convinced him of it was, that in his last sickness, which brought him so near his death, when his spirits were spent in such a manner, that he could not move or stir, he said his reason and judgment were so clear and strong, that he was thence fully persuaded that death was not the dissolution of the soul, but only the separation of it from matter. He had in that sickness great remorse for his past life; but, he afterwards said, they were rather general and dark horrors, than any conviction of transgressions against his Maker. He was very sorry he had lived so as to waste his strength so soon, or that he had brought such an ill name upon himself, and had an agony in his mind about it, which he knew not well how to express; but he believed that these impunctions of conscience rather proceeded from the horror of his condition, than any true compunction for the errors of his life.

33. ♦ One Mr. Woodman, while apprentice to a shopkeeper at Gosport, who lived over against his father's house, boarded at his father's; and on the 23d of August, 1736, at noon, as he was standing at his master's door with his mistress and maid servant, and one Mr. Bloxham, then rider to Mr. Oakes and company, but afterwards a haberdasher in Cateaton Street, heard his father's voice call Charles, as he was wont to do at dinner time. He answered, Coming, Sir; but being engag'd in business, he staid about four minutes, when he heard the voice a second time call Charles. The maid heard it then, and answered for him, and he staid to finish what he had in hand. He then saw the door open, heard his

father call a third time, in a strong emphatical angry tone; and shutting the door, he heard its sound. Both the mistress and the maid heard this last call, on which the mistress pushed him out of the shop with, "Sirrah, get you gone! your father is quite angry at your stay." He ran over, lifted up the latch, but found the door locked. Then going in at the back gate, saw his mother-in-law, who told him his father was not come home, nor would dine at home that day. His surprise was great, his hair stood on end, and he went back to the company, whose consternation on hearing the fact, was as great as his own. The maid told him it was a sign of death, and he would not live long, which made such an impression upon him, that from a lad of raised spirits, and extreme vivacity, he became grave and serious, thought of nothing but his approaching end, and held himself in constant preparation for the period he expected. What is very remarkable, he had an only uncle captain of the Bedford, then stationed at Leith, who died there that same day, and about the same hour.

In 1561 king Charles II. made his last effort against Oliver to regain the crown; and, assembling his forces in the north, advanced westward into England, where he thought he could command the most friends, but Oliver intercepting his progress at Worcester, drew on an engagement, which proved decisive against the king. The very night after this battle was fought, Sir Christopher Wren being at his father's house at Knoyle, in Wiltshire, dreamt that he saw a fight in a great market-place which he knew not, where some were flying, and others pursuing; and among those that fled he thought he saw a kinsman of his, who went into Scotland to join the king's army. The next night this kinsman came to Knoyle, and was the first that brought the news of the fight at Worcester.

There is another remarkable story of this kind, related by the said Sir Christopher Wren, who being chosen surveyor of the royal works to king Charles II. soon after his restoration; and being

called upon to prepare a plan for the reparation only of St. Paul's cathedral, which he was afterwards employed to rebuild; before he would rashly venture to expose his judgment upon paper in a matter of so much importance, in which the great Mr. Inigo Jones had been engaged before him, thought it prudent to take a survey of the works of the best masters abroad, and accordingly obtained his majesty's leave to travel for a few months. While he was at Paris he was taken ill with a feverish disorder, made but little water, and had a pain in his reins. He sent for a physician, who advised him to be bled, and ordered him some proper medicines for a pleuritic fever, with which the physician thought him dangerously attacked: but having an aversion to bleeding, he put off the operation for a day longer, and in the night dreaming that he was in a place where palm-trees grew, and that a woman in a romantic habit reached him dates, though he found himself much worse in the morning, he sent for dates, and eating plentifully of them, from the very moment they entered his stomach he thought himself better, and, without any other medicine, speedily recovered.

In March 1736 a young woman at Bristol being taken ill of the small pox, her mother attended her during her illness. Her father was a clergyman more than twenty miles from the city. One night her sister, who was at her father's, being in bed, heard the voice of her mother lamenting the death of her daughter. This much surprised her, knowing that her mother was then as far off as Bristol. When she arose in the morning, her father seeing her look much concerned, asked her what was the matter with her? She replied, "I believe my sister Molly is dead, for this night I heard the voice of my mother lamenting her death." Says the father, "I heard the same myself, and her voice seemed to me to be in my study." Soon after, the same morning, came a messenger with tidings of her death. The deceased was brought to her

father's to be buried; and after the funeral her mother relating the manner of her daughter's illness, and that as soon as her daughter was dead, she being weary with watching, and tired for want of sleep, lay down in her clothes, and dreamed that she was with them, telling her grief for the loss of her daughter. This surprised them: and asking the time, it appeared to be much the same as that in which they heard her voice.

CHAP. X.

Of several illustrious Persons abused and deceived by Predictions of Astrologers, and the equivocal Responses of Oracles.

SUCH is the inveterate envy and malice of the devil which he bears to poor man, that from the creation to this day he never was without his engines and subtle contrivances, whereby he might undo him, or at least dangerously deceive and delude him. In subservience to these his designs, he set up his places of oracular residence; and though it was a lower way of trading, amused the world with judicial astrology; by both which he continually mocked and abused the curiosity and credulity of over-inquisitive men, and still doth (which is no wonder), notwithstanding all ages, by their experience, detected his falsehood.

1. Henry the Second, to whom Cardan and Gauricus, two lights of astrology, had foretold a happy old age, was miserably slain in the flower of his youth in games and pleasures of a tournament. The princes his children, whose horoscopes were so curiously looked into, and of whom wonders had been spoken, were not much more prosperous, as France well knew.

2. Zica, king of the Arabians, to whom astrology had promised a long life to persecute the Christians, died in the year of the same prediction.

3. Albumazar, the oracle of astrology,

(33.) Tell Tale, or Anecdotes expressive of the Characters of Persons eminent for Rank, Learning, Wit, or Humour, vol. i. p. 52.

(1.) Caus. Holy Court, tom. 1, max. 5. p. 360.—(2.) Id. *ibid.*

left in writing, that he found the christian religion, according to the influence of the stars, should last but one thousand four hundred years: he hath already belied more than three hundred, and it will be a lie to the world's end.

4. The year 1524, wherein happened the great conjunction of Saturn, Jupiter, and Mars, in the sign Pisces, astrologers had foretold the world should perish by water: which was the cause that many persons of quality made arks in imitation of Noah, to save themselves from the deluge; all which turned into laughter.

5. It was foretold to a constable of France well known, that he would die beyond the Alps, before a city besieged, in the eighty-third year of his age; and that if he escaped this time, he was to live above a hundred years; which was notoriously untrue, this man deceasing in the eighty-fourth year of a natural death.

6. Cræsus king of Lydia, having determined to war upon Cyrus, consulted the oracle of Apollo at Delphos, touching the success; whence he received this answer:

*Cræsus Halys penetrans, magnam disperdet
opum vim.*

“When Cræsus has the Halys past,
“A world of treasures shall be waste.”

He interpreted this of the treasures of his adversaries: but the event showed they were his own; for he lost his army, kingdom, and liberty, in that expedition.

7. Cambyses, king of Persia, was told by the oracle, that he should die at Ecbatana; he therefore concluding that he should finish his life at Ecbatana in Media, did studiously avoid going thither: but, when by the falling of his sword out of its scabbard, and his falling upon it, he was deadly wounded in his thigh, being then in Syria, he enquired the name of the place; and being informed it was Ecbatana, he acknowledged it was his

fate to die there, and that he had hitherto mistaken the name of the place.

8. Hannibal was told by the oracle that the earth of Libyssa should cover the corpse of Hannibal. While therefore he was in a foreign country, he was not very apprehensive of any danger, as thinking he should die in his own country of Lybia. But there is a river in Bythinia called Libyssus, and the fields adjoining Libyssa; in this country he drank poison, and dying, confessed that the oracle had told him truth, but in a different manner to what he had understood it.

9. Pyrrhus, king of Epirus, had resolved a war against the Romans: and consulting the oracle of Apollo about the success, had this verse for his answer:

Aio te Æacida Romanos vincere posse.

“Achilles' son the Romans may o'ercome.”

The sense was ambiguous, and might be construed in favour of Pyrrhus, or the Romans; but he interpreted it to his own advantage, though the event proved quite otherwise.

10. There was an oracle, that ere long it should come to pass, that the Athenians should be masters of all the Syracusans. They therefore equipped a great navy, and, in favour of the Leontines, made war upon them of Syracuse. It so fell out, that when their navy drew near to Syracuse, they seized a ship of the enemy, which carried the tables wherein were enrolled the names of all the Syracusans that were able to bear arms; by which means the oracle was fulfilled, but not agreeably to the hopes of the Athenians: for they became not the lords of the Syracusans, as they supposed they should, but were beaten by them.

11. It was a received opinion, and confirmed by oracles, that out of Judea should come the Lord of the Universe. The Jews, interpreting this to their advantage, rebelled, and assembling in Mount Carmel, broke out into sedition:

(3.) Caus. Holy Court, tom. 1. max. 5. p. 361.—(4.) Id. p. 361.—(5.) Ibid.—(6.) Herodot. l. 1. p. 20. Diodor. Memorab. l. 6. p. 302.—(7.) Herodot. l. 3. p. 187. Zonar. Annal. tom. 1. fol. 29. —(8.) Diodor. Memorab. l. 6. p. 410. Plut. in Flamini. p. 390.—(9.) Plut. in Potho. Diodor. Memorab. l. 6. p. 410. Tull. in Finibus ad Finem.—(10.) Plut. Paral. in Nicia. Diodor. Memorab. l. 6. p. 410.

they slew the prefect, forced to flight the legate of Syria, a consular person, who came in with forces to reduce them, and endeavoured to drive out the Roman name from Judea. To repress this commotion (when it was thought fit to send a strong power and an able leader), Flavianus Vespasian was pitched upon as the fittest person. He having reduced the Jews, upon the death of Otho was saluted Cæsar by his army; and, having overcome Vitellius, obtained the Roman empire. Thus the oracle was fulfilled; which being ill understood by the Jews, was the cause of their rebelling.

12. An astrologer having viewed the nativity of Constans the emperor, predicted that he should die in the lap of his grandmother. Now he had been trained up by Helena his grandmother, his mother Fausta being dead before: but when his grandmother was dead also, he looked upon the prediction as altogether vain; but there was a town in Spain called by the name of his grandmother Helena, there he was slain, and so after his death the obscurity of the prediction was unriddled.

13. There were some antient verses of the Sybils, in which was contained, "That when Africa should again fall under the power of the Romans, *Mundum cum prole suâ interiturum.*" This prophecy of the Sybils affrighted very many, extremely solicitous lest the Heavens and the earth, together with all mankind, should then perish. But Africa being reduced by the fortunate virtue of Belisarius, it then appeared that the death of Mundus, the then general, and of Mauritius his son, was predicted by the Sybil, who, in a battle against the Goths, were both slain at Salona, a city in Dalmatia.

14. Nero Cæsar consulted the oracle of Apollo at Delphos, touching his future fortune, and was thereby advised to beware of the sixty-and-third year: he concluded that he should not only arrive to old age, but also that all things should be prosperous to him; and was so entirely possessed that nothing could be fatal till

that year of his age, that when he had lost divers things by shipwreck, he scrupled not to say amongst his attendants, "that the fishes would bring them back to him." But he was deceived in his expectation; for Galba being in the sixty-third year of his age, was saluted emperor by his soldiers; and Nero being forced to death, was succeeded by him in the empire.

15. Alexius, the emperor, having long delayed the time of his return to Blachernas, at last chose a prosperous time according to the position of the stars, as to the day and hour he set forth; but so soon as ever he began his journey, the earth opened before him: he himself indeed escaped, but Alexius, his son-in-law, and divers of his nobles fell in: one of his eunuchs also, that was in principal favour with him, was presently killed by it.

16. The Sicilians and Latins had blocked up the seas near to Constantinople; and both infamy and loss being daily presented before his eyes, Manuel, the then emperor, sent forth a navy against them again and again, which was still repulsed with slaughter and ignominy. Whereupon the astrologers were consulted, election was made of a more fortunate day, and then the success was not doubted in the least. Constantius Angelus, an illustrious person, prepared himself to conduct them, and set out against the enemy: but he was called back by hasty messengers when he was half way, and that upon this account; that the emperor did understand that the matter had not been sufficiently discussed amongst the astrologers, and that there was some error committed in the election of that time. A scheme therefore was erected a second time, and a long dispute held amongst the most skilful in that art. At last they agreed upon a time wherein there was a benevolent and propitious aspect of the planets. Constantius set forth again, and now expected that the victory would be his; but it fell out otherwise, for scarce had he put forth to sea, when both he and his forces were taken prisoners.

(11.) Joseph. de Bello Jud. l. 3. c. 1. p. 645. Dinoth. Memorab. l. 6. p. 411.—(12.) Dinoth. ib. p. 411. Zonar. Annal. tom. 3. p. 116.—(13.) Dinoth. l. 6. p. 412.—(14.) Sueton. l. 6. c. 40. p. 259. Zuuing. Theat. vol. 2. l. 1. p. 78.—(15.) Nicet. Chroniat. Annal. Lips. Monit. l. 1. c. 5 p. 84.—(16.) Ibid. p. 85.

17. Alexander king of Epirus consulted the oracle of Jupiter, at Dodona, a city of Æpire, about his life: he was answered, that "he should shun the city of Pandocia and the river Acherusius, as fatal places." He knew there were such places amongst the Thesproti: warring therefore upon the Brutii, a warlike people, he was by them overthrown and slain, near unto places amongst them called by the same names.

18. "I have heard," saith Bodinus, "of Constantine, who, of all the French, is the chief chemist, and of the greatest fame in that country, that when his associates had long attended upon the bellows without hope of profit, they then had recourse to the devil, and enquired of him, 'if they rightly proceeded?' and, if they should attain to their desired end?" The devil returned his answer in this one word, '*Travaillez,*' which is, 'Labour.' The firemen were so encouraged with this word, that they went on and blowed at that rate, that they melted all that they had into nothing; and had yet further proceeded, but that Constanstine told them, that 'this was the guise of Satan, to make ambiguous responses: that the word *labour* signified they should lay aside alchymy, and betake themselves to some honest art or employment; that it was the part of a man purely mad, to fancy the making of that gold in so small a space of time, seeing that in the making of it Nature itself is wont to spend more than a thousand years."

19. The emperor Valens consulted the devil about the name of him that should succeed him in the empire; the devil answered in his accustomed manner, and showed the Greek letters Θεοδ, *THEOD*, intimating that the name of his successor should begin with those letters. Valens therefore caused as many as he could to be slain, whose names began in that manner; the Theodori, Theodoti, Theoduli, and amongst others, Theodosiolus, a noble person in Spain. Others, in fear of this new danger, changed their names:

but, for all this, he could not prevent Theodosius from succeeding him.

20. Pope Sylvester the Second, before called Gilbertus, by nation a Frenchman, obtained the popedom by evil arts; and though, while pope, he dissembled his skill in magic, yet he had a brazen head in a private place, from whence he received responses as often as he consulted the evil spirit. On a time he enquired of the devil, "how long he should enjoy the popedom?" The fallacious spirit answered him in equivocating terms, "If thou comest not at Jerusalem, thou shalt live long." Whilst therefore in the fourth year, the first month, and tenth day of his papacy, he was saying mass in the church of the holy cross in Jerusalem, he was suddenly seized with a fever, and then he knew he should die, by the bustle of the devils, who expected what they had contracted with him for. He was made pope anno 1000, or, as others say, 997.

21. Cræsus sent to Delphos, to know of the Oracle, "If his empire and government should be durable or not?" The answer he received was:

*Regis apud Medos mulo jam sede potito,
Lyde, fugam mollis, scruposum corripie ad Her-
mum
Nève mane, ignavus, posito sis Lyde pudore.*

When the verses came to Cræsus, he took great pleasure therein, hoping it would never come to pass, that amongst the Medes a mule instead of a man should reign, and that therefore he and his posterity should preserve their empire unabolished. But when, after he was overcome, he had got leave of Cyrus to send to Delphos, to upbraid the Oracle with the deceit, Apollo sent him word, that, "by the mule he meant Cyrus, because he was born of parents of two different nations, of a more noble mother than father; for she was a Mede, the daughter of Astyages king of the Medes, the father a Persian, and subject to the

(17.) Alex. ab. Alexand. Dies Genial. l. 5. c. 2 fol. 219. Fizerb. of Relig. and Policy, part 1, c. 36. p. 446. — (18.) Just. l. 12. p. 134. — (19.) Socrat. l. 4. c. 15. p. 326. Zonar. Annal. tom. 3. p. 120. — (20.) Wieri Oper. l. 1. de Præstig. Dæm. c. 5. p. 475. Platina. de Vit Pontif. p. 160. Heyw. Hierarch. p. 226. Prideaux Introd. Hist. Interv. 7. § 8. p. 112.

Medes; and though a very mean person, had yet married Mandane, the daughter of his king."

22. Pompey the Great was called Agamemnon, because he ruled over a thousand ships: he died within those eight days wherein he had triumphed over Mithridates and the pirates. This is wonderful, that when he held all the family of the Cassii (amongst the Romans) suspected, none ever conspired against him. Though he was warned to take heed of Cassius, it was not meant of a man, but he died near the mount Cassius, and was buried in it.

23. In the reign of king Henry the Eighth, a friar observant, called Friar Forrest, who had taken the oath of supremacy himself, yet privily persuaded others that the king was not supreme head of the church, was examined, convicted, and condemned, and on a pair of gallows prepared for him in Smithfield he was hanged by the middle and arms holes alive; and under the gallows was made a fire, wherewith he was consumed. A little before his execution, a huge great image was brought to the gallows, brought out of Wales, which the Welchmen had in great reverence, called Dawel Gatheren: of which there went a prophecy, that "this image should set a whole forest on fire;" which was thought to take effect in setting this friar Forrest on fire, and consuming him to nothing.

24. There was a prophecy of Merlin, that "Leoline prince of Wales should be crowned with the diadem of Brute:" this so overweighed him, that he had no care for peace with king Edward the First, though offered; and therefore shortly after had no head: for when the earl of Pembroke had taken Bere castle, the seat of Leoline, he was himself slain in battle, and his head, cut off by a common soldier, was sent to king Edward, who caused the same to be crowned with ivy, and to be set upon the tower of London.

25. Philip king of Macedon was ad-

monished to preserve his life from the violence of *Quadriga*, which is, a coach with four horses: the king, upon this, caused the chariots and carts throughout his whole realm to be unharnessed, and drawn only with two horses; he also very carefully shunned that place in Bœotia which is called *Quadriga*; and yet for all this he could not avoid that kind of fate which was predicted to him: for Pausanias, who slew him, had a coach and four horses engraven upon the hilt of that sword which he lift up against him.

26. Daphida was one of those whom they call Sophists; and out of a foolish insolvency he went to Delphos, to consult the oracle of Apollo, for no other purpose but to deride it. He inquired therefore, "if he should find his horse?" whereas indeed he had none of his own. Apollo answered, that "he should undoubtedly find his horse; but should be so troubled with him, that it would be his death." The sophist returned back jesting, as supposing that he had deluded the deity; but in his way fell into the hands of king Attalus, one whom he had often bitterly provoked by his abusive speeches in his absence: the king therefore gave order that they should take him to the top of that rock which is called *Equus*, or the Horse, and cast him down headlong from thence.

27. Alexander Bala, king of Syria, being in Cilicia, consulted the oracle of Apollo touching his destiny and death; whence he is said to have received this answer: that "he should beware of that place which had brought forth such a rare sight to be seen, a thing having two shapes." This was thought to refer to Abas, a city in Arabia, whither he fled when he was defeated by Ptolemæus Philometor, in a fight near the river *Ænopara*; there he was slain by the commanders of his own party, his head cut off by Zabdiel, a powerful Arabian (to whom he had fled for protection), and by him presented to Ptolemy, who was exceedingly delighted with the sight;

(21.) Herod. l. 1. p. 21, 39. — (22.) Xiphil. in Julio, p. 3. — (23.) Bak. Chron. p. 410, 411. — (24.) Ibid. p. 140. — (25.) Val. Max. l. 1. c. 8. p. 21. — (26.) Ibid.

but being at that time sore wounded, died upon the third day after. Now herein lay the equivocation of the oracle; for that in this city Abas there was a certain woman called Herais (having Diophantes, a Macedonian, for her father, and an Arabian woman her mother, and married to one Samjades), who changed her sex, and of a woman became a man, taking upon her her father's name, Diophantus.

28. The emperor Julianus, while at Antioch, is said to have seen in his sleep a young man with yellow hair, who told him, that "he should die in Phrygia." When therefore he was wounded in Persia, he demanded of them that stood by, "What the place was called?" who told him Phrygia: upon which he cried out, *O Sol, Julianum perdidisti*: "O Apollo, thou hast undone Julianus."

29. Johannes Martinus, born in Belgia, was a very good painter; and being in Italy, he was told by an astrologer, that "when he came to Geneva, he should then die." He gave not much credit to this prediction; but it so fell out, that he was sent for to Bern by Thomas Schopsius, a physician, on purpose to illustrate the jurisdiction of Bern by chorographical tables. He had now almost finished the designed tables, and was entered upon that which contains Geneva; when, while he was laying down the situation, and writing the name of that city, he was suddenly seized upon with the plague, which at that time furiously raged thereabouts, and died anno 1577, in the month of August.

30. C. Caligula consulted Sylla the mathematician, about his nativity; who told him, that "a certain death was now near unto him." He was also admonished by the Sortes Antiatinæ, that "he should beware of Cassius;" upon which he gave order for the killing of Cassius Longinus, the then proconsul of Asia, being altogether unmindful that Chærea the tribune was also called Cassius, by whose conspiracy and sword he died.

31. Alvaro de Luna, who had been thirty years favourite to John king of Castile, fell at last into disgrace, was condemned, and beheaded. An astrologer or a wizard had told him, that he should die in Cadahalso. Now the king had given him a county so called, which for that reason he would never enter into, not remembering that Cadahalso signifies a scaffold, on which indeed he ended his life.

32. Walter earl of Athol conspired the murder of James I. king of Scotland, in hopes to be crowned, being encouraged by certain sorcerers whom he kept about him, that he should be crowned; and crowned he was, but not with the crown of the kingdom, but of red hot iron clapped upon his head; which was one of the tortures by which at once he ended his wicked days and traiterous designs.

33. Stephen, procurator of Anjou under king Richard the First, consulted with a necromancer, who sent him to inquire his mind of a brazen head, that had a spirit inclosed; he therefore asked it, "Shall I never see king Richard?" The spirit answered, "No." "How long;" said he, "shall I continue in my office?" "To thy life's end," replied the spirit. "Where shall I die?" "*In pluma*," said the other. Hereupon he forbade his servants to bring any feathers near him; but he prosecuting a nobleman, the nobleman fled to his castle called Pluma, and Stephen following, was there killed.

34. Albericus earl of Northumberland, not contented with his own estate, consulted with a wizard, who told him he should have Græcia: whereupon he went into Greece; but the Grecians robbed him of what he had, and sent him back. He after (weary of his travel) came to king Henry in Normandy, who gave him a noble widow to wife, whose name was Græcia.

35. ♦ Dryden, with all his understanding, was fond of judicial astrology,

(27.) Usher's Annals, p. 473. A. M. 3859.—(28.) Zonar. Annal. tom. 3. p. 119.—(29.) Zuin. Theatr. vol. 5. l. 3. p. 1270.—(30.) Ibid. p. 1269. Sueton. l. 4. c. 57. p. 198.—(31.) Chetwind. Hist. Collect. cent. 5. p. 143. Marian. Hist. d'Esp. p. 340.—(32.) Speed's Hist. p. 672.—(33.) Polychron. fol. 296.—(34.) Ibid.

and used to calculate the nativity of his children. When his lady was in labour with his son Charles, being told it was decent to withdraw, he laid his watch on the table, begging one of the ladies then present, in a most solemn manner, to take an exact notice of the very minute the child was born, which she did, and acquainted him with it. About a week after, when his lady was pretty well recovered, Mr. Dryden took occasion to tell her that he had been calculating the child's nativity, and observed with grief, that he was born in an evil hour, for Jupiter, Venus, and the Sun were all under the earth, and the lord of his ascendant afflicted with a hateful square of Mars and Saturn. — "If he lives to arrive at his eighth year," said he, "he will go near to die a violent death on his very birth-day; but if he should escape, as I see but small hopes, he will, in the twenty-third year be under the very same evil direction; and if he should escape that also, the thirty-third, or thirty-fourth year will, I fear —" Here he was interrupted by the grief of his lady, who could no longer patiently hear calamity prophesied to befall her son.

The time at last came, and August was the inauspicious month in which young Dryden was to enter into the eighth year of his age. The court being in progress, and Mr. Dryden at leisure, he was invited to the country-seat of the earl of Berkshire, his brother-in-law, to keep the long vacation with him at Charlton in Wilts; his lady was invited to her uncle Mordaunt's, to pass the remainder of the summer. When they came to divide the children, lady Elizabeth would have him take John, and suffer her to take Charles; but Mr. Dryden was too absolute, and they parted in anger: he took Charles with him, and she was obliged to be content with John.

When the fatal day came, the anxiety of the lady's spirits occasioned such an effervescence of blood, as threw her into a violent fever, and her life was despaired of, till a letter came from Mr. Dryden, reproving her for her womanish credulity,

and assuring her that her child was well; which recovered her spirits, and in six weeks after she received an explanation of the whole affair.

Mr. Dryden, either through fear of being reckoned superstitious, or thinking it a science beneath his study, was extremely cautious of letting any one know that he was a dealer in astrology, and therefore could not excuse his absence on his son's anniversary from a general hunting match lord Berkshire had made, to which all the adjacent gentlemen were invited: when he went out, he took care to set the boy a double exercise in the Latin tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return, well knowing the task he had set him would take up much longer time.

Charles was performing his duty in obedience to his father; but as ill fate would have it, the stag made towards the house, and the noise alarming the servants, they hastened out to see the sport; one of them took young Dryden by the hand, and led him out to see it also; when, just as they came to the gate, the stag being at bay with the dogs, made a bold push and leaped over the court wall, which being very low and old, and the dogs following, threw down a part of the wall, ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after languishing six weeks in a dangerous way, he recovered. So far Dryden's prediction was fulfilled.

On the twenty-third year of his age, Charles fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head with which he was seized, the heat of the day being excessive: he again recovered, but was ever after in a languishing state.

In the thirty-third year of his age, being returned to England, he was unhappily drowned at Windsor. He had, with another gentleman, swam twice over the Thames; but returning a third time, it was supposed he was taken with the cramp, because he called out for help, though too late. Thus

the father's calculation proved but too prophetic.

36. ♦ In the year 1707, John Needs, a Winchester scholar, foretold the death of Mr. Carman, chaplain to the college, Dr. Mew, bishop of Winchester, and himself, within that year, to several of his school-fellows, among others, to George Lavington: this exposed him much to raillery in the school, and he was ludicrously stiled Prophet Needs. Mr. Carman died about the time he mentioned; for this event, however, he had little credit, it being said that the death of an old man might reasonably be expected. Within the time prefixed, bishop Mew also died by a strange accident. He was subject to fainting fits, from which he was soon recovered by smelling to spirits of hartshorn: being seized with a fit while a gentleman was with him, perceiving its approach, he pointed eagerly to a phial in the window; the visitor took it, and in his haste poured the contents down the bishop's throat, which instantly suffocated him: this incident was accounted for in the same manner as the other.

As the time approached which Needs had prefixed for his own dissolution, of which he named even the day and the hour, he sickened, apparently declined, and kept his chamber, where he was frequently visited, and prayed with, by Mr. Fletcher, second master of the school, and father to the late bishop of Kildare. He reasoned and argued with the youth but in vain; with great calmness and composure he resolutely persisted in affirming, that the event would verify his prediction. On the day he had fixed, the house clock being put forward, struck the hour before the time; he saw through this deception, and told those that were with him, that when the church clock struck, he should expire: he did so.

Mr. Fletcher left a memorandum in writing to the above purport; and bishop Trinnel, about the year 1722, having heard this story at Winchester, wrote to New College, of which Mr. Lavington was then fellow, for further information.

His answer was, "That John Needs had indeed foretold that the bishop of Winchester (Mew) and old Carman should die that year, but then they being very old men, he had foretold for two or three years before that they should die in that number of years: as to foretelling the time of his own death, I believe he was punctually right." Dr. Lavington gave the same account to his friends after he was bishop of Exeter.

CHAP. XI.

Of the magnificent Buildings and admirable Works of the Ancients, and those of later Times.

AUGUSTUS Cæsar had several ways adorned and fortified the city of Rome, and (as much as in him lay) put it in a condition of defence and security for after-times: whereupon he gloried, that he found Rome of brick, but he left it of marble. Certainly nothing makes more for the just glory of a prince, than to leave his dominions in a better state than he received them. The vast expences of some of the following princes had been more truly commendable, and their mighty works more really glorious, had they therein consulted more of the public good, and less of their own ostentation.

1. Immediately after the universal deluge, Nimrod the son of Chus, the son of Cham, persuaded the people to secure themselves from the like after-claps, by building some stupendous edifice, which might resist the fury of a second deluge. The counsel was generally embraced, Heber only and his family (as the tradition goes) contradicting such an unlawful attempt. The major part prevailing the tower of Babel began to rear a-head of majesty five thousand one hundred and forty-six paces from the ground, having the circumference of its circular basis equal to its height. The passage to go up went winding about the outside, and was of an exceeding great breadth; there being not only room for horses, carts,

(35.) Tell Tale, or Anecdotes expressive of the Characters of Persons eminent for Rank, Learning, Wit, or Honour, vol. ii. p. 377.—(36.) Gent. Magazine, vol. xlii. p. 563.

and the like means of carriage to meet and turn, but lodgings also for man and beast; and (as Verstegan reports) grass and corn-fields for their nourishment. But God, by the confusion of tongues, hindered the proceeding of this building, one being not able to understand what another called for.

2. On the bank of the river Nilus stood that famous labyrinth, built by Psammiticus (king of Egypt), situate on the south side of the pyramids, and north of Arsinoë: it contained, within the compass of one continued wall, a thousand houses (three thousand and five hundred, saith Herodotus) and twelve royal palaces, all covered with marble, and had only one entrance, but innumerable turnings and returnings, sometimes one over another, and all (in a manner) inexplicable to such as were not acquainted with them. The building was more under ground than above; the marble stones were laid with such art, that neither wood nor cement was employed in any part of the fabric; the very chambers were so disposed, that the doors upon their opening did give a report no less terrible than a crack of thunder; the main entrance was all of white marble, adorned with stately columns and most curious imagery. The end at length being attained, a pair of stairs, of ninety steps, conducted into a gallant portico, supported with pillars of Theban marble, which was the entrance into a fair and stately hall (the place of their general convention), all polished marble, set out with the statues of their gods. A work which afterwards was imitated by Dædalus in the Cretan Labyrinth; though that fell as short of the glory of this, as Minos was inferior unto Psammiticus in power and riches.

3. Babylon was situate on the banks of the river Euphrates, and was the most ancient city of the world, on this side of the flood: the compass of its walls was three hundred and eighty-five furlongs, or forty-eight miles; in height they were fifty cubits, and of so great breadth, that carts and carriages might

pass on the top of them. It was finished in one year by the hands of two hundred thousand workmen employed in it: Aristotle saith, "It ought rather to be called a country than a city."

4. In the island of Rhodes was that huge Colossus, one of the seven wonders of the world. It was made by Chares of Lindum, and composed of brass: its height was seventy cubits, every finger of it being as big as an ordinary man. It was twelve years in making; and having stood but sixty-six years, was thrown down in an instant by an earthquake, which terribly shook the whole island. It was consecrated to the Sun: and therefore the brass and other materials of it were held in a manner sacred, nor meddled with till Mnavia, the general of Osman, the Mahometan caliph, after he had subdued this island, made it his prey, loading nine hundred camels with the very brass thereof.

5. Ephesus was famous amongst the Gentiles for that magnificent temple there consecrated to Diana; which, for the largeness, furniture, and workmanship of it, was worthily accounted one of the wonders of the world: the length thereof is said to be four hundred and twenty-five feet, two hundred and twenty feet in breadth, supported with one hundred and twenty-seven pillars of marble, seventy feet in height, of which twenty-seven were most curiously engraven, and all the rest of marble polished. The model of it was contrived by one Ctesiphon, and that with so much art and curiosity of architecture, that it took up two hundred years before it was finished. When finished, it was fired seven times; the last by Erostratus, only to get himself a name amongst posterity thereby.

6. Nineveh, as it was more ancient than almost any other city, so in greatness it excelled all those that were famous in old time. The ground-plan of it is said to be four hundred and eighty furlongs; the walls were in height one hundred feet, and the breadth of them such, that three carts might meet upon the top of them. On the walls there were

(1.) Heyl. Cosm. p. 785.—(2.) Herod. 1. 2. p. 147. Sandys's Relat. 1. 2. p. 113. Heyl. Cosm. p. 925.—(3.) Dinoth. 1. 2. p. 43. Heyl. Cosm. p. 785.—(4.) Heyl. Cosm. p. 676.—(5.) Ibid. p. 638. Plin. Nat. Hist. 1. 36. c. 14. p. 569.

one thousand five hundred towers, each of them two hundred feet high. It was called Tetrapolis, as being divided (as it were) into four cities, Nineveh, Resena, Forum, and Cale.

7. The pyramids of Egypt are many in number, but three of them the most celebrated; the principal of all is situated on the south of the city of Memphis, and on the western banks of Nilus. It is accounted the chief of the world's seven wonders; its base is square at the bottom, and is supposed to take up eight acres of ground. Every square is three hundred single paces in length; it is ascended by two hundred and twenty-five steps, each step above three feet high, and a breadth proportionable, growing by degrees narrower and narrower, till we come to the top, and at the top consisting of but three stones only, yet large enough for sixty men to stand upon. No stone (in the whole) is so little as to be drawn by any of our carriages, yet they were brought thither from the Arabian mountains; how brought, and by what engine mounted, is an equal wonder. It was built for the sepulchre of Cheops, an Egyptian king, who employed in it day by day (twenty years together) no fewer than three hundred and sixty-six thousand men continually working on it; the charges which they put him to (in no other food than garlick, radishes, and onions) being computed at a thousand and eight hundred talents. Diodorus Siculus saith of this pyramid, "That it stands an hundred and twenty furlongs from Memphis, and forty-five furlongs from Nilus. It hath now stood near three thousand years, and is at this day the admiration of all travellers who visit that part of the world.

8. Wales antiently extended itself east-ward to the river Severn, till, by the puissance of Offa, the great king of the Mercians, the Welsh or Britons were driven out of the plain country beyond that river, and forced to betake themselves to the mountains, where he caused them to be shut up and divi-

ded from England with an huge ditch, called in Welsh *Claudhoffa*, that is, "Offa's Dike;" which dike beginning at the influx of the Wey into the Severn, not far from *Chepstow*, extendeth eighty-four miles in length, even as far as *Chester*, where the *Dee* is mingled with the sea. Concerning this ditch, there was a law made by *Harold*, that if any Welshman was found with a weapon on this side of it, he should have his right hand cut off by the king's officers.

9. The bridge of *Caligula* was a new and unheard-of spectacle; it reached from *Putzol* to *Bauli*, three miles and a quarter: he built it upon ships in a few days, and in emulation of *Xerxes*. Over this he marched with the senate and soldiery in a triumphant manner, and in the view of the people. Upon this he feasted, and passed the night in dalliance and gaming. A marvellous and great work indeed, but such as the vanity thereof deprived it of commendation; for to what end was it raised but to be demolished? "Thus sported he," saith *Seneca*, "with the power of the empire, and all in imitation of a foreign, frantic, unfortunate, and proud king."

10. The capitol of *Rome*, seated on the *Tarpeian* rock, seemed to contend with Heaven for height; and no doubt but the length and breadth were every way answerable. The excessive charge that *Domitian* was at in the building of it, *Martial* (after his flattering manner) hath wittily described, and which I may thus translate:

So much has *Cæsar* to the gods decreed,
That should he call it in, or payment need;
Though *Jove* himself should barter Heav'n
away,
This mighty debt he never could repay.

We may (in part) give a guess at the riches and ornaments of it by this, that there were spent only upon its gilding above twelve thousand talents; it was all gilded over, not the inner roof only, but the outward covering, which was of brass or copper, and the doors of it were

(6.) Diodor. Rer. Antiq. l. 2. c. 1. p. 46. Dinoth. l. 2. p. 43.—(7.) Herod. l. 2. p. 137. Heyl. Cosm. p. 923. Lithgow's Travels, p. 311. Diod. Sicul. Rerum Antiq. l. 1. c. 2. p. 29. Sandy's Relat. l. 2. p. 128, 129. Bellon. — (8.) Heyl. Cosm. p. 322. — (9.) Xiphil. in *Caligula*, p. 99. Sueton. l. 4. c. 19. p. 175

overlaid with thick plates of gold, which remained till the reign of Honorius.

11. Suetonius thus describes that house of Nero's which Nero himself called *Domum Auream*, "The golden house." In the porch was set a Colossus, shaped like himself, of one hundred and twenty feet high. The spaciousness of the house was such, that it had in it three galleries, each of them a mile long, a standing pool like a sea, beset with buildings in the manner of a city; fields in which were arable grounds, pastures, vineyards, and woods, with a various multitude of wild and tame beasts of all kinds. In the other parts thereof all things were covered with gold, and distinguished with precious stones, or mother-of-pearl. The supping-rooms were roofed with ivory planks that were moveable, for the casting down of flowers, and had pipes in them, for the sprinkling of ointments. The roof of the principal supping-room was round, which, like the heavens, perpetually day and night wheeled about. This house, when he had it thus finished and dedicated, he so far approved of it, that he said he had begun to live like a man.

12. Ptolomæus Philopater built a ship (saith Pancirollus) that the like was never seen before or since. It was two hundred and eighty cubits in length, fifty-two cubits in height from the bottom to the upper decks. It had four hundred banks or seats of rowers, four hundred mariners, and four thousand rowers; and on the decks it could contain three thousand soldiers. There were also gardens and orchards on the top of it, as Plutarch, relates in the life of Demetrius.

13. China is bounded on the north with Altay, and the eastern Tartars, from which it is separated by a continual chain of hills, and where that chain is broken off, with a great wall extended four hundred leagues in length, built as they say by Zainton, the hundred and seventeenth king thereof; it is twelve

yards high, and twelve yards thick, and was twenty-seven years erecting by the continual labour of 70,050,000 men.

14. M. Scaurus (the son-in-law to Sylla) when he was ædile, caused a wonderful piece of work to be made, exceeding all that had ever been by man's hand: it was a theatre; the stage had three heights one above another, wherein were three hundred and sixty columns of marble; the middle was of glass, an excessive superfluity never heard of before or after. As for the uppermost part, the boards, planks, and floors were gilded. The columns beneath were thirty-eight feet high, and beneath these columns there stood of statues and images of brass to the number of three thousand. The theatre itself was able to receive eighty thousand persons to sit well and at ease. The furniture of this theatre, in rich hangings, which were of cloth of gold, painted tablets, the most exquisite that could be found, players apparel, and other stuff meet to adorn the stage, was in such abundance, that their being carried back to his house of pleasure at Tusculum, the surplus thereof his servants and slaves there (upon indignation for this waste and monstrous superfluity of their master) set the said country-house on fire, and burnt as much as came to an hundred millions of sesterces. Yet was this magnificent piece of building (by the testimony of Pliny) but a temporary theatre, and intended only for a month's duration.

15. The Temple of Peace was built by Vespasian three hundred feet in length, and in breadth two hundred; so that Herodian deservedly calls it the greatest and fairest of all the works in the city of Rome, and the most sumptuous in ornaments of silver and gold. Josephus writes that upon this temple were bestowed all the rarities which (before) men travelled through the world to see; and Pliny saith, "Of all the choice pieces I have spoken of in the city, the most excellent are laid up, and dedicated by

(10.) Martial. l. 9. Epist. 4. p. 347.—(11.) Sueton. l. 6. c. 31. p. 250.—(12.) Plut. in Demetr. Panciroll. de Rebus nuper inventis, tit. 38. p. 51.—(13.) Heyl. Cosmog. p. 864. Herbert's Trav. l. 3. p. 377.—(14.) Plin. Nat. Hist. l. 36. c. 15. p. 583. Hakew. Apol. l. 4. c. 8. § 2. p. 393.

Vespasian in the temple of Peace, which were before in the golden house of Nero.

16. The amphitheatre, begun by Vespasian but finished by Titus, was most famous; the height of which was such (saith Ammianus) that the eye of man could hardly reach it. "It was reared," said Cassiodore, "with rivers of treasure poured out." The steps alone were sufficient and easy seats for eighty-seven thousand persons. Martial prefers it before all the rare and great works at Rome; it stood in the place where Nero's ponds were situated.

17. The Escorial or monastery of Saint Laurence, in New Castile, was built by Philip the Second; "A building, saith Quade, "of that magnificence, that no building in times past or the present is comparable to it. The front towards the west is adorned with three stately gates, the middlemost whereof leadeth into a most magnificent temple, a monastery (in which are one hundred and fifty monks of the order of Saint Jerome) and a college. The gate on the right hand openeth into divers offices belonging to the monastery; that on the left hand, into schools, and out-houses belonging to the college. At the four corners there are four turrets of excellent workmanship, and for height majestic. Towards the north is the king's palace; on the south part, divers beautiful and sumptuous galleries; and on the east side sundry gardens, and walks very pleasing and delectable. It containeth in all eleven several quadrangles, every one encloistered; and is indeed so fine a structure, that a voyage into Spain were well employed, were it only to see it and return.

18. The aqueduct, vaulted sinks, and drains of Tarquinius Priscus, king of the Romans, were the greatest works of all his other which he devised, by undermining and cutting through the seven hills whereupon Rome is seated, and making the city hang, as it were, in the air, between heaven and earth (like unto

the city of Thebes in Egypt), so that a man might pass under the streets and houses with boats. And if this was wonderful of men in those days, how would they be astonished now, to see how M. Agrippa in his ædileship (after he had been consul) caused seven rivers to meet together under the city in one main channel, and to run with such a swift stream and current, that they take all before them, whatsoever there is in the way, and carry it down into the Tyber; and being sometimes increased with sudden showers and land-floods, they shake the paving above them, they drive against the sides of the walls about them; sometimes also they receive the Tyber water into them, when it riseth extraordinarily; so that a man may perceive the stream of two contrary waters charge one another with great force and violence under ground; and yet, for all this, these water-works aforesaid yield not a jot, but abide firm and fast, without any sensible decay occasioned thereby! Moreover, these streams sometimes carry down huge and heavy pieces of stones within them, and mighty loads are drawn over them continually; yet these arched conduits neither settle nor stop under the one, nor are damaged by the other. Many a house falleth of itself upon them, many are made to fall by frequent fires, and sometimes terrible earthquakes shake the whole earth about them; yet for all the injuries, they have continued since the days of Tarquinius Priscus inexpugnable, and that is almost eight hundred years.

19. Of all the aqueducts that ever were before this time, those which were begun by Caligula, and finished by Claudius his successor, surpassed in sumptuousness, for they commanded two fountains, Curtius and Ceruleus, whose heads were forty miles distant; and these they carried with such a force before them, and to such a height, that they mounted up to the highest hills in Rome, and served them that dwelt thereupon. This work cost three hundred millions of sesterces.

(15.) Herodian. Joseph. of the Destruct. l. 7. Plin. Nat. Hist. l. 34. c. 8. p. 503.—(16.) Hakew. Apol. l. 4. c. 8. § 3. p. 394.—(17.) Heyl. Cosm. p. 271.—(18.) Plin. Nat. Hist. l. 37. c. 15. p. 582.

Certainly if a man considers the abundance of water that is brought thereby, and how many places it serveth, as well public as private, the baths, stews, and fish-pools, kitchens, and other houses of office, for pipes and little rivulets to water gardens, as well about the city, as in manors, and houses of pleasure in the fields, near unto the city besides the mighty way that these waters are brought; the number of arches that must of necessity be built to convey them, the mountains that are pierced and wrought through, the valleys that are raised and made even and level; he will confess that there never was any design in the whole world enterprised and effected more admirable than this.

CHAP. XII.

Of the choicest Libraries in the World, their Founders, and Number of Books contained in them.

As treasures both publicly and privately are collected and laid up in the republic, to be made use of when necessity requires; and the greater and rarer they are, the more precious they are accounted: so the treasures of learning and of all good arts and sciences, which are contained in books, as so many silent teachers, are worthily collected by public and private persons, and laid up amongst the choicest goods of the commonwealth, where they may be made use of by all sorts of persons as their studies incline them, or as necessity shall require at any time, whether in peace or war. The most famous repositories of books were as follow:

1. By Ptolomæus Philadelphus (the son of Ptolomæus Lagus) reigning in Egypt, and also by the concurrent and laborious endeavours of Demetrius Phalereus, there was an excellent library founded in Alexandria, the noblest city of all Egypt, in the year before Christ's birth 280. "This library," saith Baro-

nius, "was enriched with more than two hundred thousand volumes, brought out of all places in the world, with exquisite care and diligence. Amongst these were also the books of the Old Testament, translated by the Seventy; after which translation the king also procured so many Greek, Chaldee, and Egyptian books, and Latin ones translated into Greek, as also of divers other nations, that at last he had heaped up (saith Cælius) seven hundred thousand volumes." But alas! in how short a time did the splendour of so much virtue suffer an eclipse! for in the one hundred and eighty-third Olympiad from the building of the city, Cæsar fighting in Alexandria, that fire which burnt up the enemy's navy took hold also of this, and burnt the greatest part of the city, together with four hundred thousand books; so that from the founding of it to its destruction there were elapsed only two hundred and twenty-four years.

2. Eumenes, the son of Attalus (and father of that Attalus who was the last king of Pergamus, and who dying made the people of Rome his heir), was the founder of that excellent library at Pergamus, in the year from the creation 3810, wherein were contained about twenty thousand choice books.

3. Queen Cleopatra, about the year of the world 3950, and thirty years before the birth of Christ, gathered together such books as had escaped the fire of Cæsar in Alexandria, built a place for them in the temple of Serapis, near to the port, and transferred thither two hundred thousand books from the Attalic or Pergamian library.

4. M. Varro, by the appointment of Julius Cæsar, had the peculiar care committed to him of erecting a public library, but it had come to nothing but for the helping hand of Augustus, who succeeded him. It was he that erected a famous repository for books in the hill Aventine, adorned it with porticos and walks, for the greater convenience of students, and enriched it with the spoils of conquered

(19.) Plin. Nat. Hist. l. 36. c. 15. p. 586.

(1.) Terzag. Mus. Sept. p. 156. Oros. l. 6. c. 15. Gell. l. 6. c. 17. Pet. Gregor. de Repub. l. 46. c. 7. p. 670.—(2.) Terzag. Mus. Sept. p. 157. Petr. Greg. de Repub. l. 76. c. 7. p. 670.

(3.) Terzag. Mus. Sept. p. 157.

Dalmatia: this was a little before the birth of Christ, and in the year of the world 3970. Nor did the bounty of this great prince rest there; but always aspiring to greater things he opened two others, little inferior to that in the Aventine, one whereof he called the Octavian, from the name of his sister, and the other the Palatine, from the mount or hill on which it was erected; over the keepers of which (by his imperial order) was C. Julius Hyginus, an excellent grammarian.

5. F. Vespasianus, about the sixth year of his empire, the seventy-seventh from the birth of Christ, and of the world 4050, founded a library in the forum at Rome, and contiguous to the temple of Peace, as if he thereby intended to shew that nothing was so requisite to advance men in learning as times of peace.

6. The emperor Trajanus, in the tenth year of his reign, one hundred and eight years after the birth of Christ, and from the creation of the world 4092, built a sumptuous library in the market place of Trajan, which he called after his own surname, the Ulpian library. Dioclesian afterwards being to erect some, and adorn other baths, translated this library unto the Viminal hill, which at this day hath the gate of St. Agnes opening upon it.

7. Domitianus, the emperor, erected another near to his own house, which he had built upon the Capitoline hill, which yet soon after it was reduced to ashes in the reign of Commodus, which happened, as Eusebius, Dion, and Baronius, witness, in the eighth year of Commodus's empire, the one hundred and eighty-ninth year from the nativity of Christ, and from the creation of the world about 4163.

8. Gordianus Senior, about the two hundred and fortieth year after Christ, built a library which contained sixty-two thousand books, the greater part whereof were left as a legacy to the emperor by Geminicus Gammonicus.

9. Constantinus the emperor, by the testimony of Baronius, erected a most sumptuous library in the province of Thrace, at Byzantium, called New Rome, which was enriched with an hundred and twenty thousand volumes. He called that city Constantinople; in the year 324 from the birth of Christ, but through the discord of his sons (about the year of the world 4321, and from the birth of Christ 340), to wit, of Constantinus, Constantius, and Constance the emperors, in the deplorable declination of the empire, and much more by fire, it lost its fame and name, being burnt by the people, in hatred of Basilius the emperor, (as Zonaras and Cedrenus say), which happened about the year from the nativity of Christ 476; but being repaired and increased by the accession of three hundred and three volumes, Leo, Isarus, in hatred of sacred images, burnt both it and its keepers, who were counsellors of great renown. This happened about the year of Christ 726, as witness Zonaras, Cedrenus, and others. In this library was (as is reported) the gut of a dragon one hundred and twenty feet long, upon which was written Homer's Iliad and Odysseys in letters of gold.

10. The Sepalitan library contains seven thousand two hundred and ninety volumes, amongst which are many Greek authors, and six hundred manuscripts; they are set upon three hundred shelves, fitly disposed, with that peculiar order as the study of every particular science doth require. First, such as teach the first elements of human life, and the more polite learning. Secondly, those that contain the Greek, Latin, and Italian histories, and those of other nations. Thirdly, such as contain the precepts of ethics, the politics, and the axioms of moral philosophy. Fourthly, such as pertain to astronomy, geometry, music, arithmetic, and the mathematics. Fifthly, philosophy and physic, the prints of living creatures, the history of minerals, and such like. Sixthly, the books of both laws. Seventhly, school and prac-

(4.) Petr. Greg. de Repub. l. 16. c. 7. p. 669. Terzag. Mus. Sept. p. 158.—(5.) Terzag. Mus. Sept. p. 158.—(6.) Ibid. p. 159.—(7.) Ibid.—(8.) Ibid.—(9.) Zonar. Annal. tom. 3. Zuuing. Theatr. vol. 3. l. 2. p. 650. Cedren.

tical divinity, Greek and Latin Fathers, commentaries upon Scripture, and the general and provincial councils and synods of the church.

11. The Vatican library taking its beginning by very mean degrees (through the propensity of some popes to learning, who enjoyed peace), has so increased, that now even it labours under its own greatness and singularity; for Sixtus the Fourth, and especially Sixtus the Fifth, did studiously endeavour the increase of it; and especially Clemens the Eighth showed his great clemency and love of virtue, when he took care (upon the intreaties of the most learned cardinal Baronius) that the precious library which Andreas Fulvius Ursinus, a most learned person, had heaped together, as also all those manuscripts collected by the most eminent Odoardus Farnesius, should be transferred to the Vatican. Pope Paulus the Fifth also brought hither the select manuscripts of cardinal Altemps, to which he adjoined the library of Heidelberg. At such time as the palatine of the Rhine was expelled, it then received an accession of three hundred Greek volumes in manuscript. Also pope Urban the Eighth enriched it with divers Greek copies; and when he had appointed Leo Allatius, a man exactly skilled in the Greek learning, to be keeper thereof, there was numbered six thousand manuscripts: an absolute index of which was expected at the intimation of cardinal Rusticutius, but by what chance or misfortune it came not to light, is yet altogether uncertain.

12. The Escorial, whereof Philip the Second, king of Spain, was the founder, hath in it a most noble library, in which there are to be numbered seven thousand Greek and Latin manuscripts, which he had collected from several libraries in Spain and Italy. To this library cardinal Siretius, a most learned person, gave all his books. It is also reported, that two other libraries did conspire to enrich this; that of Antonius Augustus, archbishop of Tarragon; and the other, of Don N.

the ambassador of the king of Spain to the republic of Venice; for this last disposed all his books to the king by his will. It hath also three thousand Arabic books, teaching the secrets of physic, astrology, and chirurgery, and such as represent the instruments subservient to the two last-mentioned faculties, graphically described; which books it fell to the lot of Philip the Third, by his ships, to take from the king of Tunis.

13. Milan hath a sumptuous library, the first founding of which it owes to cardinal Charles Borromæus, who gave his own noble library unto it; which was valuable for the annotations upon divers books of the Fathers, which he left to it, written with his own hand. Soon after cardinal Frederic Borromæus, archbishop also of the same Milan, assisted it with his endeavours, and gave it not the name of his family; but from St. Ambrose, who was once archbishop there, and the patron of Milan, he gave it the title of the Ambrosian Library; and being resolved to replenish it with foreign books, he sent forth divers learned men, furnished with chalices, patens, and such other things as were for church-furniture, into Asia, to the monks and Greek bishops, that by exchange, or other price, they might purchase Greek and Arabic copies, those especially of the Fathers; nor was he disappointed. In this library were twelve thousand manuscripts, and forty-six thousand printed volumes, in the year 1645. Afterwards, being yet increased, and the former place too strait, another was added as a supplement to it, anno 1660.

14. In the higher part of the palace of the Barberini in Rome, the cardinal Franciscus Barberini, nephew to pope Urban the Eighth by his brother, erected a library, in which is contained twenty-five thousand choice books, of which number there are no less than five thousand manuscripts.

15. The Augustan library is enriched with a multitude of books, and contains almost innumerable Greek copies in ma-

(10.) Terzag. Mus. Sept. p. 151.—(11.) Ibid. p. 161.—(12.) Ibid. p. 162.—(13.) Ibid. p. 165.

manuscript, if, at least, we may believe that index of it which was imprinted at Augusta *anno* 1565.

16. That at Paris was founded by the most eminent cardinal Julius Mazarini, in the endowing of which, with a most precious furniture of books, he neither spared gold or diligence. Hither he caused to be transferred from the archbishop of Trevers forty chests replete with manuscripts, besides those other books which he brought thither from the library of cardinal Richelieu, and from some provinces in France. Of this library there is an imprinted index that gives a distinct account both of the number of the books, and names of the authors, in a very faithful relation.

17. At Florence, near to the church of St. Laurence, there is a library that owes its founding to the Medicæan family, the nurse of all kind of virtues. It was built by that Laurence de Medicis, who (in his son) gave the world that mild and meek pastor of the catholic flock, pope Leo the Tenth. The singularity of the books in this library may make amends for their multitude, as will appear by the index of it, printed at Antwerp.

18. At the university of Leyden, the choicest monument of it is the library there, enriched with many manuscript copies, brought thither out of the east. To this so flourishing academy, Joseph Scaliger, the son of Julius Cæsar Scaliger (who was called the very soul of sciences) left his own manuscripts: amongst which were divers Hebrew, Syriac, Greek and Latin ones, the index of which was published at Paris, *anno* 1630, by Jacobus Golius, a most excellent linguist in that university.

19. The most famous library at Oxford (now called the Bodleian) had a good benefactor in king Henry the Eighth who employed persons in divers parts of the world to collect books, and from Constantinople (by means of the patriarch thereof) he received a ship laden with Arabic and Greek books, together with divers epistles of the Fathers;

amongst which was that epistle of St. Clement to the Corinthians, which Baronus, in the second volume of his Annals, so lamented as lost, and which, *anno* 1657, was printed and illustrated with notes by the prefect of this library. The great founder of it was Sir Thomas Bodley, formerly a fellow of Merton College; he began to furnish it with desks and books about the year 1598, after which it met with the liberality of divers of the nobility, prelacy, and gentry. William earl of Pembroke procured a great number of Greek manuscripts out of Italy, and gave them to this library. William Laud, archbishop of Canterbury, bestowed one thousand and three hundred choice manuscripts upon it, most of them in the oriental tongues. At last, to compleat this stately and plentiful mansion of the muses, there was an accession to it of above eight thousand books, being the library of that most learned antiquary Mr. John Selden. By the bounty of these noble benefactors and many others, it is improved in such a manner, that it is a question, whether it is exceeded by the Vatican itself, or any other library in the world.

CHAP. XIV.

Of such Persons who, being of a mean and low Birth, have yet attained to great Dignity and considerable Fortune.

It was the dream of some of the followers of Epicurus, that if there were any gods, they were so taken up with the fruition of their own happiness, that they mind not the affairs or miseries of poor mortals here below, no more than we are wont to concern ourselves with the business of ants and pismires in their little mole-hills. But when we see, on the one side, pompous greatness laid low as contempt itself, and, on the other hand, baseless and obscurity raised up to amazing and prodigious heights; even

(16.) Terzag. Mus. Sept. p. 166.—(17.) Ibid.—(18.) Ibid.—(19.) Ibid.

these, to a considering mind, are sufficient proofs of a superior and divine power, which visibly exerts itself amongst us, and disposes of men as it pleases, beyond either their fears or hopes.

1. The great cardinal Mazarini, who not long since governed the French affairs, was by birth a Sicilian, by extraction scarce a gentleman; his education so mean, as that he might have wrote man before he could write at all: but being in nature's debt for a handsome face, a stout heart, and a stirring spirit, he no sooner knew that Sicily was not all the world, but he left it for Italy, where his engaging behaviour preferred him to the service of a German knight, who played as deep as he drank, while his skill in the one maintained his debauches in the other. The young Sicilian deemed this shaking of the elbow a lesson worth his learning, and practised his art with such success amongst his companions, that he was become the master of a thousand crowns. Hereupon he began to entertain some aspiring thoughts; so that his master taking leave of Rome, he took leave of his master; after which, being grown intimate with some gentlemen that attended the cardinal, who steered the helm of the papal interest, he found means to be made known to him, and was by him received with affection into his service. After this cardinal had worn him a year or two at his ear, and instilled his state-maxims into his fertile soul, he thought fit the world should take notice of his pregnant abilities. He was therefore sent coadjutor to a nuncio, who was then dispatched to one of the princes of Italy, whence he gave his cardinal a weekly account of his transactions. Here the nuncio's death let fall the whole weight of the business upon his shoulders, which he managed with that dexterous solidity, that his cardinal interceded with his holiness to declare him nuncio. His commission being expired, and the affairs that begot it happily concluded, he returned to Rome, where he received, besides a general grand repute, the caresses of his cardi-

nal, and the applause of the pope. About this time cardinal Richelieu had gotten so much glory by making his master, Lewis the Thirteenth, of a weak man a mighty prince, as he grew formidable to all Christendom, and drew suspicion and envy from Rome itself; this made the conclave resolve upon the dispatch of some able instrument to countermince and give check to the career of his dangerous and prodigious success. This resolved, they generally concurred in the choice of Mazarini, as the fittest head-piece to give their fears death in the others destruction. To fit him for this great employment, the pope gave him a cardinal's hat, and sent him into France with a large legantine commission, where being arrived, and first complying with that grand fox, the better to get a clue to his labyrinth, he began to screw himself into intelligence; but when he came to sound his plots, and perceive he could find no bottom, and knowing the other never used to take a less vengeance than ruin for such doings, he began to look from the top of the precipices with a frightened eye; then withal considering his retreat from Rome would be neither honourable nor safe, he resolved to declare himself Richelieu's creature, and to win the more confidence, unrips the bosom of all Rome's designs against him. This made the other take him to his breast, and acquaint him with the secret contrivance of all his Dedalæan policies, and when he left the world, declared him his successor and this was that great cardinal that umpired almost all Christendom, and that shone but a while since in the Gallic court with so proud a pomp.

2. There was a young man in the city of Naples, about twenty-four years old; he wore linen slops, a blue waistcoat, and went barefoot, with a mariner's cap upon his head: his profession was to angle for little fish with a cane, line and hook, and also buy fish and to carry and retail them to some that dwelt in his quarter. His name was Tomaso Anello, but vulgarly called Massaniello, by contraction; yet was this despicable creature

the man that subjugated all Naples; Naples, the head of such a kingdom; the metropolis of so many provinces, the queen of so many cities, the mother of so many glorious heroes, the rendezvous of so many princes, the nurse of so many champions and sprightly cavaliers. This Naples, by the impeneable judgment of God, though having six hundred thousand souls in her, saw herself commanded by a poor, abject fisher-boy, who was attended by a numerous army, amounting in a few hours to one hundred and fifty thousand men. He made trenches, set centinels, gave signs, chastised the banditti, condemned the guilty, viewed the squadrons, ranked their files, comforted the fearful, confirmed the stout, encouraged the bold, promised rewards, threatened the suspected, reproached the coward, applauded the valiant, and marvellously incited the minds of men, by many degrees his superiors, to battle, to spoil, to burnings, to blood, and to death. He awed the nobility, terrified the viceroy, disposed of the clergy, cut off the heads of princes, burnt palaces, rifled houses at his pleasure, freed Naples from all sorts of taxes, restored it to its ancient privileges, and left not until he had converted his blue waistcoat into cloth of silver, and made himself a more absolute lord of that city, and all its inhabitants, and was more exactly obeyed in all his orders and commands, than ever monarch had the honour to be in his own kingdom. This most astonishing revolution in the city of Naples began upon Sunday the seventh of July, anno 1647, and ended with the death of Massaniello, which was upon July the sixteenth, 1647, the tenth day from its beginning.

3. In the reign of king Henry the Second, one Nicholas Breakspear, born at St. Alban's, or (as others write) at Langley in Hertfordshire, being a bondman of that abbey (and therefore not allowed to be a monk there), went beyond sea, where he so profited in learning, that the pope made him first bishop of Alva,

and afterwards cardinal, and sent him as his legate to Norway, where he reduced that nation from paganism to christianity, and returning back to Rome, was chosen pope, by the name of Adrian the Fourth.

4. The war betwixt the Chinese and Tartars began in the year 1206; which lasting seventy-seven years, at last the Tartars, in the year 1288, having totally subdued all that mighty empire, extinguished the imperial family of the Sungas, and erected a new royal family, which they called Juena; of which Tartarian race, nine emperors by descent ruled the kingdom of China, for seventy years in peace and quietness. In this tract of time (the Tartars declining from their antient vigour, and having their warlike spirits softened by the pleasures and delights of the country), there was a contemptible person, called Chu, who was servant to one of those that were deputed to offer sacrifice to their idols (a native of China), and this man presumed to rebel against them. At the first he acted the part of a thief or highwayman; and being of a generous nature, bold, quick of hand and wit, he gathered such a multitude in a short time, that they made up the body of a large army; thence he commenced a general, set upon the Tartars, and fought many battles with them, with such fortune and success, that in the year 1368 he drove them quite out of the empire of China, receiving, for so illustrious an action, the whole kingdom of China, as a worthy reward of his heroic exploits. It was he that first erected the imperial family of the Taminges, and was the first emperor of that race, styling himself by the name of Hunguus, which is, The famous warrior. He placed his court at Nanking, near the great river of Kiang: and having speedily ordered and established that empire, he made an irruption into Tartary itself, and so followed the course of his victories, that he defeated them several times, wasted their territories, and finally brought the Oriental Tartars to such straits, that he forced them to lay down their arms,

(2.) History of the late Revolutions in Naples, translated by J. Howel, p. 8. & p. 76. Jani Nicii Pinocath. Tertia, p. 304, &c.—(3.) Bak. Chron. p. 83.

to pay tribute, and to beg an inglorious peace.

5. Sinan, that great bassa in the court of Selymus the First, was born of base parentage: as he, being a child, was sleeping in the shade, he had his genitals bit off by a sow. The Turkish officers, who usually provided young boys for the grand signior, being in Epirus (for that was Sinan's country), and hearing of this so extraordinary an eunuch, took him amongst others with them to the court, where under Mahomet the Great, Bajazet the Second, and his son Selymus, he so exceedingly thrived, that he was made the chief bassa of the court; and so well deserved it, that he was accounted Selymus's right-hand; and was indeed the man to whose valour the Turks owe their kingdom of Egypt; in which kingdom, then not fully settled, he was also slain.

6. Eumenes, being a poor carrier's son, attained to such an ability in the art of war, that after the death of Alexander the Great, under whom he served, he seized on the provinces of Cappadocia and Paphlagonia, and siding (though a stranger to Macedon) with Olympias and the blood royal against the Greek captains, he vanquished and slew Craterus, and divers times drove Antigonus (afterwards lord of Asia) out of the field; but being by his own soldiers betrayed, he was by them delivered to Antigonus, and by him slain.

7. When Alexander the Great had taken the city of Tyre, he permitted Ephestion, his chief favourite, to choose whom he would to be king there. Ephestion proffered it to him with whom he had lodged, a rich and honourable person; but he refused it, as not touching the blood of their kings in any degree. Then being asked by Ephestion, if he knew any of the royal lineage yet living?" he told him, that "there was a wise and honest man remaining, but that he was in extreme poverty." Ephestion went to him forthwith with the royal robes, and found him in a garden lading water

out of a pit for a little money, and in a ragged apparel. Ephestion told him the intent of his coming, clothed him in all the royal ornaments, and brought him into the forum, where the people were convened, and gained him the sovereignty over them, The people cheerfully accepted of a person that was so accidentally and wonderfully found out to rule over them. His name was Abdolonymus, or as others, Ballonymus.

8. Licungzus, at first a common thief, then a captain of a troop of robbers, by degrees arrived to that force and power in China, that he took all the province of Honan, subject to the province of Xensi, and gave Sigan the metropolis of it, as a prey to his soldiers. These, and many other his fortunate exploits, caused him to take the name of king, with the addition of Xungvan, which sounds as much as Licungzus the Prosperous; and at last thinking himself secure of the empire, he took the name of emperor upon him, and styled the family wherein he thought to establish this dignity, Thienxunam, as much as to say, Obedient to Heaven; by which he endeavoured to persuade the soldiers and people, that it was by the disposition of the heavens that he should reign. He besieged Peking, the metropolis of all China, and with his victorious army he entered and took it anno 1644, and coming into the palace, sat him down in the imperial throne; though it was observed, in this first act of royalty, he sat so totteringly, as if even the royal chair itself could foretell the short durance of his felicity.

9. Agilmond the Second, king of the Lombards, one morning went a hunting; and as he was riding by a fish-pond, he espied seven children sprawling for life, which one saith (Paulus Diaconus) it may be many harlots had been delivered of, and most barbarously thrown into the water. The king, amazed at this spectacle, put the end of his boar-spear or hunting-pole amongst them: one of the children's

(4.) Martin. in Bello Tartaric. p. 256.—(5.) Heyl. Cosm. p. 1072. Knowles's Turk. Hist. p. 538.—(6.) Heyl. Cosm. p. 609.—(7.) Curt. Hist. l. 4. Diodor. Sicul. Bibl. l. 17. p. 548.—(8.) Martin. Bel. Tartaric. p. 271, 275.

hands fastened upon the spear, and the king softly drawing back his hand, waisted the child to the shore. This boy he named Lamissus, from Lama, which, in their language, signifies a fish-pond. He was in the king's court carefully brought up, where there appeared in him such tokens of virtue and courage, that, after the death of Agilmund, he was by the Lombards chosen to succeed him in the kingdom.

10. Roger Walden was at first a poor scholar at Oxford; and the first step of his rising was, to be a chaplain in their college of St. Mary's: from thence, by degrees, he got to be dean of York; and after this a higher step, to be treasurer of England; and yet a higher after that (upon the banishment of Thomas Arundel) to be archbishop of Canterbury. He died in the ninth year of king Henry the Fourth.

11. Francisco Pizarro, who subdued the most potent and flourishing kingdom of Peru, (and made it a member of the Spanish empire), was born at Trusiglio, a village in Navarre, and by the poor whore his mother laid in the church-porch, and so left to God's providence; by whose direction (there being none found who would give him the breast) he was nourished for certain days by sucking a sow. At last one Gonsalles, a soldier, acknowledged him for his son, put him to nurse, and when he was somewhat grown, set him to keep his swine; some of which being strayed, the boy durst not for fear return home, but betook himself to his heels, ran to Seville, and there shipped himself for America; where he attended Alphonso de Oreda in the discovery of the countries beyond the Gulph of Uraba; also Balboa, in his voyage to the South-sea; and Pedro de Avila, in the conquest of Panama. Grown rich by these adventures, he associated himself with Diego de Almagro, and Fernando Luquez, a rich priest, who betwixt them raised two hundred and twenty soldiers, and in the year 1582 went to seek their fortunes on those southern seas which Balboa had

before discovered. After divers repulses at his landing, and some hardships which he endured, Pizarro at length took some of the inhabitants of Peru, of whom he learned the wealth of the country; and returning thereupon to Spain, obtained the king's commission for the conquest of it, excluding his companions out of the patent, but taking in Almagro of his own accord. Thus furnished, he landed in Peru again, at such time as the wars grew hot betwixt the two brethren for the kingdom; and taking part with the faction of Guascar, marched against Atabaliba, whom he met with in the plains of Caxamalca; but rather prepared for a parley, than to fight a battle. Pizarro taking the advantage picked a quarrel with him, and suddenly charged upon him with his horse and ordnance, slaying his guard without resistance; and coming near the king's person, who was then carried on men's shoulders, pulled him down by the clothes, and took him prisoner: with which him he took as much gold as amounted to eighty thousand castellans, and as much silver as amounted to seven thousand marks (each mark weighing eight ounces) of his household plate; and in the spoil of Coxamalca, almost infinite riches. This, with the king's ransom, came to so great a sum, that, besides the fifth part which Pizarro sent to the king of Spain, and that which he and his brethren kept to themselves, every footman had seven thousand two hundred ducats, and every horseman twice as much, for their part of the spoil, besides what they had got in plunder. Pizarro, in regard of so great service, was made the first viceroy of Peru, and created Marquis of Anatilla.

12. There was one Chinchilungus, a Chinese, born in the province of Fokien: he first served the Portuguese in Macao; then he served the Dutch in the island Formosa, where he was known to all strangers by the name of Iquon. After this he became a pirate; and being of a quick and nimble wit, he grew, from this small and slender fortune, to such a

(9.) Heyl. Cosm. p. 546. Fulgos. Ex. l. 3. c. 4. p. 377. (10.) Baker's Chron. p. 240.
—(11.) Heyl. Cosm. p. 1071.

height and power, as he was held, if not superior, yet equal to the emperor of China. For he had the trade of India in his hand, and he dealt with the Portuguese in Macao, with the Spaniards in the Philippines, with the Dutch in the islands Formosa and New Holland, with the Japanese, and with all the kings and princes of the Eastern parts, in all manner of rich commodities. He permitted none to transport the wares of China, but himself or his, to whom he brought back the riches and the silver of Europe and the Indies; for, after he had rather extorted than obtained a pardon of the king of China for his piracies, he became so formidable and potent, that he had no less than three thousand ships, of all which he was lord and master. Not content with this fortune, he aspired privately to the empire: but knowing he should never be accepted with the prefects of the people, so long as any of the imperial family of the Tamings were alive, he hoped by the Tatars means to extinguish them wholly: that done, he resolved to display his banners and ensigns, to the driving out of the Tartars, which he knew would cause him to be well followed of the people. The Tartars made him king of Pingnan; that is, Pacifier of the South; and many other dignities and offices of trust they heaped upon him, but all to illude him: for they suspecting his power, soon found means to make him a prisoner in Peking, though his fleet was seized upon by his brothers and kindred.

13. Agathocles was the son of a potter: his childhood he spent in the filth of the clay, his youth in intemperance and unchastity, infamous in every respect; and, through the hatred of the citizens and his own poverty, he was forced to become a robber on the highway, soon after a soldier, and then a general; and that too with infamy, on account of marrying the widow of Damascon, the former general with whom before he had lived in whoredom. But having gained great riches by this match, twice he endeavoured to seize on the so-

vereignty of Syracuse, and twice was repelled, and at last forced into exile. He then joined with the Sicilians, the enemies of Syracuse, and with them besieged it; but through the succours sent in by the Carthaginians, it was stoutly defended against him: at last he agreed with Hamilcar that he should depart and leave Syracuse to him. It was done accordingly: he entered Syracuse, slew many of the princes and people, and so obtained the kingdom: which done, he turned his arms against the Carthaginians themselves, and warred with them in Africa, with such success, that he became very formidable to that republic.

14. C. Marius came of parents that were of the lowest and meanest of the people; so that at first he was a private soldier of foot, afterwards a centurion, and then a tribune; and when he assayed to get up to some honour and office in the city, he was frequently rejected with scorn: at last he rather broke into the senate, than came in. And yet this low and loathed Marius was the man that subdued Africa, led king Jugurtha (that dreadful enemy of the Romans) in triumph; and (as if this was little), when the city and all Italy trembled at the invasion of the Cimbrians, this was the man that defended both, overthrew the enemy, was consul, (that is, chief magistrate in Rome) seven times, and died in the seventh consulship.

15. Iphicrates, that noble general of the Athenians, who overcame the Spartans in battle, and repressed the fierce courage of the great captain Epaminondas, was arrived to that height of reputation, that when Artaxerxes the king of Persia had a purpose to war upon Egypt, he besought to be general in that expedition; and yet this man, who was thus highly courted by one of the greatest monarchs of the world, is well known to have been the son of no other than a poor cobbler.

16. Aurelius Dioclesianus was chosen emperor, both by the senate of Rome, and also by the joint suffrage of the whole army; he swayed the sceptre of the Ro-

(12.) Martin in Bello Tartaric. p. 286. — (13.) Lips. Monit. l. 1. c. 5. p. 46, 47. Fulgos. Ex. l. 3. c. 4. p. 371, 372. — (14.) Lips. Monit. l. 1. c. 5. p. 48. — (15.) Fulgos. Ex. l. 3. c. 4. p. 369.

man empire long, was a prince of great spirit, and exceedingly fortunate: yet was he of so low and abject a parentage, that some have said he was the son of a notary or scrivener, and others, of a freed man.

17. Bonosus the emperor was not only no citizen of Rome, but a stranger, born in Britain: his father was poor, and kept a small school to maintain him; yet the son of this man, of so low a degree, was advanced to a dignity comparable with that of the greatest princes in the world.

18. Pope John, the twenty-second of that name, ascended to the papacy by a just estimate of his learning and virtue: he broke the fierce courage and pride of the emperor Ludovicus Bavarus; and after he had performed many notable exploits, dying, he left the church much increased in its riches, and equally improved in its reputation; and yet it is well known, that this man, a Frenchman by nation, had no other than a carrier for his father, and who in so mean a way provided a livelihood for himself and family.

19. ♦ We have an instance of the rising from a mean origin, to a great and exalted station, in the history of James Amiot, preceptor to Charles IX. This excellent man was the son of a mechanic at Melun. While yet but a little boy, he fled from his father's house, to avoid the correction he was likely to receive for his youthful follies. He had not got far on his journey, when he fell ill, and lay exposed on the road: a gentleman passing by, being moved with compassion, took him up behind him on his horse, and carried him in that manner to Orleans, where he placed him in the hospital for the recovery of his health: as his disorder arose only from fatigue, he was soon recovered by rest and repose. In acknowledgement for that charity, this illustrious prelate left a legacy of twelve hundred crowns for the benefit of that hospital.

When Amiot was discharged from the hospital, he received a small sum of money, by the help of which he soon reached Paris; but his little stock being soon exhausted, he was reduced to beggary. A lady of whom he asked charity, perceiving in him something agreeable, took him home with her, that he might follow her children to college and carry their books for them. The wonderful genius which nature had given him for letters, had now an opportunity of extending itself to advantage. He applied himself to study with so much success, that he was suspected of being one of the new opinion, which began then to make a noise; an inconveniency common to all men of refined understandings. At that time the rigorous persecutions then carried on against the Huguenots obliged him, innocent as he was, with many others, to fly from Paris. Being thus driven from the capital, he took shelter in the house of a gentleman who proved his friend, and who entrusted him with the education of his children. During the time he was in this situation, Henry II. being on a journey, stopped by chance at this gentleman's house. Amiot was desired to compose something to amuse the king, and wrote a Greek epigram, which was presented by the young family: the king, who was not so learned as his father, perceiving it to be Greek, threw it away with contempt.

One of the king's ministers, afterwards chancellor of France, who accompanied him on this journey, picked up the paper the king had thrown away. He read the epigram, and was surprised at it. He took Amiot by the hand, looked at him steadily, and asked him whence he had taken it. Amiot, who had not yet recovered from the consternation into which the indignity done to him by the king had thrown him, answered trembling, that he had made it himself: the terror in which the minister saw Amiot, left him no room to doubt the truth of his answer. As he was a man of great learning, he found no difficulty

to persuade the king, that if this young man had as much virtue as he had sense and genius for letters, he would deserve to be preceptor to the royal family.

The king, who had great confidence in his minister, enquired Amiot's character of the master of the house: and as his conduct was irreproachable, the road which led to glory now lay open before him, the king lived to acknowledge the sagacity of his minister, and the wisdom of Amiot.

One day, among the variety of conversation which passed at the king's table, where Amiot was always obliged to attend, they entered on the character of Charles the Vth. They praised this emperor for many things, but above all for having made his preceptor a pope, who was Adrian IV. He extolled the merit of this action so much, that it made a strong impression on the mind of Charles IX. and induced him to declare, that if an opportunity should offer, he would do as much for his. In fact, a little time after the grand almonry of France being vacant, the king gave it to Amiot, who whether he foresaw what would follow it, or whether through pure humility, he excused himself as much as possible from accepting it, saying, that it was too much above him; but it was in vain, for the king would not admit his refusal.

This news however being told to the queen mother, who had designed this high employment for another, she immediately sent for Amiot to her chamber, where she received him in language ill-becoming a woman of her dignity. In vain were all Amiot's protestations that he wished to decline the office: the conclusion made by this arbitrary woman was, that if he did accept it, he should not live twenty-four hours; such was the language of the times.

On the one hand the words of this woman were as fatal as the sentence of a court of justice; and on the other, the king was extremely obstinate. Between these two extremes, Amiot took the resolution of concealing himself, as the

only means of avoiding the rage of the mother, and the liberality of the son. The king however, when he missed Amiot, fell into such a violent rage, that the queen, who feared as much as she loved him, had no other means left of pacifying him, than by finding out Amiot, and giving him any security he should require for the safety of his person.

This action of Charles IX. was undoubtedly very laudable; but if we should judge of it by the severity of philosophy, it would be rather Charles V. than him to whom the praise was due, since it was the generosity of Charles V. which was the cause of that of Charles IX. And from this relation of the matter we may venture to presume, that if Adrian had not been a pope, Amiot would never have been grand almoner.

CHAP. XV.

Of wonderful and sudden Changes in the Fortunes of many illustrious Persons.

THE emperors of Constantinople had in their palace a secret chamber, which they called *The purple*, in which the empresses, for a ceremonious formality, were brought to bed and delivered: thinking by this means to abolish the acerbities which are, as it were, affixed to our condition. But these pretty *Porphyrogenite* (so these children of the emperors were called) were notwithstanding born with a cross; saluted life with tears and groans, as well as others; and many of them were so overwhelmed with disasters both in their own persons and families, that he who was of the meanest birth in all their empire, would have been very loth to have exchanged conditions with them. Upon the top of the mountain Potosi in India there always hangs a cloud (it rises in form of a pyramid, and is three leagues high: there is a cloud over pyramidal fortunes too, with which they are oftentimes fatally overcast. When Constantine had showed

all the glory and splendour of Rome to a certain Persian king, *Mira quidem hæc* (said he), *sed, ut video, sicut in Persia sic Romæ homines moriuntur*; "These are brave things, but yet I see men die at Rome as well as in Persia." The mightiest possessions cannot secure their owners from the most unexpected revolutions.

*Omnia sunt hominum tenui pendencia filo,
Et subito casu quæ valere ruunt.*

"All human things on slender threads depend,
"And sudden chance brings greatness to its end."*

1. A favourite of Ptolemy king of Egypt was mounted to so high a degree of honour, that he had but two discontentments in this life; the one, that he could grow no more, so great was he already become; the other, that the king, with all his revenues, seemed to him too poor to add any increase of riches. A few days after this, this miserable creature was surprised by king Ptolemy courting a mistress of his; for which contempt, in that instant, the lady was forced to drink poison, and the unfortunate courtier was hanged before his own lodging.

2. Henry the Fourth, emperor of Germany, having been often worsted in battle, was at last reduced to such exigencies, that he had not wherewith to buy him bread, but was forced to come to the great church at Spire, which he himself had built, and there beg to be a chorister, that so he might get a small stipend to keep him from starving, but could not obtain it; which repulse caused him to speak to the standers-by in the words of lamenting Job, chap. xix, 21. "Have pity upon me, O my friends, for the hand of God hath touched me." The weight of these miseries brought him shortly after to the grave, but he found none so humane as to put him in; for he lay five years unburied, no man daring to do it, because the pope had forbidden it to be done. This wonderful change in the state of so great a person fell out about the year 1106.

3. The great king Henry the Fourth of France was as remarkable an example of the unstableness of mundane affairs, and of the sandy foundation whereon the highest pomp and purposes of men are grounded, as almost any age can parallel. For this illustrious prince having a most potent and irresistible army, composed of forty thousand combatants, all choice men, led by veteran commanders, and the most expert Europe could afford, in a perfect equipage; having also a mount of gold as high as a lance, estimated at sixteen millions, to maintain this army; having assured his confederates abroad, setted all things at home, caused his queen to crown in the highest magnificence that could be, and appointed her regent in his absence; behold, this mighty king, amongst these triumphs, being to go next day to his army, when his spirits were at the highest elevation, and his heart swelling with assurances, rather than hopes of success and glory; going one afternoon to his arsenal, he was stopped in a small street by so contemptible a thing as a collier's cart; and there, from amidst the arms of his own nobles, he was thrust out of the world by the meanest of his own subjects, Ravilliac, who, with a prodigious hardiness, putting his foot upon the coach-wheel, reached him over the shoulders of one of his greatest lords, and stabbed him to the very heart, and, with a monstrous undauntedness of resolution, making good his own stab with a second, instantly deprived him of life.

Sic parvis pereunt ingentia rebus.

"And thus the smallest things
"Can stop the breath of king's".

4. While the emperor Charles the Fifth, after the resignation of his estate, staid at Flushing, for wind to carry him to his last journey into Spain, he conferred on a time with Seldius, his brother Ferdinand's ambassador, till the dead of the night; and when Seldius should depart, the emperor calling for some of his servants, and nobody answering him,

* Caus. Holy Court, tom. 1. l. 2. p. 52. — (1.) Ibid. p. 58. — (2.) Caryl. Exposit. on Job, xii. 28. p. 292. Joh. Læti. Hist. Univ. Period. Ger. c. 9. § 1. p. 252. — (3.) Howell's Hist. of Louis XIII. p. 3, 4.

(for those that attended upon him were some gone to their lodgings, and all the rest to sleep), the emperor took up the candle himself, and went before Seldius, to light him down stairs, notwithstanding all the resistance he could make; and when he was come to the stairs foot, he said thus unto him: "Seldius, remember this of Charles the emperor, when he shall be dead and gone; that him, whom thou hast known in thy time environed with so many mighty armies and guards of soldiers, thou hast also seen alone, abandoned and forsaken, yea, even of his own domestic servants, &c. I acknowledge this change of fortune to proceed from the mighty hand of God, which I will by no means go about to withstand."

5. Darius entituled himself king of kings, and kinsman to the gods. Having knowledge of Alexander's landing in Asia, he so much scorned him and his Macedonians, that he gave order to his lieutenants of the Lesser Asia, "that they should take Alexander alive, whip him with rods, and then convey him to his presence: that they should sink his ships, and send the Macedonians (taken prisoners), beyond the Red Sea." In this sort spake the glorious king, in a vain confidence of the multitudes over whom he commanded. But observe here a wonderful revolution: his vast armies were successively routed by the Macedonians; his riches (that were even beyond imagination) seized; his mother, wife and daughters, made prisoners and himself, by the treachery of Bessus, his vassal, taken from the ground, where he lay, bewailing his misfortune, and bound in a cart covered with hides of beasts; and to add derision to his adversity, he was thereunto fastened with a chain of gold, and thus drawn on amongst the most ordinary carriages. The traitor Bessus being hastily pursued by Alexander, he brought a horse to the cart where Darius lay bound, persuading him to mount thereon; but the unfortunate king refusing to follow those that had betrayed him, they cast darts at him, wounded

him to death, wounded the beasts that drew him, and slew his two servants that attended him: which done, they all fled. Polystratus, a Macedonian, being by pursuit pressed with thirst, while he was refreshing himself with water, espied a cart with wounded beasts breathing for life, and not able to move: he searched the same, and there found the miserable Darius bathed in his own blood: impatient death pressing out his few remaining spirits, he desired water, with which Polystratus presented him: after which he lived but to tell him, "That of all the best things which the world had, which he had lately in his power, he had nothing remaining but his last breath, wherewith to desire the gods to reward his compassion."

6. Charles the Eighth, king of France, had conquered Naples, and caused himself to be crowned king thereof: but the eighth of April, 1493, upon Palm Sunday, the king being in the height of his glory as touching this world, departed out of the chamber of queen Anne, duchess of Britain; his wife, leading her with him to see the tennis-players in the trenches of the castle, whither he had never led her before, and they two entered into a gallery called Haquelaback's gallery. It was the filthiest, uncleanest place in or about the castle; for every man made water there, and the entry into it was broken down. Moreover the king, as he entered, knocked his brow against the door, though he was of very small stature. Afterwards he beheld the tennis-playing a great while, talking very familiarly with all men. The last words that he spake, being in health, were, "That he hoped never after to commit deadly sin, nor venial, if he could:" in the uttering of which words he fell backwards, and lost his speech about two of the clock in the afternoon, and abode in this gallery till eleven at night. Every man that chose entered into the gallery, where he lay upon an old mattress of straw, from whence he never arose till he gave up the ghost, which was nine hours from his first lying upon it. Thus

(4.) Raleigh's Pref. to Hist. of the World.— (5.) Raleigh's Hist. of the World. l. 4. c. 2. § 13. p. 162. Pezcl. Mellif. tom. 1. p. 343. 344.

departed out of the world this mighty prince, in this miserable place, not being able to recover one poor chamber to die in, notwithstanding he had so many goodly houses of his own, and had built one so very sumptuous immediately before.

7. In a bloody fight betwixt Amurath, third king of the Turks, and Lazarus, despot of Servia, many thousands fell on both sides; but in the conclusion the Turks had the honour of the day, and the despot was slain. Amurath, after that great victory, with some few others of his chief captains, went to take a view of the dead bodies, which, without number, lay on heaps in the field, piled one upon another, as little mountains. While this happy victor was beholding with delight this bloody trophy of his soldiers valour, a christian soldier, sore wounded, and weltering in blood, seeing Amurath, in a staggering manner arose as if it had been from death, out of an heap of the slain, and making towards him (for want of strength) fell down many times by the way as he came. At length drawing near to him (when they that guarded the king's person would have staid him), he was by Amurath himself commanded to come nearer, supposing that he would have craved his life of him; but this resolute half-dead Christian pressing nearer to him, as he would for honour's sake have kissed his feet, suddenly stabbed him in the bottom of his belly, with a short dagger which he had under his coat; of which wound that great king and conqueror suddenly died, when the victory was his, in the place where he had newly gained it: while his heart swelled with glory, when a thousand swords, lances, and darts had missed him; when he might now seem secure as to death, then fell he as a great sacrifice to the ghosts of those thousands he had in that battle sent to their graves. The soldier by whose hand this glorious action was performed, was called Miles Cobelitz.

8. Alexander, the son of Perseus king of Macedon, being carried away captive, together with his father, to the city of

Rome, was reduced to that poverty and miserable want, that, prince as he was, he was forced to learn the art of a turner and joiner, whereby he got his living.

9. My father hath told me, from the mouth of sir Robert Cotton, how that worthy knight met in a morning a true and undoubted Plantagenet holding the plough in the country. Thus gentle blood fetcheth a circuit in the body of a nation, running from yeomanry through gentry to nobility, and so retrograde, returning through gentry to yeomanry again.

10. Philip king of Macedon, after many famous exploits by him performed, and being chosen by all Greece as their general in the Asiatic expedition (an honour he had long thirsted after), consulted the oracle of Apollo; and from thence received, as he did interpret it, a very favourable answer touching his success against the Persians. He therefore ordains great and solemn sacrifices to the gods, marries his daughter Cleopatra to Alexander king of Epirus; and, that he might appear amongst the Greeks in his greatest glory and magnificence, he invites throughout all Greece divers great persons to his nuptial feast, and desires them to bring with them as many as they pleased, whom he would also entertain as his guests. There was therefore a marvellous confluence of people from all parts to these royal nuptials, and the musical contests which he had also ordained. At Ægis, a city in Macedonia, was this great solemnity, where he then received crowns of gold from several illustrious persons, as also others who were sent to him from the most famous cities in Greece, even from Athens itself. Now was the feast over; and the musical concertation being deferred to the next day, a multitude of people were assembled in the theatre while it was yet night; and at the first appearance of day then began the pomp to set forth; in which, besides other glorious preparations, there were twelve statues of the gods carried upon triumphant arches, and, together with these, a thirteenth, which was the statue of Philip himself, adorned with divine habi-

(6.) Philip de Comin. l. 8. c. 18. p. 345.—(7.) Knowles's Turk. Hist. p. 200.—(8.) Lips. Monit. l. 2. c. 14. p. 345. Plut. in Vit. Æmil.—(9.) Full. Ch. Hist. p. 170, in the Roll of Bazel Abbey.

liments, by which he would it should be understood, that he was in dignity equal with the gods themselves. The theatre being now crowded, Philip himself appears all clothed in white, having ordered his guards to keep at a distance from him, that the Greeks might know he thought himself sufficiently guarded with their love. At this his glorious appearance he was openly extolled, and looked upon as the happiest person amongst all other mortals. But this his dazzling brightness was soon overcast with a black cloud, and all this pageant of his glory wrapped up in the sables of death. For, while his guards kept at their commanded distance, there ran up to him one Pausanias, one of those who had the nearest charge of his body, and with a short Gallic sword he had hid about him for that purpose, smote him into the side, and laid him dead at his feet in the sight of thousands of his soldiers and friends.

11. Polycrates, the tyrant of Samos, was so fortunate, that not so much as a light touch of adversity had for a long time befallen him: he was allied with Amasis king of Egypt, who, hearing of the great prosperity of his friend, feared (like a wise prince) that it would not continue long; wherefore he wrote unto him to this effect: "I am glad to understand that my friend fareth so well; nevertheless, I hold this great felicity in suspicion, knowing how envious fortune is. For my part, I had rather that my affairs, and the affairs of my friends, went in such sort, as that some adversity might cross them in this life, than that they should go always to our liking. If herein thou wilt believe me, carry thyself in thy prosperity as followeth: Look what thou hast about thee that thou holdest most dear, and wouldst be most sorry to lose, and cast that away so far, and in such sort, as none may ever see it. If thy prosperity change not for all that, apply thereunto from time to time, for thy ease, some such remedy as this is which I have proposed to thee." Polycrates liked this counsel; and having a gold ring set with an emerald engraven,

which he used for his seal, he cast it into the sea; but within a while after this ring was found in a fish's belly, and brought again to Polycrates. Of which when Amasis heard, he renounced, by an express message, the right of friendship and hospitality which he had contracted with Polycrates; alledging for his reason, that he feared he should be forced to sorrow and lamentation for the miseries that would overwhelm his friend. It happened that, after certain days, Orætes, lieutenant of Cyrus in the city of Sardis, drew unto him, by crafty means, this minion of fortune, Polycrates, whom he caused to be hanged upon a gibbet, and his body left there to the heats of the day, and the dews of the night.

12. Henry Holland, duke of Exeter and earl of Huntingdon, who married the sister of Edward the Fourth, was driven to such want, that passing into Flanders, Philip de Comines saith, "that he saw him run on foot, bare-legged, after the duke of Burgundy's train, begging his bread for God's sake; whom the duke of Burgundy at that time not knowing (though they had married two sisters), but hearing afterwards who he was, allotted him a small pension to maintain him; till, not long after, he was found dead upon the shore at Dover, and stripped all naked; but how he came by his death could never, by any inquiry, be brought to light. This was about the thirteenth year of the reign of Edward the Fourth.

13. In the reign of king James the lord Cobham was condemned for high treason; but yet reprieved by the king, though, notwithstanding, he came to a miserable end. For, before his death, he was extremely lousy for want of apparel and linen; and had perished for hunger, had not a trencher-scraper at court who had been his servant, relieved him with such scraps as he could spare. In this man's house he died, being so poor a place, that he was forced to creep up a ladder through a little hole into his chamber: which was a strange change, he having been a man of seven thousand pounds

(10.) Diod. Sicul. l. 16. p. 126. Lips. Monit. l. 2. c. 14, p. 346.—(11.) Herodot. l. 3. p. 178, 179. Camer. Oper. Subcis. l. 1. c. 12. p. 38. Lips. Monit. l. 1. c. 5. p. 55.—(12.) Bak. Chron. p. 305.

per annum, and of a personal estate of thirty thousand pounds, his lady also being rich, who yet, in this his extremity of misery, would not give him of the crumbs that fell from her table.

14. Hugolin Giradesca of Pisa was the chief of the faction of the Guelphs that stuck to the pope, having foiled a part of the Gibbelines, who affected the emperor, and having struck a fear into the rest, became so great amongst those of his party, that he commanded with a white wand; was both in name and in deed lord of his city, a rich and noble personage, learned, magnificent, married to a great lady, had goodly children and grandchildren, abounding in all manner of wealth, more than he could wish; living happy in all pleasure, both in the judgment of himself and all his citizens. He made a solemn feast upon his birth-day; and having invited all his friends, he set himself to the displaying of all his prosperity and magnifying his exploits: and, at last he asks one of his bosom friends, if there wanted any thing to make his felicity complete? Who, considering what little stay there is in worldly matters, and how they roll and fly away in a moment (or, rather, inspired from above) made this answer: "Certainly the wrath of God cannot be long from this thy so great prosperity." Soon after, the forces of the Guelphs beginning to decay, the Gibbelines run to arms, beset the house of this prosperous Hugolin, broke down the gates, slew one of his sons, and a grandchild that opposed their entrance; laid hold on Hugolin himself, and imprisoned him, with two other of his sons, and three grandchildren, in a tower; shut all the gates upon them, and threw the keys into the river Arne, that ran near the tower. Here Hugolin saw those goodly youths of his dying between his arms, himself also at death's door. He cried, and besought his enemies to be content that he might endure some human punishment, and to grant that he might be confessed and communicate before he died. But their hearts were all flint; and all he requested with tears, they denied with derision: so he died pitifully, together with his sons and grandchildren that

were inclosed with him. So sudden, and oftentimes so tragical, are the revolutions of that life which seems most to promise a continuance of prosperity.

15. Amongst all those that have been advanced by the favour of mighty princes, there was never so great a minion, nor a more happy man in his life, until his death, than was Ibraim Bassa, chief vizir to Solyman the Great Turk. This bassa finding himself thus caressed by his lord and master, he besought him on a day (as he talked with him with great familiarity) that he would forbear to make so much of him, lest being elevated too high, and flourishing beyond measure, it should occasion his lord to change his sentiments, and plucking him from the top of fortune's wheel, to hurl him into the lowest of misery. Solyman then swore unto him, that "while he lived he would never take away his life." But afterwards moved against him, by the ill success of the Persian war, by him persuaded, and some suspicion of treachery, yet feeling himself tied by his oath, he forebore to put him to death; till being persuaded and informed by a talisman, or Turkish priest, that a man asleep cannot be counted amongst the living, in regard the whole life of man is a perpetual watch, Solyman sent one night an eunuch, who with a sharp razor cut his throat, as he was quietly sleeping upon a pallet in the court. And thus this great favourite had not so much as the favour to be acquainted with his master's displeasure, but was sent out of the world unawares: his dead body was reviled and cursed by Solyman; after which a weight was tied to it, and it was cast into the sea.

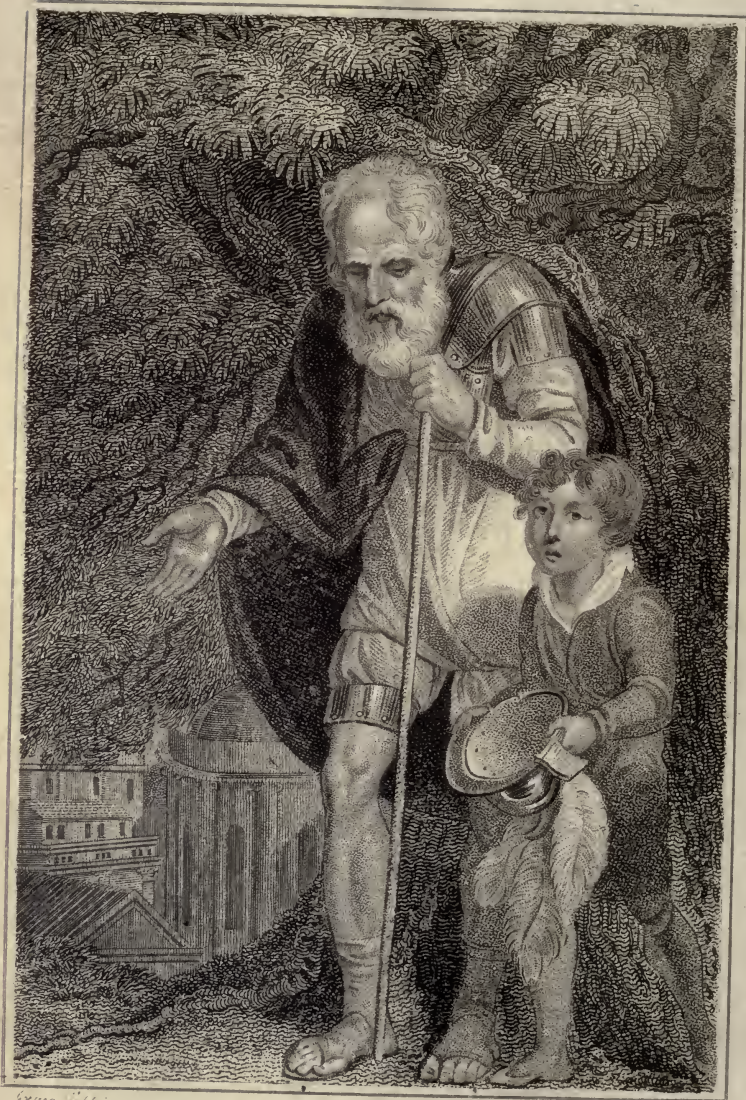
16. George Villiers was the third son of Sir George Villiers, knight: he was first sworn servant to king James, then his cup-bearer at large; the summer following, admitted in ordinary; the next St. George's day he was knighted, and made gentleman of the king's bed-chamber, and the same day had an annual pension of a thousand pounds given him out of the court of wards. At new-year's tide following the king chose him master of the horse. After this he was installed of the most noble order of the garter. In

(13) Court of K. James. 37. by A. W. Clark's Mir. c. 131. p. 676.—(14.) Fulgos. l. 3. c. 2. p. 1171. Camer. Oper. Subc. siv. cent. 1. c. 12. p. 77.—(15.) Ibid. cent. 2. c. 78. p. 306. Knowles's Turk Hist. p. 654.

the next August he created him baron of Whaddon, and viscount Villiers. In January of the same year he was advanced earl of Buckingham, and sworn of his majesty's privy council. The March ensuing he attended the king into Scotland, and was likewise sworn a counsellor in that kingdom. At new-year's tide after he was created marquis of Buckingham, and made lord admiral of England, chief justice in Eyre of all the parks and forests on the south side of Trent, master of the king's bench office, head steward of Westminster, and constable of Windsor Castle; chosen by the king the chief concomitant of the heir-apparent in his journey into Spain; then made duke of Buckingham, and his patent sent him thither. After his return from thence, he was made lord warden of the Cinque-ports, and steward of the manor of Hampton-court. But in the midst of all these honours of the duke, upon Saturday, the twenty-third of August, when after breakfast he came out of the room (into a kind of lobby somewhat darker, and which led to another chamber, where divers waited) with Sir Thomas Fryer close at his ear, in the moment as the said knight withdrew himself from the duke, one John Felton (a younger brother of mean fortune in Suffolk) gave him with a back-blow a deep wound into his left side, leaving the knife in his body; which the duke himself pulling out, on a sudden effusion of spirits, he sunk down under the table in the next room, and immediately expired. One thing in this enormous accident is, I must confess, to me beyond all wonder, as I received it from a gentleman of judicious and diligent observation, (and one whom the duke well favoured), that within the space of not many minutes after the fall of the body, and removal thereof into the first room, there was not a living creature in either of the chambers with the body, no more than if it had lain in the sands of Ethiopia: whereas commonly in such cases, you shall note every where a great and sudden conflux of the people unto the place, to hearken and to see; but it seems the horror of the fact stupified all curiosity. Thus died this great peer, in

the thirty-sixth year of his age, in a time of great recourse unto him, and dependence upon him; the house and town full of his dependants and suitors, his dutchess in an upper room, scarce yet out of her bed; and the court at this time not above six or nine miles from him, which had been the stage of his greatness.

17. Charles the Gross, the twenty-ninth king of France, and emperor of the West, began to reign in the year 885. The eyes of the French were fixed upon him as the man that should restore their estate, after many disorders and confusions. He went into Italy, and expelled the Saracens that threatened Rome. Being returned, he found the Normans dispersed in divers coasts of his realm; Charles marched with his army against them, but at the first encounter was overthrown. This check, though the loss was small, struck a great terror, and at last caused an apparent impossibility to succour Neustria, and recover it from so great forces. He was therefore advised to treat with them, to make them of enemies friends, and to leave them that which he could not take from them. He yielded Neustria to them by his own authority, without privity of the estates; so these Normans called it Normandy. By this and some other things he fell into a deep hatred with the French; upon which Charles fell sick, and that sickness was accompanied with a distemper of the mind, through jealousy conceived against his queen Richarda. After this the French and Germans dispossessed him of the empire, and gave it to Arnold; and the French ejected him from the regency of that realm, substituting in his room Eudes, or Odo, duke of Angiers. This poor prince, deposed from all his dignities, abandoned by every man, in his prosperity had so ill provided for himself that he had not a house wherein to shelter him: being banished the court, he was driven to a poor village in Suevia, where he lived some days in extreme want, without any means of his own, or relief from any man. In the end he died, neither pitied nor lamented, in a corner unknown save for this, to have been the theatre of so extraordinary a tragedy. And surely,



Graving 1842

Belisarius reduced to the abject state of begging Bread.

for one of the greatest monarchs in the world thus to die, without house, without bread, without honour, without mourning, and without memory, is a signal instance of the world's vanity and inconstancy.

18. Valerianus the Roman emperor, after he had reigned fifteen years, commenced a war against Saporess king of Persia; of which such was the unfortunate success, that the emperor was not only overthrown, but also was brought alive into the hands of his enemy; Saporess carried him about with him in chains as a common slave, and joining derision to his adversity, he made him his footstool; for as oft as he mounted his horse, he caused the miserable emperor to bow down, that he might tread upon his back, for his more commodious ascent into the saddle; and after this he was fled alive.

19. Bajazet, emperor of the Turks, for his fierceness was surnamed Gilderun, that is, Lightning; a prince of great spirit, and who, for ten years space, had been exceeding fortunate in his enterprises. This great monarch was invaded by Tamerlane, the great chan of Tartary, overthrown in battle, his son Mustapha slain, and he himself made prisoner. At first the victor gave him a civil reception, and sitting together, he thus said to him: "O chan, we are each of us exceedingly indebted to the divine bounty; I, that thus lame have received thence an empire, extending from the borders of India to Sebaste; and thou, who from the same hand hast another, reaching from the same Sebaste to the confines of Hungary; so that we almost part the world itself betwixt us: we owe therefore our praises to Heaven, which I both have and will always be ready to render accordingly. Thou possibly hast been less mindful, and of a more ungrateful disposition; and therefore thou art brought into this calamity. But let that pass; and now tell me freely and truly what thou wouldst have done with me, in case I had fallen into thy power?" Bajazet, who was of a fierce and haughty spirit, is said thus to

have replied: "Had the gods given unto me the victory, I would have inclosed thee in an iron cage, and carried thee about with me, as a spectacle of derision to all men." Tamerlane, hearing this, passed the same sentence upon him. Three years almost this miserable creature lived in this manner: at last, hearing he must be carried into Tartary, despairing then to obtain his freedom, he struck his head with that violence against the bars of his cage, that he beat his brains out.

20. Jugurtha was a great and powerful king of Numidia, and had long withstood all the power of the Roman arms; but at last was taken by C. Marius, and led in triumph; wherewith he was so affected, that he began to doat and turn foolish. After the triumph was ended, he was thrust into prison: and when some had tore off his clothes and shirt, others snatched at the rich ear-ring he had, with that insolence and violence, that they tore off, together with it, the tip of his ear that it hung by: at last thus naked, he was thrust into a dungeon, where he lived six days, till he was starved to death in a miserable manner.

21. Never was there a more notable example of the vanity and inconstancy of all earthly things, than in the earl of Morton, *anno* 1581, who was regent in Scotland in the minority of king James, and was revered of all men, feared as a king, abounding in wealth, honour, and a multitude of friends and followers; whereas not long after he was forsaken of all, and made the very scorn of all men; and being, by the malice of his adversaries, accused, condemned, and executed at Edinburgh, had his corpse left on the scaffold, from the hour of his execution to sun-setting, covered with a beggarly cloak, every man fearing to show any kindness, or so much as to express a sign of sorrow. His corpse was afterwards carried by some base fellows to the common place of burial, and his head fixed on the tolbooth.

22. Belisarius, a noble and famous general under the emperor Justinian,

(17.) M. de Serres. Hist. France, p. 72, 73.—(18.) Lips. Monit. l. 1. c. 5. p. 56. Herb. Trav. l. 2. p. 211.—(19.) Knowles's Turk. Hist. p. 220, 221. Lips. Monit. l. 1. c. 5. p. 57, 58.—(20.) Plut. in Mario. p. 412. Muret. Var. Lect. l. 2. c. 10. p. 39. Lips. Monit. l. 2. c. 14. p. 345.—(21.) Archbishop Spotswood's Hist. of Scotland, p. 314. Clark's Mir. cap. 131. p. 679.

having with great success fought many battles against the Persians, Goths, and Vandals, in his old age, by the malice and cruelty of the empress had his eyes put out, and fell into such extreme want, that he was forced to beg by the highway side; *Date obolum Belisario*: "Give a halfpenny to poor Belisarius, whom virtue raised, and envy hath thus made blind."

23. King William the Second, on the morrow after Lammas day, hunting in the New Forest of Hampshire, in a place called Chorengham, was unhappily slain in the midst of his sport. For Sir Walter Tyrrel shooting at a deer, his arrow glanced upon a tree, and hit the king full in the breast, who hastily taking hold of so much of the arrow as stuck out of his body, broke it off, and with one only groan fell down, and died: whereupon the knight, and most of the king's followers, hasted away; and those few that remained, laid his body in a collier's cart; which being drawn by one poor beast, in a foul and filthy way the cart broke: where lay the spectacle of worldly glory, both pitifully gored and filthily bemired; till thus drawn into the city of Winchester, on the morrow after his death he was buried under a plain marble stone.

24. King Edward II. surnamed Caernarvon, being deprived of his royal crown and dignity, remained with Henry earl of Leicester his kinsman: but the queen suspecting his escape, wrought so with her son king Edward the Third, that by his commandment the king was delivered thence into the hands of Thomas of Gurney, and John Maltravers, knights, who brought him from Kenelworth to the castle of Corffe, from thence to Bristol, and thence to Berkeley. Many cruelties they exercised upon this poor prince; they permitted him not to ride but by night, neither to see any man, nor to be seen by any; when he rode, they forced him to be bare-headed; when he desired to sleep, they would not suffer him; neither when he was hungry, would they give him such meat as he desired, but only such as he loathed: every word that he spake was misrepresented

by them, and they gave out that he was mad. All this was done, that either by cold, watching, unwholesome food, melancholy, or some other infirmity, he might languish and die: but in vain was their expectation; yea even the poisons they gave him were dispatched away by the benefit of nature. In their journey to Berkeley from Bristol, the wicked Gurney making a crown of hay, put it on his head, and the soldiers that was present scoffed, and mocked him beyond measure. Fearing to be known as they travelled, they devised to disfigure him, by shaving his head and beard; wherefore, by a little water that ran into a ditch, they commanded him to alight from his horse to be shaven; to whom, being set on a mole-hill, a barber came with a basin of cold water, taken out of a ditch, saying to the king, "that water should serve for that time." To whom Edward answered, that "in spite of them he would have warm water for his beard;" and thereupon began to weep and shed tears plentifully. At length they came to Berkley castle, where Edward was shut up close as an anchorite, in a room where dead carcasses were laid on purpose in the cellar under it, that the stench might suffocate him: but this being perceived not sufficient, one night, being the twenty-second of September, they came rushing in upon him suddenly, as he lay in his bed, and with great and heavy feather-beds, being in weight as much as fifteen strong men could bear, they oppressed and strangled him. Also they thrust a plumber's soldering-iron (being made red-hot) into his bowels, through a certain instrument, like to the end of a trumpet or clystering-pipe, put in at the fundament; burning thereby his inward parts, lest any outward wound should be found. His cries were heard within and without the castle, and known to be the cries of one that suffered a violent death. And this was the sorrowful and tragic end of Edward of Caernarvon.

25. *Dionysius the younger* had his kingdom in good condition and sufficiently fortified: he had no less than 400 ships of five or six oars in a seat; he had

(22.) Fulgos. Ex. l. 5. c. 3. p. 612. Clark's Mir. c. 131. p. 677.—(23.) Speed's Chron. p. 449. Stowe's An. p. 134.—(24.) Stowe's Annals, p. 225, 226. Baker's Chronicle, p. 163, 164, 165.

One hundred thousand foot, and nine thousand horse; his city of Syracuse had strong gates, and was encompassed with high walls; he had in readiness all manner of warlike provisions to furnish out 500 more ships: he had granaries wherein were laid up 100 myriads of that measure which contains six bushels of bread-corn; he had a magazine replete with all sorts of arms offensive and defensive; he was also well fortified with confederates and allies, so that he himself thought that the government was fastened to him with chains of adamant. But being invaded by Dion (in his absence) his people revolted, and beheld what a fatal revolution fell out in his family; himself had before slain his brother, and in this insurrection against him his sons were cruelly put to death; his daughters were first ravished, then stript naked, and in that manner slain; and in short, none of his progeny obtained so much as a decent burial: for some were burnt, others cut in pieces, and some cast into the sea; and he himself died old, in extreme poverty. Theopompus saith, "that by the immoderate use of wine he was become purblind; that his manner was to sit in barbers' shops, and as a jester to move men unto laughter: living in the midst of Greece in a mean and low fashion, he wore out the miserable remainder of a wretched life."

26. King Edward the Third, that glorious conqueror, after he had reigned fifty years and four months, being in the 56th year of his age, an. Dom. 1377, fell into his last sickness at his manor of Richmond, where, when he was observed to be drawing on towards his end, his concubine Alice Peirce came to his bed-side, and took the rings from his fingers, which for the royalty of his majesty he used to wear, and having left him gasping for breath, fled away. The knights and squires, and officers of his court, each of them fell to rifle and make prey of all they could meet with, and also hastened away, leaving the king alone in this sorrowful state and condition. It happened, that a priest lamenting the king's misery, that amongst all his counsellors and servants there was none to assist

him in his last moments, entered his chamber, exhorting the king to lift up his eyes and heart unto God, to repent him of his sins, and to implore the mercy of Heaven, and its forgiveness. The king had before quite lost his speech; but at these words (taking strength) uttered his mind (though imperfectly) in those matters, and made signs of contrition, wherein his voice and speech failed him, and scarce pronouncing this word *Jesu*, he yielded up the ghost.

27. Gilimer was king of the Vandals in Afric: long had he lived happy, increasing his riches and dominions by his victories; when his felicity began to alter. Belisarius, sent by the emperor Justinian against him, overthrew him; he fled out of the battle unto Pappus, a high mountain in Numidia, whither he was pursued and besieged: he had endured the siege a while, when he sent word that he would yield up himself, only desired there might be sent him a piece of bread, a sponge, and a harp; the bread to relieve his hunger, the sponge to dry his eyes, and the harp to ease his afflicted mind: they were sent him, and he yielded. Being brought into the presence of Belisarius, he did nothing but laugh; being led in triumph to Constantinople, and presented to Justinian and Theodora his empress, he cried out, "Vanity of vanities, all is vanity." He afterwards died private in a corner of Gaul.

28. Cræsus, that rich king of Lydia, showed Solon all his riches and treasures: "And what thinkest thou," said he, "is there any man thou knowest more happy than myself?" "There is," said he, and named one Tellus, "a man of mean fortune but content with it." And then he named two others, who having lived well, were now dead. Cræsus laughed: "And," said he, "what state take you me to be in?" "I cannot tell," said Solon; "nor can we reasonably account that man happy who is tossed in the waves of this life, till he is arrived at the haven, seeing a tempest may come, that may overturn all." Cræsus made little of this at the time; but being overcome by Cyrus, bound, and laid upon a pile,

(25.) *Ælian. Var. Hist.* l. 6. c. 12. p. 194. — (26.) *Bak. Chron.* p. 192. *Stow's Annals*, p. 209. — (27.) *Lips. Monit.* l. 2. c. 14. p. 344.

to be burnt alive, Cræsus cried out, "O Solon! Solon!" Cyrus admiring, caused him to be asked "What God or man it was he invoked in this his extremity?" He replied, "that Solon came into his mind, who had wisely admonished him not to trust to his present fortune, nor to think himself happy before he came to his end. "I laughed," said he, "at that time; but now I approve and admire that saying." So did Cyrus also, who commanded Cræsus to be freed, and made him one of his friends.

29. ♦ In 1612 *Achmet*, emperor of the Turks, raised his favourite *Nassouf Bacha* to the dignity of grand vizier. *Nassouf* was the son of a Greek priest, who was married, and when a child had been given instead of tribute, and carried to Constantinople in the time of the sultan *Amurath III.* Having entered in the seraglio into the service of the *Kisle Aga*, that is to say, the governor of the daughters of the grand signior, he acquired the esteem of *Roustein Aga*, or intendant of the sultana's household, to whom he was often sent with messages; this princess obtained for him the government of *Aleppo*, and afterwards that of *Diarbekir*, whence he was recalled to become grand vizier, and to marry one of *Achmet's* daughters. But soon after, the emperor being informed of his extortion and crimes, sent the *Boslangi Basha* to demand from him the seal of the empire, along with his head. *Nassouf's* throat being cut, because the executioners were not able to strangle him, the grand signior caused him to be conveyed into his presence in an old carpet; and as soon as he beheld him, he gave orders that his head should be cut off entirely, for fear, as he said, "lest the dog should come to life again." The body was then thrown into the sea from the seraglio; but the emperor, in compliance with a request made by the sultana his daughter, allowed it soon after to be taken up and to be buried, but without any pomp, in the public burying ground.

30. ♦ *Francis Carmagnole*, so called from the town of *Carmagnole* in *Piedmont*, was the son of a peasant, and in his youth had been employed in keeping pigs; but having a turn for a military life, he became a soldier, and rose by degrees to the rank of general, which, on account of his courage and good behaviour, was conferred on him by *Philip Visconti*, duke of *Milan*. As he distinguished himself in this situation by several splendid actions, the duke gave him one of his relations in marriage, and honoured him with a considerable government; but this elevation excited the envy of some great men, who, by misrepresentation, made the duke conceive a bad opinion of him, so that he was obliged to retire for safety to the states of *Venice*, where he met with a favourable reception. The *Venetians* having appointed him commander in chief of their army against the duke of *Milan*, he defeated his troops in several battles; but not wishing to take advantage of his victories, he resolved to enter into a reconciliation with the duke; which coming to the knowledge of the *Venetians*, they caused him to be carried to *Venice*, where he was beheaded in 1422.

31. ♦ In 1475 *Pierre Landais*, a native of *Vitré*, in *Brittany*, brought up to the business of a tailor, entered into the service of the tailor of *Francis II.* duke of *Brittany*: by these means he got access to the presence of the duke, with whom he became so great a favourite, that he intrusted him with his greatest secrets. Having passed through the offices of valet and master of the wardrobe, he rose to be grand treasurer, which was the first office in *Brittany*; but suffering himself to be blinded by his good fortune, he abused the power intrusted to him, oppressed the innocent, persecuted the barons, betrayed the interests of the state, and enriched himself by every species of oppression. These crimes incensed the people and the barons so much, that the duke, in order to appease them, was obliged to deliver *Landais* to the chancellor, *Christian*, who

(28.) Herod. l. 3. p. 11, 12, 36. Lips. Monit. l. 2. c. 14. p. 342.—(29.) Dupuy Hist. des Perses. De Leveau Recueil de Diverses Histoires, vol. 1. part 1. p. 147.—(30.) Ibid p. 86.

condemned him to be hung. This sentence was carried into execution at Nantes in 1485, and the duke was not informed of it till after it was past; for, as he had a strong attachment to this favourite, it was apprehended that he might be induced to pardon him. The body was conveyed to the church of Notre Dame at Nantes, and interred in a chapel which he had caused to be built.

32. ♦ Peter La Brosse was born in Touraine of low parents; but he possessed considerable talents, and acquired great skill in surgery. He went to the court of St. Louis, where he was first surgeon to Philip of France, afterwards king under the name of Philip III. surnamed the Bold. As soon as this prince mounted the throne, he made La Brosse his chamberlain, and suffered himself to be governed by this favourite, who was rendered so insolent in consequence of his elevation, that he attempted the lives of several of the princes and great lords of the kingdom.

In 1276 he poisoned Louis of France, the eldest son of Philip III. and Isabel of Arragon, his first consort, and then endeavoured to persuade the king that this crime had been committed by Mary of Brabant, his second spouse, in order to secure the crown to some of her own children. His ambition led him to the commission of several other crimes, which coming to the knowledge of the king, his majesty assembled his council at Vincennes, in which it was resolved that La Brosse should be arrested.

He was first conveyed to Paris, then to Javaille, and thence brought back to the capital, where he was tried in the presence of some of the barons, and condemned to be hung, and to have his property confiscated to the king. This sentence was carried into execution in 1276. The duke of Burgundy, the duke of Brabant, the count d'Artois, and several other lords, were desirous to see this execution; and there was present also a great number of gentlemen, who were much gratified by the death of this wicked man, on account of the

injury he had done to them in consequence of his influence with the king.

33. ♦ Charlotte Christina Sophia de Woofenbittel, wife of the Czarowitz Alexis, son of Peter the First, czar of Muscovy, and sister to the wife of the Emperor Charles VI. was born the 25th August, 1694. This princess, who possessed beauty, wit, virtue, and the graces, was the object of her husband's aversion, who was the most brutal of mankind. He attempted many times to poison her, but she was saved by counter-poisons; at last, his inhumanity carried him so far as to strike her violently on the stomach, when she was eight months gone with child; in consequence of which she fainted, and continued in great agony. Peter the First was then on one of his journies. His son, persuaded that this unfortunate princess could not recover, set out immediately for his country-house. The countess of Coningsmark, mother of marshal Saxe, was with the princess when she was delivered of a dead child, and took every possible care of her: but foreseeing, if she recovered, that she would sooner or later fall a victim to the brutality of the czarowitz, she thought of the means to save her, by gaining over her women, and by them informing the husband that both wife and child were dead; on which the czarowitz directed that they should be immediately interred without ceremony.

They dispatched couriers to the czar and all the courts of Europe, who went into mourning; mean time, the princess, being carried into a detached chamber, recovered by degrees her health and strength; then furnished with some jewels and gold which the countess procured her, clothed as a common woman, she departed with an old trusty German servant, who passed for her father, and repaired to Paris. She remained there a short time, took a woman to attend her, went to one of the ports, and embarked for Louisiana. Her figure immediately drew the attention of the inhabitants, among which was an officer of the colony, named Dauband, who having been in Russia, knew her. He could, how-

(31.) Dupuy, Hist. des Favoris. De Lavau Recueil de Diverses Histoires, vol. 1. part 1, p. 174.—(32.) Ibid. vol. 2 part 2. p. 32.

ever, scarcely persuade himself that a woman in her situation could be the grand-daughter of the czar Peter: to be the better assured of it, he offered his service to the pretended father; a closer connection was formed by degrees, and they afterwards joined to keep a house together at a joint expense: sometime after she learned by the newspapers, the death of the czarowitz; Dauband then declared to the princess that he knew her, and was willing to abandon every thing and conduct her to Russia. The widow of the czarowitz, finding herself happier than on a throne, refused to sacrifice the tranquillity of her obscure state to any thing ambition could afford her: she only exacted from Dauband a promise of the most inviolable secrecy, and to conduct himself towards her as he had hitherto done. He swore to comply with her request; and interest secured his compliance. The beauty, wit, and virtue of that princess had made the most lively impression on him; and a habit of living together had strengthened it: he was amiable, and yet young; he had paid her the most flattering attention, she was not insensible of it; and continuing to live together, they became every day more dear to each other; and the old domestic dying, she and Dauband could not any longer live together without reproach. Dauband took advantage of this incident, and represented it to her, that having now renounced every idea of greatness, she might, if he was not disagreeable to her, with propriety espouse him; she consented; and the woman, who had once been destined to rule over Russia, and whose sister reigned at Vienna, became the wife of an officer of infantry. She had a daughter by him, and they lived ten years very happily; when Dauband being troubled with a fistula, they returned to Paris, where she carefully attended him while under the care of the surgeon; and on his recovery, he solicited from the India company an employment in the island of Bourbon, and obtained a majority. While the husband was pursuing his business, the wife and daughter one day went to walk in

the Thuilleries, where they conversed in German, that they might not be understood by those who were near them: marshal Saxe passing, and hearing them speak in that language, stopped to consider them. The mother saw and knew him; and her embarrassment betrayed her; he exclaimed, "What, madam, is it possible!" She drew him aside, and made him promise secrecy.

Next day the marshal called to visit her; she informed him further of her adventures, and he afterwards visited her and her daughter at times *incognito*. She soon after departed with her husband for the isle of Bourbon; the marshal then informed the king, who sent orders to the isle of Bourbon to have the greatest respect paid them. He wrote also to the king of Hungary, to acquaint him with the situation of his aunt; who sent her a letter, inviting her to come to him, but on condition of quitting her husband; this she refused, and continued with him until 1747, when he died. Her daughter being also dead, she returned to Paris with a design to retire to a convent, but afterwards retired to Vitu, about a league from Paris, and was alive in 1772.

CHAP. XVI.

Of such as have left Places of highest Honour and Employment for a private and retired Condition.

GREAT travellers, who have fed their eyes with variety of prospects, and pleased themselves with the conversation of persons of different countries, are oftentimes observed upon their return to retire themselves, and more to delight in solitude than other men. The like sometimes befalls men of great honours and employments; they retreat unto a private life, as men that are full, and have taken a kind of surfeit of the world; and when they have done so, have enjoyed more of contentment and satisfaction of mind, than all their former noise and splendour could afford them.

1. Doris the Athenian having governed the Commonwealth six-and-thirty years with much sincerity and justice, became weary of public negotiations: he therefore left Athens, and went to a country-house or farm, which he had in a village not far distant, and there reading books of husbandry in the night-time, and practising those rules in the day-time, he wore out the space of fifteen years. Upon the frontispiece of his house these words were engraven, "Fortune and Hope, adieu to you both, seeing I have found the entrance to rest and contentment."

2. The emperor Charles the Fifth, after he had reigned as king forty years, and had thirty-six of those years been possessed of the empire of Germany; that Charles, who (from the sixteenth year of his age, wherein he first bore a sceptre, to the fifty-sixth year of his age, wherein he surrendered all) had been a great and most constant favourite of fortune; after he had made three hundred sieges, and gained the victory in more than twenty set battles; he whose life and adventures were nothing else but a series of victories and triumphs, and a glorious continuation of most renowned successes; after he had made nine journeys into Germany, six into Spain, seven into Italy, four into France, ten into the Low-Countries, two into England, two into Africa, and eleven times traversed the main ocean; who yet in all these his various and great enterprises met with no check nor frown of fortune, except in the siege of Marseilles and the business of Algiers: I say this illustrious prince, in the pitch and height of all his glory, did freely and of his own accord descend from his thrones, resigned his kingdom of Spain to his son Philip, his empire to his brother Ferdinand, withdrew from a royal palace, and retired first to a private house at Brussels, and then descended to an humble hermitage, in the monastery of St. Justus, seven miles from Placentia, attended only with twelve servants, forbidding that any should call him other than Charles, disclaiming, to

gether with the affairs, the pompous names of Cæsar and Augustus.

3. Diocletian, the emperor of Rome, being filled and laden with worldly honours, which he had acquired to himself both in peace and war, even to the making himself to be worshipped for a god, this great person, seeing no constancy in human affairs, and feeling how full his imperial charge was of cares and perils, left off the managing and government of the empire, and choosing a private life, retired himself to Salona, where he spent his time in gardening and husbandry; and although, after he had continued there some years, he was earnestly importuned by Maximianus and Galerius his successors, to resume his empire, yet he could never be persuaded to quit his solitude, till he parted with that and his life together.

4. Suatacopius, king of Bohemia and Moravia, having received an overthrow in a battle by the emperor Arnolphus, withdrew himself secretly out of the fight, and, unknown as he was, saved himself by the swiftness of his horse. Being come alone to a mountain called Sicambri, he left there his arms and horse, and began to walk on foot; when entering into a vast wilderness, he framed himself like a poor pilgrim to feed upon apples and roots, until he had met with three other hermits, to whom he joined himself, abiding with them unknown till his last. When he drew near his death, he called the three hermits: "You know not yet", said he, "who I am; the truth is, I am king of Bohemia and Moravia, who being overthrown in a battle, have sought my refuge here with you. I die, having tried both what a royal and a private life is. There is not any greatness of a king to be preferred before the tranquillity of this solitariness. The safe sleeps which we enjoy here make the roots savoury, and the water sweet unto us; on the contrary, the care and dangers of a kingdom make all meat and drink taste bitter to us. That part of my life which remained, I have passed happily with you; that which I led upon my re-

(1.) Treasury of Antient and Modern Times, l. s. c. 2. p. 340. — (2.) Curia Polit. by M. Scudery, p. 1, 2, &c. Lips. Monit. l. 2. c. 14. p. 340. — (3.) Camer. Oper. Subcis. c. 14. p. 209.

gal throne, deserveth more the title of death than life. As soon as my soul hath parted from my body, ye shall bury me here in this place; and then going into Moravia, ye shall declare these things to my son, "if he yet lives." And having thus said, he departed this life.

5. The captain Similis was prefect of the palace to Adrian the emperor; and after he had procured leave at last to quit himself of his employment, and to retire into the country, he lived there in rest, with privacy and content, for the space of seven years; and when he found himself near unto his death, he ordained, by his last will, this epitaph to be inscribed upon his tomb.

Similis hic jacet cujus ætas quidem multorum annorum fuit, septem tamen dumtaxat annis vixit.

That is,

Here lieth Similis, who was indeed of a great age, yet lived only seven years."

6. Lucius Sylla having with great labours and infinite perils arrived unto the dictatorship in Rome, than which there is no power more absolute, and having therein governed with such severity as to put to death two thousand six hundred Roman knights, slain ten consuls, forced thousands from their country into exile, and prohibited unto many all funeral honours; yet, without fear of accounting for any of his vast actions, and not being in the least enforced thereunto by any necessity of his affairs, he voluntarily deposed himself from that high seat of magistracy, and retired to a life of privacy in Ronte: and whereas one day, as he passed along in the market-place, he was reproached and insolently treated by a young man, he contented himself to say, with a low voice, to some that stood near him, "This young man will be the occasion that no man hereafter will resign a dictatorship."

7. Ramirus lived a monk in a monas-

tery, from whence, upon the death of his brother, he was called by the nobles and people of Arragon to succeed his brother in the kingdom. The pope also dispensed with this vow, and he had leave to accept of the kingdom. Ramirus therefore left the monastery, married a wife, by whom he had a daughter, called Urraca; after which, neither conjugal affection, nor the desire of a kingdom (two of the strongest bonds amongst men) were able to retain him, but that he would return unto that ecclesiastical humility which he had experienced in the convent where he formerly had lived.

8. The Parthians by civil discords had rejected Artabanus their king, who endeavoured his restoration to his kingdom by the arms of Jazates king of the Adiabeni. The Parthians, not only upon the account of an impending war, but moved also with other reasons, repented that they had expelled Artabanus. They sent therefore ambassadors both to him and to Jazates, giving them to understand, that they would most willingly do what they did require them: but that, upon the expulsion of Artabanus, they had set up Cynamus in his stead; and having sworn allegiance unto him as their king, they durst not recede from their oath. Which when Cynamus understood, he wrote to Artabanus and Jazates, that they should come; for he would resign up the kingdom of Parthia to Artabanus. When they were come, Cynamus went forth to meet them, adorned in royal robes, and the diadem upon his head. As soon as he drew near to Artabanus, dismounting from his horse, he spake thus: "When the Parthians had driven thee, Artabanus, from the kingdom, and were resolved to confer it on another, at their intreaty I received it; but so soon as I knew it was their desire to restore it to thee, their true and lawful king, and that the only hindrance of it was, that they should do it without my consent, I not only forbore to oppose them; but, as thou seest, of my

(4.) Camer. Oper. Subcisiv. l. 1. c. 45. p. 209.—(5.) Fulgos. Ex. l. 4. c. 1. p. 436. Camer. Oper. Subcisiv. l. 1. c. 45. p. 211.—(6.) Fulgos. Ex. l. 4. c. 4. p. 435.—(7.) Camer. Oper. Subcisiv. sect. 3. cap. 92 p. 346.

own accord, and without any other respect, I restore it to thee." And having so said, he took the diadem from his own head, and with his own hands he fitted it to that of Artabanus, and freely returned to his former privacy.

9. Albertus was a dominic friar, and for his great learning surnamed Magnus: he was made bishop of Ratisbon by pope Alexander the Fourth; but he freely left his bishoprick, and returned home again to Cologn, that he might retire, and enjoy the greater quiet of reading and writing.

10. In the year of our Lord 1179, and the reign of king Henry the Second, Richard de Lucey, lord chief justice of England, resigned his office, and became a canon in the abbey of Westwood; and in the reign of king Henry the Third, upon the twenty-ninth of June, 1276, Walter Maleclarke, bishop of Carlisle, renounced the pomp of the world, and took upon him the habit of preaching friar.

11. In a preliminary discourse before the *Monasticon Anglicanum*, we have an account of divers kings in this our island, who, for devotion's sake, left their crowns, and took upon them the habit and profession of monks; such were Perotocus king of Cambria, Constantius king of Cornwall, Sebby king of the East Saxons, Offa king of the East Saxons, Sigebert king of the East Angles, Etheldredus king of the Mercians, Kynred king of the Mercians, Ceolwolphus king of the North Humbers, and Edbricthius king of the North Humbers. Whereupon one hath wrote these metrical verses:

*Nomina Sanctorum rutilant cum laude piorum
Stemmata regali cum vestitu monachali,
Qui Reges facti spreverunt culmina regni
Electi Monachi, sunt cæli munera digni.*

12. Prince Lewis, the eldest son of Charles king of Naples, at the age of twenty-one years, and just when he should have been married to the youthful

princess of Majorca, did suddenly at Barcelona put on the rough and severe habit of the Franciscans. The queen and princesses there met to solemnize the marriage of his sister Blanch with James king of Arragon, employed their rhetoric to dissuade him from it; but to no purpose: he loved his sackcloth more than their silks; and, as Monsieur Mathieu (alluding to the young princess) speaks of him, left roses to make a conserve of thorns.

13. King Agrippa took the high priesthood from Simon Canthara, and gave it again to Jonathan the son of Anani, whom he esteemed more worthy than the other. But Jonathan declared that he was not worthy of this dignity, and refused it, saying, "O king, I most willingly acknowledge the honour you are pleased to bestow upon me, and know you offer me this dignity of your free will; notwithstanding which, God judgeth me unworthy. It sufficeth that I have once been invested with that sacred habit: for at that time I wore it with more holiness than I can now receive it at this present: yet, notwithstanding, if it please you to know one who is more worthy of this honour than myself, I have a brother, who towards God and you is pure and innocent, whom I dare recommend to you as a most fit man for that dignity." The king took great pleasure in these words; and leaving Jonathan, he bestowed the priesthood on Matthias his brother, as Jonathan had desired and advised.

14. Constantine the Third, king of Scotland, being wearied with the troubles of public life, renounced his temporal dignities and kingdom, and betook himself to a private life amongst the Culdees in St. Andrew's, with whom he spent his five last years, and there died about the year 904.

15. Celestine the Fifth, an Italian, and formerly an Anchorite, was chosen pope: he was a man of pious simplicity, though unskilful in the management of affairs;

(8.) Fulgos. Ex. l. 6. c. 5. p. 768. 769. Joseph. Antiq. l. 20. c. 2. p. 516.—(9.) Syms. Ch. Hist. l. 2. cent. 13. p. 376.—(10.) MS. pence M. Humfr. Burt. Id. ibid.—(11.) Præfat. ad Monasticon Angl. p. 7.—(12.) Vaugh. Flor. Sol. in Epist. to the Reader.—(13.) Jos. Antiq. l. 19. c. 6. p. 508.—(14.) Spotsw. Hist. p. 310. Clark's Mir. c. 113. p. 557.

this man was easily persuaded by his cardinals, that the employment he had was too great for his capacity; so that he had thoughts of resigning, and was furthered therein by the crafty device of Boniface, who succeeded him. For this man, feigning himself to be an angel, spake through a trunk in a wall, where the pope lodged, saying, "Celestine, Celestine, give over thy chair; for it is above thy ability." The poor man was deluded this way; and though the French king persuaded him to keep his seat, yet he decreed, that a pope might quit his place to turn hermit again, as he did; though his voluntary resignation proved no security to him from the jealousy of his successor, but that he was by him taken, and imprisoned till his death.

16. ♦ Constantine Faulken, known by the name of Constance, the son of a noble Venetian, governor of the island of Cephalonia, by a lady descended from one of the oldest families in the country, rose to be a lord at the court of Siam, and prime minister. About the year 1660, being then only twelve years of age, he had discernment enough to know that the affairs of his family were so much deranged, that his parents would not be able to leave him enough to support him in a manner becoming his quality; he therefore embarked with an English captain who was returning to England, where, by his talents, his obliging disposition, and agreeable manners, he was taken notice of by some of the nobility; but, as he had little hopes of an establishment in that country, he resolved to push his fortune in India, and with that view entered into the service of the East India company. In this situation he had many opportunities of making a rapid fortune; but being a man of probity, he was desirous of rising only by degrees, and in the most honourable manner. Having remained some years at Siam, and amassed a little property, he quitted the service of the East India company, and purchased a vessel, in order to trade on his own account; but soon after he put to sea he

was wrecked on the coast of India, and of his whole fortune saved only about two thousand crowns.

Walking one day on the sea-shore after this misfortune, he saw advancing towards him with a melancholy and dejected air, an ambassador of the king of Siam, who had been shipwrecked also in returning from Persia, and had escaped only with his life. The ambassador having made known his quality, Mr. Constance offered to carry him back to Siam; and this offer being accepted, he purchased a bark, and every thing necessary for the passage: the ambassador in return for this kindness recommended Mr. Constance to the bascalon or minister of state; and the latter being a man of talents, but fond of pleasure and repose, was overjoyed to meet with an able and faithful person to whom he could intrust the functions of his office. It happened about this time, that the king of Siam had a design of sending an ambassador to some foreign country, and having been made acquainted with the talents of Mr. Constance, he gave him that commission, which he discharged with great credit. The bascalon dying some time after, the king expressed a desire of conferring on him the vacant place; but Mr. Constance begged to be excused, informing his majesty that this dignity would excite against him the envy of all the grandees. But though he did not assume the title of minister of state, he performed all the duties of it.

As he had quitted his native country when very young, and consequently knew very little of the catholic religion, he was easily persuaded when in England to become a protestant; but he afterwards abjured that religion before Father Thomas, a jesuit, and contributed by his example and influence to the establishment of the catholic faith, which the king of France was endeavouring to get introduced into Siam, and chiefly for that purpose sent ambassadors thither in the years 1685 and 1687. This design however miscarried. The king of Siam dying in 1688, his successor caused Mr. Constance, who had favoured a

different party, to be put to death, and expelled all the French from the country.

CHAP. XVII.

Of Persons advanced to Honour through their own Subtilty, some Accident, or for some slight Occasion.

AMONGST the Romans the temple of Honour was so contrived, that there was no way of passage into it, but through that other of Virtue: by which they intended to declare, that the entrance and ascent unto Honour ought to be only by virtuous actions. But things are oftentimes far otherwise than they ought to be. Virtue is as familiarly persecuted as rewarded; nor have persons of worth been always barely beholden to their merit for their preferment, but perhaps to some petty accident, or some considerable circumstance that served to set the wheels of their advancement a-going.

1. Some kings, to make a jest, have advanced a man in earnest. When, amongst many articles exhibited to king Henry the Seventh by the Irish against the earl of Kildare, the last was, "Finally, all Ireland cannot rule this earl:" "Then," saith the king, "shall this earl rule all Ireland; and made him deputy thereof.

2. Canbyes king of Persia dying without issue, the princes agreed amongst themselves, that at an hour appointed they should meet in a certain place on horseback, and that he whose horse should neigh first after they were upon the place, should be chosen king. Oebarus, the groom of Darius's horse, having understood thus much from Darius, told him he would give him the kingdom. Whereupon over-night he led the horse of Darius to that place, and suffered him there to cover a mare; and the next morning, when they were all met, Da-

rius's horse knowing the place, and missing the mare, neighed: and so Darius was presently saluted king.

3. Guymond, chaplain to king Henry the First, observing that (for the most part) unworthy men were advanced to the best dignities in the church, as he celebrated divine service before the king, and was to read these words out of St. James; "It rained not upon the earth three years and six months;" he read it thus; "It rained not upon the earth one, one, one years and five one months." The king observed his reading, and afterwards blamed him for it. But Guymond answered, "That he did it on purpose, for such readers were soonest preferred by his majesty." The king smiled, and in a short time after preferred him to the government of St. Frideswid's, in Oxford.

4. I find it related in the Commentaries of the Greeks, that Semiramis was the concubine of one of the king's slaves. As soon as Ninus had taken notice of her, he was so taken with her beauty and wit, that he seized for himself: by degrees she had gained such an empire over him, that he could deny her nothing, nor was there any thing but she durst ask. When once she had let fall in discourse, that there was one thing which she did earnestly desire, and he had bid her freely and openly speak it whatsoever it was; "I have desired," said she, "to sit for one day in your throne, and do justice; and that for that whole day all should obey me in the same manner as they do you." The king smiled, granted her request, and forthwith sent forth his edict, "that on such a day all men whatsoever should obey the commands of Semiramis; for such was the king's pleasure." When the day came, the lady ascends the throne in her royal apparel; a mighty concourse there was: she at the first (as a matter of trial of their obedience) commands something to be done of no great moment. When she perceived that she was exactly obeyed in all her precepts, she commands

(16.) *Tachard Voyage de Siam. Histoire de Monsieur Constance par le Pere d'Orléans.

(1.) Full. Holy State, l. 4. c. 1. p. 231. Camd. Remains, p. 271.—(2.) Just. Hist. l. 1. p. 26. Raleigh's Hist. of the World, l. 3. c. 4. § 4. p. 38.—(3.) Bak. Chron. p. 60. Speed's Hist. p. 448.

the guards of the king's body that they seize the king himself. When he was brought, she ordered them to bind him; and when bound, that they strike off his head: which was done. And by this means, from a day she prolonged the date of her empire many years, which she ruled with great wisdom, success, and glory.

5. Sir Walter Raleigh was born at Budely in Devonshire; his introduction to the court was upon this occasion. This captain Raleigh, coming out of Ireland into the English court in good habit (his clothes being then a considerable part of his estate), found the queen walking, till meeting with a dirty place, she seemed to scruple going over it: presently Raleigh cast and spread his new plush cloak on the ground, whereon the queen trod gently, rewarding him after wards with many suits for his so free and seasonable tender of so fair a foot-cloth. An advantageous admittance into the first notice of a prince, is more than half a degree to preferment. When Sir Walter found some hopes of the queen's favour reflecting on him, he wrote on a glass window obvious to the queen's eye,

"Fain would I climb, but that I fear to fall."

Her majesty, either espying, or else being shewed it, did under-write,

"If thy heart fail thee, do not climb at all."

How great a person in that court this knight did afterwards prove to be, is scarcely unknown to any.

6. There was in the city of Capua an ambitious nobleman called Pacuvius Calavius: his credit grew, and was upheld by furthering all popular desires. There was at this time a plebeian faction in the town, and that so prevalent, as that all was governed by the pleasure of the multitude, which also wholly followed the direction of this Pacuvius. The people had promised to yield up the town to Hannibal, and to meet him on the way to them with so many of their nobility;

but they were unable to maintain any such negotiation without the advice of the senate, and the senate mainly opposed it. The people, therefore, were incensed against the senate, as having occasioned them to disappoint their new friend; and withal, since by their promise they had discovered themselves, they feared lest their own senate, together with the Romans, should hold them in a straiter subjection than before. This fear being ready to break into some outrage, Pacuvius made use of to serve his own ambition thus: he discoursed unto the senate as they sat in council about these motions troubling their city; and said, "That he himself had both married a Roman lady, and given his daughter in marriage to a Roman; but that the danger of forsaking the Roman party was not now the greatest: for that the people were violently bent to murder all the senate, and after to join themselves with Hannibal, who would countenance the fact, and save themselves harmless." This he spoke as a man well known to be beloved by the people, and privy unto their designs. Having thoroughly terrified the senate by laying open the danger hanging over them, he promised them nevertheless to deliver them all, and to set things in quiet, if they would freely put themselves into his hands, offering his oath (or any other assurance they should demand) for his faithful meaning: they all agreed. Then shutting up the court, and placing a guard of his own followers about it, that none might enter or issue forth without his leave, he called the people to assembly, and speaking as much evil of the senate as he knew they would be glad to hear, he told them, "That these wicked governors were surprised at his policy, and all fast, ready to abide what sentence they would lay upon them. Only thus much he advised them (as a thing which necessity required) that they should choose a new senate before they satisfied their anger upon the old." So rehearsing to them the names of two or three senators, he asked what their judgment was of those?

(4.) Muret. var. Lect. l. 6. c. 17. p. 146. Ælian. var. Hist. l. 7. c. 1. p. 199. Petr. Gregor. de Repub. l. 7. c. 16. p. 296.—(5.) Full. Worth. p. 262.

all cried out, "That they were worthy of death." "Choose then," (said he) "first of all some new ones into their places." Hereat the multitude, unprovided for such an election, was silent, until at last some one or other adventured to name whom he thought fit. The men so nominated were generally disliked by the whole assembly, either for some fault, baseness, and insufficiency, or else even because they were unknown, and therefore held unworthy. The difficulty of the new election appearing more and more, whilst more were yet to be chosen, (the fittest men to be substituted having been named amongst the first, and not thought fit enough) Pacuvius intreated, and easily prevailed with the people, that the present senate might for this time be spared, in hopes of amendment hereafter, (which doubtless would be) having thus obtained pardon for all offences past. Henceforth not only the people, as in former times, honoured Pacuvius, and esteemed him their patron, but the senators also were wholly governed by him, as a person to whom they acknowledged themselves indebted for the safety of their lives.

7. John Russel's father was an esquire, and he was bred beyond sea, arrived at great accomplishments, and returned home about the time when Philip, king of Castile, (father to the emperor Charles the Fifth) was forced by foul weather into the haven of Weymouth. But it is an ill wind that blows nobody profit: this accident proved the foundation of Mr. Russel's preferment: for when sir Thomas Trencher bountifully received this royal guest, Mr. Russel was sent for to complete the entertainment; king Philip taking such delight in his company, that, at his departure, he recommended him to king Henry the Seventh as a man fit to stand before kings, and, not before mean men. Indeed he was a man of spirit, carrying as a badge of valour, the loss of an eye he had sustained at the siege of Montrule. King Henry the Eighth much favoured him, making him comptroller of the household,

and privy counsellor: and in 1538 he created him Lord Russel, and made him keeper of the privy seal. A good share of the golden shower of abbey-lands fell into his lap, two mitred ones, Tavistock and Thorney. King Edward the Sixth made him earl of Bedford. He died 1554.

8. Tiberius the emperor advanced a vulgar and mean person to the dignity of questorship, and preferred him before all the noble persons that were candidates for the office, and that only for taking off an amphora of wine, at a feast which he had made, at one draught.

9. There was amongst the Medes a wise man named Dejoces, the son of Phraortes, who aspiring to a sovereignty over them, dealt in this manner: When the Medes dwelt up and down in villages, Dejoces, observing great licence amongst them, managed all things that came before him with studious and affected equity. Upon which the Medes that dwelt in the same village made him the judge of their controversies, which he compounded with great justice, and grew popular amongst such as lived near him. This being understood by others in other villages, they also assembled to Dejoces upon all occasions, as being the person alone that judged without corruption; and in conclusion would suffer none else to determine their causes in the whole province but Dejoces. He, now finding all to attend upon him, refused any longer to sit in judicature, saying, "He could not attend upon causes all day long as he had done, without apparent neglect of his own affairs." Upon this there followed much more rapine and villany than before: so that the Medes entered into council about their affairs, and (by agreement) the friends of Dejoces advised to choose a king, saying, "Else they could not long abide in their country, by reason of the unbridled liberty of the people." It was resolved upon; then the question was, who should be the man they should elect? Dejoces was extolled by all, and by general suffrage elected. Being brought amongst them and appro-

(6) Raleigh's Hist. World. l. 5. c. 3. § 9. p. 390, 391.—(7.) Full. Worthies, page 281.—(8.) Mak. Apol. l. 4. c. 6. p. 371.

ved, he commanded that a palace should be built worthy of a prince, and that guards should be allotted him for the security of his person; this was performed: which done, he compelled them to build one city, and this to be well fortified and adorned: it was so, and called Ecbatana. And Dejoces having thus firmly fortified himself and his palace, he caused the rest of the Medes to dwell up and down as before. Then made he a law, that none should enter in to the king, but should transmit his business by such as were appointed on purpose, and no other should see the king; and that no man should laugh or spit in his presence. When he had thus established himself, he was severe in his justice: for they sending in their causes, they were sent back to them decided. Thus Dejoces got the kingdom of Media, in which were these nations, the Busæ, Paretaceni, Struchates, Arizanti, Budii, and the Magi: and having reigned fifty-three years, left Phraortes his son his successor.

10. In the reign of king William the Second, an abbey being vacant, two monks of the convent became suitors to him for the place, offering great sums of money, and each of them out-bidding the other. Whereupon the king looking about, and espying another monk standing not far off, asked him what he would give for the place? who answered, "That he neither had he any thing to give, nor would give any thing if he had it; but came only to wait upon him back whom it should please the king to appoint the abbot." Well," said the king, "thou hast spoken honestly: thou art fitter to be abbot than either of these:" and so bestowed the place upon him *gratis*.

11. Novellius Torquatus, a Milanois, was highly honoured amongst the Romans, and especially by Tiberius; for by him he was advanced to the proconsulship of Syria, a government of great honour and large command in the empire. The cause of this advancement was, for that

he could drink three gallons of wine at a draught, without taking his breath; and he fairly drank off his liquor, and left no dregs behind him: and after he had drunk so very much, he neither stammered in his speech, nor unburdened his stomach by vomiting: and how late soever he sat up at the wine over-night, he would be sure to relieve the morning-watch and centinels. For these rare qualities he was dubbed knight by the surname of Tricongius, that is, the Three-Gallon Knight.

12. For the like quality, C. Piso did first rise, and afterwards was advanced to the provostship of the city of Rome by the same Tiberius; namely, for that in his court (being now emperor) he t two days and two nights drinking continually, and never stirred foot from the table.

13. In the time of William Rufus, king of England, there was one Roger, a poor priest, serving a cure in a village near Caën in Normandy. It chanced that Henry, the king's youngest brother, passing that way, made some stay in the village, and being desirous to hear mass, this Roger (then curate) was the man to say it: which he dispatched with such celerity, that the soldiers, who commonly love not long masses, commended him for it, telling their lord, "That there could not be found a fitter priest for men of war than he." Whereupon Henry appointed him to follow him: and when he came to be king, preferred him to many great places, and at last to be chancellor of England, and bishop of Salisbury. When king Stephen came to the crown, he held this man in as great account as his predecessor king Henry had done, and perhaps in greater. He arrived to such wealth, that he built the castles of Salisbury, the Vize, Sherburn, Malmsbury, and Newark, to which there were no structures comparable in the kingdom. He had also forty thousand marks in money; which, together with his castles, the king seized into his own hands upon displeasure.

(9.) Herod. l. 1. p. 43, 44. Plut. de Herod. malign. p. 632.—(10.) Polyd. Virg. l. 10. Bak. Chron. p. 49. Zuïng. Theatr. vol. iii. l. 4. p. 732.—(11.) Sueton. l. 3. c. 42. p. 145. Plin. Nat. Hist. l. 14. p. 427.—(12.) Ibid.—(13.) Bak. Chron. p. 71.

14. Claudius, upon the report of C. Caligula's being slain, was so extremely terrified, and so doubtful and solicitous of his own safety, that he slyly crept forth out of a parlour at the court wherein he then was, and conveyed himself up into a garret near thereabouts, and there hid himself betwixt the hanging that hung before the door. Whilst he lurked close there, a private soldier chancing to run to and fro that way looking for plunder, espied his feet, and by earnest inquiry, asking who he was, happened to take knowledge of him. He drew him forth out of the place, and (when Claudius for fear fell down humbly at his feet, and took hold of his knees to move his compassion) saluted him emperor. From thence he immediately brought him to his fellow-soldiers, who as yet stood wavering: by them was he bestowed in a litter; and because his own servants were fled, they by turns supported the litter upon their shoulders, and so he was brought into the pretorian camp, all sad, and amazed for fear; pitied also by the multitude that met him upon the way, as if some innocent had been led to execution. Being received within the intrenchments, he lodged in the camp all night, and in the morning the soldiers swore allegiance to him. Thus was he unexpectedly made emperor in the fiftieth year of his age.

15. Regillianus was general in Illyricum, and the soldiers (being ill-affected to Gallienus the emperor) were busying themselves upon new designs. It fortuneed that many of them supped together; and Valerianus, a tribune, in his wine and mirth, was asking, "Whence may we believe the name of Regillianus did first come?" *A regno* (from reigning) replied one: "Then," said all the soldiers there present, "he may be a king." And thus, upon the sole occasion of this one word, spoken by chance, he was fetched out of his tent, and saluted emperor, and behaved himself with great gallantry against the Sarmatians.

16. Tacitus the emperor was dead, and Florianus his brother aspired to the em-

pire; but while the election was depending, the oriental armies were resolved to have an emperor of their own choice. They were assembled together on purpose to pitch upon some one; when the tribunes (as it was fit in that case) advised them to choose *fortem, clementem, probum imperatorem*: they caught at the word, and suddenly cried out, "*Probus Augustus*, the gods preserve thee!" So they clad Probus in purple, and the other imperial ornaments, and proclaimed him emperor.

17. Pisistratus came this way to the chief rule and sole power in the city of Athens: he showed himself very affable and courteous to the citizens, and liberal where occasion required it; so that he was looked upon as the sure refuge and sanctuary of such as were oppressed with injury or poverty. The nobility held this course of his suspected, and he was well aware thereof: and therefore he bethought himself which way he might cajole the nobility, and procure a guard about his own person. To this purpose he gave himself several wounds, and then, all wounded and bloody, came into the market-place, and told the citizens, that "these were the rewards of his goodness to them and theirs, which he had now newly received at the hands of the men of power in the city:" as also that "his life was in perpetual hazard, unless they would take some course to secure it, unto whom alone he had devoted himself and life." The people were moved with indignation; they decreed him a guard about his person, by which means he suppressed the nobility, made himself the tyrant of that city, and oppressed the people.

18. Phrynichus was chosen general by the Athenians, not because of any grace or favour he was in with them, nor for any nobility in his descent; nor that he had the reputation of a rich man, for which reasons they had often preferred others; but in a certain tragedy, having framed his poem and music so much unto military motion; for this reason alone the whole theatre cried out, that "they

(14. Suet. n. 1. 5. c. 10. p. 207. Lips. Monit. l. 2. c. 3. p. 164. Jos. Antiq. l. 19. c. 2. p. 502. —(15) Lips. Monit. l. 3. c. 5. p. 167. Zain. Theat. vol. 3. l. 4. p. 722. Pezel. Medic. Hist. tom. 2. p. 233.—(16.) Lips. Monit. l. 2. c. 3. p. 166.—(17.) Ibid. c. 5. p. 166.

would have him for their general ;” supposing that he could not be ignorant of military skill, who had composed a poem that had in it a spirit so agreeable to the condition of men of war,

19. Alfredus, king of the West Saxons, went out one day a hunting, and passing by a certain wood, he heard, as he supposed, the cry of an infant from the top of a tree : he diligently enquired of the huntsman, “ what that was ?” commanding one of them to climb the tree ; where, in the top of it, was found an eagle’s nest, and therein a pretty sweet-faced infant, wrapped up in a purple mantle, and upon each arm a bracelet of gold, a sign of the nobility of his parents. This child the king carried with him, caused him to be baptized, and, from the nest wherein he was found, he gave him the name of Nesting. After he had given him noble education, he advanced him to the dignity of an earl.

20. Louis XI. king of France, having a most famous astrologer in his court, and intending one day to go a hunting, asked him, “ Whether it would be fair weather, or whether he did not suspect it would rain ?” who, having consulted his astrolabe, answered, that “ the day would be fair and serene.” The king determined therefore to pursue his design : but having rode out of Paris, and coming near the forest, he met a collier driving his ass, laden with coals, who said, that “ the king would do well to go back, because in a few hours there would be a great storm.” But as what such people say is but little regarded, the king made no account of it, but rode into the forest, and was no sooner there, but the day grew dark, thunder and lightning came on, and the rain fell in such abundance, that every one endeavouring to save himself, the king was left alone, who had no recourse but to his horse’s swiftness, to escape this misfortune. The next day the king, having sent for the collier, asked him, “ Where he had learned astrology ?” and “ how he could so exactly tell what weather should happen ?” The collier answered, “ Sir, I was never at school, and indeed I can neither read nor write ;

nevertheless, I keep a good astrologer in my house, who never deceives me.” The king being amazed, asked him, “ what was his astrologer’s name ?” Upon which the poor man, quite abashed, answered, “ Sir, it is the ass which your majesty yesterday saw me driving, laden with coals : as soon as bad weather is coming, he hangs down his ears forward, and walks more slowly than usual, and rubs himself against the walls : by these signs, Sir, I certainly foresee rain, which was the reason that yesterday I advised your majesty to return home.” The king hearing this, cashiered his astrologer, and gave a small salary to the collier, that he might make much of his ass, and said, with an oath, that “ for the future the collier’s ass should be his astrologer.”

21. The aforesaid king went one day into his kitchen, dressed in a very plain woollen gown, and asked a boy that was turning the spit some questions ; who not knowing him, answered, “ I am a native of Berry, such-a-one’s son, and my name is Stephen ; I serve the king here in mean quality, and yet I get as much as he.” The king asked him “ what the king got ?” “ His expences,” said he, “ and by my faith, I will have my expences of him, as he has of God ; and he will carry away no more than I.” The king (who sometimes raised people in a frolic) was pleased with the answer, and Stephen made his fortune by it, for the king made him his valet-de-chambre, and he grew very rich.

22. The same king, as he entered into a church one day, whilst the great bell went, he saw a poor priest sleeping before the door ; and enquiring “ if any body was dead ?” he was told that “ a canon was dead, whose benefice was in his majesty’s nomination.” Whereupon he ordered the priest to succeed him, to verify the proverb, “ that he who is happy, his good fortune comes when he is asleep.”

(18.) *Ælian. Var. Hist.* l. 3. c. 8. p. 95. — (19.) *Monasticon Anglic.* tom. 1 p. 256. — (20.) *Bayle’s Dict.* vol. 3. artic. Louis XI. — (21.) *Idem.* — (22.) *Idem.*

CHAP. XVIII.

Of sundry Customs that were in use and force with different Nations and People.

AMONGST the many millions of faces which are to be seen in the world, there are not any two of them that are exactly and in all points alike; and though there may be some similitude in voices, yet there is something in every one that is peculiar, and that serves to distinguish it from that of another man. Nor is there less variety in the wits, minds, and inclinations of men: and hereupon it is that the customs and manners of nations and particular persons do accordingly differ and alter from one another.

1. The Egyptians at their feasts used to carry about the dried anatomy of a man in a coffer, not so much in memory of Osiris, slain by Typho, and in a chest cast into the sea; but that, being inflamed with wine, they might mutually exhort one another to the use and enjoyment of these present good things, because ere long all of them would be as that skeleton.

2. The Spartans, when they brought home with them any friend or guest, showing them the doors, they used to say, "Not a word that is spoken passes out here." Plutarch also tells, that by the institution of Lycurgus, when they invited any to feast with them, he who was the elder stood at the door of the dining-room, and pointing to it, said to all that entered, "Nothing that is spoken passes these doors to be told abroad:" expressing thereby that all the guests had a full freedom and liberty to speak, without any constraint upon them.

3. The same Spartans, in those feasts of theirs that are called Phiditia, have their prefects, or stewards, who bring in two or three of the Helotes (that is, their slaves), drunk and intoxicated with wine, and expose them publicly in that posture to their youth, that they may see what it is to be drunk, and that, by their un-

seemly and uncomely behaviour, they might be brought into a detestation of that vice, and to a love of temperance and sobriety.

4. The Massilienses have standing before the gates of their city two coffins, one wherein the bodies of freemen, the other wherein those of servants, are carried in a cart to burial, which they do without weeping: their mourning is finished upon the funeral day, with a feast among their friends. There is also a public poison kept in that city, which is delivered to that person who hath made it appear to the magistrates of six hundred (that is, their senate), that he hath sufficient causes to desire to die. Also they suffer no man to enter into the town with any weapon; but there is appointed at the gate one to receive them at their entrance, and to deliver them back at their departure. Thus, as their entertainments to others are humane, so to themselves they are safe.

5. There is a memorable custom of the Athenians, that a freed-man, convicted of ingratitude towards his patron, shall forfeit the privilege of his freedom; as who should say, "We scorn to have thee a citizen, who art so base a valuer of so great a gift; nor can we ever be brought to believe that he can be advantageous to the city, whom we perceive to be villanous at home. Go thy way then, and be still a servant, seeing thou knowest not how to esteem thy freedom."

6. The same Athenians (by an antient usage among themselves) as soon as their children came to some maturity, they designed them to their several trades in this manner: They laid before them instruments and tools of all kinds; and whatsoever the youth applied himself, or seemed to be delighted with, to that kind of handicraft they disposed of him, as if Nature itself had thereby hinted out so much to him.

7. The Romans, when in debate about the punishment of any crime, if it fell out that in the suffrages the votes were evenly divided, the judgment passed to

(1.) Zuing. Theat. vol. 1. l. 2. p. 150. Camer. Oper. Subcis. cent. 1. c. 12. p. 75.—(2.) Plut. in Sympos. Erasm. Adag.—(3.) Plut. adv. Stoicos, p. 552. Et in Lacnicis.—(4.) Val. Max. 1. 2. c. 6. p. 46.—(5.) Ibid. p. 49.—(6.) Zuing. Theat. vol. 1. l. 1. p. 157.

the advantage of the delinquent. Which was also often done by the Athenians: for when they collected votes about the extinguishment of the Mytilenians, and found them equal on each side, the opinion of Diodorus was followed, because it was the most merciful.

8. The triumphers at Rome of old used to invite the consuls and senate to the triumphal feast; but afterward they publicly besought the consuls, that they would not come; and sent messengers to them to desire their absence. For the most honourable seat was the place of the triumphant person, and he was to be attended on home from the feast: which it was not lawful to do to any man (the consuls present) but only to themselves.

9. The Athenians, at the first entrance of a new servant into their houses, had this custom; the master or mistress threw figs, and dates, and nuts, and other fruits, upon him, which were scrambled for by the rest of the servants. After the same manner they used to do to ambassadors, to such as were newly entered upon the priestly office, to men who were newly married, and to all others to whom they wished well: because it was a sign of prosperity and abundance.

10. The Scythians had this custom amongst them: that if any man had received an injury from another, which he thought he had not sufficient power to revenge upon his adversary, he sacrificed an ox; he cut the flesh in pieces, and boiled them; then spreading the hide of him upon the ground, he sat upon him with his hands upon his back, than which there is not a greater way of supplication amongst the Scythians. He that would might take part of the flesh of the sacrifice; and standing with his right foot upon the hide, swore to give him his assistance; and this oath was held as inviolable.

11. Amongst the Romans, he who was in question for his life, when he was brought forth at the day of trial before the people, both himself, his friends, rela-

tions, and nearest neighbours, were to stand in sordid clothes, all filthy, weeping, with the hair of their heads and beards grown, deprecating the punishment; that by this deformed and uncomely habit they might move the people to compassion and mercy before such time as the tribes were put upon the vote.

12. In Meroe, amongst the Egyptians, if the king hath committed aught that is evil, they do not punish him at all; but all men turning from him, and shunning any converse with him, he is suffered to die with grief.

13. The custom of the Ethiopians is not to punish any subject with death, though he is condemned; but one of the lictors is sent to the malefactor with the sign of death carried before him; which received, the criminal goes home, and puts himself to death. To change death into banishment is held unlawful: and it is said, that when one had received the sign of death, and had intentions to fly out of Ethiopia, his mother being apprehensive of it, fastened her girdle about his neck; and he, not offering to resist her with his hands, lest he should thereby fasten a reproach upon his family, was strangled by her.

14. In the greater India, in the kingdom of Var (in which St. Thomas is said to be slain and buried) he, amongst them who is to undergo a capital punishment, begs of the king that he may rather die in honour of some god, than an inglorious death by the hands of the hangman. If the king in mercy grant him it, by his kindred with great joy he is led through the city with mighty pomp; he is placed in a chair with sharp knives hung all about his neck. When he comes to the place of execution, with a loud voice he affirms he will die in honour of this or that god: then taking one of the knives, he wounds himself where he pleases; then a second, then a third, till his strength fail; and so he is honourably burnt by his friends.

15. The Mosynæci, who lived beyond the river Carimbis, if their king whom

(7.) Alex. ab. Alex. in Dieb. Genial. l. 3. c. 5.—(8.) Plut. in Quæst. Roman.—(9.) Zuin. Theat. vol. 1. l. 2. p. 179.—(10.) Herodot. Zuing. Theat. vol. 1. l. 2. p. 182.—(11.) Alex. ab. Alex. Dier. Gen. l. 3. c. 5.—(12.) Ibid.—(13.) Herodot. l. 2. Diod. Sicil. Rer. Antiq. l. 3. c. 1. p. 71.—(14.) Paul. Venet. Orient. Rerum, l. 3. c. 24.

they have chosen hath done any thing amiss, they suffer him not to eat any thing for one whole day.

16. The Scots have a custom (which is also at Milan), they call it an indictment: there is a chest in the church, into which any man may cast a paper, having the name of the delinquent, the crime done by him, the place and time, and also the witnesses set down. This chest is opened in the presence of the judge, the king's proctor being by; and this is done every fifteenth day, that there may be a private inquiry made of all such persons whose names are there found, and they accordingly to be brought before them.

17. The antient Romans appointed, that about the axes which were carried before the magistrates, bundles of rods should be bound; that while those bundles were unloosing, a convenient space of time should be given to the magistrate, lest, in a heat of passion, he should command such things to be done, whereof afterwards he should but in vain repent himself.

18. The Egyptians yearly compelled all persons to give in their names and professions to the magistrate: and such as they found to lie, or live upon unlawful gains, they adjudged to death. Also about the neck of their principal justice, there is hung the image of a deity of gold and gems, which deity they called Truth: by which they shewed, that truth ought always to be in the heart and mouth of a judge; and when they beheld that, they should prefer it before all other things.

19. The Romans used to take away the horses from such men as were of a fat and corpulent body, as a mark of infamy upon them; for when through luxury they had unfitted themselves for the service of their country, they should be without public honour in it. Also they caused such as were convicted of cowardice to be let blood in the arm, that they might dishonourably lose that blood which they feared to shed for the honour and safety of their country.

20. that was also a praise-worthy custom of the Romans, whereby it was forbidden, that those spoils which they had taken from their enemies, and consumed through length of time, should ever be renewed. By which they seemed to take care that that hatred which might appear to be retained while the spoils were standing, should in some time be obliterated, and cease with the spoils themselves.

21. The Corinthians used, without much examination, to hang up such as were suspected of theft: and upon the third day after, the matter was strictly examined by the judge; then if it was found that they had really committed the theft whereof they had been accused, they left them hanging upon the gallows; but if they were adjudged to be innocent, they were taken thence, and buried with honour at the public charge.

22. The Thracians did celebrate the birth of any with mournful complaints, and their funerals with all the signs of mirth and expressions of joy: this they did without any directions therein from the learned, but only moved thereunto with apprehensions of the miserable condition of human life.

23. The Lycians, when any matter of mourning doth befall them, use to put upon themselves the cloaths and habit of a woman; that so being moved with the effeminacy of their dress, they might be willing the sooner to lay aside their foolish grief.

24. The old Gauls had a custom, that when they were about to make war, they called forth their armed youth into council; and he, whosever he was, that came last upon that summons, was put to death by torments.

25. The Romans, whether they went into the country, or travelled further, at their return used to send a messenger before them to their wives, to let them know that they were at hand: and upon this reason they did it, because women, in the absence of their husbands, are supposed to be detained with many cares, and

(15.) Alex. Dier. Genial. l. 3. c. 11.—(16.) Bodin. Dæmonol. l. 4. c. 1. Zuin. v. 1. l. 2. p. 1205.—(17.) Fulgos. Ex. l. 2. c. 1. p. 220.—(18.) Camer. Oper. Subscis. cent. 1. c. 15. p. 65. Fulgos. Ex. l. 2. c. 1. p. 220.—(19.) Fulgos. Ex. l. 2. c. 1. p. 224.—(20.) Ibid.—(21.) Ibid. (22.) Val. Max. l. 2. c. 6. p. 47.—(23.) Ibid.—(24.) Fulgos. Ex. l. 2. c. 1. p. 226.

much employment, possibly they have brawls and discontents in the family; that therefore all these might be laid aside, and that they might have time to receive their husbands in peace, and with cheerfulness, they sent before them the news of their arrival.

26. Plutarch saith, that "the king of Persia hath one of his bed-chamber, who hath this given him in charge, that in the morning, when he first enters the king's chamber, he should awake him with these words: "Arise, O king, and take care of those affairs which Mesoromasdes hath commanded thee to take care of."

27. The Jews, before they entered battle, by public edict commanded them to depart from the army who were newly married, and had not brought home their wives; also all those that had planted a vineyard, and had not yet eaten of the fruit of it; and those who had begun to build a house, and had not yet finished it; together with these, all such as were cowardly and fearful; lest the desire of those things which the one had begun, or the faint-heartedness of the others, should occasion them to fight feebly; and also, by their fears, possess the hearts of such as were bold and valiant.

28. The manner of making war amongst the Romans, and the recovery of such things as were injuriously detained, was this: they sent forth *feciales*, or heralds, whom they also called orators, crowned with *vervaia*, that they might make the gods witnesses, who are the revengers of broken leagues. He that was crowned with *vervain* carried a turf, with the grass upon it, out of the tower; and the ambassador, when he came to their borders, who were the offerers of the injury, covering his face with a woolen veil: "Hear, O Jupiter," said he, "hear, ye borders," (and then naming the people whose borders they were) "hear ye that which is right. I am the public messenger of the people of Rome, and justly and piously come as their ambassador." Then he spake all their demands, and called Jupiter to witness: "If I have unjustly or impiously de-

manded those men or those things to be yielded back to the people of Rome, do thou then never suffer me to return in safety to my own country." This he did when he was entered upon their borders, when he met any man, when he entered the gates of the city, and when he came into the forum: then if that which he demanded was not restored, at the end of thirty days he thus declared war: "Hear, Jupiter and Juno Quirinus, celestial, terrestrial, and infernal gods, I call thee to witness, that these people," (and named them) "are unjust, and will not do right." But of these matters the elder of us will consult how to regain our right. Then he being returned to Rome, they entered upon the debate; and if it was decreed as right, then the herald returned with a spear in his hand, pointed with iron. Upon their borders (before three children at least) he pronounced, that "such a people had offered force to, and injured the people of Rome; and that the people of Rome had commanded that war be made with them; for which cause he and the people of Rome declared and made war with such a people." And when he had said this, he threw the javelin or spear upon their borders.

29. The Persians desired not to see their children before such time as they had completed their seventh year; and for this reason, that they might the better be able to bear their death, in case they should die when they were little ones.

30. The Danes used when the English drank to stab them, or cut their throats: to avoid which villany, the party then drinking requested some of the next unto him to be his surety or pledge, whilst he paid nature her due; and hence have we our usual custom of pledging one another.

31. At Negapatan, a town upon the river Negay, and in the coasts of Coromandel, they have this odd custom in the celebration of their marriages: a Bramin (or priest), a cow, and the two lovers, go together to the water-side, where the Bramin mutters a prayer of small matter, and to as little purpose; which

(25.) Zuing. Theat. vol. 3. l. 3. p. 697.—(26.) Ibid. p. 698.—(27.) Fulgos. Ex. l. 2. c. 1. p. 229.—(28.) A. Gell. Noc. Attic. l. 10. c. 4. Plut. in Numâ. Livii. Hist. Zuing. Theat. vol. 1. l. 2. p. 192.—(29.) Val. Max. l. 2. c. 6. p. 48.—(30.) Heyl. Cosm. p. 318.

nished in order, they link hands, and have the cow's tail commixed, as a holy testimony; on all together the Bramin pours his hallowed oil, and forces the beast into the river, wherein she goes so far, till they are to the middle in water. The cow returns not, nor do they disunite till she is frighted with the water; then being on the shore, they untie their hands, and hold that conjunction sacred and powerful ever after.

32. When any Chinese dies, they wash him every where, perfume him next, and then they put his best clothes on, and hate to let his head be naked: that done, they seat him in his chair, and make him sit as if he was not dead, but living. At a set time his wife enters the room; she first does him respect, kisses him; and takes her farewell, by expressing so much love and sorrow as is possible. At her departure she takes her lodging; and her children next enter, where they kneel, kiss his hands, and strive to outvie each other in their ejaculations, and such outward motions of sorrow and piety as is imaginable, beating their breasts, and pouring out tears in abundance. Next to them his kindred do their parts, and then his friends and other acquaintance. The third day they coffin him in most precious wood, cover it with a costly cloth, and over it place his image; for fifteen days the corpse rests so, each day having a table spread with dainty meats: but nightly the priests eat it, and burn incense, and offer an expiatory sacrifice. When they carry it to the grave (which is neither within any town or city), they have women that do accompany it, purposely hired to howl, to tear their hair, and to move others to compassion. Sometimes upon his coffin they place divers pictures of dead men, whom they intreat to show him the best way to Paradise. That done, his wife and children for some days seclude themselves from the sight of men, and when they go abroad, go dolorously habited. They put coarse sackcloth next their skin, have their clothes made long and plain, and for three years scarce laugh, or seem to joy in any thing;

but contrarywise, endeavour to the utmost of their power to aggrandize their duty, by a continued lamentation, abstinence from public feasts and pastimes; and in all their letters, instead of their names, subscribe themselves such a one's disobedient and unworthy child, &c.

33. It was a custom in Alexandria, that upon certain stated and appointed days, some particular persons were carried about in a chariot, to whom it was given in charge, that "they should pass throughout the whole city, and make a stand at whose door they pleased; they should there sing aloud the faults that the persons in that house were guilty of."—They might not causelessly reproach any, but publish the very truth; to which purpose they were studiously beforehand to inquire into the manner of the life of each citizen. The end of this custom was, that men might be moved to reform, by the consideration of that shame which was publicly provided for a dishonest life.

34. The custom of establishing a mutual and lasting friendship betwixt two, and also of princes when they entered into inviolable leagues or alliances was this: they joined their right hands, and then both their thumbs were hard bound about with a string; as soon as the blood came into the extremities of them, they were lightly pricked, that the blood came, and then each licked up some of the other's blood. The friendship or league contracted by this ceremony was held most sacred, as being signed with their own blood. In this manner the inhabitants of the island Palmaria, the Scythians, Georgians, and divers other nations, begin their friendships, and, as we read in Athenæus, the Germans themselves.

35. It was a common use amongst the Romans, and divers other nations, as well amongst princes as private persons, that if there happened any difference of an extraordinary character amongst them, they used to send a public officer, or private messenger, to let them know (whom they conceived they had injury by) that they did solemnly renounce all friendship with

(31.) *Herb. Trav.* l. 3. p. 309.—(32.) *Ibid.* p. 340.—(33.) *Camer. Oper. Subcisiv.* cent. 1. c. 66 p. 296.—(34.) *Tacit. Annal.* l. 12. *Camer. Oper. Subcisiv.* cent. 1. c. 6. p. 57. *Athen. Deipnosoph.* l. 2. c. 2. *Patric. Senans. de Regno.* l. 8. tit. 20. p. 560.

them, and that they did forbid them their houses, and all expectation of any rites of hospitality. And they thought it unreasonable to hurt him by word or deed, who had been their friend, till they had sent him this declaration, that he might stand upon his guard. Thus Badius, the Campanian, betwixt both armies renounced friendship with Q. Crispinus, a Roman, that so he might have the freedom to assault him as an enemy; and thus dealt king Amasis with Polycrates, not that he had disobliged him, but that he feared his misfortune.

36. Amongst the Persians they had this custom: that when any was accused in the court for a breach of the laws, though it did plainly appear that he was guilty, yet should he not be immediately condemned, but first there should be an exact enquiry made into the whole course of his life; and a strict account should be taken whether his evil and unhandsome actions, or his gallant and commendable ones were the most: then if the number of his base and unworthy doings were found to be the greatest, he was condemned; if otherwise, he was absolved. For they thought it was beyond human power perpetually to keep to that which was right, and that they were to be accounted good, not who never did amiss, but for the most part did that which was right.

37. When the great chan is dead, and his funerals prepared, his body is carried to the mountain Alcan, which is the place appointed for the sepulture of their kings: and then those that attend upon the corpse thither, are commanded to kill all persons indifferently whom they meet with upon the way, and to charge them that they perform diligent service to their dead king in the other world. When the dead body of the great chan Mongo, who was the fifth in order, were conducted to that place, there were no less than twenty thousand slain by this means upon the way: at another time three hundred thousand were killed upon the like occasion, says Kornmannus.

38. The commonwealth of the Ly-

cians heretofore ordained, that all those who would propose any novelty in matter of law, should deliver it in public with a halter about their necks, to the end, that if their propositions were not found to be good and profitable to the republic, the authors thereof should immediately be strangled upon the place.

39. The funerals of the Indian Persees are in this manner: they put the dead body into a winding-sheet; all the way his kindred beat themselves, but in great silence, till they come within fifty or an hundred paces of the burial place, where the herbood or priest meets them, (observing ten foot distance) attired in a yellow scarf, and a thin turban. The necessaries (or bearers) carry the corpse upon an iron bier (wood is forbidden, in that issacred to the fire which they worship) to a little shed, or furnace, where, so soon as some mystic antics are acted, they hoist it up to the top of a round stone building, twelve foot high, and eighty in circuit; the entrance is only at the north-east side, where, through a small grate or hole, they convey the carcase into a common monument; the good men into one, and the bad men into another. It is flat above, wholly open, plaistered with smooth white loom, hard and smooth like that of Paris. In the midst thereof is a hole descending to the bottom, made to let in the putrefaction issuing from the decayed bodies, which are thereupon laid naked in two rows, exposed to the sun's flaming rage, and merciless appetite of ravenous vultures, who commonly are fed by these carcases, tearing the raw flesh asunder, and deforming it in an ugly sort; so that the abominable stink of those unburied bodies (in some places three hundred) is so loathsome and strong, that they would prove worse seen than spoken of. The desire to see strange sights allures a traveller, but the Persees delight not that a stranger should go up to view them.

40. In the Roman marriages, which commenced with contracts mutually sealed and signed with the signets of divers witnesses there present, there were sun-

(35.) Camer. Oper. Subcisiv. cent. 1. c. 91. p. 425. — (36.) Muret. Var. Lect. l. 8. c. 25. p. 218. Chetwind Hist. Collec. cent. 1. p. 4. — (37.) Dineth. Memorab. l. 2. p. 72. Kornmann. de Mirac. Mortuor. part. 5. c. 30. p. 14. — (38.) Caus. Holy Court; tom. 1. l. 2. p. 32. — (39.) Herb. Trav. l. 1. p. 54.

dry customs observed by them. The man, in token of good-will, gave to the woman a ring, which she was to wear upon the next finger to the little one on the left hand, because unto that finger alone a certain artery proceedeth from the heart. The word *nuptia*, which signifies marriage, had its derivation à *nubo*, which in old time signified to cover; the custom being, that the woman should be brought to her husband with a covering or veil cast over her face. Also because of the good success that Romulus and his followers had in the violent taking away of the Sabine women, they continued a custom that the man should come and take away away his wife by a seeming violence from the lap or bosom of her mother, or her next of kin. She being thus taken away, her husband did dissever and divide the hair of her head with the top of a spear, wherewith some fencer had been formerly killed; which ceremony did betoken that nothing should disjoin them but such a spear, or such like violence. Towards night the woman was brought home to her husband's house with five torches, signifying thereby the need which married persons have of five goddesses and gods, Jupiter, Juno, Venus, Sualda, and Diana, who is called *Lucina*. When the woman was thus brought to the door, then she did anoint the door of the posts with oil: from which ceremony the wife was called *uxor*, *quasi unxor*. This ended, the bride-men did lift her over the threshold, and so carried her in by a seeming violence, because in modesty she would not seem to go without force into that place where she must cease to be a maid. At her carrying in, all the company did cry out with a loud voice, *Talassio, Talassio*; for which custom Plutarch alledge this reason for one. At the rape of the Sabine virgins, there were some of the poorer sort spied carrying away one of the fairest women: some of the chief citizens would have taken her from them, but they began to cry out, "That they carried her to *Talassius*, a great man, and well-beloved among the Romans." At the naming of *Talassius*

they suffered her to be carried away, themselves accompanying her, and oft crying *Talassio, Talassio*; from whence it hath been continued as a custom amongst the Romans ever after at their marriages to sing, *Talassio, Talassio*.

41. The black people of *Caffares*, in the land of *Mosambique*, have a custom amongst them, that when they go to war against their enemies, he that taketh or killeth most men is accounted the best and bravest man, and much respected. As a proof of his gallantry unto his king, from as many as he hath slain or taken prisoners he cuts off the privy members, and dries them well, because they should not rot; with these thus dried he comes before his king with great reverence, in the presence of the principal men in the village, where taking these members one by one into his mouth, he spits them on the ground at the king's feet, which the king with great thanks accepts; and the more to reward and recompense their valour, he causes them all to be taken up, and given him again for a sign and token of honour. Whereby from that time forwards they are accounted as knights, and they take all those members, wherewith the king hath thus honoured them, and tie them all upon a string, like a bracelet or chain, and when they marry, or go to any wedding or feast, the bride or wife of such knights do wear the aforesaid chain about their necks, which among them is as great an honour as it is with us to wear the golden fleece, or the garter in England: and the brides of such knights are therewith as proud as if they were the mightiest queens in all the world.

42. When any of the Indian noblemen or *Bramins* (that is priests) die, their friends assemble together, and make a hole in the ground, wherein they throw much wood, sweet sanders, and other spices, with rice, corn, and much oil, because the fire should burn the stronger. Which done, they lay the dead *bramin* in it; then comes his wife with music, and many of her nearest friends, all singing certain praises in commendation of

(40.) Godw. Rom. Antiq. l. 2. § 3. c. 6. p. 87, 88, 89. Patric. de Instit. Reipub l. 4. tit. 3. p. 159.—(41.) J. Huighen Linschoten's Voyages, l. 1. c. 41. p. 76. Parch. Pilg. tom. 1. l. 7. § 4. p. 891.

her husband's life, encouraging her to follow her husband, and to go with him into another world. Then she takes all her jewels, and parts them amongst her friends; and so with a cheerful countenance she leapeth into the fire, and is presently covered with wood and oil: so she is quickly dead, and with her husband's body is burnt to ashes.

43 ♦ The follow articles are collected chiefly from a curious book entitled, *L'Esprit des Usages et des Coutumes*.

The Maldivian islanders eat alone. They retire into the most hidden parts of their house, and they draw down the cloths that serve as blinds to their windows, that they may eat unobserved. "This custom probably arises," says the author, "from the savage, in the early periods of society, concealing himself to eat: he fears that another, with as sharp an appetite, but more strong than himself, should come and ravish his meal from him. Besides, the ideas of witchcraft are widely spread among barbarians, and they are not a little fearful that some incantation may be thrown amongst their victuals."

In noticing the solitary meal of the Maldivian islanders, another reason may be alleged for this misanthropic repast. They never will eat with one who is inferior to them in birth, in riches, or indignity; and, as it is a difficult matter to settle this equality, they are condemned to lead this unsociable life. On the contrary the islanders of the Philippines are remarkably social: whenever one of them finds himself without a companion to partake of his meal, he runs till he meets one; and we are assured, that however keen his appetite may be, he ventures not to satisfy it without a guest.

The tables of the Chinese shine with a beautiful varnish, and are covered with silk carpets, very elegantly worked. They do not make use of plates, knives, or forks; every guest has two little ivory or ebony sticks, which he handles with great dexterity.

The Otaheitans, who are lovers of society, and very gentle in their manners, feed separately from each other. At the hour of repast the members of each family divide: two brothers, two sisters, and even husband and wife, father and mother, have each their respective basket. They place themselves at the distance of two or three yards from each other, turn their backs, and take their meal in profound silence.

The custom of drinking at different hours from those assigned for eating, is to be met with amongst many savage nations. It was originally begun from necessity, and became a habit, which subsisted even when the fountain-head was near them. "A people transplanted," observes our ingenious philosopher, "preserve in another climate modes of living which relate to those from whence they originally came. It is thus that the Indians of Brazil scrupulously abstain from eating when they drink, and from drinking when they eat."

When neither decency nor politeness is known, the man who invites his friends to a repast is greatly embarrassed to testify his esteem for his guests, and to present them with some amusement; for the savage guest imposes on him some obligation. Amongst the greater part of the American Indians the host is continually on the watch to solicit them to eat, but touches nothing himself. In New France he wears himself with singing to divert the company while they eat.

When civilization advances, we wish to shew our confidence to our friends: we treat them as relations; and it is said, that in China the master of the house, to give a mark of his politeness, absents himself while his guests regale themselves at his table in undisturbed revelry.

The demonstrations of friendship in a rude state have a savage and gross character, which it is not a little curious to observe. The Tartars pull a man by the ear to press him to drink; and they continue tormenting him till he opens his mouth: they then clap their hands, and dance before him.

No customs seem more ridiculous than

those practised by a Kamchatdale, whether he wishes to make another his friend. He first invites him to eat: the host and his guest strip themselves in a cabin, which is heated to an uncommon degree; while the guest devours the food with which he is served, the other continually stirs the fire. The stranger must bear the excess of the heat as well as of the repast. He vomits ten times before he will yield; but at length obliged to acknowledge himself overcome, he begins to compound matters. He purchases a moment's respite by a present of clothes or dogs; for his host threatens to heat the cabin, and oblige him to eat till he dies. The stranger has the right of retaliation allowed him; he treats in the same manner, and exacts the same presents. Should his host not accept the invitation of his guest, whom he has so handsomely regaled, he would come and inhabit his cabin, till he had obtained from him the presents he had in so singular a manner given to him.

For this extravagant custom a curious reason has been alledged. It is meant to put the person to trial, whose friendship is sought. The Kamchatdale, who is at the expence of the fires and the repast, is desirous to know if the stranger has the strength to support pain with him, and if he is generous enough to share with him some part of his property. While the guest is thus employed on his meal, he continues heating the cabin to an insupportable degree; and, for a last proof of the stranger's constancy and attachment, he exacts more clothes and more dogs. The host passes through the same ceremonies in the cabin of the stranger, and he shows, in his turn, with what degree of fortitude he can defend his friend. It is thus that the most singular customs would appear simple, if it were possible for the philosopher to contemplate them on the spot.

As a distinguishing mark of their esteem, the negroes of Ardra drink out of one cup at the same time. The king of Luango eats in one house, and drinks in another. A Kamchatdale kneels before his guest; he cuts an enormous

slice from a sea-calf, crams it entire into the mouth of his friend, crying out furiously, *Tuna!* "There!" and cutting away what hangs about his lips, snatches and swallows it with avidity.

A barbarous magnificence attended the feasts of the antient monarchs of France. We are informed that after their coronation, or consecration, when they sat at table, the nobility served them on horseback.

44. On the first establishment of the French monarchy, the name of *Champs-de-Mars* was given to the general assemblies of the people, who were convoked every year by the king to make new laws or new regulations, to hear the complaints of their subjects, to determine great differences between the princes and lords of the court, and to review the military. Some authors have written that these assemblies were called *Champs-de-Mars*, because they were held in a plain similar to the *Campus Martius* at Rome, and nearly for the same purpose. Others are of opinion, that they acquired this appellation on account of their being held in the beginning of the month of March, which was the case under the first race of the kings of France. But Pepin, finding that this season was not proper for reviewing the troops, made choice, about the year 755, of the month of May, so that these assemblies were named *Champs-de-Mai*. They were, however, still called also *Champs-de-Mars*, though held in the month of May. The kings on this occasion received from their subjects presents, which were called annual or royal gifts, which were destined for the defence of the state. The ecclesiastics even, on account of their domains, were not exempted from the obligation of presenting such gifts. It is seen in the constitution of Louis le Débonaire, that some monasteries were bound to give similar gifts, and also to furnish soldiers: some were obliged only to give presents, and others to offer up prayers for the health of the prince and royal family, and for the prosperity of public affairs. Some are of opinion, that from this may be traced the origin of the aids in money which the kings, at certain periods, re-

ceived from the clergy of France, and particularly as the lords of fiefs were exempted from service, and from heading their vassals in war, which ecclesiastics, as well as laymen, were obliged to do. Under the second race these assemblies were held twice a year, namely, in the beginning of it, and in the month of August or September. And under the third race they were called parliaments, or states-general. The antient English seem to have borrowed from the French the use of these assemblies and Champs-de-Mars: for we read in the laws of Edward the Confessor, who was crowned in 1044, that these people were obliged to assemble every year, in the beginning of May, to renew their oath of fidelity to their prince. Some English authors speak of this custom in the year 1094, and say, that the assembly was held in *Campo Martio*; which clearly shows, that though their assemblies were held in the month of May, they still retained the name of *Champs-de-Mars*, and were still used under the first Roman kings.

Formerly there were particular combats undertaken by one or more cavaliers, at some public fête, which were called *Pas d'Armes*. These cavaliers made choice of a place which they proposed to defend against all comers as a *pas* or step, which could not be passed without combatting those who guarded it. In the year 1514, Francis, duke de Valois, with nine cavaliers in his company, undertook a similar combat, called the *Pas de l'arc triomphal*, in the street St. Antoine at Paris, at the solemnization of the marriage of Louis XII. The tournament at which Henry II. was by misfortune mortally wounded in 1559, was also a *Pas d'Armes*, as appears by the following words in the letter of challenge, *de par le Roi, &c.* which makes known to all princes, lords, gentlemen, cavaliers, and esquires, that in the capital city of Paris the the *pas* was opened by his most christian majesty, and the princes of Ferrara, Alphonso d'Ert, Francis de Lorraine, duke of Guise, peer and grand chamberlain of France, and James de Savoye, duke of Nevers, all cavaliers of

the order, to be held against all comers duly qualified, &c.

45. ♦ Among the nations of Europe it has been customary, and still is so, when a person sneezes, to say, "God bless you." Some Catholics, says Father Teyjoo, have ascribed the origin of this custom to the ordinance of a pope, St. Gregory, who is said to have instituted a short prayer to be used on such occasions, at a time when a pestilence prevailed, the cries of which was attended with sneezing, and in most cases followed by death.

CHAP. XIX.

Of the several Things that different Persons and Nations have set apart and worshipped as their Gods.

AMONGST all the nations under the whole canopy of heaven, there are none so barbarous and cruel, none so utterly lost to all the sentiments of humanity and civility, but that have embraced and continued amongst them the notion of a Deity, or some being that ought to be adored by them. This is a principle so deeply engraven in the very nature of man, that no time nor change, nor chance, hath ever been able to obliterate it: so that, rather than men would have nothing to worship, they were contented to be obliged to their gardens for their gods: and indeed herein their ignorance and folly is chiefly to be lamented, that they still made choice of any thing rather than the true God, to pay their constant homage and veneration unto.

1. The Egyptians, amongst the many animals which they esteemed as gods, did worship an ox they called *Apis*, he was black, remarkable for some spots of white, and in his tongue and tail different from all others. The day in which he was calved was held as a festival throughout the whole nation. At Arsinoë they worshipped the crocodile; at the city of Hercules the ichneumon, a creature that is an enemy to the crocodile; others of them adore a cat; some, a falcon; others, the ibis; and with

(44.) Du Lange, Fourth Dissertation on the Hist. of St. Louis; De Layau Recueil de diverses Histoires, vol. 2. part 1. p. 199.—(45.) Ibid. Seventh Diss. p. 175—

such religious observation, that it is capital to kill any of these: and if by accident or disease any of them die, they honourably inter them, and lament over them with solemnity.

2. The inhabitants of Hispaniola worship goblins, which though they see not, yet they believe to wander in the night-time about their houses. The wooden images of these they religiously adore, calling them Zemini, the disposers of good and bad fortune.

3. In the province of the Acladans, amongst the Tartars, every family did worship its progenitor.

4. In the island of Java they worship whatsoever it is that they first meet and chance to see in the morning, and pray unto it all the day after, although it be a hog, or any other animal or reptile.

5. They of Calcutta worship the statue of the Devil: the chapel in which he is adored is not above three paces from the ground; in the midst of it is a throne, and a brazen statue that is framed sitting in it, with a diadem about his head, like the pontifical mitre amongst the Romans. He hath four prominent horns upon his head, his mouth stretched out to an unreasonable wideness, a crooked nose, threatening eyes, cruel countenance, crooked hands, and feet like those of a cock, which, put together, render the Devil horribly deformed.

6. Those of the province of Manta worship an emerald, a great and beautiful gem, and this they esteem as the true deity: the sick come in pilgrimage to worship it, and there offer their gifts, which the cacique and priests turn to their own profit.

7. The Romans made a goddess of their very city, whose temple was situated upon the top of mount Palatine. as appears by that passage of Claudian, being in the provinces as suppliants to visit the goddess at Rome.

*Conveniunt ad tecta Deæ, quæ candida lucent
Monte Palatino.*

(1.) Sabell. c. Ex. l. 4. c. 1. p. 179. Dinoth. l. 2. p. 80.—(2.) Jovii Elog. l. p. 192.—(3.) Dinoth. l. 2. p. 84.—(4.) Ibid. Linschot. Voyages, l. 1. c. 33. p. 64.—(5.) Dinoth. l. 2. p. 84. Herb. Trav. l. 3. p. 302.—(6.) Purch. Pilg. tom. 1. l. 9. c. 10. p. 1071.—(7.) Hak. Apol. l. 4. c. 10. § 3. p. 432. Val. Max. l. 2. c. 5. p. 43, 44. Claudian, l. 2. Lucan. l. 1.—(8.) Herb. Trav. l. 3. p. 310. Huighen. Linschot's Voyages, l. 1. c. 44. p. 82.

“They meet at the Goddess' Temple, which doth shine
So white and glorious, on Mount Palatine.”

And Lucan, as a goddess, solemnly directs his prayer to her.

—————*Summique O Numinis instar
Roma fave cæptis*—————

“And thou, as greatest power divine,
Favour, O Rome! this enterprise of mine.”

A number of deities the Romans worshipped, that they might do them some good: but they worshipped the fever and ague, that they might do them the less harm.

8. The inhabitants of Negapatan have a massy copper-gilded pagod (or idol) mounted upon a triumphant chariot (moved by eight mighty wheels) overlaid with pure gold: the ascent is easy, spacious, and by many steps, on which are placed, on a solemn day, the priests and many young maidens, who, to enrich the devil, prostitute their bodies to the libidinous flames of wicked men. The procession is not unlike the Thensa, used by the superstitious Romans: happy is that man, rich and poor, great and base, that can fasten a hand to draw the chariot; yea, they count them happiest who, out of a frantic zeal, throw their naked bodies in the way, that, by the weight of the pagod and his chariot, their wretched bodies may be crushed in pieces, being for this thought martyrs: and such is the stupid folly of these men, that they persuade their daughters to become strumpets to please their pagods; inso-much that it is a great wonder to see so many girls at such immaturity so impudently delighted with impure conversation.

9. In the city of Macao, the metropolis of Japan, besides seventy temples wherein they number three thousand three hundred and thirty-three manadas, or little idols, there is one more notable than the rest, like the Rhodian Colossus, huge and wonderful. It was built by Tycozam-

ma, with much pain and cost: it is framed of gilded copper; its posture is sitting in a chair, of seventy feet high, and eighty broad: his head is capable of supporting fifteen men, who may stand together upon it without pressing; his thumb is forty inches about, and his other limbs proportionable.

10. At Dabys is another Manada, or idol, no less famous and resorted to; this devil, or Moloch, is of copper, of vast thickness, and double-gilt; its height is twenty-four feet, and would be more, but that they have formed it kneeling: his buttocks resting upon his legs, after the usual mode of the eastern pagans: his arms are stretched out to the uttermost, and at solemn times he is inflamed within, and sacrificed unto by offering him a child, which in his embraces is fried to death in an infernal torture.

11. But more of note is another at Tenchedy, eastward thence, where Satan visibly plays the impostor. The frotique or temple there is of a curious structure, and daily served by a multitude of hellish bonzees, or priests, not admitted to attend there, except they be young, well-shaped and potent disciples of Venus. Every new moon they solemnly betroth unto the devil a beautiful girl, whose parents account the ceremony happy and honourable: if any be more fair or singular than another, she is selected by the lustful priests, and brought into the temple, and placed right against the manada or idol. The room is first made glorious with lamps of burnished gold, and a preparation by the burning of lignum vitæ, gums, and perfumes, such as are the most curious and costly: by and by the lamps extinguish by a kind of miracle; and in this darkness the prince of darkness approaches and abuses her (so she imagines); and it is the rather credited, in that the devil leaves behind him certain scales (like those of fishes) an argument of no phantasm: but by this hellish conjunction they swell not, unless the bonzee second it. Satan is no sooner gone, but she is saluted by bonzees, who ravished her with songs and pleasant music:

which ended, she acquaints them with her fortune, and resolves them in such questions, as she, by their instruction, propounded to the devil, and he had satisfied her in. She comes out from thence with applause, and ever after is reputed holy and honourable.

12. The Alani have amongst them no temple nor shrine, nor so much as a cottage with a covered roof is there any where to be seen; but with barbarous ceremonies they fix a naked sword in the ground; and this they religiously worship as the Mars or god of those regions that they travel about in, and where they make their abode.

13. Moloch (so called *quasi Melech*, which in most of the oriental languages signifies a king) was the god of the Ammonites, to whom they offered their sons and their daughters; not that this was his ordinary sacrifice, but only in extraordinary cases and distresses, and being looked upon as a work more meritorious. Generally they caused their children to pass through the fire to him, that is, betwixt two fires, as a kind of februation: for his priests had persuaded them, that their sons or daughters would die speedily who were not thus as it were hallowed. The Carthaginians worshipped this idol under the name of Saturn; and indeed Baal, and Saturn, and Moloch, are reputed to be all one. The image of this idol was of brass, wonderful for its greatness; having the face of a bullock, and hands spread abroad like a man that openeth his hands to receive somewhat from some other. This image was hollow, having seven closets or apartments therein; one for wheat-flour of the finest, a second for turtles, a third for a sheep, a fourth for a ram, a fifth for a calf, a sixth for an ox; and to him who would offer his son or his daughter, the seventh conclave or chamber was opened; and then while the boy was burning in the idol with the fire that was made under him, the parents, and such as were present, were to dance, and to play upon timbrels, and beat upon drums, that they might not hear the sorrowful cries of their child while thus sacrificing. Anameleck and Adrameleck, the gods of

(10.) Herb. Trav. l. 3. p. 335.—(10.) Ibid.—(11.) Ibid. p. 336.—(12.) Camer. Oper. Subcisiv. cent. 1. c. 76. p. 390. Justin. Hist. 43.

Sepharvaim, mentioned 2 Kings xvii. are supposed to be the same with this idol, whose priests were called chemarim, from their blackness; the place of this idol amongst the Israelites was Tophet, the valley of the sons of Hinnom, that is, of lamentation or roaring from the cries of them who were offered. The Carthaginians being greatly distressed by Agathocles, at one time offered or burnt unto this Moloch (their Saturn) no less than two hundred choice youths of their nobility. This idolatrous custom continued to the days of Tiberius.

14. In the island of Ceylon there is a high hill called Pico d'Adamo, or Adam's Hill, upon the top whereof standeth a great house as big as a cloister. In this place, in times past, shrined in gold and precious stones was kept the tooth of an ape, which was esteemed the holiest thing in all India, and had the greatest resort unto it from all the countries round about it; so that it surpassed Saint James in Galicia, and Saint Michael's Mount in France, by reason of the great indulgences and pardons that were there daily to be had. For which cause it was sought unto with great devotion by all the Indians within four or five hundred miles round about in great multitudes. But it happened *anno 1554*, when the Portuguese made a road out of India, and entered the island of Ceylon, they went up upon the hill, where they thought to find great treasure, because of the fame that was spread abroad of the great resort and offerings in that place. They diligently searched the cloister, and turned up every stone thereof, and found nothing but a little coffer made fast, with many precious stones, wherein lay the ape's tooth. This relique they took with them unto Goa; which when the kings of Pegu, Siam, Bengala, Bisnagar, and others heard of, they were much grieved that so costly a jewel was in that manner taken from them. Whereupon, by common consent, they sent their ambassadors unto the viceroy of India, desiring him, of all friendship, to send them their ape's tooth again; offering him for a ransom,

besides other presents, which then they sent unto him, seven hundred thousand ducats in gold; which the viceroy, for covetousness of the money, was minded to do. But the archbishop of Goa, Gaspar, dissuaded him from it, saying "That they being christians, ought not to give it them again, being a thing wherein idolatry might be furthered, and the devil worshipped; but rather were bound by their profession to root out and abolish all idolatry and superstition." By this means the viceroy was persuaded to change his mind, and flatly denied the ambassadors request, having in their presence first burnt the ape's tooth, the ashes whereof he caused to be thrown into the sea. The ambassadors departed, astonished that he refused so great a sum of money for a thing which he so little esteemed. Not long after there was a Beniane who had got another ape's tooth, and gave out that he had miraculously found the same ape's tooth that the viceroy had; and that it was revealed unto him by a pagod (that is, one of their gods) in a vision, that assured him it was the same which he said the Portuguese thought they had burned; but that he had been there invisible, and taken it away, leaving another in the place. This the heathens presently believed, so that it came unto the king of Bisnagar's ears; who thereupon got the Beniane to send it him; with great joy he received it, giving the Beniane a great sum of gold for it. Whereupon this tooth was holden and kept in the same honour and estimation as the other that had been burnt.

15. Adad and Atergatis, that is, the sun and the earth, were the chief gods of the Assyrians; "and," saith Macrobius, "they gave all power to these two. The image of Adad shined with rays or beams downwards, designing the sun's force, that of Atergatis with beams upwards, as noting thereby the earth, ascribing to the heavenly influence all her plenty." Lucian also saith, that the Assyrians did sacrifice to a dove, the only touching of which fowl required much ceremony for expiation.

(13.) Seld. Syntagm. c. 6. p. 169, 170, 171. Godw. Heb. Antiq. l. 4. c. 2. p. 177. Diod. Sicul. Bibl. l. 20. p. 663.—(14.) J. Hulghen Linschoten's Voyages, l. 1. c. 14. p. 81.—(15.) Purch. Pilg. tom. 2. l. 1. c. 14. sect. 77.

16. The Philistines and the Phœnicians worship Dagon. "What Dagon was," saith Justin Martyr, "is not well known; but by the derivation of his name, which signifieth a fish, it seemeth he was a sea-god. Above his belly he was of human shape, beneath like a fish." "When Cicero saith the Syrians worshipped a fish, it may be supposed of this Dagon," saith Justin Martyr, "they intended Neptune, or some other devil." Tremellius thinketh Triton. Derceto's, or Dagon's image, Lucian saith he saw in Phœnicia, not unlike to that of the mermaid, the upper half like a woman, the other like a fish; in reverence of whom the Phœnicians were said to abstain from fish. They offered unto her fishes of gold and silver; and the priests all day long set before her true fishes, roast and sodden, which afterwards themselves did eat.

17. At Ekron was worshipped Baalzebub, that is, the lord of flies; so called either from the multitude of flies that attended his sacrifices, wherefrom the sacrifices of the temple of Jerusalem, as some say, were wholly free; or for that he was their larder-god, to drive away flies; or for that form of a fly in which he was worshipped, as Nazianzen against Julian reporteth: yet Scaliger saith, "the name of Baalzebub was in disgrace and contempt;" and that "the Tyrians and Sidonians did not so call him, Baal, or Belus, being the common surname to their gods, which they distinguished by some addition, as Baalsamen, lord of Heaven; but the Hebrews, and not the Phœnicians, called him Baalzebub, or fly-lord.

18. Those of Peru worshipped the dead bodies of their Ingus (that is, emperors), preserving them with a kind of rosin, so that they seemed alive. The body of Yupangui, the grandfather of Atabalipa, was thus found, having eyes made of fine cloth of gold, so artificially made and set, that they seemed natural, having lost no more hair than if he had died the same day; and yet he had been dead three score and eighteen years.

19. Ptolomæus Philopater erected a temple to Homer the poet, in which his image was placed sitting, and environed with those cities which challenged him for theirs: and Strabo mentions a temple and image of Homer at Smyrna, with a coin called Homerium. As for the Egyptians, they worshipped not only crocodiles, and goats, and hawks, but even frogs, and beetles, and onions: and which is strangest of all, as Jerome derides them, they made a deity even of a stinking fart: *Crepitus ventris inflati* (saith he), *quæ Pelusiaca religio est*, which they worshipped at Pelusium.

20. The old Irish at every change of the moon worshipped her, bowed their knees, and made their supplications, and with a loud voice thus spake unto the planet: "We pray thee leave us in as good a state as thou hast found us."

21. "Some leagues from the town of Junquiliu in China we arrived at a place encompassed with great iron gates, in the midst whereof stood two mighty statues of brass upright, sustained by pillars of cast metal, of the bigness of a bushel, and seven fathom high, the one of a man and the other of a woman, both of them seventy-four spans in height, having their hands in their mouths, their cheeks horribly blown out, and their eyes so staring, that they affrighted all that looked upon them. That which represented a man was called Quiay Xingatalor; and the other, in the form of a woman, was named Apancapatur. Having demanded of the Chinese the explication of these figures, they told us that 'the male was he which with those mighty swollen cheeks blew the fire of hell, to torment all those miserable wretches that would not liberally bestow alms in this life; and for the other monster, that she was the portress of hell-gate, where she would take notice of those that did her good in this world; and letting them fly away into a river of very cold water, called Ochilenday, would keep them hid there, from being tormented by the devils, as the other damned were.' At such time as we arrived there

(16.) Purch. Pilg. tom. 1. l. 1. c. 17. p. 92, 93.—(17.) Ibid.—(18.) Ibid. l. 9. c. 10. p. 1071.—(19.) Ælian Var. Hist. l. 12. c. 22. p. 373. Purch. Pilg. tom. 1. l. 6. c. 4. sect. 1. p. 728.—(20.) Speed's Maps, p. 12.

we found twelve bonzees, or priests, upon the place, who with silver censers, full of perfumes of aloes and benzoin, censured those two devilish monsters, and chaunted out aloud, 'Help us, even as we serve thee:' whereunto divers other priests answered in the name of the idol, with a great noise, 'So I promise to do, like a good lord.' In this sort they went, as it were in procession, roundabout the place, singing with ill-tuned voice, to the sound of a great many bells that were in steeples thereabouts. In the mean time there were others, that with drums and basons made such a din, as I may truly say, put them all together, was most horrible to hear."

22. "We arrived at the great temple of Singuafatur in Tartary, where we saw an inclosure of above a league in circuit, in which were built an hundred threescore and four houses, very long and broad (after the fashion of arsenals), all full, up to the very tiles, of dead men's skulls; whereof there were so great a number, that I am afraid to speak it, for that it will hardly be credited. Without each of these houses were also great piles of the bones belonging to those heads, which were three fathom higher than the ridges of them; so that the houses seemed to be buried, no other part of them appearing but the frontispiece, where the gate stood. Not far from thence, upon the south of them, was a kind of platform whereunto the ascent was by certain stairs of iron, winding about, and through four several doors. Upon this platform was one of the tallest, the most deformed, and dreadful monsters that possibly can be imagined, standing upon his feet, and leaning against a mighty tower of hewed stone: he was made of cast iron, and of so great and prodigious a stature that by guess he seemed to be above thirty fathom high, and more than six broad. This monster held in both his hands a globe of the same iron, being six-and-thirty spans in the compass of it. We demanded of the Tartarian ambassador the explication of so monstrous a

thing. "You must know," said he, "that this great saint which you see there is the treasurer of the bones of all those that are born into the world, to the end that at the last day he may give to every one the same bones he had upon earth: so that he who in this life shall be so ill-advised as not to honour him, nor present him with something, will be but in an ill case: for he will give him some of the rottenest bones he can meet withal, and one or two less than he should have, by means whereof he will become deformed, lame, and crooked. The globe he holdeth is to fling at the head of the gluttonous serpent, that liveth in the profound abyss of the house of smok, when he shall come thither to steal away any of those bones." He told us, moreover, that "the name of this idol was Pachinavau du occul-m Prinaufaque;" and that "it was three score and fourteen thousand years since he was begotten on a tortoise, called Migomá, by a sea-horse that was an hundred and thirty fathoms long, named Tybrem Vucam, who had been king of the giants of Fanius." He also assured us, that "the gifts which were presented to this idol amounted to above two hundred tacies per annum, without comprising therein what came from chapels, and foundations of obits from the principal lords of the country, the yearly revenue whereof amounted to a far greater sum than the gifts." He added, that "this idol had ordinarily twelve thousand priests attending on his service, maintained with all necessaries, only to pray for the dead unto whom those bones belonged, who also had allowed them, without the temple, six hundred servants who took care for the providing all things necessary for them." As for the priests themselves, they never went out of the temple, but by the permission of their superiors. There was also a seraglio there, wherein many women, appointed for that purpose, were shut up, whom their governesses permitted to have too near an acquaintance with the priests of this beastly and diabolical sect.

(21.) Ferd. Mend. Pinto, c. 28. p. 112.—(22.) Ibid. Voyages, c. 41. p. 162. 163.

CHAP. XX.

Of the Manner of the Food which hath been, or is yet in use amongst idolatrous Nations.

ALL the stores of nature, and the greatest plenty and variety that is imaginable, is scarcely sufficient to satisfy the boundless and excessive luxury of some men. When they have surveyed all the delicacies that the mountains and seas afford, yet even then they are at a loss, and can difficultly resolve what they should eat. Others as carelessly pass by all the choicer provisions their countries can furnish them with, and devote themselves to such a manner of feeding as reason would condemn as inconvenient and abominable, were it not superseded by a pertinacious adherence to some custom formerly received amongst them.

1. There were several nations amongst the Scythians who used to feed upon human flesh; such also were the cannibals in the West Indies; and it seems that in Sicily itself, where there are all sorts of fruits, there were heretofore such a sort of people as they called Cyclops and Lestrigones, who fed themselves in such a manner as Polyphemus is described to do in Virgil:

Visceribus miserorum & sanguine vescitur atro.

“Then entrails of slain wretches are his food,
And then he quaffs their black and luke-warm blood.”

There were also amongst the Greeks such as did curiously search into the bowels of men, and what kind of taste they had. Galen saith, he was informed by such as had made trial thereof, that the flesh of man is in taste much like unto that of beef.”

2. Those Ethiopians whose country reaches as far as from Meroe to the river Hydaspis, feed upon scorpions and asps: and Quintinus Hedus writes, that “he saw one in the Isle of Malta who eat up a scorpion without hurt; for there the scorpions are without venom or poison. The

Candæi, by the Greeks called Ophiophagi, fed upon serpents.

3. The people that are called Medunni live on the milk of certain creatures that are called Cynocephali; they are a sort of apes: of these they have whole herds, of which they kill all the males but such as are requisite for generation, and keep the females in great numbers for the sake of their milk.

4. In Ethiopia there is a people who are called the Acridophagi; they border upon the Desert: they are somewhat lower than the common stature, lean, and exceeding black. These live after this manner: in the spring-time the west and south-west winds bring an infinite number of locusts from the wilderness amongst them: these locusts are very great, but of a filthy and ugly colour in the wings of them. The Ethiopians, that are accustomed to their coming, carry abundance of combustible matter into a plain, that is many furlongs in the length and breadth of it. When the locusts are brought with the wind, as a thick cloud over that place, they set fire upon the grass and other stuff they have brought thither for that purpose, by which, and the smoke it makes, the locusts that fly about are killed, and fall down a little beyond this valley, in such numbers and plenty, that they are more than sufficient for the food of the whole nation. These they salt up, and keep long by them, as a food which they delight to feed upon.

5. The Phrygians and they of Pontus have a certain white and thick worm amongst them, with a blackish head, which is bred in rotten and putrefied stuff: these worms they look upon as delicacies, and feed deliciously upon them. Also those great worms that are found upon oaks, which they call maggots, or green-worms, were received amongst the Romans for a delicate kind of repast; and to this purpose they reserved them in bran, till they came to their due colour and fatness.

6. The Tartars, when they ride far and are vexed with hunger or thirst, open a vein of the horse they ride upon,

(1.) Bruyerin. de Re Cibar. l. 2. c. 5. p. 92.—(2.) Ibid. p. 93.—(3.) Ibid.—(4.) Diod. Sicul. Hist. Antiq. l. 3. c. 3. p. 78.—(5.) Cal. Rhed. Antiq. Lect. l. 28. c. 2. p. 1289. Plin. Nat. Hist.

and take a draught of his blood; also they are exceedingly delighted with mare's milk, supposing that they are made both strong and fat by it. The Bisaltæ in Scythia mix the blood of horses and milk of mares, and feed upon it.

7. The Budini, a people in Scythia, familiarly feed upon lice, and the vermin that is bred upon the bodies of men.

8. The Zigantes, a people of Africa, paint themselves with red lead, and feed upon the flesh of apes, which are plentifully bred for them upon the mountains.

9. In that part of Ethiopia which is beyond Egypt, near unto the river Astapa, there is a nation who are called Rhizophagi; these live upon the roots of reeds, which they dig out of the places near them: they wash these roots with great care, and then bruise them with stones, till they become so soft as to cleave together, of which they make a kind of cakes of the bigness of a brick, as much as they can well hold in their hand; and having baked them a while in the sun, they feed upon them.

10. The Hylophagi are another people of Ethiopia, whose custom it is with their wives and children to march into the woodland country, where they climb up into the trees, and crop off the most tender branches of the boughs and young sprouts of them, with which they fill their bellies. By continual custom they have acquired such a dexterity in climbing, that (which may seem incredible) they will leap from tree to tree like squirrels; and their bodies being lean and light, they climb upon the smaller branches without danger: if their feet slip, they catch hold on the boughs with their hands, and save themselves from falling; or if they chance to fall, they are so light that they receive little damage thereby.

11. In a corner of Carmania dwell the Chebonophagi, who feed upon the flesh of tortoises, and cover their houses with the shells of them: they are rough and hairy all over the body, and are co-

vered with the skins of fishes. In the shells of the larger tortoises, which are hollow, they sit and row about as in a boat; they use them also as a cistern, to preserve water in: so that this one fish is the food and furniture, the house and ship of this people.

12. The antients fed upon acorns, especially the Arcadians, who made them their continual and daily food.

13. The inhabitants of Cumana, both men, women, and children, from their youth upwards learn to shoot with bows. Their meat is horse-leeches, bats, grasshoppers, spiders, bees, and raw, sodden and roasted lice. They spare no living creature whatsoever, but they eat it; which is to be wondered at, considering their country is so well replenished with good bread, wine, fruit, fish, and all kind of flesh in great abundance. Hence it is observed, that these people have always spots in their eyes, or else are dim of sight; though some impute this to the property of the water in the river of Cumana.

14. In our travels with the ambassador of the king of Bramaa to the Calaminham, we saw in a grot men of a sect of one of their Saints, named Angemacur: these lived in deep holes, made in the midst of the rock, according to the rule of their wretched order, eating nothing but flies, ants, scorpions, and spiders, with the juice of a certain herb growing in abundance thereabouts, much like to sorrel. They spent their time in meditating day and night, with their eyes lifted up to heaven, and their hands closed one within another for a testimony that they desired nothing of this world, and in that manner died like beasts: but they are accounted the greatest saints, and as such, after they are dead, they burn them in the fires, whereinto they cast great quantities of precious perfumes, the funeral pomp being celebrated with great state and very rich offerings. They have sumptuous temples erected to them, thereby to draw the living to do as they

(6.) Zuïng. Theatr. vol. 2. l. 6. p. 432.—(7.) Ibid.—(8.) Ibid.—(9.) Diôd. Sicul. Rer. Antiq. 1. 3. c. 3. p. 76.—(10.) Ibid. p. 77.—(11.) Ibid. p. 76.—(12.) Zuïng. Theatr. vol. 2. l. 2. p. 431.—(13.) J. Huïghen Linschoten's Voyages, 1. 2. p. 239.

have done, to obtain this vain-glory; which is all the recompence the world gives them for this excessive penance.

15. We likewise saw others of a sect altogether diabolical: these have sundry orders of penance; and, that their abstinence may be the more agreeable to their idol, some of them eat nothing but filthy spittle and snot, with grasshoppers and hens dung; others, clods of blood drawn from the veins of other men, with bitter fruits and herbs brought them from the woods; by reason whereof they live but a short time, and have so bad a look and colour, that they fright those who behold them.

16. In the empire of Calaminham, there is a sort of people called Oquens and Magores, who feed on wild beasts which they catch in hunting, and which they eat raw: they also feed on all kind of venomous creatures, as lizards, serpents, adders, and the like.

17. Anchimolus and Moschus the sophists, throughout their whole life drank nothing but water, and satisfied their hunger with figs alone. These were their only food; yet were they no weaker than others who used better diet; only such an unacceptable and filthy smell came from when they sweat, that no man could endure to be with them in the bath, but industriously avoided their company.

CHAP. XXI.

Of some Persons who have abstained from all manner of Food for many Years together.

THERE is a continual current eastward from the Atlantic ocean, into the Mediterranean sea, by the Straights of Gibraltar, from the Euxine westward into the same sea, by the Strait of Constantinople; yet is there no appearance that the Mediterranean is more filled, though

no passage whereby it sends forth its waters is discovered; nor does the Euxine sea appear any thing lessened, though there are no supplies of water to it but by some small rivers. We might mention many other abstruse things in nature which are almost every where to be met with; which when people cannot account for, they for the most part resolve not to credit, though never so well attested as in the following chapter.

1. Paulus Lentulus, a doctor of physic in the province of Bern, a canton in Switzerland, hath published a book, entitled, "A wonderful History of the Fasting of Appollonia Schreira, a Virgin in Bern." He dedicated it to king James of England, at his first coming to the crown; where he tells us, that himself was with the maid three several times; and that she was, by the command of the magistrates of Bern, brought thither; and having a strict guard set upon her, and all kinds of trials put in practice for the discovery of any collusion or fraud in the business, in conclusion they found none, but dismissed her fairly. In the first year of her fasting she slept very little, in the second not at all; and so continued for a long time after.

2. Margaret, a girl of about ten years of age, born in a village named Roed, about two miles from Spires, began to abstain from all kind of sustenance *anno Dom.* 1539, and so continued for three years, walking in the mean time, and talking, and laughing, and sporting as other children of that age used to do: she was by special order of the bishop of Spires, delivered into the hands of the pastor of the parish, and by him narrowly observed; and afterwards, by the command of Maximilian, king of the Romans, committed to the keeping of Gerhardus Bacoldianus, his physician, with whom he joined a gentleman of his bedchamber; and at the end of twelve days, finding by their relation, that there could be no juggling in the business he gave her leave to return to her friends

(14.) Ferdinand Mendez Pinto's Voyages, c. 56. p. 222.—(15.) *Ibid.*—(16.) *Ibid.*, c. 49. p. 243.—(17.) *Cæc. Rhod.* l. 11. c. 13. p. 500.

(1.) Schenck. *Observ.* 4. 3. p. 306. *Ilak. Apol. Adv.* 3, p. 6.

not without great admiration and princely gifts.

3. The like narration we have of Katherine Binder, born in the Palatinate, whom John Casimir, *anno Dom.* 1585, committed to the search of a divine, a statesman, and two doctors of physic. She is said to have fed only upon air for the space of nine years and more, the account whereof the above-named Lentulus received from Fabritius; and therewith the account of another maid, born in the dukedom of Juliers, who being about the age of fourteen years, was brought to Cullen, and is certainly reported to have taken no kind of meat or drink for the space of at least three years.

4. "But," saith doctor Hakewel, "the strangest that I have met with in this kind, is the history of Eve Fleigen, out of Dutch translated into English, and printed at London *anno* 1611, who being born at Meurs, is said to have taken no kind of sustenance for the space of fourteen years together; that is, from the year of her age twenty-two to thirty-six, and from the year of our Lord 1567 to 1611: and this we have confirmed by the testimony of the magistrates of the town of Meurs; as also by the minister, who made trial of her in his house thirteen days together, by all the means he could devise, but could detect no imposture." Over the picture of this maid, set in front of the Dutch copy, stand these Latin verses:

*Meurse hæc quam cernis decies ter, sexque
peregit*

*Annos, bis septem prorsus non viscitur annis
Nec potat, sic sola sedet, sic pallida vitam
Ducit, et exigui se oblectat floribus horti.*

Thus rendered in the English copy:

This maid of Meurs thirty and six years
spent,
Fourteen of which she took no nourishment;
Thus pale and wan she sits sad and alone,
A garden's all she loves to look upon.

5. Philip Melancthon wondered at Luther, who being of a large bulk of body, and so strong withal, that yet he could live with so very little food. "For," saith he, "I have seen him, in the state of good health, continue four days together without eating or drinking any thing at all, and many days together to content himself with a little bread and one single herring."

6. "I knew," saith Poggius, "a man who lived for two years together without any food." And he wrote this in the sixth year of the popedom of Nicholas the Fifth: he professes also to have read of a girl who lived in the same manner for the space of twelve years, in the reign of the emperor Lotharius, *anno Dom.* 1322.

7. *Anno Dom.* 1539 there lived in Scotland one John Scot, no way commended for his learning, for he had none; nor for his good qualities, which were as few. This man being overthrown in a suit of law, and knowing himself unable to pay that wherein he was adjudged, took sanctuary in the abbey of Holyrood-house, where, out of discontent, he abstained from all meat and drink for the space of thirty or forty days together. Fame having spread this abroad, the king would have it put to trial; and to that effect shut him up in a private room within the castle of Edinburgh, whereunto no man had access. He caused a little water and bread to be set by him, which he was found not to have diminished in the end of thirty-two days. Upon this he was dismissed; and after a short time he went to Rome, where he gave the like proof of his fasting to pope Clement the Seventh; from whence he went to Venice, carrying with him a testimony of his long fasting, under the pope's seal; and there also he gave the like proof thereof. After long time returning into England, he went up into the pulpit in Saint Paul's church-yard, where he set forth many speeches against the divorce of king Henry the Eighth from his queen Katherine,

(2.) Schenck. *Observ.* l. 3. p. 306. Horstius, in *Donat.* l. 7. c. 1. p. 646. Hak. *Apol. Adv.* 3. p. 6. *Treas. of Times*, l. 6. c. 9. p. 555.—(3.) Schenck. *Observ.* l. 3. p. 306. Hak. *Apol. Adv.* 3. p. 6. *Zacch. Qu. Med. Legal.* l. 4. tit. 1. p. 217.—(4.) Vide *Fabritium* in *cent.* 5. obs. 34. p. 422. Hake. *Apol. Adv.* 3. p. 6. Horstius ad *Donat.* l. 7. c. 1. p. 654. *Fabrit.* *Obs. Chirurg.* cent. 5. obs. 33. p. 414.—(5.) Melancth. in *vita Lutheri.*—(6.) Schenk. *Obs.* l. 3. p. 306.

inveighing bitterly against him for his defection from the see of Rome; whereupon he was thrust into prison, where he continued fasting for the space of fifty days. What his end was I read not.

8. Hermolaus Barbarus saith, "there was a man at Rome that lived forty years only by sucking in of the air." He was a priest, and was all that time in health.

9. Rondeletius saith, "he saw a girl that, to the tenth year of her age, lived only upon air; and that she was afterwards married and had children.

10. Franciscus Citesius, physician to the king of France and the cardinal Richelieu, in his *Opuscula* hath a particular treatise concerning Joan Balaam. She was the daughter of John Balaam, a smith; her mother's name was Laurentia Chambela: she was born in the city of Confians, lying upon the borders of Limosin, near the river Vien, of a just stature according to her age; somewhat rude of behaviour. About the eleventh year of her age, which was the thirteenth of the calends of March, *anno* 1599, she was seized with a continual fever, accompanied with very bad symptoms, amongst the rest a continual vomiting for twenty days together; her fever somewhat remitting, she grew speechless, and so continued for the space of twenty-four days. After which her speech returned, but full of raving and incoherence, all motion and sense of the parts below the head began to grow dull and languid; so that the œsophagus itself, the passage for meat and drink, was obstructed, nor from thenceforth could the girl be persuaded to take any food. About six months after she recovered the use of her limbs, only one hip, of which she is somewhat lame to this day; and the inability to swallow remains, whence she hath an extreme hatred to all sorts of meats and

drink; the parts of the belly are all contracted and clung together, the other parts of the body remaining in good plight, her breasts large, her paps indifferently swelling, her arms and thighs fleshy; her face somewhat round, but swarthy, her lips reddish, her tongue somewhat contracted, but her speech ready; her hair, and nails, and whole body grows. No excrement proceeds from any part of her body, saving a small spittle, and a few tears; she has no purgation at her ears, nostrils, or by sweat; the skin of her whole body to the touch is cold and dry: nor is she made hot by any work, except in the arm-pits, and some places adjoining to the heart, though she is wholly employed in running to buy provisions, sweeping of the house, spinning, and such like. This maid continued thus fasting for the space of almost three years entire, and afterwards by degrees returned to her food, and to a good habit of body.

11. Gulielmus Fabricius tells of a Marsiacensian maid, that "she lived above fifteen years without either meat or drink, and that "she was then living when he wrote his book;" which was *anno* 1612; and promised a larger account of it at further leisure to Paulus Lentulus.

12. Licetus tells of a young maid of Piedmont, that *anno* 1601 (being then a great girl) was, by the command of the excellent prince Auria, brought to Genoa and there kept almost two months under strict guards; nothing came into her mouth but water, or diluted wine, and confirmed by undoubted experiment that fame that had gone of her fasting for divers years together.

13. "I myself," saith Wierus, "I speak of it without boasting, have lived four days entire without food or drink; and could have continued longer, were it not that I apprehended something worse from continual watchings. My brother hath persisted to the eighth day fasting,

(7.) Spotsw. Hist. Ch. of Scoll. l. 2. p. 60. Zacch. Qu. Med. leg. l. 4. tit. 1. p. 217. Clark's Mir. cap. 104. p. 505.—(8.) Johnson's Nat. Hist. cl. 10. c. 2. p. 316. Schenck. Observ. l. 3. p. 306.—(9.) Ibid.—(10.) Francis. Cites. Opusc. Medic. p. 64, 65, 66. Horst. ad Donat. l. 7. c. 1. p. 648. Treas. of Times, l. 6. c. 8. p. 550.—(11.) Fab. Observ. cent. 5. obs. 29. p. 310.—(12.) Zacch. Qu. Med. Leg. l. 4. tit. 1. p. 218.

without hurt, taking only a morsel of quince."

14. *Anno* 1470, Franciscus Nicholaus Petra-Underus, an Helveticus, after he had had five children by his wife, betook himself to a solitary life, far from any town, where he died, after he had lived full fifteen years without any manner of food or drink. He predicted several things that came to pass, and by his austere life made the belief of his fasting unquestionable. Certain it is that the bishop of Constantia, in whose diocese he lived, went to him, on purpose to see him, and after diligent observation, confirmed the truth of the report by his letters; and withal, for the greater certainty, he compelled him, upon his obedience, to taste some food, though very little, which caused him to have extreme pain in his stomach for three days after; for which Nicholaus told him beforehand with his fear: nor had only the bishop this trial of him, but divers princes of France and Germany went to him, to make experiment of the reality of his fasting, and found it accordingly. He himself spake but sparingly of it, and attributed it rather to his nature, than to any thing that was miraculous. Thus far Fulgosus: "And," saith Zacchias, "I chanced to see the picture of this Helveticus not long since, as it was drawn to the life; he was of a squalid aspect, and emaciated in a wonderful manner, so that his image would strike a kind of horror into those that looked upon it." He lived seventy years, and died upon the day of St. Benedict, *anno* 1470, after he had fasted twenty years.

15. In the popedom of Eugenius the Fourth there was one Jacobus, a Frenchman, who was an amanuensis in the court of Rome; this man falling sick of a disease, vowed a pilgrimage to Jerusalem in case he should recover; he performed it accordingly, and returned to Rome when Nicholas the Fifth was pope. It was the admiration of all men that he was observed neither to eat nor to drink any thing; and

he solemnly swore that he had not done either for two years together.

16. In the reign of the emperor Lotharius, say the writers of the French Chronicles, there was a girl in Agro Tullensi of about twelve years of age, who lived three whole years without any kind of meat or drink, viz. from the year 822 to 825, when about the beginning of November she began again to take her meat and drink, as is usual with others to do. Fulgosus says this was *anno* 1320, and that her fasting came upon her after she had been at church and received the sacrament.

17. *Anno Dom.* 1595, a maid of about thirteen years of age was brought out of the dukedom of Juliers unto Collen, and there in a broad street; at the sign of the white horse exposed to the sight of as many as desired it. The parents of this maid affirmed; that she had lived without any kind of food or drink for the space of three years; and this they confirmed by the testimony of divers persons, such as are worthy of credit. I viewed her with great observation; she was of a sad and melancholy countenance; her whole body was sufficiently fleshy, except only her belly, which was compressed, so as that it seemed to cleave to her backbone. Her liver, and the rest of her bowels, might be perceived to be schirrous by laying the hand upon her belly. As for excrements, she voided none; and did so far abhor all kind of food, that when one that came to see her, privately conveyed a little sugar into her mouth, she immediately swooned. But that which is most wonderful is, that this maid walks up and down, plays with other girls, dances and does all other things that are done by girls of her age; neither has she any difficulty of breathing, speaking, or crying out. The original of this was thus related by her parents: being recovered of a disease about seven years past, she fell into a loathing of food; so that sometimes, for three or four days, she

(13.) Wier. Oper. Lib. de Commentit. Jejun. §12. p. 754. Melch. Adam in Vitæ Germ. Med. p. 188.—(14.) Fulgos. Exempl. l. 1. c. 6. p. 270, 371. Zacch. Qu. Med. Legal. l. 4. tit. 1. p. 218. Johnst. Nat. Hist. class. 10. cap. 2. p. 316.—(15.) Fulgos. Ex. l. 1. c. 6. p. 207.—(16.) Gault. Tab. Chron. p. 595. Cites. Opusc. Med. p. 113. Horstis. ad Donat. l. 7. c. 1. p. 651. Fulgos. Ex. l. 1. c. 6. p. 206.

would eat nothing, then she took a little new milk; afterwards, for six or seven days, would neither eat nor drink: and when she had lived in this condition for four years, she altogether abstained from and loathed all manner of food; and so hath continued to do for the last three years, in which she hath neither eaten nor drank.

18. In St. Augustin's time one lived forty days without eating any thing; another, in the time of Olympiodorus the Platonist, who for so long as he lived neither eat nor slept, but only stood in the sun to refresh himself. The daughter of the emperor Clotarius fasted eleven years: and Petrus Aponus saw one that had fasted full eighteen years.

19. From Essere in Ethiopia we made towards Bigan, having taken in provision because we had four days journey thither. The way is something dangerous, by reason of certain Cafes, assassins, who murder the passengers. These can subsist three or four days together without eating any thing more than a little butter and two dates a day. They are of a large size, by a good span taller than the ordinary height of men, but very meagre and lean, and they never lie down.

20. Charles the Seventh king of France, having a jealousy that those about him (by the instigation of his son), did intend to poison him, abstained from all food so long, that when he would have eaten he could not, his passages being shrunk up with too much abstinence, and so he died miserably of famine.

21. Amongst the Mahometans there is a superstitious sect called dervises, whose sharp and strict penances far exceed those of the papists. Some of them live upon the tops of hills remote from any company, there passing their time in contemplation, and will rather famish than remove from their retired cells, where they would undoubtedly be pined to death, but that the people who dwell nearest to them (out of devotion) send some relief to them. Some of these do voluntarily

impose upon themselves such long times of fasting, that they will not give over till nature is decayed and almost exhausted.

22. ♦ There are many instances of persons existing for many days on liquids without any solid sustenance whatever: a curious circumstance of this kind is related in a small work entitled "A Narrative of a most extraordinary event, concerning those women who were saved out of the ruins of a stable, where they had been buried thirty-seven days by a heavy fall of snow from one of the mountains of the Alps near Piedmont in Italy." In order to the better understanding of some particulars in this narrative, it will be necessary to inform the reader, that the inhabitants of the Alps give the name of Valanca to a very considerable quantity of snow whirled about with great impetuosity by the wind; and therefore of sufficient force to tear up the stoutest trees from their roots, to beat down animals to the ground, and to suffocate them, as is too often the case with those who are indiscreet enough to attempt passing the Alps, and especially Mount Cenis, at a time judged improper by those who continually reside in such situations, and can therefore foretel by certain signs the sudden rise of these terrible whirlwinds.

The inhabitants of the Alps experience but too often the fatal effects of these falls of snow, or, as they are called, *valancas*. In the month of February and March 1755 there had been at Zurich a great fall of rain; and, as it generally snows in the mountains when it only rains in the plain, it cannot appear surprising, that during this interval there fell vast quantities of snow in the mountains, which of course formed several *valanca*: the bad weather which prevailed in so many other places, prevailed also at Bergomolletto, a small hamlet situated in that part of the Alps which separates the valley of Stura and Piedmont from

(17.) Fabrit. Obs. Chirurg. cent. 2. obs. 40. p. 116.—(18.) Johnst. Nat. Hist. class. 10. c. 2. p. 315, 316.—(19.) Vincent. Le Blanc's Travels, tom. 2. c. 17. p. 252.—(20.) Trenchfield Hist. Improved, p. 61.—(21.) Clark's Mir. c. 128. p. 654.

Dauphigny and the county of Nice. On the 19th of March many of the inhabitants of this hamlet began to apprehend that the weight of the snow which was already fallen, and still continued to fall, might crush their houses, built with stones peculiar to the country, cemented by nothing but mud and a very small portion of lime, and covered with thatch laid on a roof of spingles, and large thin stones supported by thick beams. They therefore got upon their roofs to lighten them of the snow. At a little distance from the church stood the house of Joseph Rocca, a man of about fifty, who with his son James, a lad of fifteen, had, like his neighbours, got upon the roof of his house in order to lighten the weight of it, and thereby prevent its destruction. In the mean time, the clergyman who resided in the neighbourhood, and was about to leave his home, in order to repair to the church and gather the people together to prayers, hearing a noise towards the top of the mountains, described two valancas driving headlong towards the top of the village; he immediately called out to Rocca to come down from the roof, that he might avoid the impending danger, and then made the best of his way to his own house.

Rocca hastened from the roof, and with his son fled as fast as he could towards the church; but he had scarcely advanced forty steps, when hearing his son fall just at his heels, he turned about to assist him, and raising him up, saw the spot in which his house, his stable, and those of some of his neighbours, stood converted into a huge heap of snow, without the least signs of either walls or roofs: such was his agony at this sight, and at the thoughts of being deprived in an instant of his wife, his sister, his family, and all the little he had saved, that he lost his senses, swooned away, and tumbled on the snow. His son now helped him; and coming to himself a little, he made a shift to get to a friend's house at the distance of a hundred feet from the spot where he fell: Mary-Anne, his wife, who was standing with her sister-in-law Anne, her daughter Margaret, and her son

Anthony, little boy two years old, at the door of the stable, looking at the people throwing the snow from the houses, and waiting for the ringing of the bell that was to call them to prayers, was about to return to the house to light a fire, and air a shirt for her husband; but before she moved she heard the priest call out to them to come down quickly, and raising her trembling eyes, saw the before-mentioned valancas set off, and roll down the side of the mountain; at the same instant she heard a terrible report from another quarter, which made her quickly retire with her family, and shut the door of the stable; and happy it was for her that she had time to do so, as this noise was occasioned by another immense valanca, the sole cause of all the misery and distress she had to suffer during so long a period, for in a very short time the snow was lodged about forty-two feet in height, two hundred and seventy in length, and about sixty in breadth.

The inhabitants of Bergemolletto, whom it pleased God to preserve from this disaster, being gathered together to sum up their misfortunes, first counted thirty houses overwhelmed; and then every one calling over those they knew, twenty-two persons were missing, of which number was their parish priest, who had lived among them forty years. The news of this terrible disaster soon spread over the neighbourhood; and all the friends and relations of the sufferers, with many others, to the number of three hundred, flocked from the adjacent villages to give their assistance on this melancholy occasion. Rocca, notwithstanding his great love for his wife and family, and his strong desire to recover part of what he had lost, was in no condition to assist them for five days: in the mean time the rest were trying, by driving iron rods through the hardened snow, to discover any of the roofs; but their exertions were fruitless, the great solidity and compactness of the valanca, the vast extent of it in length, breadth, and thickness, together with the snow that still continued to fall in great quantities, eluded all their efforts; so that after some days labour they were obliged to desist

till the valley should begin to assume its pristine form by the melting of the snow and ice from the setting-in of the warm winds which continued to blow from the end of March till the 20th of April.

On the 18th of that month they began to resume their interrupted labours: all the persons who were missing were found dead, except those of Rocca's family. Assisted by his two brother's-in-law, and his son, he at length penetrated to his house, but found in it no dead bodies: knowing that the stable did not lie a hundred feet from the house, they immediately directed their search thither, and having got a long pole thrust through an aperture, they heard a hoarse and languid voice issue from it, which seemed to say, "Help, my dear husband! help, my dear brother! help!" The husband and brother thunder-struck, and at the same time encouraged by these words, fell to their work with redoubled ardour, on the place whence they heard the voice, which grew more and more distinct as the work advanced. It was not long before they made a pretty large opening, through which the brother descended as into a dark pit, asking who it was that could be alive in such a place? Mary Anne knew him by his voice, and answered with a trembling and broken accent intermixed with tears of joy, "'Tis I, my dear brother, who am still alive, in company with my daughter and sister-in-law, who are at my elbow; God, in whom I have always trusted, still hoping that he would inspire you with the thoughts of coming to our relief, has been graciously pleased to keep us alive." The passage being enlarged, they were taken out with all convenient speed; and being carried to a friends house, and there treated on thin diet, and in small quantities at a time, as suited their state of inaction, when their strength was a little recruited, they gave an account that they had subsisted all that time on the milk of two goats which had been shut up with them, and about a dozen of chesnuts, that they lay in the manger, where they found some hay, with which they fed the goats;

that one of the goats becoming dry, the other, fortunately with kid, dropped it, which having killed, this goat yielded them about a pint of milk each day, till their deliverance; that the little boy of two years old died in a short time after they were confined in the stable, as did an ass and some hens, which then happened to be in the same place; and that they suffered exceedingly from cold and wet, the snow continually dropping upon them as they lay in the manger.

These poor sufferers were relieved by the munificence of the king of Sardinia, their sovereign, and the several donations they otherwise received, which enabled them to rebuild their house, and set their affairs to rights. In April 1757 they all enjoyed perfect health except Mary Anne, who experienced a dimness of her sight, by being too hastily exposed to the light. The others returned to their field labours, and continued to lead the same life they had done before their misfortunes.

28. ♦ On the 17th of December 1760, as nine labourers were working in a mine of pit-coal, near Charleroy, one of them chanced to make a breach in a place which contained all the collected waters of an old pit they knew nothing of; and these waters came upon them so suddenly, and with so much impetuosity, that two of them had scarcely time to make their escape by getting to the well for drawing up the coals, and these two were hauled up in the basket that served for the purpose. The seven others were carried away by the torrent amidst the rubbish it swept along with it; one of them, by name Everard, of the age of thirty-three, was fortunate enough to escape death by climbing up to a more elevated place near the opening, for supplying the bottom of the mine with air. The waters having afterwards flowed away into the lower parts, Evrard found himself secured from them, but hemmed in between the two openings, now blocked up by the sinking-in of the adjacent parts of the pit, which had been loosened by the water. His clothes were wet, the bad

air incommoded him greatly, and he suffered much from the different things that struck against him while he was hurried away by the current; yet all this did not hinder him to cry out often, and for a long time, but in vain; and having got to the little height, his place of refuge, he was so oppressed with lassitude that he fell asleep: on waking, he found his clothes dry, but had no other provisions than four candles he remembered he had put in his pockets, of which, however, he made no use during his abode in this abyss; being unable, notwithstanding the pressing calls of hunger, to conquer the disgust he had against eating that disagreeable tallow. His only resource, therefore, during the nine days he remained in this state, was the same water that occasioned his disaster, and of which he drank three times. So long, and severe a fasting left him strength enough, however, for going and coming, in order, if possible, to make himself heard; but he says that he often found himself exceedingly drowsy, and believed he had slept a great deal, which, indeed, was the best he could do.

During this whole time his companions, who believed that all those who had been carried off by the torrent were dead, gave themselves no trouble to go in quest of them; so that it was not till the 26th that they set about clearing away the rubbish, to find their bodies: Everard heard the noise they made, and even a part of what they said, which was enough to induce him to cry out, and to knock with a pointed hammer which he had with him: but a new circumstance had almost rendered his endeavours fruitless; his companions took him for a ghost, and dared not to proceed farther in their work. Fortunately for him, another troop came, who were a little in liquor, and consequently bolder; these worked on without fear, to come to him: the first opening he perceived, he seized one of them by the neck, and did not let go his hold till he saw himself at the top of the well. He was brought to the house of the rector of the parish, where upwards of a hundred persons were assembled: the air did

not incommode him; but perceiving three apples roasting at the fire, he snatched them up and devoured them with great greediness, and this repast was followed by three small glasses of white wine. He was conveyed to a neighbouring house, where M. Santorin, surgeon-major of Charleroy, first put him under a regimen of six cups of broth, and as many biscuits, per day; a little veal and fowl were afterwards added, and by degrees he was brought to his usual regimen. But it was near six days before he could get any sleep, and about three weeks before he was able to return home, though only a quarter of a league distant from the house where he was taken care of. It was also a long time before he was well enough recovered for resuming his labour.

Several examples of persons who lived for a long time without any other nourishment than water, may be found in the Memoirs of the Academy of Sciences at Paris.

24. \diamond Joanna Crippen, of Chardstock in Dorset, going from thence on the 24th of January 1708—9, the day of Chard market, in order to procure work from her master, she being a spinner of yarn or worsted, and coming home with some of her neighbours, it snowed exceedingly hard. As the snow was deep, she was obliged to enter a poor cottage for shelter, where she requested leave to remain in the chimney-corner for that night, and offered a penny to the woman of the house which she refused. The persons who had accompanied her had gone to their respective places of abode, which was not far from the house where she begged leave to stay, so that she was left alone, and had to walk almost a mile to her own home; she had no manner of sustenance with her, and carried only a quarter of tobacco, a pound of worsted yarn, and in her pocket three pence in copper. Being forced out of this place, she was obliged to travel as well as she could towards her own habitation; but she had not proceeded far, when she was met by a man of the parish, who seeing her trembling among the snow in a ditch, assisted her to get up, and desired her to follow his tract, which she did pretty well: she

however had not advanced a quarter of a mile, when she was forced to lie down under a hedge, having lost one of her shoes, and her clothes, which were very mean, were torn almost from her back with the brambles and thorns. In this place she lay from Monday evening, about six o'clock, until Sunday following, about four in the afternoon, when she was discovered by some persons living in the neighbourhood, who went out with poles, shovels, &c. in search of her: after some time spent in looking for her, she was found buried in four feet of snow, it being more than so much higher before the thaw; one of the men thrusting at her with his pole, cried out, "she was there;" and the rest advancing and opening the snow, one of the men said she was alive. She immediately spoke to them, and begged he would not *poor* her too hard (such was her expression) for she was almost naked, and she begged that some women would come to her and take her out, which was accordingly done: she had neither stockings nor shoes, and only an old whittle about her shoulders with a hole in it, which she had cut through; and to quench her thirst, she drank the snow which melted down over her. She was conveyed to the house of Mr. Bowdich, the author of this account, who ordered great care to be taken of her. She had a mortification in one of her toes, but afterwards recovered her strength and spirits: she was very sensible when first taken out, and knew every body perfectly well. Her tobacco and three-pence were in her pocket; she had no manner of food with her, neither bread nor any eatable whatever.

25. ♦ We are told by Hasselquist, that gum-arabic is capable of supporting animal life for a considerable time: "The Abyssinians," says he, "make a journey to Cairo every year to sell the products of their country, slaves, gold, elephants, drugs, monkeys, parrots, &c. they must travel over terrible deserts; and their journey depends as much on the weather, as a voyage at sea; consequently they know as little as a seaman how long they must be on the journey, and the ne-

cessaries of life may chance to fail them when the journey lasts too long. This happened to the Abyssinian caravan in the year 1750, their provisions being consumed when they had still two months to travel. Necessity obliges us often to use things for food before unheard or unthought-of. This happened in the case in question: they were obliged to search for something amongst their merchandise, wherewith they might support life in this extremity, and found nothing more proper than gum-arabic, of which they had carried a considerable quantity with them; this served to support above a thousand persons for two months.

Gum-arabic is gelatinous, and undoubtedly contains some nourishing particles. But here we may ask whether this food did not render these poor people very costive? It must in all probability have had this effect; but of this I could not learn any circumstances, I know however that the caravan arrived safe at Cairo without any great loss of people, either by hunger or diseases.

26. ♦ Gilbert Jackson, son of James Jackson, feuar in Curse-Crange, Scotland, and Elizabeth Bell his spouse, being about fifteen years of age, fell sick and complained of pains all over his body, on the third of Feb. 1716, when the king's army was marching by their dwelling-house from Perth to Dundee; and towards the end of the said month he was seized with a violent fever, in which he continued for three weeks and then recovered.

In the beginning of April following he fell again into a fever, in which he continued for the space of three weeks; and during that fever he had a shaking in his body, as if he had been paralytic.

Upon the 10th of June he fell into a violent fever again, when he became dumb, lost his appetite entirely and the use of his limbs, and continued without eating or drinking, though every means were used to make him do both. He recovered from this fever on the 17th of May 1717 but continued still dumb, without eating or drinking, or having the use of his limbs till the 10th of June the same year, when he was again seized with

an extraordinary fever, and next day recovered his speech, but continued in the fever without eating or drinking any thing, or having the use of his limbs, till the eleventh day of November following, when he recovered his health pretty well, and the strength of one of his legs: and thus he continued without eating or drinking, only washed his mouth sometimes with water; and always when he saw the rest of the family going to take any kind of food, the sight of it being altogether disagreeable to him, he retired.

On the 10th of June 1718 he fell into a fever again, which continued till the beginning of September, when he recovered from the fever, but could not be induced to take any kind of meat or drink; and thus he continued in pretty good health and fresh-coloured, till the 9th of June 1719, when he was again seized with a severe fever; and upon the 10th, at night his father pressed him very much to take a little milk, boiled with oatmeal, which he at length agreed to, and he took a spoonful of it, which stuck so long in his throat, that his parents thought he had been choaked: and afterwards, he took so little food, that a halfpenny loaf served him eight days. All the time he fasted he had no evacuation, and he did not get any benefit that way till fourteen or fifteen days after he began to eat. After this he recovered his health pretty well, but still wanted the use of one of his limbs.

27. ♦ The following case of a man who lived eighteen years on water, by Robert Campbel of Kernan, was read before the Royal Society December the 9th 1742. John Ferguson, a native of the parish of Killmellfoord in Argyleshire, happened about eighteen years ago to overheat himself on the mountains in pursuit of cattle, and in that condition drank excessively of cold water from a rivulet near which he fell asleep. He awaked about twenty-four hours after, in a high fever, during the paroxysms of which his stomach could retain no aliment but water, or clarified whey; and this has continued to be the case ever since that

time. When however he uses only seldom, there being no such thing to be had by persons of his condition in that country, for many months in the year. Archibald Campbel, of Ineverliver, to whom this man's father is tenant, carried him to his own house, and locked him up in a chamber for twenty days, and supplied him himself with fresh water, in greater quantity per day than an ordinary man could use for common drink. At the same time he took particular care that it should not be possible for his guest to supply himself with any other kind of aliment without his knowledge; yet after that space of time he found no alteration in his countenance or strength. He is now about thirty-six years of age, of a middle stature, a fair and fresh complexion, and a healthy, though not seemingly robust constitution. His habit of body is meagre, but in no remarkable degree. He is commonly employed in looking after cattle, in consequence of which he is obliged to travel four or five miles a day in that mountainous country.

28. ♦ Some colliers working in a coal-pit at Horstol, about half a league from Liege, one of them in February 1693-4 pierced a vein of water, which gushing in violently drowned one of them. Those who were near the mouth of the pit were drawn out; but four of them being farther within, saved themselves in a little ascent within the mine. Twenty-four days were spent in drawing off the water, and on the twenty-fifth they were drawn out. "I saw and examined them myself," says the author of this account: "they had not a morsel of bread with them, but lived on the water of a little fountain, which broke out near them; two bottles of this water I caused to be evaporated, but nothing except a scarcely perceptible calx remaining."

29. ♦ To the above it may not be improper to add the following instances of animals which have existed a long time without food. Sir William Hamilton, in a letter to Sir Joseph Banks in the 73d vol of the Philosophical Transactions, giving an account of the earthquakes which hap-

(26.) Philos. Transactions abridged, vol. vii. p. 668.—(27.) Ibid. vol. x. p. 239.—(28.) Ibid. vol. lii. p. 111.

pened in Italy between the months of February and May 1783, says, "I must mention a remarkable instance I met with of animals being able to live long without food, of which there have been many examples during these present earthquakes. At Soriano two fattened hogs that had remained buried under a heap of ruins were taken out alive on the forty-second day: they were lean and weak, but soon recovered." Afterwards, in his description of the effects of the earthquakes at Messina, he says: "A curious circumstance happened here also to prove that animals can remain long alive without food: Two mules belonging to the duke de Belviso remained under a heap of ruins, one of them twenty-two days, and the other twenty-three; they would not eat for some days, but drank water plentifully, and are now recovered. There are numberless instances of dogs remaining many days in the same situation; and a hen belonging to the British vice-consul at Messina, that had been closely shut up under the ruins of his house, was taken out on the twenty-second day, and is now recovered; it did not eat for some days, but drank freely; it was emaciated, and showed little signs of life at first. From these instances and those related before of the hogs of Soriano, and several others of the same kind, that have been related to me, one may conclude that long fasting is always attended with great thirst and total loss of appetite."

A similar instance occurred some years ago in Derbyshire. During the heavy snow which fell on the night of the 7th of January 1776, a parcel of sheep belonging to Mr. John Wolley of Matlock, in that county, which were pastured on that part of the East Moor that lies within the manor of Matlock, were covered with the drifted snow. In the course of a day or two, all the sheep that were covered with the snow were found

again, except two, which were consequently given up as lost; but on the 14th of February following, some time after the break of the snow in the valleys, and thirty-eight days after the fall, as a servant was walking over a large parcel of drifted snow, which remained on the declivity of a hill, a dog he had with him discovered one of the two sheep that been lost, by scenting it, through a small aperture, which the breath of the sheep had made in the snow. The servant upon this dug away the snow, and released the captive from its prison. It immediately ran to a neighbouring spring at which it drank for a considerable time, and afterwards rejoined its old companions, as though no such accident had befallen it. On inspecting the place where it was found, it appeared to have stood between two large stones, which lay parallel to each other, at about the distance of two feet and a half, and probably were the means of protecting it from the great weight of the snow, which in that place was several yards thick. From the number of stones around it, it did not appear that the sheep had been able to pick up any food during its confinement. Soon after, its owner removed it to some low lands; but as it had nearly lost its appetite, it was fed with bread and milk for some time. In about a fortnight after its enlargement it lost its sight and wool, but in a few weeks after they both returned again, and in the course of the following summer it was quite recovered. The remaining sheep was found dead about a week after the discovery of the other.

30. ♦ A sheep, the property of Thomas Hall of Fourdray-house, was, March the 10th 1785, taken out of a pit in which it had been buried under the snow thirteen weeks and four days. It died soon after being exposed to the air, and was so much wasted for want of food, that the whole carcass weighed but eight pounds.

CHAP. XXII.

Of such as refused all Drink, or to taste of any liquid Thing; or else found no Need thereof.

LYSIMACHUS, king of Thrace, was shut up in a streight by king Dromichetes, in such manner that, for very extreme thirst, he was driven to yield himself and all his army to the mercy of his enemy. After he had drank, being now a prisoner, "Gods!" said he, "for how little a pleasure am I become a slave, who, but a while since, was a king." Had his constitution been like unto that of some of those which follow he had saved his kingdom and army; so might he also, if he had rested contentedly at home with the enjoyment of his own: but his ambitious thirst after sovereignty made him set upon a prince, who had given him no provocation: so his own thirst was apparently punished in that of another kind. But let us turn to such as had little or no acquaintance with thirst.

1. Pontanus writes, that in his time there was a woman, who in all her lifetime did never drink either wine or water; and that being once forced to drink wine by the command of Ladislaus, king of Naples, she received much hurt thereby.

2. Julius Viator, a gentleman of Rome, descended from the race of the Voconians, our allies, being fallen into a kind of dropsy between the skin and flesh during his minority and nonage, and forbidden by the physicians to drink, so accustomed himself to observe their direction, that naturally he could abide it; insomuch that all his old age, even to his dying day, he forbore to drink.

3. There was in the city of Naples one of the family of Tomacelli, who never drank, says Cœlius.

4. Aristotle, in his book of drunkenness, writes of some that familiarly

eat of salt meats, and yet were never troubled with thirst in such manner as to have need to drink.

5. Mago the Carthaginian did three times travel over the vast and sandy deserts of Africa, where no water is to be met with, and yet all that time he fed upon dry bran, without taking any thing that was liquid.

6. Lasyras Lasionius did not stand in need of any drink, as the rest of mankind do, nevertheless he voided urine frequently as other men: many there were who would not believe this, till they had made trial thereof by curious observation: they staid with him thirty days in the heat of summer; they saw he abstained from no kind of salt meats, and yet drank not. It is true that this man drank at some times, but never had any need to do it.

7. A nobleman of Piedmont being sick of that kind of dropsy, sent for Dr. Albertus Roscius, who finding the dropsy confirmed, and the patient averse to all kind of remedies, he said thus to him: "Noble sir, if you will be cured, and perfectly freed of this mighty swelling, that is, if you desire to live, there is an absolute necessity that you determine with yourself to bear patiently that thirst wherewith you are so tormented: if you will do this, I hope to cure you in a short time." The nobleman, at the hearing of this, did so far command himself, that for a month he refrained not only from all kind of drink, but not so much as tasted of any thing that was liquid: by which means he was restored to his former health.

8. Abraames bishop of Carras, saith Theodoret, lived with that rigorous abstinence, that bread and water, bed and fire seemed superfluous to him. It is said of this great man, that he drank not, nor made use of water wherein to boil his herbs, or any other thing: but his manner was to feed upon endive and lettuce, and fruits, and such other things as were to him both meat and drink: and from these also he used to abstain till the

(1.) Marcel. Donat. Hist. Med. Mirab. l. 6. c. 3. p. 306.—(2.) Plin. Nat. Hist. l. 7. c. 18. p. 166.—(3.) Cæl. Rhod. Antiq. Lect. l. 13. c. 24. p. 602.—(4.) Schenck. Obs. l. 3. p. 309.—(5.) Athen. Deipnosoph. l. 2. c. 6. p. 44.—(6.) Ibid. p. 45.—(7.) Fabrit. Obs. Chirurg. cent. 4. Obs. 41. p. 319.

evening. Yet was he a person of great liberality to such as were his guests: these he entertained with the best bread, the most generous wines, the better sort of fishes, and all such other things as a generous mind and a real love could produce, and himself would take upon him to be carver, and to distribute to every man his portion.

9. That is also wonderful which Theophrastus thought fit to insert into his writings, that there was one Philinus, who, throughout the whole course of his life, never made use of any manner of drink, no nor of food neither, excepting-only milk.

CHAP. XXIII.

Of such men as have used to walk and perform other strange Things in their Sleep.

THEY tell of a tree in Japan that flourisheth and is fruitful, if kept in a dry earth, but with moisture (which causeth other trees to flourish) this tree withereth. Whereas sleep binds up the senses, and obstructs the motion of the rest of mortal men, there are some who have been found not only to walk, but to perform divers other kind of actions in their sleep, with as much dexterity and exactness, as others could have done when awake, and which all their own courage would not perhaps have permitted themselves to attempt with their eyes open.

1. A young man of a choleric constitution lying asleep upon his bed, rose up thence on the sudden, took a sword, opened the doors, and muttering much to himself went into the street, where he quarrelled alone, and fancying that he was in a fight with his enemies, he made divers passes, till at length he fell down, and through an unhappy slip of his sword, he gave himself a dangerous wound upon the breast. Hereupon being awaked and affrighted, and dreading

lest such his night-walkings might at some time or other create great dangers he sent for me to be his physician, and was accordingly cured.

2. John Poultney, born in Little Sheepy in Leicestershire, was herein remarkable, that in his sleep he did usually rise out of his bed, dress him, open the doors, walk round about the fields, and return to his bed not awakened; sometimes he would rise in his sleep, take a staff, fork, or any other weapon that was next his hand, and therewith lay about him, now striking, now defending himself, as if he were then encountered or charged with an adversary, not knowing, being awaked, what had passed. He afterwards went to sea with the famous, but unfortunate, sir Hugh Willoughby, knight, and was, together with all the fleet, frozen to death in the North-East Passage about Nova Zembla.

3. "I knew a man," saith Henricus ab Heeres, "who, when he was young, professed poetry in a famous university; when in the day-time he used to bend his mind, how he might yet better turn such verses as he had often before corrected, not able to perform it awake, rising in the night he hath opened his desk, he hath writ, and oftentimes aloud read over what he had written: which done, he hath applauded himself with laughter, has called to his chamber-fellow to applaud him also, then putting off his shoes and clothes, shutting his desk, and laying up his papers, as he had done in the evening before, he has returned to his bed and slept, till he was called up, utterly ignorant of all he had done in the night. In the morning, after a short prayer, returning to his studies, not having yet seen his papers, labouring with his former day's care how to fill up the gap in his verses, taking his papers he found them supplied as he would desire, and that with his own hand. As one that was planet-struck, he was seriously solicitous, whether it was done by a man or some evil genius: he besought his companions, and that with tears, when they laugh-

(8.) Drexel. Oper. tom. 1. p. 796.—(9.) Cæl. Rhod. l. 11. c. 13. p. 500.

(1.) Zacut. Lusitan. Prax. Admirand. l. 1. obs. 43. p. 33, 34.—(2.) Burt. Disc. of Leicestershire, p. 254. Full. Worth. in Leicest. p. 137.

at him, that if possible they would free him of his perplexity. They telling him what had been done, for they waking had seen him, and yet gaining no credit with him, the night after, after his walking they led him to another bed, they laid his head on a pillow, which they had fitted to the place of the feet, and in his gown, which by chance he kept on, they committed him to his rest. When he awaked, which was not till fair day, they stood by him, and when he denied all, especially that he had risen, and had read and written such things, they convinced him by so many circumstances. The wonder is, that he having a happy memory, should yet remember nothing at all of his so long study and writing in his sleep. For I have observed him at it, sometimes for three or four hours; but this is yet more wonderful, that his walking in the night, his reading, writing, and pronunciation little differed, nay not in the least, from the same by him in the day; whereas in others, for the most part, all these are imperfectly as in men that are drunk, or children that are learning to walk and speak. But what is most of all strange, and beyond my understanding, is, that having long after left the schools, and married a wife, a very virtuous person, yet concealing some things from her, as 'tis usual in marriage, as oft as he rising, and taking his child out of the cradle, walked about the house, his wife followed him; being asked by her, he would discover the secrets of his heart, answering to all the demands of his wife with exact truth, and without any equivocation: so that what she could no way gain from him awake by all her blandishments, and such things as then she was ashamed to ask him, he would discover in his sleep, and without any reserve upon her single question. Himself often wondering, how that which he thought was committed to his breast alone, should enter the heart, and get upon the tongue of his wife. When he was about to rise, his wife would embrace, and endeavour to retain him, but all in vain; when she

held him, or spake to him, he would either draw her after him, or gently call her: or if she was asleep, he would walk alone. About the fortieth year of his age he left off this custom, unless he had drank freely over-night. They that had seen him walking, and reading, and writing, his companions, his wife, and whole family being desired to observe it, affirm, that his eyes were wide open, yet he seriously and sincerely affirmed, that he saw not in the least.

4. Johannes Oporinus (an excellent printer) night growing on, was shut out of the city, together with my father Thomas Platerus; and that they might pass the night the better, as being in a place where they wanted accommodations, they set upon the correction of a Greek copy. Oporinus read the text, and though falling asleep, yet he ceased not to read. Being afterwards awaked, he remembered not any thing he had read, although it was not less than an entire page.

5. Horstius writes of one, who in his sleep would dream he was to ride a journey, whereupon once he rose up, put on his cloaths, boots and spurs, got up into the window, where he sat straddling, smiting the walls with his spurs till he was awaked.

6. There was a man at Helmeſtadt, who rose in his sleep, went down stairs into a court, from thence towards the kitchen, near which was a deep well; into this he went down, holding fast to the stones by his hands and feet; but when he touched the water, with the cold thereof he was awaked, and finding in what danger he was, he made a pitiful outcry, which awaked those in the house, who having found him, got him out, and brought him into his bed, where he lay many days speechless and immovable, being extremely weakened with fear, cold, and crying.

7. We read of an Englishman in Paris, who rose in his sleep, unlocked the door, took his sword, and went down towards the river Seine, where having met with a

(3.) Henric. ab Heer. *Observ. Medic.* l. 1. obs. 2. p. 32, 33.—(4.) Plater. *Obs.* l. p. 11.—(5.) Schenck. *Obs.* l. 1. p. 65.—(6.) *Ibid.*

boy he killed him, and so returned still asleep to his bed.

8. Strange is that history of a young gentleman, who in his sleep arose naked, carrying his shirt in his hand, and by the help of a rope clambered up to a high turret in the castle where he was at that time; here he found a nest of magpies, which he robbed, and put the young ones into his shirt, and so by the same rope descended, and returned to his bed. The next morning being awaked, he told his brother how he dreamed that he had robbed a pie's nest, and withal wondering what was become of his shirt, rose, and found it at his bed's feet with the young ones wrapt up in it.

9. When I was sleepy I used to go to bed, yet as I lay there, I still read something or other; and though I fell asleep in reading, yet I continued to read: and being awaked, could remember I had read, but what, by reason of my sleep, I could not discover. So, using after supper to play upon the lute, and falling asleep, I have yet persisted to play for some time, which both the by-standers have affirmed to me, and myself could observe, especially since sometimes, being asleep, my lute hath fallen out of my hands.

10. Delrio hath a relation of what fell out at Leon in Spain, in a convent of religious persons, not twenty years before he wrote this book, and saith, he knew the persons to whom it happened. "A layman," saith he, "used in the day-time to teach the children their catechism, and the same thoughts did recur to him in his sleep; so that he would sing and teach, exhort and chide the boys with as much noise and fervency in his sleep, as he used when awake. By this means he much disturbed such as were of the neighbourhood; whereupon another layman that lodged the nearest to him, often told him of it, and once above the rest threatened him (in jest only) that if he persisted to make this noise, he would rise in the night, come to his bed, and with a whip

of small cords drive away that kind of intemperance of his. What did Gundisalvus in this case? (for so he was called that was thus threatened) he rose in the middle of the night in his sleep, went forth in his shirt, entered the chamber of his colleague with a pair of tongs in his hand, and came directly to the bedside of him that had menaced him with whipping. It fell out, that the moon shone, the night was uncloudy and clear, and the man lay awake in his bed, who observing him as he came, armed in such manner, leapt from his bed to the other side of the chamber. Gundisalvus struck three or four times at the bolster with his tongs, and having thus done, returned as he came. In the morning being asked about it, he said, "he remembered nothing about it: that he never had the least purpose in his mind to do it, only he had thought with himself, that in case the other should come to him (as he said) with his whip, he would catch up the tongs, and with them affright and drive him away."

11. Gregorius Horstius, in one of his epistles to Fabricius, sets down this history: "The last year, upon the twentieth day of April, a kinsman of mine that dwelt in the same house with me in Wictemberg, came home in the evening somewhat in drink; to bed he went, and slept well till about twelve o'clock at night; then it was that he got up in his sleep, walked to and fro for awhile, and then hastily went to the window, and got out. The unusual stir awaked me, who lay in the same chamber, and recollecting with myself, betwixt sleep and wake, that this young man was one of those whom they call somnambulators, or sleep-walkers, called my servant, and asked him, if the young man was in bed with him? who replying, No, up he got, and came to the window, hoping to have found him sticking there, and to have pulled him back. But alas! just as I came he fell from the third story of the house (fourteen ells high) into the paved street below, where

(7.) Schot. Phys. Curios. l. 3. c. 22. p. 514. — (8.) Scherck. Obs. l. 1. obs. 1. p. 65. — (9.) Plater Ob. l. 1. p. 12. — (10.) Delrio, Disq. Magic l. 1. c. 3. qu. 3. p. 22, 23. Schot. Phys. Curios. l. 3. c. 22. p. 514, 515.

he lay for some time speechless and immoveable. I expected he had been dashed to pieces, but I found it otherwise; and though much hurt, after some time he was recovered."

12. Peter Galantier, an honest and strong man, in the fortieth year of his age, and anno 1605, went to Neopolis, by the Neodunensian lake, to visit his friends, and to be present at a wedding that was then there. Towards night, being urged to drink more liberally than he had a mind to do, he, on purpose to avoid it, withdrew himself into a chamber in the second story of the house. He was fallen into a very heavy and deep sleep, and about the midst of the night dreaming (that to avoid drinking) he was going into the garden, he arose from the bed, got out of the window, and fell thence to the ground. Waked thus from his sleep, with his cries and groans he awaked the servants of the house, who brought him into the kitchen half dead, but in a few days he recovered, is now well, and hath never since been this way disturbed,

among them. He afterwards retired and went to bed about eleven: soon after his valet came, and told us, that his master would that night have a walking fit, and desired us, if we pleased, to come and observe him. I went to his bedside with a light in my hand, and saw him lying upon his back, with his eyes open, but fixed, which was a sure sign, it seems, of his approaching disorder. I took him by the hands, and found them very cold; I felt his pulse, and found it so slow, that his blood seemed to have no circulation. At or about midnight, Signor Agostine drew the curtains briskly, arose, and dressed himself well enough. I approached him with the candle at his very nose, found him insensible, with his eyes still wide open and immovable. Before he put on his hat he took his belt, out of which the sword had been removed for fear of accidents, as some of these night-walkers will deal about their blows like madmen without any reserve.

In this equipage did Signior Agostine walk backwards and forwards in his chamber several times; he came to the fire-side, sat down in an elbow chair, and went a little time after into a closet, where was his portmanteau, and put the key into his pocket, whence he drew a letter, and placed it over the chimney. He went to the bed-chamber door, opened it, and proceeded down stairs: when he came to the bottom, one of the company getting a great fall, Signior Agostine seemed frightened at the noise, and mended his pace. The valet bid us walk softly, and not to speak, because when any noise was made near him, and intermixed with his dreams, he became furious, and ran with the greatest precipitancy as if pursued.

He traversed the whole court, which was very spacious, and proceeded directly to the stable. He went in, stroked and caressed his horse, bridled him, and was going to saddle him, but not finding the saddle in its usual place, he seemed very uneasy like a man disappointed; he however mounted his horse, galloped to the house-door, which was shut, dismounted, and taking up a cabbage-stalk, knocked

13. ♦ Paying a visit to a friend, says a foreigner, I met there an Italian gentleman, called Agostine Fosari, who was it seems a night-walker, or person who, whilst asleep, does all the actions of one awake. He did not seem to exceed the age of thirty; was lean, black, and of an extremely melancholy complexion. He had a sedate understanding, great penetration, and a capacity for the most abstract sciences. His extraordinary fits generally seized him in the wane of the moon, but with greater violence in the autumn and winter than in spring and summer. I had a strange curiosity to be an eye-witness of what was told me, and had prevailed on his valet-de-chambre to give me notice when his master was likely to renew his vagary. One night, about the end of September, after supper, the company amused themselves with little plays, and Signior Agostine made one

(11.) Fabric. Obs. Chirurg. cent. 2. obs. 81. p. 159.—(12.) Ibid. Obs. 55. p. 162.

furiously against the door, and after a great deal of labour lost, he remounted his horse, guided him to the pond, which was at the other end of the court, let him drink, went afterwards and tied him to his manger, and then returned to the house with great agility. At the noise some servants made in the kitchen, he was very attentive, came near the door, and clapped his ear to the key hole; but passing all on a sudden to the other side, he entered a low parlour, where was a billiard table, and walking backwards and forwards, used the same postures as if he had been actually playing. He proceeded thence to a pair of virginals, upon which he could play pretty well, and made some jingling. At last, after two hours exercise he returned up stairs to his chamber, and threw himself, in his clothes, upon the bed, where we found him next morning at nine in the same posture we had left him. For upon these occasions he ever slept eight or ten hours together. His valet told us there were but two ways to recover him out of these fits: one was to tickle him strongly on the soles of his feet; the other, to sound a horn or trumpet at his ears.

CHAP. XXIV.

Of the long Sleeps of some, and of others that have been able to subsist for Months and Years without it, or were with Difficulty brought to it.

WE read of the Persian kings that they had always about them some one familiar friend, whose office it was to come betimes in the morning to their bedsides, and to raise them up from their sleep with such an admonition as this; *Consurge, Rex, & obi negotia qua te olim voluit Mesromasdes*, "Rise, O king, and go about that business whereunto thou art appointed by Mesromasdes." Sharper monitors than these would not have been

sufficient to have awaked some of those dormice hereafter mentioned.

1. I have known one, saith Platerus, that slept three days and three nights together upon foregoing weariness, without being excited thereto by any drunkenness, or the taking of any soporiferous medicine.

2. William Foxley, pot-maker for the mint in the tower of London, fell asleep on Tuesday in Easter-week, and could not be waked with pinching or burning, till the first day of the next term, which was full fourteen days; and when he was then awaked, he was found in all points as if he had slept but one night. He lived forty years after: this matter fell out in the thirty-seventh year of king Henry the Eighth's reign.

3. Plutarch tells out of Aristotle, that the nurse of one Timon used yearly, after the manner of some wild beasts, to lie hid for two months together, without any other evidence of life all that while, save only that she breathed.

4. It is not fit to pass by a thing of admirable novelty. There was, saith Crantius, a young scholar at Lubeck in the time of pope Gregory the Eleventh, who (that he might sleep without disturbance), betook himself to a private place, where none knew where he was. He was sought for, and being not found, it was thought he was returned into his own country. There passed seven years from the time wherein he had lain himself down. It then fell out, that one finding a chest behind a wall in the chamber, determined to see what was in it, where he found this young man asleep, whom he shook with such violence, that he awaked him. His face being without change and undisfigured from what it had used to be, he was easily known to all his former acquaintance, who were amazed at what had passed. He, for his part, supposed that he had slept but one night and some part of a day.

5. Marcus Damascenus writes, that in his time there was a rustic in Ger-

(13.) Universal Mag. vol. xxviii. p. 231.

(1.) Fœlix Plat. in Obs. l. 1, p. 6. — (2.) Bak. Chron. p. 428. Stowe's Chron. p. 591. Faithful Annalist, p. 76, 77. — (3.) Plut. Symp. l. 8. quæst. 9. p. 760. — (4.) Crantz Vandal. l. 8. c. 39. Schot. Phys. Curios. l. 3. c. 19. p. 500. Donat. Hist. Mirab. Med. l. 4. c. 12. p. 214. Zach. Qu. Med. Leg. l. 4. tit. 1. qu. 11. p. 242.

many, who being weary, laid himself down under a rick of hay, where he continued to sleep through the whole autumn and winter following, till such time as the hay being fetched away, he was there found and awaked; but when he arose, he was as a man half dead, and utterly distracted.

6. Pliny tells of Epimenides the Gnosian or Cretan, that when he was a boy, being wearied with heat and travel, he laid him down in a certain cave, and there slept fifty-seven years; being awaked, he returned home, wondering at the changes he found in the world, and was at last with difficulty known by his younger brother then alive, and growing old, nevertheless he lived in all 175 years: and from him it was that the sleep of Epimenides became a proverb.

7. In the reign of the emperor Decius, Maximianus, Malchus, Martinianus, Dionysius, Joannes, Serapion, and Constantinus, the seven sleepers, as they are commonly called, were companions at Ephesus, and the persecution being hot under that monarch, they fled to the neighbouring mountain called Cælius, where they hid themselves in a cave, and though diligently sought after, could not be found: at last, animating themselves to undergo martyrdom, after they had taken meat, by the providence of God they fell asleep, and slept to the thirtieth year of Theodosius the younger, which was for the continued space of 196 years from their entrance into the cave. Then, which was upon the day of the resurrection, being awaked, they went as they were wont to the city, as if they had slept only for one day, where the whole matter was discovered by the different habit and speech of the men, and the monies they had about them, being of a different stamp, &c.

8. That is beyond all exception, which was witnessed to Henry the Third, when

he was in Poland, by several princes most worthy of credit: there were present at the same time divers nobles of France, many physicians of the court, amongst whom was D. Johannes Piduxius, famous not only for his skill in physic, but his knowledge in all kind of natural history. This story is also related by Alexander Guagninus of Verona, colonel of foot in the castle of Vitebska in the frontiers of Moscovy: he in his description of Moscovy writes thus: "There is a certain people that inhabit Lukomoria, a country of the farther Sarmatia, who yearly, upon the twenty-seventh day of the month November, after the manner of swallows and frogs, by reason of the intenseness of the winter's cold, seem to die. Afterwards at the return of the spring, upon the twenty-fourth day of April, they again awake and arise. These are said to have commerce with the Grustentzians and the Sperponountzians, people that border upon them, in this manner: When they find their approaching death or sleep ready to seize upon them, they then stow up their commodities in certain places, which the Grustentzians and Sperponountzians fetch away, leaving an equal value of their own behind them in their stead. The Lucomorians, upon their return to life, if they are pleased with the change, they keep them; if otherwise, they demand their own of their neighbours. By this means much strife and war doth arise amongst them, as is affirmed by Guagninus; and the very same history is told by Sigismundus Liber, a baron in Heiberstein, and it is also set down by Citesius.

9. Fernelius speaks of one, who lived without sleep fourteen months; but this man was possessed with madness, and his brain, it should seem, being heated with melancholy, did beget animal spirits without much wasting of them.

10. Arsenius, the tutor to Arcadius and

(5.) Zuing. Theatr. vol. 2. l. 5. p. 415. Merson. Qu. in Gen. cap. 37. p. 625. — (6.) Plin. Nat. Hist. l. 7. c. 52. p. 184. Donat. Hist. Med. Mirab. l. 4. c. 12. p. 214. Laert. l. 1. c. 11. p. 29. Sabel. l. 2. c. 6. p. 90. — (7.) Niceph. Eccles. Hist. l. 14. c. 44. Lonicer. Theatr. p. 230. Schot. Phys. Curios. l. 3. c. 19. p. 501. Zacch. Qu. Med. Legal. l. 4. tit. 1. qu. 11. p. 243. — (8.) Mers. Qu. & Com. in Gen. Quæst. 30. p. 1222. Joh. Licet. l. 1. c. 6. p. 28. Hen. Kornman. de Mirac. Mort. par. 2. c. 41. p. 29. Delrio. Disquis. Magic. Zacch. Qu. Med. Leg. l. 4. tit. 1. quest. 11. p. 241. Treas. of Times, l. 6. c. 10. p. 365. Schot. Phys. Curios. l. 1. c. 36. p. 176. — (9.) Schenck. Obs. Med. l. 1. p. 64.

Honorius the emperors, being made a monk, did satisfy nature with so short a sleep that he was used to say, that for a monk it was enough if he slept but one hour in a night.

11. Augustus Cæsar after supper betook himself to his closet, where he used to remain till the night was far spent, and then went to bed; when he slept most, it was not above seven hours, and those also not so continued, but in that space he usually waked three or four times, and to provoke sleep, had water poured long and constantly by his bed's head into a cistern.

12. George Castriot, commonly called Scanderbeg, the same who forsook Amurath, king of the Turks, and seized upon the kingdom of Epirus, as his own by right of inheritance: this prince was a person contented with so little sleep, that it is reported of him, that from the time that he entered into Epirus, to the day of his death, he never slept above two hours in one night, yet he died in his climaterical year of 63.

13. A woman at Padua lived fifteen days without sleep, nor could by any means be brought to it through the weakness of the ventricle, and penury of vapours; for she eat no supper, only contented herself with a dinner; at last using to eat a toast steeped in malmsey towards night, she returned to her wonted sleep.

14. Seneca reports of Mecænas, that great favourite of Augustus, that he lived three years entirely without any sleep; and was at last cured of his distemper with sweet and soft music.

15. It is reported of Nizolius, that painful treasurer of Cicero's words and phrases, that he lived ten years without sleep.

16. We read of a noble lady, who for thirty and five years lived in good health, as both her husband and whole family could and did witness, without sleep.

17. Some young men in Athens having made themselves drunk in the Apatarian feasts, are said to have slept four days of

that solemnity, as Simplicius recites out of Eudemus.

18. C. Caligula was exceedingly troubled with want of sleep; for he slept not above three hours in a night, and in those he seldom took any quiet repose, but was scared with fearful and strange illusions and fantastical imaginations; as who once dreamed that he saw the form and resemblance of the sea talking with him. Hereupon, for the greatest part of the night, what with tedious watching and weariness of lying, one while sitting up in his bed, another while roaming and wandering to and fro in his galleries (which were of an exceeding length), he used to call upon and wish for the morning light.

19. Perseus, king of Macedon, being taken prisoner by Æmilius, and led captive to Rome, was guarded by some soldiers who kept him from sleep, watchin' him narrowly when he was overtaken therewith, not suffering him so much as to shut his eye-lids, or to take the least rest, till such time as nature, being exhausted by this cruelty, he gave up the ghost.

20. ♦ The following account of an extraordinary sleepy woman near Mons in Hainault, was read before the society of physicians May 3d, 1756, by Dr. Terence Brady, physician to his royal highness prince Charles of Lorraine. Elizabeth Orrin born at St. Gilain, of a healthy robust constitution, served the curate of that place very faithfully till the beginning of 1738, when she became sullen, uneasy, and so surly, that the neighbours said she was losing her senses. Towards the month of August she fell into an extraordinary sleep which lasted four days, during which time she took no manner of nourishment, neither was it possible to rouse her; she awakened at last of herself in a very bad humour, which, however, did not prevent her from following her business as usual, for six

(10.) Zuing. Theatr. vol. 2. l. 5. p. 415.—(11.) Sueton. in Vit. August. c. 78. p. 103.—(12.) Zuing. Theatr. vol. 2. l. 5. p. 415.—(13.) Schenck. Obs. Med. l. 1. obs. 1. p. 64.—(14.) Seneca de Providentiâ.—(15.) Schenck. Obs. l. 1. p. 64.—(16.) Ibid.—(17.) Zuing. Theatr. vol. 2. l. 5. p. 415.—(18.) Sueton. l. 4. c. 10. p. 194, 195.—(19.) Plut. in Vit. *Æmyl.* Clark's Mirr. c. 37. p. 130.

or seven days, when she fell into a profound sleep again, which lasted only eighteen hours; after which she awakened, and ever since continued to sleep seventeen or eighteen hours a day, that is to say, from about three o'clock in the morning, till eight or nine at night, except four months in 1745, when she had a natural sleep, and twenty-one days in 1748, when a tertian fever kept her awake, so that she did not sleep above two hours at once. It was commonly believed that the day-light had some influence upon her, because she could not be awakened in the day time. The 20th of February 1756, Dr. Brady, accompanied by M. Presto, surgeon major of the prince of Salm's regiment, went from Brussels to see her, and was introduced to her room about five o'clock in the evening. He felt her pulse and found it natural; he raised her arm and observed it to be very stiff and heavy: it was difficult to bend it, and when let go, it fell like a piece of heavy wood; he then raised her head and with it her back and shoulders, for her neck was as stiff as a board, her legs were in the same state: he put his mouth to her ear, and called as loud as he could, but was not able to awake her: and to ascertain whether there was any deception, he thrust a pin through her skin and flesh to the bone, he kept the flame of burning paper to her cheek till he burned the scarf skin, and put volatile salts and spirits into her nose; lastly, he thrust a little linen dipped in rectified spirits of wine into her nostril, and kindled it for a moment. All this was done without his being able to observe the least change in her countenance or signs of feeling. The surface of her body was warm and in a gentle perspiration. At half past six he found her neck, arms, and legs, more supple than at his arrival, which he ascribed to her drawing nearer to the time of her awakening. About eight she turned in her bed, got up abruptly and went to the fire. He asked her several questions, to which she gave surly answers; she was gloomy and sad, and repeated often that she would rather be out of the world than in such a state. He could get

no satisfactory account from her about her illness, all he could learn was that she felt a heaviness in her head, which she knew to be the forerunner of her disorder, and which determined her to go to bed, where she remained without once turning, from the time she lay down till her sleep was over, and during that period she had no evacuation, except by perspiration. She told Dr. Brady that she was formerly regular as to her menses; but could not well remember when or how they left her. He saw her eat with an appetite and begin to spin, after which he quitted her, but coming back the next morning he found her in the same state of sleep and stiffness as on his first arrival. He made new efforts to rouse her, but in vain; the success was still the same. The woman she lived with told him that they used to give her some nourishment through a funnel, when her sleep was extraordinarily long: upon this he got her mouth opened and poured into it four spoonfuls of milk, which she swallowed: and he observed the action of the pharynx, though a spontaneous or voluntary motion, regular and deglutition natural. The surgeon of the place informed him that he gave her several large doses of emetic tartar, one of which consisted of eighteen grains, without being able to wake her; he mentioned also several methods which had been used some years before to rouse her, such as whipping her till the blood ran from her shoulders, rubbing her back with honey, and exposing it in a hot day before a hive of bees, where she was stung to such a degree, that her back and shoulders were full of lumps or tumors, and at other times pins were thrust under her nails. He was assured also, that the roaring of the cannon during the siege of Mons in 1746 never wakened her or interrupted her sleep. This woman at that time was fifty-five years of age, of a pale colour and not very lean: she never saw day light, but slept out the longest day in summer; in winter began to sleep several hours before day, and did not awaken till three hours after sunset, as was the case on the 20th of Fe-

February when Dr. Biady went to see her. During her sleep she had a natural warmth all over her body, with an extraordinary stiffness or tension of her limbs as well as neck, joined to a total abolition of all manner of sensibility, which would appear incredible had it not been examined with the greatest exactness. This account is dated Brussels, March 9, 1753.

21. ♦ One Samuel Chelton of Finsbury near Bath, a labouring man about twenty-five years of age, of a robust habit of body, not fat but fleshy, and of dark brown hair, happened on the 13th of May 1694, without any visible cause, to fall into a very profound sleep, out of which he could by no means be roused by those about him, till after a month's time, when he arose of himself and went to his husbandry business as usual. He slept, ate, and drank as before, but did not speak a word till about a month after. All the time he slept victuals and drink stood by him, which were spent every day and used by him, as was supposed, though no person saw him eat or drink all the while: after this period he continued free from drowsiness or sleepiness till the 9th of April 1696, when he fell into his sleeping fit again, as he had done before. After some days his friends were prevailed on to try what effect medicines might have upon him. Accordingly Mr. Gibbs an apothecary bled, blistered, cupped and scarified him, and used all the external irritating medicines he could think of, but to no purpose: and after the first fortnight he was never observed to open his eyes: victuals stood by him as before, which he eat of now and then; but nobody ever saw him eat or evacuate, though he did both very regularly as he had occasion, and sometimes he was found fast asleep with the pot in his hand in bed, and sometimes with his mouth full of meat: in this manner he lay about ten weeks, and then he could eat nothing at all; for his jaws seemed to be set, and his teeth clinched so close that notwithstanding all the art that could be used with instru-

ments his mouth could not be opened to put any thing into it to support him: at last those about him observing a hole in his teeth made by holding his pipe, they now and then poured some tent into his throat through a quill: and this was all he took for six weeks and four days, but it amounted to no more than three pints or two quarts. He had made water only once, and never had a stool all that time. On the 7th of August, which was seventeen weeks from the 9th of April when he began to sleep, he awaked, put on his clothes and walked about the room, not knowing he had slept above a night, nor could he be persuaded he had lain so long, till going into the fields he found every body busy in getting in their harvest, and he remembered very well when he fell asleep, that they were sowing their barley and oats, which he then saw ripe and fit to be cut down. There was one thing remarkable, though his flesh was somewhat wasted with lying so long a-bed and fasting for above six weeks, yet a gentleman assured Dr. Oliver, that when he saw him, which was the first day of his coming abroad, he looked brisker than ever he saw him in his life before: and on asking him whether the bed had made him sore, he assured this gentleman that he never found this or any other inconvenience, and that he had not the least remembrance of any thing that passed, or what was done to him all that while; so that he went again to his husbandry as he was wont to do; and remained well from that time till August 17th, 1697, when in the morning he complained of a shivering and a coldness in his back; he vomited once or twice, and the same day he fell into his sleeping fit again. Dr. Oliver going to see him, found him asleep, with a cup of beer and a piece of bread and cheese upon a stool by his bed within his reach. The doctor felt his pulse, which at that time was regular, and he also found his heart beat very regular, and his breathing easy and free; the doctor only observed that his pulse beat a little too strong: he was in a breathing sweat, and had an agreeable warmth all

over his body : the doctor then put his mouth to his ear, and called him as loud as he could several times by his name, pulling him by the shoulders, pinched his nose, stopped his mouth and nose together as long as he could without choking him, but to no purpose, for all this time he did not give the least sign of being sensible. The doctor lifted up his eye-lids, and found his eye-balls drawn up under his eye-brows, and fixed without any motion. The doctor then held under one nostril for a considerable time a phial with spirits of sal ammoniac, extracted from quicklime ; he then injected it several times up the same nostril, and though he had poured into it about half an ounce of this fiery spirit it only made his nose run and his eye-lids shiver and tremble a little. The doctor finding no success with this, crammed that nostril with white powder of helebore, and waited some time in the room to see what effects all these together might have upon him, but he never gave any sign that he felt what the doctor had done, nor discovered any manner of uneasiness, by stirring any part of his body, that the doctor could observe. After all these experiments the doctor left him, being pretty well satisfied that he was asleep, and no sullen counterfeit, as some people supposed. On the doctor's relating what he had observed, several gentlemen from Bath went out to see him, and found him in the same condition the doctor had left him in the day before, only his nose was inflamed and very much swelled, and his lips and the inside of his nostrils were blistered and scabby, occasioned by the spirit and the helebore. About ten days after the doctor had seen him, Mr. Woolmer an apothecary finding his pulse beat very high, drew about fourteen ounces of blood from his arm, and tied it up and left him as he found him ; and Mr. Woolmer assured the doctor that he never made the least motion when he pricked him, nor all the while his arm was bleeding : several other experiments were tried by such as went to see him from Bath, but all to no purpose. The doctor saw him again the latter end of September, and found

him just in the same posture, lying in his bed, but his pulse now was not so strong, nor had he any sweats, as when the doctor saw him before. He tried him again by stopping his nose and mouth, but to no purpose, and a gentleman ran a large pin into his arm to the very bone, but he gave no signs of his being sensible to what was done to him. During all this time the doctor was assured that nobody had seen him either eat or drink though they watched him as closely as possible, but food and drink always stood by him, and they observed that sometimes once a day, at others once in two days all was gone. It was further observable that he never dirtied his bed, but always went to the pot. In this manner he lay till the 19th of November, when his mother hearing him make a noise ran immediately up to him, and found him eating ; she asked him how he did ? he replied, " very well, thank God ; " she asked him again which he liked best, bread and butter, or bread and cheese ? he answered, " bread and cheese : " upon this the woman, overjoyed, left him to acquaint his brother, and both coming straight up into the chamber to speak to him, they found him as fast asleep as ever, and could not by any means awaken him. From this time to the end of January or the beginning of February, he did not sleep so profoundly as before, for when they called to him by his name he seemed to hear them and become somewhat sensible, though he could not make them any answer : his eyes were not shut so close, and he had frequently great tremblings of his eye-lids, upon which they expected every day that he would awake, which did not happen till about the time mentioned, when he awoke perfectly well ; but remembered nothing that had happened all the while : it was observed that he was very little altered in his flesh, he only complained that the cold pinched him more than usual, but he presently went to his labour as he had done before.

22. ♦ A curious account of a preternatural sleeper, is contained in the fol-

lowing extract of a letter from Mr. Thomas Whieldon of Fenton, a village near Newcastle under Line; to a friend. "As to the sleeping girl you enquire after, I have had two different accounts; one from a friend who saw her; the other from her brother, which I have but lately received. Her place of residence was in Stoke parish, about three miles and a half from Newcastle, her name Margeret Russel. The time this Staffordshire wonder happened was in 1755; her disorder was certainly a very odd one: some say it proceeded from natural causes, her parents being plain unthinking people, might not take proper care of her in due time. The account her brother gives is that she slept for four months; the first time after which she awoke and was as well as usual for three years, and then fell into the same sleeping inactive state again, and continued about nine months, during which time the little support she had was given her in a teaspoon, her teeth being forced open to receive it; towards the end of her last fit she opened her eyes, and would sometimes speak to her mother. She was frequently got up, dressed, and sat in a chair, but did not continue many days after she appeared to be sensible, and expired November 6th. 1755."

"I have sent again," adds the same writer, "to the Russel family for further particulars about the girl, and upon a second enquiry, find there was something similar to what you had heard before, though what I was not informed of. The account I have now received is, that she was knitting at the time she dropt into her first sleep, in which she continued for seventeen weeks, and seemingly insensible the whole time; when she awoke she seemed very sensible, and the first word she spoke, she asked her mother what she had done with the stocking she was knitting, which has the appearance of her having been totally insensible during that time. The next seizure of which she died was about three years after; but there was nothing so remarkable in that, as she was frequently got out of

bed, drest, went out of doors, and would sometimes speak to her mother: she had some sensation also at intervals during most of the time. She was about sixteen years of age when she was first seized, and seemed as if she had been frightened at something a few weeks before, but would give no account of what had frightened her, neither would she tell whether she had any ideas or sensations about her during her seventeen weeks sleep, and was much offended when asked about it."

CHAP. XXV.

Of such as have fallen into Trances and Ecstasies, and their Manner of Behaviour therein.

SINCE the soul is the instrument and means by which we come to the knowledge of all those things wherein we have any understanding, it can never be sufficiently wondered at, that it should be so very little that we are able to comprehend (with any certainty) concerning the soul itself. The most learned amongst men are at a loss, as often as they would speak distinctly, touching its nature, manner of working, the way of its conjunction with the body, and principal place of its residence; and so are they also for the manner of its retreat, and the place of its retirement in such cases as are propounded in this chapter.

1. William Withers, born at Walsham in Sussex, being a child of eleven years of age, did, anno 1581, lie in a trance ten days without any sustenance; and at last coming to himself, uttered to the standers-by many strange speeches, against pride and covetousness, coldness of charity, and other outrageous sins.

2. Hermotimus, the Clazomenian, seemed frequently to have his body deserted of the soul, and as if it had wandered about in the world; at the return of it he would relate such things at a distance performed, that none could tell

(29.) *Gent. Magazine*, vol. lii. p. 231.

(1.) *Full. Worth*, p. 113. *Sussex. Bak. Chron.* p. 578. *Hollings.* p. 1315.

of but such as were present; by which he was long the admiration of such as he dwelt amongst. At last, being in one of his trances, his enemies seized upon his body and burnt it; by which the returning soul was disappointed of its usual place of residence and retreat.

3 Johannes Scotus, the same who hath treated with such subtilty concerning divers matters, is also said to have been in frequent raptures, in such a manner that he hath been observed to sit sometimes for the space of a whole day and more immovable, with his mind and senses bound up, or at least wandering far off from the body. In which condition at length he was taken by some who were unacquainted with him, and so buried alive.

4 Resitutus, a presbyter, could at his pleasure deprive himself of all sense, and would do it whenever he was asked; which made many desirous to be the eye-witnesses of so admirable a thing. At the imitation of some notes, and the tone of lamenting persons, he would lie as one dead, altogether senseless of his being pulled or pricked; nay, once being burnt with fire, he had no apprehension or feeling at all of it for the present, only the wound was painful to him at his return to himself. In these trances he did not breathe at all; but he said, that the voices of men only, if they spake louder than ordinary, were heard by him, as if they were at some great distance from him.

5. Thomas Aquinas, by his daily and constant contemplations, had so accustomed himself, that frequently falling into an ecstasy of the mind, he seemed to all that were present to be dead: yet in the mean time he gained the knowledge of the abstruse mysteries in divinity; and being returned to himself, he imparted to others the fruits of this his philosophic death, both in his writings and conversation.

6. Hieronymus Cardanus, of Milan, writes of himself, that he could pass as

often as he pleased into such an ecstasy, as only to have a soft hearing of the words of such as discoursed by him, but not any understanding of them at all: he felt not any pullings or pinches, nor was at such times in the least manner sensible of the pains of the gout, or any other thing, but only such things as were without him. The beginnings of this were first in the head, especially from the brain, diffusing itself thence all along to the back-bone. At first he could find a kind of separation from the heart, as if the soul was departing; and this was communicated to the whole body, as if a door opened. He adds, that he saw all that he desired with his eyes, not by any force of the mind; and that those images of things did perpetually move, as woods, mountains, living creatures, and what else he pleased. He imputes all this to the vigour of his fancy, and the subtilty of his sight.

7. The father of Prestantius, saith Saint Augustine, was often in such an ecstasy, that upon the return of his spirit he would affirm, that he had been transformed into a horse; and that he, with other horses, had carried relief and forage into the camp; whereas his body lay then at his own house in the manner of a dead corpse.

8. The English histories relate that Elizabeth Burton, a maid of Canterbury, had contracted a custom of entrancing herself, and taking away her senses; which first came upon her, by reason of a disease which she had upon her.

CHAP. XXVI.

Of extraordinary Things in the Bodies, Fortunes, Death, &c. of divers Persons.

TRAVELLERS that have determined to pass through divers countries, lightly touch those common occurrences that present themselves to every man's eye;

(2.) Plin. l. 7. c. 52. p. 184. Sabellic. Exempl. l. 2. c. 6. p. 89. Schott. Phys. Curios. l. 3. c. 33. p. 572. — (3.) Sabellic. Exempl. l. 6. c. 4. p. 383. — (4.) August. de Civit. Dei, l. 14. c. 23. Johnst. Nat. Hist. cl. 10. c. 8. p. 251. Cæl. Antiq. lect. 20. c. 16. p. 942. — (5.) Zuing. Theatr. vol. 1. l. 3. p. 228. — (6.) Cardan. de Variet. Rer. l. 8. c. 43. p. 103. — (7.) August. de Civit. Dei, l. 19. Bodin. Dæmonol. l. 2. c. 5. p. 67. — (8.) Johnst, Nat. Hist. cl. 10. c. 8. p. 351.

but if they meet with any thing extraordinary, these they set a special and particular remark upon, as matter where-with men's knowledge may be improved, and their curiosity gratified. If I have staid the longer upon this chapter, it is possibly for some such reason as this, that the reader may have something, if not so profitable as he could wish, yet not altogether unpleasant in the perusal.

1. Antonius Cianfius, a bookseller at Pisa, putting off a shirt which was made straiter to his body than usual, flames were seen to issue from his back and arms, and that also with a crackling noise, to the affrightment of the whole family. The truth of this is attested as well as the history related by Fortunius Licetus, that great philosopher of his age, in the second book and twenty-eighth chapter of his commentary of the causes of monsters.

2. That is strange which is recorded of M. Furius Camillus, that though he had gained many important victories, was often general at the head of an army, was censor, was five times created dictator, and at four several times had triumphed, and was also called the second founder of Rome, yet was he never chosen consul.

3. Nicholas Wotton was termed a centre of remarkables, so many met in his person: he was dean of the two metropolitan churches of Canterbury and York: he was the first dean of those cathedrals: he was privy counsellor to four successive sovereigns; king Henry the Eighth, king Edward the Sixth, queen Mary and queen Elizabeth: he was employed thirteen several times in embassies to foreign princes: and, which is not the least remarkable, in the first of queen Elizabeth he was offered the archbishoprick of Canterbury, and refused it. He died 1566.

4. John Story, doctor of law, a cruel persecutor in the days of queen Mary, fled afterwards into Brabant. Being inticed into the ship of Mr. Parker, an

Englishman, the master set sail, and this tyrant and traitor was brought into England; where refusing to take the oath of supremacy, and professing himself a subject to the king of Spain, he was executed at Tyburn. Being cut down half dead, after his privy members were cut off, he rushed on the executioner, and gave him a blow on the ear, to the wonder of the bye-standers.

5. It is said of Crassus (grandfather to that Crassus who was slain in the Parthian war), that he was never known to laugh all his life time, and thereupon was called Agelastus, or, the man that never laughed.

6. It is memorable, which is recorded of a king, named Wazmund, who was the founder of Warwick town, that he had a son named Offa, tall of stature, and of a good constitution of body, but blind till he was seven years old, and then saw: and dumb till he was thirty years old, and then spake.

7. George Nevil, fourth son of Richard Nevil, earl of Salisbury, was consecrated bishop of Exeter when he was not twenty years of age; at twenty-five he was made lord chancellor of England, and discharged it to his great commendation; his ability supplying the lack of age in him.

8. "When I was in Italy, that paradise of the world, the outward skin of a lady of Verona, though lightly touched, did manifestly sparkle with fire. This spectacle, so worthy of the research of the inquisitive and curious, is publicly exposed to the world, by the writings of Petrus à Castro, the learned physician of Verona, in his book *de Igne lambente*, whom I shall follow in the relation of this story. "The illustrious lady Catherina Buri, the wife of the noble Jo. Franciscus Rambaldus, a patrician of Verona, of a middle age, indifferent habit of body, was endowed with so stupendous a dignity and prerogative of nature, that as oft as her body was but lightly touched with linen, sparks flew out plentifully from

(1.) Barthol. de Luce Animal. 1. c. 17. p. 148. — (2.) Plut. in Camillo, p. 129. Zuing. Theatr. vol. 3. l. 4. p. 733. — (3.) Full. Worth. p. 77. Kent. — (4.) Fox's Acts and Monuments, p. 2151. Full. Worth. l. 9. cent. 16. p. 84. — (5.) Plin. Nat. Hist. l. 7. c. 19. p. 166. — (6.) Bak. Chr. p. 8. — (7.) Full. Worth. p. 273. in Durham,

her limbs, apparent to her domestic servants, as if they had been struck out of a flint, accompanied also with a noise that was to be heard by all. Oftentimes when she rubbed her hands upon the sleeve of her smock, that contained the sparkles within it, she observed a flame running about, as fired exhalations are wont to do; insomuch that her maids were oftentimes deluded, supposing they had left fire in the bed after warming of it in winter; in which time also fire is most discernable. This fire was not to be seen but in the dark, or in the night; nor did it burn without itself, though combustible matter was applied to it: nor lastly, as other fire, did it cease within a certain time, but with the same manner of appearance of light it showed itself after my departure out of Italy."

9. "I have read," saith Rosse, "of one who had a horn grew upon his heel a foot long; which being cut off, grew again, and would doubtless have still renewed, if the tough and viscous matter had not been diverted and evacuated by issues, purges, and bleeding."

10. Fernelius saith, "he saw a girl that lived near to him, the ligaments of whose joints were so very loose, that you might bend and turn any of them this or that way at your pleasure;" and that "it was so with her from the time of her birth."

11. Sir John Mason, born at Abington, bred at All-Souls in Oxford, died 1566, and lies buried in the choir of St. Paul's. I remember this distich of his long epitaph:

*Tempore quinque suo regnantes ordine vidit,
Horum a Consiliis quatuor ille fuit.*

He saw five Princes which the sceptre bore,
Of them was Privy Counsellor to four.

That is, to Henry the Eighth, Edward the Sixth, queen Mary, and queen Elizabeth.

12. Thomas Bourchier, successively bishop of Worcester, Ely, and archbi-

shop of Canterbury, and cardinal, by the title of St. Cyriacus in the Baths, being consecrated bishop of Worcester Anno 1435, the fourteenth of Henry the Sixth: he died archbishop of Canterbury, 1486, the second of king Henry the Seventh; whereby it appears that he wore a mitre full fifty-one years; a term not to be paralleled in any other person. He saw the civil wars of York begun and ended, having the honour to marry king Henry the Seventh to the daughter of king Edward the Fourth. Nor is it the least of wonders, that he lost not himself in the labyrinth of such intricate times.

13. Sir Thomas Frowick was made lord chief justice of the Common Pleas, in the eighteenth year of the reign of king Henry the Seventh: four years he sat in his place, accounted the oracle of the law in his age, though one of the youngest-men that ever enjoyed that office. He is reported to have died *floridâ juventute*, before full forty years old: so that he was chief justice at thirty-five. He died October 17, 1506.

14. That was great and excellent in Socrates, that whatever fell out of joy or otherwise, he returned with the same countenance, he went forth with; and was never seen to be more merry or melancholy than at any other times in any alteration of times or affairs.

15. In the reign of king James, in the year 1613, on the twenty-sixth of June, in the parish of Christ-Church, in Hampshire, one John Hitchel, a carpenter, lying in bed with a young child by him, was himself and the child burned to death with a sudden lightning, no fire appearing outwardly upon him, and yet lay burning for the space of almost three days, till he was quite consumed to ashes.

16. It is said of Charles earl of Valois, that he was the son of a king, brother to a king, uncle to a king, father to a king, and yet no king himself.

17. There was amongst the Magne-sians one Protophanes, who in one and

(8.) Bartholin. Hist. Anatomic. cent. 3. hist. 70. p. 139, 140. Barthol. de Luce Anim. l. 1. c. 19. p. 162 — (9.) Ross. Arcan. Microcos. l. 2. c. 6. sect. 10. p. 85. — (10.) Fernel. de Abdit. Rer. caus. l. 2. c. 9. — (11.) Donat. Hist. Med. l. 6. c. 2. p. 301. Full. Worth. p. 137. 138. — (12.) Full. Worth. p. 324. Essex. — (13.) Ibid. p. 153. Middlesex. — (14.) Seln. c. 4. p. 261. — (15.) Bayl. Chron. p. 615. — (16.) M. de Serres, p. 163.

the same day won the prize in the Olympic games, both at wrestling, and other games. When he was dead certain thieves opened his sepulchre, and went into it, hoping to have found something to prey upon: after which, many others also went in, to behold the remains of his body: and this is certain, that his ribs were found to be not distinct, as those of other men, but from the shoulder, to those that are called the short-ribs, there was only one continued and entire bone, instead of the greater ribs.

18. Some are born with bones concrete and solid, and these they say, neither sweat nor thirst: such a one was Lygdamus the Syracusan, who, in the thirty-third Olympiad, had the first crown for wrestling; his bones were found to be of a solid substance throughout, without any marrow in them, or place for it.

19. A certain gentleman hath lived many years without any ejection of excrements by stool: a little before noon he sits down at his table, commonly inviting divers noble persons: about one o'clock he rises from table, after he hath eat and drank after the manner of other persons: then he vomits up the dinner he had eaten the day before, exactly retaining all that he had newly eaten, being to return that by vomiting the day following, as he did that, he had eaten the day before; he ejects it putrid and filthy, not differing from other excrements. In his vomits he raises it with ease, without delay, at once casting up a great quantity from his stomach; then washing his mouth with sweet waters, he returns to the table, and there eats as much as will suffice till the next day at noon. He eats no breakfasts nor suppers. He hath thus continued about twenty years. It often comes to my mind, that this gentleman may have two ventricles, as those creatures have that chew the cud, the one of which being newly filled, provokes the other to empty itself by vomit: but the truth of this conjecture will be cleared only by anatomy, if it will be permitted.

20. "I saw at Genoa," saith Cardanus, "one Antonius Benzus, of the town of Port Maurice: he was thirty-four years of age, his complexion was pale, his beard grew thin: as to the habit of his body, he was fat: out of the paps of this man flowed so much milk, as was almost sufficient to have suckled a child; and not only did it run out, but he would spirt it out with a great force."

21. Neubrigensis and also Huntingdon report of one Raynerus, a wicked minister of a more wicked abbot, that crossing the seas with his wife, he with his iniquity so overweighed the ship, that in the midst of the stream it was not able to stir; at which the mariners, astonished, cast lots, and the lot fell upon Raynerus: and lest this should be thought to happen by chance, they cast the lots again and again, and still the lot fell upon the same Raynerus: whereupon they put him out of the ship; and presently the ship was as if eased of her burden, and sailed away." Certainly a great judgment of God, and a great miracle, but yet recorded by one that is no fabulous author, saith sir Richard Baker.

22. In the time of king Stephen there appeared two children, a boy and girl, clad in green stuff, unknown, of a strange language, and of a strange diet, whereof the boy being baptized died shortly after, but the girl lived to be very old; and being asked from whence they were? she answered, "They were of the land of St. Martin, where there were christian churches erected, but that no sun did ever rise upon them:" but where that land is, or how she came thither, she herself knew not. "This I the rather write," says my author, "that we may know there are other parts of this world than those which to us are known: and this story I should not have believed, if it were not testified by so many and so credible witnesses as it is."

23. At Hammel, a town in the Dutchy of Brunswick, in the year of Christ 1284, upon the twenty-sixth day of June, the town being grievously troubled with rats and mice, there came to them

(17.) Pausan. in Atticis. Zuing. Theatr. vol. 2. l. 2. p. 295. — (18.) Solin. c. 4. p. 182 — (19.) Hen. Heer. Obs. Medic. l. 1. obs. 29. p. 250. — (20.) Cardan. de Subtilitat. Johnst. Nat. Hist. cl. 10. c. 5. p. 328. — (21.) Bab. Chron. p. 72. — (22.) Ibid. p. 73.

a piper, who promised, upon a certain rate, to free them from them all: it was agreed; he went from street to street, and playing upon his pipe, drew after him out of the town all that kind of vermin, and then demanding his wages was denied it. Whereupon he began another tune, and there followed him one hundred and thirty boys to a hill called Koppen, situate on the north by the road, where they perished, and were never seen after. This piper was called the pied piper, because his clothes were of several colours. This story is writ, and religiously kept by them in their annals at Hammel, read in their books, and painted on their windows and churches, of which I am a witness by my own sight. Their elder magistrates, for the confirmation of the truth of this, are wont to write in conjunction, in their public books, such a year of Christ, and such a year of the transmigration of the children, &c. It is also observed in the memory of it, that in the street he passed out of, no piper is admitted to this day. The street is called *Burgelosestrasse*; if a bride be in that street, till she is gone out of it, there is no dancing suffered.

24. Ptolemæus, the son of *Lagus*, intending to erect a library at Alexandria, and to furnish it with all such good books as were extant, requested of the Jews inhabiting Jerusalem, that they would send him their books translated into the Greek tongue: they (forasmuch as they were yet subjects unto the Macedonians) sent unto Ptolemæus seventy elders from amongst them, very skilful in their books and both the tongues. Ptolemæus, fearing, if they conferred together, they would conceal the truth revealed in their books, commanded them severally every man by himself to write his translation, and this in every book throughout the Old Testament. When they all came together in presence of Ptolemæus, and compared their translations one with another, from the beginning to the ending they had expressed the same thing, with the same words, and in the same

sentences: so that the Gentiles then present, pronounced those scriptures to have been translated by the inspiration of the holy Spirit of God.

25. When *Anterus* had sat bishop of Rome for one month only, he died; after whose death it was that *Fabianus* came from the country, together with certain others, to dwell at Rome, when such a thing as never was seen before at the election of a bishop happened then by the divine and celestial grace of God. For when all the brethren had gathered themselves together, to make choice of a bishop, and many thought upon divers notable and famous men, *Fabianus* being there present, with others, and every one thought least, nay, nothing at all of him; suddenly from above there came a dove, and rested upon his head, after the example of the Holy Ghost, which in likeness of a dove descended upon our Saviour; and the whole multitude being moved thereat, with one and the same Spirit of God cried out cheerfully with one accord, that he was worthy of the bishoprick, and immediately he was taken and installed bishop.

26. *Constantine* the emperor going against the tyrant *Maxentius* had a certain vision. It was about noon, the day somewhat declining, when he saw in the sky a lightsome pillar, in form of a cross, whereon these words were engraven, *In hac vince*, i. e. "In this overcome." This so amazed the emperor, that he mistrusting his own sight, demanded of them that were present, whether they perceived the vision; which when all with one consent had affirmed, the wavering mind of the emperor, whether he should become a Christian or not, was settled with that divine and wonderful sight. The night following he dreamed that Christ came unto him and said, "Frame to thyself the form of a cross, after the example of the sign which appeared unto thee, and bear the same against thy enemies, as a fit banner or token of victory;" which he accordingly did, and was victorious.

(23.) *Wier. de Præstig. Dæmon. l. 1. c. 16. p. 47. Schot. Phys. Curios. l. 3. c. 24. p. 519. Howel's Ep. vol. 1. § 6. cpist. 50. p. 241. — (24.) Euseb. Eccl. Hist. l. 3. c. 8. p. 83. — (25.) Ibid. l. 6. c. 28. p. 110. — (26.) *Socrat. Eccl. Hist. l. 1. c. 2. p. 214.**

27. That was a rare instance of prodigious fortune which befel Thomas Serapus, who in one and the same year was consecrated bishop, elected cardinal, and also attained to the popedom by the name of Nicholas the Fifth.

28. Franciscus Trovillou was a man of a middle stature, a full body, bald, except in the hinder part of his head, which had a few hairs upon it; his temper was morose, and his demeanour altogether rustic: he was born in a little village called Mezieres, and bred up in the woods among the charcoal-men. About the seventh year of his age he began to have a swelling in his forehead, so that about the seventeenth year of his age he had a horn there as big as a man's finger's end, which afterwards did admit of that growth and encrease, that when he came to be thirty-five years old, this horn had both the bigness and resemblance of a ram's horn. It grew upon the midst of his forehead, and then bended backward as far as the coronal suture, where the other end of it did sometimes so stick in the skin, that to avoid much pain he was constrained to cut off some part of the end of it: whether this horn had its roots in the skin or forehead, I know not; but probably being of that weight and bigness, it grew from the skull itself: nor am I certain whether this man had any of those teeth which we call grinders. For two months together this man was exposed to show in Paris, where (saith Urstadius) in the year 1598, I, in company with Dr. Jacobus Faeschilus, the public professor at Basil, and Mr. Johannes Eckenstenius, did see and handle this horn. From Paris he was carried to Orleans, where (as I am informed) he died soon after he came.

29. In the time of a grievous persecution, Felix, presbyter of the city of Nola, by a divine instinct hid himself in the corner of a ruined wall, and before the persecutors had pursued him thither, a spider had drawn her web at the mouth of the hole whereinto the presbyter had put himself. His enemies told them, that Felix had crept in at that very place;

but they beholding the spider's web, could not be persuaded, that any man could enter and lurk there where spiders lived and laboured so securely; and thereupon, by their departure, Felix escaped. Paulinus, once bishop of that city, hath these verses upon this occasion, which I will also try to English.

Eccubi Christus adest, tenuissima aranea muro

est,
At ubi Christus abest, et murus aranea fet.

“ Where God is present, spiders spin a wall;
“ He gone, our bulwarks like to cobwebs fall.”

30. In the reign of king Henry the Eighth, there was one Gresham, a merchant of London, who was sailing homewards, from Palermo, a city in Sicily, wherein was dwelling at that time one Antonio, surnamed the Rich, who had at one time two kingdoms mortgaged to him by the king of Spain. Mr. Gresham, crossed by contrary winds, was constrained to anchor under the lee of the island of Strombulo, where was a burning mountain. Now, about the mid-day, when for a certain space the mountain used to forbear sending forth flames, he, with eight of the sailors, ascended the mountain, approaching as near as they durst; where, among other noises, they heard a voice cry aloud, “ Dispatch, dispatch, the rich Antonio is coming.” Terrified herewith, they hastened their return, and the mountain presently vomited out fire: but from so dismal a place they made all the haste they could; and desiring to know more of this matter (since the winds still thwarted their course) they returned to Palermo; and forthwith enquiring for Antonio, they found he was dead about the instant, so near as they could compute, when that voice was heard by them. Mr. Gresham, at his return into England, reported this to the king; and the mariners being called before him, confirmed the same by their oaths. Upon Gresham this wrought so deep an impression, that he gave over all merchandising, distributed his estate, partly to his kindred, and partly to good uses, retaining only a competency

(27.) Fulgos. Ex. l. 8. c. 10. p. 1229.—(28.) Fabric. Obs. Chirurg. cent. 2. obs. 25. p. 104.—
(29.) Heidefeld in Sping. c. 9. p. 250.

for himself, and so spent the rest of his days in a solitary devotion.

31. That is much to be admired at, as being little less than a miracle, which is related of Xenophilus, a musician, who lived to the age of an hundred and five years, without any manner of disease or indisposition of body throughout his whole life.

32. The governor of Mountmarine besieged by Augustus, the base son of the prince of Salucia, was called forth to a parley, and then made prisoner: he was threatened with death if he yielded not up the place, and was so frightened with the apprehensions of this undeserved death, that he sweated blood all over his body.

33. ♦ At the siege of Bomel in 1599, there happened a singular case, and perhaps the only one of its kind. Two brothers, who had never seen, and had always been enquiring for each other, met at last by chance at the siege, where they served in two different companies. The elder, who was called Hernando Diaz, having heard the other mentioned by the name of Enciso, which was his mother's surname, and which he had taken through affection, a thing common in Spain, put several questions to him concerning a number of family particulars, and knew at last by the exactness of his answers, that he was the brother he had been so long seeking after, upon which both proceeding to a close embrace, a cannon ball struck off both their heads, without separating their bodies, which fell clinging together.

CHAP. XXVII.

Of Matters of Importance and high Designs, either promoted, or made to miscarry, by small Matters, or strange Accidents.

PLUTARCH tells us of a certain painter, who was very intent upon drawing of the

foam that should come from the mouth of a horse which he had before him in his tablet; but with all his art and care he could not compass the expressing of it in such a manner as the nature of the thing required; whereupon, in a great rage, he threw his pencil at the table, which struck so fortunately, that it happily performed all which had so long defeated his utmost skill. Thus mere casualty and chance bring to light, and otherwise perform that in matters of great importance, which hath seemed out of the power of prudence itself to accomplish.

1. There is a people in Spain called Los Pattuecos, who about the year 1620 were discovered by the flight of an hawk of the duke of Alva. This people were then all savage, though they dwelt in the centre of Spain, not far from Toledo, and are yet held part of the aborigines that Tubal Cain brought in. Being hemmed in, and imprisoned, as it were, by a multitude of huge and craggy mountains, they thought that behind those mountains there was no more earth, and so lived, unknown to all Spain, till discovered by this odd accident so lately.

2. When Dion went to free Syracuse from the grievous and infamous tyranny of Dionysius, it happened that Dionysius himself was then in Italy about other business, which fell out fortunately for Dion: for whereas he was arrived at Sicily with small forces, and greater courage than prudence, Timocrates, the chief of the tyrant's friends, and whom he had left his substitute in the kingdom, did forthwith send him a messenger, with letters to signify the coming of Dion, and the instability of the minds of his subjects, that he should return with all speed, unless he would be totally deserted. The messenger had happily passed the seas, and was landed on the shore, intending to walk to Caulonia, where Dionysius then was. Being upon the way, he met with one of his acquaintance, who had newly offered a sacrifice, and did friendly give him a part of it; but he put it into the bag by his side, where was also Timocrates's letter: he went on his journey, and being overtaken

(30.) Sand. Trav. l. 4. p. 248, 249. Clark's Mir. c. 33. p. 115.—(31.) Patrit. de Regno, l. 2. tit. 3. p. 89.—(32.) Universal Mag. vol. lii. p. 233.

(1.) Howell's Ep. vol. 1. § 6. Epist. 57. p. 251.

with the night, and weary, cast himself upon the ground to take some short repose. He was not far from a wood, from whence came a wolf, who smelling the flesh, came and took the bag from where it lay by his side. Soon after the man waking, and finding his bag with his letter gone, in fear of being severely punished, he durst not go on to Dionysius, but turned off another way. By this means Dionysius had later advice of his affairs than the necessity required; and so having lost his kingdom, was forced to betake himself to the serula, and turn schoolmaster in Corinth.

3. The duke of Bourbon led a royal army against Rome, with intention to surprise it upon the sudden; but being utterly unprovided with great guns to take it by assault, a strange and unthought of accident gave him an opportunity of taking the city. An ensign, who had the charge of a ruined part of the wall (perceiving Bourbon, with some others, break into a vineyard, that from thence he might take a view of the city, in what place it was most defenceless), was so possessed with fear, that thinking to run into the city, he descended the ruined place, and, with his ensign advanced, marched directly towards the enemy. Bourbon, who saw the man coming towards him, and supposing that others followed to make sally upon him, stood still, with intention to sustain the assault with those about him, till the rest of his army were come up to him. The ensign was got almost three hundred paces without the city, when by hearing the alarm and cry of Bourbon's army, he returned to himself, and as one newly awaked from sleep, having recollected himself, he retired, and re-entered the ruined place by which he had descended. Bourbon admiring this action of the man, caused scaling-ladders to be advanced to that part of the wall; and having there slain the ensign, his soldiers broke into the city, and took it.

4. A small matter gave also the occasion of the taking of Belgrade by the Turks, a place equally fortified both by art and nature. The governor went to

Buda to the court, to procure some pay for his soldiers, leaving the town without any commander in chief; when he came he was delayed and frustrated in his expectation by the treasurer; whereupon, not daring to return to the garrison without a supply, and the Turks in the mean time facing the place with a moderate army, the hearts of the soldiery and inhabitants so failed them, that not expecting any relief, they yielded up the place. Thus Belgrade came into the power of the Turks, which all agree might have been preserved by the seasonable sending of a small sum of money.

5. Urspergensis, and other historians write of the Huns, that "they lived on this side the lake and fens of Mæotis, only addicting themselves to hunting, without being solicitous whether there were any other countries or not; for they thought there was no land nor inhabitants on the other side of Mæotis. But one time by accident certain hunters beheld a stag passing over the fens, and standing still sometimes, as if making trial if the place was passable or not, till at last he got safe on the other side. They looked upon this as unwonted and marvellous thing, so that following the stag at a distance, they at last got upon the continent; where finding it inhabited by the Scythians, they returned, and gave their countrymen an account of their discovery; who, having collected a great army, passed the fens, and surprising the Scythians, who dreamed of nothing less than so sudden an assault, they oppressed them. Whence afterwards they marched with such fortune and success, that they rendered themselves terrible to the whole world."

6. The Gauls had besieged the capitol at Rome, and having by accident found out a way where it might be climbed up, they, in the midst of night, sent one unarmed before as their guide, and then with mutual assistance, and drawing up one another, as the nature of the place did require, they had in such silence arrived to the top of it in one place, that not only the men within were not aware in the least, but the dogs, otherwise watchful

(2) Lip. Monit. l. 1. c. 5. p. 60.—(3) Camer. Oper. Subcisiv. cent. 1. c. 80. p. 366.—(4) Ibid. p. 307.—(5) Ibid. p. 368.

creatures, gave no notice of their approaches. But within there were certain geese that were consecrated to Juno, which, rendered at that time more vigilant through the want of provision in the place, gave the first alarm by their cackling and clapping of their wings. M. Manlius, who three years past had been consul, was raised up by this unusual noise: he was a warlike person; and, discerning the danger, took arms, raised the rest, overthrew the foremost who were now mounting the wall; and by this unusual means the capitol was saved, all the Gauls being forced to hasten off, or to leave their dead bodies at the foot of that hill they had newly climbed.

7. The Arragonians had a design upon Casibilis in Clarenont, a well-fortified place; and in the night, the watch being asleep, having applied their scaling-ladders, had mounted a rock, taken one tower of the castle, erected the ensign of their king upon it, and were now marching to a second; which they had also carried with little trouble, but that there was a hawk there perched; which being awaked made such a noise and cry, that the governor was thereby raised, and the watch awaked; who finding that the enemy had gained entrance, they lighted up three torches, a sign agreed upon to hasten their friends to their relief; who coming with speed and seasonable succours, occasioned the Arragonians to relinquish their enterprise.

8. Niger had fortified the mountain Taurus against the army of Severus in such a manner, that it was now made inaccessible; so that the party of Severus had no hope of doing any good upon them; when a great snow fell, with showers of rain, the passage of which from the mountains being intercepted by the fortifications, it at last grew so strong, that it bore away all before it; which the soldiers, who stood there to guard the passages, perceiving, they immediately fled, and left all free to the army of Severus, who then easily passing Taurus, fell into

Cilicia, believing that the gods themselves fought for them.

9. C. Marius had besieged a castle in Numidia, which by nature and fortifications seemed to be impregnable; he was now in great anxiety about it, and tortured with hope and fear, he could not resolve whether he should desist, or continue in the expectation of some good fortune that had used to be favourable to him on such occasions. While he remained in these thoughts, a private Ligurian soldier, that went out of the camp to get water, being got on the other side of the castle, perceived some cockles spread among the stones; he walked on, gathering them up as they lay; till at last his eagerness in gathering of them had brought him to the top of the mountain: where having taken a full view of all such things as might be useful, he returned and acquainted the general with such observations as he had made. Marius made such use of the occasion, that assaulting the enemy behind as well as before, he became master of that strong place. "And," saith Sallust, "the temerity of Marius, corrected by this accident, turned to his glory."

CHAP. XXVIII.

Of such as have framed themselves to an Imitation of their Superiors; with the Force of Examples in divers Things.

UPON the coast of Norway the air is so subtilly piercing, that it doth insensibly benumb the members, chills the blood, and brings upon the man certain death if not prevented with speed. Our overfondness in the imitations of the examples of our superiors, when they are evil, or too costly for us, will prove as pernicious to us.

1. Gallus Vibius was a man first of great eloquence, and then of great madness; which seized not so much on him by accident, as his own affectation, so long

(6.) Liv. Hist. l. 5. p. 202. Camer. cent. 1. c. 60. p. 368 — (7.) Fazel. de Reb. Sic. Postr. Decad. l. 9. c. 6. p. 602. Camer. Oper. Subcisiv. cent. 1. l. 80. p. 369. — (8.) Herodot. l. 3. p. 142. Camer. Oper. Subcisiv. cent. 1. c. 60. p. 369. — (9.) Sallust. Bell. Jugurth. p. 163. Camer. Oper. cent. 1. c. 60. p. 370.

mimically imitating madmen, that he became one. And Tully confessed, that while he laughed at one Hircus, a very ridiculous man, *Dum illum rideo*, saith he, *pene factus sum ille*: "While I laugh at him, I am almost become the same kind of person."

2. One of the queens of China had mishapen feet: she, to mend that natural defect, used to swathe them to bring them to a better form: that which she did out of a kind of necessity, the rest do at this day out of gallantry: for from their very infancy they swathe their children's feet, straitening them so as to hinder their growth. Certainly the generality of them have so little, that one might reasonably doubt, whether so small feet could belong to a human body grown up to its full stature. This practice had its original from that use of the queen's.

3. Sir Philip Calthrope, who lived in the reign of king Henry the Seventh, had sent as much cloth of fine French tawny as would make him a gown, to a taylor in Norwich. It happened one John Drakes, a shoemaker, coming into the shop, liked it so well, that he went and bought of the same as much for himself, enjoining the taylor to make it of the same fashion. The knight being informed thereof, commanded the taylor to cut his gown as full of holes as his shares could make: which so purged John Drakes of his proud humour, that he would never be of the gentleman's fashion again.

4. Lancelot Andrews, bishop of Winchester, was an inimitable preacher in his way; and such plagiaries who have often stolen his sermons, could never steal his preaching, but could make nothing of that whereof he made all things he desired, Pique and pleasant bishop Felton, his contemporary and colleague, endeavoured in vain in his sermons to assimilate his stile; and therefore said merrily of himself; "I had almost marred my own natural trot, by endeavouring to imitate his artificial amble." This peerless prelate died 1626.

5. It was of old a custom of the Æthiopians, that if the king, by any accident, or cause, was maimed in any of his limbs, his domestics and familiars would voluntarily weaken themselves in those parts; for they thought it uncomely for them to walk upright, and their king to halt; or that seeing him but with one eye, themselves should have two. Also when the king died, his particular friends used to kill themselves, supposing that such an end was honourable, and a testimony of unfeigned friendship.

6. Salmeoneus and Alladius, the one whereof lived at Alba in Italy, and the other at Elis in Arcadia, would needs imitate the thunder and lightning of Jupiter; but both, with a just reward of their presumptuous impiety, were struck with fire from heaven.

7. When Charles the Fifth went out of Italy to be crowned emperor, being much troubled with the head-ach, he cut his hair short; the great courtiers presently followed his fashion and example; so that wearing long hair, esteemed so much for many ages before, grew quite out of fashion in his time.

8. When Don John of Austria, base son to Charles the Fifth, went governor into the Low Countries, because the hair on the left side of his temples grew upright, he used with his hand to put back all the hair from his forehead; and because that baring of the forehead seemed to look handsomely in him, thence came the fashion of combing and keeping the hair up with wearing of foretops.

Mobile mutatur semper cum principe vulgus,
saith *Claudian*.

The people vary too
Just as their princes do.

And

Regis ad exemplum totus componitur orbis.

The whole world use to take
The pattern princes make.

(1.) Cœl. Rod. Antiq. l. 11. c. 13. p. 500. Full. Holy State, l. 3. c. 12. p. 169.—(2.) Alvarez Semed. Hist. China, part 1. c. 5. p. 30, 31. Linschot. Voyages, l. 1. c. 23. p. 40.—(3.) Full. Worth. p. 270. Norfolk.—(4.) Ibid. p. 206. Lond.—(5.) Diod. Sicul. Rec. Antiq. l. 3. c. 1. p. 71, Dinoh. Memorab. l. 2. p. 69.—(6.) Sabel. Ez. l. 6. c. 9. p. 86.—(7.) Clark's Mir. c. 75. p. 338.—(8.) Ibid.

9. Tatianus the orator was surnamed the ape, because he was able to express any thing by a most ingenious mimicry.

10. Alexander the Great carried his head somewhat awry; and thereupon all the courtiers and great men took up the same as a fashion, and framed themselves to his manner, though in so small a matter.

11. The luxury of the Romans was exceeding great in their feasts, clothes, household-stuff, and whole families, unto the time of Vespasian; and it was so confirmed amongst them, that it could not be restrained by the force of those many laws that were made against it. But when he came to be emperor, of itself it straight became out of fashion; for while he himself observed the ancient manner both in his diet and attire, the love and fear of the prince swayed more with the people than the law itself.

12. It is said of the emperor Titus Vespasian, that he could write in ciphers and characters most swiftly; striving by way of sport and mirth, with his own secretaries and clerks, whether he or they could write fastest; also he could imitate and express exactly any handwriting whatsoever he had once seen; so that he would often profess he could have made a notable forger and counterfeiter of writings.

13. When king Henry the Eighth of England, about the year 1521, did cut his hair short, immediately all the English were so moved with his example, that they were all shorn, whereas before they used to wear long hair.

14. Lewis the Eleventh, king of France, used to say, "He would have his son Charles understand nothing of the Latin language further than this; *Qui necit dissimulare, necit regnare*," "He that knows not how to dissemble, knows not how to reign." This advice of Lewis was so badly interpreted by the nobles of France, that thereupon they began to despise all kind of learning. On the

contrary, when Francis the First shewed himself a mighty favourer of learning and learned men, most men, in imitation of his example, did the like.

15. Ernestus, prince of Lunenburg, complaining to Luther of the immeasurable drinking that was at courts, Luther replied, "That princes ought to look thereunto." "Ah! Sir," said he, "we that are princes do so ourselves, otherwise it would long since have gone down." *Manent exempla regentium in vulgus*. When the abbot throweth the dice the whole convent will play.

16. A certain duke of Bavaria, before he went to his diet or council, used to call his servant to bring him water in a bason, in the bottom whereof was stamped in gold, the image of Cato Major, that so he might fix the impression of his image in his mind, the imitation of whose virtues, he had prudently proposed for his practice.

17. The emperor Charles the Fifth having resigned his kingdom, and betaken himself to a monastery, laboured to wash out the stains of his defiled conscience by confession to a priest, and with a discipline of plaited cords he put himself to a constant and sharp penance for his former wicked life. This discipline his son king Philip ever had in great veneration, and a little before his death commanded it to be brought unto him, as it was stained in the blood of Charles his father. Afterwards he sent it to his son Philip the Third, to be kept by him as a relique and a sacred monument.

18. Antoninus Caracalla, being come to Troy, visited the tomb of Achilles, adorning it with a crown, and dressing it with flowers; framing himself to the imitation of Achilles, he called Festus, his best-beloved freeman, by the name of Patroclus. While he was there Festus died, made away on purpose (as was supposed) by him, that so he might bury him with the same solemnities as Achilles did his friend: indeed he buried him honourably, using all the same rites as

(9.) Cæll. Rhod. l. 3. c. 10. p. 101.—(10.) Lips. Monit. l. 1. c. 5. p. 235.—(11.) Ibid. p. 235.
 (12.) Suet l. 11. c. 3. p. 319.—(13.) Camer. Oper. Subcis. cent. 3. c. 56. p. 358.—(14.) Ibid.
 cent. 1. c. 66. p. 298.—(15.) Luther. Colloq. Mensal. p. 459.—(16.) Clark's Mir. cap. 117. p. 539.
 (17.) Ibid. cap. 128. p. 652.

Achilles had done in the funeral of Patroclus. In this performance, when he sought for hair to cast upon the funeral pile, and that he had but thin hair, he was laughed at by all men; yet he caused that little he had to be cast into the fire, being clipped off for that purpose. He was also a studious imitator of Alexander the Great; he went in the Macedonian habit; chose out a band of young men, whom he called the Macedonian phalanx, causing them to use such arms as were used when Alexander was alive; and commanded the leaders of the Roman legions to take upon themselves the names of such captains as served Alexander in his wars.

CHAP. XXIX.

Of the Authority of some Persons amongst their Soldiers and Countrymen.

NEAR ASSOS there are stones which, in a few days, not only consume the flesh of dead bodies, but the very bones too; and there is in Palestine an earth of the same operation and quality. Thus there are some men who, by their singular prudence and authority, are able not only to stop the present tumult and disorder of a people, but to take such effectual course, that the very seeds and causes of their fermentation and distemper should be utterly consumed and removed. Of what force the presence of some, and the eloquence of others, have been in this matter, see in the chapter following.

1. Caius Cæsar, the dictator, intending to transfer the war into Africa, his legionaries at Rome rose up in a general mutiny, desiring to be disbanded and discharged from the war: Cæsar, though otherwise persuaded by all his friends, went out to them, and showed himself to the enraged multitude. He called them *quirites*, that is, commoners of Rome, by which one word he so shamed and subdued them, that they made answer, "They were soldiers, and not commoners:" and being then by him publicly

discharged, they did not without difficulty obtain of him to be restored to their commissions and places.

2. Arcagathus, the son of Agathocles, had slain Lyciscus (a great captain) for some intemperate words; whereupon the friends of the dead put the army into such commotion, that they demanded Arcagathus to death, and threatened the same punishment to Agathocles himself, unless he did yield up his son. Besides this, divers captains with their companies spoke of passing over to the enemy. Agathocles, fearing to be delivered into the hands of the enemy, and so to be put to some ignominious death, thought, in case he must suffer, he had better die by the hands of his own soldiers: so laying aside the royal purple, and putting on a vile garment, he came forth to them; silence was made, and all ran together to behold the novelty of the thing; when he made a speech to them agreeable to the present state of things; he told them of the great exploits he had formerly done; that he was ready to die if his soldiers should think it expedient, for he was never yet so possessed with fear, as out of an over-desire of life to be drawn to do any thing unworthy of himself. And when he had told them, "that themselves should be witnesses thereof," he drew his sword, as one that was about to kill himself; and being now ready to inflict the wound, the whole army cried out, "He should not do it, and that they had forgiven him." So he was persuaded by the army to re-assume his royal naot, and was fully restored with their great applause.

3. A great sedition was in Rome, and the common people so incensed against the rich men and the senate, that all things were now tending to ruin and destruction, when the senate sent unto the people one to appease them; this was Menenius Agrippa, an eloquent man, who being admitted amongst them, is said thus to have spoken: "Upon a time there arose a great sedition amongst the members of the body against the belly; the eyes, ears, hands, feet, and tongue said, They each of them performed their sever-

(18.) Zuing. Theat. vol. 21. l. 3. p. 3810.

(19.) Sabel. Ex. l. 6. c. 8. p. 354. Zuing. Theat. vol. 3. l. 9. p. 274. — (2.) Diad. Sicul. Biblioth. l. 20. p. 671.

ral offices to the body; but the belly doing nothing at all, as a king, enjoyed their labours, and consumed upon itself all those things that were purchased with the sweat of the rest." The belly confessed, "that these things were true, and that if it pleased them, from henceforth they should allow it nothing." "The members decreed it among themselves, that nothing should be given to the belly; when this had been observed for some little time, the hands and feet lost their strength, and all the other members became slothful, sick, or immovable: then, at last, they perceived, that the food which was allowed to the belly was of equal advantage to all the rest of the members as to itself, and so returned to their former obedience." When the people had heard this fable, they understood thereby, that the wealth which was in the hands of great men, was also advantageous to themselves; and so upon some promises of the senate to discharge some of their debts, they were reconciled to the fathers.

4. Sextus Pompeius being overcome, and Lepidus having yielded himself, the soldiers of Octavianus Cæsar began to grow seditious: they came together in a tumultuary way, and every man demanded whatsoever he thought good. When they saw they were neglected by Cæsar, (as if now, there being no enemy, there was no further use for them), and that they prevailed nothing with the threatenings they gave out, at last, with great indignation and clamour, they cried out, "that they would be dismissed:" hoping, by that means, to obtain what they desired. Cæsar, knowing that it became not a prince to seem to be compelled by any necessity to give way unto his subjects, told them, "that they desired no more than what was fit; and that, therefore, in the first place, he did dismiss those that had warred with him against Antonius:" and when others also desired their dismissal, he dismissed them that had been in the war ten years, and told them, "that he would not make use of one of them,

though they should never so earnestly desire it." At the hearing of which they said no more, but returned to their obedience.

5. Severus, the emperor; being ill of the gout, while he was warring in Britain, his soldiers, apprehensive of some evil consequence from his indisposition, took his son Bassianus (whom he before had made his associate in the empire), and saluted him by the name of Augustus, determining to secure him in the title and power they had given him. Severus understanding this dangerous sedition in the army, caused himself to be carried to his tribunal: there he commanded his son, together with all the tribunes, centurions, and cohorts, that were concerned, as authors of the sedition, to appear before him in such manner as guilty persons are wont. The army was terrified with this manner of proceeding, and therefore falling prostrate before him upon the ground, they universally implored his pardon. He, striking his hands together, said, "You now perceive that it is not the feet, but the head that rules all:" and so dismissed them in quiet.

6. Pupienus, Balbinus, and Gaudianus the Third, were made emperors by the senate; of these the first was sent against Maximinus, the other two remained in Rome. When a great sedition arose betwixt the pretorian soldiers and the people of Rome, Balbinus found that his authority availed not to appease this commotion, whereupon he caused the child Gordianus, arrayed in purple, to be brought forth, and set upon the shoulders of a very tall man, to be shewed to the soldiery and people. No sooner was the princely boy beheld by them, but that the love and consideration they had of him brought both the soldiery and people to a mutual concord.

7. Alexander the Great had thirty thousand young men of the same age, that he caused to be instructed in the military discipline of the Grecians, and armed as the Macedonians; these came to his army,

(3.) Liv. Hist. l. 2. p. 32. Zonar. Annal. tom. 2. fol. 51. Ionic. Theatr. p. 376. Plut. in Cærolano, p. 226.—(4.) Zonar. Annal. tom. 2. fol. 89.—(5.) Pezuel, Mellific. Hist. tom. 2. p. 206.—(6.) Ibid. p. 220.

and he called them Epigoni, or his posterity. The Macedonians resented their coming, especially when the king, in an oration of his to the army, told them, "that he would dismiss them that were become unserviceable through age or wounds, and send them home with honour." The Macedonians were highly incensed with this oration, interpreting his words as if he despised them, and looked upon them all as unserviceable: whereupon without regard to their commanders, or presence of the king, with a tumultuous noise, and military violence, they cried out, "that they would all be dismissed;" adding, "that he and his father should war together," scoffingly intending Jupiter Ammon. When Alexander heard this, grinding his teeth for anger, he leaped with his captains from his tribunal, rushed into the midst of them, and having noted thirteen of those that had spoken most boldly, he laid hands on them, and delivered them as prisoners to his guard, no man opposing him. The army, before so fierce, was seized with a sudden fear at this his procedure; and when they saw their fellows led to execution, they remained as men stupified, and expecting what the king would determine of them all. The next day they were prohibited the sight of the king, he only admitting the Asiatic soldiers to his presence: whereupon they set up a mournful cry, and said, "they would all die, if the king would persist in his anger against them." He continued resolute, calling the strangers to an assembly, ordering the Macedonians to stay in their camp, made the Persians his guard and his apparitors, and by these punished the mutineers. This the Macedonians took patiently; but when they knew that the Persians had leaders appointed them, were formed into troops, and Macedonian names given them, and themselves ignominiously rejected, they were no longer able to restrain their grief, but came to the palace, laid down their arms at the gates, and retaining only their under-garments, stood at the door, with great humility and tears beseeching to be

admitted, and desiring the king to satisfy himself rather with the punishment than reproach of them. When Alexander was informed of this, he came forth, and beholding their afflicted estate he wept with them; and having modestly reproved them, and then commending their modesty that gave him occasion to pardon them, he received them again into his favour, and dismissed, as he before intended, the unserviceable with rich presents and letters to Antipater in their favour.

8. Petrus Lauretanus was the Venetian admiral who had overthrown the navy of the Turks at Callipolis. At Rapalus he had taken Franciscus Spinola of Genoa, with eight captains of galleys, and three counsellors, whereupon he was created a procurator of St. Mark, and his authority was so great among the people, that (when a mighty sedition arose of the mariners and seamen, who in great numbers were come out of Istria and Dalmatia, to furnish out the fleet against Philip, duke of Milan) this man, by his presence alone (though sick) did appease them, and that too when the command of the duke himself was not regarded, the authority of the Decemviri contemned, and the power of all the guards drawn out against them availed not. In this state of things, such was the majesty of this one private person, that, as men affrighted, the seditious fled all away at the sight of him.

CHAP. XXX:

Of such Princes and Persons as have been fortunate in the finding hidden Treasures, and others that were deluded in the like Expectations.

SOME men have as wilfully cast away their riches as Crates the philosopher is said to have done his, and upon much the like pretences, as looking upon them to be the fuel of all sorts of vices, and fearing to be undone by them;

(7.) Q. Curt. Hist. l. 10. p. 307. Diodor. Sicul. Pezel. Mellific. tom. 1. p. 381, 382. — (8.) Zuing. Theat. vol. 3. l. 9. p. 974.

whereas, if riches prove hurtful to any man, it is no fault of theirs, but his only that makes an evil use of them; and to a wise man they are the handmaids and assistants to his virtues. It is happy, therefore, for some men that the earth should for ever conceal her treasures from them, seeing their greatness would be an obstruction to their goodness: but whensoever she shall disclose her riches, may they ever be put into such hands as will make others better and themselves no worse by them.

1. Tiberius the Second, emperor of Greece, was exceedingly fortunate in this kind: he seeing many (as they passed by a certain cross) that they would even go to the upper side thereof, as led thereunto with a kind of devotion, he commanded that this cross should be taken away, and set in some other place. They that were employed in digging of it up, found underneath, beyond all hope or expectation, very rich treasure: He found besides, the huge wealth of Narses, which he had hid in his house, a little before he died, having killed all those that knew any thing thereof, save a young child, whom he made to give his promise, with many oaths and execrations, that he should never speak a word of it to any body. But when this child was grown old, and long after the decease of Narses, he revealed the matter to Tiberius, who found in the place an incredible mass of gold and silver.

2. Gontran, king of Burgundy, dreamed that he found a treasure hid in a cave within a certain mountain; when he awaked he sent away some on purpose to dig in the same place, who found it there accordingly.

3. About the year 1060, Robert Guiscard being at that time prince of Calabria, Apulia, and the adjacent isles, there was found in Apulia a statue of marble having about the head a circle of brass, with this inscription; *Calendis Maii, oriente sole, aureum caput habebō*; that is, "The first day of May, at sun-rising, I shall have a golden head." There was not any that could solve this riddle that could

any where be found. At last a Saracen, then prisoner, offered himself to expound the inscription, upon promise that when he had done it, he should be set free, and at full liberty. The prince gave him assurance thereof; and the first day of May being come, at the rising of the sun the Saracen observed the shadow of the circle that was about the head of the image, and in the same place where the shadow was, caused them to dig; which they did: and when they were come very deep, they found a mighty treasure, which came in good season for the prince, for it served to defray the charge of the war he made at that time. The Saracen, besides the grant of his liberty (which he preferred before all other things), was bountifully rewarded, and sent away with many rich and princely gifts.

4. Decebalus, the king of Dacia, by the hands and labour of captives only, turned the course of the river Sargetia, that ran near unto his palace, and in the midst of the channel caused a deep vault to be digged, wherein he bestowed a mighty mass of silver and gold, and all such things as were with him of greatest estimation, even such precious liquors as would keep; and this done, he restored the river to its wonted course. All that he had employed in this work, or that he supposed to have any knowledge hereof, he caused to be slain, to prevent all discovery. But one Biculis, a captain, who, though he knew thereof, had accidentally made his escape, revealed the matter to the emperor Trajanus; who causing diligent search to be made, found it. Upon this account divers ancient inscriptions in marble are found to this purpose:

Jovi Inventori, Diti Patri, Terræ Matri, de-
tectis Daciæ Thesauris, Cæsar, Nerva, Trajanus, Aug. Sac. p.

5. Cæcilius Bassus with much confidence and exultation came to Nero, and told him, that "it was revealed to him in a dream, that within his ground in Africa was hid a stupendous mass of treasure

(1.) Zuing. Theat. vol. 3. l. 1. p. 592.—(2.)
(3.) Ibid.—(4.) Ibid. p. 285.

Camer. Oper. Subcisiv. cent. 1. c. 63. p. 287.—

not stamped, but in bullion, deposited there of old by queen Dido, coming from Tyrus." This was over-lightly credited; the orators and poets made it the subject of their declamations and recital to the people; the galleys were sent to fetch it, but returned empty of any thing but shame and obloquy; and, as Tacitus observes, the expectation of riches was amongst the causes of the public poverty.

6. Aminocles the Magnesian, whilst he was busying himself in digging and turning up the earth, found divers cups and vessels of silver and gold, and much treasure which in times past had been there hidden by the Persians.

CHAP. XXXI.

Of the Election and Inauguration of Princes in several Places and Nations.

THE safety and prosperity of the people is highly concerned in the ability and integrity of that person in whose hands they shall intrust the government; and therefore, in places where the supreme ruler is elective, they manage their choice of him with such wisdom, that if possible, they may not be imposed upon; and then install him with that ceremony and solemnity, as they conceive may best conduce to establish his authority, and beget a due reverence to his person; without which he can do them little service.

1. Contarenius describes the election of the duke of Venice in this manner: Upon the vacancy all the gentry above thirty years of age assemble; a number of these cast their names into a pot, and in another are just so many balls, whereof thirty only are gilt; then a child draweth for each, till the thirty gilt ones be drawn, for which thirty the child draweth a second time, out of another pot that hath only nine gilt balls. The nine so drawn nominate forty, out of

which forty twelve are again selected by the same kind of lot; these twelve nominate twenty-five, out of which nine are again by lot set apart; these nine nominate forty-five, who are by lot reduced again to eleven; these eleven choose forty-one of the senate, of the best and principal rank. These forty-one, after every one hath tied himself by solemn oath, to choose whom they shall think most worthy, the scrolls are mingled together, and then drawn: the fitness of the person thus drawn is discussed, and he who hath most voices above twenty-five is the man whom they pronounce to be elected, and adjudge him to be created duke, with all solemnities.

2. It is a strange custom which the archdukes of Austria use, when they first enter upon the possession of the dukedom of Carinthia; for, not far from the town of St. Vitus (in a valley where there are yet seen the ruins of a great city, the name of which is now lost to the memory of man), there is a great stone: upon the day that the duke comes to take possession of that dutchy, a countryman chosen by lot mounts the stone, and stands betwixt a lean cow and a mare, surrounded with a multitude of rustics. The duke of Austria descends into the valley, clothed in a country-habit, whom very many of the princes of that country resort unto armed, and with ensigns; amongst whom the earl of Gorizia has the chief place. The countryman perceiving at a great distance the coming of the prince, as one that was seized with wonder (in the Liburnian tongue which they use), demands of the rustics about him, "Who that is, that with so proud a port, walk, and equipage, is coming towards him?" They tell him, that "it is the prince of the country." The countryman demands again, if "he be a just judge?" if "he have a care of the common safety of the country?" if "he be a servant or freeman?" if "worthy of that honour?" and, if "he be a true Christian?" Which when they that are about him have affirmed, he again

(5.) Morrice of Common Right, p. 94.—(6.) Textor. Officin. lib. 2. c. 28. p. 98.

(1.) Howel's *Repub. of Venice*, p. 34. *Zuing. Theatr.* vol. 3. l. 4. p. 720. *Sabellic.* l. 9. decad. 1. *Heyl. Cosm.* p. 127.

asks, "By what right he will drive him from that stone?" Then the earl of Goritia, being now come near, replies, "He will drive thee away by the gift of sixty croons, and of those cattle that are by thee; he will free thee and thy family from all public burdens; and besides, thou shalt have those princely robes which he hath laid by." The countryman, at the hearing of this, giving the prince a gentle blow upon the cheek, admonishes him that "he be just," and taking the cattle that were by him, returns home. The prince leaps upon the stone, and brandishes his drawn sword, and promises that "he will administer justice to all that desire it;" and so descending, he goes to the temple, and takes upon him his princely robes and office. After he hath feasted, he ascends a tribunal that is placed for him in the fields, and there hears all the complaints of the people.

3. The election of the pope is made most commonly in this manner: In the pope's palace, on the Hill Vatican, are, amongst other buildings, five halls, two chapels, and a gallery seventy feet long: the gallery is appointed for conference, one chapel for the mass and for the election, the other with the halls, are for the cardinal's lodgings: every hall hath two rows of chambers, which are purposely for the time, made of green or violet cloth. To each cardinal is allowed four servants to lie in his chamber. They who are once within are compelled, unless they are sick, still to continue there; and such as are once out, are no more permitted to go in; lest by that means the cardinals should maintain intelligence with any foreign princes. To this conclave (for by this name the place of election is called) is but one door, to which belong four locks and as many keys: one key is in the keeping of the cardinals, one of the city bishops, one of the Roman nobility, and one of the master of the ceremonies. There is in this door a wicket or hatch, which is opened only at dinners and suppers, whereof the master of the ceremonies

keeps the key. At this hole the cardinal's servants receive their meat, every dish being first diligently searched, lest any letters should be conveyed in them. As for the lodgings, they have neither holes nor windows to give light; so that there they make day of wax-candles. And lest the pope should be made by force, both the city and conclave are strongly guarded. When the cardinals are going to election, the privileges of the cardinals are recited, which every one sweareth to observe, in case he be chosen pope. Then the master of the ceremonies ringing a bell, calleth them to mass: which ended, there is brought to every cardinal a chair, and therein a scroll of all the cardinals names. Before the altar itself is set a table covered with a purple cloth, whereupon is set a chalice and a silver bell, and about it six stools, on which sit two cardinal-bishops, two cardinal-priests, and two cardinal-deacons. Every cardinal writeth his vote in a piece of paper, goeth to the altar, prayeth God to guide him in the election, putteth his vote into the chalice, and departeth to his seat. The first bishop taketh out all the papers, and delivereth them to the first deacon; who unfoldeth each of them, readeth (without mentioning the name of the elector) the name of the elected; and every cardinal, in his particular scroll, noteth how many votes every one hath. The account being made, the first priest having the like scroll, pronounceth who hath most votes: which done, the priest ringeth the silver bell, at which call the master of the ceremonies brings in a pan of coals, and burns all the little papers wherein the names of the elected were written. He that hath the most votes (so that his votes exceed the proportion of two parts of three) is acknowledged pope, and adored by the rest of the cardinals; but if they exceed not this number, they must begin all anew. If in the space of thirty days the election be not fully ended, then must the cardinals be kept from fire, light, and victuals till they are fully agreed. The wicket, which we before mentioned, is

(2.) Fulgos. Ex. l. 2. c. 1. p. 226. Zuing. Théatr. vol. 3. l. 4. p. 719. * Petr. Greg. de Repub. l. 7. c. 15. § 10. p. 289.

called the golden gate, at which stand an infinite number of poor people, on whom the new pope, having opened the gate, bestoweth his fatherly benediction, and remitteth to them all their sins. Then striketh he continually on the same door with a golden mallet, which while he is doing, workmen without break it open. The chips, stones, dust and dirt, which fall from the gate, while it is opening, are gathered and preserved as choicest reliques, and the golden mallet is usually given to that cardinal who is in most grace with the new pope.

4. The Tartarians, when they choose and elect their prince, they meet together in a large field, and then they set him in a stately throne richly gilded, and placed in the view of all that are then present; and falling down before him, they all proclaim after this sort, and with one consent: "We beseech, we will and command that thou bear rule over us." Then their new king who is chosen answereth, "If you will have this done of me, it is necessary that you be ready to do all that I shall command you; when I call, to come; and wheresoever I send, to go; and to commit and put the whole rule into our hands." When they have answered, "We be ready;" he saith again, "Therefore my word shall be my sword." Then all the people clap their hands with great rejoicing. Then the noblemen take him from the regal seat, and make him to sit softly upon a cushion or carpet upon the ground, saying thus: "Look up and acknowledge thy God; and look downward to the cushion whereon thou sittest. If thou dost govern and rule well, thou shalt have all things according to thy desire; but if thou dost ill, thou shalt be brought so low and so bare, that this small cushion whereon thou sittest shall not be left thee." At which saying they adjoin unto him his dearest and best-beloved wife; and lifting them both up with the cushion, they salute them as their emperor and head.

5. When the king of the Cumbæ and Capi (a people in Guinea) dies, his son,

brother, or his next kinsman, succeeds: but before he is admitted to the exercise of full regality, they bind him at his house, and lead him bound to the palace; there they whip him; after which he is loosed; then they attire and lead him to the judgment-seat, where the eldest counsellor makes an oration concerning his right and duty: which ended, he puts a hatchet into his hand, which they use in executions; and after this, all acknowledge their subjection to him.

6. The Seminaries (or Alberges) of Malta are seven; France in general, Auvergne, Provence, Castile, Arragon, Italy, and Germany; over every one of which they have a grand prior. An eighth Seminary they had in England, till the suppression of it by king Henry the Eighth; yet they have one to whom they give the title. They have sixteen amongst them of great authority, called the great crosses. The election of their master is performed in this manner: The several Seminaries nominate two knights, and two also are nominated for the English. These sixteen from amongst themselves choose eight; these eight choose a knight, a priest, and a friar-servant; and they out of the sixteen great crosses, elect the grand master. The grand master being thus chosen, is styled, the most illustrious and most reverend prince the lord friar N. N. grand master of the hospital of Saint John at Jerusalem, prince of Malta, Gaul, and Gosa.

7. The electors of the emperor of Germany are six; the archbishops of Mentz, Cologn, and Triers, the count Palatine of the Rhine, the duke of Saxony, and the marquis of Brandenburg: upon equality of voices the king of Bohemia comes in for a seventh. The election is usually celebrated at Frankfort on the Main; where the electors meet on the day appointed by the archbishop of Mentz, as chancellor of the empire. Being met, they go into St. Bartholomew's church, where, after high mass is said, the three spiritual electors laying their hands upon their breasts, and the temporal

(3.) Heyl. Cosm. p. 112, 113.—(4.) Lithgow's Travels, part 9. p. 422.—(5.) Purch. Pilg. tom. 1. l. 6. c. 14. § 1. p. 809.—(6.) Heyl. Cosm. p. 964.

princes on the book, make oath to choose a fit and temporal head for the people of Christendom. If in thirty days they are not agreed, then must they have no other allowance but bread and water, nor may they go out of the city till necessity compel them to agree. Being at last resolved on and declared, the prince so elected is presently saluted by the title of king of the Romans, not usually that of emperor, till he has received the crown at the hands of the pope.

CHAP. XXXII.

Of the Games and Plays of sundry Nations, by whom they were instituted and when.

THE troubles and cares of human life are so many and so great, that the spirit would fail under the weight and burdeu of them, should there not be something mirthful and pleasant found out, wherewith to counterbalance and take off the heaviness of them. All nations, therefore, have thought it meet to make necessary provision of certain diverting recreations, on purpose to recreate and renew the decayed and almost exhausted vigour of the mind, and to sweeten the acerbities of the painful pilgrimage of their present life.

1. The Nemæan games were so called from Nemea, where Hercules killed the dreadful lion which annoyed the whole country. In honour of which noble act were instituted, in time following, the games aforesaid, which continued of great fame in Greece for many ages. The exercises were, running with swift horses, whorle bats, running on foot, quoiting, wrestling, darting and shooting celebrated first in honour of Opheltes, afterwards by Hercules in honour of Jupiter; the crown of the victor at first was

a branch of olive, afterwards a garland of ivy.

2. The Olympic games were instituted by Hercules in honour of Jupiter, and celebrated on the plains of the city Olympia, in the country of Elis, A. M. 2757. The exercises in them were for the most part bodily, as running in chariots, running on foot, wrestling, fighting with whorle bats, and the like; but so, that there repaired thither orators, poets, and musicians, and all that thought themselves excellent in any quality, to make trial of their several abilities. The rewards given the victor were only garlands of palm, or such slight remembrances; and yet the Greeks no less esteemed that small sign of conquest, than the Romans did their most magnificent triumphs; those who were conquerors herein, being met by the principal men of the city in which or under which they lived, and a passage broken in the main walls thereof for their reception. Crotona, a city of the higher Calabria, was once so famous for this, that one year all the victors in these games were of that city. They were celebrated once in five years; he who had been victor the third time had his statue erected, agreeable to his own features and proportion, which the Greeks call *Icones*.

3. In the Isthmus, near the city of Corinth, were celebrated yearly the Isthmian games, ordained by Theseus in honour of Neptune, in imitation of the Olympic devised by Hercules in honour of Jupiter. The exercises were much the same, and the reward no other than a garland of oaken boughs; yet drawing yearly a mighty confluence of people to them. These games were first celebrated by Sisyphus in honour of Melicerta, and the masteries were performed in the night; but being interrupted through the robberies of Scyron and Sinnis, in dread of whom all strangers feared to come, they were renewed and restored by

(7.) Heyl. Cosm. p. 481.

(1.) Heyl. Cosm. p. 585. Benedict. de Pindar. Nemeor. timulo, p. 487. — (2.) Heyl. Cosm. p. 579. Plin. Nat. Hist. l. 34. c. 4. p. 489. Benedict. in Pindar. Proem. Diod. Sicul. Her. Antiq. l. 4. c. 4. p. 121.

Theseus, who had overcome the robbers; by him they were ordered to be in the day. They were celebrated every fifth year, says Pliny and Solinus; but Pindar himself saith, they were kept every third year.

4. The Pythian games were instituted in honour of Apollo, and celebrated not only at Delphos, but also among the Magnetes, Sicyonians, and others. They were of great reputation amongst the Greeks, more antient than the Isthmian, and not so old as the Olympic. The death of the serpent Python is supposed to have been the first occasion of them. The assembly to them was in the beginning of the spring, at first every ninth year, and afterwards every fifth. The same exercises were here as in the Olympic; the reward various, at first a laurel; Theseus made it a garland of palm. Eurylochus appointed it should be of money.

5. The Scenick plays at Rome, so called from *Scena*. The first institution of them was occasioned by reason of a great pestilence, which by no medicinal help could be removed. The Romans then superstitiously conceiving, that some new games or sports being found out, the wrath of the gods would thereby be averted; they thereupon, about the four hundredth year from the building of Rome, sent for certain stage players out of *Hetruria*, which they call *Histrionis*, from the *Hetrurian* word *Hister*, which signifies a player.

6. The *Ludi Compitales* in Rome, were such as usually were solemnized in *Compitis*, that is in the cross-ways and streets. *Servius Tullius*, who succeeded *Tarquin* in the kingdom, was the first that instituted these solemn games in honour of the household gods or familiar spirits; he himself being thought to be begotten by one of these genii or goblins.

7. The old Romans, at the expulsion of their kings, annually solemnized the *Fugalia*, according to which pattern the joyful English, having cleared their

country of the Danes, instituted the annual sports of *Hocktide*; the word in their old tongue (the Saxon) importing the time of scorning or triumphing. This solemnity consisted of the merry-meetings of the neighbours, in those days during which the festival lasted, and were celebrated by the younger sort of both sexes with all manner of exercises and pastimes in the streets, even as *Shrove-tide* yet is. But now time hath so corrupted it, that, the name excepted, there remaineth no sign of the first institution.

8. *Lactantius* speaking of the plays called *Floralia*: "They are made," saith he, "with all dissoluteness, and fitly correspond with the memory of the infamous harlot that erected them. For, besides the lasciviousness of words in which all obscenity overfloweth, at the request of the people the common harlots are stript stark naked, and brought upon the stage, where, in open view, they exercise all the wanton gestures and motions of their trade, till the beholders have glutted their lustful eyes with such shews."

9. The Athenians having overcome the Persians under the conduct of *Themistocles*, did ordain by a particular law, that from thenceforth annually, upon a certain day, there should be a fighting of cocks exhibited in the public theatre; the occasion of which was this: When *Themistocles* had drawn out the city forces to fight against the Barbarians, he saw two cocks fighting, which he beheld with earnestness; and having shewed them to his whole army, "Yet these," said he, "do not undergo this danger, either for their household-gods, or for the monuments of their ancestors; they fight neither for glory nor for liberty, nor the safety of their children; but only because the one will not be inferior, or give place to the other." By this means he mightily confirmed the minds of the Athenians; and thereupon what had once been to them so strong an incitement to virtue,

(3.) Heyl Cosm. p. 586. Benedict. de Pindar. Isthm. tit. p. 653. Plin. l. 4. c. 5. p. 74. Pind. Nem. 6. epist. 2. p. 564.—(4.) Benedict. de Pind Isth. tit. p. 245.—(5.) Val. Max. l. 2. c. 4. p. 40; God. Rom. Antiq. l. 2. § 3 c. 2. p. 69.—(6.) Ibid. p. 68. Plin. Nat. Hist. l. 36. c. 27. p. 599.—(7.) Heyl. Cosm. p. 318.—(8.) Lactan. Institut. l. 1. c. 20. p. 65.

they would preserve the memorial of against the like occasions.

10. The Argives had certain solemn games in their city called Sthenia, where there was wrestling, and their music was that of hautboys. These games were (by report) instituted at first in honour and memory of their king Danaus, and were afterwards consecrated to the honour of Jupiter, surnamed Sthenius.

11. The *Ludi Seculares* were so called, because they were to be exhibited but once in an age, at the proclaiming of which the cryer used to invite spectators on such terms as these: "Come to those plays which no man now living hath yet seen, or shall see again." Claudius Cæsar pretending that Octavianus Augustus had anticipated the time, and had celebrated them before the just return of them, resolved to exhibit them himself. He therefore placed in the great Cirque, for the racers, pillars of marble, from whence they were to set out, and the goals, or ending-places of their races, were gilt over. He appointed proper places for all the senators, where they might behold what was done, whereas before they sat intermixed with the commons. Besides the contentions of charioteers, he exhibited the games of Troy. There were also appointed Thesalian horsemen, who hunted with bulls all along the Cirque, who leaped upon their backs when they were weary, and by their horns drew them down to the earth. Besides these there was a troop of pretorian horsemen, who had tribunes for their leaders, and these hunted, and killed a number of panthers and leopards. This sort of play was also celebrated by Philip the emperor at his return from the Persian expedition, one thousand years after the building of Rome: there was then a notable hunting performed and there were given to be killed thirty-two elephants, twenty tigers, sixty tame lions, an hundred hyenas, one rhinoceros, ten archeleontes, ten camelopards, forty wild horses, thir-

ty tame leopards; and besides all this, there were appointed a thousand pair of fencers or sword-players at sharps, to delight the cruel eyes of the people with their blood and wounds.

12. The *Quinquennalia*, *Decennalia*, *Vicennalia*, and *Tricennalia* were solemn games, plays and spectacles, exhibited by the Roman emperors, in honour of their arrival to the fifth, tenth, twentieth, and thirtieth years of their reign. All these were performed with great magnificence and vast expences, and that successively by the emperor Constantine the Great.

CHAP. XXXII.

Of such Persons as have made their Appeals to God in case of Injury and Injustice from Men; and what hath followed thereupon.

It was the saying of the emperor Maximilian, *Fiat justitia & ruat cælum*: "let justice be done, and matters not what shall come after." The tribunals of men may sometimes fail in the distribution of justice, through such intricacy of the cause, want of discerning in the judge, or other circumstances, as may lay no great imputation upon those who have not the gift of infallibility. But when men that sit in the place of God shall, through corruption or malice, wilfully prevaricate, and knowingly and presumptuously oppress the innocent, in such cases the Supreme Judge oftentimes reserves the decision of the cause to be made at his own bar; and thereupon hath inspired the injured persons to give their oppressors a summons of appearance; which, though at prefixed days, they have not been able to avoid.

1. In the reign of Frederick Barbarus the emperor, and the year 1154, Henry was archbishop of Mentz, a pious and peaceable man, but not able to endure the dissolute manners of the clergy

(9.) Ælian. Var. Hist. l. 2. c. 28. p. 68.—(10.) Plut. Moral. in Libro. de Musica, p. 1255.—(11.) Sueton. l. 5. c. 21. p. 215. Zuing Theat. vol. 10. l. 3. p. 2445.—(12.) Ibid.

under him, he determined to subject them to some sharp censure; but while he thought of this, he himself was by them beforehand accused to pope Eugenius the Fourth. The bishop sent Arnoldus his chamberlain to Rome, to make proof of his innocency; but the traitor deserted his lord, and instead of defending him, traduced him there himself. The pope sent two cardinals as his legates to Mentz to determine the cause, who being bribed by the canons and Arnoldus, deprived Henry of his seat with great ignominy, and substituted Arnoldus in his room. Henry bore all patiently, without appealing to the pope, which he knew would be to no purpose; but openly declared, that "from their unjust judgment he made his appeal to Christ, the just Judge: there I will put in my answer, and thither I cite you." The cardinals jestingly replied, "When thou art gone before, we will follow thee." About a year and a half after the bishop Henry died: upon the hearing of his death, both the cardinals said, "Lo! he is gone before, and we shall follow after." Their jest proved in earnest, for both of them died in one and the same day; one in a house of office, and the other gnawing off his own fingers in his madness. Arnoldus was assaulted in a monastery, butchered, and his carcase cast into the town-ditch.

2. Ferdinand the Fourth, king of Spain, was a great man, both in peace and war, but something rash and rigid in pronouncing judgment, so that he seemed to incline to cruelty. About the year 1312 he commanded two brothers, Peter and John, of the noble family of the Carvialii, to be thrown headlong from an high tower, as suspected guilty of the death of Benavidius, a noble person of the first rank. They with great constancy denied they were guilty of any such crime, but to small purpose. When therefore they perceived that the king's ears were shut against them, they cried out, "they died innocent: and since

they found the king had no regard to their pleadings, they did appeal to the divine tribunal; and turning themselves to the king, bid him "remember to make his appearance there within the space of thirty days at the furthest." Ferdinand at that time made no reckoning of their words; but upon the thirtieth day, his servants supposing him asleep, found him dead in his bed, in the flower of his age, for he was but twenty-four years and nine months old.

3. When by the counsel and persuasion of Philip the Fair, king of France, pope Clement the Fifth had condemned the whole order of the Knights-Templars, and in divers places had put many of them to death, at last there was a Neapolitan knight brought to suffer in the like manner, who espying the pope and the king looking out at a window, with a loud voice he spake unto them as followeth; "Clement, thou cruel tyrant, seeing there is now none left amongst mortals unto whom I may make my appeal as to that grievous death whereto thou hast most unjustly condemned me, I do therefore appeal unto the just judge, Christ our redeemer, unto whose tribunal I cite thee, together with king Philip, that ye both make your appearance there within a year and a day, where I will open my cause." Pope Clement died within the time, and soon after him king Philip. This was anno 1214.

4. Rodolphus duke of Austria, being grievously offended with a certain knight, caused him to be apprehended, and being bound hand and foot, and thrust into a sack, to be thrown into the river. The knight being in the sack, and it not as yet sown up, espying the duke looking out of a window (where he stood to behold that spectacle), cried out to him with a loud voice: "Duke Rodolph, I summon thee to attend at the dreadfull tribunal of Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to this bitter and unworthy death." The

(1) Lips. Monit. l. 2. c. 11. p. 282. Divoth. l. 6. p. 579. Drexel. Oper. tom. 1. l. 2. c. 3. § 6. p. 123. Delrio Disq. Magic. l. 4. c. 4. cu 4. p. 677. Chetw. Hist. Collect. cent. 1. p. 21.—(2.) Lips. Monit. l. 2. c. 7. p. 284, 285. Divoth. l. 6. p. 580 Fulgos. l. 1. c. 9. p. 168. Drexel. Oper. tom. 1. l. 2. c. 3. § 1. p. 120. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 677.—(3.) Ibid. p. 679. duke

Duke received this summons with laughter, and carelessly made answer, "Well; go thou before; and I will then present myself." The year being almost spent; the duke fell into a slight fever; and remembering the appeal; said to the standers by, "The time of my death does now approach, and I must go to judgment." And so it fell out, for he died soon after.

5. Francis, duke of the Armoric Britain, cast into prison his brother Ægidius, one of his council, who was falsely accused by him of treason: where; when Ægidius was almost famished, perceiving that his fatal hour approached, he espied a Franciscan monk out of the window of the prison, and calling him to confer with him, he took his promise that he would tell his brother, that "within the fourteenth day he should stand before the judgment-seat of God." The Franciscan having found out the duke on the confines of Normandy, where he then was, told him of his brother's death, and of his appeal to the high tribunal of God. The duke, terrified with that message, immediately grew ill, and his distemper daily increasing, he expired upon the very day appointed.

6. Severianus, by the command of the emperor Adrianus, was to die; but before he was slain, he called for fire, and casting incense upon it, "I call ye to witness, O ye gods," said he; "that I have attempted nothing against the emperor; and since he has thus causelessly pursued me to death; I beseech ye this only, that when he shall have a desire to die; he may not be able." This his appeal and imprecation did not miss of the event: for the emperor being afflicted with terrible tortures, often broke out into these words; "How miserable is it to desire to die, and not to have the power!"

7. Lambertus Schafnaburgensis, an excellent writer as most in those times,

tells that "Burchardus, bishop of Halberstadt, in the year 1509, had an unjust controversy with the abbot of Helverdense, about the tithes of Saxony: these the bishop would take from the monks, and by strong hand (rather than by any course of law) sought to make them his own. It was to small purpose to make any resistance against so powerful an adversary: but the injured abbot some few days before his death, sent to Frederick the Count Palatine, and intreated him to bear these his last words to the prelate: "that being too weak to contend (though the law was on his side), he gave place; and was also departing this life; but that God would be the judge, unto whom he made appeal: that therefore both of them should prepare to order their cause before his tribunal, where favour and power set aside, only justice should prevail." Not long after the abbot died of a fever; and soon after him the bishop also: for one time as he was mounting his horse, he fell down as one stricken with a thunderbolt; and his last words were; that "he was hurried away to the judgment-seat of God; there to be judged."

8. The Genoese sent out their galleys against the pirates, and in the way took a small ship of Sicily, together with the master of it, whom, in contempt of the Sicilians, they hanged up. The poor man said, "he suffered unjustly; since he had never done any thing of injury to them:" but perceiving all his complaints to be in vain, he appealed unto God for justice, and cited the admiral of the Genoese to make his appearance at his bar within six months, within which time he that was thus cited died.

9. Amphilothus, a tribune, was accused to have conspired against the life of Constantius the emperor: but seeing the thing could not be made out by sufficient proof, Constantius bad his accusers to create him no further trouble, but

(4.) Dinoth. l. 8. p. 542. Drexel. Oper. tom. 1. l. 2. c. 3. § 3. p. 121.—(5.) Drexel. p. 120. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 678.—(6.) Dinoth. l. 3. p. 580.—(7.) Lips. Monit. l. 2. c. 11. p. 283. Drexel. Oper. tom. 1. l. 2. c. 3. sect. 6. n. 123. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 677.—(8.) Fulgos. Ex. l. 1: c. 6. p. 160. Drexel. Oper. tom. 1. l. 2. c. 3. § 2. p. 120. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 678.

to remit the tribune to the tortures of his own guilty conscience: for if he was really guilty, they should behold (even in his presence) the evident tokens thereof. The next day therefore, while they beheld the plays, the seat where the tribune sat over against the emperor, fell down to the ground: those that sat therein were but slightly hurt, only the tribune himself was taken up dead.

10. Patrick Hamilton studied at Mar-purge, and afterwards returning into his country, was informed against by Alexander Campbell, with whom he had conferred about matters of religion; oppressed by the priests, he was burned by the church of St. Andrew, anno 1527, in the twenty-fourth year of his age. As he was leading towards his death, he thus spake unto Campbell: "Thou wicked wretch, who now condemnest those things which thou knowest to be true, as thou hast confessed unto me but a few days since, I do summon thee to appear before the tribunal of the living God." Campbell was troubled at these words, and from that very day was never in his right mind, but soon after died mad.

11. There was one Agrestius who reproached and calumniated Columbanus when he was dead; Eustachius the abbot (who had been scholar to Columbanus), a man famous for patience and great knowledge, boldly set upon the slanderer in this manner: "Agrestius," said he, "I am the disciple and successor of him whose doctrine and discipline thou hast so rashly condemned, and before these priests I do invite thee to the divine judgment, and within this year see that thou there make thine appearance; thou shalt then know from the most just judge, whose virtue thou hast slandered." Agrestius looked upon these as vain and ridiculous threats, and also refused the place of the penitents often proffered to him; but the words of Eustachius had a mighty weight; for upon the thirtieth day before the year was at an end, Agrestius, by a servant of his whom he had

bought for a slave, was wounded with an ax, so that he died.

12. In Sweden Johannes Turso gave sentence upon a certain man, that he should lose his head; who, when all other defence was denied him, fell down upon his knees; "Behold," said he, "I die unjustly, and I cite thee, unjust judge, to God's tribunal, there to answer for my head within this hour." These were looked upon as frivolous words; but scarce was the man beheaded by the executioner, when the judge himself fell down dead from his horse.

13. Anno 1013, Menwercus, bishop of the Paderbonensian church, determined to restore the decayed discipline in the monastery of Corbeia: he began this his reformation first in point of manners; but Walo the abbot stoutly opposed him, as one that would not admit of any greater strictness. The cause was brought before the emperor, and at last the abbot was put out of his place. Whereupon the bishop, constant to his purpose, again set upon the reformation he first intended, and designed to begin his work with the celebration of divine service in that church. But one Boso, a monk of that monastery and sacrist of the place, denied him the holy garment, and threw those off from the altar which the prelate had brought thither. He was admonished again and again, and still he persisted in his contumacy. The bishop, moved with so great an injury, cited the monk to the divine judgment, who thus condemned all human laws, in these words: "Thou shalt render," said he, "an account of this deed to the Most High." The monk slighted this menace, and derided the bishop: but the success was, that in the very same hour wherein the bishop departed this life, the monk Boso being at that time under the barber's hand to be shaved, suddenly fell down, and died.

14. Benno was bishop of Misnia, and forty years together had sat in that see, presiding there with such vigilance and

(9.) Fulgos. Ex. l. 1. c. 6. p. 170.—(10.) Zuings. Theat. vol. 2. l. 7, p. 195.—(11.) Drexel. Oper. tom. 1. l. 2. c. 3. § 1. p. 120.—(12.) Ibid. Delris. Disq. Magic. l. 1. c. 4. qu. 4. p. 678.—(13.) Ibid. p. 677.

sanctity, that he was famous for many miraculous works, amongst which the following was one: Otho, the marquis of Misnia, a covetous man, against all justice seized upon the goods of that church. The vigilant pastor Benno, supposing so great an injury was not to be dissembled, admonished the marquis with all mildness, and told him he should do well of his own accord to restore the church of Misnia her rights; if not, there was a most just judge to be appealed to in the case, who not only did take notice of all injuries, but in a convenient season would exactly revenge them: "And," said he, "to his tribunal (in case all other help fail) this present controversy is to be referred." The marquis being a furious man, and not able to bear this liberty of speech, though delivered with sincerity and humanity, gave Benno the bishop a box on the ear: Benno, as if inspired from above, told him "that God should revenge this injury also at the same time in the following year." The marquis scoffed at this prophesy: "And who, bishop," said he, "made thee chief secretary of heaven? Art thou then of Jove's privy council?" So the thing seemed to have passed away in a jest. Not long after Benno fell sick, and died anno 1106. The marquis, when the time of the year and the day designed by Benno was come: "Behold," said he, "this is the day that bishop Benno foretold should be so fatal to me. He is gone, and his prediction with him, and there is nothing that we should need to fear." Scarce had he spoke the words, when a sudden consternation fell upon him; he called for help: but death executing his command, in the midst of strugglings and sighs, bore him away to that judgment of which Benno had foretold him.

15. A master of the Teutonic order (whose name I choose not to mention), proposed a match betwixt a young merchant and a woman of a doubtful fame in respect to her chastity. The young man refused the overture, the rather because he that persuaded the marriage,

was supposed to be no hater of the woman. The master resented this refusal so ill, that he determined that the life of the refuser should pay for it: he therefore contrived that he should be accused of theft, and being condemned, he commanded he should be hanged: prayers and tears were of no avail, and therefore the innocent had recourse to the safest sanctuary of innocency; and as he was led to execution, he said with a loud voice, "I suffer unjustly, and appeal to the supreme Lord of life and death, to him shall he render an account after the thirteenth day from hence, who has unjustly condemned me." The master slighted this; but at the same thirteenth day he was taken with a sudden sickness, and said, "Miserable that I am, behold I die, and must this day appear before the all-seeing Judge;" and so died.

16. Otho the First, emperor of Rome, being freely reprehended for his marriage with Adalaida, by his son William, then bishop of Mentz, sent his son to prison. The bishop cited his father Otho to the tribunal of Christ: "And," said he, "upon Whitsunday both of us shall appear before the Lord Christ, where by divine judgment it shall appear who hath transgressed the limits of his duty." Upon the nones of May, and the day of Pentecost, Otho died suddenly in Saxony, when his son the bishop had deceased some time before him.

17. ♦ A very extraordinary duel took place between a man of distinction, and a dog, in the year 1371, in the presence of Charles V. of France: both the relation and the print of this duel are to be found in father Montfaucon. A gentleman of the court was supposed to have murdered another who had been missing some days. This suspicion arose from the mute testimony of the absent person's dog, a large Irish greyhound, who with uncommon rage attacked this supposed murderer, wherever he met him. As

(14.) Drexel. Oper. tom. 1. l. 2. c. 3. § 5. p. 122. — (15.) Ibid. § 4, p. 123. — (16.) Ibid. § 7. p. 124.

he was a gentleman, and a man of very nice honour, though he had really murdered the man, he could not bear lying under so dishonourable a suspicion, and therefore applied to the king for leave to justify his innocence, by single combat with the dog. The king being a great lover of justice, granted his suit, ordered the lists to be made ready, appointed the time, and named the weapons. The gentleman was to have an offensive club in his hand, the dog a defensive tub to resort to occasionally. The dog, which was an Irish greyhound, willingly met this fair inviter at the time and place appointed; for it has always been observable of that particular breed, that they have an uncommon alacrity to single combat. They fought, the dog prevailed, and almost killed the gentleman, who then had the honour to confess his guilt, and of being hanged for it in a very few days.

CHAP. XXXIV.

Of the Apparition of Demons and Spectres, and with what Courage some have endured the Sight of them.

THERE are some who deny the very being of spirits: these I look upon as men possessed with such an incurable madness, as no hebeore is sufficient to quit them of. Others who believe they are, yet think them so confined to their own apartments, that they may not intermeddle with human affairs, at least not show themselves to men. There is no doubt variety of impostors in the stories of them, but to reject all such appearances as fabulous, is too severe a reflection upon the credit of the best historians.

1. When Cassius and Brutus were about to pass out of Asia into Europe, and to transport their army to the opposite continent, an horrible spectacle is said to be showed to Brutus: for in the dead of the night, when the moon

shined, not very bright, and all the army was in silence, a black image of a huge and horrid body standing by him silently, is said to offer itself to Brutus; his candle being almost out, and he musing in his tent about the issue of the war, Brutus, with an equal constancy both of mind and visage, enquired of him what either man or god he was! The spirit answered, "O Brutus, I am thine evil genius, and thou shalt see me again at Philippi." Brutus courageously replied, "I will see thee there then." The spirit disappeared; but, as he had said, appeared to him again in those fields of Philippi the night before the last fight. The next morning he told Cassius what he had seen, and he expounded to him, out of the doctrine of the Epicureans, what waste to be thought concerning such spectres.

2. The learned and pious Melancthon tells, that he had an aunt, who sitting sad by the fire-side one night after the death of her husband, there entered two persons into the house, one of which bore the resemblance of him, and told her, that he was her dead husband: the other was in the habit of a Franciscan. The husband came to the fire-side, saluted his wife, and bade her fear nothing, for that he only came to give order for some things: whereupon having wished the monk to withdraw, he wished her to hire certain priests to say masses for his soul's health, and then desired her to give him her hand. The frightened woman durst not; but he promising she should have no hurt, she then complied with his desire: but though she had no hurt upon her hand, yet by that touch it seemed so burnt, that it was black to the day of her death. When he had taken her by the hand he called the Franciscan, and both of them departed.

3. There was a house in Athens, wherein in the dead of the night a tall and meagre ghost used to walk, and with the dreadful rattling of his chains, had not only frightened away the inhabitants, but

(17.) World, No. 113.

(1.) Plut. in Vit. Bruti, p. 1000. Lips. Monit. l. 1. c. 5. p. 75. — (2.) Wicl. Oper. c. 17. p. 53. Schot, Phys. Curios. l. 2. c. 3. p. 213.

was also a great terror to the neighbourhood. The house was a very fair one; but forasmuch as there was no man found that durst dwell in it, it had stood long vacant, though there was writ upon the door, that it was to be let for a very inconsiderable rent. It happened that Athenodorus the philosopher came to Athens, and allured with the cheapness of the rent, more than affrighted with the relation of the phantom that disturbed it, he hired it forthwith. And sitting up purposely somewhat late at his studies, the chained ghost appears to him, and beckoned to him to follow; which he boldly did from room to room, till at last, in a certain place, he observed it to vanish: which having diligently noted, he caused to be digged, and there found the carcass of a man in chains, and in all points resembling the appearance he had made. He caused the corpse to be removed, and elsewhere committed to the ground; which done, the house from thenceforth continued to be quiet.

4. Take a narration of that which happened to Alexander of Alexandria, a witness worthy of credit, as himself hath set it down, thus: "Being," saith he, "once sick at Rome, as I lay in my bed broad waking, there appeared unto me a very fair woman: looking upon her with my eyes wide open, I lay still a long time, much troubled, without speaking a word, casting and discoursing with myself whether I waked, or was in a dream, or whether it was a fancy of my own, or a true sight which I saw. Feeling all my senses whole and perfect, and seeing the shape to continue in the same posture, I began to ask her who she was? She smiling, and repeating the same words that I had spoken, as if she had mocked me, after she had looked upon me a long while, vanished away."

5. Dion the Syracusan, after, with great glory to himself, he had freed his country from tyranny, sitting in his house at mid-day, a woman in the habit of a fury, of huge stature, and horrid ugliness, offered herself to his eyes, without

speaking a word, and began to sweep the house with a broom: Dion affrighted, called for some of his friends, upon which the spectre disappeared; but so did not the evil which she presignified; for his eldest son, it is uncertain whether out of some sudden transport of passion, or through distraction, threw himself headlong from the house, and so killed himself. Soon after some conspirators that lay in wait for an opportunity, slew Dion himself in his own house, committing his wife and daughter to prison: and thus was the house swept clean indeed.

6. Curtius Rufus was at Adrumetum, a city in Africa, in the family of the questor, and at that time not remarkable for any dignity: walking one time in the mid-day in the portico, he saw the apparition of a woman of a more august presence, and greater than human form, who spake to him in these words; "Thou art Rufus, who shalt come proconsul into this province." By this prodigy he was advanced in his thoughts unto some hopes; and not long after he obtained of Tiberius the proconsulship of Africa, which fulfilled what was promised by the vision.

7. Crescentius, the pope's legate at the council of Trent, March 25, 1452, was busy writing letters to the pope, till it was far in the night, whence rising to refresh himself, he saw a black dog of a vast bigness, flaming eyes, ears that hung down almost to the ground, enter the room, which came directly towards him, and laid himself down under the table. Frighted at the sight, he called his servants in the antichamber, commanded them to look for the dog, but they could find none. The cardinal fell melancholy, thence sick, and died at Verona. On his death-bed he cried out to "drive away the dog that leaped upon his bed."

8. Cassius Severus of Parma, none of the meanest poets, took part with Brutus and Cassius, having a command of a tribune of the soldiers: after they were overcome, he betook himself to Athens, where one night when he lay solicitously

(3.) Plin. Epist. l. 7. epit. 27. Fulgos. l. 1. c. 6. p. 144. Wier. Oper. c. 15. p. 46, 41.—(4.) Alex. ab Alex. Hier. Genial. v. 2. c. 9. Schot. Phys. Curios. l. 2. c. 3. p. 212. Camer. Oper. Subcisiv. cent. 1. c. 70. p. 312.—(5.) Sabel. Ex. l. 10. c. 3. p. 551. Lips. Monit. l. 1. c. 5. p. 75.—(6.) Fulgos. Ex. l. 1. c. 4. p. 89.—(7.) Loniccr. Theatr. p. 129.

perplexed in his thoughts, he saw a man of a vast bigness come to him; he was black, his beard was squalid, his hair dangling; and being by him asked "who he was?" he told him, "a caëodæmon, or evil spirit." Frighted with so horrible a sight, and so dreadful a name, he called up his servants, and enquired if "they saw any enter or depart his chamber in such a habit as he described." They answered that "none came." He therefore again composed himself to sleep and rest, when the same image did again represent itself to his mind and sight; so that not able to sleep, he called for lights, and commanded his servants to stay with him. Now Quintilius Varus was sent by Augustus to kill him; and betwixt this night wherein he had this vision, and the death he suffered by the orders of Cæsar, there was but a very little distance.

9. Julianus the emperor, that night which preceded the day wherein he was slain in Persia, while he was reading in his tent, saw a ghost that presented itself before him full of horror; so that for very fear he arose from his seat. As soon as he saw it go out of his tent, he supposed that it was his genius, which now deserted him, as one that was near unto his death. Ammianus Marcellinus writes, that "Julian saw the same spirit the night before the day that he was declared Augustus; that it was then veiled, and with a cornucopia in its hand, as the public genii are described; that it reproved him, saying, "I have long, Julian, watched at thy door, delighting in the increase of thine honour, and sometimes have returned with a refusal."

10. "There is," saith Aventinus, "a town in Austria, called Grainon, near unto which there are huge and high rocks: through these the river Danube passes foaming, along with a mighty noise. Henry the Third was sailing this way, and Bruno the bishop of Wurtzburg, his kinsman, accompanied him in another ship. As they passed by a high rock, there stood the form of a negro, which called Bruno, saying, "Ho, ho,

bishop, I am an evil genius, thou art mine, and wheresoever thou shalt betake thyself, thou shalt be mine. I have at present nothing against thee, but in a short space thou shalt see me again." All that heard this were astonished, the bishop signing himself with the sign of the cross, and adjuring the spirit, it vanished away. Not far from thence, I think about ten miles, the emperor and his nobles were entertained at Bosenburg, by Richilda, the widow of Adelbert, a nobleman lately dead; where the widow besought the emperor, that "Bosenburg, and the farms about it, held by her late husband gratis, might be so held by Welpho, her brother's son." There were then in the presence, with the emperor, Bruno, Alemannus, president of Ebersperg, and Richilda. While the emperor was reaching out his hand as a sign of his grant, the floor of the chamber fell down under them: the emperor fell into a bathing-vessel without hurt; Bruno, Alemannus, and Richilda, were thrown upon the sides of that vessel, in such a manner that they were sore bruised, and in a few days after died of that fall."

11. Dec. 20, 1641, the Irish rebels did drown an hundred and eighty protestants, men, women, and children, in the river of the bridge of Portnedoune: and Elizabeth, the wife of capt. Rice Price, of Armagh, deposeth and saith, "That she and other women, whose husbands were murdered (hearing of divers apparitions and visions which were seen near Portnedoune-bridge, since the drowning of their children, and the rest of the protestants there), went unto the bridge aforesaid about twilight in the evening. Then and there upon the sudden there appeared unto them a vision, or spirit, assuming the shape of a woman, waist-high, upright in the water, naked, with elevated and closed hands, her hair hanging down, very white, her eyes seemed to twinkle, and her skin as white as snow; which spirit seemed to stand straight up in the water, crying, "Revenge, revenge!" whereat this deponent and the rest being put into

(8.) Val. Max. l. 1. c. 5. Wier. c. 15. p. 41. Camer. cent. 2. c. 14. p. 56.—(9.) Fulgos l. 1. c. 4. p. 90. Camer. cent. 2. c. 14. p. 58. Lavater, c. 12. p. 58. Schot. l. 2. c. 2. p. 209.—(10.) Camer., Oper. Subcisiv. cent. 2. c. 16. p. 60, 61,

a strange amazement and fright, walked from the place." This was sworn to Jan. 29th, 1642.

12. Damou (for many murders he had committed) was forced to quit Chero-næa; the citizens, not long after, with fair words, enticed him back thither again; and one day, as he was in the bath, set upon and slew him: from that time there were many spectres seen in that place, and groans heard, so that at last they were compelled to stop up the doors of the bath.

13. Dion Casius writes of Drusus, that "being busied in Germany, destroying all as far as the river Albis, he endeavoured also to pass that, but in vain; and therefore having erected trophies on the hither bank of it, he retired: upon this occasion he was met by a woman greater than human form, who said to him, "Drusus, whither goest thou, assigning no measure to thy covetous ambition? Thou art not allowed by the fates to pass further, and therefore depart, for now the end of thy achievements and life draws near." Upon the hearing of which, Drusus bent his course backward, and in his journey, before such time as he came to the Rhine, he fell sick, and died.

14. Cornelius Sylla, while as yet in some health, saw an image that presented itself before him, and heard himself called by it; by which he concluded that his fatal hour was nigh: he therefore made his will, and the next night was seized with a fever, of which he died.

15. Johannes Manlius, in his Collection of Common Places, writes, from the relation of Melancthon, that "Theodorus Gaza, by the gift of pope Nicholas, had a farm in Campania. In this farm, when a labourer had digged out an urn wherein were some bones, there appeared to him a spirit, who commanded him "to re-inter that urn; and that, if he refused so to do, his son should die." When the labourer neglected to do as he was bid, soon after he found his son dead in the night. Some days after the spirit appeared to him again, threatening, that "he would kill his other son,

unless he should bury those bones where he found them." The labourer, admonished by what had befallen him, and perceiving that his other son was sick, told all the matter to Theodorus Gaza. He went with him to the farm, and in the same place where they were found, he committed again to the earth both the urn and the bones taken up with it. Which done, the son of the labourer was soon restored to his health.

16. Antonius Laverinus came to free one that was possessed by the devil; but after the use of his devotions to that purpose, the obstinate devil began to menace him, and told him, that "he would bewitch him that night, to his great terror and affrightment; and therefore wished him to prepare himself against his expected coming." To whom he again as confidently answered, that "if he failed of his word, he would hold him for one of the basest and most abject devils that ever fell with their arch-captain Lucifer." That night Antonius heard him knock three several times at his chamber-door; and suspecting him to be the devil, betook himself to his devotions and prayers, commending his safety to the protection of God and his good angels, and made no other answer. The devil went then to the top of the house, and began to untile the roof, as if he meant there to make his entrance. But he continuing his godly meditations, was no further troubled, but slept quietly the remainder of the night. The next day coming again to visit his patient, whom the devil had possessed, after he had prayed with her a while, he began to upbraid the devil with breach of promise, and told him, that "he had neither visited nor terrified him, no, not so much as entered his chamber, which he bragged and boasted he would do." To whom he replied, that "he was at the door and knocked;" and moreover, that "he had untiled a great part of the house, but had no power to enter, it was so fortified and defended by his holy supplications:" nay more, that "if all the legions of hell should have attempted it, it had been in vain, since there is no inva-

(11.) Temple's Irish Rebel. p. 135, 136.—(12.) Lavater de Spect. part 1. c. 22. p. 52. Plut in Cimone.—(13.) Ibid. part 1. c. 12. p. 53.—(14.) Sabel. Ex. l. 10. c. 3. p. 552.—(15.) Lavater de Spect. part 1. c. 12. p. 57.

sion or irruption to be made by them into a place that is so sanctified."

17. In Silesia, a nobleman having invited many guests to dinner, and prepared a costly and liberal feast for them, it fell out, that instead of his friends, he only received their excuses for not coming. At which the nobleman, in great rage, broke out into these words: "Since all these men have thus failed me, I wish so many devils of hell would feast with me to-day, and eat up the provision made for them;" and so in fury left the house, and went to church, where that day was a sermon: he had not been long gone, before a great troop of horsemen arrived at his house; they were black, of extraordinary aspect and stature, who alighting in the court, called a groom to take their horses, and bade another of the servants to run presently to his master, and tell him his guests were come. The servant, amazed, ran to church, and with short breath, and the little sense he had left, delivered to his master what had happened. The nobleman called to the preacher, desiring him to break off his sermon, and to advise him with his ghostly counsel. He persuaded, that all his servants, with what speed they could, should depart the house. In the mean time they, with the whole congregation, came within the view of the mansion, of which all the servants had, with great fright, cleared themselves, but for haste had forgot and left behind a young child, the nobleman's son, sleeping in the cradle. By this time the devils were revelling in the dining-room, making a great noise, as if they had saluted and welcomed one another. They looked through the casements, one with the head of a bear, another a wolf, a cat, a tiger, &c. and taking bowls and quaffing, as if they had drank to the master of the house. By this time the nobleman, seeing his servants safe, remembered his son, and asked what was become of the child? These words were scarce spoke, when one of devils had him in his arms, and shewed him out of the window. The father, at this sight, being almost without life, spying an old faithful servant of

his, fetched a deep sigh, and said, "Ah me! what shall become of the infant?" The servant seeing his master in that despair, replied, "Sir, by God's help, I will enter the house, and fetch the child out of the power of yon devil, or perish with him." To whom his lord said, "God prosper thy attempt, and strengthen thee in thy purpose." When having taken a blessing from the priest, he entered the house, and coming into the next room where the devils were then rioting, he fell upon his knees, and commended himself to the protection of heaven. Then pressing in amongst them, he beheld them in their horrible shapes, some sitting, some walking, some standing: then they all came about him at once, and asked him what business he had there? He, in a great sweat and agony, yet resolved in his purpose, came to the spirit which held the infant and said, "In the name of God deliver this child to me." Who answered, "No; but let thy master come and fetch him, who hath most interest in him." The servant replied, "I am now come to do that office and service to which God hath called me, by virtue of which, and by his power, lo I seize upon the innocent;" and so snatching him from the devil, took him in his arms, and carried him out of the room: at which they clamoured, and called aloud after, "Knave, knave, leave the child to us, or we will tear thee in pieces:" but he, unterrified with their diabolical menaces, brought away the infant, and delivered it safe to the father. After some few days the spirits left the house, and the nobleman returned into his ancient possession.

18. In the age of our fathers Ludovicus was king of Hungary, betwixt whom and Solyman, emperor of the Turks, there were preparations for war. Anno 1526, dining in the castle of Buda, with the doors shut, as the manner of princes is, there stood at the gate a person of human form, but lame, crooked, and as to the rest of his habit and array, very odd: he cried out with a sharp and shrieking voice, desiring to confer with the king. He was neglected at first, as be-

(16.) Heyw. Hierarch. l. 9. p. 609.—(17.) Delrio Disq. Magic. l. 3. part 2. qu. 7. § 2. p. 477. Heyw. Hierarch. l. 9. p. 600.

ing thought to be some mendicant person. But when he persisted with greater earnestness, that he must speak with the king himself, and no other, it was told the king, who sent one of the most splendid courtiers, with command to take his person and name, and to understand what the matter was. He came, and asked the lame fellow what secret he had to impart? The other looked upon him, and told him he was not the king, adding, "Forasmuch as the king despises to hear me himself, go your way and tell him that in a short time he shall assuredly perish:" which when he had said, he straight vanished from the sight of the attendants. His threat proved but too true; the king, near to the city of Mohatz, was overthrown in a battle, and flying, fell into a bog, whence while he strove to free himself, his horse fell upon him, and he was there suffocated in the twenty-first year of his age.

19. Melancthon relates, that there came a monk to Luther's house, and with great violence knocked at the door: the servant opened it, and inquired what he wanted? He asked, if Luther was at home? Luther being informed, bade him come in; for he had not seen a monk of a long time. He told him that he had some papistical errors, about which he desired some conference with him; and propounded some syllogisms, which Luther having solved with ease, he offered others that were not so easily answered. Luther somewhat angry, broke into these words: "You give me a great deal of trouble; for I have other business in hand that I should dispatch." And withal rising from his seat, he shewed the explication of that point which was urged by the monk; and in this conference perceiving that the monk's hands were like the claws of a bird, "Art thou he, then?" said he; "listen to that sentence which is pronounced against thee." And straight Luther shewed him that place in Genesis, *The seed of the woman shall break the head of the serpent*; and then added, "nor shalt thou devour them all." The devil, overcome with this saying, angry, and

murmuring to himself, departed, letting a huge fart, the stink of which nasty smell continued in the room for some days after.

20. At Danbury church in Essex, the devil appeared in the habit of a Minorite, to the incredible astonishment of the parishioners; and at that time there was such a terrible tempest with lightnings, and thunder and fire-balls, that the vault of the church was broken, and half of the chancel was carried away.

21. ♦ The following singular story comes well authenticated.

On Saturday June 22d, 1723, John Daniel, a lad about fourteen years of age, appeared about twelve o'clock at noon, in the school of Bemister, between three weeks and a month after his burial.

The school of Bemister is kept in a gallery of the parish-church, to which there is a distant entrance from the church-yard. The key of it is every Saturday delivered to the clerk of the parish by some one or other of the school-boys. On Saturday, June 22d, the master had, as usual, dismissed his lads; twelve of them tarried in the church-yard to play at ball. After a short space, four of them returned into the school to search for old pens; and in the church they heard a noise like the sounding of a brass pan, on which they immediately ran to their play-fellows, and told them of it; and on their concluding that some one was concealed in order to frighten them, they all went into the school to make a discovery who it was, but on search found none. As they were returning to their sport, on the stairs that lead into the church-yard, they heard in the school a second noise, as of a man going in great boots. Terrified at that, they ran round the church, and when at the belfry or west-door, they heard a third noise, like a minister preaching, which was succeeded by another of a congregation singing psalms; both the last continued but a short time. Being

(18.) Lips. Monit. l. 1. c. 5. p. 76.—(19.) Wier. de Præstig. Dæmon. c. 17. p. 54.—(20.) Speed's Hist. p. 628.

again at their play, in a little time one of the lads went into the school for his book, where he saw lying on one of the benches, about six feet from him, a coffin. Surprised at this, he ran to his play-fellows, and told them what he had seen, on which they all thronged to the school-door, where five of the twelve saw the apparition of John Daniel, sitting at some distance from the coffin, farther in the school. All of them saw the coffin; the conjecture why they all did not see the apparition is, because the door was so narrow, that they could not all approach it together. The first who knew it to be the apparition of the deceased, was his half-brother, who, on seeing it, cried out, "There sits our John, with just such a coat on as I have (in the life-time of the deceased they were usually clothed alike), with a pen in his hand, a book before him, and a coffin by him. I'll throw a stone at him." He was dissuaded from it, but did it, and doing it said, "Take it;" on which the apparition immediately disappeared, and left the church in a thick darkness for two or three minutes. On examination before colonel Broadrep, all the boys being between nine and twelve years of age, agreed in the relation, and all the circumstances even to the hinges of the coffin; and the description of the coffin agreed to that wherein the deceased was buried. One of the lads that saw the apparition was full twelve years old, and of that age a sober sedate boy, who came to the school after the deceased had left it, about a fortnight before he died ill of the stone, and in his life-time had never seen him. On examination he gave an exact description of the person of the deceased, and took notice of one thing in the apparition which escaped others, namely, a white cloth or rag, which was bound round one of its hands. The woman who laid out the corpse in order to its interment, deposed on oath, that she took such a white cloth from the hand, it being put on it a week or four days before his death, his hand being quite lame.

The body was found in the fields, at some distance, about a furlong beyond

the mother's house, in an obscure place, taken up and buried without a coroner, on the mother's saying the lad in his life-time was subject to fits; but upon the apparition it was dug up, and the jury that sat on it brought in their verdict, strangled. They were induced to do so on the oath of two women of good repute, who deposed, that two days after the corpse was found, they saw it, and discovered round its gullet a black list; and likewise of the joiner, who put it into the coffin; for the shroud not being orderly put on the corpse, but cut in two pieces, one laid under, and the other over, it gave him an opportunity of observing it. A surgeon was on the spot with the jury, but could not positively affirm that there was any dislocation of the neck.

CHAP. XXXV.

Of the Imprecations of some Men upon themselves or others, and how they have accordingly come upon them.

THOUGH justice and judgment is called the work of God, yet his mercy, as more natural to him, is said to rejoice against judgment: but these his attributes have their alternate courses; for the presumptuous boldness of man grows often to that excessive height, as to extort a vengeance from his unwilling hands, which yet would not be, but that, by this his wholesome severity, he might caution the rest from secure sinning, upon the foolish confidence of Heaven's inadvertency, or impotency to punish.

1. On the twenty-sixth of April, 1611, a Turk having lent a large sum of money to a Christian to be paid at a certain day; he came before the appointed day with another Turk, and willed the Christian to pay the money to that other Turk when the day came; which the Christian promised to do, and performed it accordingly. But the Turk denied the receipt thereof: whereupon he to whom the money was properly due came and demanded it; to whom the Christian answered, that he had paid it to that party to whom he

had assigned it. Whereunto the Turk replied, that if it were so, he was satisfied: but yet the other Turk denied it. Whereupon the matter was brought before the judge, and the Turk who had received the money taking an oath to the contrary, the Christian, according to the Turkish justice, was enforced to pay the money again, which he did; but withal he prayed God to shew some public sign, which of them had done the wrong; and thereupon the Turk, going forth to repair unto his house, fell down dead in the street.

2. Narcissus, bishop of Jerusalem, though a man famous for his virtues, and faithfulness in the reproof and correction of vice, yet was maliciously and falsely accused of incontinency. There were three of those wicked and suborned varlets who bound their accusations with oaths and fearful imprecations upon themselves. The first of these, at the close of his testimony, added, "If I say not the truth, I pray God I may perish by fire." The second said, "If I speak any thing of falsehood, I pray God I may be consumed by some filthy and cruel disease." And the third said, "If I accuse him falsely, I pray God I may lose my sight and become blind." This wicked charge, although it was not believed by such as knew the great integrity of the bishop, yet the good man, partly for grief to lie under such a scandal, and partly to retire himself from worldly affairs, left his bishoprick, and lived privately. But his forsworn accusers escaped not the all-seeing justice of Heaven. For the first, according to his imprecations, had his house set on fire (it is unknown how), and was therein himself, together with his family, burnt to ashes. The second languished away under a foul and loathsome disease. The third, seeing the woeful ends of his companions, confessed all the plotted villany, and lamenting his case and crime, he continued weeping so long, till he utterly lost his sight. And thus God said amen to all that they had wickedly

and presumptuously wished upon themselves.

3. Godwin, earl of Kent, in the reign of king Edward the Confessor, as he sat at table with the king on Easter Monday, was speaking in the justification of himself from the death of prince Alfred, and said, "If I be any way guilty of it, I pray God I may never swallow down one morsel of bread." And thereupon he was choked by the first morsel he offered to take.

4. The emperor Frederick the First, being in St. Peter's cloister in the city of Erford, had occasion to go to the privy, whither he was followed by some of the nobles, when suddenly the floor that was under them began to sink; the emperor immediately took hold of the iron grates of a window, whereat he hung by the hands till some came and succored him. Some gentlemen fell to the bottom, where they perished. And it is most observable, that amongst those who died was Henry earl of Schwartzenburg, who carried the presage of his death in a common imprecation of his, which was this, "If I do it not, I wish I may sink in a privy." This happened anno 1184.

5. Mr. Perkins, in his book of Right Government of the Tongue, tells of certain English soldiers, in the time of king Edward the Sixth, who were cast upon the French shore by a storm; in which distress they went to prayer, that they might be delivered. But one soldier, instead of praying, cried out, "Gallows, claim thy due!" And when he came home he was hanged.

6. Mr. Fox, in his book of Acts and Monuments, tells of John Peters, keeper of Newgate, who was wont at every ordinary thing he spake, whether true or false it made no great matter, to aver it with this imprecation: "If it be not so, I pray God I may rot before I die." And so it came to pass.

7. I shall add one more, which is fresh in the memory of many yet living, of Sir Gervase Elways, who suffered on Tower-

(1.) Knowle's Turk. Hist. p. 1310.—(2.) Euseb. l. 6. c. 8. p. 100, 101. Camer. Oper. Subcis. cent. 1. c. 86. p. 397.—(3.) Bak. Chron. p. 26. Polyd. Virg. l. 18. p. 138.—(4.) Lati Compend. Hist. Univers. Period. Germ. c. 8. sect. 1. p. 248. Camer. Oper. Subcisiv. cent. 1. c. 86. p. 397. (5.) Caryl. Com. in Job, xvi. 18. p. 376.—(6.) Id. ut supra, p. 377.

hill, about the business of Sir Thomas Overbury, who then confessed it was just with God that he should undergo that ignominious death: "For," said he, "in gaming I have often used this wish: I pray God I may be hanged, if it be not so."

8. I shall here set down that which was related to me by my brother Joachim. "Being," saith he, "of late in the court of prince William, the landgrave of Hesse, I saw there a boy who was both dumb and deaf; but yet withal so ingenious, that I could never enough admire the dexterity wherewith he apprehended and performed all things. The landgrave observing my wonder, "That deaf and dumb boy," said he, "does presently understand any thing that is done in the court and city, and by notable signs uses to make discovery of it. But withal hear an eminent instance of divine justice: the mother of this lad being accused of theft, and having no other way to clear herself, had recourse to imprecations; and whereas she was at that time big with child, to add great weight to what she said, she wished (if she was guilty of that she was accused of) that the child she went with might be dumb while he lived, and never be able to utter one word. Which," said the landgrave, "is come to pass, as you see."

9. Charles Bourbon desired of the citizens of Milan, that they would furnish him with 30,000 crowns a month, for the payment of his soldiers; but they affirming, that they were already exhausted by war and frequent exactions, he desired them but this one time to comply with his request; adding, that if they should receive any further injury from him or his, he prayed God that the first bullet that was shot might take off his head. They sent him the money according to his desire; but he, forgetting his promise, dealt severely with them, and suffered his soldiers and collectors to exact upon them, while they in vain implored that faith he had given them. This done, he led his army to Florence, and from thence to Rome, where he was

killed by the first cannon bullet from the walls.

10. At Fribourg, a town in Misnia, are yet the footsteps to be seen of a stubborn son, who could not be removed from the place where he stood all his life long, till he died of the plague; with whose disobedience his father being one time exceedingly provoked, had prayed God he might never stir from the place he was then in while he lived.

11. Alphonso Henriques, son of Henry duke of Lorraine, put his mother Theresia, the daughter of Alphonsus VI. king of Spain, into prison, for that she had married his father-in-law. She being in bonds, thus bitterly cursed her son: "Seeing," said she, "thou hast put my legs into chains, and hast taken from me that honour which was left me by thy father, I pray God thou mayest become a prisoner to thy enemies as I am, and that whereas my legs are tied, thou mayest live to behold thine own broke." All this was fulfilled ere long; for Alphonsus, warring with Ferdinand, king of Leon, as he went out at the gate of the city, his foot caught the bar of the gate, and his horse passing on, broke his leg; after which, marching out, he was overthrown by king Ferdinand, and made prisoner.

12. In the court of a certain king one was accused of having spoken injurious words, who, to justify himself, said, "If he spake them, he desired God to send an immediate token of his wrath upon his body, and in case he should defer to do it, he wished the devil might." Immediately he fell down in an epileptic fit, which he never had before, and with horrible howling frightened them that stood by, and long remained in this ill state of body.

13. King Henry the First of England sought of Edgar king of Scotland for his sister Matilda in marriage, who had devoted her virginity to God. Edgar, fearing to displease him, married her to him by force, who then prayed to God, that none of those children that should be born of her might prosper: and it fell out ac-

(7.) *Id.* ut supra, p. 377.—(8.) *Camer. Oper. Subcisiv. cent. 1. cap. 86. p. 399.*—(9.) *Ibid.* p. 396.—(10.) *Ibid.* p. 400.—(11.) *Ibid.*—(12.) *Ibid.*

cordingly; for duke William and Mary his sister, with their whole retinue of an hundred and fifty persons, were all miserably cast away at sea by a storm.

14. In our memory such an accident as this fell out at Newburg: a certain mother being in a great rage with her son, broke into these words: "Go thy ways, God grant thou mayest never return alive again to me." The same day the young man going to wash himself, was drowned.

15. L. Furius Camillus was accused, but falsely, by L. Apuleius, that he had converted the Hetruscan spoils to his own use, and was thereupon condemned without having his cause heard; and being impatient of this indignity, he went without the city gates, lift up his hands to heaven, and prayed: "If," said he, "I am innocent, and thus injured only through the envy of the people, then let the people of Rome speedily repent this action, and let it be known to all the world, that they stand in need of Camillus;" which accordingly fell out not long after in the invasion of the Gauls.

CHAP. XXXVI.

Of the Errors and Mistakes of some Men, and what hath fallen out thereupon.

Humanum est errare, error and mistake is a kind of inseparable property to humanity: the wisest of men have not always prudence about them; sometimes our passions precipitate and transport us, and at others unexpected and intervenient accidents help to mislead us. And although time may so tarry for some men, as to give them the leisure to repair their oversights; yet so much hath depended upon these little turns, and the weightiest affairs have been so perplexed and disordered by them, that time itself hath not been able to remedy.

1. At the siege of Perugia in Italy, when the city was near being taken, only

a chain which was laid athwart the gate wanted cutting asunder to make a fuller entrance for the whole army. Upon a mere mistake of a soldier crying out, "Give back," meaning to get a fuller blow at the chain, all behind taking it for a word of command, and apprehensive of some new-discovered danger before them, faced about, and directly away, and so the city was saved.

2. In that great battle at Philippi, betwixt Brutus and Cassius on the one part, and Octavianus and Antonius on the other, Brutus had routed and put to flight Octavianus in the right wing, and Antonius had caused Cassius to retire in the left wing; yet Cassius only retreated to a hill not far off, where he could easily have rallied his men again; but by reason of the dust, not knowing of Brutus's victory, he sent Lucius Titinius, his intimate friend, to see what was become of Brutus. Titinius meets with Brutus's soldiers triumphing for the victory, and inquiring after Cassius; he having informed them where he was, along they march to acquaint him with the good news. Cassius seeing them coming, and by a fatal mistake judging them to be enemies, and Brutus to be overthrown, caused his freedman to cut his throat. Titinius finding him dead through his default, cuts his own throat also. Brutus hearing of these sad accidents, lost both his courage and new-gained victory.

3. Julia, the wife of Pompey the Great, seeing certain clothes of her husband's brought home all besmeared with blood by killing of some beasts at a sacrifice whereat he was present, she fearfully apprehended that some danger had befallen him, and thereupon did suddenly fall into a fit and died.

4. While the Carthaginians lay encamped against Agathocles, their tents being made of reeds and straw, accidentally caught fire, and the winds so improved it, that the soldiers laboured in vain to quench it; and therefore divers of them fled out of the camp with a great

(13.) Polyd. Virg. l. 11. p. 177, 189.—(14.) Lonic. Theatr. p. 296.—(15.) Zuing. Theatr. vol. 1. l. 2. p. 178.

(1.) Heyl, Cosm. p. 99.—(2.) Plut in Bruto, p. 104, 105. Val. Max, l. 9. c. 9. p. 262. Lips. Monit. l. 1. c. 5. p. 61.—(3.) Val. Max, l. 4. c. 6, p. 115.

deal of tumult and clamour. There were five thousand Africans in the army of Agathocles, that revolting from him, had resolved this night to join themselves with the Carthaginians their countrymen. The scouts and forlorn hope of these troops were discovered by those that fled out of the camp, making directly to the camp of the Carthaginians: they therefore hastily sent them word, that the whole forces of the Grecians were coming upon them; by this means the army was put into a greater disorder, some running, others mistaking their friends for enemies, rush upon them with their drawn swords; others through fear ran headlong from steep places; and the rest, being in a great consternation, were glad to retreat into Carthage. The same mishap befel the army of Agathocles that very same night; for the revolted Africans seeing all their friends in flames and tumult, durst go no further, but returned whence they came. Some of the Greeks perceiving their march, not knowing who they were, brought word to Agathocles that the whole Carthaginian army was coming against him. He perceiving the camp on fire, and hearing the tumult amongst them, could conceive no less. Whereupon a sudden panic seized upon his army also, and the Africans in this fright set on all they met as their enemies; so that four thousand of the army of Agathocles perished through this mistake.

5. Johanna, queen of Navarre, a princess by birth, being received by the queen her mother at a feast, the first of June 1572, upon the seventh day following she fell into a pleurisy: some were therefore called to open the basilick vein, which in that kind of disease is judged to be a most present remedy; but by a fatal mistake they opened the contrary, which brings death, by which upon the ninth of June she ended her life.

6. Edward Seymour, duke of Somerset, and protector in the minority of king Edward the Sixth, being absent from the council-table, it was, by the lords there

met, contrived how all things should be ordered in relation to his arraignment. Rich, lord chancellor (then living in Great St. Bartholomew's), though outwardly concurring with the rest, began now secretly to favour the duke of Somerset, and sent him a letter, therein acquainting him with all passages at the council-board, superscribing the same (either out of haste or familiarity) with no other direction, save "To the Duke;" enjoining his servant, who had but newly entered into his family, safely to deliver it. The man made more haste than good speed; and his lord, wondering at his quick return, demanded of him, "Where the duke was when he delivered him the letter?" "In the Charter-house," said his servant; "by the same token that he read it at the window, and smiled thereat." But the lord Rich smiled not at his relation, as sadly sensible of the mistake, and delivery of the letter to the duke of Norfolk, no great friend of his, and an utter enemy of the duke of Somerset. This error cost him his chancellorship; which the next morning early he besought the king he might resign; and thereby saved himself from being stripped by others, for revealing the secrets of the council-board.

7. The funerals of Julius Cæsar being performed, the enraged people ran directly to the houses of Brutus and Cassius (his murderers) with lighted torches, on purpose to set them on fire, and were with difficulty restrained. In their return they chanced to meet with Helvius Cinna, whom they unhappily (erring in the name) mistook for Cornelius Cinna, who the day before had publicly declaimed against Cæsar. Him they sought for, but lighting on this other (without giving space to clear up any error) they struck off his head, and fixing it upon the top of a lance, they carried it about with them.

8. In that memorable battle at Cannæ betwixt Hannibal and the Romans, there was a strange and fatal mistake: for L. Paulus Æmilius the consul being wounded, was thrown by his horse; when divers

(4.) Diod. Sicul. lib. 20. p. 684, 685. — (5.) Schenck. Obs. Med. l. 2. p. 237 — (6.) Fuller's Ch. Hist. l. 7. cent. 16. p. 408. Lloyd's State Worthies, p. 206. — (7.) Xiphil. in Julio, p. 20. Sueton. l. 1. c. 35. p. 51. Val. Max. l. 9. c. 9. p. 262. Plut. in Bruto, p. 293.

of that cohort cast themselves from their horses, with a purpose to assist the consul on foot, and to remount him as soon as possible. The rest of the horse perceived it, and as if they had received such a command, they all leaped from their horses to fight with the enemy on foot. When Hannibal saw this, with a military scoff, "I had rather," said he, "that the consul should do thus, than deliver them all bound into my hands." Indeed it proved little less; for by this means, at this battle Hannibal obtained the greatest victory that he ever got of the Romans; and had he made use of it accordingly, he had made himself master of Rome itself.

9. Lartes Tolumnius, king of the Veientes, playing at dice, and having a prosperous cast, said jestingly to his companion, "Occide," meaning no more than kill or beat me now if you can. It happened that the Roman ambassadors came in at the instant, and his guard mistaking the intention of the word, slew the ambassadors, taking that for a word of command to them, which was only spoken in sport to him that was played with.

10. Cleonce, a virgin of Byzantium, had promised in the night to come to the bed of Pausanias the Lacedemonian general: she came somewhat later than the agreement was, and had received a candle of the guard to direct her to his chamber; but stumbling by chance at the door of the chamber, she fell, and the light was put out. Pausanias was asleep, but awaking with the noise, leaped out of bed, and doubting some treachery, directed himself as well as he could in the dark to the chamber-door, and ran his sword through the body of her, who did not look for so bloody an entertainment.

11. Tiberius Cæsar being busied in the examination of some men by torments, to find out the authors of his son Drusus's death, it was told him that a Rhodian was come. Tiberius, apprehending it of one that could tell something of the matter, commanded that they should presently put him to the rack; soon after it appeared that this Rhodian was his

friend, and one whom Tiberius himself had invited to him from Rhodes by his own letters. This mistake being cleared, Tiberius commanded to strangle the man, that so the villany might be concealed.

12. Baptista Zenus, a cardinal in the time of pope Paul the Second, having called often for the groom of his chamber, and he at that time obeying the necessities of nature, and so returning no answer, the furious cardinal hid himself behind the chamber-door, that he might punish him to some purpose as he came in. In the mean time came the secretary of another cardinal, and finding the door open entered the chamber; Baptista caught him by the hair, and laid on him with his fists, the passion he was in not suffering him (for some time) to discern his mistake.

13. Gildo rebelling in Africa against the emperor Honorius, Mastelzeres the brother of Gildo was sent against him. Gildo's army was far the more numerous; and when Mastelzeres drew near the fore-front of the enemy, he began to speak mildly to the soldiers. The standard-bearer of Gildo replying roughly to him, he with his sword smote off the arm he bore the ensign with, that both it and the ensign fell together to the ground. The hinder-part of the army having seen Mastelzeres in treaty, and perceiving the ensign inclined (a sign of submission amongst them), and thinking that the front, which consisted of Roman legions, had submitted themselves to Mastelzeres, as to the general of Honorius, and so they were deserted of the greatest part of the army; these Africans wheeled off, and did what they imagined the rest had done. Gildo beholding the whole army at the point of yielding, and fearing his life, fled hastily away, and left an unbloody victory to his brother by virtue of this odd mistake.

14. Mullus Cropellus was sent by Matheus vice-comes, who then bore the chief rule in Milan, to seize upon Cremona: he approaching the city in the

(8.) Plut. in Fabio, p. 183. Fulgos. l. 9. c. 9. p. 1229.—(9.) Zuing. Theatr. vol. 1. p. 29.—(10.) Plut. in Cimone, p. 482. Haniger. Propug. Cast. l. 1. p. 79. Lavater. de Spectr. part 2. c. 9. p. 136. Fulgos. Ex. l. 2. c. 9. p. 1268.—(11.) Sueton. in Tiberio, l. 3. c. 62. p. 157. Fulgos. l. 9. c. 9. p. 1271.—(12.) Zuing. Theatr. vol. 1. l. 1. p. 32.—(13.) Fulgos. Ex. l. 9. c. 9. p. 1273, 1274. Frit. of Relig. and Pol. part. 1. c. 14. p. 135. Oserius, l. 7. c. 36. p. 201.

night, had digged through the wall unperceived. Pontionus, an exile of Cremona, had entered the breach followed only with an hundred men, and supposing that Mullus followed him, forthwith seized upon the palace. A great tumult and cry being raised, Gregorius Summus, a citizen of Cremona, took arms, flew to the walls, and soon stopped up the entrance against them that were without. Mullus therefore thinking that Pontionus was oppressed in the city, drew off in great fear; and Gregorius Summus being informed that the palace was lost, supposing that a far greater number of enemies had entered the city than indeed there had, though he was at the head of a great party of valiant men, with which he might easily have cut off Pontionus and all his party, yet he fled out of Cremona. Thus the darkness of the night had led both parties into error in the same place, and those which were most in number did still fly from, and were afraid of, those that were not so many.

15. Caicoscroes, the sultan of Iconium, having received some injury from Alexius Angelus the Greek emperor, intending to be revenged, made a sudden incursion, and had taken Antioch, had it not been for an accidental chance and a mistake of his own thereupon. It fell out, that the same night he hastened towards Antioch to take it, that there was a noble person in the city that celebrated the nuptials of his daughter, and, as is usual in such solemnities, there was a great noise of the feasters, a sound of cymbals and timbrels, of dancing, and women singing, up and down: these made a great stir in the city all night. As soon as Caicoscroes drew near the city, hearing the noise of instruments and a concourse of men, not apprehending the thing as indeed it was, but conceiving it a military notice one to another, that his coming was discerned, he forsook his design, and drey off to Lampe.

16. Johannes Gorraeus, a physician in Paris, the same person who wrote the excellent physical lexicon, being sent for to the house of a bishop, who at that time was

sick; to prevent all danger that might happen to him upon the account of his religion (for at that time all France was on fire with it), he determined to make his return home in the bishop's litter: he was upon his way about twilight, when certain Parisians (to whom the bishop was indebted, and that had long in vain waited for satisfaction) assaulted the litter, in hope to find some of the bishop's goods conveyed in it that way. This struck such a fear into Gorraeus, that supposing he was taken upon the account of his religion, he fell into a distemper of mind, and was not restored to his perfect health till a long time after.

17. Ferdinand, king of Arragon and Naples, setting forward with his army towards Canusium, the scouts he sent out beholding a great herd of deer feeding in the night, wherewith that country doth very much abound, by a signal mistake they returned to the king, and reported that Nicholas Picininus, with John, duke of Anjou, who affected the kingdom, had joined themselves with the prince of Tarentum; and that they had found them all in arms in such a place. Ferdinand fearing that he should no way be able to match with such great enemies, fairly retreated with his army to Barolum, upon no other occasion than this great mistake, which the cowardice of his scouts had put upon themselves first, and then him.

18. Rome being besieged by Totilas king of the Goths, Vigilius the then pope, being upon his return from Constantinople, diverted unto Sicilia: and though he had been very injuriously dealt with by the citizens, yet he sent thence a mighty quantity of corn by shipping to Rome. The Goths were aware of this relief, and therefore getting into the haven before the arrival of those ships, and keeping themselves close, lay in ambush behind the towers and buildings thereabouts. The soldiers of the garrison from their wall and their guards, with uplifted hands, and garments upon the points of lances, and great cries, gave notice to the mariners, that the enemy lay in the port, and therefore they

(14.) *ulgos. Ex. l. o. c. 9. p. 1276, 1277.*—(15.) *Nicet. Choniât. l. 2. fol. 56.*—(16.) *Zuing. Theatr. vol. 1. l. 7. p. 94.*—(17.) *Ibid.*

should take heed and not sail into it. But the mariners not understanding the signs, and supposing the Romans on the walls had made them and their loud acclamations only for the joy they conceived at their coming, they put into the haven with all speed, where they were all as speedily taken, and the great provision of corn which they brought was all unladen by the Goths.

19. A certain cardinal had an unlawful familiarity with a citizen's wife, her husband not only conniving, but being also subservient thereunto. The husband's brother, vehemently discontented at this dishonour to the family, was resolved to be the death of the cardinal. He understood the cardinal had given order for a sumptuous supper at the house of the adulteress, as indeed he had: but being detained by some unexpected affairs, did not come; so that at last, the husband, weary of waiting, went to bed with his wife, in that bed which was prepared for her and the cardinal. In the mean time the brother had hid himself in a room of the house, and supposing that the cardinal was in bed with his brother's wife, at midnight he rushes into the chamber, and imprudently kills his brother, together with his adulterous sister. In the morning, understanding his error, before he went into a voluntary banishment, he took care that the cardinal should be poisoned by a priest.

20. Julianus, surnamed Hospitator, returning home one morning betimes, found his father and mother in that bed wherein he and his wife had used to lie; and supposing that his wife had played false, and that it was she and her adulterer who were there laid asleep, he slew them both by a lamentable mistake.

21. Andronicus Junior (the son of Michael) the emperor went one night to make merry with a noble strumpet in the city; and having understood that there was a very handsome young man that was extremely in love with her, he placed certain gladiators in ambush to wait his coming, and with charge to

fall upon and kill him. It fell out that Manuel the despot going to seek for his brother the emperor, chanced to pass that way: the swordsmen supposing this was the emperor's rival, assaulted him with darts and swords, in such manner that the young prince, having received a mortal wound, fell from his horse; at last he was known by some of the soldiers, and by them carried unto the palace, where he died a few hours after.

22. Antonius, the general of Vespasian's forces, having taken Cremona from the soldiers of Vitellius, went into a bath to get off the blood he was soiled with, and to refresh himself after his weariness. While he was there, they excused to him that the bath was not so warm as it should be: "Well," said he, "it will be hot by and by." This word of his was caught up by some of the soldiers; and as if thereby he had given them a command to set fire on the city, forty thousand of them broke in at once upon the city, slew all the citizens indifferently, seized upon their goods, and set fire upon their houses, so that in four days time the city was utterly consumed.

23. Theodorus Bibliander, professor of divinity amongst the Tigurines, was a man of singular parts, and one who by his over-constancy in his studies, was fallen into that infirmity of the eyes which is commonly called purblind: rising one morning betimes, and coming into the kitchen, the cat sat upon the table, sporting as she used to do: he supposing it had been the maid, "Good morrow, Elsa," said he; and the cat, after her manner, returned the salute of her master.

24. Valentinus Bolzius, a preacher, was weak-eyed from his birth, and parblind when he was grown up: rising one morning to his usual studies, and intending to light a candle, he came in with his match to the fire-side, and thrust it into the cat's eye that sat there, the shining of it in the dark having occasioned him to think it a coal that had fire in it.

(18.) Zuïng. Theatr. vol. 1. l. 3. p. 257.—(19.) Ionic. Theat. p. 479.—(20.) Zuïng. vol. 2. l. 7. p. 464.—(21.) Nicephor. Gregor. l. 8. fol. 31.—(22.) Sabel. l. 3. En. 7. 101.—(23.) Zuïng. Theatr. vol. 2. l. 3. p. 332.

The cat gave a sudden leap, with such a cry as they use when they are injured ; and the poor minister, as if he had seen a ghost, was put into so terrible a fright, that he was glad to retreat into his chamber, till, at last, understanding his error, his fears were turned into laughter.

25. In the battle of Cirignola, in the kingdom of Naples, between the Spaniards and the Frenchmen, a word of the count de Nemours's, who was general of the French, being misconstrued by his soldiers, was a great cause of their overthrow. For the battle being already begun, and the count finding that he could not pass a certain ditch, (over which he had thought to have led some part of his army to charge the Spaniards on the other side), cried to the soldiers that followed him, " Back, back ;" meaning to lead them another way. But they not knowing the cause, understood that he had bid them fly ; which they began to do, and others seeing them, followed their example. The count was slain at the same time, and thereupon the whole French army fled outright, and left the field and victory to the Spaniards.

26. When Arnulphus the emperor besieged Rome, it chanced that a hare being started by some of the camp, ran towards the city, and that a great number of the soldiers pursued her with great noise and cries ; which the Romans seeing from the town, and conceiving that the enemy meant to give them a furious assault, they were hereupon surprised with so sudden a fear, that they abandoned the walls and ramparts ; which the enemy observing, made use of the opportunity, scaled the walls, and took the city.

27. The army of Agathocles was in a vehement sedition, which the Carthaginians sought by all means to improve, soliciting the soldiers to a defection, and by a promise of increased pay, and other gifts, divers captains had promised to come to them with their companies ; in the mean time Agathocles, by his oration

and policy, had appeased the mutiny ; whereupon determining not to lose so fair an occasion, he immediately led forth his army against the Carthaginians : they, who saw them upon their march, supposed them to be the revolvers that came over to their side, not at all dreaming of what had fallen out in the army. But so soon as Agathocles drew near them, he soon put them out of their mistake ; he caused his trumpets to sound a charge, and fell in fiercely upon his unprepared enemies that expected nothing less, so that he made a great slaughter of them.

28. Sempronius, the consul, warring with the Æqui, the battle between them continued until night with variable fortune on either side. The night being come, and both camps in disorder, neither of the armies returned into their own camp ; but each party retired into the next mountains, where they thought to be most safe. The Roman army divided itself into two parts, whereof the one went with the consul, and the other with Tempanius a centurion. The morning being come, the consul (without knowing any thing of the affairs of the enemy) went to Rome, thinking that he had lost the battle, and the Æqui did the like ; both having left their camps to him that would, and thought himself victorious. It happened that Tempanius, in retiring with the rest of the army, understood (by chance) from certain wounded soldiers of the Æqui, how their captains, abandoning their camp, were fled and gone : wherefore he returning, saved the Roman camp, sacked the camp of the enemy, and came victorious to Rome.

29. There was one Mr. Mallary, master of arts of Cambridge, of Christ's college, who, for opinions held contrary to the determination of holy mother church of Rome, was convened before the bishops, and in the end sent to Oxford, there openly to recant, and to bear his faggot, to the terror of the students of that university. It was appointed, that he should be brought solemnly into St.

(24.) Zuing. *Theatr.* vol. 2. l. 5. p. 392.—(25.) *Fitzh. of Relig. and Polic.* part 1. c. 14. p. 133.—(26.) *Ibid.* p. 153.—(27.) *Diod. Sicul.* l. 20. p. 671.—(28.) *Lord Remy's Civil Considerations*, c. 62. p. 155.

Mary's church upon a Sunday, where a great number of the head doctors and divines, and others of the university, were assembled, besides a great number of citizens who came to behold the sight. Doctor Smith, then reader of the divinity lecture, was appointed to make the sermon at his recantation. All things thus prepared, cometh forth poor Mal-lary with his faggot upon his shoulder; the doctor was also in the pulpit to make his sermon: he had scarce proceeded into the midst thereof, when suddenly was heard in the church the voice of one crying in the street, "Fire! fire!" the occasion of which was, one Heuster, coming from Alhallows parish, saw a chimney on fire, and so passing in the street by St. Mary's church, cried, "Fire! fire!" meaning no hurt. This sound of fire being heard in the church, went from one to another, till at length it came to the ears of the doctors, and at length to the preacher himself. These amazed with sudden fear, began to look up to the top of the church, and to behold the walls: the rest seeing them look up, looked up also. Then began in the midst of the whole audience some to cry out, "Fire! fire!" "Where?" saith one; "Where?" saith another. "In the church," saith one. The church was scarce pronounced, when in a moment there was a common cry, "The church is on fire, the church is on fire by heretics!" Then was there such fear, con-course, and tumult of people through the whole church, that it cannot be declared in words, as it was in deed. After this, through the stir of the people running to and fro, the dust was so raised, that it shewed as if it had been smoke. This and the outcry of the people made all men so afraid, that leaving the sermon they began altogether to run away; but such was the press of the multitude, running in heaps together, that the more they laboured, the less they could get out; they thrust one another in such sort, that they stuck fast in the door, and there was no moving forward or backward. They ran to another little wicket on the north side; but there was the like or a greater throng. There was yet another

door towards the west, which, though shut, and seldom opened, yet now they ran to it with such sway, that the great bar of iron (which is incredible to be spoken) being pulled out, and broken by force of men's hands, the door notwithstanding could not be opened for the press or multitude of people. At last, when they were there also past hope to get out, they were all exceedingly amazed, and ran up and down crying out, that the heretics had conspired their death: one said he plainly heard the fire; another affirmed that he saw it; and a third swore he felt the molten lead dropping down upon his head and shoulders. None cried out more earnestly than the doctor who preached, who in a manner first of all cried out in the pulpit, "These are the subtilties and trains of the heretics against me: Lord, have mercy upon me; Lord, have mercy upon me." In all this great confusion nothing was more feared than the melting of the lead, which many affirmed they felt dropping upon their bodies. The doctors seeing no remedy, that no force nor authority would prevail, fell to intreaty, and offered rewards: one offered twenty pounds; another his scarlet gown, so that any man would pull him out, though it were by the ears. A president of a college pulling a board from the pews, covered his head and shoulders therewith against the scalding lead, which they feared much more than the falling of the church. One thought to get out at a window; and he had broken the glass, and got his head and one shoulder out; but then stuck fast between the iron bars, and he could move neither way: others stuck as fast in the doors, over the heads of whom some got out. A boy was got up to the top of the church-door, and seeing a monk of the college of Gloucester (who had got upon the heads of men) coming towards him, with a great wide cowl hanging at his back, the boy thought it a good occasion for him to escape by, and handsomely conveyed himself into the monk's cowl. The monk got out with the boy in his cowl, and for a while felt no weight or burthen; at last, feeling his cowl heavier than accustomed, and hearing

hearing a voice behind him, he was more afraid than while in the throng, believing that the evil spirit that had set the church on fire, was got into his cowl: then began he to play the exorcist; "In the name of God," said he, "and all saints, I command thee to declare what thou art that art behind at my back." "I am Bertram's boy," said the other. "But I," said the monk, "adjure thee, in the name of the inseparable Trinity, that thou wicked spirit do tell me who thou art, and from whence thou camest, and that thou go hence." "I am Bertram's boy," said he: "good master, let me go." When the man perceived the matter, he took the boy out; who ran away as fast as he could. In the mean time those who were in the streets, perceiving all things to be without fear, made signs to them in the church to keep themselves quiet; crying to them there was no danger: but, forasmuch as no word could be heard, by reason of the noise in the church, those signs made them much more afraid than before; supposing all on fire without the church, and that they were bid to tarry therein, and not to venture out, for the dropping of the lead, and the fall of other things: this trouble lasted for many hours. The next day and week following there was an incredible number of bills set upon the church-doors to inquire for things lost, as, shoes, gowns, caps, purses, girdles, swords, and money; and in this tumult few but through negligence or forgetfulness left something behind them. The heretic, who, through this hurly-burly, had not done his sufficient penance, was the day following taken to the church of St. Frideswide, where he supplied the rest of his plenary penance. This ridiculous accident happened anno 1541, in the reign of king Henry the Eighth.

CHAP. XXXVII.

Of Retaliation, and of such as have suffered by their own Devices.

Quod tibi non vis fieri, alteri ne feceris; or, "Do as you would be done by," is the first rule in sound morality and politics; yet there is no lesson that is sooner forgot than this. Where power is, it is ordinary to be oppressive according to the measure of it; but then many times the providence of God steps in, and measures out to the greatest insolents the measure they have meted, causing them to fall into the very pits they have digged for others.

1. In the seventh of king Stephen, the times being then turbulent, Robert Marmyon (whose seat was the castle of Tamworth), being a man potent in arms, and a great adversary to the earl of Chester, possessed himself of the monastery of Coventry, turned out the monks, and fortified the church with buildings belonging thereunto, making deep trenches in the fields adjacent, which he so covered that they could not be seen, to the end that they might be an impediment to an enemy whensoever any approach should be made: but it so happened, that as he sallied out with some forces upon the earl of Chester's drawing near, and not remembering whereabouts those places had been dug, he fell with his horse into one of them himself, and by that means, being surprised by a common soldier, had his head presently cut off.

2. Daout Bassa, grand vizir, had taken along with him executioners, and strangled sultan Osman his great master. Not long after, by the contrivance of the great vizir Georgi, the spahies were stirred up to demand his life, in satisfaction for the death of their late emperor. Daout bribed the janizaries with forty thousand sequins of gold, and they received him

(29.) Fox's Book of Martyrs, vol. 2. l. 7. p. 1392. 1363, 1364.

(1.) Dugd. Antiq. Warwickshire, p. 101.

into their protection; but the spahies persisting in their former resolution, the janizaries put him secretly into the same coach wherein he had sent sultan Osinan to execution: twice in the way, being dry with sorrow, he drank at the same fountains where his late master begged drink, and so at length was conveyed into the same chamber where he had murdered him. The executioners beginning to tie him, himself shewed the very corner where he had committed that foul fact, and desired that he might, if possible, expiate it there: and so he was accordingly stran led.

3. Macdonald, born in Rosse, was a thief, who committed many murders, and was mischievous without mercy; amongst other his cruelties, he nailed horses' hooves to the soles of a widow's feet, because in her grief she had sworn to "report his wickedness to the king." Not long after he was brought to Perth, with twelve of his associates. The king, James the First of Scotland, caused them all in like manner to be shod, as they had served the woman: and when they had been three days hurried along the town, as a spectacle to the people, his companions were gibbeted, and himself beheaded.

4. In the reign of Louis the Eleventh, king of France, there were, by his order, cruel prisons made like cages, being eight feet square, and one foot more than a man's height; some of iron and some of wood, plated with iron both within and without, with horrible iron works. He that first devised them was the bishop of Verdun, who was put himself into the first that was made, where he remained fourteen days. And it is remarkable that the king did imprison himself not long before his death; for in a jealous fear of his son and nobles, that he would deprive him of his government, he enclosed himself within a castle, framed with towers of iron, and the grates round about it.

5.

(2.) Knowle's Turk. Hist. p. 1418.—(3.) Drummond's Hist. Scotl. p. 15.—(4.) Philip de Comines, l. 6 c. 12 p. 216. Camer. Oper. Subcisiv. cent. 1. c. 9. p. 67.—(5.) Sabel. Ex. l. 10. c. 4. p. 557. Camer. Oper. Subcis. cent. 1. c. 9. p. 68.—(6.) Sucton. in Julio, c. 89. p. 52.

medies,

brazen bull for Phalaris the tyrant of Sicilia, with such cunning, that offenders put into it, feeling the heat of the fire under it, seemed not to cry with a human voice, but to roar like a bull; when he came to demand the recompence of his pains, he was himself, by order of the tyrant, put into it, to show the proof of his own invention. Whence Ovid:

*Et Phalaris tauro violenti membra Perilli
Torruit, infelix imbuat auctor opus.*

Perillus roasted in the bull he made,
Gave the first proof of his own cruel trade.

6. Scarce any of the murderers of Julius Cæsar outlived him three years, but died violent deaths; being all of them condemned, they all perished by one accident or other; some by shipwreck, others in battle, and some of them slew themselves with the same poniards wherewith they had before stabbed Cæsar.

7. Pope Alexander the Sixth went to supper in a vineyard near the Vatican, where his son Cæsar Borgia, duke of Valence, meaning to poison Adrian cardinal Cornetti, sent thither certain bottles of wine infected with poison, and delivered them to a servant of his, who knew nothing of the matter, commanding him, that "none should touch them but by his appointment." It happened the pope, coming in some time before supper, and being very thirsty, through the immoderate heat of the season, called for drink, his own provision being not yet come. The servant that had the poisoned wine in keeping, thinking it to be committed to him as a special and precious sort of wine, brought of it to the pope, and while he was drinking, his son Borgia came in, and drank also of the same, whereby they were both poisoned; but the pope only overcome with the poison died; his son, by the strength of youth and nature, and use of potent re-

medies, bore it out, though with long languishing.

8. Hermotimus being taken prisoner in war, was sold to Panionius of Chios, who made him an eunuch. This base merchant made a traffic of such dishonest gain; for all the fair boys he could lay his hands on at fairs, or in the ports, for his money, he handled in this manner, and afterwards carried them to Sardis, or to the city of Ephesus, where he sold them for almost their weight in gold. Hermotimus was presented amongst other gifts to king Xerxes, with whom in process of time he grew into greater credit than all the other eunuchs. The king departing from Sardis to make war upon the Grecians, Hermotimus went about some affairs in a quarter of the country which was husbanded by those of the Isle of Chios; where finding Panionius, he took acquaintance of him; and in a long conference recounted to him the large benefits he enjoyed by means of this adventure, promising him to promote him to great wealth and honour, if he would remove himself and his family to Sardis. Panionius gladly accepted of this offer, and a while after went with his wife and children. Hermotimus, as soon as he had him and his in his power, used these words to him: "O thou most wicked man of all the wicked that ever were in the world, that usest the most vile and detestable traffic that can possibly be devised, what hurt or displeasure didst thou or any of thine receive of me, or any that belong to me, that thou shouldst bring me into that case wherein I am, and of a man that I was, make me neither man nor woman? Didst thou think that the gods were ignorant of thy practices? Dost thou not see how they, doing right and justice, have delivered thee (wicked wretch) into my hands that thou mayest not find fault with the punishment I shall inflict upon thee?" After these and such-like reproaches, he caused Panionius's four sons to be brought into his presence, and compelled the mi-

serable father to geld them all, one after another, with his own hands; and after that was done the children were also forced to geld their own father.

9. Alboinus king of the Lombards, having in a great battle overcome and slain Cunimundus king of the Gepidæ, married Rosamond, daughter of the dead king. On a time at a feast he drank to her out of the skull of her dead father, which he had caused to be made into a cup: the offended lady resolved to be revenged, and knowing that Helmichild, a knight of Lombardy, was in love with a lady in her attendance, she caused him to be brought into a dark chamber, on pretence of there enjoying his mistress; herself lay in the bed to receive him; and afterwards, that he might know what he had done, she caused the window to be set open, and then told him, that "unless he would kill Alboinus her husband, she would discover all he had acted with her." Helmichild, overcome with her threats and his own fears, in the night slew Alboinus as he lay in his bed. The murder committed, both of them flew to Ravenna, where she also intended to destroy Helmichild by a present poison. He had drank off a part of it, and finding that the deadly operation of it began to insinuate and creep along his veins, he drew his sword and enforced Rosamond to drink off the rest of the potion she had prepared for him; and so by that means they both of them died together.

10. Eutropius the eunuch was the minion and darling of the court in the reign of Arcadius the emperor; he sold places of honour, justice, and the laws; gave and took away provinces as he pleased; at last was made consul. At length he was accused of a conspiracy against the emperor, and the emperor gave order for his death, but he was fled into a temple or sanctuary; and it is remarkable, that he was the first who had made a law, that any guilty person might be taken out of a sanctuary by force; by

(7) Jovii Elog. l. 4. p. 263. De Serre's Hist. of France, p. 499. Bæk. Chron. p. 358. Knowle's Turk. Hist. p. 453. Fitz. Rel. & Policy, c. 13. p. 120.—(8) Herod. l. 6. p. 496, 497.—(9) Lonie. Theatr. p. 244. Sabot. Ex. l. 19. c. 4. p. 545. Hæyl. Cosm. p. 150.

virtue of which law himself was dragged out and slain.

11. Calisthenes was the first amongst the Athenians who made a law for the banishment of persons, and it was not long before he himself suffered the same penalty by his own law.

12. Gryphus, king of Egypt, had scarce recovered the kingdom of his father and newly overcome the dangers abroad, before he saw himself ready to be ensnared at home by his own mother. One day as he came from hunting, she presented him with a cup of poison; but he forewarned of the ambush (counterfeiting the mannerly son), prayed his mother to begin; which she refusing, he pressed her to it, and withal plainly told her what he had heard of the poison, reproving her sharply, and swearing that to clear herself of such an accusation, there was no way for her but to swallow down the drink. The miserable queen, overwhelmed with the thought of her own offence, drank the poison, whereof she presently died.

13. In the year 1477, there was cast in the city of Tours a very great piece of ordnance, which was carried to Paris, where being mounted and placed without the walls by St. Anthony's port, it was often discharged. At last, as they were loading it with an iron bullet of fifty pounds weight, by some accident the powder of the piece took fire, which immediately sent forth the furious ball, and the chief founder of the piece, Johannes Manguens, and fourteen other men that stood near him, were so mangled and scattered abroad, that scarce could there be found any little pieces of their bodies. The bullet after all, grazing a great way off, killed a poor fowler, as he was laying his nets for birds.

14. Marius, one of the thirty tyrants in the reign of Galienus, was chosen emperor by the soldiers on the one day, reigned as emperor the second, and was slain by a soldier on the third, who striking him, said, "This is with a sword which was made by thyself;" for this Marius had aforesaid been a cutler.

15. The emperor Henry the Fourth used to go often to prayers in St. Mary's church in the mount Aventine: pope Gregory the Seventh, who carried a watchful eye over all the actions of this prince, commanded one to take notice of the place where he used to pray, and got a certain fellow, with promise of great recompence, to get up upon the top of the church, and there upon the beams to place certain huge stones, which should be so fitly laid that with the least touch they should fall down directly upon the emperor's head, and brain him at the first blow. This mercenary villain, as he would have played his part, went so hastily to work, that as he thought to have rolled down a great stone from the roof, the stone with its weight drew him on so, that first the man, and then the stone fell upon the church-floor, where he was killed with the stone that fell upon him. The Romans hearing of this treason, ran into the church, tied a rope about the feet of this wretched traitor, and dragged his carcase three days together throughout all the streets of Rome; but the emperor, using his wonted clemency, commanded he should be buried.

16. As the emperor Charles the Fourth was sitting in his court of audience, there came before him a priest, complaining that Zachora, a gentleman, and his patron, had put out his eyes, because he had reproved him of heresy; and therefore he desired of the emperor that he might have satisfaction. Zachora appearing, confessed the fact, excusing it by a transport of rage, and offering to submit to any fine of money the judges should think fit, to repair the damage. The emperor considering that the blind man's eyes could not be restored, by the law of retaliation caused the eyes of Zachora to be put out for those of the priest.

17. Brennus, captain of the Gauls, while the Romans were weighing out gold for their ransom, hung a sword and belt upon the beam of the scales, and when he was asked by Sulpitius the cor-

(10.) Lonic. Theatr. p. 639.—(11.) Zuuing. Theatr. vol. 3. l. 6. p. 794.—(12.) Camer. Oper. Subsidiv. cent. 1. c. 9. p. 68.—(13.) Ibid. p. 69.—(14.) Ibid.—(15.) Ibid. c. 98. p. 451.—(16.) Ibid. c. 99. p. 463.

sul what that meant ; " What," said he, " should it mean, but *Woe to the conquer- ed ?*" Now when L. Camillus the dic- tator had suddenly set upon the Gauls, as they were weighing, and had slain man- y of them, Brennus complained that this act of hostility was contrary to the agreement made with him ; the dictator only retorted his own words, "*Woe to the conquered.*"

18. Selymus the First, emperor of the Turks, lay at Constantinople sick of an ulcer in the reins, and afterwards was seized upon by a malignant fever ; so that wearied with his disease, and being a burden to himself, he died September 1520, in the same village of Chiurle, where he had formerly fought with his father ; which certainly came to pass, not without a manifest token of Divine justice, that he should suffer in that very place where he had sinned.

19. Aba, a tyrant of Hungary, was put to flight by the emperor Henry the Third, in the behalf of Peter the lawful king ; being forced to fly, he passed the Danube, and got to a village called Scæbe, near the river Tibiscus : at this place he had slain many of the nobility, and at the same place himself was murdered by the swords of his own mutinous soldiers.

20. Theudius, king of the Visigoths, was slain in his palace anno 587, by one that counterfeited madness ; whilst he lay breathing out his last, he commanded that his murderer should not be slain ; " for," said he, " I have no more than I deserved, having myself slain my prince whilst I was a private man."

21. Pericles, an Athenian commander, and one of great power in that state, ordained by a law, that no man should be admitted to any government in the commonwealth, unless born of both such parents as were citizens. This law of his came afterwards to touch upon himself, for those two sons he had, Paralus and Xanthippus, both died of the pestilence ; he had others illegitimately born, who were supervisors of their father, but by

virtue of this law of his, might not be admitted to any place of government in the republic.

22. Adam, bishop of Cathness, in the year 1222, was barbarously used by some wicked people suborned by the earl of Cathness ; he was assaulted at his own house ; his chamber-boy, with a monk of Melross that did ordinarily attend him, were killed ; the bishop was drawn by force into his kitchen, and when they had scourged him with rods, they set the kitchen on fire, and burnt him therein. King Alexander the Second was at that time upon his journey towards England, and upon notice of this cruel fact, turned back and went in haste to Cathness, where he put the offenders and their partakers to trial ; four hundred by public sentence were executed, and all their male children gelded, that no succession should spring from so wicked a seed. The earl for withholding his help, and because he did not rescue the bishop, had his estate forfeited ; and although after some little time he found means to be restored, yet did he not escape the judgment of God : being murdered by some of his own ser- vants, who conspired to kill him, and to conceal the fact, set the house on fire, and burnt his body therein. So was he paid home in the same measure he had used to the bishop.

23. ♦ Two grenadiers of the regiment of Flanders, in garrison at Ajaccio, de- serted, and penetrating into the country, sought shelter from pursuit. Chance had brought their colonel, who happened to be out a hunting, into the track of the two grenadiers, who seeing him, ran into a swamp among the bushes. A shepherd had observed them, and with his finger pointed out their hiding place. The co- lonel, who did not comprehend the sign he was making, asked what it meant ? The shepherd obstinately kept silence, but continued to direct him with his eyes and finger to the bushes. At length, the

(17.) Zuing. Theatr. vol. 1. l. 2. p. 210.—(18.) Knowle's Turk. Hist. p. 466.—(19.) Zuing. Theatr. vol. 2. l. 7. p. 560.—(20.) Ibid. p. 466.—(21.) Erian. Var. H's. l. 6. c. 10. p. 192.—(22.) Spotsw. Hist. of the Ch. of Scotland, l. 2. p. 110, 111.

people with him went to the place so pointed out, and discovered the heads of the deserters, who were up to the neck in mud. These unfortunate men were instantly seized, carried to Ajaccio, tried by a court martial, and condemned to be shot the next day. The sentence was executed: the shepherd, to whom the colonel had given a gratuity of four Louis d'ors, could not for joy keep it secret, and divulged his adventure. The shepherd's own family heard of it, and shuddered with horror. All his relations assembled and decided, that such a monster was not fit to live, as he had dishonoured his country and family by receiving the price of the blood of two men, innocent at least as to him. They sought him out, seized him, and led him close to the walls of Ajaccio; there having provided a priest to confess him, they shot him without farther ceremony, much in the same manner, and about the same time, as the French had shot the two deserters. After the execution, they put the four Louis d'ors into the hands of the priest, whom they commissioned to return them to the colonel. "Tell him," said they, "we should think we polluted our hands and souls, were we to keep these wages of iniquity. None of our nation will touch this money."

24. ♦ About the year 990, Agna Sancha, countess of Castille, being a widow, became passionately in love with a Moorish prince; and having resolved to marry him, she formed the design of poisoning her son Sancho Garcia, count of Castille, who might have opposed this union. Garcia being informed of her design, when a cup of wine, which had been poisoned by order of the countess, was presented to him at table, without seeming to know any thing of the matter, he begged, as if out of compliment, that his mother would drink first. Agna perceiving that her criminal intention was discovered, and despairing to obtain pardon, drank the contents of the cup, and soon after expired. This, it is said, gave rise to the custom in Castille, of making the women

drink first, which is still observed as a point of civility in different parts of Spain.

CHAP. XXXVIII.

Of such Persons as have been extremely beloved by several Creatures; as Beasts, Birds, Fishes, Serpents, &c.

THE fittest object of man's love is certainly something that is above, or at least something that may pretend to a kind of equality with him; but yet this noble passion hath admitted of most unworthy descents. Xerxes doted upon a plane-tree; and we read of others that have been enamoured of statues; thus when the master hath humbled himself to his servant, it is the less wonder if his slaves rise, and tender him an affection that he may be ashamed of.

1. There are several relations in books of the loves of wild creatures to men, to which yet I could never give any credit till such time as I saw a lynx, which I had from Assyria, so affected towards one of my servants (known to him but a short time) that it could no longer be doubted but that he was fallen in love with him. As oft as the man was present, there were many and notable flatteries and embraces, and little less than kisses; when he was about to go away, he would gently lay hold on his garments with his claws, and endeavour to detain him; when he departed he followed him with his eyes, and seldom took them off from that way he went. In the mean time he was sad till he saw him returning, and then he entertained him with a wonderful alacrity and congratulation. At last the man crossed the sea with me to go into the Turkish camp, and then the lynx witnessed the violent desires he had by continual sickness, and after he had forsaken his meat for some days, he languished away till he died; which I was

(23.) Universal. Mag. vol. xlix. p. 270.—(24.) De Lavau Recueil de diverses Histoires, vol. 1. part. 1. p. 89.

the more displeas'd with, because I had determin'd to send him as a present to Cæsar, together with an Indian rat which I had very tame.

2. King Porus in a sharp fight with Alexander the Great, being sore wounded with many javelins thrown at him, fell from the back of his elephant, upon which he was mounted. The soldiers supposing him dead came upon him, with a purpose to rob him of his arms and ornaments. Here it was that the elephant made use of all his fury in the defence of his master; and having cleared the place of the most forward of the assailants, he took up the body of his lord with his trunk, placed him again upon his back, by which means the king was saved, but the elephant died of his wounds.

3. This which followeth happen'd in our time, and standeth upon record in the public registers; namely, in the year that Appius Junius and P. Silus were consuls, Titus Sabinus and his servants were executed for an outrage committed upon the person of Nero, the son of Germanicus. One of them that died had a dog which could not be kept from the prison door; and when his master was thrown down the stairs (called *Scalæ Gemoniæ*) would not depart from his dead corpse, but kept a most piteous howling and lamentation about it in the sight of a great multitude of Romans that stood round about to see the execution. And when one of the company threw the dog a piece of meat, he straightways carried it to the mouth of his master lying dead. Moreover, when the carcase was thrown into the Tyber, the same dog swam after, and made all the means he could to bear if up afloat, that it should not sink; and to the sight of this spectacle and fidelity of the poor dog to his master, a number of people ran forth by heaps out of the city to the water-side.

4. In Patras, a city of Achaia, a boy called Thoas had bought a young dragon, which he kept and nourished with great care, and a notable familiarity there was

grown betwixt these two. But when the dragon was grown to a considerable bigness, the citizens caus'd it to be carried into the wilderness, and left there. It happen'd that this Thoas being grown up to a young man, was returning with some of his companions from certain sights they had been to see, and in their journey were set upon by robbers. Thoas cried out, his voice was straight known to the dragon, who was lurking not far from the place, who immediately came forth to his rescue, frighted some, and slew others, and so preserv'd the life of his benefactor.

5. Centaretrius the Galatian having slain Antiochus in the war, got upon the back of the dead king's horse; but he had no sooner done so, but that the horse seem'd sensible that it was his master's enemy that bestrid him; so that taking the bit in his teeth, he ran with all the speed that might be to the top of a rock, from whence he threw both himself and his rider headlong in such manner, that neither could be taken up alive.

6. In the reign of Augustus Cæsar the emperor, there was a dolphin enter'd the Lucrine lake, which lov'd a certain boy, a poor man's son, in a strange manner. The boy us'd to go every day from Baia to Puteoli to school, and about noon us'd to stay at the water side, and to call unto the dolphin Simo, Simo, and many times would give him fragments of bread which he daily brought him for that purpose, and by this means allur'd the dolphin to come at his call. I should be ashamed to insert this relation into my history, but that Mæcenas Fabianus, Flavius Alfius, and many others have set it down for truth in their chronicles. In process of time, at what hour soever of the day the boy called Simo, the dolphin, though never so close hidden, would come abroad and scud to his lad, and taking bread and other victuals at his hand, would gently offer him his back to mount upon, letting fall the sharp prickles of his fins, for fear of hurting the boy; when he had him

(1) Busbeq. ep. 3. p. 52. Burt. Melancholy, part 3. sect. 2 p. 404.—(2) Lonic. Theat. p. 328. Plin. Moral. p. 668.—(3) Plin. Hist. l. 8. c. 40. p. 219. Xiphil. in Tiber. p. 87. Lonic. Theatr. p. 328.—(4) Plin. l. 8. c. 17. p. 204. Lonic. Theatr. p. 327. Ælian. de Anim, Hist. l. 6. c. 63. p. 393.—(5) Plin. l. 8. c. 42. p. 221. Lonic. Theatr. p. 328.

on his back, he would carry him over the broad arm of the sea as far as Puteoli to school, and in like manner convey him back again home; and thus continued for many years together so long as the lad lived. But when the boy was fallen sick and died, the dolphin usually came to the place, seemed to be heavy and mourn for the absence of his beloved; and at last it is presumed for very grief and sorrow, himself was found dead upon the shore.

7. Egesidemus writes, that in the city of Jassos there was a boy called Hermias, who having used likewise to ride upon the back of a dolphin over the sea, chanced at last, in a sudden storm, to be overwhelmed with waves, as he sat upon his back, and so died: he was brought back by the dolphin dead as he was, who (as it were) confessing that he was the cause of his death, would never return again into the sea, but launched himself upon the sands, and there died upon the shore.

8. In the great Circus at Rome, at a solemn spectacle, there were many persons condemned to be torn in pieces by wild beasts let loose upon them from dens and caves made for the purpose. Amongst these miserable persons was one Androdus, who had been servant to a consular person. There was a lion let forth upon him, the most terrible of all others to look upon both for strength and extraordinary fierceness, who at the first stood still, as one in admiration, and then softly and mildly approaching the man, moved his tail, after the flattering manner of a dog, and then gently licked the legs and hands of the poor slave that was almost dead with fear, and defended him against all the wild beasts in the circus. All the people saw this wonder, not without great applause. Androdus was therefore sent for by Cæsar, who inquired of him the reason, why that terrible beast had spared him alone, and had fawned upon him in that manner. The slave told him that being servant to the proconsul of Afric, by over-hard usage he had been

constrained to run away into the sands and solitudes, where, while he hid and rested himself in a cave, there came to him this huge lion lame of one foot, and bloody, who seemed mildly and gently to crave his assistance; that he took up his foot, and having pulled out a long and sharp thorn gave him ease: that from that day to three years end he lived with the lion in that cave, who always brought him a part of his prey, which he roasted in the sun and eat. After which, weary of that way of life, (in the lion's absence,) he went his way, and having gone three days' journey, he was seized upon by the soldiers, and brought out of Africa to Rome to his lord, and by him was condemned to be thus exposed to the wild beasts to be devoured; but that it seems this lion being afterwards taken, had again taken knowledge of him, as he had seen. Upon this the people universally interposed for the pardon of Androdus, and that he might have the lion bestowed upon him; it was granted, and the slave led the lion in a string, through the whole city: the people willingly gave him money, with great acclamations, crying out, "This is the lion that was the man's host, and this is the man that was the lion's physician." Gellius calls the slave Androclæus.

9. Busbequius tells of a Spaniard who was so beloved by a crane of Majorca, that the poor bird would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his door; and when he took his last farewell, not able to sustain her loss and passionate desire, she abstained from all food and died.

10. There was a wonderful example about the city of Sestos of an eagle: upon which account that bird is had in great honour in those parts. A young maid had brought up an eagle by hand from a young one; the eagle, to requite her kindness, would first, when she was but little, fly abroad a-birding, and ever bring part of that she had gotten to her nurse.

(6.) Plin. Hist. l. 9. c. 8. p. 239. Sandys on Ovid. Metamor. b. l. 6. p. 115.—(7.) Plin. Hist. l. 9. c. 8. p. 239. Plut. Morals, p. 979.—(8.) Lonic. Theatr. p. 327. A. Gell. Noct. Attic. l. 5. c. 14, p. 157, 158.—(9.) Burt. Melancholy, part 2. § 2. p. 404.

In process of time being grown bigger and stronger, she would set upon wild beasts also in the forests, and furnish her young mistress continually with store of venison: at length it happened that the young woman died, and when her funeral fire was burning, the eagle flew into the midst of it, and there was consumed to ashes, with the corpse of the virgin. In memorial whereof the inhabitants of Sestos erected in that very place a stately monument, which they call Heroum, dedicated to Jupiter and the virgin; because the eagle is a bird consecrated to that god.

CHAP. XXXIX.

Of the extraordinary Honours done to some great Persons in their Life-time or at their Death.

THE usual manner of the world is, to frown upon present virtue, and to pursue it with envy and detraction; but when once it is removed from our eyes, then, as if we repented of our former injustice, we can be contented those should have their due honour, who are now no longer in a capacity to enjoy it. It is true, the same world hath dealt more sincerely with some in this kind than with others; to some few it hath made present payment, but has reserved the payment of the just debt to others, till they have been withdrawn into their graves.

1. The Turkish emperor, desirous to recover Bagdat, sent Chalil Bassa with an army of five hundred thousand men to reduce it. Schach Abas, the Persian king, commanded Cartzschugai Chan to march to the relief of the city with a small brigade, but consisting of choice men, and he followed him in person with the whole army; he himself got into the city, and sent Cartzschugai Chan to meet the Turk, whom he wearied out with perpetual skir-

mishes for six months together. At last he gave him battle, disordered and defeated him, forcing him to fly as far as Netzed. Upon the first news of the victory Schach Abas left the city to go and meet Cartzschugai Chan, and being come near him alighted, and said to him, "My dearest Aga, I have by thy means and conduct obtained so noble a victory, that I would not have desired a greater of God: come, get up on the horse, it is fit I should be thy lackey." Cartzschugai was so surprised at this discourse, that he cast himself at his feet, intreated his majesty to look on him as his slave, and not to expose him to the derision of all the world by doing him an honour so extraordinary, and which it were impossible he could any way deserve. But notwithstanding all his intreaties, he was forced to get up, the king and the Chans following on foot seven paces

2. Timolcon the Corinthian was the person who subverted the kingdom and the tyrant Dionysius in Sicily, and restored the city of Syracuse to her pristine liberty; for which act of his, the grateful city, understanding his death, decreed him perpetual honours, and that he should be buried, and his tomb erected in the forum or market-place.

3. The day that Germanicus the son of Drusus died, the temples were battered with a tempest of stones, the altars overturned, the household gods by some thrown into the streets, and children laid out to perish: the barbarians also did consent to a truce; being in civil war amongst themselves, or waging it with the Romans: as in a domestic or common mourning, some princes and governors amongst them cut off their beards, and shaved the heads of their wives, in sign of the greatest and most afflicting grief. The king of kings also, that is, the king of Parthia, forbore his hunting and feasting of the nobles, which is a kind of vacation amongst the Parthians.

4. Aratus had delivered the Sycionians

(10.) Plin. Nat. Hist. l. 10. c. 5. p. 273.

(1.) Olear. Trav. l. 6. p. 354; 355.—(2.) Sabel. Ex. l. 3. c. 2. p. 182. Fulgos. Ex. l. 5. c. 2. p. 384. Plut. in Timol. p. 254.—(3.) Sueton. in C. Caligul. c. 5. p. 167. Usher's Annals, p. 813. An. Mund. 4023.

from tyranny and oppression to liberty: when therefore he was dead, though he died without the borders of the Sycionians, yet so great was the love of the people to him, that they accompanied his corpse crowned, and with great funeral pomp conveyed it to their city, singing all along the praises of the deceased. They built him a sepulchre of marvellous work and great cost, which, in honour of him, they called by his name; and at this place they yearly celebrated the birth-day of Aratus with sacrifices and sports. Moreover, in case it happened that any of Aratus's family chanced to be there present at that annual solemnity, they compelled him to take amongst them the first and most honourable place.

5. Titus Livius, the historian, had attained to that fame and mighty reputation amongst men for his learning and public writings, that although he lived in the age of Augustus, wherein a learned man was no rarity, yet it is said concerning this man, that divers persons of great nobility came to Rome from the farthest parts of Spain, on purpose to see him; and when once they had so done, they departed, lest they should seem to have given that visit to the magnificence and majesty of Rome, at that time the head city in the world.

6. When Plato, in his return from Sicily, came to Olympias, all the people (who were then convened for the celebration of the plays there), as soon as they understood of his coming, left the plays, and ran forth to receive him, looking upon him with admiration and reverence, as a divine person, and a man sent down from heaven. Which respect, if we consider the vanity of the Greeks, and withal the mean birth and descent of Plato, we shall better understand the greatness of the honour done him, which was never done to any king before or after.

7. Philopœmen had also a singular honour from the Greeks in the Nemæan plays: for, after he had obtained that famous victory at Mantinea, and mustered his army where the plays were celebrated, there were divers harpers and

singers: and when one sung this verse, "O Pylades, through the gallantry of this captain, all the Grecian cities were restored to liberty;" all the people fixed their eyes upon Philopœmen, and with a loud and joyful shout testified they believed these verses to agree with his virtue.

8. The integrity and honesty of Zeno Yzæus, a Cyprian philosopher, was in such high estimation with the Athenians, that they decreed him a golden statue with a crown upon it; and also deposited the keys of their city in his hands, believing them more safe therein than in any of their own temples.

9. The innocence and justice of Phocion procured him as much reputation and honour as learning or military virtue use to bestow on others; for, as oft as he was chosen and sent out by the Athenians as their general by land, or admiral by sea, he was freely and cheerfully received with the whole number of his soldiers by the confederate cities and allies: they set open their city gates, not as to an Athenian, but as to a citizen of their own city: whereas, when any other besides himself was sent out in that employment, the gates were shut and chained, and the watches kept upon the walls as if some enemy was near at hand ready to surprise and betray them.

10. In what honour Pompey the Great was amongst the Romans, appears by one action of theirs: when he was to be created prætor in the Mithridatic war, and Roscius opposed him advising the people to choose another, and to add Pompey as his companion, marking out with his finger whom he designed for that choice, the people of Rome, knowing the honour of Pompey was impeached, if he should be made another's associate, were universally moved with indignation, and set up a shout with that earnestness, that the crows that flew over their heads fell down astonished in the midst of them: nor would they depart the assembly, till they had obtained the prætorship for Pompey alone, and all other things which he thought necessary for his expedition.

11. Phœnice brought her son to the Olympic games, to contend for a crown

(4.) Fulgos. Ex. l. 5. c. 2. p. 585.—(5.) Ibid. p. 281. Fr. Modii Epist. Dedic. ante Livii Hist. Fulgos. Ex. l. 2. c. 5. p. 281.—(6.) Ibid. p. 275.—(7.) Ibid.—(8.) Ibid. p. 277.—(9.) Ibid. p. 276.—(10.) Ibid. p. 280.

there; and when the Hellenodiceæ or judges did prohibit her from beholding the plays, she insisted upon her right, saying, "she had a father and three brothers all victors in the olympics, and had also brought thither her son as a champion." With these reasons she overcame both the people and the law itself, which forbad a woman to be present, and she alone was admitted to sit there.

12. Augustus Cæsar had the surname of *Pater Patriæ*, the Father of his country, given him by the full consent of the Romans. The better sort of the people were sent to him with this title unto Antium; and, because he would not accept it, when he returned to Rome, the whole body of the people met him, with wreaths of laurels upon their heads. The senate decreed to Antonius Musa, his physician, a statue of brass, to be placed next to that of Æsculapius, because by his means he was recovered of a dangerous disease. Some masters of families left it in their wills, that their heirs should cause them to be carried to the capitol with a sacrifice before them, which should be there offered, in testimony of their thanks that Augustus had survived them. Some cities in Italy made that day wherein he first came to them to be the beginning of their year. Most of the provinces, besides temples and altars, appointed plays every five years, and that almost in every town. The king's friends and confederates, each of them in their kingdoms, built cities after his name, called Cæsarias; and with joint consent, and at their common charge, they resolved to finish the temple of Olympic Jupiter, begun in Athens of old, and to dedicate it to his genius. They left their kingdoms oftentimes, and both at Rome, and when he passed through the provinces, did him daily services, gowned, without royal ensigns, after the manner of dependants. The knights of Rome did constantly celebrate his birthday two days together. All degrees of persons did yearly cast a stipepd into the Gulph of Curtius, as a vow for his health; and in the calends of January they gave him a new-year's gift, although he was

absent, which amounted to huge sums; though he would not admit that any single person should pay him above one single penny. When he returned out of the provinces, they followed him, not only with hearty wishes of prosperity, but with songs and verses fitted to their music; and it was precisely observed, that upon the day of his entrance into Rome, no kind of punishment should be inflicted upon any malefactor.

13. When M. Tullius Cicero was forced into exile by the means of Clodius, besides the whole body of the senate, there were above twenty thousand men that put on mourning apparel and funeral habit, that thereby they might declare what sense they had of his calamity, and that they were as much grieved as if it had fallen on their own families: and on the other side, when by the means of Pompey and others he had liberty to return, almost all Italy ran out of their towns and cities to behold and welcome him.

14. The emperor Constantine the Great being dead in Nicomedia, the soldiers that were of his life-guard rent their garments, threw themselves upon the ground, and beat their heads against the walls. The prefects, captains, and the rest of the soldiers, followed them therein in mournful tones, crying out, "they had lost a protector, a guardian, and a father." The citizens, like so many mad and distracted persons, ran about the city howling, by reason of the greatness of their grief, which they were not able to contain: others went up and down with silence, hanging down their heads as men astonished, all complaining they were now deprived of all the comforts of human life. At Rome the senate and people had no measure in their grief and sadness; for they shut up the baths, they came not either to the markets or plays, but intermitted all those things which are wont to be observed in times of joy and prosperity; and having lamented the loss of so great an emperor, and pronounced him a happy person, that had closed up his life in such great glory, they added this also

(11.) Ælian. Var. Hist. l. 10. c. 1. p. 262.—(12.) Zuïng. Theat. vol. 1. l. 1. p. 45. Sueton. in August. l. 2, c. 56. p. 90.—(13.) Zuïng. Theatr. vol. 1. l. 3. p. 256.

to the rest of his honours, that he should be painted above the heavenly orbs, sitting amongst the celestial company of blessed souls; and withal decreed, that "an embassy should be sent unto Constantius his son, that he would send unto them the corpse of his father, and that he would honour the city of Rome with the remains and funeral of that most noble and illustrious prince."

15. The death of Titus Vespasian the emperor being made known in the evening, the senate rushed into the curia, as if to bewail the loss of the world's perpetual guardian: they then heaped upon him such honours as they had never voted him either present or alive, and decreed that he should be numbered amongst the gods.

CHAP. XL.

Of the strange and different Ways whereby some Persons have been saved from Death.

HE that thinks himself at the remotest distance from death, is many times the nearest to it; yet as some men who have received the sentence of condemnation, have met with an unlooked-for pardon, so others have miraculously escaped, when, to all human reason, they might be numbered amongst the dead.

1. Four Christian slaves, being in the ship of an Algier pirate, resolved to make their escape in a boat, which one of them, who was a carpenter, undertook to build. This man set himself to work, making wooden pins, and other pieces necessary for the fastening of the boards whereof the boat was to consist. Having appointed a time for the execution of their design, they took off six boards from the room where the provision was kept, whereof they used two for the bottom, two others for the sides, and two others for the prow and poop, and so made up somewhat that was more like a trough

than a boat; their quilt served them for tow, and having pitched the boat well, they set it into the water; but when they would have got into it, they found that two men loaded it so, that being in danger of sinking, two of the four desisted from that enterprise, so that only two, an Englishman and a Dutchman, adventured in it: all the tackling they had was two oars and a little sail, all their provision a little bread and fresh water, and so they put to sea without either compass or quadrant. The first day being squally, every wave filled their boat, and they were forced to go as the wind drove, and were continually employed in baling out the sea-water, which had spoiled their bread, and were almost quite spent when they were cast upon the coasts of Barbary. There they found a little wood, wherewith they somewhat enlarged their boat, but narrowly escaping death by the Moors, they got to sea again. Thirst troubled them most, their only drink being the blood of some tortoises they had taken. At last, after ten days floating up and down, they arrived upon the coast of Spain, at the Cape of St. Martin, between Alicant and Valencia. Those of the country seeing them at a distance, sent a boat to meet them, carried them bread and wine, treated them very civilly, and found them passage for England; this was anno Dom. 1640.

2. Anno Dom. 1357, there was a great plague at Colen. Amongst many others who were infected with it, was a noble lady; her name was Reichmut Adolch; she lived in the new market, where her house is yet to be seen, and being supposed to die of it was accordingly buried. The sextons knew that she was buried with a ring upon her finger, and therefore the night following they came privily to the grave, and digged up the coffin, and opened it; upon which the buried lady raised up herself; the sextons ran away in a terrible fright, and left their lantern behind them, which she took up, and made haste to the house of her husband: she was known by him, and received in; afterwards being attended with all care

(14.) Zuing. Theatr. vol. 1. l. 1. p. 97.—(15.) Ibid. p. 96.
(1.) Mandel. Trav. l. 3. p. 202.

and diligence, she perfectly recovered, and lived to have three sons by her husband, all which she devoted to the ministerial function. The truth of all this is confirmed by a public monumental inscription, erected in memory of so strange a thing, and is yet to be seen in the entrance of the church of the Holy Apostles.

3. There was a father and a son in a certain ship, which, as it fortun'd, was split upon the rocks. The father's age not able to grapple with the waves was soon overwhelmed and drowned. The son labouring to save his life, saw a carcass floating upon the water, and mistrusting his own strength, mounted himself upon it, and by this help reached the shore in safety: he was no sooner free of his danger, but he knew the corpse to be that of his dead father, who gave him life by his death, as he had afforded him birth by his life.

4. In the relations of Muscovia, set out by the ambassador Demetrius, there is the following relation of the memorable fortune of a country peasant: the man seeking for honey, leapt down into a hollow tree, where he got into such plenty of it, that it sucked him in up to the breast; he had lived two days upon honey only, and finding that his voice was not heard in that solitary wood, he despaired of freeing himself from his liquorish captivity; but he was saved by a strange chance. A huge bear came to the same tree to eat of the honey, whereof these beasts are very greedy; he descended into the tree as a man would do, with his hinder parts forward; which observed, the poor forlorn creature catch'd hold of his loins; the bear in a lamentable fright laboured with all his power to get out, and thereby drew out the peasant from his sweet prison, which otherwise had proved his tomb.

5. Aristomenes, general of the Messenians, had with too much courage adventured to set upon both the kings of Sparta, and being in that fight wounded and fallen to the ground, was taken up

senseless, and carried away prisoner with fifty of his companions. There was a deep cave, into which the Spartans used to cast headlong such as were condemn'd to die for the greatest offences; to this punishment Aristomenes and his companions were adjudg'd. All the rest of these poor men died with their falls; Aristomenes (howsoever it came to pass) took no harm; yet it was harm enough to be imprisoned in a deep dungeon amongst dead carcasses, where he was likely to perish with hunger and stench. But a while after he perceived by some small glimmering of light, which came in at the top, a fox that was gnawing upon a dead body; hereupon he bethought himself that this beast must needs know some way to enter the place and get out: for which cause he made shift to lay hold upon it, and catching it by the tail with one hand, saved himself from biting with the other hand by thrusting his coat into the mouth of it; so, letting it creep whither it would, he followed, holding it as his guide, until the way was full straight for him, and then dismissed it. The fox being loose ran through an hole, at which came a little light, and there did Aristomenes delve so long with his nails, that at last he clawed out his passage, and so got home in safety, as both the Corinthians and Spartans after found to their cost.

6. Anno Dom. 1568, upon the eve of All-Saints, by the swelling of the sea, there was so great a deluge, as cover'd certain islands of Zealand, a great part of the sea-coast of Holland, and almost all Frizeland. In Frizeland alone there were twenty thousand persons drowned; many men who had climbed to the tops of hills and trees were ready to give up the ghost for hunger, but were in time saved by boats. Amongst the rest upon an hill by Sneace they found an infant (carried thither by the water) in its cradle, with a cart lying by it; the poor babe was soundly sleeping, without any fear, and then happily saved.

(2.) Addit. ad Donat. per Horst. l. 7. c. 9. p. 707. Fabrit. Obs Chirurg. obs. 95. p. 173. Kornman. de Mirac. Mor. par. 2. c. 16. p. 15.—(3.) Causin's Holy Court, tom. 1. max. 4. p. 356.—(4.) Lonic. Theatr. p. 687, 688. Causin's Holy Court, tom. 3. max. 4. p. 356.—(5.) Polycen. l. 2. Pausan. in Messanic: Pezel. Mellific. tom. 1. p. 171. Raleigh's Hist. World, l. 2. c. 27. § 4. p. 539. Heyl. Cosm. p. 580.—(6.) Stradæ, Clark's Mirrour.

7. William of Nassau, prince of Orange, as he lay in camp near to the duke d'Alva's army; some Spaniards in the night broke into his camp, and some of them ran as far as the prince of Orange's tent, where he lay fast asleep. He had a dog lying by him on the bed, that never left barking and scratching him by the face, till he had waked him; and by this means he escaped the danger.

8. In the earthquake of Apulia, that happened in the year 1627, on the last day of July, in the city of St. Severine alone, ten thousand souls were taken out of the world: and in the horror of such infinite ruins, and sepulchre of so many mortals, a great bell (thrown out of a steeple by the earthquake) fell so fitly over a child, that it inclosed him, and doing no harm, made a bulwark for him against every other danger.

9. In Edge-hill fight Sir Gervase Scroop, fighting valiantly for his king, received twenty-six wounds, and was left on the ground-amongst the dead: next day his son Adrian obtained leave of the king to find and fetch off his father's corpse, and his hopes pretended no higher than a decent interment thereof: such a search was thought in vain amongst so many naked bodies with wounds disguised from themselves, and where pale death had confounded all complexions together. However, he having some general hint of the place where his father fell, did light upon his body, which had some warmth left therein: the heat was with rubbing within a few moments improved to motion, that motion within some hours into sense, that sense within a day into speech: within certain weeks he arrived to a perfect recovery, living more than ten years after, a monument of God's mercy and his son's affection. The effect of this story I received from his own mouth in Lincoln college.

10. Pomponius was one of the number of those who were proscribed by the triumvirate at Rome; but he escaped death by a notable shift. He took to him the ensigns of the pretorship, and

in his robe, with his servants as so many lictors with their fasces, keeping close about their master, lest he should be known by such as they met: in this order they passed undiscovered through the midst of the city. At the gate, as pretor, he got up into a public chariot, and so passed through Italy, pretending to be an ambassador from the triumvirate to Sextus Pompeius, and was thereupon also furnished with a public barge, with which he passed over into Sicily, at that time the securest sanctuary for the distressed. No small wonder it is, that amongst so many men, in so many places, upon divers occasions, he should not meet with any person who did betray him to those who sought after his life.

11. Strange was that escape of Cæsar in Egypt, having hither pursued Pompey, and discontented Ptolomy the king, by demanding pay for the soldiers: he had his navy (which lay near the Pharos at anchor) assaulted by Achilles, one of young Ptolomy's courtiers. Cæsar himself was then at Alexandria, and hearing of the skirmish, he hastened to the Pharos, meaning to succour his navy in person. But the Egyptians making towards him on all sides, he was compelled to leap into the sea, and swim for his life: and though, to avoid their darts, he sometimes dived under water, yet held he still his left hand above, and in it divers books: he drew after him his general's coat (called Paludamentum) with his teeth, that his enemies might not enjoy it as a spoil: and having swam thus 200 paces, he got safe to his ships, where animating his soldiers he also gained the victory.

12. Sir Richard Edgecomb, knight, being zealous for the cause of Henry earl of Richmond (afterwards king Henry the Seventh) was, in the time of king Richard the Third, so hotly pursued and narrowly searched for, that he was forced to hide himself in his thick woods at his house in Cuttill in Cornwall. Here extremity taught him a sudden policy to put a stone in his cap, and tumble the

(7.) Stradae. Clark's Mir. c. 104. p. 504.—(8.) Cousin's Holy Court, tom. 3, max. 4. p. 355.—(9.) Full. Worth. p. 175. Lincolnshire.—(10.) Lips. Monit. 1. 2, c. 13. p. 333.—(11.) Suet. p. 39. in Julio. Hayl. Cosm. p. 924.

same into water, while these rangers were fast at his heels, who looking down after the noise, and seeing his cap swimming thereon, supposed that he had desperately drowned himself, and (deluded by this honest fraud) gave over their farther pursuit, leaving him at liberty to shift over into Brittany.

13. John Thornborough was preferred by queen Elizabeth to be dean of York, and bishop of Limerick in Ireland, where he received a most remarkable deliverance in the manner following: lodging in an old castle in Ireland, in a large room partitioned but with sheets or curtains, his wife, children, and servants all lying upon the ground on mats, in the dead time of the night the floor overhead, being earth and plaster (as in many places is used) and overcharged with weight, fell wholly down together, and crushing all to pieces that was above two foot high, as cupboards, table-forms, stools, rested at last on a certain chest (as God would have it) and hurt no living creature. In the first of king James 1603, he was consecrated bishop of Bristol, and from thence was translated to Worcester.

14. In the massacre of Paris one Merlin, a minister, fled and hid himself in a hay-mow, where he was strangely nourished and preserved; for all the time he lay there (which was a fortnight together) a hen came constantly, and every day laid an egg by him, by which he was sustained.

15. Chingius Chan, first emperor of the Tartarians, flying from a battle where he had unsuccessfully fought, hid himself amongst briars and shrubs to escape the pursuit of the enemy. An owl sat upon the bush whereinto he had crept to preserve himself. The enemy passing that way, and seeing an owl sit upon the bush, declined the search of that place, as supposing no man was there where a bird had perched so securely; and by this means Chingius escaped. From that time forth an owl was in

great honour amongst the Tartars, they looking upon it as a bird of fortunate presage, and carrying the feathers of them in their caps with great devotion.

16. Leo, son to the emperor Basilius Macedo, was accused by Theodorus Sandabarenius, a monk, as having designed upon the life of his father, and was thereupon cast into prison, and was freed thence by these strange means. The emperor on a time feasted divers of the greatest lords in his court; they were all seated, when a parrot, that was hung up in a cage in the hall (in a mournful tone), cried, "Alas! alas! poor prince Leo." It is likely he had frequently heard courtiers passing to and fro, bewailing the prince's hard fortune in those terms: and when he had often spoke these words, the lords at the table were seized with such a sudden sadness, that all of them neglected their meat: the emperor observed it, and called to them to eat, inquiring the reason why they did not? when one of them, with tears in his eyes, replied, "How should we eat, Sir, being thus reproached by this bird of our want of duty to your family? The brute creature is mindful of its lord: and we, that have reason, have neglected to supplicate your majesty in the behalf of the prince, whom we all believe to be innocent, and to suffer under calumny." The emperor, moved with their words, commanded them to fetch Leo out of prison, admitted him to his presence, and restored him first to his favour, and then to his former dignity of Cæsar.

17. Guy, earl of Burgoin, grandchild, to Richard the Second, duke of Normandy, grew sensible of his right to the dukedom of Normandy, and joining with viscount Neele and the earl Bessin (two powerful Normans), conspired the death of duke William, who afterwards conquered England; and they had effected it, if a certain fool about him had not stole away in the night to the place where the duke was, and never left knocking and crying at the gate till he was admit-

(12.) Carew's Surv. of Cornwall, p. 114. Full. Worth. p. 274. Devonshire.—(13.) Full. Worth. p. 151. Wiltshire.—(14.) Clark's Mir. c. 83, p. 365.—(15.) Dinoh. Memorab. l. 4. p. 310. Purch. Pilg. tom. 1. l. 4. c. 11. sect. 2. p. 455.—(16.) Zuing. Theat. vol. 2. l. 3. p. 315. Ced. en. Zonar. Annal. tom. 8. p. 158.

ted into his presence, willing him to fly for his life instantly, or he would be murdered. The duke considering that, being related by a fool, it was like to be the more probable, and that there might be danger in staying, none in going, rode instantly away all alone towards Falais, his principal castle. But missing his way, he happened to pass where a gentleman was standing at his door, of whom he asked the way, and was by him, as knowing him, directed; which he had no sooner done, but the conspirators came presently, enquiring if such a one had not passed that way; which the gentleman affirmed, and undertook to be their guide to overtake him; but leading them on purpose a contrary way, the duke by this means came safely to Falais. From thence he went to the king of France, and complained of his injuries, who so aided him that he made him greater than he was before.

18. Mr. Lermouth, *alias* Williamson a Scotchman, chaplain to the lady Ann of Cleve, being cast into prison for the truth's sake, as he was on a time meditating, he heard a voice saying to him, "Arise, and go thy ways:" whereunto when he gave no great heed at the first, he heard the same voice a second time. Upon this he fell to prayer, and about half an hour after he heard a voice the third time speaking the same words: whereupon rising up, immediately part of the prison-wall fell down; and as the officers came in at the outward gate of the prison, he went out at the breach, leaped over the prison-ditch, and in his way meeting a beggar, he changed his coat with him, and coming to the sea-shore he found a vessel ready to set sail, into which he entered and escaped.

19. The people of Sicily being oppressed by divers tyrants, craved assistance of the Corinthians, who sent them for their succour a captain of theirs called Timoleon, a man famous for military discipline and for moral virtues. Timoleon in a short time had such success, that the tyrants despairing either to overcome him, or to defend themselves by

force, one of them, called Icetes, suborned a couple of desperate villains to assassinate him; who persuading themselves they might best perform it as he should be sacrificing to his gods, and wholly attentive to his devotions, watched an opportunity for that purpose. They found him one day in the temple ready to sacrifice, and drew near him to execute their design; but as they were ready to strike him, one of the standers-by, who suspected nothing of their intention, upon a sudden gave one of the conspirators such a mortal wound that he fell dead in the place. The other seeing his fellow killed, and thinking the conspiracy was discovered, fled to the altar, took hold thereof, craved pardon of the gods and of Timoleon, and promised, that if he would save his life he would discover all his practice. In the mean time he that killed the other conspirator being fled, was taken and brought back, calling God and man to witness, that he had done nothing but a most just and lawful act in killing him that had killed his father; which being known to some that were present, and testified by them to be true, filled all the assistants with admiration of the Divine Providence, which, by such an accident, had not only overthrown the pernicious plot and design of the wicked tyrant, and preserved Timoleon, but had also at the same time executed its justice upon a murderer.

20. Anno Domini 1552, about the nones of February, Franciscus Pelusius, one of sixty years of age, while in the manor of Lewis Dheiraus, and in the hill of St. Sebastian, was digging a well forty feet deep, the earth above fell in upon him to thirty-five feet depth. He was somewhat sensible before of what was coming, and opposed a plank (which by chance he had by him) against the ruins, himself lying under it. By this means he was protected from the huge weight of the earth, and retained some air and breath to himself, by which he lived seven days and nights without food or sleep, supporting his stomach only with

(17.) Bak. Chron. p. 29, 30.—(18.) Clark's Mir. c. . p. 18.—(19.) Plut. Paral. in Timoleonte. Fitzh. of Policy and Relig. part 1. p. 117.

his own urine, without any pain or sorrow, being full of hope in God, in whom alone he had placed it. Ever and anon he called for help (as being yet safe); but was heard by none; though he could hear the motion, noise, and words of those that were above him, and could count the hours as the clock went. After the seventh day (he being all the while given for dead) they brought a bier for his corpse, and when a good part of the well was digged up, on a sudden they heard the voice of one crying from the bottom. At first they were afraid, as if it had been the voice of a subterranean spirit; but the voice continuing, they had some hope of his life, and hastened to dig to him, till at last (after he had drank a cup of wine) they drew him up living and well; his strength so entire, that to lift him out he would not suffer himself to be bound, nor would use any help of another; of so sound sense, that jesting, he drew out his purse, gave them money, saying, he had been with such good hosts, that for seven days it had not cost him a farthing. Soon after he returned to his work again, and was then alive when I wrote this, saith Bartholomæus Anulus.

21. A certain woman (saith Jordanus) had given her husband poison, and, it seems, impatient of all delay, gave him afterwards a quantity of quicksilver to hasten his death the sooner; but that slippery substance carried along with it the poison that lay in the ventricle (and had not yet spread itself to the heart) through the howels away from him by stool; by which means he escaped. Ausonius hath the story in an epigram of his, the conclusion of which is to this purpose;

The gods send health by a most cruel wife;
And when Fates will, two poisons save a life.

22. At Tibur, anno Dom. 1583, there was one, who digging in a subterranean aqueduct, by a sudden fall of the earth,

(which store of ruin had caused) he was overwhelmed and buried alive; yet such was the vigour of his spirit, that night and day (though he could not distinguish either) working with his hands, feet, head, and back, he hollowed the earth that lay about him, and working as a mole into the part of the aqueduct that was beyond the place where the earth fell, he at last reached it; and from thence, upon the seventh day, he had scratched himself out, and was safe and sound, though all the time without meat and drink, only his fingers ends bruised and worn away.

23. Captain Woodes Rogers, commander of the Duke frigate, being sent on a voyage round the world, in company with the Dutchess, captain Courtney commander, and touching at the uninhabited island of Juan Fernandez, in 1708-9, found a man there clothed in goat-skins, of whom he gives the following relation, as he received it from his own mouth: "That he had been on the island four years and four months, being left there by captain Stradling of the Cinque-ports; that his name was Alexander Selkirk, born in Scotland; that he had been master of the Cinque-ports, a ship that came here last with Captain Dampier, who told me (says my author) that this was the best man in her. During his stay here, he said he saw several ships pass by, but only two came in to anchor. As he went to view them, he found them to be Spaniards, and retired from them; upon which they shot at him. Had they been French, he would have submitted; but chose to risque his dying alone on the island, rather than to fall into the hands of the Spaniards in those parts, because he apprehended they would murder him, or make a slave of him in the mines; for he feared they would spare no stranger who might be capable of discovering the South Sea. The Spaniards had landed before he knew what they were; and they came so near him, that he had much ado to escape;

(20.) Schenck. Obs. Medic. l. 3. obs. 3. p. 307.—(21.) Ibid. l. 7. p. 337.—(22.) Marsil. Cagnat. de Sanit. Tucud. l. 7. c. 7. p. 26.

for they not only shot at him, but pursued him into the woods; where he climbed to the top of a tree, at the foot of which they made water, and killed several goats just by; but went off again without discovering him. He told us he was born at Largo in the county of Fife, in Scotland, and was bred a sailor from his youth. The reason of his being left there was, a difference betwixt him and his captain; which, together with the ship's being leaky, made him willing rather to stay there, than go along with him, at first; and when he was at last willing, the captain would not receive him. He had been in the island before to wood and water, when two of the ship's company were left upon it for six months, till the ship returned, being chased thence by two French South-Sea ships. He had with him his clothes and bedding, with a firelock, some powder, bullets, and tobacco, a hatchet, a knife, a kettle, a Bible some practical pieces, and his mathematical instruments and books. He diverted and provided for himself as well as he could; but for the first eight months had much ado to bear up against melancholy, and the terror of being left alone in such a desolate place. He built two huts with pimento trees, covered them with long grass, and lined them with the skins of goats, which he killed with his gun as he wanted, so long as his powder lasted, which was but a pound; and that being near spent, he got fire by rubbing two sticks of pimento wood together upon his knee. In the lesser hut, at some distance from the other, he dressed his victuals; and in the larger he slept, and employed himself in reading, singing of psalms, and praying; so that he said he was a better christian while in this place than ever he was before, or than, he was afraid, he should ever be again. At first he never eat any thing till hunger constrained him; partly for grief, and partly for want of bread and salt; nor did he go to bed till he could

watch no longer; the pimento wood, which burnt very clear, served him both for firing and candle, and refreshed him with its fragrant smell. He might have had fish enough, but could not eat them, for want of salt, because they occasioned a looseness, except craw-fish, which are there as large as our lobsters, and very good; these he sometimes boiled, and at other times broiled; as he did his goats flesh, of which he made very good broth; for they are not so rank as ours; he kept an account of five hundred that he had killed while there, and caught as many more, which he marked on the ear and let go*. When his powder failed, he took them by speed of foot: for his way of living, and continual exercise of walking and running, cleared him of all gross humours; so that he ran with wonderful swiftness through the woods, and up the rocks and hills; as we perceived when we employed him to catch goats for us. We had a bull-dog, which we sent, with several of our nimblest runners, to help him in catching goats; but he distanced and tired both the dog and men, caught the goats, and brought them to us on his back. He told us, that his agility in pursuing a goat had once like to have cost him his life; he pursued it with so much eagerness, that he caught hold of it on the brink of a precipice, of which he was not aware, the bushes having hid it from him; so that he fell with the goat down the said precipice a great height, and was so stunned and bruised with the fall, that he narrowly escaped with his life; and when he came to his senses, found the goat dead under him. He lay there about twenty-four hours, and was scarce able to crawl to his hut, which was about a mile distant, or to stir abroad again in ten days. He came at last to relish his meat well enough without salt or bread, and in the season had plenty of good turneps, which had been sown there by captain Dampier's men, and have now overspread some acres of ground. He

* Some goats, thus marked on the ear, were caught by lord Anson's people when they were at this island in the year 1742, and were thought to be the identical goats which this man had marked. *Vide Anson's Voyage, by Walter.*

had enough of good cabbage from the cabbage trees, and seasoned his meat with the fruit of the pimento trees, which is the same as the Jamaica-pepper, and smells deliciously. He found there also a black pepper, called Malagita, which was very good to expel wind, and against griping of the guts. He soon wore out all his shoes and clothes, by running through the woods; and at last, being forced to shift without them, his feet became so hard, that he ran every where without annoyance: and it was some time before he could wear shoes after we found him; for not being used to any so long, his feet swelled when he came to wear them again. After he had conquered his melancholy, he diverted himself sometimes by cutting his name on the trees, and the time of his being left, and continuance there. He was at first much pestered with cats and rats, that had bred in great numbers from some of each species which had got ashore from ships that put in there to wood and water. The rats gnawed his feet and clothes while asleep, which obliged him to cherish the cats with his goats flesh, by which many of them became so tame, that they would lay about him in hundreds, and soon delivered him from the rats. He likewise tamed some kids, and, to divert himself, would now and then sing and dance with them and his cats; so that by the care of Providence, and vigour of his youth, being now about thirty years old, he came at last to conquer all the inconveniencies of his solitude, and to be very easy. When his clothes wore out he made himself a coat of goat-skins, which he stitched together with little thongs of the same, that he cut with his knife. He had no other needle but a nail, and when his knife was worn to the back, he made others as well as he could of some iron hinges that were left ashore, which he beat thin, and ground upon stones. Having some linen-cloth trowsers, he sewed himself shirts with a nail, and stitched them with the worsted of his old stockings, which he pulled out on purpose. He had his last shirt on when we found him

on the island. At his first coming on board he had so much forgot his language, for want of use, that we could scarcely understand him, for he seemed to speak his words by halves. We offered him a dram, but he would not touch it, having drank nothing but water since his being there; and it was some time before he could relish our victuals. By this one may see that solitude and retirement from the world is not such an insufferable state of life as most men imagine especially when people are fairly called or thrown into it unavoidably, as this man was, who, in all probability, must otherwise have perished in the seas, the ship which left him being cast away not long after, and few of the company escaped." We may perceive by this story, the truth of the maxim, that "necessity is the mother of invention," since he found means to supply his wants in a very natural manner, so as to maintain his life, though not so conveniently, yet as effectually, as we are able to do with the help of all our arts and society. It may likewise instruct us how much a plain and temperate way of living conduces to the health of the body and vigour of the mind; both which we are apt to destroy by excess and plenty, especially of strong liquor, and the variety, as well as the nature, of our meat and drink: for this man, when he came to our ordinary method of diet and life, though he was sober enough, lost much of his strength and agility.

24. ♦ Two young gentlemen, who were brothers and students, set out on the first of August from their father's farmhouse, at Toxen in Norway, in a skiff, which they had procured and victualled for a short voyage, intending to fish as they rowed among the mountains; and, if opportunity offered, to go on shore to shoot. After they had proceeded about four Norway miles of their second day's journey, they came to a large water called Ref lake, where they began to fish, and

continued four days. Their provisions being then nearly spent, they were preparing to return home, but first rowed over to a small island, about sixteen paces long, and eight broad, to draw up a net which they had spread there. Here they both went on shore, leaving most of their clothes and their dog in the boat; but while they were busied about the net, a sudden storm arose at east, upon which, hastening to their boat, they had the mortification to find it just broken loose, and driving from the island. As neither of them could swim, they stood some time torpid with the sudden sense of their misfortune, and gazed at the boat, which they perceived to stop against a bank that projected from the opposite shore: in the mean time the storm increased, the air grew very cold, and they saw the night close over them in a situation of inexpresible horror, being almost naked, wholly destitute of shelter and provisions, and having no prospect before them but to perish by the lingering torments of excessive hunger, or to die by their own hands.

During the remainder of the first day, and all the first night, they stood almost on the same spot, exposed to the weather, their present suffering being absorbed in the dread of the future; but on the second day their hunger compelled their attention; and seeking about for something to eat, they found a few herbs and some sorrel, of which each of them ate about an ounce. After this repast the second night came on, with cold winds, and the severity of the preceding night now made them look about for some shelter; and finding some stones, they piled them upon one another, in order to form a wretched hovel, into which they crept, and again waited for the morning, though without hope of deliverance. The next day they found a few more herbs and sorrel, which afforded them two meals of the same quantity as before; and though they sought for more yet none was to be found till the next day, when they were again supplied with the same slender repast. After they had continued in this condition eight days, their appetite was be-

come outrageous, and their strength was gradually exhausted: their boat still remained in sight, and their dog continued to watch over what they had left on board. For this fidelity they would, in any other situation, have been solicitous to reward him; but they now considered him only as something that might be eaten, and therefore spent whole hours in whistling, encouraging and inviting him over, hoping he would take the water, and swim to them. But though he often came to the edge of the boat, and seemed ready to plunge into the stream, he as often went back; and on the morning of the ninth day, disappeared. From the boat he found his way home, and by his howling and moaning, as well as by his returning alone, the family conjectured that some misfortune had happened to the young gentlemen. It was known in general which way they took, and a servant was dispatched after them the eleventh day. The man arrived at the mountain, whence he discovered the boat; but seeing nothing of the owners, he returned with an account of his fruitless expedition, and it was concluded that the young gentlemen were drowned. In the mean time extreme languor had somewhat mitigated their sense of pain, and they had both resigned themselves to their fate. On the 12th day the eldest appeared to be dying, as his heart throbbed with such violence as to be heard; and the youngest, with the last remains of life, inscribed ash on account of their misfortunes with his knife on some wood that was most in sight. At night they embraced each other mutually, committing themselves to God, and expecting death before morning; but they had scarcely lain down by each other in their hovel, before they heard the trampling of horses in the neighbouring mountain; and being invigorated at the sound, one of them called out loud enough to be heard. The horsemen were another party, sent out to seek them, and who, the moment they heard the voice from the island, hastened to the boat, and brought them off. Both survived the hardships they had suffered in this dreadful situation; and the younger of the brothers

brothers drew up the account from which this is taken.

25. ♦ The late Sir Hugh Ackland, of Devonshire, apparently died of a fever, and was laid out as dead: the nurse, with two of the footmen, sat up with the corpse. Lady Ackland sent them a bottle of brandy to drink in the night: one of the servants being an arch rogue, told the other that his master dearly loved brandy when he was alive, and, says he, I am resolved he shall drink one glass with us now he is dead. The fellow accordingly poured out a bumper of brandy, and forced it down his throat: a guggling immediately ensued, and a violent motion of the neck and upper part of the breast. The other footman and the nurse were so terrified, that they ran down stairs; and the brandy genius hastening away with rather too much speed, tumbled down stairs head-foremost. The noise of the fall, and his cries, alarmed a young gentleman that slept in the house that night, who got up, and went to the room where the corpse lay, and, to his great surprise, saw Sir Hugh sitting upright. He called the servants; Sir Hugh was put into a warm bed, and the physician and apothecary were sent for. These gentlemen in a few weeks perfectly restored their patient to health, and he lived several years after. The above, says the writer, is well known to the people in Devonshire, as in most companies Sir Hugh used to tell this strange circumstance, and talk of his resurrection by his brandy footman, to whom, when he really died, he left a handsome annuity.

26. ♦ In a village situated between Caen and Viré, on the borders of the district called the Grove, there dwelt a peasant of a surly untoward temper, who frequently beat and abused his wife, in so much that the neighbours were sometimes obliged by her outcries to interfere, in order to prevent further mischief. Being at length weary with living always with one whom he hated, he resolved to make away with her. He pretended to be reconciled, altered his conduct, and on holidays invited her to walk out with him in-

to the fields, for pleasure and recreation. One evening, in summer time, after a very hot day, he carried her to cool and repose herself on the borders of a spring in a place very shady and solitary. He pretended to be very thirsty: the clearness of the water tempted them to drink; he laid himself down on his belly, and swilled large draughts of it, highly commending the sweetness of the water, and advising her to refresh herself in like manner: she believed him and complied. As soon as he saw her in that posture, he threw himself upon her, and plunged her head into the water, in order to drown her. She struggled hard, but could not have saved herself had it not been for the assistance of a dog who used to follow, was fond of her, and never left her company. He immediately flew upon the husband, seized him by the throat, made him let go his hold, and saved the life of his mistress.

27. ♦ The following remarkable stratagem was employed by an Italian to save his life. Some savages, into whose hands he had fallen, preparing to put him to death, he told them that they were much in the wrong to wish to destroy a man who carried them all in his heart. This speech amazed the barbarians; he assured them, that if they would allow him till the next day, he would convince them of the truth of what he affirmed; adding, that if he deceived them, they should do with him whatever they pleased. He easily obtained the reprieve he requested; then having fixed a small looking-glass on his breast, he went up to the savages, who being greatly surprised to see themselves, as they thought, in the man's heart, granted him his life.

CHAP. XLI.

Of such Persons as have taken Poison, and Quantities of other dangerous Things, without Damage thereby.

PURCHAS tells of the herb Addad, that "it is bitter, and the root of it is so ex-

(24.) Perlopp dan's account of Norway, Gentleman's Magazine, vol. xxv. p. 269.—(25.) Ibid. vol. xlvi. p. 463.—(26.) Huctiana, Gent Magazine, vol. xxx. p. 464.—(27.) Bossu's voyage to the West-Indies, Gent. Mag. vol. xxxix. p. 17.

eedingly venomous, that a single drop of the juice of it will kill a man in the space of one hour." This nimble messenger of death makes its approaches to the fortress of life so speedily, and withal so sure, that it is not for the virtue of any antidote to make haste enough to overtake it, or to overpower and counterwork it; yet of the like dangerous drugs, taken without sensible harm, see the following histories.

1. Mithridates, that warlike king of Pontus and Bithynia, when in the war with the Romans he was overcome in battle by Pompey, determined to finish his life by poison, and therefore drank a draught of it himself, and gave others to his daughters, who would needs accompany their father in death. They (overcome by the force of the poison) fell down dead at his feet; but the king himself, having formerly accustomed his body to the use of antidotes, found that the poison he had taken was of no use to him in this his last extremity; and therefore gave his throat to be cut by his friend Bystocus, who with his sword gave him that death which he in vain expected from the poisonous draught he had swallowed.

2. Conradus bishop of Constance, at the sacrament of the Lord's supper, drank off a spider that had fallen into the cup of wine, while he was busied in the consecration of the elements; yet did he not receive the least hurt or damage thereby.

3. "While I was a boy," saith Fallopius, "and was sick of the cholic, I took a scruple of scammony, and yet had not one stool by it; and I saw a German scholar at Ferrara, who took at once a whole ounce of scammony (I say of scammony, not diagridium), and yet was no ways stirred by it."

4. Theophrastus tells of Thrasyas, who was most excellently skilled in all sorts of herbs, that "yet he would often eat whole handfuls of the roots of hellebore without harm." And he also

tells of one Eudemus, a Chian, that "in one day he took twenty-two potions of hellebore, and yet was not purged thereby;" and that, "supping the same night as he used, he did not return any thing he had taken by vomit."

5. Schenckius relates the history of a woman, from an eye-witness of the truth of it, that "she intending to procure abortion to herself, swallowed down half a pound weight of quicksilver in substance; and though she had done this more than once or twice, yet it always passed through her as soon almost as she had taken it, and that without hurt."

6. A certain man condemned for a capital crime, was set free by pope Leo, the tenth of that name; for that without any previous antidote, he had swallowed down almost an ounce of arsenic, and received no hurt thereby.

7. The weight of thirty grains of antimonial glass prepared hath been taken without any harm, as Schenckius reports from Albertus Wimpinæus.

8. "I knew a man," saith Garsias ab Horto, "who was counsellor to Nizamoxa; he would daily eat three shivers of opium, which weighed ten drams and more; and though he seemed always to be stupid, and as one ready to sleep, yet would he very aptly and learnedly discourse of any thing propounded to him; so much is custom able to perform."

9. Albertus Magnus saith, "he hath seen a maid at Colten, who, at three years of age, would search about the walls of the house, hunting for spiders, which she would not only eat, but delighted in that feeding, and yet continued in good habit of body."

10. The Ethiopians that dwell near unto the river Hydaspis do familiarly feed upon serpents and scorpions, without any harm by such food: "which certainly proceeds from no other thing than a secret and wonderful constitution of the body," saith Mercurialis.

11. Runderletius, an excellent physie-

(1.) Schenck Obs. Medic. l. 7. p. 885. Polychron. fol. 135.—(2.) Zuing. vol. 2. l. 3. p. 327.—(3.) Schenck. Obs. Medic. l. 7. p. 886.—(4.) Ibid.—(5.) Ibid. p. 887.—(6.) Ibid. p. 888.—(7.) Ibid.—(8.) Gars. ab Hort. Aromat. Ind. l. 1. c. 4. p. 91.—(9.) Cæl. Rhod. Lect. Antiq. l. 1. c. 10. p. 500.—(10.) Schenck. l. 7. p. 885.

cian, and Regius professor at the university of Montpelier, saith, "he saw a Spaniard in a very hot season, who swallowed down half an ounce of opium without any discernible alteration in him."

12. Scaliger tells of the king of Cambaia's son, that "he was fed with poison from his infancy," and that "although himself continued in health, yet at last his flesh became so venomous, that the flies, and such insects as sucked any of his blood, swelled and died: his very breath was dangerous to those that spake with him: and those women whom he used for his lust, were never the subjects of a second dalliance, but passed from his bed to their burial."

13. Aristotle relates it of a girl, "who began by little and little to be nourished by poisons, and that at last custom passed into nature; for she was as well fed and nourished by those poisonous things as by any other kind of common food." He adds further, "that the heart of this girl had but little heat in it, and the passages very small; so that, by the strength of the digestive faculty, the poison was exceedingly changed and altered before it could reach to the heart. The girl herself, through this her education, became so poisonous, that with her spittle, or any other moisture which came from her, she would kill such as came near her; as also they who had to do with her died immediately."

14. Avicenna writes, that "in his time there lived a man whom all poisonous things would fly from; if any of them had accidentally bitten him, they all died forthwith, whilst he received no hurt by them. At last there set upon him a larger sort of serpent, which having bitten him, then an was cast into a fever for two days; but the serpent died presently upon it."

15. Sabinus was bishop of Canusium: he was far gone in years, and blind, but famous for the gift of prophecy, which he was known to have. His archdeacon thinking he lived too long, and hoping

for the bishopric after his decease, had a wicked design upon his life; and to that purpose had dealt with his butler to mix some poison with the bishop's drink, and to give it him when he called for it. The butler had consented, and brought the cup accordingly: when the old man refused to receive it at his hand, saying withal, "Do you drink off that which you now offer to me." The butler, in fear of that just punishment which he had merited by his treachery, was about to drink off the poisonous cup, when Sabinus hindered him, and withal, "Go," said he, "to the author of this treason, and tell him from me, that I will drink up this poisonous draught, but for all that he shall never enjoy the bishopric." Sabinus drank it all off, and received no hurt thereby; but the archdeacon died the same hour, though he had tasted of no poison.

CHAP. XLII.

Of such as have been happily cured of divers very dangerous Diseases and Wounds, &c.

PHYSICIANS among the Indians were of that honour, that excepting only their Brachmanni, they had no sort of men whom they received with equal veneration and reverence. They deservedly accounted that a noble study that was conversant about the preservation of the body of man in its due soundness of constitution and health. The frailty of it they knew was assaultable by a thousand accidents, to meet with which no acquirable wisdom and experience can be thought too much in them who have taken upon them so worthy a profession; and thereupon they suited the honour to the difficulty of the employment, wherein some have happily succeeded, though to some patients chance hath proved the best physician.

1. Sebastianus, king of Portugal, pas-

(11.) Schenck. l. 7. p. 886.—(12.) Scalig. de Subtil. Exercit. 175. p. 568. Trenchfield's Hist. Improved, p. 15. 10.—(13.) Cœl. Rhod. l. 11. c. 13. p. 500.—(14.) Ibid.—(15.) Zuing. Theatr. vol. 2. l. 3. p. 327.

sing from Conimbrica to Lisbon, was received in his way at a sea-port town with all possible expressions of joy; the streets were clean swept, and strewed with sweet flowers; every house breathed out sweet odours from the precious spices and gums burnt therein; a numerous multitude filled the streets to behold the king as he passed, attended with troops of lords and ladies: amongst the rest that came to gaze, was a poor fisherman, who had grown old upon the sea, who was no sooner in the street, but he grew giddy, and, as one that was planet-struck, fell down, and as the king passed, was carried in a swoon to a house near at hand: two physicians were sent to attend him, who supposed he was taken with an apoplexy, but finding no success, left him for dead. Three days after the king returned, inquired of his condition, and being informed, sent Thomas à Veiga to him, a most excellent physician: he first inquires of the life and profession of the man, and being instructed therein, he persuaded himself, that the sweet perfumes whereunto he had been unaccustomed, had given the occasion of his distemper; he caused him to be carried to the sea-side, and to be covered with sedge, sea-weeds and mud: here the man taking in the scent and air he had been used to, after four hours opened his eyes, began to know them that were about him, and after a day's time was perfectly well as before. Such is the extraordinary force of custom.

2. Anno 1602, I saw at Prague a Bohemian rustic, named Matthew; he was aged about thirty-six: this man for two years together, with a strange and unheard-of dexterity in his throat, used often in the company of such as sat drinking, to take an iron knife of the usual bigness, with a haft of horn, and this (after the manner of a juggler) he would put down his throat, and drink a good draught of ale after it, the price of his bold attempt. But he could recover it at his pleasure, and with a singular art

take it by the point, and draw it out. But, by I know not what misfortune, the day after Easter of the same year he swallowed the same knife so far, that it descended into his very stomach, and by no artifice of his could be drawn back any more. He was half dead through the apprehension of death that would undoubtedly follow; but after he had retained the knife, in the manner aforesaid, for the space of seven weeks and two days entire, by the use and means of attractive plaisters, made up with loadstone and other things, the knife point, by a natural impulse, began to make its way out near to the orifice of the stomach: which perceived, the patient (though many dissuaded him because of the imminent hazard of his life) was very earnest that incision might be made, and so the knife drawn out, which at length he obtained by many intreaties; and on Thursday after Whitsuntide, about seven o'clock in the morning, all was happily performed by Florianus Marthis, of Brandenburg, the chief surgeon both of the city and kingdom. The knife is laid up amongst the emperor's choicest rarities, and shewed as an incredible miracle to the courtiers and others in the city: the length of this knife is nine inches, and the colour of it was so changed in the stomach, as if it had all that time lain in the fire. The rustic in the space of some few weeks, by the care of his expert surgeon, without further sickness or trouble (as himself hath sometimes told me), and contrary to the determinate assertions of physicians in their aphorisms, recovered his former health in so perfect a manner, that soon after he married.

3. Johannes Sobiratus for many years together had such a convulsion, that his knees and legs were so pulled together, that he was not able to go. But being one day taken with a sudden and vehement anger against a servant of his, he did thereby so stir and heat his body, that forthwith the nerves of his legs were distended, so that he was able to stand

(1.) Zacut. Lucit. Prax. Adm. l. 3. obs. 99. p. 492.—(2.) Croll. Basil. Chymic. in Præf. Admonit. p. 125, 126, 127.

upright, and to walk without any sense of pain.

4. A certain cardinal was sick of an imposthume, and now the collected matter was got in such manner into his throat, that it caused great difficulty of breathing, and threatened to strangle him immediately. The physicians had deserted him, as a man whose case was utterly desperate, when his servants, eager after spoil, entered his chamber, and seized upon all the ornaments of it. They took down the hangings, pictures, statues, carried out the carpets, cushions, and the very clothes of their master, yea, his cardinal's gown, while he yet breathed and looked upon them. The cardinal kept an ape, and he having observed how his fellow servants had been busied, comes also himself into the chamber, looks round about him to see what there was left for him; he finds nothing but only the cardinal's cap, which lay neglected upon the ground: this he merrily takes up, and puts upon his own head. This spectacle moved the almost dying cardinal to a most extreme laughter, the laughter broke the imposthume, and after he had well vomited he was restored to his health and the recovery of his embezzled goods.

5. Sextus Pomponius, the governor of the latter Spain, and father to one that had been pretor, while he was present in his barns at the winnowing of his corn, was seized with terrible pains of the gout; he thrust therefore his legs above the knees into a heap of wheat, and by this way of drying his feet, received ease in a wonderful manner, and afterwards upon the same occasion made use of the same remedy.

6. Mr. Stepkins, the famous oculist (as both himself and an illustrious person that was present at the cure informed me), had a maid brought to him of about eighteen years of age, having a couple of cataracts that she had brought with her into the world, by reason of which she had lived absolutely blind from the first moment of her birth. This maid

being brought to the free use of her eyes, was so ravished at the surprising spectacle of so many and various objects as presented themselves to her unacquainted sight, that almost every thing she saw transported her with such admiration and delight, that she was in danger of losing the eyes of her mind by those of her body, and to fulfil that mystical Arabian proverb, which advises to shut the windows that the house may be light.

7. Paleologus the Second, emperor of Constantinople, was dangerously sick, and when nature nor the art of his physicians could at all profit him, and that he had kept his bed for about a year, to the great prejudice of the state, the empress was informed by an old woman, that it was impossible her husband should recover, unless he was continually vexed and provoked by harsh dealing and ill usage, for by that means the humours that were the occasion of his sickness, would be dissipated and discharged. This advice was approved, and by this way of contrary cure (as one would think) the empress proceeded: she began continually to vex and torment him to an exceeding height, scarce observing him in any one thing that he commanded. With these frequent and incessant vexations, the malignant humours were discussed by the augmentation of heat, and the emperor did so perfectly recover, that throughout those twenty years which he survived this malady, even to the sixtieth year of his age, he remained sound and well.

8. A certain man (saith Solenander) lay sick upon his bed, and in all appearance entering upon the last moments of his life, at which time came an enemy of his, and inquired of his servant where his master was: "He is," said he, "in his bed, in such condition, that he is not likely to live out this day." But he (as the manner of the Italian's is) resolving he should die by his hands, enters his chamber, and giving the sick person a desperate stab, departs; but by the flux of blood that issued from that

(3.) Schenck, Obs. Medic. l. 1. p. 88.—(4.) Georg. Fortiscut. ser. Academ. p. 264. 265.—(5.) Schenck, Obs. Medic. l. 5. p. 663.—(6.) Mr. Boyle's Ex. Phil. Essay 1. p. 3.—(7.) Camer. Oper. Subcisiv. cent. 3. c. 59. p. 214. Schot. Phys. Curios. l. 3. c. 28. p. 537.

wound, and the diligent attendance for his cure, the man recovered, receiving as it were a new life from him who came for no other purpose than to assure himself of his death.

9. Nicholaus, an architect, fell headlong from an high tower. and yet was so far from being hurt by so dreadful a fall, that he received an advantage thereby; for whereas before he halted on one foot, he ever afterwards went upright.

10. Udalricus baron of Hoenstone, a valiant person, was disfigured by a most protuberant wen, which had been long growing upon him: this man was colonel of the Switzers under the emperor Maximilian the First. In the war of Milan, it fortune'd that the colonel was run through the neck with the point of a lance, and received thereby so fortunate a blow, that the wound from his enemy was the perfect cure of his wen, as himself used afterwards to boast.

11. Alphonsus king of Arragon lay sick at Capua, and receiving no help by the administration of his physicians, betook himself to the reading of Q. Curtius's History of the Acts of Alexander the Great, wherein he took such delight, that he was thereby recovered to his former health, as is related by Antonius Panormita and Æneas Sylvius. So also Ferdinand king of Spain and Sicily recovered his health that was despaired of by his physicians, by reading the history of Titus Livius. At the taking of Roan by the duke of Espemon, so strange wounds were observed, as that their cures, defeating all the rules of art, passed for miraculous. One of the soldiers of the duke's guards, called Faure, received a cannon-shot in his belly, which passed quite through, leaving an orifice bigger than a hat-crown, so that the surgeons could not imagine, though it were possible the bowels should remain unoffended, that nature could have supplied so wide a breach, which notwithstanding she did, and to that perfection, that the party found himself as well as before. Another of the same condition, called Ramée, and

of the place (they being both natives of St. Jean d' Angely) received a musket-shot, which entering at his mouth, came out at the nape of his neck, who was also perfectly cured. Which two extravagant wounds being reported to the king, his majesty took them both into his particular dependence, saying those were men that could not die, though they afterwards both ended their days in his service.

12. I was familiarly acquainted with a man of no mean condition, who about sixteen years ago, being accused of high matters, was brought to Berne, where he was several times tortured upon the rack with great rigour: notwithstanding he constantly affirmed (in the midst of all his pain) that he was innocent; so that at last he was freed and restored to his dignity. This person for many years past, had been miserably tormented with the gout; but from the time of his tortures before-mentioned, and the use of the Valesian baths, his health was so far confirmed, that being alive at this day, he never was sensible of the least pain of his gout; but although he is now old, he is able to stand and walk in a much better manner than he could before.

13. A young woman married, but without children, had a disease about her jaws, and under her cheek, like unto kernels, and the disease so corrupted her face, that she could scarce, without great shame, speak unto any man. This woman was admonished in her sleep to go to king Edward, and get him to wash her face with water, and she should be whole. To the court she came; and the king hearing of the matter, disdained not to undertake it, but having a bason of water brought unto him, he dipped his hand therein, and washed the woman's face, and touched the diseased part oftentimes, sometimes also signing it with the sign of the cross. When he had thus washed it, the hard crust or skin was softened, the tumours dissolved, and drawing his hand by divers of the holes, out thence came divers little worms,

(9.) Schenck. Obs. Medic. 1. 5. p. 692.—(6.) Ibid. p. 646.—(10.) Camer. Oper. Subcisiv. cent. 3. c. 49. p. 214.—(11.) Schot. Phys. Curios. 1. 3. c. 28. p. 536. Camer. Oper. Subcisiv. cent. 1. c. 51. p. 228. Hist. of the Life of the D. of Espemon, part 2. l. 8. p. 402.—(12.) Fab. Hild. Obs. Chirurg. cent. 1. obs. 79. p. 58,

whereof, and of corrupt matter and blood, they were full. The king still pressed it with his hand to bring forth the corruption, and endured the stench of it, until by such pressing he had brought forth all the corruption. This done, he commanded her a sufficient allowance every day for all things necessary, until she had received perfect health, which was within a week after; and whereas she was ever before barren, within one year she had a child by her husband. This disease hath since been called the King's Evil, and is frequently cured by the touch of the kings of England.

14. Sir John Cheeke was one of the tutors to king Edward the Sixth, and afterwards secretary of state; much did the kingdom value him, but more the king; for being once desperately sick, the king carefully inquiring of him every day, at last his physician told him there was no hope of his life, being given over by him for a dead man: "No," said the king, "he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it:" which accordingly came to pass; and soon after, contrary to all expectation, he wonderfully recovered. This, saith Dr. Fuller, was attested by the old earl of Huntingdon, bred up in his childhood with king Edward, to sir Thomas Cheeke, who was alive anno 1654, and eighty years of age.

15. Duffe, the threescore and eighteenth king of Scotland, laboured with a new and unheard-of disease, no cause apparent, all remedies bootless, his body languishing in a continual sweat, and his strength apparently decaying; insomuch that he was suspected to be bewitched, which was increased by a rumour, that certain witches of Forest in Murray practised his destruction, arising from a word which a girl let fall, that the king should die shortly; who being examined by Donald, captain of the castle, and tortures shewed her, confessed the truth, and how her mother was one of the assembly. When certain soldiers being sent in search, surprised them roasting

the waxen image of the king before a soft fire, to the end that as the wax melted by degrees, so should the king dissolve by little and little, and consume with the consumption of the other. The image being broken, and the witches executed, the king recovered his usual health in a moment.

16. When Albertus Basa, physician to the king of Poland, returned out of Italy, he went to Paracelsus, who then lived at the city of Vitus, and with him he went to visit a sick person, of whom all who were there present said "that he could not possibly live above an hour or two; and by reason of an indisposition in his breast, a defect in his pulse, and failing in his spirits, they pronounced of him, that he would not outlive a few hours." Paracelsus said, it would be so indeed in despite of all that skill in physic which the humourists have, but that he might easily be restored by that true art which God had shut up in nature: and thereupon he invited the sick man to dine with him the next day. He then produced a certain distillation, three drops of which he gave to the patient in wine, which immediately so restored the man, that he was well that night, and the next day came to Paracelsus's inn, and dined with him in sound and perfect health, to the admiration of all men.

17. ♦ M. de Botaquet, a gentleman born in Normandy, and captain in the service of the United Provinces, fought a duel at Delft in Holland, and was run through the heart in the left side; when he received the wound, he fell down, so that his antagonist thought him dead, and immediately fled. The surgeons in Holland did every thing in their power, and afterwards closed up the wound, so that the patient went abroad to his usual occupation. Some time after however he grew weak; the flesh of his body perceptibly wasted away day after day, so that the Dutch physicians

(13.) Stow's Annals, p. 68.—(14.) Lloyd's State Worthies, p. 104.—(15.) Sandys on Ovid. Metam. l. 8. p. 158.—(16.) Melch. Adam. in Vita Germ. Med. p. 33;

could be of no use to him: his friends therefore advised him to go to Paris to consult M. Juif, a celebrated surgeon in the reign of Louis XIII. who being exactly informed of the circumstances of the accident and the remedies formerly applied to the wound, told the gentleman he would undertake to cure him if he would strictly follow his prescriptions; but informed him at the same time that this could not be done unless he would consent to endure at sixteen several times as much pain as a man suffers who is broken alive on the wheel; that his life was lost unless he did this, and he gave him an hour to consider his proposal. In the mean time he went to visit another patient. When he returned, M. de Botaquet declared his resolution to undergo the torment: M. Juif then took him into his house, applied some preparations to the place where the sword had entered, and after two days made a square aperture in the right side of his breast, of such a bigness that he could conveniently put his hand into it, cutting two ribs, and immediately singeing the bones; after which, as he found the patient's lungs in the worst condition by putrefaction, he pulled them towards the aperture, and with a pair of scissars cut off the greater part of them; for the sword had hurt the lungs in the highest and thickest part, and all below the wound was corrupted: he then applied to the lungs such things as he thought fit, and left the patient till next day; at which time he handled the lungs with his hand as if they had been an exterior limb, and continued to do so for thirteen days, at the end of which the inward parts grew sensible; the patient at the same time declared that he found it impossible to endure the pain, and that he was resolved to die rather than suffer the torment any longer; he was however persuaded by his friends to go through the operation. The sixteen days being past, the surgeon did not touch the interior parts any more, and the opening in the side was closed up, which

required some time, and the patient constantly wore a piece of silver plate on the place. The patient was afterwards in good health, and lived as he had done before: his temper continued the same, being of a merry disposition: he performed all his usual functions, and felt no inconvenience from the accident except that he experienced in some measure a shortness of breath, which however did not prevent him from going through his ordinary business. He lived about ten years after, and died of a fever.

 CHAP. XLIII.

Of Stratagems in War for the amusing and defeating of the Enemy, and taking of Cities, &c.

MARCELLUS was called the Roman sword, and Fabius their shield or buckler: for as the one was a resolute and sharp assaulter of the enemy, so the other was as cautious and circumspect a preserver of his army. These two qualities, whensoever they are happily met together in one man, they make an able commander: but to render a general complete, there ought to be a certain fineness of wit and invention, and a quickness of apprehension and discerning, by the one to intrap the enemy, and by the other to avoid the snares which the enemy hath laid for him: in these no man was perhaps a greater master than he who is next mentioned.

1. When the strength and power of the Carthaginians was broken, Hannibal betook himself to Antiochus, the great king of Asia; him he stirred up against the Romans, and made him victorious in a naval fight by this subtil device of his. He had caused a great number of serpents to be gathered and inclosed in earthen pots; these he ordered to be thrown into the Roman

vessels in the heat of the fight in great plenty; the Romans, terrified at these unlooked-for enemies, began first to abate their vigour in fighting, and their fears increasing upon them, soon after betook themselves to flight.

2. Mithridates, king of Pontus, was overcome by Lucullus in a great battle, and forced to quit the field to save himself by a hasty flight: the pursuers followed close after him, when he caused great quantities of gold to be scattered, whereby the edge of the pursuit was taken off; and though the Romans thereby had a great prey, yet they suffered a more noble one to escape their hands by the fault of their inconsiderate covetousness.

3. The island of Sark, joining to Guernsey, was surprised by the French, and could never have been recovered again by force, having corn and cattle enough upon the place to feed so many as would serve to defend it, and being every way so inaccessible, as it might be held against the Great Turk; yet in queen Mary's time, by the industry of a gentleman of the Netherlands, it was in this manner retaken. He anchored in the road with one ship of small burthen, and pretending the death of his merchant, besought the French, being about thirty in number, that they might bury their merchant in hallowed ground, and in the chapel of that isle, offering as a present to the French, a quantity of such commodities as they had on board; whereunto the French yielded, upon condition that they should not come on shore with a weapon, no not so much as a knife. Then did the Flemings put a coffin into their boat, not filled with a dead carcase, but with swords, targets, and arquebusses. The French receiving them at their landing, and searching every one so narrowly, that they could not hide a penknife, gave them leave to draw their coffin up the rocks with great difficulty. Some part of the French took the Flemish boat, and rowed aboard the ship to fetch the commodities promised, and what else they pleas-

ed: but being entered, they were taken and bound. The Flemings on land, when they had carried their coffin into the chapel, shut the door to them, and taking their weapons out of the coffin, set upon the French: they run to the cliff, and cried to their company aboard the ship to come to succour them; but finding the boat charged with the Flemings, they yielded up themselves and the place.

4. The stratagem by which Philip the father of Perses, king of Macedonia, won Prinassus, is worthy of noting, saith Sir Walter Raleigh: he attempted it by a mine, and finding the earth so stony that it resisted his work, he nevertheless commanded the pioneers to make a noise under ground, and secretly in the night-time he raised great mounts about the entrance of the mine, to breed an opinion in the besieged, that the work went marvellously forward. At length he sent word to the townsmen, that by his undermining, two acres of their wall stood upon wooden props, to which if he gave fire, and entered by a breach, they should expect no mercy. The Prinassians little thought that he had fetched all his earth and rubbish by night a great way off, to raise up those heaps which they saw, but rather that all had been extracted out of the mines; wherefore they suffered themselves to be outaced, and gave up the town as lost, which the enemy had no hope to win by force.

5. When Kiangus had declared himself a subject to the empire of China, the Tartars sent a great army against him. Kiangus feigned to fly; but in the rear he placed very many carts and waggons, which were all covered carefully, as if they had carried the richest treasures they possessed, but in real truth they carried nothing but many great and lesser pieces of artillery, with their mouths turned upon their enemies. The Tartars intending to rifle their carriages, hastily pursue, fight without order, and fall upon the prey with all the greediness imaginable; but those that accompanied

(1.) Sabel. Exempl. l. 6. c. 6. p. 343.—(2.) Ibid, p. 344.—(3.) Raleigh's Hist. World, l. 1. c. 2. § 16. Hak. Apol. l. 8. c. 8. § 4. p. 258, 259.—(4.) Raleigh's Hist. World, part 1. l. 5. c. 4. § 7. p. 527.

the waggons, firing the artillery, took off a great part of the army, and withal Kiangus, wheeling about, came upon them, and made a strange carnage amongst them.

6. Xerxes's navy was come to Phalericum, and lay upon the neighbouring shores of the Athenian territories: he had also drawn his land-army to the sea-coasts, that so he might be in the sight of the Grecians with all his forces at once; then did the Peloponnesians resolve to retire to the Isthmus, and would hear no propositions to the contrary. They intended therefore to set sail in the night, and all the captains of the ships had orders to be accordingly prepared. Themistocles perceiving the Greeks would by this means lose the command of the Straights, and the conveniency of their present station, dispersing themselves into their particular towns, berthought himself of this stratagem. He had with him one Sicinus, a Persian captive, of whose fidelity he did not doubt, as being the instructor of his children: him he sends privately to Xerxes with this message; "That Themistocles, the general of the Athenians, was of his party, and that in the first place he gave him to understand, that the Grecians were preparing for flight; that he advised him not to suffer their escape, but that forthwith he would set upon them, while in disorder, and before their land army was with them; that by this means he should be sure to overthrow all their naval forces at once." Xerxes received this advice with great thanks as from a friend, and immediately gave order to the admirals of the navy, that they should silently prepare all ships for fight, and send two hundred of them to shut up all passages, and surround the islands, that there might be no way of escape for the enemy. It was done, and thus the Greeks were forced to fight where they would not, though the most convenient place for themselves; and by this prudent management of Themistocles they obtained a naval victory, such as

had not been before amongst the Greeks or Barbarians. After which Xerxes, still intending to press upon them with their land forces, and such others he had yet unbroken at sea, Themistocles found amongst the captives Arnaces, one of Xerxes's eunuchs; him he sends to the king, to let him know, that "the Greeks being now masters at sea, had decreed to sail with their navy to the Hellespont to cut down the bridge he had there built, to hinder his return home; that he being solicitous for his safety, would advise him with all speed to retire thither, and to pass over his army, while in the mean time he would contrive delays to hinder the Greeks from the pursuit of him." The Barbarians, terrified with this message, hastily retired, and by this deceit the Greeks eased themselves of a heavy burden.

7. The Persian war with Greece being over, Themistocles determined to rebuild Athens, and to surround it with walls, with all the speed that might be. The Spartans found themselves aggrieved at it, and therefore sent one of Ægina to Athens to complain of that proceeding. Themistocles went himself to Sparta as an ambassador from the Athenians; where they complaining that the Athenians were walling their city, Themistocles denied it, and desired them to send ambassadors, who might satisfy themselves with their own view: by this means he gained time. The ambassadors went, the walls went on apace, and he had wrote to the Athenians to keep the Spartan ambassadors as pledges for his own return. They did so, and so the Spartans, though thus deluded, were yet forced to send him back with safety.

8. Spartacus, having but few men with him when he rebelled against the Romans, took to a mountain strong and unapproachable, where he was besieged by thirty thousand Romans who guarded well the passage, that he might not escape; for there was but one passage up or down, all the rest was a steep rock, Spartacus finding that there grew

(5.) Martin. Bell. Tartaric. p. 293, 294—(6.) Plut. in Themist. p. 118, 119, 120.—(7.) Ibid, p. 121.

wild vines aloft upon the rock, did cut off all the twigs, and with them made ladders of cords so stiff and long, that being fastened above, they reached down to the bottom of the plain: upon those they all secretly went down, except one, who tarried to cast down their armour after them; and when he had so done, he also saved himself by the same means. The Romans mistrusted it not, by reason whereof they that were besieged, coasting round about the hill, came and assailed them behind, putting them in such fear with their sudden coming upon them, that they all fled away, and Spartacus had the spoil of the forsaken camp.

9. Hannibal intending to remove his forces to Cassinas, his guides, by a mistake of the Punick tongue, led his army to Cassilinum in Campania. The place is otherwise mountainous, save a long valley that stretches out itself into the sea. Fabius had shut up the way by which he should pass out with forty thousand soldiers, and the rest of his army he had securely placed upon the mountains, or with a part of them troubled the rear of his enemy. Here Hannibal found himself in a trap, and his army was dejected with fear, apprehending an impossibility of freeing themselves out of these straits. Hannibal therefore caused twenty thousand oxen (of his prey that he drove along with him) to be caught, and fastened to each of their horns torches and faggots of dry sticks. These being lighted, he caused the oxen to be driven up to the top of the mountains; and in the mean time with the main of his army silently and in the dark marches to the outlet of the valley. The oxen marched in order till the fire about their horns got to the quick, when they ran up and down as mad, their fronts and tails blazing, and firing the bushes as they went. The Romans, amazed with this unwonted and terrible spectacle, supposing that they were on all sides shut in by the enemy, quitted

their post, and thereby gave liberty of free exit to Hannibal. Fabius not knowing whereto this subtilty of the enemy tended, kept himself within his camp in good order; but by the first light in the morning it was easily discerned, that by this stratagem Hannibal had made his escape.

10. Hermocrates being told of the intent of Nicias (the Athenian general) to break up his siege before Syracuse, and march away, and knowing that day to be a festival of sacrifice to the gods, from which he should not be able to draw out his men to seize upon the passages by which he was to retire; he sent, therefore, a familiar friend of his to Nicias with instructions, that he came from such as gave him secret advertisement from within the city to warn him that he should not march away that night, unless he would fall into such ambushes as the Syracusans had purposely laid for them. Nicias being cheated with these words, tarried all that night, so that the next morning the Syracusans took all the passages, by means whereof the Athenians were unfortunately overthrown.

11. When all the world was alarmed with the terrible power and success of that great warrior Tamerlane the Scythian, he, fearing that the terror of his arms would cause all men to hide their precious stones, jewels, gold and silver, and such precious moveables as might easily be conveyed away, dispatched a number of his soldiers in the habit of merchants to go to the remotest and richest cities, with camels laden with rich booty, that could so fitly be hidden; commanding them to sell at low rates, that cheapness might allure the Asiatics to buy, and so either part with their coin before it was hid, or draw it out again when they saw a gainful purchase before them. Which done, he came upon those cities with such celerity, that they could have no leisure to hide that which they had bought; by which secret sleight,

(8.) M. Hurault. Polit. Disc. l. 20. c. 2. p. 427.—(9.) Plut. in Fabio, p. 178. Sabel. Exempl. l. 6. c. 6. p. 341. Polyb. Hist. l. 3. p. 244.—(10.) M. Hurault. Polit. Disc. l. 2. c. 21. p. 450.

without much ado, he pilfered and blundered the Asiatics of all that they had.

12. Hernand Teillo Porta Carrero, governor of Dourlans for the Spaniards, anno 193, being apprized that the citizens of Amiens (a proud people, and little practised in arms) would not receive the garrison that the king offered them for the preservation of the town, hastened the effect of those intelligences he had there; and on Monday the tenth of March he attired forty or fifty soldiers like peasants laden with many burdens, and armed underneath with daggers and short pieces, and marching with about seven hundred horse and five thousand foot, he laid his ambushes near the town, and the next day sent his disguised soldiers to the gate of Montrescot, following a cart, which being under the portcullis, one of the pretended peasants cut the horse trace, and by the great disorder of the horse hindered the liberty of the gate; the other presently discovered their arms, seized upon the corps de guard, and gave a sign to the ambush; the ambush came, horse and foot, and entered the town, and went directly to the market-place, took the fort, and seized upon the arsenal and munition which king Henry the Fourth, of France, had lately sent, and in the end forced the townsmen to a composition for the redemption of their goods.

13. Trivultio perceiving the garrison of Milan, and especially the Milanese themselves, to be astonished at the coming of Maximilian and the Switzers into Lombardy, bethought himself of this policy; he wrote letters with his own hand, sealed with his own seal, to the chief commanders of the Switzers, and sent them by a servant of his own that spoke well the Swiss tongue. In these letters he desired them to perform within two days the thing that he and they were agreed upon, for he should have all things ready according to their desire. The messenger offered himself on purpose to be taken by the emperor's scouts,

and being examined, prayed pardon, and thereupon confessed, that he brought letters to the leaders of the Swiss: his pardon was granted, and he plucking off his hose, took out the letters that were sewed in the sole of it, which were carried to the emperor immediately. When he had read them, although he was in great perplexity, yet he was not of opinion they should be showed to the cardinal of Siem, because he would not accuse a captain of so great authority amongst the Switzers, much less would he cause them to be seized upon, for fear of putting his affairs into danger; but in his heart distrusting the loyalty of the Switzers, he repassed the mountains without making further speech of it, and returned back into Germany, freeing thereby the Milanese of that fear they had conceived at his coming.

14. The captain of Bilezuga was minded to compass the death of Othoman: being therefore to marry the daughter of the captain of Jarchizer he invited Othoman to the wedding, as a time convenient to accomplish his design; but he having imparted the matter to Michael Cossi, this person grieving to see so brave a man treacherously brought to his end, acquainted Othoman with it, which he received with due thanks: "And now," saith he, "as to the captain of Bilezuga, request him from me to protect for me one year longer, as he hath used to do, such goods as I shall send to his castle; and because of the wars betwixt me and the German prince Ogli, I will presently send such things as I most esteem, and will also bring with me to the marriage my mother-in-law, with her daughter, my wife." The captain was glad of this message, looking upon the whole as his own. When the marriage-day drew nigh, Othoman, instead of precious househo'd stuff, sent his packs in carriages filled with armed men, and had caused some of his best soldiers to be attired in women's apparel, as being his mother-in-law and her retinue.

(12.) De Serres Gen. Hist. France, p. 888. D'Avila's Civil Wars, l. 15. p. 1444.—(13.) M. Hurault Polit. Disc. l. 2. c. 21. p. 494.

These he ordered to meet together at the castle about twilight: being admitted, the soldiers leaped out of their packs, and the others in women's habit betook themselves to their weapons, slew the warders of the castle, and without much ado possessed the same, Othoman having before slain the captain of it in fight.

15. The great city of Nice held out only upon the hope of a thousand horsemen, which the emperor Andronicus had promised to send to them, of which aid so promised, Orhanes, king of the Turks, understanding, furnished eight hundred of his horsemen, after the manner of the christians, and fetching a great compass about, came at length into the highway that leadeth from Constantinople to Nice, and so marched directly toward the city, as if they had come from Constantinople. At the same time he sent three hundred of his other horsemen, in the habit of Turks, to forage and spoil the country as much as they could within the sight of the city: which whilst they were doing, the other eight hundred horsemen, in the attire of Christians, following upon them, as if it had been by chace, charged them, and in the sight of the citizens put them to flight; which done, these counterfeit horsemen returned directly again towards Nice. The citizens, who, with great pleasure, had in the mean time from the walls seen the most part of the skirmish, and how they had put the Turks to flight, supposing them to be the promised aid whom they daily expected, with great joy opened the gates of the city to receive them as friends. But they being entered the gates, presently set upon the Christians, who expected no such matter, and being seconded with the other three hundred, which in a dissembling manner had fled before, who speedily returned with other companies of Turks that lay in ambush not far off, they won the great and famous city of Nice, which they have ever since to this day possessed.

16. The Turkish king, Amurath, had concluded a peace with the Christians

of Thracia, during which the governor of Didymoticum, intending to fortify his city with new and stronger fortifications, entertained all the masons, carpenters, and other workmen he could by any means get; which Amurath understanding, secretly caused two hundred lusty workmen and labourers to come out of Asia to offer their service unto the governor, who gladly entertained them. The wiser sort of citizens wished the governor to beware of those Asiatic workmen, as by them suspected; but he presuming upon the peace made with Amurath, and considering they were but base workmen, and no soldiers, had the less care of them; yet using their work all the day, he commanded them to lodge without the walls of the city every night. Amurath understanding these workmen were thus entertained, sent for the valiant captain Chasis Ilbeg, and requested him with thirty other good soldiers to seek there for work also, and to spy if any advantage might be taken for the surprisal of the city. These were also entertained by the governor, and Chasis, that awaited with a vigilant eye, and having found that one of the gates of the city might be suddenly taken, found means to acquaint Amurath therewith, who caused a sufficient number of Turks to lie in ambush near the city to further the design. Chasis broke the matter to the Asiatic workmen, and gave full instruction what was to be done. According to appointment, the Christians being at dinner, the Turkish workmen and labourers fell at words amongst themselves, and from words to feigned blows: in which counterfeit brawl and tumult, they suddenly ran to one of the gates of the city, and there laying hands upon the warders weapons, as if to defend themselves against their fellows, suddenly set upon those warders, being in number but few, and then at dinner also, and so presently slew them; which done, they opened the gate of the city, let in the ambushed Turks, took the place, and

put the chief of the citizens to the sword.

17. Count Philip of Nassau had, by prince Maurice's advice, conferred with a certain gentleman of Cambray, called Charles Herauguieres, captain of a foot company, about an enterprize upon the castle and town of Breda; telling him, that divers mariners, vassals to the house of Nassau, had offered their service herein, they being accustomed to carry turf and wood into the castle, and under that colour fit to make some attempt. Herauguieres having well considered all dangers, resolved with a certain fellow called Adrian of Berghen (that was wont to carry turfs into the castle) to undertake the matter, giving order to the shipper to make ready his boat, which was deep and flat, and lay in a Dorpe called Leure, a mile from Breda, that he might convey seventy men into her, Round about, and on the upper part of the boat rows of turf like bricks were orderly placed of a good height. Being thus prepared, they resolved to execute their enterprize on the 25th day of February; but the frost hindered them certain days, not without great danger of being discovered; for having entered the boat on Monday the 26th of February, they remained in it till Thursday morning, not able to go forward or backward, by reason of the frost, contrary wind, and want of victuals, which forced them in the night to quit the boat, and to retire to Nordam. On Thursday the first of March, 1590, they at night returned to the boat, staying within a quarter of a mile of Breda, and in this manner continued from Friday till Saturday morning at ten o'clock, before the Herons wood near the castle, where the boat went on shore, so that they were forced to tarry till high water. During their abode there, the boat sprung a leak, through which the water entered in such abundance that the soldiers stood up to the knees in it: being come into the inclosure of the castle (which so soon as the boat entered was shut after them) the leak miraculously stopt of itself. Whilst they lay there, a corporal came to search the boat, where finding nothing,

he went his way, and strange it was, the soldiers coughed not, and yet many of them were so hoarse, it was hard to refrain from it. Among others, Matthew Helt, lieutenant, was so tormented with the cough, that fearing lest the enterprize should be discovered thereby, he drew forth his poniard, intending to have slain himself. The third of March in the afternoon, at high water, the castle's sluice was opened, so that the boat entered. About evening the serjeant-major commanded that turfs should be distributed to the corps du guard; which was done in such quantity, that the deck began to lie bare, which greatly afflicted them in the boat. But the shipper being a crafty fellow, perceiving all the corps du guard were furnished, pretending weariness, gave money to his mates to go and drink with the porters, not meaning to unlade any more till the next day. Night being come, the watch set, and all things quiet, about eleven o'clock at night, Herauguieres exhorted his soldiers to begin their enterprize: the shipper plying the pump to drown the noise his men made in shipping, he marched before them by the storehouse towards the gate which opens into the town. The centinel asked, "*Qui va là?*" but Herauguieres making no answer, struck him through the body with an half-pike; whereupon the alarm was given to those of the guard who made resistance. An ensign hurt Herauguieres in the arm, and was by him beaten down to the ground: the enemy was beaten into the middle part of the castle, whence they sallied out upon us, but lost thirty-six of their men, and were forced to retire. The place being made good, Herauguieres marched with his soldiers to another corps du guard, where sixteen soldiers made resistance and were all slain. This done, and a signal given, count Hoenlo came to the castle with the prince's vanguard, soon after prince Maurice himself with horse and foot, so that the town was yielded, the soldiers only to depart with their lives: the burgo-masters redeemed themselves from spoil with 97,074 florins. Thus the town and castle of Breda was taken with the loss

only of one man, who fell into the water and was drowned. It was taken March 4, 1590.

18. Cimon understanding that the Persian navy lay about Cyprus, he set sail towards them, and with two hundred and fifty ships he boldly gave battle to three hundred and forty: the victory inclined to the Athenians, one hundred ships were taken, some sunk, and the rest got into Cyprus: the soldiers fled all out of them, and leaving them without guards, those also fell into the hands of the Athenians. Cimon, not content with this glorious victory, set forth with his whole navy against the land-army of the Persians also, which lay upon the banks of the river Eurybas: he caused all the Persian ships he had taken to sail foremost, and those to be all stuffed with the most valiant of his soldiery, with Persian tiaras, and other the like habits upon them. The Persians on land, deceived with the figure of their ships, and the habit of their friends, and not knowing of any land-forces of the Greeks near them, took them for their own fleet but lately parted from them, and now returned. When night came, Cimon landed his men, breaks in upon the camp of the Persians, filling all places with tumult and slaughter: the Persians in this confusion fled to the ships, and were there cut off, not being able to discern against whom they fought. When a great carnage was made, and the gross of the army was scattered here and there, Cimon thought of his retreat to his ships, which he had beforehand taken care of: for he had ordered his soldiers to repair forthwith to that place, where they should behold a burning torch advanced in the air: he gave a sign, and the soldiers ceased their plunder, and returned safe into their ships: so that Cimon obtained two noble victories in one day, by sea and land.

19. Amilcar was sent by the Carthaginians against the Greeks that lived in Sicily, with three hundred thousand foot, two thousand long ships, besides those that were for burden, and such as

were appointed for the carriage of tributes, the number of which was three thousand. Thus appointed, Amilcar laid siege to Himera, to the relief of which came Gelo the Syracusan with fifty thousand foot and five thousand horse. Being come, he bethought himself how to destroy all the forces of the enemy without endangering himself, which design an accidental thing did much further: for whereas he had determined to fire all Amilcar's ships, it was also told him, that such a day Amilcar did solemnly sacrifice to Neptune: also a prisoner was taken, who told him, that Amilcar had given order to them of Selynuntis to send him a number of horsemen well appointed, to be with him upon the same day. Gelo therefore sent out his horsemen that way, and having ordered they should all night cross the country, in the morning's first light they should, as if Selynuntians, come to the camp, where, as soon as received, they should kill Amilcar as he sacrificed, and then carry fire from the altars amongst all the ships: he had also ordered a watchman to give himself notice of all that passed. His horsemen had performed all as he required it; and having also received the sign agreed upon, he with his whole army fell in upon the Carthaginian army at land, who came out of their camp to encounter him: but while they were eagerly fighting, the flames shewed themselves on high from their vessels, and it was cried in their army, that Amilcar was killed, and all their ships on fire. Dispirited with this bad news, they were slain on heaps, Gelo would give no quarter, so that fifteen thousand of them were slain upon the place, the rest fled to a fortress, but being ready to die for thirst, they soon yielded themselves.

20. ♠ After the death of the princess Vende, about the year 1760, as there was no prince of the royal family left, the twelve Palatins were appointed to govern the state of Poland; but the Poles

(17.) *The Triumphs of Nassau*, p. 115. Belg. Commonw. p. 292.—(18.) *Diod. Sicul. Biblioth.* l. 12. p. 256.—(19.) *Ibid.* p. 236.

being often defeated by the Austrians and Moravians, soon became discontented with this kind of government. A goldsmith named Premislas then assembled a company of volunteers, and devised the following stratagem. Having provided a great number of helmets and bucklers, made of the bark of trees, and painted so as to resemble silver, he ranged them on poles during the night near a wood, in view of the enemy's camp; when day appeared the enemy imagined that they saw Polish troops filing off, and advanced to give them battle. Premislas seeing them coming, caused the helmets and bucklers to be removed so as to represent a retreat into the forest, and in this manner drew the enemy into an ambush where they were almost all killed: at the same time he attacked those who remained in the camp, and put them to the rout. The Poles, in gratitude for so splendid an action, declared Premislas prince of Poland, who thereupon assumed the name of Lese.

CHAP. XLIV.

Of the secret Ways of Dispatch, and the Delivery of Messages by Letters, Cyphers, and other Ways.

SECRECY and celerity are of special importance for the right conduct and management of all sorts of affairs; but in military matters they are of that absolute necessity, that scarce any thing of moment can be effected without them. Various ways have the ancients and others invented, whereby they might convey their intelligences and advice with both these; a taste whereof we have in the following examples.

1. Aleppo is so called of Alep. which signifies milk, of which there is great abundance thereabouts. There are here also pigeons brought up after an incredible manner, who will fly between Baby-

lon and Aleppo (being thirty days journey distant) in forty-eight hours space, carrying letters and news (which are fastened about their necks) to merchants of both towns, and from one to another. These are only employed in the time of hasty and needful dispatch: their education to this tractable expedition is admirable, the flights and arrivals of which I have often seen in the time of my wintering in Aleppo, which was the second winter after my departure from Christendom.

2. The city of Ptolemais in Syria was besieged by the French and Venetians, and it was ready to fall into their hands, when the soldiers beheld a pigeon flying over them, with letters to the city; who thereupon set up so sudden and great a shout, that down fell the poor airy post with her letter: being read, it was found that the sultan had therein sent them word that "he would be with them, with an army sufficient to raise the siege;" and, that "they might expect his arrival in three days." The Christians having learnt this, sent away the pigeon with others instead of the former, which were to this purpose: that "they should see to their own safety, for that the sultan had such other affairs as rendered it impossible for him to come in to their succour." These letters being received, the city was immediately surrendered. The sultan performed his promise upon the third day; but perceiving how matters went, returned to his other employments.

3. Histæus the Milesian being kept by Darius at Sasa, under an honourable pretence, and despairing of his return home, unless he could find out some way that he might be sent to sea, he purposed to send to Aristagoras, who was his substitute at Miletum, to persuade his revolt from Darius; but knowing that all passages were stopped and studiously watched, he took this course: he got a trusty servant of his, the hair of whose head he caused to be shaved off, and then, upon his bald pate, he wrote his

(20.) De Lavan. Recueil de diverses Histoires, vol. 2. part 2. p. 1.

(1.) Lithgow's Trav. part 5. p. 202, 203. Huigen Van Linschoten's Discourse of Voyages, l. 1. c. 6 p. 16.—(2.) Sabel. Ex. l. 6. c. 6. p. 340.

mind to Aristagoras, kept him privately about him till his hair was somewhat grown, and then bid him haste to Aristagoras, and bid him cause him to be shaved again, and then upon his head he should find what his lord had wrote to him.

4. Harpagus was a great friend to Cyrus, and had in Medea prepared all things in as good forwardness as he could: being therefore to send his letters to Cyrus, to hasten his invasion upon that country, he thought it the safest way to thrust it into the belly of a hare: so by this unsuspected means his letters went safe to Cyrus in Persia, who came with an army, and made himself master of the empire of the Medes.

5. The ancient Lacedæmonians, when they had a purpose to dissemble and conceal their letters, which they sent to their generals abroad, that the contents of them might not be understood, though they should be intercepted by the enemy, they took this course: they chose two round sticks, of the same thickness and length, wrought and planed after the same manner. One of these was given to their general when he was about to march, the other was kept at home by the magistrates. When occasion of secrecy was, they wound about this stick a long scroll, and narrow, only once about, and in such manner as that the sides of each round should lie close together: then wrote they their letters upon the transverse junctures of the scroll, from the top to the bottom. This scroll they took off from the stick, and sent it to the general, who knew well how to fix it to that stick he kept by him; the unrolling of it did disjoin the letters, confound and intermix them in such a manner, that although the scroll was taken by the enemy, they knew not what to make of it; if it passed safe, their own general could read it at pleasure. This kind of letter the Lacedæmonians called *Scytale*.

6. I have read in the Punic history, of an illustrious person amongst them (whether it was Asdrubal, or some other, I do not now remember) who in this manner used to conceal such letters as he sent about matters of secrecy. He took new tables, which were not yet covered with wax, and cut out his letter upon the wood, then (as the manner was) he drew them over with wax; these tables, as if nothing was writ upon them, he sent to such as beforehand he had acquainted with the use of them, who upon the receipt of them took off the wax, and read the letter as it was engraven upon the wood. Demaratus used this way of writing.

7. The way by pigeons to give intelligence afar off with wonderful celerity, is this: they take them when they sit on their nests, transporting them in open cages, and return them with letters bound about their legs like jesses, who will never give rest to their wings, until they come to their young ones. So Taurosthenes by a pigeon, stained with purple, gave notice of his victory at the Olympic games the self-same day to his father in Ægina.

8. There are books of epistles from C. Cæsar to C. Oppius and B. Cornelius, who had the care of his affairs in his absence. In these epistles of his in certain places there are found single letters without being made up into syllables, which a man would think were placed there to no purpose; for no words can be framed out of these letters. But there had been a secret agreement betwixt them of changing the situation of the letters, and that in writing they should appear one thing, but in reading they should signify another. Probus the grammarian hath composed a book with curiosity enough, concerning the occult signification of the letters in the epistles of Cæsar. Suetonius saith of Cæsar, that any thing of privacy he wrote by notes or characters, that

(3.) Herod. l. 5. p. 301. Sabel. Exempl. l. 10. c. 6. p. 569. A. Gell. Noct. Attic. l. 17. c. 9. p. 458.—(4.) Herod. l. 4. p. 203. Justin. Hist. l. 1. p. 18. Sabel. Exempl. l. 10. c. 6. p. 569.—(5.) A. Gell. Noct. Attic. l. 17. c. 9. p. 458. Erasm. Adag. p. 442. Zuing. Theat. vol. 3. l. 4. p. 156. Plut. in Lysandr. p. 144. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.—(6.) A. Gell. Noct. Attic. l. 17. c. 9. p. 458. Pezel. Mellific. tom. 1. p. 59.—(7.) Sandys on Ovid. Metam. l. 12. p. 229.

As, by so transposing the order of the letters; that no word could be made out of them. But if any man would understand and imitate this practice of his, he must know, that he changed the fourth letter of the alphabet, that is, he set down D for A, and so throughout all the rest of the letters.

9. Artabastus, an illustrious person amongst the Persians, after the departure of Xerxes, was left with Mardonius in Europe; he had taken Olynthus, and was now set down before Potidæa: here there was intelligence betwixt him and Timoxenus, an eminent person in the town, and the device they had to convey letters to each other was this: they wrapped their letters round about the upper part of an arrow, and then glued on the feathers of the arrow upon it, and so their arrows were to be shot to such a place as they had mutually agreed upon. They had done this for some time, till they were casually betrayed; for Artabastus directing his arrow to the wanted place, it chanced to light upon the shoulder of a Potidæan that was accidentally there: divers, as the manner is, ran to the wounded man, and plucking out the arrow, perceived the letters that were fastened to it, and carried them to the magistrates of the city, whereby it came to pass, that Timoxenus the traitor was discovered.

10. Antigonus, who had wintered in Mesopotamia, came to Babylon, and having there joined with Seleucus and Python, he determined to march out against Eumenes, who had fortified the river Tygris from its fountain to the sea, and indeed all the country bordering upon him, in which manner he waited the approach of the enemy; but forasmuch as the guard of a place of so great a length required a multitude of soldiers, Eumenes had obtained of Peucestus, that he should send for some thousands of archers for him out of Persia; which was done in such manner, that most of the Persians, though distant thirty days journey, did yet hear of the edict of

Peucestus upon that very day it was given out, and that through the artificial placing of their watches: for whereas Persia is interrupted with valleys, and full both of many and high rocks, the strongest voices that were to be found amongst the inhabitants were placed upon the tops of these; so that the command being heard in divers places at once, they transmitted it immediately from one to the other, till such time as it was gotten to the utmost end of Peucestus's satrapy.

11. Octavianus Cæsar, when he wrote to his friends any thing of secrecy or matter of importance, his manner was to take the next letter in the alphabet to that which should have been made use of, saith Don Cassius; and Suetonius saith, that as oft as he wrote by notes and characters, he used B, for A and C for B, and in the same order all the rest as they follow, only instead of X he used a double AA.

12. The Roman spies who were sent into Persia, at their return brought a long piece of parchment that had letters wrote upon it within, which was given them by Procopius; but, for the better concealment of it, it was put into a sheath or scabbard of a sword, and so carried safe without suspicion.

13. Diognetus the Milesian was in love with Polycrita of Naxos; and for love of her he betrayed his countrymen and their counsels: for when they had besieged Naxos, he sent a young girl with a letter to Polycles, brother of Polycrita, and governor of the city; wherein he shewed the way how he might entrap and slay the Milesians. This letter was written upon a plate of lead rolled up, and baked in a loaf of bread, and so conveyed to the governor.

CHAP. XLV.

Of the sad Condition and deplorable Distresses of some Men by Sea and Land.

THE mountain Vesuvius near Naples,

(8.) A. Gell. Noct. Attic. l. 17. c. 9. p. 457. Sueton. l. 1. c. 56. p. 86. Pet. Gregor. de Rep. pub. l. 16. c. 4. p. 667.—(9.) Pezel. Mellific. tom. 1. p. 73.—(10.) Ibid. p. 409.—(11.) Sueton. l. 2. c. 88. p. 109. Pet. Greg. de Repub. l. 16. c. 4. p. 667.—(12.) Ibid. p. 666.—(13.) Ibid.

is reported to be so fertile, that it yieldeth to those who manure it a million of gold in revenue; but when it comes to cast forth its enflamed entrails, it often makes as much havoc in one day alone, as it brings profit in many years: "And it seems," saith Montaigne, "that fortune does sometimes so narrowly watch the last days of our life, as in one moment to overthrow what for many years she hath been erecting; repaying our past and light pleasures with weighty miseries, and forcing us to cry out with Laberius, *Nimirum hâc die unâ plus vixi*; "I have certainly lived too long, at least by this one unhappy day*."

1. Horrible was that tragedy which the West Indies beheld in the persons of seven Englishmen; the relation of it take as followeth: The aforementioned seven being in St. Christopher's Island, had prepared themselves for a voyage of one night, and had taken with them provision for no longer a time; but a tempest intercepted their return, and carried them off so far into the sea, that they could not return home in less than seventeen days; in which time they were so sparing of their one night's provision, that they made it serve them to the fifth day; that past, they must wrestle with mere famine, which was so much the more grievous to them, in regard the sun was extremely hot, that dried up their parched throats, exhaling the saltness from the troubled sea. They had now little hope of retrieving themselves from their woeful situation; and were therefore forced to cast lots amongst themselves to see whose flesh and blood should satisfy the hunger and the thirst of the rest. The lot fell upon him who first gave the counsel; who was not only unafrighted at this hard fortune, but encouraged the rest, who had a kind of horror as to what they were about: he told them, that "fortune was a favourer of the bold; that there was no possibility of escape, unless they immediately stayed their flying life by human flesh; that for his part he was well content, and that he thought himself happy he

could serve his friends when he was dead." With such words as these he so persuaded them, that one (drawn out by lot also) cut his throat; of whose carcase each of them was so desirous of a piece, that it could scarcely be divided so quickly. They fell to the flesh with eager teeth, and sucked out the blood into their thirsty stomachs. One only was found amongst them, who, being nearly related to the dead person, resolved to endure all things rather than pollute himself with the blood of his friend; but the next day his famine drove him into such a madness, that he threw himself overboard into the sea. His associates would not suffer so delicate a repast as his carcase to be so unseasonably snatched from them. But his madness had already so vitiated his blood and the flesh all about the veins, that in the whole body there was scarce any thing found fit to eat, save only his bowels. At last it pleased God to shew them mercy in this their wandering and distress, and brought their small ship to the isle of St. Martin, in which they were kindly received by the Dutch garrison, and sent back to the rest of their friends, where they had scarce set foot on the shore, but they were accused of murder; but inevitable necessity pleading in their behalf, they were set free by the magistrate.

2. In the year 1610, one Pickman, a Fleming, coming from Drontheim in Norway, with a vessel laden with boards, was overtaken with a calm, during which the current of the sea carried him upon a rock or little island towards the extremity of Scotland: to avoid a wreck, he commanded some of his men to go into the shallop, and to tow off the ship: coming near the island, they saw something which was more like a ghost than a living person, a body stark-naked, black and hairy, a meagre and deformed countenance, and hollow and distorted eyes; he fell on his knees, and joining his hands together, begged relief from them; which raised such compassion in them, that they took him into the boat.

* Caus. Treat. of Pass. p. 28. Montaign. Essays; l. 1. c. 18. p. 29.—(1.) Nich. Tulpii. Observ. Med. l. 1. c. 43. p. 81.

There was in all the island nor grass, nor tree, nor ought whence a man could derive either subsistence or shelter, besides the ruins of a boat, wherewith he had made a kind of hut to lie down under. The man gave this relation of himself: "I am an Englishman; and a year ago, or near it, being to pass in the ordinary passage-boat from England to Dublin, the boat was taken by a French pirate, who, being forced by a tempest, which immediately arose, to let go the passage-boat, left us to the mercy of the waves, which carried us into the main sea, and at last split the boat upon the rock where you took me in, I escaped with one more into the island, where we endured the greatest extremities. Of some of the boards of our boat we made the hut you saw: we took some sea-mews, which, dried in the wind and sun, we eat. In the crevices of the rocks on the sea-side we found some eggs; and thus we had as much as served to keep us from starving. But our thirst was most insupportable: for, having no fresh water but what fell from the sky, and was left in certain pits which time had worn in the rocks, we could not have it at all seasons; for the rock lying low, was washed over with the waves of the sea. We lived in this condition six weeks, comforting one another in our common misfortune; till being left alone, it began to grow insupportable to me. For one day awaking in the morning, and missing my comrade, I fell into such despair, that I had thoughts of casting myself headlong into the sea. I know not what became of him, whether despair forced him to that extremity, or that looking for eggs on the steepy side of the rock, he might fall into the sea. I lost with my comrade the knife wherewith we killed sea-dogs and the mews, upon which we lived; so that, not able to kill any more, I was reduced to this extremity, to get out of one of the boards of my hut a great nail, which I made shift so to sharpen upon the rock, that it served me for a knife. The same necessity put me upon another invention, which kept me last

winter, during which I endured the greatest misery imaginable. For finding the rock and my hut so covered with snow, that it was impossible for me to get any thing abroad, I put out a little stick at the crevice of my hut, and baiting it with a little sea-dog's fat, I by that means got some sea-mews, which I took with my hand from under the snow; and so I made a shift to keep myself from starving. I lived in this condition and solitude above eleven months, and expected to end my days in it, when God sent you here to deliver me out of the greatest misery that ever man was in." The seaman having ended his discourse, the master of the ship treated him so well, that within a few days he was quite another creature: he set him ashore at Derry in Ireland; and saw him afterwards in Dublin, where such as had heard what had happened to him, gave him wherewithal to return into England.

3. Richard Clark, of Weymouth in Dorsetshire, was a knowing pilot, and master of the ship called the *Delight*, which anno 1583 went with sir Humphrey Gilbert for the discovery of *Norrenbege*. It happened, that without any neglect or default of his, the ship struck on a shoal, and was cast away on Thursday, August 29, in the same year. Of them that escaped shipwreck, sixteen got into a small boat of a ton and a half, which had but one oar to work withal; they were seventy leagues from land, and the weather so stormy that it was not possible for a ship to carry an inch of sail. The boat being over-burdened, one of them, Mr. Hedley, made a motion to cast lots that those four which drew the shortest should be cast over board, provided if one lot fell on the master, he notwithstanding should be preserved, in whom all their safety was concerned. The master disavowed the acceptance of any such privilege, replying, they would live or die together. On the fifth day Mr. Hedley (who first motioned lot drawing) and another died, whereby their boat

was somewhat lightened. Five days and nights together they saw the sun and stars but once, so that they only kept up their boat with their single oar, as the sea did drive it. They continued four days without sustenance, save what the weeds (which swam in the sea) and salt water did afford. On the seventh day about eleven o'clock they had sight of; and about three they came on the south part of Newfoundland. All the time of their being at sea the wind kept continually south; if it had shifted to any other point, they had never come to land, but it turned to the north within half an hour after their arrival. Being all come to shore, they kneeled down and gave God praise for their miraculous deliverance. There they remained three days and nights, having plentiful repast upon berries and wild peas. After five days rowing along the shore, they happened on a Spanish ship of St. John de Luz, which courteously brought them home to Biscay. Here the visitors of the Inquisition came aboard the ship, put them on examination, but by the master's favour and some general answers they escaped for the present. But fearing a second search, they shifted for themselves, and going twelve miles by night got into France, and so safely arrived in England. Thus, as the psalmist speaks, "They which go down into the sea, and occupy in great waters, these men see the works of the Lord, and his wonders in the deep."

4. It is a story altogether lamentable, which happened about the Cape of Good Hope to Manuel de Sousa, surnamed Sepulveda, governor of the citadel of Dia for the king of Portugal, and it is this: Having long enjoyed great happiness and honour in the East-Indies, he came to Cochin, not far from Calcutta, where he embarked himself in January 1553, in a great ship laden with riches, and about six hundred persons with him, amongst which were his wife, his children, servants, slaves, and a great retinue, to come into Portugal; but the ship being cast away upon the coast of Africa, and the sea having swallowed

up near all that was within it, except the persons who saved themselves ashore half-naked, destitute of all hope to recover their loss again; having relied upon the words of the crafty and cruel barbarians; they fell at last (so many of them as remained yet alive; for the most part were now dead, with fear and famine, and other miseries) into the hands of a petty king of Æthiopia; who caused them to be disarmed, stripped, and left stark-naked upon the sand, deprived of all succour and necessary things. They were left, half dead with hunger and thirst, overwhelmed with fear and shame, casting their eyes upon the ground, as persons transformed into so many images. Eleanor, the wife of Manuel; daughter to Garcias Sala, viceroy of Portugal in the Indies, an honourable lady, seeing the Barbarians busied about stripping and snatching away the clothes from her husband, herself, her children, and the rest, forgetting her dignity and her sex, fell upon these filchers with her fists, provoking them to kill her; but in vain. They left her stark-naked upon the shore: The chaste lady seeing herself in such a case, and the day-light ministering to her more sorrow and horror than death itself, she covered herself with sand, casting abroad her hair confusedly upon her shoulders and over her breasts, that were naked and bare: which done, she commanded the men who survived of her miserable company, to be gone and shift for themselves as they could; herself remaining in that case without stirring or speaking a word. If at sometimes she beheld her dear children, the tears would flow from her eyes like rivers, and she sent out deep sighs and sobs. As for Manuel, the father and husband, such an extreme sadness and grief had closed up his heart and his mouth, that he held his eyes a long time fixed upon the earth, as one struck with a thunderbolt; yet at last the care of his little ones upon the sudden awakened him: he went to a forest near them to seek for some food: at his return he found the youngest of his children departed, and his wife, who

had been three days without eating any thing, overborne with sorrow and tears. His child he buried with his own hand: the next day he returned to seek again, and coming back, he found his wife and his other son dead, and some women servants lamenting with great cries over their poor bodies. Having put by the servants, he laid himself down upon the ground; and stretching out the right hand of his deceased wife, he leaned a while with his head upon the same; and then, with the help of the said servants, he hid his wife and child within the sand, without uttering a word. That done he returned into the forest; where it is conjectured he was devoured by wild beasts, for there was never any news heard of him afterwards. About six score of these miserable travellers, having escaped divers incredible difficulties, did at last recover a port of the sea, where they found commodity to pass into Portugal; where, on their arrival, they declared the particulars of their history as it is here set down.

5. A. D. 1630, May 1, the Muscovy merchants of London sent a ship called the *Salutation* for Greenland, which arrived there in safety June 11 following, together with two other ships, all which were commanded by capt. William Goodler. The captain's ship stayed at Bellsound, that of the *Salutation* at the Foreland. The captain having killed store of whales, sent away for the *Salutation*, which in the way meeting with cross winds, the master sent eight of his men ashore to kill some venison. These men taking with them a brace of dogs, a firelock, two lances, and a tinder-box, went on shore, and killed fourteen; but night coming on, and they weary, they went to rest, intending next day to end their hunting, and return to their ship. But the next day proved foggy, and much ice being betwixt the shore and the ship, the ship was forced to stand so far off into the sea, that they lost sight of her: they hunted on to Greenharbour, and there they found that the ship was departed: they made all speed

possible with their shallop to Bellsound, to their captain, and, for fear of delay, threw their venison overboard; but having no compass, they wandered up and down so long till the ships were departed. This filled them with fear and astonishment, knowing that neither Christian nor Heathen had ever inhabited those desolate climates; that none could be hired (for any reward whatsoever) by the merchants to winter there; and that nine able men left behind formerly, as they now were, died all miserably upon the place, becoming the prey of bears and foxes. All which made them (like men amazed) to stand looking one upon another: that which increased their horror, was their want of all necessary provision; no clothes for change or warmth, no food, no house for shelter. After a space, knowing the danger of delay in extremity, they advised upon the most likely course for their preservation: they resolved to go to Greenharbour to hunt for venison, where, in their going, stay and return, they killed nineteen deers and four bears, with which they laded their shallop; and finding another old shallop left there, they laded it with the greaves or fritters of whales, that had been boiled there that year, and took their way to Bellsound to their tent, where they intended to winter. In the way of their passage they had like to have lost all their provision. At length they arrived at Bellsound, where they took out their provision, constructed their tent, and with part of the materials of a lesser tent near it, pieces of old casks, and old shallops left there, (as it is usual) they made up their house and cabins, where they lodged two and two, and with marvellous industry provided themselves with fire-wood, and shelter against the extremity of the cold: their beds were the deer-skins dried. Having thus fitted every thing in the best manner they could, on the twelfth of September, looking out into the sound, they espied two sea-horses lying asleep on a piece of ice; whereupon hasting to them with an old harping-iron, they slew first the

(4.) *Camer. Oper. Subcisiv. cent. 2. c. 57. p. 243. Caus. Holy Court, tom. 2. max. 14, p. 411, 412.*

old one, and then the young one; flayed, roasted, and eat them: not long after they killed another; but nights and cold increasing upon them, and they viewing their provision, found it too small by half: whereupon they agreed to one reasonable meal a day, and to fast Wednesdays and Fridays, except from the greaves of the whale, a loathsome meat; at which diet they continued three months. To repair their clothes and shoes they made thread of rope-yarn, and needles of whalebone. October 10, the nights being grown very long, all the sea was frozen over, and then grief and fear began to work upon them; but they prayed to God for strength and patience in their miseries, and by his assistance cheered up themselves to use the best means for their preservation. Then, for the preservation of their venison, and lengthening of their firing, they thought best to roast every day half a deer, and to stow it in hogsh-heads; which accordingly they did, leaving so much raw as would serve to roast every Sabbath-day a quarter. Here another trial of their patience befel them: their whale-fritters that had been drenched with sea-water, and lay close together, were grown mouldy and spoiled; and again surveying their bear and venison, they found it would not afford them five meals a week; so they were forced to cut off one meal more, and for three months after they fed four days upon the mouldy whale-fritters each week, and the other three on bear and venison. Besides the want of meat they began to want light no sun appearing from the 14th of October to the 3rd of February, but the moon shined as here in England. Against this, having found a sheet of lead in the cooper's tent, with rope yarn and oil, they made a lamp, which they kept continually burning to their great comfort. In the beginning of January, as the days began to lengthen, the cold increased to that extremity, that it raised blisters on their flesh; and if at any time they touched iron, it would stick to their fingers like bird-lime: if they went out to fetch water, it would so pinch them, that

they were sore, as if they had been beaten: for drink, from the 10th of January to the 20th of May, they had none but snow-water, which they melted with hot irons. The latter end of January they found their food would last but six weeks longer: but they had recourse to God for a supply; and looking out one bright day, they saw a great she-bear with her cub coming towards the tent; her they slew with their lances, the cub escaping; they drew her into the tent, and this bear served them twenty days. In March the days so lengthened, that the fowls and foxes came abroad, of which foxes by traps they caught fifty, and sixty fowls as big as pigeons, and they had killed seven more bears: so that with two or three meals a day their strength was much increased. In May the first the weather grew warm, so that they went out to seek provision. In this month there came two ships of Hull into the sound, who knowing some men had been left there the year before, and being desirous to know whether they were dead or alive, the master manned a shallop to go as near the shore as they could, and so over the ice to the tent. When these men came near the tent, they hailed them with the usual word of the sea, crying "What cheer, ho!" to which one of them in the tent answered again, "Hollo!" which sudden answer almost amazed them all; but perceiving them to be the very men left there, with joyful hearts they embraced one another. The men left their tent, and went with them to their ship, where they stayed till the London fleet came, which was three days after. They went on board the Admiral, where capt. William Goodler was, who made them very welcome, gave them apparel to the value of twenty pounds, and after fourteen days refreshment, they grew all perfectly well. Thus they continued in the fleet till the 20th of August, when they set sail, and at last came safe into the river of Thames, and the Muscovy merchants dealt very well by them. The names of these eight men were, William Fakely, gunner; Edward Pelham, gunner's mate that wrote this story; John Wise, and

Robert

Robert Goodfellow, seamen; Thomas Ayres, whale-cutter; Henry Bett, cooper; John Dawes and Richard Kellet, land-men.

6. The Admiral St. Jago set out for Portugal anno 1585, with a fair wind: she sailed betwixt the Island of St. Lawrence and the firm land that runs by the coast of Mosambique, in which passage there are certain shallows called the India, which are of coral, very sharp, black, white, and green, and very dangerous. The pilot took the height of the sun, and made his account they were past the shallows; and though many of the sailors and others in the ship were against him, yet he commanded the master to make all the sail he could to Mosambique, without any let or stay. They sailed in that sort till midnight, when they fell upon the shallows, being of clear white coral, and so sharp, that with the force of wind and water that drove the ship upon them, the ship was cut in two pieces, as if it had been sawn asunder; so that the keel and the floor-timbers lay still upon the ground, and the upper works being driven somewhat further, at last stuck fast, the masts being also carried away by the board; whereupon there was a mighty and lamentable cry, for there were near five hundred persons in the ship. The admiral, Fernando de Mendoza, the master, the pilot, and ten or twelve more, presently entered into the small jolly boat, defending it with their drawn swords that no more should enter, saying, "they would go and see if there were any dry place in the shallows whereon they might work, to make a boat of the pieces of the broken ship, therein to sail unto the shore, and so to save their lives:" which put them that were behind in some small comfort. But when they had rowed about, and found no dry place, they durst not return again to the ship, lest their boat should be overladen: wherefore they rowed towards land, having about twelve boxes of marmalade with a pipe of wine, and some biscuits, which in haste they had thrown into the boat. After they had been seventeen

days upon the sea, they fell with great hunger, thirst, and labour, on the land, where they saved themselves. The rest that stayed in the ship, seeing the boat came not again, it may well be thought in what case they were. At last one side of the gun-wale of the ship, abreast the main hatchway, where the long-boat lay, burst out, and the boat being half stove, began to fetch way; but because there was no small hope, no man laid hold thereon, but every one sat looking at his companions. At last an Italian, called Cyprian Grimoaldo, rose up, and taking courage, said, "Why are we thus abashed? Let us seek to help ourselves, and see if there be any remedy to save our lives." Wherewith presently he leaped into the boat, and with an instrument in his hand, he began to clear her, whereat others took courage, so that there leaped at least four score and ten persons into it, and many hung by the hands upon the boat, swimming after it; and because they should not sink the boat, they were forced to cut off the fingers of such as held thereon, and let them fall into the sea; and many they threw overboard: which donethy set forward, committing themselves to God; the most pitiful lamentations being made by those left behind in the ship. In this manner having rowed certain days, and having but small store of victuals, (for there were so many in the boat that it was ready to sink,) and because it was very leaky and not likely to hold out, they agreed to choose a captain, whom they would obey, and do as he commanded. They chose a gentleman, a Merchant of India, who presently commanded to throw some of them overboard, as the lot directed: amongst these was a carpenter, who not long before had helped to clear and mend the boat; who desired them to give him a piece of marmalade and a cup of wine; and when they had thus done, he willingly suffered himself to be thrown overboard into the sea, and so was drowned. In this misery and distress they were twenty days at sea, and in the end got

(5.) Clark's Mirror, c. 105. p. 512, 513, &c. Stowe's Annals, p. 1017

to land, where they found the admiral, and those that were in the other boat. But having escaped this danger, those in both boats fell into another; for they had no sooner set foot on shore; but they were by the Moors, called Caffrees, spoiled of all their clothes, so that they left not so much as a single rag upon any of their bodies. In the end, having endured great hunger and misery, and other mischiefs, they came unto a place where they found a factor of the captains of Sofala and Mosambique, who helped them as he could, and found means to send them unto Mosambique, and from thence they went into India, where I knew many of them: some of them died before they got to Mosambique. Of those that stayed in the ship, some took boards, deals, and other pieces of wood, and bound them together (which the Portuguese call *jangadas*, our seamen call them *rafts*); every man got what he could catch, all hoping to save their lives: but of all those there came but two men safe on shore: so that of all the five hundred, there were about sixty persons that saved themselves; all the rest, amongst whom were thirty women, some Jesuits and Friars, were all drowned in the ship; and all this through the wilfulness and folly of a pilot.

7. Great were the dangers and wonderful the deliverances of William Okeley and his company, the relation of which from his own book I have thus contracted: Anno Dom. 1639, we took ship at Gravesend in the *Mary of London*, Mr. Boarder master, bound for the isle of Providence, in the West-Indies; five weeks we lay in the Downs waiting for a wind, and then we set sail, and came to anchor near the isle of Wight; but by this time all our beer stunk, and we were forced to throw it overboard, and to take in vinegar to mix with water for our voyage. The next Lord's day we set sail again, and coming between the island and the main land we stuck fast in the sands: but the tide coming in, we hove the ship off.

The sixth day after our setting sail from the isle of Wight, we discovered three Turkish men of war, who chased us, and at break of day boarded and took us. Having kept us close prisoners at sea, at the end of five or six weeks they brought us to Algiers, where I was sold for a slave the first market day, to a patron who told me "I must allow him two dollars a month, and live ashore where I would, and get it where I could," though I knew not where to levy the least mite of it. Wandering up and down, I met with an Englishman in his little shop, that traded in tobacco, and a few other things; his partner I became with a little money I had reserved, and a small modicum my patron had allowed me for my stock. Here I got money, and hired a cellar, where I laid up some other of my goods; when weary of my slavery, I formed a design for my liberty, and communicated it to John Anthony, carpenter; William Adams, bricklayer; John Jephth, seaman; John —, a carpenter; and two others, men of able bodies, and useful in the intended project: which was "to contrive the model of a boat, which being formed in parcels, and afterwards put together, might be the means of our escape." They approved the proposal, and in my cellar we began our work: we provided first a piece of timber of twelve feet long, to make the keel; but because it was impossible to convey a piece of timber of that length out of the city, but it must be seen and suspected, we therefore cut it in two pieces, and fitted it for jointing just in the middle; then we provided timbers; after which to make the boat water-tight, because boards would require much hammering, and that noise was like to betray us, we bought as much strong canvas as would cover our boat twice over upon the convex of the careen; we provided also as much pitch, tar, and tallow, as would serve to make it a kind of tarpauling cerecloth, to swaddle the naked body of our infant-boat. Of two pipe-staves sawed across from corner to corner, we made paddles, to serve for oars, and for

our provision we had a little bread, and two leather bottles full of fresh water: we also remembered to buy as much canvas as would serve for a sail. We carried out all these in parts and parcels, fitted them together in the valley, about half a mile from the sea, whither four of our company carried the boat on their shoulders, and the rest followed them. At the sea-side we stripped, put our clothes into the boat, and carried it and them as far into the sea as we could wade, and then all seven got into the boat: but finding she was overladen, two of the seven were content to stay ashore. Having bid them farewell, we launched out, June 30, 1644. The bill of lading was John Anthony, William Adams, John Jeph, John —, carpenter, and William Okeley. Four of us wrought continually at the oars, the fifth was to free the boat of that water which by degrees leaked through our canvas: our bread was soon spoiled with soaking in the salt water, our fresh water stunk of the tanned skins and ooze, yet we complained not. Three days with good husbandry our bread lasted us, but then pale famine stared us in the face: water indeed we might have, but it must be salt out of the sea, or that which had been strained through our own bodies, and that we chose of the two; but we must not have that, after a while, unless we would drink the other first: and the misery was, these did not assuage our thirst, but increased it. The wind too for some time was full against us: but God rebuked it, and made it our friend. A second inconvenience was, that our labour was without intermission: and a third, the extremity of the heat by day, the season raging hot the beginning of July, and we wanted fresh water to assuage the heat; our labour made it insupportable to our bodies, and our little hope made it grievous to our souls; one help we had, a poor one, he that emptied the boat, threw the water on the bodies of the rest to cool them: but our bodies thus scorched and cooled, rose up in blisters all over. Great pain we felt, great dangers we were in, great miseries we endured, great wants we were under, and

had but little hope, food or strength. If any ask "by what directions we steered our course to Mayork, whither we designed?" for the day a pocket dial supplied the place of the compass, by night the stars, when they appeared; and when not, we guessed our way as well as we could by the motions of the clouds. Four days and nights were we in this woful plight; on the fifth, all hope that we should be saved was over; so that we left off our labour, because we had no strength left, only emptied the boat of water, when God sent us some relief; as we lay beating up and down, we discovered a tortoise not far from us, asleep in the sea. Had Drake discovered the Spanish fleet, he could not have more rejoiced; we took to our oars, silently rowed to our prey, and took it into the boat with great triumph. We cut off her head, and let her bleed into a pot: we drank the blood, eat the liver, and sucked the flesh. It wonderfully refreshed our spirits, and we picked up some crumbs of hope. About noon we thought we discovered land. It is impossible to express the joy which raised our souls at this apprehension; we laboured hard, and at length were fully satisfied that it was land, and it was Mayork; we kept within sight of it all day. The sixth of July, and about ten o'clock at night, we came under the island, and crept as near the shore as we could and durst, till we found a convenient place where we might thrust in our weatherbeaten boat. When we were come to land, we were not insensible of our deliverance; but though we had escaped the sea, we might die at land: we had no food since we eat the liver, and drank the blood of the tortoise; therefore John Anthony and myself were sent out to scout abroad for fresh water, because we spake some Spanish. We came to a watch tower of the Spaniards, spake to him on the watch, told him our condition, and earnestly begged some fresh water and some bread. He threw us down an old mouldy cake; but so long as it was a cake, hunger did not consider its mouldiness: then he directed us to fresh water, which was hard by. We

stood not telling stories, we remembered our brethren left with our boat; and observing the sentinel's directions came to a well, where there was a pot with siftings to draw with. We drank a little water, and eat a bit of our cake; but the passage was so disused, that we had much ado to force our throats to relieve our clamorous stomachs. We returned to our boat, acquainted them with the good success of our embassy, and all prepared to go to the well; so making our boat as fast as we could to the shore, we left her. We arrived at the well, found water, and we had something to draw, but had no throat to swallow; for William Adams attempting to drink, after many essays was not able, but still the water returned, so that he sunk down to the ground, faintly saying, "I am a dead man;" but after much striving, he took a little: so refreshed with our cake and water, we lay down by the well side till the morning. When it was clear day, we again went to the watchman, intreating him to direct us to the next house or town, where we might find relief. He civilly directed us to one about two miles off; and long it was ere our blistered feet could overcome the tediousness of that little way. When we came, the honest farmer, moved with our relation, sent us out bread and water, and olives; and seeing us thankful beggars, enlarged his civility to us, called us into his house, and gave us good warm bean pottage, which seemed to me the most pleasant food that ever I eat in my life. Thence we advanced to the city of Mayork, about ten miles from that place; that night we lay by a well side, and in the morning we entered the suburbs. The viceroy was informed of us, and we were commanded to appear before him; who, after he had examined us, and heard our story, ordered that we should be maintained at his own cost, till we could have passage to our own country; but our English ships seldom trading thither, we petitioned the viceroy for passage in the king of Spain's gallees, which were in the road, bound for Alicant; which he graciously granted us. After some other troubles, we met with

contrary winds, and it was five weeks ere we could reach the Downs, where we arrived in September, 1644. The commander of the ship was capt. Smith, of Rotherhithe. Mr. Thomas Saunders, my wife's brother, being in Mayork not long after we came thence, saw our boat hung up for a monument upon the side of the great church there. Mr. Robert Hales was there in 1671, and assures me that he saw the naked ribs and skeleton of it then, hanging in the same place.

8. ♦ In 1651, king Charles II. made his last effort against Oliver Cromwell to regain the crown; and assembling forces in the north, where he thought he could command most friends, advanced westward into England; but Oliver intercepting his progress at Worcester, drew on an engagement, which proved decisive against the king. No sooner was the fate of the battle decided, than the king thought of nothing so much as providing for his own safety. He therefore took advantage of the night, slipped away from the body of horse that attended him, and betook himself, alone, to an adjacent wood, where, in the morning, he discerned another man who had got up an oak, near the place where the king had rested himself. This man, whose name was Careless, a captain underlord Loughborough, who knew the king, and the king knew him, persuaded his majesty, since it could not be safe for him to leave the wood till the heat of the pursuit abated, to ascend the tree that he had just quitted, where the boughs were so thick with leaves, that no person could be discovered without a narrower inquiry, than people usually make in places they do not suspect. The king did so, and was followed by Careless, and in that tree they sat securely all the next day, and saw many who came in pursuit of them, and heard their discourse. The day being spent, it was not in the king's power to forget, that he had lived two days with eating very little, and two nights with as little sleep; so that now

it was dark, he was willing to make some provision for both; and with the advice and assistance of his companion, after walking at least nine or ten miles, they came at last to a poor cottage, the owner whereof, being a Roman Catholic, was known to Careless, who, fortunately for the king, was of that religion. Him they called up, who presently carried them into a little hovel, full of hay, which was a better lodging than he had for himself. But when they had conferred with their host on the news, and temper of the country, it was agreed that the danger would be the greater if they staid together, and therefore that Careless should presently begone, and should within two days send a trusty person to the king, to guide him to some other place of security, and in the mean time his majesty should stay upon the hay-mow. The king slept very well in his new lodging, till morning, when his host brought him a piece of bread, and a great pot of butter-milk, which he thought the best food he had ever eaten. The poor man was ignorant of the quality of his guest, but spoke very intelligently to him of the country, and of the people who were well or ill-affected to the king, and of the great fear and terror that possessed the hearts of those who were best affected. He told him, that what he had brought him was the fare he and his wife had; and that he feared, if he should endeavour to procure better, it might draw suspicion on him, and people might be apt to think, he had somebody with him, that was not of his own family; however, if he would have him get some meat he would do it. The king was satisfied with his reason, and after two days penance in this place, a man, a little above the condition of his host, came from Careless, to conduct him to another house more out of the way. It was above twelve miles he was to travel, and was to be cautious not to go into any common road, which his guide well knew how to avoid. He had already cut off his hair, and now he new dressed himself, changing clothes with his landlord.

He had a great mind to have kept his own shirt, but he considered that men are not sooner discovered by any mark in disguise, than by having fine linen in bad clothes; and so he parted with his shirt too, and took the same his poor host had then on: though he had foreseen that he must leave his boots, and his landlord had taken the best care he could to provide an old pair of shoes; yet they were uneasy when he first put them on, and in a short time after grew very grievous to him. Thus equipped he set out from his first lodging, in the beginning of the night, crossing hedges and ditches, which so tired him, that he was even ready to despair, and prefer being taken, and suffered to rest, before purchasing his safety at so dear a rate. His shoes had, after a few miles, hurt him so much, that he had thrown them away, and walked in his stockings; and his feet with the thorns in getting over the hedges, and with the stones in other places, were so hurt and wounded, that he many times cast himself upon the ground, with a desperate and obstinate resolution, to rest there till the morning, what hazard soever he run. But his stout guide still prevailed with him to make a new attempt, till at length they arrived at the house designed; which though it was better than that he had left, his lodging was still in the barn, upon straw instead of hay. Here he had such fare as poor people use to have, with which, but especially the butter and cheese, he thought himself well feasted; and took the best care he could, to be supplied with other shoes and stockings, and after his feet were enough recovered that he could go, he was conducted from one poor house to another, and concealed with great fidelity. Within a few days, one Mr. Haddlesstone, a benedictine monk, came to him, sent by Careless, and was of singular service to his majesty. This man told him, that lord Wilnot lay concealed likewise in a friend's house of his, which his majesty was glad to hear, and wished him to contrive some means how they might speak together; which the other did. Wilnot told the king,

king, that he had by very good fortune fallen into the house of one Mr. Lane, a person remarkable for his fidelity to the king, but of so universal a good name, that though he had a son a colonel in the king's service, people of all parties paid the old man very great respect; and therefore he advised his majesty to repair to this gentleman's house, where he was sure he might lie concealed till a full deliverance could be contrived. The king liked the proposition, and was willing that he should know what guest he received; for hitherto none of the hosts knew, or seemed to suspect that he was more than one of the king's party that fled from Worcester. Mr. Lane received him with joy, and took care to accommodate him in such places, as in a large house had been provided for the purposes of concealment. Here he remained some months, receiving every day information of the great consternation the king was in lest his person should fall into the hands of his enemies, and of the diligence they used to search after him. He read the proclamation, that was issued out and printed, in which a thousand pounds were promised to any man who would discover and deliver up the person of Charles Stuart, and the penalty of high treason declared against those who presumed to harbour or conceal him; by which he saw how much he was beholden to all those who were faithful to him. It was high time to consider, how he might get near the sea, in order for his escape. He was now on the borders of Staffordshire, near the middle of the kingdom, where he was an utter stranger to all the ports and coasts. In the west he was best acquainted, and that coast was most proper to transfer him into France, to which he was inclined. Upon this matter, he consulted with the old gentleman the colonel, his son, and a young lady of great discretion, daughter to Mr. Lane, who was very fit to bear a part in such a trust. Mr. Lane had a niece married to Mr. Norton, a clergyman, of eight or nine hundred pounds a year, who lived within a few miles of Bristol, at

least four or five days journey from the place where the king then was, but a place most to be wished for the king to be in, because he was well known and well beloved in all that county. It was hereupon resolved, that Miss Lane should visit this cousin, and that she should ride behind the king, who was fitted with clothes and boots for such a service, and only one servant to attend them. A good house was pitched upon for the first night's lodging, where Wilmot had notice given him to meet; and in this equipage, the king began his journey, the colonel keeping him company at a distance, with his hawk, and two or three spaniels; which, where there were any fields at hand, warranted him to ride out of the way, keeping his company still in his eye, and not seeming to be of it. In this manner, they came to their first night's lodging; here lord Wilmot found them; and every day's journey being then settled, he was instructed where he should meet them at night. The colonel continued to hawk with them, till he had brought them within a day's journey of Mr. Norton's house, and then he gave his hawk to Wilmot, who finished the journey in the same exercise.

There was great care taken, when they came to any house, that the king might be presently carried into some chamber, Miss Lane declaring, that he was a neighbour's son, whom his father had lent her, in hope that he would the sooner recover from a quartan ague, with which he had been miserably afflicted, and was not yet free. And by this artifice, she caused him to be handsomely provided for, and often waited upon him herself, to prevent the servants from too narrowly observing him. There was no resting place till they came to Mr. Norton's, nor any thing extraordinary that happened in the way, save that they met many people, every day, who were well known to the king, and the day they went to Mr. Norton's, they were necessarily to ride quite through Bristol, a place and people the king was well acquainted with, and could not but

send

send his eyes abroad, to view the great alterations which a little time had made there ; and when he rode near the place where the great fort had stood, he could not forbear putting his horse out of the way, and rode, with his mistress behind him, round about it. They came to Mr. Norton's house sooner than usual, and, though in the middle of October, they saw many people about a bowling green, that was before the door ; and the first man the king saw, was a chaplain of his own, who was allied to the gentleman of the house, and was sitting upon the rails, to see how the bowlers played. William, by which name the king went, walked with his horse into the stable, till his mistress could provide for his retreat. Miss Lane was very welcome to her cousin, and was presently conducted to her chamber, where she had no sooner entered, than she lamented the condition of a good youth who came with her, and who was very sick, being newly recovered of an ague. A chamber was presently made ready, and a boy sent into the stable, to call William, who was very glad to retire from the company below. When it was supper time, there being broth brought to the table, Miss Lane filled a little dish, and desired the butler, who waited at table, to carry the dish to William. The butler carried the broth, and looking upon the young man narrowly, fell upon his knees. and with tears told him, he was glad to see his majesty. The king was infinitely surprized, yet recollected himself enough to laugh at the man, and to ask him what he meant ? The man's name was John Pope ; he had been falconer to Sir Thomas Jermyn, and made it appear that he knew well to whom he spoke ; whereupon the king conjured him not to discover him, not even to his master ; the man promised, and kept his word, and the king was better served during his abode there. Dr. Gorges, the king's chaplain, as has been said, supped with Mr. Norton that night, and being a man of cheerful conversation, asked Miss Lane many questions concerning William, to which she gave such an-

swers as occurred. The doctor, from the final prevalence of the parliament, had like many others declined his profession, and pretended to study physic ; and as soon as supper was over, out of good nature, and without telling any body, he went to see William. The king saw him coming into the chamber, and withdrew to the inside of the bed, that he might be farthest from the candle ; and the doctor came and sat down by him, felt his pulse, and asked him many questions, which he answered in as few words as possible, and expressing great inclination to go to bed, the doctor left him, and went to Miss Lane, and told her that he had been with William, and that he would do well ; and advised her what she should do, if his ague returned. Next morning the doctor went away, so the king saw him no more ; and lord Wilmot came to the house with his hawk to see Miss Lane, and so took an opportunity to speak with William, who was to consider what he was to do. They thought it necessary to rest some days, till they were informed what port lay most convenient for them, and what person lived nearest to it, upon whose fidelity they might rely ; and the king gave directions to inquire after some persons and some other particulars, of which when he should be fully instructed, he should return again to him. In the mean time Wilmot lodged at a house not far from Mr. Norton's, to which he had been recommended. After some days stay there, the king came to know that colonel Francis Windham lived within little more than a day's journey of the place where he was ; of which he was very glad ; for besides the inclination he had to his elder brother, whose wife had been his nurse, this gentleman had behaved himself very well during the war, and had been governor of Dunster castle, where the king lodged when he was in the west. The king sent Wilmot to him, and a time and place being appointed to meet, the king took his leave of Miss Lane, who remained at her cousin's, and so departed, accompanied only by lord Wilmot. In their way,

way, they met Mr. Kirton, a servant of the king's, who well knew Wilmot, but took no notice of him, nor suspected the king to be in his company. At the place of meeting they rested only one night, and then the king went to the colonel's house, where he staid till the colonel projected at what place he might embark, and how they might procure a vessel, which was no easy matter to do, there being so great a fear possessing even the well-affected, that nobody outward bound cared to take any passenger. There was a gentleman, one Mr. Ellison, who lived near Lyme in Dorsetshire, and was well known to colonel Windham, having been a captain in the king's army, and with him the colonel consulted how they might get a vessel ready to take in a couple of gentlemen, friends of his, who were in danger of being arrested, and to transport them to France. Though no man would ask who the persons were, yet it could not but be suspected, they were of the Worcester party. Lyme was generally as malicious and disaffected to the king's interest, as any town in England could be; yet there was in it the master of a bark, of whose honesty captain Ellison was very confident. This man was lately returned from France, and had unladed his vessel, when Ellison asked him whether he would undertake to carry over a couple of gentlemen, and land them in France, if he might have 50*£*. for his trouble. The man said he might be suspected for going to sea again without being freighted, after he was so newly returned; yet he undertook it. Colonel Windham being advertised of this, came, together with lord Wilmot, to the captain's house, from whence they both rode to a house near Lyme, where the master of the bark met them; and it was there concluded, that on such a night, when the tide served, the man should draw out his vessel from the pier, and being at sea, should come to such a point about a mile from the town, where his ship should remain upon the beach, when the water was gone, which would take her off again about break of day, when the tide served next morning. There

was very near this point a small inn, kept by a man who was reputed honest, to which the cavaliers of the country often resorted; and the London post-road passed that way, so that it was seldom without company. Into that inn, the two gentlemen were to come, in the beginning of the night, that they might put themselves on board. All things being thus concerted, and good earnest given to the master, lord Wilmot and the colonel returned to the colonel's house, above a day's journey from the place, the captain undertaking every day to look that the master should proceed; and if any thing fell out contrary to expectation, to give the colonel notice at such a place, where they intended the king should be the day before he was to embark. The king being satisfied with these preparations, came at the time appointed to that house, where he was to hear how things went, and was assured that the man had honestly put his provisions on board, and had his crew ready, which was but four men, and that the vessel should be drawn out that night; so that it was fit the two persons should repair to the place appointed. The captain conducted them within sight of it, and then went to his own house, not distant a mile from it: the colonel remaining still at the house where they had lodged the night before, till he might hear the news of their being embarked. They found many passengers in the inn, and so were to be contented with an ordinary chamber, which they did not intend long to sleep in. But as soon as there appeared any light, Wilmot went out to discover the bark, of which there was no appearance. In a word, the sun rose, and nothing like the ship in view: they sent to the captain, who was as much amazed; and he sent to the town, and his servant could not find the master of the bark, which was still in the pier: they suspected the captain, and the captain suspected the master. However, it being now past ten o'clock, they concluded that it was not fit for them to stay longer there, and so they mounted their horses to return to the

the house where they had left the colonel, who they knew resolved to stay there till he was assured they were gone. The truth of the disappointment was this; the man meant honestly, and made all things ready for his departure; and the night he was to go out with his vessel, he had staid in his own house, and slept two or three hours, and the time of the tide being come, he took out of a cupboard some linen, and other things, which he used to carry with him to sea. His wife had observed that he had been for some days fuller of thought than he used to be, and that he had been speaking with seamen who used to go with him, and that some of them had carried provisions on board; of which she had asked her husband the reason, who told her, he was promised freight speedily, and therefore he would make all things ready. She was sure there was yet no lading in the ship, and therefore, when she saw her husband take all those materials with him, which was a sure sign that he meant to go to sea, and it being late in the night, she shut the door, and swore he should not go out of his house. He told her he must go, and was engaged to go to sea that night, for which he should be well paid. His wife told him, she was sure he was doing something that would undo him, and she was resolved he should not go out of his house; and if he should persist in it she would tell the neighbours, and carry him before the mayor, to be examined, that the truth might be found out. The poor man, thus mastered by the passion and violence of his wife, was forced to yield to her, that there might be no further noise, and so went into his bed. And it was very happy that the king's jealousy hastened him from that inn. It was the solemn fast day, which was observed in those times, principally to inflame the people against the king and his party, and there was a chapel in that village, over against that inn, where a weaver, who had been a soldier, used to preach, and utter all the villany imaginable against the old order of government; and he was then in the chapel, preaching

to his congregation, when the king went from thence, and telling the people that Charles Stuart was lurking somewhere in that county, and what they would merit from God Almighty if they could find him out. The passengers, who had lodged in the inn that night, had, as soon as they were up, sent for the smith to examine their horses shoes, it being a hard frost. The fellow when he had done what he was sent for, according to the custom of that people, examined the feet of the other two horses, to find more work; when he had observed them he told the landlord, that one of these horses had travelled far, and that he was sure his four shoes had been made in four several counties, which, whether his skill was able to discover or no, was very true. The smith going to the sermon, told his story to some of his neighbours, and so it came to the ears of the preacher, when his sermon was done. Immediately he sent for an officer, and searched the inn, and inquired for these horses, and being informed that they were gone, he caused horses to be sent to follow them, and to make inquiry after the two men who rode them, and positively declared that one of them was Charles Stuart. All this they learnt afterwards from captain Ellison. But to return: when they came again to the colonel, they presently concluded that they were to make no longer stay in those parts, nor any more to endeavour to find a ship upon that coast, and without any further delay, they rode back to the colonel's house, where they arrived in the night. Then they resolved to make their next attempt in Hampshire and Sussex, where colonel Windham had no interest. There was between that and Salisbury, a very honest gentleman, colonel Robert Philips, a younger brother of a very good family, whom the king was resolved to trust; and so sent lord Wilmot to a place from whence he might send to Mr. Philips, and when he had spoken with him, Mr. Philips should come to the king, and lord Wilmot was to stay in such a place as they two should agree. Mr. Philips accordingly came to the colonel's house,

which

which he could do without suspicion, they being nearly allied. The ways were full of soldiers, which were now sent from the army to their quarters, and many regiments of horse and foot were assigned for the west, of which division Desborough was commander in chief. These marches were likely to last many days, and it was not thought advisable for the king to stay so long in that place: thereupon he had recourse to his old stratagem of taking a woman behind him; a kinswoman of colonel Windham, whom he carried in that manner to a place not far from Salisbury, to which colonel Philips conducted him. In this journey he passed through the middle of a regiment of horse, and presently after met Desborough walking down a hill, and three or four men with him, who had lodged in Salisbury the night before; all that road being full of soldiers. The next day, upon the plain, Dr. Henchman, one of the prebendaries of Salisbury, met the king: lord Wilmot and Mr. Philips then leaving him to go to the sea-coast to find a vessel, the doctor conducted the king to Heale, a seat three miles from Salisbury belonging to sergeant Hyde, who was afterwards chief-justice of the king's bench, and then in the occupation of the widow of his elder brother; where coming late in the evening, he supped with some gentlemen, who accidentally were in the house, which could not be well avoided. But the next morning he went early from thence, as if he had continued his journey: and the widow being trusted with the knowledge of her guest, sent her servants out of the way; and at an hour appointed, received him again, and accommodated him in a little room, which had been made since the beginning of the troubles, for concealment. Here he was entertained, unknown to some gentlemen who lived in the house, and to others who daily resorted thither, for many days; the widow herself only attending him, and bringing him such letters as the doctor received from Wilmot and Philips. A vessel being at last provided on the coast of Sussex, and notice thereof sent to Dr.

Henchman, he sent to the king to meet him at Stone-henge, whither the widow took care to direct him; and being there met, he attended him to the place, where colonel Philips received him. He, the next day, delivered him to lord Wilmot, who went with him to a house in Sussex, recommended by colonel Gunter, a gentleman of that county, who had served the king in the war, who met him there, and had provided a little bark at Brighthelmstone, where he went early on board, and arrived safely in Normandy, in November, in a small creek, from whence he got to Rouen, and thence to court.

CHAP. XLVII.

Of Conscience, the Force and Effects of it in some Men.

LUCRETIVUS boasts of his master Epicurus; "that when the minds of men were sunk under the burden of religion, it was he who first did dare to assert the freedom and liberty of mankind; and that so successfully, that religion began to be despised, and man was made equal to Heaven itself: but if we believe Cotta in Tully, he tells us, "that Epicurus was so far from finding his beloved ease and pleasure in his sentiments, that never was school-boy more afraid of a rod than he was of the thought of a God and death. *Nec quenquam vidi* (said he) *quæ magis ea timeret quæ vitenda esse negaret;* "No man more feared the things which he taught should be despised, than himself." For whatever there is in the air, there is certainly an elastical power in the conscience, that will bear itself up, notwithstanding all the weight that is laid upon it. Men may silence for a while the voice of their own conscience; but it will find a time to speak so loud, as to be heard in despite of its owner.

I. There were two senators in great reputation at Rome, Symmachus, and Boethius who had married the daughter of the former. Theodoricus, king of the Goths, sent for them to him, then

at Ticinum, where he kept them long in prison, because they had opposed something which he was desirous should be decreed in the senate (possibly the allowance of churches to the Arians). Having thus deprived them of liberty, he exposed their goods to open sale, and at last caused them both to be slain. Not long after their death there was set before him on the table at supper the head of a great fish: there did he think he saw the head of Symmachus with a horrible yawning, and threatening him with flaming eyes. Immediately therefore he was sore affrighted, and trembling, caused himself to be carried to his bed. Elpidius the physician was sent for, but could not help him; he told his friends about him of that terrible resemblance of Symmachus which he had seen; and deploring his wicked cruelty, he soon after gave up the ghost.

2. A certain Jesuit in Lancashire, as he was walking by the way, lost his glove; and one who came after him finding it, followed him apace, with an intention to restore it; but he fearing the worst, and being pursued with a guilty conscience, ran away, and hastily leaping over a hedge, fell into a marl-pit on the other side, in which he was drowned.

3. A Pythagorean philosopher had bought a pair of shoes of a cobbler; but having no money at present, desired him to stay for it till the morrow, and then he would return to pay him. He came with his money, according to agreement; and then heard that the cobbler was newly dead: he therefore, without mention of the money, departed, with a secret joy for the unexpected gain he had made that day; but finding that his conscience would not suffer him to be quiet, he takes the money, goes to the cobbler's shop, and casting in the money there; "Go thy ways," said he: "for though he is dead to all the world besides, yet he is alive to me."

4. Thomas Curson, armourer, dwelt without Bishopsgate, London: it happened that a stageplayer borrowed a rusty musket of him, that had long lain in his shop: now, though his part was comical, he therewith acted an unexpected tragedy, killing one of the standers-by, the gun casually going off on the stage, which he suspected not to be charged. This poor armourer was highly afflicted at this accident, though done against his will, and even without his knowledge, in his absence, by another person. Hereupon he resolved to give all his estate to pious uses. No sooner had he gotten a round sum, but presently he posted with it in his apron to the court of aldermen, and was in pain till, by their direction, he had settled it for the relief of the poor in his own and other parishes; and he disposed of some hundred pounds accordingly, as I was credibly informed by the then churchwardens of the said parish.

5. The wretched estate of king Richard the Third, after he had murdered his nephews, is thus described by sir Thomas More: "I have heard," saith he, "by credible reports of such as were secret with his chamberers, that after this his abominable deed done, he never had quiet in his mind, he never thought himself safe. When he went abroad, his eyes whirled about, his body was privily fenced, his hand ever on his dagger, his countenance and manner like one who was ever ready to strike: he took no rest in the night, lay long waking and musing, sore wearied with care and watching, and rather slumbered than slept, troubled with fearful dreams: he sometimes started suddenly up, leaped out of his bed, and ran about the chamber: his restless heart was continually tossed and tumbled with the tedious impression and stormy remembrance of his horrid and abominable deeds."

6. Attalus king of Pergamus had slain his mother, and also Berenice his

(1.) Wierus de Præstig. Drem. c. 15. p. 43. Lavat. de Spectr. para 1. c. 3. p. 14. Cæsl. Rhod. Antiq. Lect. 1. 27. c. 22. Burton's Melanch. par. 3. § 4. p. 627. (2.) Clark's Mir. c. 29. p. 103. (3.) Seneca Erasm. Apophtheg. l. 9. Felth. Resolv. cent. 1. c. 25. p. 44. (4.) Fell. Worth. p. 223. London. (5.) Fitz. of Relig. and Policy, part 1. c. 31. p. 403. Stow's Annals, p. 460.

wfe; for which he was so pursued with divine vengeance that he never after had a joyful day: laying aside his royal ornaments, he put upon him a poor and sordid garment; he suffered the hair of his head and beard to grow; he came not to show himself in public to the people; there was nothing of mirth or feasting at his court, nor did he discover any signs of a sound man. To conclude, he was so terrified with his conscience, that, yielding up the government of his kingdom, he, betook himself to the employment of a gardener, digging up the earth, and sowing seeds therein; from this he passed to the art of graving in brass, and therein he spent his time. At last, he purposed to make a sepulchre for his mother; and being intent upon the work, through the vehement heat of the sun, he contracted a fever, and upon the seventh day following he died.

7. After the emperor Nero had slain his mother Agrippina, by the ministry of Anicetus, although he was confirmed by the gratulations of the soldiers, and loud applauses of the senate, yet neither presently, nor ever after, was he able to bear the conscience of so great a guilt. He often confessed, that he was vexed with the apparition of his mother, with the scourges of furies and burning torches; insomuch that, by certain horrid sacrifices by the magicians, he attempted to call up and to appease her ghost. Being once present at the Eleusinian solemnities and ceremonies, wherein the crier, as the manner was, proclaimed, "that all wicked and impious persons should depart," he had not the confidence and assurance to remain. In the day-time he was terrified with the noise of trumpets that sounded an alarm, and certain tumultuous noises that were heard in the place where the bones of his mother rested. For this reason he quitted that quarter; and when, notwithstanding, he was pursued with the same noises, he passed from one place to another, never thinking himself secure from the contrivances of his enemies.

8. Kenneth the Great, king of Scotland, was a wise and valiant prince, and might have been reckoned amongst the best, if he had not stained his fame with the murder of prince Malcolm his nephew, whom he destroyed by poison (the ambitious desire he had to settle the succession in his own posterity put him upon this villany) which he carried in so secret a manner, that no man did so much as suspect him thereof (the opinion of his integrity being universally great): but as wicked facts can never be assured, though possibly they may be concealed, his mind was never after that time quiet, the consciousness of the crime vexing him day and night with continual fears. In the end (whether it was so in effect, or that his perplexed mind did form to itself such an imagination) whilst he lay asleep, he heard a voice speaking to him in this sort: "Dost thou think that the death of Malcolm, that innocent prince, treacherously murdered by thee, is hidden from me, or that thou shalt pass any longer unpunished? No; there is a plot laid for thy life, which thou shalt not escape: and whereas thou didst think to transmit the crown firm and stable to thy posterity, thou shalt leave the kingdom broken, distracted, and full of trouble." The king, awaked with the voice, was struck with great terror, and calling Moveanus his confessor, laid open to him the grief of his mind; who advised him to bestow alms on the poor, visit the graves of holy men, have the clergy in greater regard than he accustomed, and perform such other external satisfactions as were used in those times. The king did thus: and as he was visiting the grave of Palladius, he was invited to lodge in the castle of Fettercarne, where he was treacherously murdered.

9. Constans the emperor, being offended with his brother-in-law, by the persuasion of Paulus the patriarch of Constantinople, made him a deacon; and afterwards caused him to be slain, although he had received the sacred mysteries at his hands. After which often-

(6.) Dinoh. Memorab. c. 8. p. 583, 584.—(7.) Sueton. l. 6. c. 34. p. 254. Zuing, Theatr. vol. 1. l. 2. p. 133.—(8.) Bishop Spots. Hist. Ch. of Scot. l. 2. p. 27.

times in his sleep he seemed to see his dead brother in the habit of a deacon, reaching out to him a cup filled with blood, and saying to him, "Drink, brother." The unhappy emperor was so afflicted and terrified with the apprehensions of this, and the stings of his own conscience, that he determined to retire into Sicily, where also he died.

10. Hermannus, bishop of Prague, when he lay a dying (with a heavy sigh) complained, "that he had spent a far greater part of his life in the courts of princes, than in the house of the Lord; that he might have given check unto sundry vices, but that with his courtier-like life, he had rather administered a further licence to sin, while, after the manner of others, he endeavoured to seem to princes rather pleasant than severe: and this fault (above others) he earnestly desired that God Almighty of his mercy would forgive him."

11. Memorable is the example of Francis Spira, an advocate of Padua, anno 1548, who having sinned in despite of conscience, fell into that trouble and despair, that by no endeavours of learned men could he be comforted: he felt, as he said, the pains of hell in his soul. Frismelica, Bullovat, and other excellent physicians, could neither make him eat, drink, nor sleep; and no persuasions could ease him. Never pleaded any man so well for, as this man did against himself; and so he desperately died.

12. Catullus, governor of Lybia, had fraudulently and unjustly put to death three thousand Jews, and confiscated their goods. Now, though neither Vespasian nor Titus said any thing to him, yet not long after he fell into a grievous disease, and was cruelly tormented, not only in body but also in mind: for he was greatly terrified, and still imagined he saw the ghosts of them whom he had so unjustly slain, ready to kill him; so that he cried out, and not able to contain himself, leaped out of his bed, as though he had been tortured with torments and fire. And this disease daily increasing, his guts and bowels

rotting and issuing out of him, at last he died.

13. Lewis the Eleventh, king of France, having committed many acts of tyranny and oppression towards his subjects for several years, was at length seized with such dreadful suspicions of his people, that they would either take away his life, or deprive him of his authority, that he shut himself up in a place called Plessis du Pare, where he would hardly suffer any one to come except his domestics and his archers, which were four hundred, a good number of them being always upon the guard, walking before the palace, and guarding the gate. He suffered no lord or great person to lodge within the court, and but few of them were ever admitted. Nobody came near him but Monsieur de Beaujeu, duke of Bourbon, his son-in-law. He encompassed the castle of Plessis with an iron palisade, and fortified the entrance into the ditches of Plessis with forked iron turnpikes; he also caused four pieces of ordnance to be made, all of massy iron, and port-holes to shoot through; and lastly, he placed there forty cross-bow men, who day and night were in those ditches, and had orders to shoot at any man who approached them till the gate was open in the morning. He was afraid of his son, and caused him to be strictly guarded. He was suspicious at last of his daughter and son-in-law, the duke of Bourbon. When the duke and the count de Dunois came back from reconducting the embassy which was come to the wedding of the king his son, and of the queen, at Amboise, and much people along with them, the king, who caused the gates to be well guarded, being in the gallery which looks into the court of Plessis, ordered one of his captains of the guard to be called to him, and commanded him to go and examine the attendants of the said lords whether they had not coats of mail under their clothes. Judge then, whether he who had made so many people live in suspicion and fear

(9) Zuing. Theatr. vol. 2. p. 133. Cedren.—(10) Zuing. Theatr. vol. 1. l. 2. p. 135.—(11) Burton's Melanch. part 3. § 4. p. 630.—(12) Joseph. Jewish Wars, l. 7. c. 31. p. 763.

of him, was not well recompensed: and who were those that he could trust, since he was so jealous of his own children?

CHAP. XLVIII.

Of Banishment, and the Sorts, and Manner of it amongst the Ancients, &c.

THE nature of man is to rush heedlessly and at all adventures upon that which is forbidden him, and to account himself as a sufferer wherein he is any way infringed of his liberty, although it be really to his advantage to be so restrained. This was perhaps the reason why,

1. The emperor Claudius banished some persons after a new kind of fashion; for he commanded that they should not stir beyond the compass of three miles from the city of Rome wherein they lived.

2. Damon, the master of Pericles, was banished by the Athenians, by a decree of ten years exile, for this only reason; That he was thought to have a wisdom and prudence beyond what was common to others.

3. The Ephesians banished Hermodorus, the philosopher for this only cause; That he had the reputation of an honest man, and lived in great modesty and frugality; the tenor of their decree was, That no man should amongst them be a good husband, or excel others; in case he did, he should be forced to depart.

4. Ostracism was a form of banishment for ten years; so called, because the name of the party banished was writ on an oyster-shell: it was used towards such, who either began to grow too popular or potent amongst the men of service. This device, allowable in a democracy, where the over-much powerfulness of one might hazard the liberty of all, was exercised in spite oftener than desert. It was frequent amongst

the Athenians, and by virtue hereof Aristides, Alcibiades, Nicjas, and divers others were commanded to leave their country for ten years.

5. Petalism was a form of banishment for five years, from the Greek word *πέταλον*, which signifies a leaf: it was practised chiefly in the city of Syracuse upon such of their citizens as grew too popular and potent: the manner was to write his name on an olive leaf, and that once put into his hand, without much more ado he was thereby expelled the city and its territories for five years: yet could not this device so well secure them in the possession of their so-much desired freedom, but that this city fell oftener into the power of tyrants, than any one city in the world.

6. The Carthaginians banished Hanno, a most worthy person, who had done them great services, not for any fault, but that he was of greater wisdom and industry than the state of a free city might well bear, and because he was the first man that tamed a lion; for they judged it not meet to commit the liberty of the city to him who had tamed the fierceness of savage beasts.

7. John Chrysostom, bishop of Constantinople, was twice banished by the procurement of Eudoxia the wife of Arcadius the emperor; and the chief, if not the only ground of this her severity against him, was because she was not able to bear the free reprehensions and reproofs of that holy man.

8. In the island of Seriphus, as also amongst some of those nations that live about the mountain Caucasus, no man is put to death, how great soever the crime is that he hath committed; but the severest of all punishments with them is, to forbid a man any longer abode in his country, and to dispose of him in banishment, where he is to continue all the rest of his life.

9. Rutilius was so little concerned with his banishment, that when he was recalled by one whose order it was death

(13.) Bayle's Dict. vol. 3. artic. Lewis XI. See Chap. 21, 27, and 29, of this volume.

(1.) Sueton l. 5. c. 23. p. 217.—(2.) Zuïng. Theatr. vol. 3. l. 6. p. 795.—(3.) Cæl. Antiq. Lect. l. 4. c. 25. p. 184.—(4.) Heyl. Cosm. p. 588. Pet. Gregor. de Repub. l. 13. c. 12. p. 550.—(5.) Heyl. Cosm. p. 85. Pet. Gregor. de Repub. l. 13. c. 12. p. 550.—(6.) Mariana, p. 46. Chetw. Hist. Collect. cent. 5. p. 128.—(7.) Zuïng. Theatr. vol. 13. l. 3. p. 2603.—(8.) Alex. l. 3. c. 1. p. 110.

to disobey, yet he despised his return, and chose rather to continue in his exile: perhaps it was for this reason, That he would not seem in any kind to oppose the senate, or even the unjust laws of his country; or whether it was that he would be no more in such condition, wherein it should be in the power of others to banish him his country as oft as they pleased.

CHAP. XLIX.

Of the wise Speeches, Sayings, and Replies of several Persons.

A WISE man has ever been a scarce commodity in all places and times; all Greece itself could boast no more of this sort than seven only; and a Cato and a Lælius was almost the total sum of the Roman inventory in this kind. Being so few, they must needs be the harder to be found; and seeing that the wisest men are commonly the least speakers, hereupon it is that there is almost as great a penury of their sayings, as of their persons, and yet of these too every man will determine according to his own pleasure: a liberty which the reader shall not be refused to make use of in these few that follow.

1. Cardinal Pompeius Colonne being employed, used such means, that cardinal Franciotto Ursin being put by, Clement mounted to the apostolic see. After Clement was pope, Pompeius obtained of him many graces and honours; but assuring himself that nothing could be denied him, he was one time importunate in some matter, which the pope judged to be unjust, and inconsistent with his honour to grant; so that Pompey falling of his expectation herein, began to reproach the pope, and to tell him, that it was by his means that he was pope. His holiness answered him, that it was true, and prayed him to suffer him to be pope, and that he would not

be pope himself; for in proceeding in this manner, he took that from him which he had given him.

2. Robert Winchelsea, archbishop of Canterbury, was banished by king Edward the First, but afterwards restored again by him, and all the rents that had been sequestered during his absence repaid him, whereby he became the richest archbishop that had been in that seat before: wherefore, often recording his troubles, he would say, "Adversity never hurteth, where no iniquity overruleth."

3. The emperor Frederick the Third, when he heard of the death of a great nobleman of Austria, who lived ninety-three years most wickedly in fleshly pleasures, and yet never once in all that time was afflicted with grief or sickness, he said, "This proveth that which divines teach, that after death there is some place where we receive reward or punishment, since we see often in this world neither the just rewarded, nor the wicked punished."

4. When Theopompus was king of Sparta, one was saying in his presence, that "it now went well with their city, because their kings had learned how to govern." The king prudently replied, that "it rather came to pass because their people had learned to obey;" shewing thereby, that populous cities are most injurious to themselves by their factious disobedience; which, while they are addicted to, they are not easily well governed by the best of magistrates.

5. Dionysius the elder reproving his son, for that he had forcibly violated the chastity of the wife of the citizens of Syracuse, asked him, amongst other things, "if he had ever heard that such a thing had been done by him?" "No," said the son, "but that was because you had not a king to your father." "Neither," said Dionysius, "will you ever have a king to your son, unless you give over such pranks as these." The event proved that he then said the truth.

(9.) Petrarch. in Dialog dialog. 67. p. 209.

(1.) Lord Remy's Civil Considerations, c. 68. p. 175.—(2.) Cambd. Remains, p. 208.—(3.) Ibid. p. 212.—(4.) Fulgos. Exempl. l. 7. c. 2. p. 97.

for when this young man succeeded his father, he was expelled the kingdom of Syracuse, for his evil behaviour and manner of life.

6. Aristrippus having lost all his goods by shipwreck, was cast naked upon the shore of Rhodes, where yet, by reason of his learning, he found such estimation, that neither he nor his companions were suffered to want any thing that was convenient for them: when therefore some of the company were about to return home, they asked him if "he would command them any thing?" "Yes," said he, "tell my relations from me, that I advise them to procure such riches for their children, as a tempest at sea has no power over:" shewing thereby how precious learning is, which no storms of adverse fortune can take away from us.

7. Cineas was in great honour with Pyrrhus king of Epirus, and he made use of him in all his weighty affairs, professing to have won more cities by his eloquence, than by his own arms. He perceiving Pyrrhus earnestly bent upon his expedition into Italy, one time, when he was at leisure and alone, Cineas spake thus unto him: "The Romans, O Pyrrhus, have the reputation of a warlike people, and command divers nations that are so; and if God shall grant us to overcome them, what fruit shall we have of the victory?" "That is a plain thing," said Pyrrhus: "for then," saith he, "no city will presume to oppose us; and we shall speedily be masters of all Italy, the greatness, virtue, and riches of which are well known to you." Cineas was silent a while: "and then having," said he, "made Italy our own, what shall we then do?" "Sicily," said he, "is near reaching out its hand to us, a rich and populous island, and easy to be taken." "It is probable," said Cineas; "but having subdued Sicily, will that put an end to the war?" "If God," said Pyrrhus, "gives us this success, these will be but the prelude to greater

matters: for who can refrain from Africa and Carthage, which will soon be at our beck? and these overcome, you will easily grant, that none of those that now provoke us, will be able to resist us." "That's true," said Cineas, "for it is easy to believe, that with such forces we may recover Macedon, and give law to all Greece. But being thus become lords of all, what then?" Pyrrhus smiling, "Then," said he, "good man, we will live at our ease, and enjoy ourselves in computations and mutual discourses." When Cineas had brought him thus far, "And what hinders," said he, "but that we may do all these, seeing they are in our power, without the expence of so much sweat and blood, and such infinite calamities as we go about to bring upon ourselves and others?"

8. He was a wise man that said, "Delay hath undone many for the other world: haste hath undone more for this. Time well managed saves all in both."

9. A Christian matron being imprisoned by the persecutors, fell in labour, and the extremity of her pains enforced her to cry out extremely; whereupon the keeper of the prison reproached her, and said he, "If you are not able to bear the pains of child-birth to-day, what will you do to-morrow, when you come to burn in the flames?" "To-day," said she, "I suffer as a miserable woman, under those sorrows that are laid upon my sex for sin; but to-morrow I shall suffer as a Christian, for the faith of Christ."

10. Sir Francis Walsingham, secretary of state in queen Elizabeth's reign, towards the latter end of his life wrote to the lord treasurer Burleigh, to this purpose: "We have lived enough to our country, to our fortunes, and to our sovereign; it is high time we begin to live to ourselves and to our God. In the multitude of affairs that passed through our hands, there must be some miscarriages, for which a whole kingdom can-

(5.) Fulgos. Exempl. l. 7. c. 2. p. 895.—(6.) Ibid. p. 899.—(7.) Ibid. p. 902. Plut. in Pyrrho, p. 391.—(8.) Lloyd's State Worthies, p. 207.—(9.) Camer. Oper. Subcisiv. cent. 3. c. 31. p. 108.

not make our peace." And being observed to be more melancholy than usual, some court-humourists were sent to divert him; "Ah!" said Sir Francis, "while we laugh, all things are serious about us; God is serious when he preserveth us, and hath patience towards us; Christ is serious when he dieth for us; the Holy Ghost is serious when he striveth with us; the holy Scripture is serious when it is read before us; Sacraments are serious when they are administered to us; the whole Creation is serious in serving God and us; they are serious in Hell and Heaven; and shall a man that hath one foot in the grave jest and laugh?"

11. When the donatists upbraided St. Augustin with the impiety and impurity of his former life, "Look," said he, "how much they blame my fault, so much I praise and commend my physician."

12. When Solon beheld one of his friends almost overcome with grief, he led him up into an high tower, and bad him thence look down upon all the houses before and round about him; which when he saw he did: "Now," said he, "think within yourself what various causes of grief have heretofore been under these roofs, are now, and will hereafter be; and thereupon desist to lament those things as proper to yourself, which are in common to all mankind." He used also to say, "That if every man was to bring his evils and calamities to be cast with those of others upon one heap, it would fall out, that every man would rather carry home his own troubles again, than be contented to take up his part out of the whole heap."

13. The Samnites had shut up the Roman legions at the Furcæ Caudinæ in such manner, as they had them all at their disposal: whereupon they sent their general to Herennius Pontius, a man in great reputation for wisdom, to know of him what they should do with them, who advised to send them all away without the least injury. The next day they sent again, who then advised to cut all their throats: they neglected both, and suffering them then to

depart, it came to pass, that the Romans were incensed to ruin them, as afterwards they did.

14. Mago was sent from Hannibal to the Carthaginian senate, to relate the greatness of the victory at Cannæ: and as an instance thereof, he shewed three bushes of gold rings that were taken from the fingers of the dead Roman gentlemen. Hanno, a wise senator, demanded, "If upon this success any of the Roman allies were revolted to Hannibal?" Mago said, "No." "Then," said he to the senate, "my advice is, that you send forthwith ambassadors to treat of peace." Had this prudent saying of his been followed, Carthage had not been overcome in the second Punic war, nor utterly overthrown in the third, as it was.

- CHAP. L.

Of such Persons as were the first Leaders in divers Things.

As there is a time for every thing that is under the sun, so there is no art or practice, no custom or calling, but had its first introducer, and some one or other from whom it did commence. Now although many of those things are so mean, and the authors of them so obscure, that one would think they scarcely could merit a memorial; yet I find that historians of all sorts have taken pleasure to touch upon them as they passed: some of which I have thus collected:

1. Sp. Carvilius was the first in Rome that sent his wife a bill of divorcement, by reason of her barrenness: who though he seemed to be moved thereunto for a tolerable reason, yet went not without reprehension; for it was believed, that even the desire of children should give place to matrimonial felicity. Before this time, there was no divorce betwixt man and wife to the five hundred and twentieth year from the first building of the city.

2. Pope Gregory the First was the

(10.) Fair Warnings to the World, p. 23, 24.—(11.) Clark's Mir. c. 92. p. 411.—(12.) Val. Max. l. 7. c. 2. p. 191, 192.—(13.) Ibid. p. 194.—(14.) Ibid.

(1.) Val. Max. l. 2. c. 1. p. 34. Alex. ab Alex. Gen. Diet. l. 4. c. 8. p. 196.

first who in his pontifical writings intitled himself thus: *Servus servorum Dei*, "The servant of the Lord's servants," which has since been followed by most of the rest, though they mean nothing less.

3. Paulus, born at Thebes in Egypt, was the first who, betaking himself to the solitudes of the desert, was called an Eremit, wherein he has since been imitated by Onophrius and Paphnuphius, and multitudes of others, who have found out the like places of retirement from the cares and troubles of human life.

4. Valerius Poplicola was the first in Rome who made a funeral oration in praise of the deceased, who thus in public celebrated the memory of Quirintius Junius, his colleague in the consulship: and Pericles was the first in Athens, who thus also publicly extolled those who were slain in the Peloponnesian war in defence of their country.

5. Cleon the Athenian orator was a vehement person in his time. It was he who first used vociferation in his pleadings, striking his hands upon his thighs, and passing from one side of the pulpit to another; which after him obtained much amongst the Romans and others.

6. Scipio Africanus was the first senator in Rome who continually went with his beard shaven, whereas the whole city before used to nourish their beards. This custom of his was the most studiously followed by Cæsar Augustus, the best of all the Roman princes.

7. Lucius Pappyrus was the first that set up a sun-dial in Rome, which being only of use when the sun shined, an hourly measure of time was found out by Scipio Narsica: whereas before that time the Romans knew no distinction in the time of the day.

8. Hanno, a noble Carthaginian, was the first of all men who shewed a lion subdued unto tameness by himself, for which he was publicly senten-

ced, most men believing that the public liberty was ill intrusted in such hands, and to so dexterous a wit, to which so great fierceness had given place.

9. Marcus Tullius Cicero was the first amongst the Romans, who by decree of the senate had the title of *Pater Patriæ* given him, that is to say, "Father of his Country." Augustus Cæsar received it afterwards as his most honourable title: and the successive emperors sought it with more ambition than they had merit to obtain it.

10. M. Scaurus was the first who, in his plays and sights set forth by him in his edileship, made shew of an hippopotamus or sea-horse, and crocodiles swimming in a pool or lake made only for the time of that solemnity.

11. Q. Scævola, the son of Publius, was the first in Rome, who in his curule edileship exhibited a fight and combat of many lions together, to show the people pastime and pleasure.

12. The first that yoked lions, and made them draw in a chariot, was Marcus Antonius: it was in the time of the civil war, after the battle in the plains of Pharsalia; in this manner rode he with Cytheris, the courtesan, a common actress in interludes upon the stage.

13. Minyas, the king of that people who take their name from him, was the richest of all his predecessors, the first that imposed a tribute upon goods, and the first that erected a treasury wherein to repose the revenues of his crown.

14. John Matthew, mercer, born at Sherington in Buckinghamshire, was lord mayor of London anno 1490: he was the first bachelor that ever was chosen in that office, and it was above an hundred and twenty years before he was seconded by a single person succeeding him in that place, viz. sir John Leman, lord mayor 1616.

15. The first that devised an aviary was M. Lenius Sirodo, a gentleman of Rome, who made such a one at Brindis, wherein he had inclosed birds of all

(2.) Sabel. Exempl. l. 6. c. 2. p. 314.—(3.) Ibid.—(4.) Ibid. p. 316.—(5.) Ibid. p. 327.—(6.) Ibid. p. 317.—(7.) Ibid. Plin. Nat. Hist. l. 7. c. 10. p. 191.—(8.) Ibid. p. 318. Plin. Hist. l. 8. c. 16. p. 203.—(9.) Sabel. l. 6. c. 3. p. 325.—(10.) Plin. Hist. l. 6. c. 26. p. 210.—(11.) Ibid. c. 16. p. 202.—(12.) Ibid. p. 203.—(13.) Pet. Gregor. de Repub. l. 3. c. 3. sect. 9. p. 48.—(14.) Full. Worth p. 137, 138.

kinds, and by his example we began to keep birds and fowls within narrow coops and cages as prisoners, to which nature had allowed the wide air to fly in at liberty.

16. The scarus was a fish that bore the price and praise of all others in Rome: the first that brought these out of the Carpathian sea, and stored our seas betwixt Ostia and Canipania with them, was Optatus, first the slave, and then the freedman, lastly the admiral of a fleet under Claudius the emperor.

17. Caius Hirtius was the man by himself that before all others devised a pond to keep lampreys in; he it was that, in the triumph of Julius Cæsar, lent him six hundred lampreys to furnish out his feasts which he kept at that time; but on this condition, to have the same weight and tale repaid him.

18. The best way of making oils, and also of making honey, was first found out and practised by one Aristæus.

19. The first that built a house in Athens is said to be Doxius the son of Cælius, who taking his pattern from the nests of the swallows, began the way of making houses with clay, whereas before men dwelt in caves and caverns of the earth, and in miserable huts.

20. Semiramis was the first that caused the castration of young males, and howsoever by this her unworthy act she has possibly lost as much reputation as she hath praise for the building of Babylon, yet she is followed in this corrupted example of hers by most of the eastern monarchs, who delight to be attended by eunuchs.

21. About Syrem, in the province of Thebaid, there is a marble (thereupon called Syrenites) which was also called Pyrrhopæilos: of this stone in times past the kings of Egypt made certain obelisks, and consecrated them to the sun, whom they honoured as a god. They were incised or had engraven upon them certain characters and figures, which were the Egyptian hieroglyphics, and therein a great part of their best

learning was contained. These obelisks were stones cut out of the solid rock, framed of one entire stone; and of that mighty bigness, that some of them have been on every side four cubits square, and in length one hundred feet, as was that of Ramis, once king of Egypt. The first that ever began to erect these obelisks was Mitres king of Egypt, who held his court in the royal city of Heliopolis, the city of the Sun; and it is said he was admonished in a vision or dream so to do.

22. Edward the Third, our most renowned king, to his eternal memory, brought clothing first into this island, transporting some families of artificers from Ghent hither.

23. Cneius Manlius (as Livy relates) *anno ab urb. condit. 507*, was he who first brought out of Asia to Rome singing wenches, players, jesters, mimics, and all kinds of music to their feasts.

24. Solon (as writeth Philemon) was the first who brought up whores for the young men of Athens, that the fervour of their lust being exonerated that way, they might desist from the enterprise and thoughts of any thing that is worse.

25. Antigonus, king of Judæa, was beheaded by the command of M. Antonius the triumvir, and this was the first king that ever was put to death in this manner.

26. A cardinal named *Os Forci*, or swine-squirt, in the days of Lodovicus Pius, the emperor, was chosen pope: and, because it was a very unseemly name for so high a dignity, by a general consent it was changed, and he was called Sergius the Second. This was the first, and from thence arose the custom of the popes altering their names after their election to the popedom.

27. Honorius the Fifth, archbishop of Canterbury, was the first that divided his province into parishes, that so he might appoint particular ministers to particular congregations. He died *anno Dom. 653*.

(15.) Plin. Nat. Hist. l. 10. c. 50. p. 297.—(16.) Ibid. l. 9. c. 17. p. 246.—(17.) Ibid. c. 15. p. 267.—(18.) Cæsl Rhod. Antiq. Lect. l. 6. c. 6. p. 235.—(19.) Fabric. de Regno, l. 1. tit. 9. p. 42.—(20.) Ibid. tit. 7. p. 104. Cæsl. Rhod. l. 13. c. 29. p. 613.—(21.) Plin. Nat. Hist. l. 33. c. 8. p. 574.—(22.) Burton's Melanch. in Epist. to Reader, p. 54.—(23.) Liv. l. 9. c. 1.—(24.) Cæsl. Rhod. l. 14. c. 4. p. 634.—(25.) Plut. in Antonio, p. 932.—(26.) Imperial Hist. p. 538.—(27.) Bishop Godwin, p. 52.

28. Cuthbert, the eleventh archbishop of Canterbury, was the first that got liberty from the pope of making cemeteries or burial-places within towns and cities, for before within the walls none were buried.

29. Ralph Lane was the first that brought tobacco into England in the twenty-eighth of the reign of queen Elizabeth, and in the year of our Lord 1585.

30. Servius Tullius, king of the Romans, caused brass money to be coined, and was the first that stamped it; for before his days they used it at Rome rude, in the mass or lump. The mark he imprinted on his coin was a sheep, which in Latin they call *Pecus*, and from thence came the word *Pecunia*, which signifies money.

CHAP. LI.

Of the witty Speeches or Replies suddenly made by some Persons.

THE vein of wit doth not always answer a man's desire, but at some times, while we are writing or speaking, something doth casually offer itself unto our thoughts, which perhaps hath more of worth in it, than we are able to compass with the utmost vehemence of our meditation and study. Facetious men have many such fortunate hits, lighting on the sudden upon that which is more graceful and pleasant to the hearer, than their more elaborate endeavours would be.

1. Poggins the Florentine tells a merry story, condemning the folly and impertinent business of such, especially mean persons, as spend their time in hunting and hawking, &c. "A physician of Milan," saith he, "that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insanitæ*, as they were

more or less affected. One of them by chance, that was well recovered, stood in the door, and seeing a gallant youth ride by with a hawk on his fist, well-mounted, with his spaniels after him, would needs know 'to what use all this preparation served?' He made answer, 'to kill a certain fowl.' The patient demanded again, 'what his fowls might be worth, which he killed in a year?' He replied, 'five or ten crowns.' And when he urged him further, 'what his dogs, horse and hawks stood him in?' he told him 'four hundred crowns.' With that the patient bid him begone, as he loved his life and welfare: 'for,' said he, 'if our master come and find thee here, he will put thee into the pit amongst madmen up to the very chin.'

2. Mr. Bradford said of the Popish prelates magnifying the church, and contemning Christ, "That they could not mean honestly, that make so much of the wife, and so little of the husband."

3. One asked a noble sea-captain, "Why having means sufficient to live upon the land, he would yet endanger his person upon the ocean?" He told him, "That he had a natural inclination to it, and therefore nothing could divert him." "I pray," said the other, "where died your father?" "At sea," said the captain. "And where your grandfather?" "At sea also," said he. "And," said the other, "are you not for that cause afraid to go to sea?" "Before I answer you," said the captain, "I pray tell me where died your father?" "In bed," said he. "And where your grandfather?" "In his bed," said he, also. "And," said the captain, "are you not afraid for that cause to go to bed!"

4. A certain captain that thought he had performed much for his country in the fight with Xerxes, in an insulting manner was comparing his deeds with those of Themistocles, who thus returned: "There was," said he, "a

(28.) Bishop Godwin, p. 57.—(29.) Bak. Chron. p. 529.—(30.) Plin. Nat. Hist. l. 23. c. 3. p. 462.

(1.) Burton's Melancholy, part 1. § 2. p. 111.—(2.) Chetw. Hist. Collect. cent. 1. p. 23.—(3.) Heyw. Hierarchy, l. 4. p. 232.

contention betwixt a holy-day and the day after: the day after boasted of the labours and sweat which it was spent in, and that what was gained thereby, was expended by those that kept holy-day: "True," said the holy-day, "but unless I had been, thou hadst not been." "And so," said he, "had I not been, where had you all been?"

5. The Spaniards sided with the duke of Mayenne, and the rest of those rebels in France who called themselves the Holy League; and a French gentleman being asked the causes of their civil broils, with an excellent allusion he replied, "They were *Spania* and *Mania*," seeming by this answer to signify *Spania* penury, and *Mania* fury, which are indeed the causes of all intestine tumults; but slyly therein implying the king of Spain and the duke of Mayenne.

6. Sir Robert Cataline, lord chief justice of the King's Bench, in the first of queen Elizabeth, had a prejudice against those who wrote their names with an *alias*; and took exceptions at one in this respect, saying, "that no honest man had a double name, or came in with an *alias*." The party asked him, "What exceptions his lordship could take at Jesus Christ, *alias* Jesus of Nazareth?"

7. The goldsmiths of London had a custom once a year to weigh gold in the star chamber in the presence of the privy-council and the king's attorney. This solemn weighing by a word of art they call the *Pix*; and make use of so exact scales therein, that the master of the company affirmed, "that they would turn with the two hundredth part of a grain." "I should be loth," said attorney Noy, (standing by,) "that all my actions should be weighed in such scales."

8. Dr. Andrew Perne, dean of Ely, was excellent at such blunt sharp jests, and sometimes too tart in true ones: he chanced to call a clergyman fool (who indeed was little better): he replied, "that he would complain thereof to the bishop of Ely." "Do," said the

dean, "when you please, and my lord bishop will confirm you."

9. John Jegon, doctor of divinity, master of Bene't college in Cambridge, after made bishop of Norwich by king James, was a most serious man, and grave governor, yet withal of a most facetious disposition. Take this instance: While master of the college, he chanced to punish all the under graduates therein for some general offence, and the penalty was put upon their heads, in the buttery; and because he disdained to convert the money to any private use, it was expended in new whitening the hall of the college: whereupon a scholar hung up these verses, on the skreen:

Doctor Jegon, Bene't college master,
Brake the scholars heads, and gave the walls
a plaister.

But the doctor had not the readiness of his parts any whit impaired by his age: for perusing the paper, *extempore* he subscribed:

Knew I but the wag that writ these verses in
bravery,
I would commend him for his wit, but whip
him for his knavery.

10. When the wars in queen Elizabeth's time were hot betwixt England and Spain, there were commissioners on both sides appointed to treat of peace. They met at a town of the French king's. At first it was debated in what tongue the negotiation should be handled. The Spaniard, thinking to give the English commissioners a shrewd guard, proposed the French tongue as most fit, it being a language the Spaniards were well skilled in: "And for the gentleman of England, I suppose," saith he, "that they cannot be ignorant of the language of their fellow subjects; their queen is queen of France as well as of England." "Nay, in faith, my masters," replied doctor Dale, (a civil lawyer, and one of the masters of requests,) "the French tongue is too vulgar for a business of this secrecy and importance, especially in a

(4.) Plut. in. Them. p. 121.—(5.) Hecyl. Cosm. p. 179.—(6.) Camb. Remains, p. 147.—(7.) Full. Worth. p. 201.—(8.) Ibid. p. 257.—(9.) Ibid. p. 320.

French town; we will therefore rather treat in Hebrew, the language of Jerusalem, whereof your master is king: and I suppose you are therein as well skilled as we are in the French."

11. The inhabitants of Tarracon, as a glad presage of prosperous success, brought tidings to Augustus, that upon his altar a young palm-tree was suddenly sprung up; to whom he made this answer; "By this it appears how often you burn incense in our honour."

12. Thomas Aquinas came to pope Innocent the Third, in whose presence they were at that time telling a great sum of money; "Thou seest, Thomas," said the pope, "that the church need not say, as she did at her beginning, *Silver and gold have I none.*" Thomas, without study, replied, "You say true, holy father; nor can the church say now, as the ancient church said to the same cripple, *Arise, walk, and be whole.*"

13. There was in the king's wardrobe a rich piece of arras representing the sea fight in 1688, and having the lively portraits of the chief commanders wrought on the borders thereof. A captain, who highly prized his own service, missing his picture there, complained of the injury to his friend; professing of himself that he merited a place there as well as some others, seeing he was engaged in the middle of the fight. "Be content," quoth his friend; "thou hast been an old pirate, and art reserved for another hanging."

14. A great lord, in the reign of queen Elizabeth, that carried a white staff in his hand, as the badge of his office, was spoke to by her majesty, to see that such a man had such a place conferred upon him. "Madam," said that lord, "the disposal of that place was given to me by your majesty at such time as I received this staff." The queen replied, "That she had not so bestowed any thing but that she still reserved herself of the *Quorum.*" "Of the *Quorum*, Madam?" said the earl. At which the queen,

somewhat moved, snatched his staff out of his hand: "And, sir," said she, "before you have this again, you shall understand, that I am of the *Quoram, Quorum, Quorum*:" and so kept his staff for two or three days, till, upon his submission, it was restored to him.

15. Alexander Nequam (or bad in English) was born at Saint Alban's, an excellent philosopher, rhetorician, poet, and a deep divine, insomuch that he was called *Ingenii Miraculum*. His name gave occasion to the wits of the age to be merry with. Nequam had a mind to become a monk in Saint Alban's, the town of his nativity; and thus laconically wrote to the abbot thereof for leave:

Si vis veniam, sibi autem, tu autem.

To whom the abbot returned:

Si bonus sis venias, si Nequam nequaquam.

Another pass of wit there was (as it is reported) betwixt him and Philip Repington, bishop of Lincoln: the bishop sent this challenge:

*Et niger & nequam, cum sis cognomine Nequam,
Nigrior esse potes, nequior esse nequis.*

Both black and bad, whilst bad the name to thee,
Blacker thou may'st, but worse thou canst not be.

To whom Nequam rejoined:

*Phi nota factoris, lippus malus omnibus horis,
Phi malus & lippus, totus malus ergo Philippus.*

Stinks are branded with a phi, lippus latin for blear eye;
Phi and lippus bad as either, then Philippus worse together.

Nequam, to discompose such conceits for the future, altered the orthography of his name into Neckham. He died in the reign of Henry the Third, anno .227.

(10.) Heyl. Cosm. p. 753.—(11.) Heyw. Hierarch. l. 7. p. 458.—(12.) Camer. Oper. Subcisiv. cent. 1. c. 39. p. 181.—(13.) Full. Worth. p. 193.—(14.) Ibid. p. 67.—(15.) Ibid. p. 25.

16. The pope having brought under his power the marquisate of Ancona, sent his legate to the Venetians, to know of them by what right they attributed to their seigniory alone the customs and other jurisdictions of the Adriatic sea, seeing they could show no grants or charters for the same? They answered him cunningly, "That they wondered why any man would require them to show their privileges, seeing the popes had the original thereof, and kept them in their chests as most precious reliques; that it was an easy matter to find them, if they would look well upon the donation of Constantine, on the back-side whereof their privileges were written in great letters." This answer is fathered upon Jerome Donatus, ambassador of Venice: when pope Alexander the Sixth asked him merrily, "Of whom the Venetians held those rights and customs of the sea?" he answered him presently, "Let your holiness shew me the charter of St. Peter's patrimony, and you shall find on the back thereof a grant made to the Venetians of the Adriatic sea."

17. It was the saying of a merry conceited fellow, "That in Christendom there were neither scholars enough, gentlemen enough, nor Jews enough:" and when answer was made, that of all these there was rather too great a plenty than any scarcity, he replied, that, "If there were scholars enough, so many would not be double or treble beneficed; if gentlemen enough, so many peasants would not be ranked amongst the gentry; and if Jews enough, so many Christians would not profess usury."

18. A certain Roman knight came to Adrianus the emperor, to request a favour of him, but received a denial. The knight was old, and had a very grey beard: but a few days after, having coloured his beard and hair black, and put himself into a more youthful garb, he presented himself again to the emperor, about the same business. The emperor perceiving the fraud: "It is," said he, "but a few days since, that I denied

it to your father, and it will not be fair for me now to grant it to the son."

19. King Antigonus came to visit Antagoras a learned man, whom he found in his tent busied in the cooking of congers. "Do you think," said Antigonus, "that Homer, at such time as he wrote the glorious actions of Agamemnon, was boiling congers?" "And do you think," said the other, "that Agamemnon, when he did those actions, used to concern himself, whether any man in his camp boiled congers or not?"

20. Raphael Urbanus, an excellent painter, was reprehended by two cardinals, for that he had represented the faces of St. Peter and St. Paul with an unbecoming and unwonted redness upon them. He replied, that "he had not expressed them in such a paleness and leanness in their faces as they had contracted (while living) with their fastings and troubles; but that he had imitated that adventitious redness which came upon them now they were amongst the blessed, where they blushed at the manners and life of their successors."

21. Licinius Crassus is said to have loved a lamprey he kept in a pond, in such manner, that when it died he wept, and put on mourning apparel; whereupon his colleague Domitius (being one day in altercation with him) spitefully asked him, "Are not you he who shed so many tears for the death of a lamprey?" The other as bitterly replied, "And are not you he who have buried three wives without shedding so much as one tear?"

22. I well knew that wealthy man, who being a great improver of ground, used to say, that "he would never come into that place which might not be made better;" to which one tartly returned, "that it should seem then, that he would never go to heaven, for that place was at the best."

23. I remember when I was at Cambridge, saith the same doctor Fuller,

(16.) Camer. Oper. Subcisiv. cent. 1. cap. 61. p. 89.—(19.) Plut. Quest. Conviv. lib. 4. p. 78. p. 205.—(21.) Ibid. p. 207.—(22.) Full. Worth. p. 6. Wales.

some thirty years since, there was a flying, though false report, that pope Urban the Eighth was cooped up by his cardinals in the castle of St. Angelo; whereupon a waggish scholar said: *Jam verissimum est, Papa non potest errare.*

24. After the battle of Pharsalia and the flight of Pompey, one Nonnius, a great captain, thinking to encourage the soldiers, bade them be of good comfort, for there were yet seven eagles left: "That were something," said Cicero, (then present,) "if we were to fight against jays."

25. King James came in progress to the house of Sir — Pope, knight, when his lady was lately delivered of a daughter, which babe was presented to king James with a paper of verses in her hand, which because they pleased the king, I hope they will not displease the reader.

See, this little mistress here
Did never sit in Peter's chair,
Ora triple crown did wear,
And yet she is a Pope.
No benefice she ever sold,
Nor did dispense with sins for gold,
She hardly is a se'nnight old,
And yet she is a Pope.
No king her feet did ever kiss,
Or had from her worse look than this,
Nor did she ever hope
To saint one with a rope,
And yet she is a Pope.

A female Pope, you'll say, a second Joan;
No sure, she is Pope Innocent, or none.

CHAP. LIJ,

Of Recreations some Men have delighted in, or addicted themselves unto at leisure Hours, or that they have been immoderate in the use of.

THE bow that is always kept bent, will suffer a great abatement in the strength of it: and so the mind of man would be too much subdued, and humbled, and wearied, should it be always intent upon the cares and business of life, without the allowance of something whereby it may divert and recreate

itself. But then, as no man uses to make a meal of sweetmeats, so we must take care, that we be not excessive and immoderate in the pursuit of those pleasures we have made choice of; a thing that hath happened to some who were otherwise great men.

1. Leo the Tenth, that hunting pope, is much discommended by Jovius, in his life, for his immoderate desire of hawking and hunting; "insomuch that," as he saith, "he would sometimes live about Octia weeks and months together, leave suitors unrespected, bulls and pardons unsigned, to his own prejudice, and many private men's loss: and if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth, with most bitter taunts; and look so sour, be so angry and waspish, so grieved and molested, that it is incredible to relate it. But if, on the other side, he had good sport, with unspeakable bounty and munificence he would reward his fellow huntsmen, and deny nothing to any suitors, when he was in that mood."

2. It is reported of Philip Bonus, the good duke of Burgundy, that at the marriage of Eleonora, sister to the king of Portugal, at Bruges in Flanders, which was solemnized in the depth of winter, when by reason of unseasonable weather he could neither hawk nor hunt, and was tired with cards and dice, the ladies dancing, and such other domestic sports, he would, in the evening, walk disguised all about the town. It so fortun'd, as he was walking late one night, he found a country fellow dead drunk, snoring on a bulk; he caused his followers to bring him to his palace, and there stripping him of his own clothes, and attiring him after the court fashion, when he awaked he and they were all ready to attend upon his excellency, and persuade him he was some great duke. The poor fellow, admiring how he came there, was served in state all the day long: after supper he saw them dance, heard music, and the rest of those court-pleasures; but late at night, when he was

(23.) Full. Worth. p. 155. — (24.) Heyw. Hierarch. l. 7. p. 460. — (25.) Full. Worth. p. 223.

(1.) Burton's Melanc. part 1. § 2. p. 111.

well tipped, and again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before as he did when he returned to himself; all the jest was to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, and would not otherwise be persuaded; and so the jest ended.

3. Hartabus, king of Hircania, caught moles; Bias, king of the Lydians, stabbed frogs; Zenopus, king of the Macedonians, made little tables, lanterns or lamps; and the kings of Parthia used to sharpen the points of arrows and javelins, and with that dexterity, as not only to delight themselves, but also to gain the applause of others.

4. That Mahomet, who subverted the empire of Greece, used to carve and cut out wooden spoons; and even in that time, wherein he gave audience to ambassadors, he was either employed that way, or else drew out something with a pencil upon some little tablet that was before him for that purpose.

5. Socrates at his leisure hours used to play upon the harp, and to sing to it, saying, "It is not absurd to learn that whereof a man is ignorant." Besides, he spent some time daily in dancing, supposing that exercise to conduce much to the health of the body.

6. Attalus Philometor made it his recreation to plant venomous and poisonous herbs, not only henbane and hellebore, but monk's-hood, hemlock, and dorycnium, an herb wherewith they poison the heads of arrows and darts. These he sowed and planted in the royal gardens; and he made it a part of his entertainment to know the juice, seeds, and fruits of these herbs, and to gather each of them in its due time.

7. Demetrius, who was surnamed Poliorcetes, made it his recreation to invent

new engines for war; and his vulgar exercise was to frame such things as ships, or otherwise, that both to his friends and enemies they seemed to have that magnificence and beauty, that they were judged worthy of a royal hand.

8. Alexander the Great, when at liberty from his more weighty affairs, used often to play at hand-ball with such as he made choice of for his associates in that recreation; and though he was exceeding liberal by nature, he was yet more so at these times, and rarely would he deny any thing to his fellow gamesters when they asked him. Hereupon it was, that Serapion, a modest and witty young man, (when he had divers times played with the king, and yet got nothing of him, because he never asked) one time struck the ball to all on the king's side, but never to himself; which Alexander observing, "Why," said he, "do you strike the ball to all the rest, and never to me?" "Because," replied he, "you never ask." The king apprehended his meaning, and smiling, commanded great gifts to be brought him, whereat Serapion became more pleasant, and struck the ball usually to the king: "I perceive," said Alexander, "that gifts are more acceptable to them that ask not, than to those that ask."

9. Julius Cæsar, as he resembled Alexander in other things, so also in this, he played at ball too, and at such times was so bountiful to those that played with him, that once he gave one hundred thousand sesterces to each of them, save only to Cæcilius, to whom he gave only fifty thousand. "What," said Cæcilius, "do I alone play but with one hand?" Cæsar, smiling hereat, gave order that he should receive the same sum with the rest.

10. Octavius Augustus, after he had obtained the empire, was noted for this, that he was overmuch addicted to playing at dice; "and," saith Suetonius, "he could never wipe off that report that

(2.) Burton's Melanch. part. 2. § 2. p. 258, 259.—(3.) Plut. in Demet. p. 897. Sabel. Ex. l. 2. c. 9. p. 110. Causin's Holy Court, tom. 1. l. 2. p. 44.—(4.) Sabel. Exemp. l. 2. c. 9. p. 110.—(5.) Laert. l. 2. p. 41.—(6.) Plut. in Demetrio, p. 897. Alex. Genial. Dier. l. 3. p. 796.—(7.) Plut. in Demetrio, p. 897.—(8.) Patrit. de Regno, l. 3. c. 9. p. 194.—(9.) Ibid. tit. 9. p. 194.

went of him for it; so that in the Sicilian war, when he was twice overcome, and had lost both times a good part of his ships, an epigram was made of him, and in every man's mouth, part whereof was, 'He plays at dice daily, that at last he may overcome.' Even when he was grown old, he played and openly; nor only in the month of December, wherein greater licence was commonly taken, but upon other festival days, and their eyes; and used in his letters to his children to boast of his victories herein, and the money he had won. He was also delighted with meaner matters: for he would play with nuts in the company of little children; the prettiest for face, and most talkative whereof, he caused to be found out for him for this purpose: with which also he used to bathe himself, and to say laughing, that "he swam amongst his little fish."

11. The games at chess and tables were supposed to be invented by Diomedes, to pass away the time at the siege of Troy. Mutius Scævola, the great civilian, is said to be much delighted herewith at his spare time from his studies at table or board; for this game was brought to Rome by Pompey amongst his Asiatic spoils, a table three feet broad, and four feet long, made up of two precious stones, and all the men of several colours of precious stones.

12. Divers great wits have, for their recreation, chosen the most barren subjects, and delighted to show what they were able to do in matters of greatest improbability, or where truth lay on the other side. Thus the description of a war betwixt frogs and mice is written by Homer; the commendation of a tyrant by Polycrates; the praise of injustice by Phavorinus; of Nero by Cardan; of an ass by Apuleius and Agrippa; of a fly, and of a parasitical life, by Lucian; of folly by Erasmus; of a gnat by Michael Psellus; of clay by Antonius Majoragius; of a goose by Julius Scaliger; of a shadow by Janus Douša the son; of a leuse by Daniel Heinsius; of an ox by Libanius; and of a dog by Sextus Empiricus.

13. Nicholas the Third, a Roman,

and pope of Rome, was so extremely delighted with hunting, that he inclosed a warren of hares on purpose for his recreation.

14. ♦Tycho Brahe diverted himself with polishing glasses for all kinds of spectacles, and making mathematical instruments.

D'Andilly, one of the most learned men of his age, cultivated trees; Barelai, author of the *Argories*, was a florist; Balzac amused himself with making crayons; Pierese found amusement among his medals and antiquarian curiosities; the abbe de Marolles with his engravings; and Politian in singing airs to his lute.

Rohault wandered from shop to shop, to see the mechanics labour.

The great Arnauld read in his hours of relaxation, any amusing romance that fell into his hands.

Thus also did the celebrated Warburton.

Galileo read Ariosto; and Christina, queen of Sweden, Martial.

Guy Patin wrote letters to his friends, an usual relaxation among men of letters. Others have found amusement in composing treatises on odd subjects. Seneca wrote a burlesque narrative on Claudian's death. Premius has written an eulogy on beards. A gnat formed a subject for the sportive muse of Virgil, and frogs and mice for that of Homer.

Holstein has written an eulogy on the north wind; Heinsius on the ass; Menage the transmigration of the parasitical pedant into a parrot, and also the petition of the Dictionaries.

Erasmus has written a panegyric on *Moria*, or folly, which, authorized by the pun, he dedicated to sir Thomas More.

Montaigne found a very agreeable playmate in his cat. Cardinal de Richelieu, amongst all his great occupations, found amusement in violent exercises, and he was once discovered jumping with his servant, to try who could reach the highest side of a wall. De Gramont, observing the cardinal to be jealous of his powers in this re-

(10.) *Patrit. de Regno*, l. 3. p. 197.—(11.) *Ibid.* tit. 12. p. 109.—(12.) *Gaff. Curios.* c. 2. p. 37. *Voss. Instit. Orat.* l. 3. p. 933.—(13.) *Prid. Instit. of Hist. interv.* 7. sect. 9. p. 129.

spect, offered to jump with him; and in the true spirit of a courtier, having made some efforts which nearly reached those of the cardinal, he acknowledged that he was surpassed by him. This was jumping like a politician, and it was by these means, it is said, that he ingratiated himself with the minister.

CHAP. LIII.

Of such People and Nations as have been scourged and afflicted by small and contemptible Things; or by Beasts, Birds, Insects, and the like.

THE sea called Sargasso, though four hundred miles from any land, and so deep as no ground is to be found by sounding, yet abounds with an herb called Sargasso, like samphire; so thick, that a ship, without a stroag gale, can hardly make her way. As this great sea is impeded by this contemptible weed; so there is nothing so small and inconsiderable in our eyes, but may be able to afflict us, even then when we are in the fulness of our sufficiency.

1. Saporet, the king of Persia, besieged the city of Nisibis: but St. James, the holy bishop thereof, by his prayers obtained, that such an infinite number of gnats came into his army, as put it into the greatest disorder: these small creatures flew upon the eyes of their horses, and tormented them in such a manner that, growing furious, they shook off their riders, and the whole army was hereby so scattered and brought into confusion, that they were enforced to break up their siege and depart.

2. About theyear of our Lord 872, came into France such an innumerable company of locusts, that the number of them darkened the very light of the sun: they were of an extraordinary bigness, had a sixfold order of wings, six feet, and two teeth, the hardness whereof surpassed

that of a stone. These eat up every green thing in all the fields of France. At last, by the force of the winds, they were carried into the sea, and there drowned; after which by the agitation of the waves, the dead bodies of them were cast upon the shores, and from the stench of them (together with the famine they had made with their former devouring) there arose so great a plague, that it is verily thought every third person in France died of it.

3. Marcus Varro writeth, that there was a town in Spain undermined with conies, another likewise in Thessaly by the mouldwarps. In France the inhabitants of one city were driven out and forced to leave it by frogs. Also in Africk the people were compelled by locusts to void their habitations: and out of Gyaros an island, one of the Cyclades, the islanders were forced by rats and mice to fly away. Moreover in Italy the city Amyclæ was destroyed by serpents. In Ethiopia, on this side the Cynomolgi, there is a great country lies waste and desert, by reason that it was dispeopled sometimes by scorpions, and a kind of pismires called *Solpugæ*. And, if it be true that Theophrastus reporteth, the Trierians were chased away by certain worms called *Scolopendres*.

4. Myas is a principal city in Ionia, situate on an arm of the sea, assigned by Artaxerxes with Lampsacus and Magnesia to Themistocles, when banished his own country. In after times the water drawing off the soil, brought forth such an innumerable multitude of fleas, that the inhabitants were fain to forsake the city, and went with their bag and baggage to retire to Miletus, nothing hereof being left but the name and memory in the time of Pausanias.

5. Annius writes, that an ancient city situate near the Volscian Lake, and called Contenebra, was in times past overthrown by pismires, and that the place is thereupon vulgarly called to this day, "the camp of ants."

(14.) Curiosities of Literature, vol. 1. p. 78.

(1.) Gault, Tab. Chron. p. 279.—(2.) Ibid. p. 599. Zuing. Theat. vol. 3. l. 2. p. 634.—(3.) Plin. Nat. Hist. l. 8. c. 29. p. 212.—(4.) Heyl. Cosm. p. 656. Zuing. Theat. vol. 3. l. 2. p. 634.—

(5.) Camer. Oper. Subcisiv. cent. 2. c. 13. p. 49

6. The Neuri, a people bordering upon the Scythias (one age before the expedition of Darius into Scythia), were forced out of their habitations, and country by serpents; for whereas a multitude of serpents are bred in the soil itself, at that time there came upon them from the desert places above them such an abundance of them, and so infested them, that they were constrained to quit the place, and to dwell amongst the Budini.

7. In Media there was such an infinite number of sparrows that eat up and devoured the seed which was cast into the ground, that men were constrained to depart their old habitations, and remove to other places.

8. The island of Anaphe had not a partridge in it, till such time as an Astypalæan brought thither a pair that were male and female; which couple in a short time did increase in such a wonderful manner, that, oppressed with the number of them, the inhabitants upon the point were forced to depart from the island.

9. Astypalæa of old had no hares in it: but when one of the isle of Anaphe had put a brace into it, they in a short time so increased, that they destroyed almost all that the inhabitants had sowed; whereupon they sent to consult the oracle concerning this their calamity, which advised them to store themselves with greyhounds, by the help of which they killed six thousand hares in the space of a year, and many more afterwards, whereby they were delivered from their grievance.

10. In the seventeenth year of the reign of Alexander the Third, king of the Scots, such an incredible swarm of palmer-worms spread themselves over both Scotland and England, that they

consumed the fruits and leaves of all trees and herbs, and eat up the worts and other plants to the very stalks and stumps of them. As also the same year, by an unusual increase and swelling of the sea, the rivers overflowed their banks, and there was such an inundation, especially of the Tweed and Forth, that divers villages were overturned thereby, and a great number both of men and all sorts of cattle perished in the waters.

11. In the year 1581, an army of mice so overrun the Marches in Dengry Hundred in Essex, near unto South Minster, that they gnawed the grass to the very roots, and so tainted it with their venomous teeth, that a great and fatal distemper fell upon the cattle that afterwards grazed upon it.

12. About the year 1610 the city of Constantinople and the countries thereabouts were so plagued with clouds of grasshoppers, that they darkened the beams of the sun, and left not a green herb or leaf in all the country; they entered into the very bed-chambers, to the great annoyance of the inhabitants, being almost as big as dormice, with red wings.

13. Cassander, in his return from Apollonia, met with the people called Abderitæ, who, by reason of the multitude of frogs and mice, were constrained to depart from their native soil, and to seek out habitations for themselves elsewhere; and fearing they would seize upon Macedon, he made an agreement with them, received them as his associates, and allotted them certain grounds in the uttermost borders of Macedonia, wherein they might plant and seat themselves. The country of Troas is exceedingly given to breed great store of mice, so that already they have forced the inhabitants to quit the place and depart.

(6.) Herod. l. 4. p. 258.—(7.) Diod. Sicul. l. 3. c. 3. p. 79.—(8.) Athen. Deipnos. l. 9. c. 14. p. 400.—(9.) Ibid.—(10.) Zuing. Theatr. vol. 3. l. 2. p. 634.—(11.) Speed's Maps, p. 31. Chetw. Hist. Collect. cent. 6. p. 162.—(12.) Knowle's Turk. Hist. p. 1308. Clark's Mir. c. 103. p. 481.—(13.) Plin. l. 10. c. 65. p. 304. Justin. Hist. l. 15. p. 172.

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