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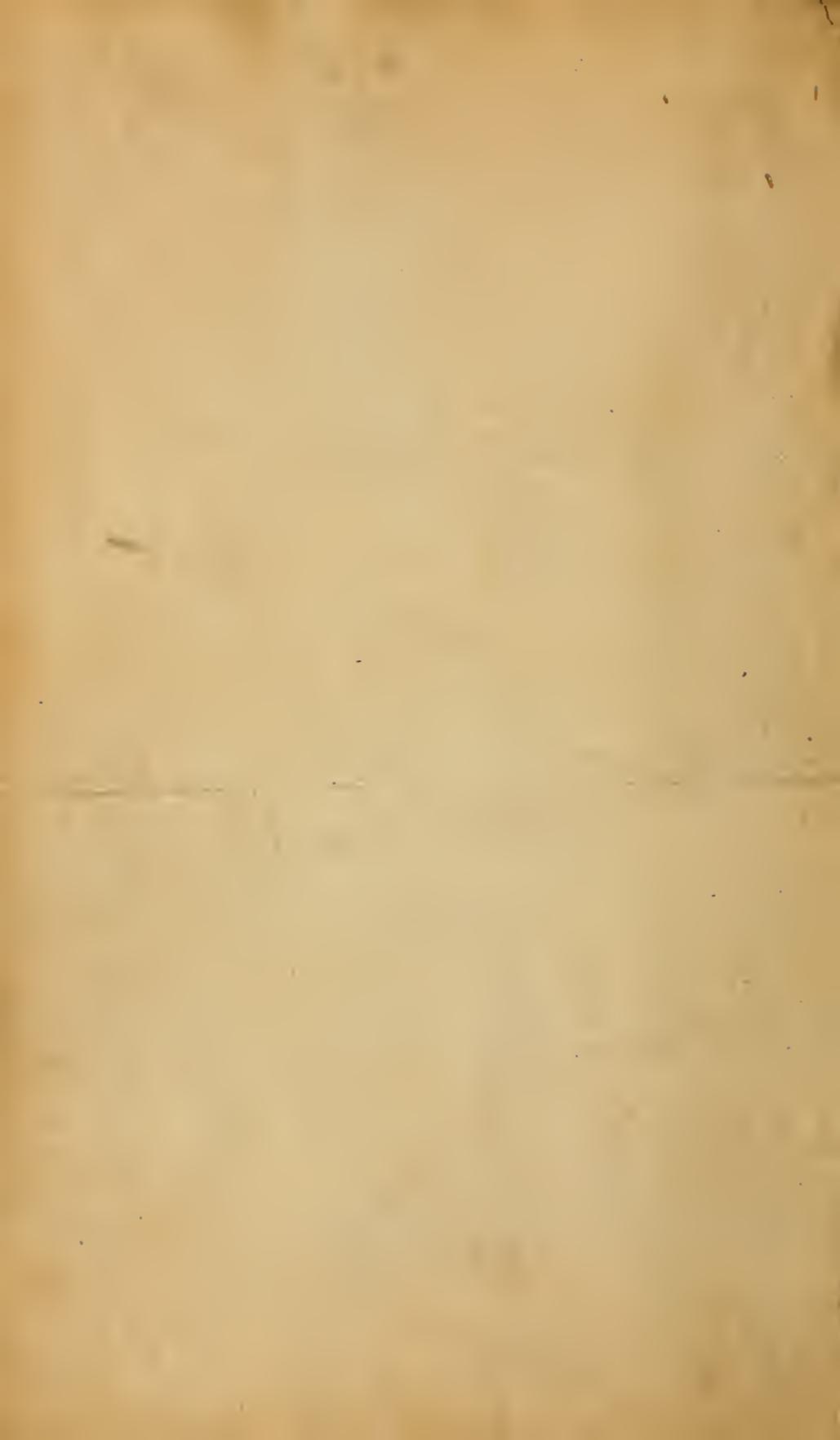
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Section

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Number





THE

P A R L Y

OF

B E A S T S;

OR,

MORPHANDRA

Queen of the

*INCHANTED ILAND:*

Wherein *Men* were found, who being transmuted to *Beasts*, though proffer'd to be dis-inchanted, and to become *Men* again; yet, in regard of the crying sins, and rebellious humors of the Times, they prefer the Life of a *Brute Animal* before *That* of a *Rational* Creature:

Which Fancy consists of various Philosophicall Discourses, both *Morall*, *Metaphysicall*, *Historicall*, and *Naturall*, touching the Declinings of the World, and late Depravation of *Human* Nature;

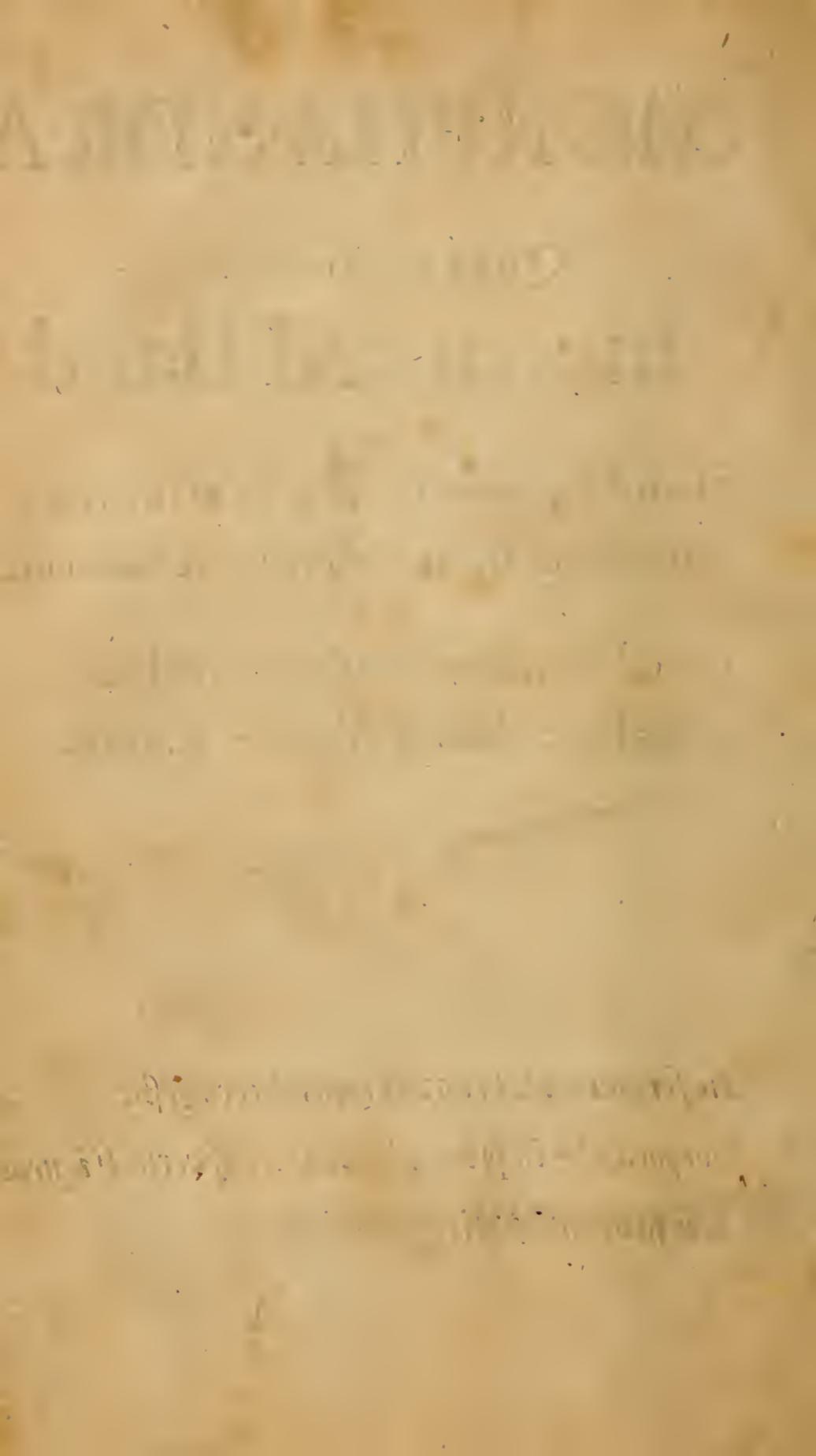
With Reflexes upon the present State of most Countries in Christendom.

*Divided into a XI Sections.*

By JAM HOWELL Esq;

*Senescō, non Segnescō.*

London, Printed by *W. Wilson* for *William Palmer*, at the *Palm-Tree* in *Fleet-street* near *St. Dunstan's Church*, 1660. at





# A KEY

To enter more easily into the Sense of  
**MORPHANDRA,**  
OR,  
*The Parly of Beasts*

**T**He *Otter* represents a Dutch Skipper, or Mariner.

The *Ass* represents a French peasant.

The *Ape* represents an English Preachman.

The *Mule* represents a Spanish Doctor of Physick.

The *Fox* represents a Genoa or an Italian Merchant.

The *Boar* represents a German Count.

The *Wolf* represents a Swedish Captain, or Freebotter.

The *Goat* represents the Old Britain, or Inhabitant of Wales.

The *Soland Goose* represents a Scotchman.

The *Hind* represents a Venetian Courtisan.

The *Hive of Bees* represents a Monastery of Nuns.

An Etymologicall Derivation of som  
 Words and Anagrams in the *Parly*  
 of *Beasts*, according to the  
 ALPHABET.

A

**A** Etonia, the Eagles  
 Country, repre-  
 sents High Germany,  
 of  $\alpha\epsilon\tau\omicron$  aquila.

Alpiana represents Sa-  
 voy, being a Country  
 indented among the  
 Alps.

Artonia, the Country of  
 Bread and Wine, repre-  
 sents France, of  $\alpha\rho\tau\omicron$   
 panis &  $\omicron\upsilon\upsilon$  vinum.

C

Carboncia, the Coale-  
 Country, represents  
 Scotland.

Cuprinia, the Copper-  
 Country, represents  
 Swethland.

The Cinqsoyl Portugal  
 Cardinal Mazarine, p. 21

The Coppices represents

the common Peepie.

Cerano, the Anagram of  
 Nocera, an ancient  
 town in Italy.

D

Diogenes, p. 56

Sir Kenelm Digby, 148

Dr. Harvey, 141.

G

Gheriona, the Country  
 of Wool, represents  
 England, of  $\gamma\eta$  terra  
 &  $\epsilon\gamma\omega$  lana.

H

Hydraulia, the Country  
 of Waters, represents  
 Holland, with the Con-  
 federate Provinces, of  
 $\eta\delta\epsilon$  Aqua, and  $\rho\alpha\delta\omicron\varsigma$   
 populus.

Hebrinia, Ireland, being  
 Hiber.

Hibernia, <i>anagrammatiz'd.</i>	Oxford & Cambridge, p. 38
The City of Hereford, p. 122	P
The Hollanders are meant, P. 72	Pererius, a wandering Prince of pererrando.
L	Polyhaima, the City of Bloud, represents London, of πόλις civitas & ἄμα sanguis.
Laroni, the D. of Lorraine.	The Phrygian King, Mydas.
London Prentices, p. 44.	The Phrygian Fabler, Æsop.
M	The late K. of Engl p. 35
Marcopolis, the City of S. Mark, represents Venice of πόλις civitas & Μνημό.	The present K. Ch. p. 39
Morphandra, a Queen that can transmute Men into Beasts, of μορφήω formo & ἄνθρωπον hominem.	Q
N	The Queen of Sweden, p. 114
Nopolia, Polonia, <i>anagrammatiz'd.</i>	Queen Elizabeth, p. 57
O	R
Orosia, a Mountainous Countrey, r. presents Wales, of ὄρος Mons.	Rinarchus, the Palsgrave of the Rhine, of ἄρχων, princeps, &c.
	Rugilia, the State of Genoa, the Anagram of Liguria, the ancient appellation of that Territory.
	Rainsborough, and Admiral

mirall Dean, 40  
Roundheads variously  
tormented in Hell, *ibid.*  
Rovena, the City of Ve-  
rona in Lombardy,  
anagrammatiz'd.

S

Saturnia represents Ita-  
ly; Cilisia, Sicilia, ana-  
grammatiz'd.

The Standels represent  
the Nobles and Gentry.

Selenians, or half-Moon  
men, represent the  
Turks; of  $\sigma\epsilon\lambda\eta\nu\iota$ , Luna.

T

Tumontia, a Countrey  
swelling with huge  
Hills, represents Spain

Tomanto Empire, the  
Dominions of the Great

Turk; Tomanto being  
Ottoman, anagramma-  
tiz'd.

Tarragon, Catalonia in  
Spaine, the ancientest  
town whereof is Tarrag-  
ona.

Therlu, the Anagram of  
Luther.

Therologia, the lan-  
guage of Beasts; of  $\theta\epsilon\omicron\varsigma$ ,  
fera; &  $\lambda\gamma\theta$ , sermo.

V

Volganians, the Mosco-  
vits, of the huge River  
Volga.

W

The West-Indies, p. 70

Z

Zundanians, the Peeple  
of Denmark.



## The Scope and Substance of the ensuing SECTIONS.

**P**ererius, a wandering Prince, after many traverses of Fortune, and Tempests in his long Pererrations at Sea, arriv'd at a Strange North-west Iland, where ther reign'd a Queen call'd Morphandra, descended of the High-born Circe, daughter of Sol, who (according to the Etymology of her name) had power to transmute and metamorphose Men to Beasts; Pererius having obtain'd leave of her to see and speak with divers of them, viz, an Otter, an Ass, an Ape, a Hinde; a Mule, a Fox, a Boar, a Wolf, a Goat, a Soland-Goose, a Hive of Bees, &c. Morphandra infusing the Faculty both of Reason and Ratiocination into Them during that intervall of time; As also full and free election to resume the shapes of Men, and so return unto their own Countries and Callings: Pererius attempted to perswade them therunto, but in regard of the rebellious Humors, the horrid Sacriledges, the new-fangled Opinions, and gingling Extravagances that Human brains are subject unto, specially this last doting and vertiginous Age of the World, with the numberles Indispositions wherunto the Bodies of Men as

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well

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well as their Brains are expos'd, They did choose rather to continu still in the State and species of Brute Animals, than become Rational Crestures again: At last Prince Pererius mingling speech with a Hive of Bees, who had bin formerly a Monastery of Nuns, He prevail'd so far by his melting perswasions, and high discours of the prerogatives and excellencies of the Human Soul, that He induc'd Them to take on their first Natures again, and so return to their Cloysters; These Discourses are divided into eleven Sections, every Section carrying with it a new Fancy and Matter.

Touching the Etymologies of the feigned Words throughout the whole Work, appropriated to the quality of every Country, Climat, and People, the Roots of them must be fetched from the Greek Tongue.

He is the tru Author who creates a Fancy.

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To the Great Ornament of her Sex, both  
for Choice Intellectualls, and High  
Morall Vertues,

The right Honorable, and excellent Lady,

My Lady MARIE de la FONTAINE.

M A D A M E,



His Fancy bearing in the Front the name of a Rare Female, I thought it might well stand with the rules of Congruity to make the Dedication correspond with the Title; And after many revolutions of Thoughts who should be most proper for my designe, the contemplation of your Honor did cast such strong influences upon Them, that at last They fixed there; Nor will any Discerning Reader question my judgment herein, your Ladiship being so able and fit (as I have the honour to know by experience) to receive this Admired Queen, and give her a suitable entertainment; Therefore, Madame, if you please to admit Morphandra into your Closet, I believe she will afford you severall sorts of divertisements, And she haply may work somtimes a Metamorphosis in your Self, for she can transmute Passions as well as Persons, she can turn Melancholy to Mirth, and Pensiveness to Plesure; For as it is in the French (of which Language you are so great a Mistresse) *Les Morts font revivre les Vivants*, The Dead enliven the Living, wherby is meant, that Books, though the Authors thereof be dead  
and

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and rotten many Ages before, can beget new spirits in the living Rader.

Now, such is the state of *Mankind*, that the foresaid *Passions* will have their interchangable turns, they will follow one another as duly as Night succeeds Day in any *Human* Creature, be the *Humors* therof never so equally seiz'd; It is denied to *Man* to be always at Home within himself, and it will be so to the world's end as long as He is compos'd of the four Elements, and as long as the Naturall *humors* within Him sympathize with the said Elements, who are in restless mutation and motion among themselves for mastery, which made one break out into this excessse of speech, that if the four *Humors* were ballanc'd aright in the *human* body, he wold live easily many thousands of years upon earth; Now, that person may be said to be the wisest among mortalls who can rule and controul those *Humors*, It being a Principle among the Philosophers, That as the *conduct* of the *Passions* (which arise from the *Humors*) is the greatest *prudence*, so the *conquest* of them is the greatest *provesse*, when they grow rebellious; The ensuing Work hath divers glances upon this subject, and variety of things besides, for every *Section* affords a new *Fancy* and *Matter*.

It remains now, Madame, that I shold humbly desire, your Honor would please to interpret this *Dedictory* Adresse as a *small* argument of my *great* Acknowledgment of your so many noble *Civilities*, for which I stand so truly oblig'd; And this Acknowledgment standing upon so *public* a Record, the *Ages to come* as well as the *present* will testifie, how much I *am* and *was*,

*My highly Honored Lady,*

*Your most humble and devoted Servant,*

JAM HOWELL.

To

To the Severer sort

OF

# READERS.

**S**OME of the Antient Sages, who were rank'd among the Philosophers of the Upper House, had a Speculation, That the World was but one huge Animal or Living Creature, compos'd of innumerable members and parts, som Homogeneous or similar, others Heterogeneous or dissimilar; And in order to that they held, That God Almighty was the Great Soul which did inform and actuat the whole Bulk with motion and life, with vertu and vigor, for every part to perform its peculiar function towards the preservation of the Whole: According to this Doctrine an Argument may be drawn by way of Induction, That if the parts begin to impair, the Whole must be in a declining condition; It hath been a Truth which hath pass'd from all times without controul, that Mankind is one of the prime parts of the Universe and Paramount of the Sublunary World, which is demonstrable by that Dominion which was given him over all his fellow-Cretures in Aire, Water, or Earth; He can make the towering Eagle stoop to his Lure from the middle Region; He can make the vast Leviathan, though a hundred times bigger than himself, to flounce from the deep to do him homage on the Shore; He can make the Elephant, though forty times stronger than himself, to draw up his Ships on the Carine, and do other drudgeries; This appears also out of that Awe, which by a kind of naturall instinct all other Animals use to shew Him; In somuch that tryall hath been made, how if a Man should go naked and with a confidence through the Arabian Desarts, where the greatest concours of wild Beasts useth to be, ther's none will assault him, but in a gazing and awfull kind of posture they will keep their distance: Now, if Man, who is so considerable a part of the world, doth decay in his Species, 'tis a shrewd symptom that the Whole is en decadence, in a declining state; Now, that Man doth impair as well in his Intellectuals and the Faculties of his Soul, as in the motions and affections of his heart, this present Age can afford more pregnant proofs than most of the Ages before; For touching the First, What fond futilous new Opinions

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have

have bin hatch'd of late times, both in Divinity and in the Ideas of holy things, as well as in all other Sciences, specially in the Art of Policy, wherein such poor Sciologists are crept up, that would turn ancient Monarchies into new popular Commonwealths, and so set a Hydra's head upon an old Lion's neck, or make a Child's shoo to fit a Giant's foot.

Touching the motions of the Heart, there's nothing of that love and offices of Humanity which were us'd to be, not onely among private persons and neighbours, but that Allegiance and Love which Subjects were us'd to shew towards their lawfull Prince decays more and more, whereof there have been strange examples of late years; In Æthiopia, a large ancient Empire, the common people did rise up with a petty Companion against their Sovereign, and kill'd him with his two Sons in open field; In Constantinople, two Gran Signors were thrust out of the world by their own Slaves, yet they went not to that height of Impudence as to arraign Them before a Barr of Justice; The Swed hath quite revolted from the Pole, the Portugues from the Spaniard, and so Naples would have done; What a huge Army did the Basha of Aleppo raise lately? And in the Kingdom of Morocco a mean Fellow, under the seeming shew of Sanctity, what a crew of riff-raff stuff did he drag after him against his lawfull King? But touching these North-west Islands, they have out-gon all the rest: These metamorphos'd Animals do point at all these, and other degenerations of the Human Creature: Nor is it the first time that Beasts did speak, for we read of one in the Sacred Code who spoke; and besides, Solomon sends us to some of Them for Instruction: The Phrygian Fabler was one of the first who taught them their Abcee, then Anian, Barlandus, and others taught Them Their Primer, and the two ingenious Florentines, Poggius and Gelli may be said to have taught Them their Grammer: But these transmuted Beasts speak in a louder Dialect, who having tryed both Natures, they tell the Human Creature his own, and how he growes daily from bad to worse, according to the Propheticall Lyric Poet,

Ætas Parentum, pejor avis, rulic  
Nos nequiores, mox daturos  
Progeniem Vitiosiore.

Made English thus.

Our Fathers who worse than our Grandfathers were  
Got us worse than Themselves; And We, I fear,  
Will get worse than Them both: Such a sad curse  
Hangs on Mankind to grow from Bad to Worse.

Δενδελογία.

Δευτερολογία ;

Θηερολογία ;

## Poema *Tempestivum*.

**T**rees spake before , now the same  
strength of *Art*  
Makes *Beasts* to cunn the *Alphabet* by heart,  
And' cutt their *Breaths* to sounds *Articulat* ;  
*Discoursive* congruous accents to prolate,  
For *Speech* is *Breath*, breath *Air* let in and out,  
But 'tis the *Mind* that brings the work about ;  
Such a rare *Charter* the *World's Architect*  
Vouchsaf'd to give the *Human Intellect*  
To create *Words*, for 'tis *Mankind* alone  
Can *Language* frame, and *syllabize* the *Tone*.

But here *Beasts* speak , they mone, chide,  
and complain ,  
And at the Barr of Justice *Men* arraign ;  
Such are our crying sins, that *Beasts* resent  
Our miseries, and wretched case lament :  
Nor let it seem a wonder, because now  
*Wonders* and *Monsters* so familiar grow ,  
*This* is an *Age of Wonders*, every *Clime*  
Abounds with *Prodigies*, Ther is no *Crime*,  
Not a notorious *Villany* or *Fact* ,  
No foul *Infandous* Thing, or ugly *Act*  
That ever *Adam's* sons did perpetrate ,

But

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But we have flagrant Instances of late.  
For Sacrilege, and horrid Blasphemies,  
Base Lies, created Fears, and Perjuries,  
For Scripture-pride, Extorsion, Avarice,  
(The root of all our Ills, and leading Vice)  
For public Fraud, false Lights, & fatuous Fires,  
Fanatic Fancies clad in Faith's attire;  
For Murther, and the crying sin of Blood;  
The like but *One* was never since the Flood.  
In summ, *We* may for these and thousands  
more

Vye *Villanies* with any Age before;  
Which shews the World is *Hecticall*, and near  
Its Gran and Fatal *Climacteric* year;  
*The whole Creation* mourns, and doth deplore  
The ruthfull state of *Human* kind; Therefore  
If *Men* can not be warn'd when *Men* do *Teach*,  
Then let them hearken here what *Beasts* do  
*Preach*.

*In Formas mutata novas Mens dicere gestit*

*Corpora, & in primas iterum transversa Figuras.*

*Diis faveant coeptis*—————

J. H.

The

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THE  
CONTENTS  
Of the severall  
SECTIONS.

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SECT. I

**C**ONSISTS of divers Interlocutions 'twixt Morphandra, Pererius, and an Otter, who had bin first an Amstelian Mariner, and being proffer'd to be retransmuted to his first nature by Morphandra, and to be transported by Pererius to his own Country, yet he wold hearken to neither, alledging the Strange Chimeras, and extravagant Opinions which Human Brains have been subject unto in this latter Age of the World, &c.

SECT. II

Contains an Interlocutory Discours 'twixt Morphandra, Pererius, and an Ass, who had bin once an Artonian Peasan, wherein ther are som glances upon the Country it self, and upon the present Government therof; But though Prince Pererius us'd all the perswasions he could, and re-inforc'd Argument upon Argument

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to induce him to re-assume Human shape, and so return to his Country, Calling, and Kindred, yet the Assè utterly refus'd it, and his Resons why, &c.

### SECT. III

Consists of a Dialog 'twixt Morphandra, Pererius, and an Ape, who had bin once a Preachman in Gheriona, who having bin carried away with every wind of Doctrin, and folling any fanatic new-fangled Opinion, was transmuted to that Mimicall shape; In which Dialog ther is an account given of the sad case and confusion wherin Gheriona is involv'd at present.

### SECT. IV.

A Colloquy 'twixt Morphandra, Pererius, and a Hind, who had bin once one of the gretest Beauties in Marcopolis, and for som youthfull levities and wildnes was transmuted to that shape; In this Section ther are various Discourses of the state and nature of Women pro & con, &c.

### SECT. V.

Discourses 'twixt Morphandra, Pererius, and a Mule, who in his Manhood had bin a Doctor of Physic in Tumontia, whow for som Quacking tricks he had plaid, and fer som other Resons,

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*Resons, Morphandra metamorphos'd into a Mule; In this Section ther be discourses of the Art of Phyfic, of the various complexions of Mankind, and of the numberles diseases of body, and distempers of mind that are incident to the Human Creture, &c.*

## SECT. VI

*Consists of Interchangeable Discourses twixt Morphandra, Pererius, and a Fox, who had bin a Saturnian born, whom for his cunning dealings and Mountebankish wily tricks, she transformed from a Merchant to that Species; This Section treats of divers things, and particularly how the Art of tru Policy is degenerated, and what poor Sciolists or Smatterers therin are cryed up of late years, &c.*

## SECT. VII.

*A Dialog twixt Morphandra, Pererius, and a Boar, wherein ther are various Discourses, and particularly of the rare Sympatheticall Powder that is lately found out, which works sudden and certain Cures without any topicall applications of Medicines to the part affected, &c.*

## SECT. VIII.

*A Dialog twixt Morphandra, Pererius, and a Wolf, who had bin a Cuprinian Soldier, whom for his Plundrings, Rapines, and Spoils she transfigur'd to that shape, &c.*

SECT.

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SECT. IX.

*A discourse 'twixt Morphandra, Pererius, and a Goat, consisting of many speculations both Naturall and Metaphysicall, with other Criticisms, &c.*

SECT. X.

*A Dialog 'twixt Morphandra, Pererius, and a Soland-Goose, a Carboncian born, who was transmuted to that shape for his foolishnes in rebelling against his own Conterranean King, and so juggling himself into a Slavery from that Free-Government he was formerly under, &c.*

SECT. XI

*Consists of a Dialog 'twixt Morphandra, Pererius, and a Hive of Bees, who had bin once a Monastery of Nuns, and were transmuted to those small Insects, because that after a years Probation, and their own previous free Election, they murmur'd at that Reclus'd Claustrall life, and wish'd Themselves uncloyster'd again; In this Section ther be divers Discourses of the Immortality and high prerogatives of the Human Soul, as also of the Heavenly Hierarchy, and Joyes Eternall, &c.*

*Bibliopola Lectori.*

If you will ope this Work with ease,  
You must from Greece go fetch your Keys.



Ουρολογια.

## The First Section:

*Consisting of divers Interlocutions 'twixt Morphandra, Pererius, and an Otter, who had been first an Amstelian Mariner, and being proffer'd to be transmuted to his first nature by Morphandra, and to be transported by Pererius to his own Countrey, yet he would hearken to neither, alledging the strange Chimeraes, and extravagant Opinions which Human brains have been subject unto, in this latter Age of the World, &c.*

Pererius, Morphandra, an Otter.

*Pererius.*



My those starres be ever propitious which guided my courl to this coast! may those winds be ever prosperous which fill'd my sayls, and blew me to this rare Iland, this Theater of wonders! May this day be ever held Festival, and bear one of the chiefest Rubriques in the Almanack of Time,

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that

that makes me so happy with the sight of *Morphandra*, the divine *Morphandra*! And truly so, being descended in so direct a line from the high-born *Circe*, daughter of *Sol*, the admired Queen *Morphandra*! who useth to make *Nature* her self not only succumbent and passive to her desires, but actually subservient and pliable to her Transmutations and Changes.

*Morphandra.*

Prince *Pererius* (for so I understand your quality and appellation to be); Touching the first part of your speech, which reflects upon this *place*, we shall endeavour to make it good by the hospitality and entertainment we shal command to be given You and your Train, as also by the rare Objects which you shall see: But as for the second part of your speech, which relates to *my self*, and to the power of *Transmutations*; I must tell you, that what I act this way, is by a special dispensation from above, for the punishment of Humane vice in an analogical or sympathetic way, according to the quality thereof, and the humors of the men: I say, it is by the permission and *Fiat* of the Almighty, the great God of Nature, that I do operate, not by any prestigious charmes, or confederacy with Cacodæmons; not by fascinations or philtres, by spells or forceries, as the shallow-pated common people imagine I do, and so traduce me of Witchcraft, and Negromancy; yet, I confess, 'tis by way of Magick I act; for *Magick* was the first Philosophy among those acute Nations which are neerest the rising Sun, so that *Magus* or *Magician* signified nothing else but a Wiseman, which afterwards came to be traduced, and taken in an ill sence; As it hath been the fate of *Tyrant*, *Sophister*, and other words besides, to incurre the same destiny, and I pray the same destiny may not befall the word *Parlement*.

*Pererius.*

Most excellent Queen, now that my Starrs have made me so fortunat, as to conduct me hither, let it not be held too great a presumption, if for the enriching of my knowledge, and satisfying my curiosity, I  
humbly

humbly desire to see some of those Human Creatures that you have anthropomorphos'd, and transform'd to brute Animals.

*Morphandra.*

I shall willingly comply with your curiosity and desire in this kind; for you shall not only be brought to the sight of them, but you shall mingle speech with them, and interrogat what you shall think fitting concerning their present condition.

*Pererius.*

But, Madam, how can that be? how can I expect that they should be capable of what I speak, and consequently What answers or replies shall I hope to receive from them, while they continue in the shapes of brute creatures?

*Morphandra.*

Let that be your least care; for during that intervall of time, I shall re-infuse into them the faculty both of *Reason* and *Ratiocination*, whereby you may confer and discourse freely with them by interlocutions; Nor only so, but for a further argument of the great esteem I have of you Prince *Pererius*, and for the heightning of your welcom to my Court, as also that you may make som reall *returns* of your voyage hither, if you can induce and fairly perswade any of them to reassume the shapes of Human creatures, and to be invested again in their former condition, I shall give my free and full assent thereunto; nay, to oblige you yet further, I shall give way that you take them a ship-board with you, and transport them to their own Country, or whither you please besides; Provided that it be a spontaneous act, and that you have their voluntary election to this effect; for the universal Law tells us, that *Volenti non fit injuria*, An unforc'd will cannot be wronged.

*Pererius.*

Most admired Princess, you engage me beyond all measure or meanes of retaliation, beyond all degrees of gratitude, and me-thinks by these high civilities you have wrought a sudden kind of transformation in  
me,

me, for I find my self all transformed to admiration, to a thing of wonder, by these unparallel'd favours. All that I can say for the present is, that, what air soever I breath; under what climat soever blessed Heavens shall shed their influences upon me, I shall blazon forth your nobleness for such transcendent favors all the world over.

*Morphandra.*

We use not such Complements under this Meridian, such a distance doth not use to be 'twixt the Heart and the Tongue; they are neerer Relatives here. But, before you go to exchange words with these Animals, take this Advertisement before-hand, that there are no wild or ferocious devouring creatures within the Circumference of this Ile; they live all in a gentle and general community, in an innocuous freedom, and sociableness: The Panther, Bear, and Tyger, put off their belluine fierce nature here; the Lamb will play with the Lion without any apprehensions of fear; the Hart fears not the Hound, nor the Hare the Greyhound, nor the Bore the Lime-hound; the silly Sheep fear not the Wolf or the Butcher's knife; nor Fish nor Fowl fear here the Dagnet or Trammel: but all Animals, both of Air, Earth, and Water, live in an innocent security; the reason being, that we neither kill, much lesse feed upon any Creature here that hath blood, and a sensitive life, but upon fruits, pulse, roots, rice, with other nourishing and manducable things, that come forth gently, by the general benignity of indulgent Nature, from the bowels of our common Mother the Earth; And though we make Butter sometimes our aliment, we abhorre Cheese, because the cawle of a sensitive kill'd creature serv'd for the Rennet.

*Pererius.*

Oh blisful Region! Truly Madam, I am of opinion, that this Iland is a part, or some promontory of Paradise it self before *Adam's* fall, which, being slented off, and so got loose, was transported and fixed here; at least, there are some grains of that mettal which went to the composition of the Golden Age of the world still remaining here unconsumed.

*Mor-*

*Morphandra.*

Well, that I may acquit my self of the promise I made unto you, Prince *Pererius*, let us fetch a walk in those flowry fields towards the banks of that River, to take in the freshness of the air, with the fragancy of those Vegetals: And now, in a favourable conjuncture of time, I spy a metamorphos'd Creature among those seggs, fit for your purpose; It is an *Otter*, whom I remember to have transmuted from a Mariner or Seaman, for his deboshments here; and I observe, ther are no people so given to excesses as Seamen when they come ashore; which yet may be somewhat excused, for it is to recompence the hardships they endured at Sea: Nor was it an improper change for me to metamorphos the *Hydraulian* Mariner to that shape; for as the *Otter* is a kind of Amphibious creature, living partly by water, and partly by land, so a Mariner, Navigator, or Fisherman, useth to do: but there was another reason which induced me to this transmutation, for it related to the quality of the Countrey whence he sprung, which is so inlayed, and every where so intercutt, and indented with the Sea, or fresh navigable Rivers, that one cannot tell what to call it, either water or land; besides, the Inhabitants dwell so low, that they lye lower than the Sea in some places. And now you may make your approaches, and parly with him accordingly, while I walk up the River to visit my Nymphs.

*Pererius.*

*Otter*, *Otter*! I conjure thee, as thou wast once a Man, let me interchange som words with thee, and I may chance bring thee som news from thy Countrey, and Kinted.

*Otter.*

How is this? I not only hear, but I understand the voice of a Man, oimee! I am afraid that *Morphandra* hath a purpose to re-transform me, and make me put on human shape again: Well, Sir, What's your will with me?

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*Pererius.*

*Pererius.*

Let it not give any offence, if I desire to know What Countreyman you were, when you were a Rational Creture?

*Otter.*

I came first into the World in *Hydraulia*, not farr from *Amsterea*, and was a Mariner by my Profefsion.

*Pererius.*

Well, the most gracious Queen *Morphandra* hath been pleased to promise me the favor, as to turn you into *Man* again, if you have a mind to it; and, from that groveling quadrupedal shape, to make you an erect, and a rational Creture once again.

*Otter.*

Sir, you bid me to my losse, for I live farr more to my contentment in this species, wherein my heart and eyes are horizontal, than when I was in an upright shape.

*Pererius.*

Consult better with your thoughts, for *Morphandra* hath not only promised to re-convert you to *Man*, but also she hath given me leave and liberty to carry you aboard of me, and transport you to your Countrey again; And I have a tite lusty Vessel in the Road, wherein you shall be accommodated with a Cabbin to your contentment, and all things necessary.

*Otter.*

These civilities might haply deserve thanks from an other, but not from me, in regard you proffer to reduce me from better to worse; for if *Experience* be the touchstone of *Truth*, I find farr more quietude and contentation in this figure of body, than I did formerly; therefore with this shape, I have put on also a resolution never to turn *Man* or *Mariner* again.

*Pererius.*

I extremely wonder at this blindness, and unnatural obstinacy of yours: but now that Queen *Morphandra* hath, during this time of discours betwixt us, re-indowed you with the faculty of *Reason* and *speech*, I pray impart unto me the cause of your strange aversion thus, to become *Man* again.

*Otter.*

*Otter.*

Truly, Sir, though Man doth vaunt, and cry up himself, to be the Epitome and Lord Paramount among all sublunary Cretures, though he vainly entitle himself, the *Microcosm*, yet I hold him to be the most miserable of all others ; Go to his prime faculty, *Reson*, which, as he saith, is the specifical difference that distinguisheth him from us, I have found, that it fills his brain full of distraction, of extravagant opinions, and whimsies, of pining griefs, panting doubts, and panick fears, of violent fancies and imaginations, which oftentimes turn to phrensies ; it tortures him with vexation and inquietude of spirit, insomuch, that some of the profoundest Philosophers, as I have heard, affirmed, that the *Rational Soul* was given to Man for his Self-punishment and Martyrdom ; he may be said to be his own Tormentor, and the greatest Tyrant to himself ; nay, these cruciatory passions do operate sometimes with such a violence, that they drive him to despair, and oftentimes to murder and destroy himself, before Nature hath expired her due course in him, all which, we, that are guided only by *sense*, are not subject unto ; We only look upon the present object before our eyes, and take no other care but for shelter, and food, and to please our appetit only.

*Pererius.*

'Tis true, that all these turbulences, and perplexities of spirit proceed from the *Rational faculty* ; but, in compensation thereof, we have by this Faculty the prerogative to know our Creator, to contemplat his works, and the fair fabrique of the World ; by this, we have a dominion and Empire over all other Elementary Cretures, both of Air, Earth, and Water ; by the reach of this, Man with his crampons and harping-irons can draw ashore the great Leviathan ; He can make the Dromedary and Camel to kneel down, and take up his burden ; He can make the fierce Bull to endure his yoke ; He can bring down the Vulture from his nest ; by this he can ride upon the back of the vast Ocean, and with his winged Coursers ride post from  
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one Pole to the other, as you know well by your own Profession; when you were Man and Mariner.

*Otter.*

Yet these advantages com<sup>ing</sup> short, in my judgment, to countervail those calamities that are incident to the Rational Creture, which makes him come puling, crying, & sometimes weeping into the world, as foretelling his future miseries. But now that I have partly displayed the discomposures and vexations of his mind, I will give a touch of those infirmities that his Body is subject unto, which is no other than a Magazin of malignant humors; a hull, wherein is stow'd a cargazon of numberless diseases; of putrid and ugly corruptions; insomuch that, as, in his life time, whiles he sleeps in the *bosom of his causes* within the Womb, ther's no Creture lies neerer the excrementitious parts, so ther is none whose excrements are more fætid, and stinking; the *sewets* of a Deer, the *lesses* of a Fox, the *crorells* of a Hare, the *dung* of a Horse, and the *spraints* that I use to void backward, are nothing so foetid; which may be the cause why, after Man's death, ther's no carcase so gastly and noisom as his, so that Toads and Serpents engender often in his scull; nor is his cadaver good for any thing when life is gone. 'Tis tru, Mummy may be made of it, but it must be don by embalment, and great expence of Spices. But many things in our carcases after death, serve for divers uses, as particularly in mine; my Liver, reduced to powder, is good against the Flix and Cholic; my Stones or testicles against the Palsie; and my Skin is of such value, that the fairest Ladies will be glad to wear it, &c.

*Pererius.*

'Tis a great truth what you speak of Human bodies, but all this comes accidentally; it proceeds from variety of viands, esculents, and beverages, not from the primitive plastick vertu, and ordinance of nature: Moreover, that which makes them so subject to putrefaction, is, because they abound in heat and humidity more than other bodies, which oftentimes makes som parts

parts of the Compositum rott, before life and motion leaves them. But let not these thoughts avert you from a return to your first Being, whereby, when this transitory life is ended, you may be made capable to live in the Land of Eternity; whereas all brute Animals, whose Souls soar no higher than the *sense*, are born to have a *being* only in this World: Therefore take on a manly resolution to be reintegrated into your first Principles, & so return to your own Country, and Kinred, to go on still in your *Calling*, which is a useful and thriving Profession, in the practise whereof you may see the Wonders of the Deep, and thereby have opportunity more often to invoke your Creator, than in any other Trade.

*Otter.*

I cannot deny, but the common saying is, that *He who cannot pray, must go to Church at Sea*; yet I have often known, and I have tryed it in my self, that a *Mariner in a storm is a Saint*, but when the storm is over he is a *Mariner again*; witness He, who in a dangerous tempest made a Vow to offer a Wax-taper as big as his Main-mast unto Saint *Nicolas*, if he would preserve him from shipwrack; but being com safe ashore, a Rush-candle did serve the turn; so that, nautical piety is of no longer duration than the danger.

*Pererius.*

Without question, to be a Mariner or Navigator, as it is a necessary and noble Vocation, so it affords more frequent opportunities to improve a Man's devotion to Heaven, if one makes right use of it; which cannot be don more properly, than by comparing the frail Vessel wherein he sayls to his own Body; If he contemplat, within the theater of his thoughts, that the *Sea* whereon he tumbles, is the World; *waves and surges* are his passions; anger, choler, and discontentments, are the *storms and tempests*; his body is the bulk or *hull* of the ship, his neck is the *stem*, the *keel* is his back, the *planks* are his ribs, the *beams* his bones, the *pintel* and *gudgeons* are his gristles and cartilages, the several *seams* of the ship are his arteries, veins, and  
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nerfs,

nerfs, his bowels are the *ballast*, his heart the principal *hold*, his stomach the *cook-room*, his teeth the *chopping-knives*, his lungs the *bellows*, concoction is the *cauldron*, hunger the *sauce*, his belly the *lower deck*, his kidneys the *close cabbins* or *receptacles*, his arms and hands the *can-hooks*, his midriff the *bulk-head*, his scull the *steerage-room* with the *round-house*, his ears are the two chief *scuttles*, his eyes are the *pharols*, the *stomage* is his mouth, his lips are the *hatches*, his nostrils serve as *gratings* to let in air, the *beak-head* is his chin, his face and forehead the *upper deck*, Reason is the *rudder*, the *anchor* is resolution, constancy the *capstane*, prudence the *pilot*, the *proy-misen* and *main-masts*, are faith, hope, and charity, which last, reacheth above the Firmament: The *owner* of the *ship* is God Almighty, and Heaven the *haven* to which he steers his course, &c. Therefore recollect your self, and think seriously upon it; shake off this brutish shape, and repair to the bosom of your own dear Countrey, and Calling.

*Otter.*

Truly, Sir, to deal freely with you, I am quite out of conceit with *both*: Touching the first; for me to remove hence thither, were to go from a fair flowry field into a great boggy, or a kind of quagmire, for such a thing my Countrey may be called, if you have regard to the quality of the soil, in comparison of This: It is, for the most part, a foggy cobwebb'd air; so canopied over, as it were, with thick fuliginous clouds, as if it were but one great Brew-house; they fence out both the *Aquatical* Creatures from their right habitations, and the true *Prince* of the Countrey from his hereditary possessions; insomuch, that some do not stick to call them double Usurpers: It is one of the most infimous and lowest part of the terrestrial Globe; which made one say, that they were the neereft confederats and neighbors to *Beelzebub*. And this may be inferred also out of their natures and disposition: for openly or covertly, they have blown the bellows of all the *Warrs* (now *Warr* is a fire, struck always in the *Devil's tinder-box*) that have happen'd round about them, ever since their  
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their Revolt from *Tumonia*, and since they invol'd *Artonia*, & *Gheriona* in their quarrell, who first rais'd them to a *Free-State*; though I believe they have repented of it since. Add hereunto that som do doubt, Whether God and Nature did ever design that lump of coagulated Earth for the Mansion of Mankind; for of it self it produceth neither Bread to eat, nor Stone to build, nor Wool or Silk to cloath him, nor Wood, or Cole, or other combustible stuff, for fuel; but the Inhabitants use to fish for Fire in the Water, for (fresh) Water in the Air, and for Air out of Foggs; inso-much, that if ever any Countrey may be call'd a Noun *Adjective*, surely 'tis that, for it cannot stand by it self. I remember, while I wear the shape of Man in that dull Clime, me-thought my blood was like so much Bonny-clabber within my Body, which I find now to be more quick, spritful, and hot; though my bloud in *statu quo nunc* be observed, I confesse, to be the coldest of any *Quadrupeds*. Moreover, I found that *Mammon* and Gain was their chiefest God, and Gold their greatest Idol: but for the public *Religion* which they profess, they have it but in a luke-warm degree; ther's scarce any heat of holiness, and devotion among most of them.

*Pererius.*

I find now that you are of a tru Brütish Nature, so to beray your own Nest; and bespatter the native Soyl wherein you first received life. 'Tis true, ther's no Nation that hath not their peculiar humors; but touching those you speak of in your Countreymen, they have many signal *Vertues* that make a compensation for them; for they are one of the most industrious race of People upon Earth; so that the whole Countrey may be compar'd to a Hive of Bees, or Bank of provident Ants: They are the only Men that do Miracles now adayes; they are those, who put boundaries to the raging Ocean, and by rare repercussions beat back his turgid and overwhelming billows; yet they reserve a power to command him in, at pleasure: they are those Men, who know the true Mysteries  
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of Commerce, and how to regulat it so, as to bring Trade and Policy to a Science, and *certain* Principles. How much are they to be commended for their neatness? Go to their Ships, they may be said to be as cleanly as a milking-pail; in their Kitchens, the outside of their Utensils are as bright as the inside; ther's never a room in their house, where so much dust may be found as to draw the name of *Slutt* upon it: There is no Countrey where there are fewer sorts of indigent and poor people, or where they who are poor are better loog'd, and provided for. 'Tis true, they are somewhat heavy in motion, and dullish, which must be imputed to the quality of the Clime; but this dullness is recompenc'd with a grave advisedness, and circumspection in their Counsels; with a constancy, and perseverance afterwards, in their Actions. In fine, they are a people who truly understand their own Interest, which may be said to be the prime Principle of Wisdom, whereby they have fought themselves, from a company of Fishermen, into a High and Mighty Common-wealth.

*Otter.*

Truly, Sir, 'tis pittty that you had not a better subject to spend your Oratory upon. Now, Sir, concerning my former *Profession*, let me tell you, that to be a *Mariner*, or *Tarpaling*, is one of the most servile and slavish condition of life that can be, it is the most expos'd to hardship and hazard; He was no fool, who made a question, Whether he should number a Seaman 'twixt the Living or the Dead, being not much above two inches distant from death, *viz.* the thickness of a rotten plank: It may be also doubted, Whether he be a Free-man, or Prisoner, being so coop'd up within so narrow a compass: all the while. Touching the hardship and toylsomness of this trade, let me tell you, that to plow, dig, delve, or thresh, are but exercises of ease, compar'd to our labor in distress of wether: How many times, when I went a fishing, did I carry isicles of frost at my nose; and fingers-ends? How oft did I eat Bisket, so mouldy, that danc'd up  
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and down with ugly Maggots ? How oft did I stop my nostrils while I drunk stinking Beverage ? How oft did the stench of the Pump strike me into a swoon ? But I thank the *Fates*, and Queen *Morphandra*, I am now in a condition that I need not fear hunger or cold, I have a good warm Coat about me, that will last me all my life long, without patching or mending; which kind of fences against the injuries of Time, and tyranny of the Meteors, indulgent *Nature* provides for us sensitive Creatures, before we com into the World: whence may be inferr'd, that She takes more care for Our preservation than she doth of Mankinds; Beasts, have skins, Fish have scales, Birds have feathers, but Man comes naked and wawling into the World, and cloaths himself afterwards with our spoils: Nor hath he any habitation or ready food, provided him by Nature; whereas other Animals find the Table layed, and the Buttry open for them as soon as they are born, and come out of the bosom of their Causes; whence it may be concluded, that they are the nobler Cretures.

*Peregrinus.*

It is given for granted, that Man comes naked into the World, yet he hath the mastery and command, he hath the breaking, daunting, and disposing of all other Cretures for his own turn, both in Air, Earth, & Water, to cloath and feed him, accordiug to his free election and plesure; for all other elementary Cretures are made for his use, and principally to that end. Now 'tis a true Maxim, that the *end* is more noble than the *mediums* that serve for that end, therefore in that point ther can no comparison be made between us.

*Otter.*

It is an experimental Truth, that You make use of other Cretures to array and nourish you, but much labor and toyl must be used, before you can bring them to serve your turn; What a deal of work must precede, ere the Tanner and Furrier can make our Skins fit for your wear ? What huge varieties of la-

bois must go before, ere Wheat come to be made Bread, and Barly Drink? Ther must be ploughing, harrowing, sowing, weeding, reaping, sheafing, stacking, barning, threshing, winnowing, sacking, grinding, bolting, fermenting, and baking, before you can get a bit of Bread to keep you from starving: What a deal of stirr must be us'd, before you can get a Shirt on your back, or a handkercher to wipe your noses withall? There must be *planting, cutting down, bundling, watering, rippling, braking, wingling, and heckling of Hemp*; which laborinth of labors and fatigues, we *servient* Cretures are free from.

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*Pererius.*

It is without controversie tru, that Man is born to sundry sorts of labors, but it is principally to exercise his spirits, and the faculties of the intellect, and so preserve him from the rust of idleness, which makes the greatest Princes and Potentates among men to have *some manual Trade*, wherewith to passe away some part of their time. But, *Otter*, let us *word* away time no longer; let me know positively, whether you will make use of this singular favor, now offered you by *Morphazdra*, with my proposal, and advice, to reassume your former nature, wherein you may so serve & praise your Creator, that may make you capable of *Eternity*. In your whole life you cannot meet with so fair an opportunity; for I have a Ship to transport you, and you shall be well cloth'd, and cover'd, with accomodation of all things elf accordingly; therefore take Time by the Foretop, for he is bald behind, and you cannot take hold of him.

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*Otter.*

You may as soon wash white a Negro, or blanch an Ethiop, as soon as make me turn *Man* or *Mariner* again; therefore you do but beat the Air all this while by your perswasions; and whereas you speak of *Eternity*, it may be an Eternity of torments as well as of blis, I le none of that. But one of the greatest People among Mankind, I mean the *Selenians*, or *half-Moon-men*, as also the *Banians* do believe, that we al-

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to *sensitive* Cretures, have a better *world* provided for us, after we have run out our course here; for we likewise have Souls in us, and certain expressions that countervail *Speech*; which is only understood by the Great God of Nature himself, whom we do not use to offend by any transgression of Laws, as you do.

But I feel the Sun dart his rays somewhat quick, therefore I will go to refresh and solace myself in the gentle streams of that River.

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Ὀὐελογία.

## The Second Section:

*Containing an Interlocutory Discourse 'twixt Morphandra, Pererius, and an Asse, who had bin once an Artorian Peasan; wherein there are some glances upon the Country it self, and upon the present Government thereof. But though Prince Pererius us'd all the perswasions he could, and re-inforc'd Argument upon Argument, to induce him to re-assume Human shape, and so return to his Country, Kindred, and Calling: Yet the Asse utterly refus'd it, and his reasons why, &c.*

Morphandra, Pererius, and an Asse.

*Pererius.*

**I**Ncomparable Lady, you have dilated my heart with a great deal of contentment, by admitting me to the sight of that transmuted Animal I spoke withall last, and that you made him capable all the while to entertain discourse with me *pro & con*, in so admirable a manner.

*Mor-*

*Morphandra.*

I have my share of that contentment you speke of: But what successe have you had in your delign, of working upon his inclinations to becom *Man* again, and so return to his Country and Calling?

*Pererius.*

Madame, I have had conference with him of both, but he seems to undervalue, or rather abhor the *one*, as much as the *other*, preferring the Species, and present state he lives in under your Dominion, to the state and former essence of a *Man*. Yet I am confident, that if you please to extend your favor further towards me, that I may mingle discours with som other, and put him in a capacity to hear, understand, and answer me, I am confident, I say, that I shall prevail with him, to be re-invested in his first *Beeing*.

*Morphandra.*

I espie upon the flank of that hillock an *Asse*, whom I remember to have transmuted from an *Artonian* Peasan to that figure you see him in, whom I will re-indue with *Reson* and *Ratiocination* to hearken unto your perswasions accordingly: And if you can prevail with him, he shall put on his first Nature again; But as the *power* comes from me, so the *will* must proceed from himself to work this effect.

*Pererius.*

Madame, you will perform hereby the part of an *Angel*; for I never heard of any *Asse* that ever spoke (unlesse it were in Fables) but of *one*; and that was at the appearance of an *Angel*, which was by way of tru Miracle.

*Morphandra.*

Yet I have been told, that one of your greatest Philosophers *Ammonius Alexandrinus*, whose Disciple *Origen* was, hath it upon record, That an *Asse* was once an Auditor of Wisdom. But touching that *Asse* you mentioned before, I hear, the *Lawyers* of your Country have something of his nature in them, for they will not speak unlesse *Angels* appear unto them.

*Pererius.*

*Pererius.*

'Tis a great truth, Madam, for our *Lawyers* tongs are said to be of an humor, contrary to the Axle-tree of a new Cart, in regard we use to annoint *that*, because it may keep no creaking or noise, but the *Lawyers* tongs must be annointed, and oil'd with an *Unquentum Rubrum*, that they may make more noise, and to have their tongues more glibb.

*Morphandra.*

The more is the foolishnesse of men discover'd in this point, who sometimes out of a pride, malice, or envy, sometimes out of a meer litigious humour, use to exhaust their estates, and impoverish themselves, to enrich others by this means; As I remember to have heard a facetious passage of a wealthy Lawyer, who having built a fair Palace of Free-stone, with Marble intermix'd, and having invited a knowing friend of his to take a view of the new house, and observe the symmetry, proportion, & conveniencies of the fabric, He asked his friend at last, what he thought that House was built of? He answered, I see 'tis built of good Free-stone and Marble, The Lawyer replied, No, Sir, 'tis a *deceptio visus* in you, for this house is made of *Asses heads* and *Fools skulls*, meaning the multitude of Clients he had had. To such the proverb may sometimes be applied, that as the *Ass ostentimes carries gold on his back, yet feeds on thistles*; so many poor Clients carry gold in their pockets to feed their Lawyers, yet they fare hard themselves, and are ready to famish. But to leave off these impertinences, you may please to go on in the pursute of your enterprife, to try whether yonder long-ear'd metamorphos'd Animal will bring your intent home to your aim, and turn *Man*.

*Pererius.*

I most humbly kisse your hands, and will towards him. Poor stupid creture, how camest thou to be so unhappily transform'd, or deform'd rather, by assumption of this shape? For I understand by Queen *Morphandra*, that thou wa'st once a *Man*. How much

do I pity thy condition, compar'd to that which thou wa'st formerly of.

*Asse.*

Sir, you may reserve your pity for others, in regard I need it not; for I thank the *Fates*, and Queen *Morphandra*, I enjoy my self, and the common benefits of nature, *viz.* Air, Earth, and Water, which are the staple commodities of all sublunary creatures, I say, I enjoy all these more than ever I did, *Fenell* excepted, which is my onely enemy. 'Tis tru, I was once a *Man*, an *Artonian* born, my profession was both a Vineyard-man, and a Roturer, a poor Peasant I was, who for all my labour and toil, could hardly gain what could bear up the two columns of life in me, *viz.* the *Radicall moisture* and *Naturall heat*, much lesse to maintain my wife and family in any vigor.

*Pererius.*

How could that be in so rich and plentiful a country as *Artonia* is known to be? where, according to her name, *Ceres* is said to have her chief Granary, and *Bacchus* his prime Cellars; where *Neptune* hath also his principle Salt-pits, and whence *Venus* commonly useth to fetch her Smocks?

*Asse.*

'Tis granted, that *Artonia* in fecundity and self-sufficiency, yields to no other Region under the Sun, which makes some call her a *Noun substantive*, that can stand by it self; yet it may well be said, that ther's is no Country under the cope of Heaven, where there's lesse want, and more beggars, or more people, and fewer men; The reason of the first, to my grief I speak it, is, that the common stock and wealth of the Country is by Mal-administration so unequally proportion'd, and distributed among the Native Inhabitants thereof; for the *Court* and the *Clergy* suck the greatest part of the fat, whence grew the Proverb, *What the Cheque takes not, the Church takes.* I speak not this, because I repine at any acts of *piety* towards the holy and decent worship of God Almighty, and Legacies left by sweet devoted souls. Touching the first, 'tis too well

well known, that the very *Tallies*, besides the *Demeans* of the Crown, and the *Customs*, amount *communibus annis* to near upon twenty millions of Crowns, whereof 'tis tru, that about four millions were remitted in the year 1648. Then the *Gabell of Salt* amounts to about seven millions every year, which is look'd unto so narrowly, that a poor Peasan cannot carry a pocket or purse-full of salt home to his poor wife, but he must be searched. Then ther are the *Taillons*, *Aydes*, *Droits*, with divers other Impositions and Taxes, which though at first they were pretended to be impos'd for the present necessity of the times, yet Sovereign Princes are known to have the gift of making Temporary things Eternall in this kind; Neverthelesse, if this immense treasure went to the King's treasure alone, for the common defence and honour of the State, it would not so much trouble them that pay it; but three parts of four are drunk up among hungry Officers, whence grew the proverb, that *the King's cheese goes away three parts in parings.*

Touching the second, by a late computation that was made, the *Clergy* hath in annuall Revenue a hundred and six millions of Crowns, and no wonder, ther being in that Country, besides *Cardinals*, and fifteen *Archbishops*, a hundred and fifty *Suffragan Bishops*, and I know not how many fat *Abbots*, with other *Dignitaries*, *Monks*, and *Monasteries* without number.

Then comes in the *Noblesse*, or *Gentry*, which have all the rest; Infomuch that betwixt these three, the poor Commoner, who yet makes up the bulk of the Nation, useth to be grinded as betwixt so many millstones, whence grew this saying, that the *Artonian Peasans are born with Chains*: Yet they are the supporters of all the other three, and whence they have their subsistence; Infomuch that *Artonia* may be compar'd to a stately Palace, born-up by mud-pillars; While the poor toyling peasan melts the hoar frost with the sweat that trickles down his cheeks, others by good fire-sides drink carowles in the wine which he plants, while he with his panting breath and anhelation thickens

thickens the air befor him, others with Carrolls and wanton musicall Catches do attenuat it.

Concerning the second point I spoke of, *viz.* That no Country hath *more people and fewer men* then *Artonia*, 'tis a truth too well known; and the reason is, that the oppressed *Commons* do so languish and groan under the insupportable burdens of the foresaid *Exactions*, and heavy *Rents* besides to their Landlords, that they use to grow so dejected, pusillanimous, and heartless; their spirits come to be so cowed and cowardiz'd, that not one in twenty hath the courage of a man in him, or is found fit to shoulder a Musket, to trail a Pike, or perform any other military or manly service.

*Pererius.*

'Tis an apparent truth, that the *Artonian* Gentry are so numerous, and use to rack the Peasantry so, that it makes them very abject and heartlesse; for herein the *Politick* body may be said to be like the *Naturall*; wherein if the blood and spirits were drawn all up into the upper parts, the supporting members below, as the legs and thighs, cannot have that proportion of naturall heat and vigor to quicken themselves, the blood being all engross'd by the parts above. If the *Standells* be planted too thick in a *Coppice*, they cannot be clean *Underwoods*, for they will turn all to dwarfish *Shrubs*. But the common people of *Artonia* may thank their own volatil humors and nature for this, which is so instable, and still so covetous of change, that if they were fed high, and pamper'd with too much plenty, they wold ever and anon rush into civill commotions and tintamarrs, they wold winch, and go about to shake off the reins of Government, and overthrow their Rider; Therefore being so fiery-mouth'd; 'tis fit they should be ridden with a bitt or curb, nor can it be tearm'd Tyranny, or any Solocism in Government, that they are us'd so.

*Asse.*

Sir, under favour you put rhe saddle on the wrong horse: 'tis not the *Commonalty*, but the *Gentry*, and they who are in high blood, that have such tumultuous  
boyling

boyling spirits within them, they are those who cause feavers and convulsions in the bowells of their own Country, which I confesse are frequent, whence som observe, that though the air of *Artonia* be not so hot as that of her next neighbour *Tumontia*, yet she is more subject to distempers, Calentures, and *Towardilios*; Therefore 'tis one of the prime policies of *Artonia* to find her Gentry some work abroad, and employ them ever and anon in forraign Warrs; And ther have been of late two fiery *Flamines*, one after the other, who have put this policy in practise to some purpose, their sanguin humors symbolizing with the colour of their habit, wherby nere upon a million of souls have perished within these few years. Touching the second of these, his father little dreamt when he sold *hatts* in *Silicia*, that his son should mount so high as to wear the *Red-corner'd Cap*, and give the Law to all *Artonia*; wherby some hold it to be no small disparagement to so gallant a Nation, and subtle a Clime as *Artonia* is known to be, to have none of her own children that had brain enough to sit at the helm of her Government, but to suffer a *Forrener* to lead all her Nobles by the nose, as also to incorporat his family with the Blood-Royall of *Artonia* and *Alpiana*.

*Pererius.*

Well; let us leave these digressions, for as the proverb runs in your country, *We have leapt from the Cock to the Asse all this while*, we have gone astray from the matter, let's return to the first subject of our discours, and to mymain design; Poor long-ear'd patient beast, wilt thou shake off this thy il-favoured *braying* nature, and the species of a *brute*, to becom perfect *Man* again?

*Asse.*

Sir, though I were acertain'd to be one of *Artonia's Peers*, I wold not do it; But, Sir, touching my *Ears*, you need not take me by them in so reproachfull a manner: for you know a *Phrygian King* did wear once an *Asse* his ears, and he was the richest that ever was among Mortalls; Besides, my *Ears* have a prophetic vertu, for when I prick them up, 'tis an infallible pre-

sage of fowl wether; Touching my *braying*, it is the tone which Nature hath given me, and all the Individualls of my kind, and you must grant, that Nature the handmaid of God Almighty doth not use to do any thing ill-favouredly; But in lieu of our *braying* you have a passion, and as I remember your Philosophers call it the *proper passion* of man, that is a far more distorting and ridiculous violent posture, 'tis your *Laughter*, which happens when your pleasure hath the liberty to scatter it self abroad, and that the senses bear a share therin, for then it causeth such an agitation, that the whole physiognomy of the face is changed, it begins to sparkle in the eyes, and minglith it self oft-times with forc'd tears, the fore-head stretcheth it self, the lips grow redd, they tremble and flaver often-times, the voice becomes grosser then ordinary, and resounds, the rest of the body is subject to this agitation, an unusuall heat and vapor sheds it self through all its parts, which swells, and gives a new color, the eye-brows decline, the lidds contract themselves, and all the skin about them becomes uneven, and wrinkles it self all over, the eyes extenuat, they half shut themselves, and grow humid, the nose crumples up, and growes sharp, the lipps retire and lengthen, ther is an ill-favor'd kind of gaping, and discovery of the teeth, the cheeks lift up themselves and grow more stiff, they have pitts digg'd in them during the time, the mouth is forc'd to open, and discovers the tremblings of the suspended toung, it thrusts out an obstreperous interrupted sound, and oftentimes ther is a stopping of breath, the neck swells and shortens it self, all the veins grow greter, and extended, an extraordinary hue disperfeth it self over all the face, which grows reddish, the brest is impetuously agitated, and with sudden reiterated shakes, that it hinders respiration, the perfect use of speech is lost, and it is impossible to swallow during the fit, a pain rises in the flanck, the whole body bends, and as it were wreaths and gathers it self together, the hands are set on the sides, and presse them forcibly, sweat

sweat gets up on the face, the voice is lost in hiccocs, and the breath is stifled with sighs; sometimes this agitation gets to so high an excess, that it produceth the same violent effect as medicaments use to do, which is to put the bones so out of joynt that it causeth syncofes; The head and the arms suffer the same throws, with the brest and the thighs, the body hurles it self with precipitation and disorder, and is cast from one side to the other; The hands becom feeble, the leggs cannot support themselves, and the body is constrained to fall, and tumble, nay it causeth sometimes dangerous syncofes in the heart, and so brings death. *Weeping* also the counter-passion hath many of these ill-favor'd motions, what an odd kind of face doth an infant make as soon as he is born? how some of ripe age will screech, cry and howle in so many disordered notes, and singultient accents? Whereas we by our *braying* hold up our heads only, and so breath out our passions into the open aire, without any forc'd tones, or such variety of distorted postures.

*Pererius.*

'Tis tru, that *Laughter* produceth sundry motions and pleasing violences in the human body, but they are recompenced by the joy that accompanieth it, which useth to rowse and raise up our slumbring spirits, and melancholly thoughts with an unusuall mirth and complacency, whence it comes, that after those two, *Doctor Diet*, and *Doctor Quiet*, *Doctor Merriman* is requisit to preserve health; Touching the other passion *Sorrow*, and the various emissions of it, it is an ease also to the spirits, which without such ventings would be subject to strangulations; But, poor *Asse*, do not let slip this fair opportunity which gracious *Queen Morphandra* offers thee, by my intervention, to be reintegrated and made a Rational creature again.

*Asse.*

I told you before but of the *outward* servitude and exigents that I endured when I was a *Man*, which were incident onely to the body: I have not spoken to  
you

you any thing of the perturbations of the brain, and the inward agonies of the mind, which did trouble and torment me much more; How was I perpetually vex'd not onely to pay the common Taxes, and other pecuniary erogations, with my domineering Landlords Rents, but to find daily bread, sustenance, and cloathing for my wife and children; Now *children* is one of the greatest encumbrances that belong to mankind; for as the proverb goes, *Children are a certain care, and an incertain comfort*; But they of my species at present are exempt from this, and a thousand inconveniencies more which are entayl'd upon mankind: 'Tis tru, touching our off-springs while they are young, and unable to do for themselves, we are indulgent of them, and that for a short time, but afterwards we lose all care of them, being able to shift for themselves.

*Pererius.*

Yes, and with your *care* you lose all *affections* unto them besides, but such is the noblenesse of *Man's* nature, that *both* continu in him during life unto the third and fourth generation; Therefore without further ado, think upon thy first *Beeing*, and to be restored thereunto: Otherwise thou wilt be more foolish than that poor baffled *Assè* in the Fable, who when a Horse came unto him, and out of wantonnes had desired him to lift up his left hinder leg, and take out a stone that had got into his foot, as soon as he had lifted up the legge, the Horse fell a kicking him ill-favouredly on the face, and almost dasht out his brains; Or thou wilt be as foolish as the *Assè*, who seeing a Spaniell fawn upon his Master, and getting into his lap, where he was stroked, the *Assè* thought to do so too, but instead of being *stroked*, he was *struck* and basted away for his sawciness, which shews that an *Assè* is a more contemptible thing than a *Dogge*.

*Assè.*

As contemptible as we are, there are two of us who have a bright place in Heaven, as the Constellation of *Cancer* will shew you; As *contemptible* as we are, some  
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thought it proper to transmute to that shape; Besides, I turn'd him to that long-tail'd beast, because they of his country are called *Stertmen* that is men with long-tailes, for which ther is both Tradition and Story; He came hither Chaplain to a Frigot, and had not the ship quickly tack'd about and got away, I had transfigur'd all the rest.

*Ape.*

By the earnestnes of your looks and gazing, I believe you would speak with me, therefore I pray what's your pleasure?

*Pererius*

Poor *Ape*, thou art an object of much pitty; Queen *Morphandra* hath been pleased to discover unto me that thou wa'st once a man, and born in *Gheriona*, a noble Country, and a Nation of no lesse esteem.

*Ape.*

'Tis tru, the Country is good; but she may be said to be now like *Lucian's* sick Eagle, shot and pittifully wounded with shafts of her own feathers, *Gheriona* never shewed she had in her as much to make her happy, as she shews now to make her self unhappy; I fear me, there be som further dreadfull judgments, as the Famine and the Pestilence hanging over her: for it hath been observed that those three scourges of Heven, *λιμος, λοιμος, and πολεμος*, the Famine, the Plague, and the civill Warrs are consecutif, and use to follow one another, though the last hath got the start of the other two; But concerning the people, I verily believe ther were never any so far degenerated since the Devill had to do with mankind, never any who did fool and puppifie themselves into such a perfect slavery and confusion; You seem to pitty my transfiguration from *Man* to *Ape*, but their case is to be much more resented, for they are turned from *Men* to *Wolfs*, if you go to their humours, ther's a tru *Lycanthropy* among them, els they wold never worry and devour one another in so savage a manners All which proceeds from a sad disease which hath seiz'd upon many thousands of them, it is a pure *Scotomia*, an odd  
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kind of *Vertigo* that reigns amongst them, which turns the head round, and fills it with new chimera's ever and anon; 'Tis tru that my country-men were ever observ'd to be inconstant in the fashion of their cloathing, in their outward comportment and garbs, which proceeded from *Imitation* more then naturall *Inclination*; But this mimicall apish humor hath extended of late years not onely to their externall *habits*, but to the inward *habitudes* of their minds, and taken hold of their Intellectualls, by being carried away with every wind of Doctrine; and sanaticall new-fangled opinions, blown over from other Countreys, and then multiplying amongst them; For though my countrey-men have not any great Genius to *invent*, yet 'tis observ'd they have a faculty to *add* to any new invention; and if any new odd opinion in Holy things hath once taken footing among them, they will make it run upon more feet; Now it is in *Divinity* as in *Philosophy*, *Uno absurdo dato sequuntur mille*, One absurdity being granted a thousand will follow, as *Aristotle* the Philosophers-Pope doth affirm; for Errors like ill weeds do grow apace; And truly I must confesse, that this apish humor had seiz'd strongly upon me, which made me disturb the peace of the holy Church wherin I was born, baptized, and bred, which made Queen *Morphandra* to transform me justly to this shape you see, being entertain'd Chaplain to a Man of War that arriv'd at this Island, though I had been sensible of mine own errors a good while before.

*Pererius.*

I know well that there was in *Gheriona* a comely face of a Church; Ther were such solemnities, veneration, and decencies us'd, that might discover som piety in the practice of holy duties; Ther was a public Liturgy that link'd the souls of the whole Nation in an unanimity, wherin ther were such pithy patheticall prayers that reached all occasions, and searched every crany in the conscience; The Sacraments were administred with a fitting posture of reverence, and genuflexion, yet far from any superstition; God's houses  
were

were kept neat, cleanly, and in repair; There was such a prudent handsom Government, such degrees of promotion, such possessions annex'd to the Church, that made them of that holy function not onely to be esteem'd and reverenc'd, but to be able to do deeds of charity; But now I hear ther's crept up such a nasty race of miscreants, who have no more esteem of God Almighty's House than of a Pig-sty, who have turn'd a pretended *Superstition* to a palpable *Prophanenes*, who have plunder'd all that belong'd to pious uses, who have nothing of that veneration, that sweetnes, and comfort that useth to attend tru devotion, which is turn'd to a giddy zeal, or a kind of *lust* still after more learning, as if *Christianity* had no consistence or certainty, no sobriety nor end of knowledg, wherein the inward man might acquiesce; These poor simpletons pretending to imitate the Apostles time wold have the same form of Discipline and Mode to govern whole Nations, as it did at first a Chamber-full of men in the Infancy of the Christian Church; They wold mak the same coat serve our Saviour at five and twenty years, as fitted him at five: But you were speaking of other dreadfull judgments that you believe were hanging over *Gheriona*, and what are the reasons that induce you to that belief?

*Ape.*

I remember when I had a human shape I was much addicted to the reading of *History*, which is a profitable knowledge, for the observation of former actions may serve to regulat the future; I took notice of a world of examples that the two nefandous crimes of *Sacrilege* and *Perjury* never went unpunished without some signall judgments; Among divers other these two do reign and rage in *Gheriona* more then they ever did in any Country under the cope of Heven, and must she not then expect the vialls of a just vengeance to fall down upon Her from above? But that you may better understand the state of that calamitous Country, that Country of confusion, I will recount to you what befell me before my transmutation.

*Pererius.*

*Pererius.*

You will oblige me beyond measure, if you impart unto me what you intend, and I shall listen unto you with much patience, and no lesse contentment.

*Asse.*

It chanc'd one night I had a strange unusuall Dream, I had fallen into so sound a sleep, as if the *Cinq-ports* (my five outward senses) had been trebly lockt up; My *Animula vagula blandula*, my little wandring soul made a tally out of *Morpheus* Horn-gate, as she uses to do often, and fetch vagaries apart, to practise how she may live by her self after our dissolution, when she is separated from the *Body* and become a *Spirit*; I had all night long a world of visions, and strange objects appeerd unto me, which return now fresh into my memory; During the said time I thought I was transported to the remotest place, and of the greatest distance that possibly could be from Heven, me thought I was in the *Infernall pit*, in the kingdom of darknesse, in Hell it self among the devills and damned spirits, I had neither that golden branch, nor the help of a *Sybilla Cumana* to conduct me up and down as the Trojan Prince had, but a spirit did lead me gently and softly all along untill I came to *Pluto's* Palace, where a speciall Councell was held to take a strict examination what service the three infernall Furies, *Alecto*, *Tisyphone*, and *Megara*, with other inferiour Fiends that were their assistants, had done upon earth towards the advancement of the kingdom of darknesse since their last mission thither, which was presently upon the appeerance of the last blazing Star 1618. *Pluto* vouchsafed to be present at this solemne Councell, and to be President or *Chair-man* himself, to which purpose he had a strong Legion of *Cacodemons* for his gard, but the busines was prepar'd and facilitated for his hearing before hand by a speciall *Committee* appointed of purpose for that end (whence I observed, that Committees were first hatch'd in Hell). The three gastly Daughters of Night appeered with fiery countenances before the *Syrian King*,

King, in lieu of air they evaporated huge flakes of fire which they took in, and let out with the accents of their words, huge bunches of Vipers hung dangling and wavring about their heads, having their tayls rooted in their sculls; A furious clash fell betwixt them who should be Prolocutrix, but in regard that *Alecto* and *Tisyphone* had given account of their former missions, the one of the *League in Artonia*, the other of the *Revolt of the Hydraulian*, which was about the appearance of the Comet in the tayl of *Cassiopea*, it came now in due turn that *Megara* should have the priority of speech; So the youngest of the Tartarean girls began as followeth.

May it please your high phlegetonic Majesty to understand, that since the last happy Comet *Anno 1618*. which by the parallax was found to be in the Heven it self above the Elementary world, we have for forty years together been more active and eager in your Majesty's service than ever we were; We have stirred the humors of the foolish Inhabitants of the earth to insurrections, to warr and præliation; To effect which, our practise hath been to bring on the beggarliest and roughest peeple upon the nicest and softest, we brought the *Cuprinian* upon the *Aetonian*, and the *Zoundanian*, the *Tarragon*, and *Cinqfoyl* upon the *Tumontian*, the *Tartar* upon the *Chinois*, the *Selenian* upon the *Marcopolist*, the *Cosaque* upon the *Pole*, the *Carboneian* upon the *Gherionian*; We have continued a bloody lingring Warr in the bowells of *Artonia* for thirty years together, we have thrust divers Princes out of their ancient Inheritances, among others the Duke of *Laroni* and *Rhinarchos*, we brought two gran *Selenian* Emperours to be strangled by their own slaves, we have often puzzled *Vinalia*, we have made the Kings of *Artonia* and *Tumonia* to bandy so fiercely one against the other, as if the one had been an *Infidell* the other a *Jew*, though each of them had one another's sister abed with him every night. But may it please your Ache-rontic Majesty to be inform'd, that the most advantageous and signall services we have done, have bin in

the Isles of *Gheriona* and *Hebrinia*, for whereas we divided our selves before, and went singly among other people, we went joyntly thither all three, and brought a Regiment of fiery red-coated *Cacodemons* to guard us, because we might be sure to bring our great work home to your Majesty's aime; The Nation fittest for our turn at first were the *Carboncian*, who have bin so obedient to their Kings, that of above a hundred they brag of, scarce two parts of three died in their beds, but were made away violently; We did incite them first against their own Country-man and *Native King*, and to appear in a daring high hostile manner before him upon the borders; At which time it cost us a great deal of artifice so to besot the *Gherionians*, and to abase their courage, so to entangle them with Factions, having sure Confidents to that end among them, that they durst not present Battle to the *Carboncian* at that time; And this, Sir, was an important piece of service, for had they fought then, or had they bin sensible afterwards of the dishonour they received at that time, their King being then amongst them in person, with the flower of his Nobility and Gentry, and consequently had they stuck to him afterwards to have vindicated that rebellious affront, all those we have fomented since might have bin prevented.

We shortly after transmitted the same spirit of Insurrection into *Hebrinia*, who being encouraged by the good successes of the *Carboneian*, who got then what tearms he listed, yet could he not sit quiet; and the *Hebrinian* Commissioners being but harshly entertain'd by the great Councill of *Gheriona*, who intended to send them over a Governour that should pinch them more than they were before in their consciences; and for divers other provocations, we caus'd the *Hebrinian* also to rise in blood, which he did to som purpose; Then came we to work upon the *Gherionian*, whom we found as fit to receive our impression as flax is to receive fire, in regard of their long surfeit of peace and plenty; We broke up one great  
 Assembly

Assembly upon a suddain, because the members thereof were not for our turn, But then we call'd another which was fit for our purpose, and we steer'd their courses all the while with a great deal of care; The first thing we did was to endue them with a faculty to create fears and jealousies, whereof we made excellent use, and although those fears and jealousies appeared afterwards to every common man as plain as the nose on his face to be but meer forgeries, and supposititious things, yet we did still so intoxicat their intellectualls, that we made them to adore still the *coyners* of them; And to give your *Stygian* Majesty among divers others, one most pregnant and undeniable demonstration what firm footing we got in that *Island*, we did raise in few years more *Pythonesse*s, which the ignorant vulgar call *Witches* there, then ever were in that Country since your Majesty tempted *Eve*; and we enabled our said *Pythonesse*s to send their inferiour *Imps* abroad upon our service; We stood at the King's elbow when he pass'd the *Act* of continuance, wherein a *Carboncian* was our chief Engincer; But the great *City Polihaima* stood us in most excellent steed to compasse our designes, we made the rissraff and rakchells of that wanton *City*, whom some call'd *Myrmidons*, others their *Bandogs*, to rabble the King out of *Town*, we brought also thither the silly *Swains* of the Country like a flock of Geese to gaggle up and down the streets with papers in their hats they knew not about what; We managed the businesse afterwards so dextrously, and did aggravate things by degrees, that we made their credulous King, becaute he was so profess'd an enemy to your Majesty, to go disguis'd in serving-man's habit to his Country-men the *Carboncians*, with whom we prevail'd so far, that they delivered him over as a Sacrifice, and betraid him *Judas* like to the *Gherionians*, who crucified him sufficiently afterwards by tossing and tumbling him up and down, by depriving him of the comfort of all things that use to be dear unto man, as his wife, children, friends, and servants, by working upon his

conscience in a compulsatory way, and stretching it upon the very tenter; In summe, we have reduc'd that Country to a conformity with this of your Majesty, to a perfect Chaos of all confusion, we have brought the sway into the common peeples hands, making all the *Nobility* and *Gentry* to crouch and cringe unto them; And never did common people more truly act the part, and discover the genius of a common people more lively, whose nature is still thirsting after novelties, and *Utopian* Reformations, though oftentimes they fool themselves thereby into a baser kind of slavery, finding when 'tis too late those specious idæa's, and confus'd forms of Government they apprehended at first, and hugg'd in their own conceits, to be at last but meer absurdities, when they com to the application and practise therof.

And, Sir, the most advantageous instruments we have us'd to bring all this about have bin the *Pulpit* and the *Presse*, by these we diffus'd those supposititious fears and jealousies, formerly spoken of, to distract the brains of the silly vulgar; Instead of *Lights* we put *Firebrands* in their Churches; who, according as we did dictat unto them, did baul out nothing but sedition, war, and blood; We have made som of them to have as good an opinion of the *Alcboran* as of their own *Liturgy*; We made new *Ordinances* to batter down all the antient *Canons* of the Church, we have made them to un-faint all those who were call'd *Apostles*, to prophane and plunder all places that were consecrated, we brought som of them to put a division 'twixt the *Trinity* itself, we have brought them to keep their *Fasts* more solemnly than the *Sabboth*, upon which day we made them usually not onely to sit in Councell, but to put in execution their chief designs of blood; To work all this, the main and most materiall thing we made use of was *spirituall pride* your Majesty's old acquaintance, which pride we have infus'd into the mind of every Mechanic, or Country-Swain, who will boldly now undertake to expound any Text of Scripture new or  
old,

old upon the warrant of his own giddy brain; In-  
much that we have made that Book which they call  
the *Bible*, that was ordain'd for the Charter of their  
*Salvation*, to be the chiefest instrument of their *Damna-*  
*tion*; We have brought those exotic words *Plundering*  
and *Storming*, and that once abominable word *Excise*  
to be now familiar among them, they are all made  
free Denizens, and naturaliz'd among them; We have  
made those who came petitioners for *peace* to the great  
Council to be ill intreated, and som of them to be  
murther'd, but those that came for *warr* to be  
countenanc'd and thank'd; We made the mo-  
ther to betray her child, the child the father,  
the husband the wife, and the servant his master;  
We have brought a perfect Tyranny over their  
souls and bodies, upon the one, by tedious imprison-  
ments and captivity, with a forfeiture of all their  
livelihoods before conviction, or any preceding charge,  
upon the other, by forcing them to take contradicto-  
ry *Oaths*, *Engagements*, and *Protestations*; On that fool-  
ish superstitious day of *Christmas*, with other Festi-  
vals, we have brought them to shut up their Churches,  
and to open their Shops and Shambles, so that in time  
they will forget the very memory of the *Incarnation*  
of their Saviour; We have brought them to have as  
little reverence of their *Temples* as of their *Tap-houses*,  
and to hold the Church to be no more than a Char-  
nell-houle of rotten bones; And though they still  
cringe and stand bare-headed before any wrangling  
Bench of common pleading, yet we have so stiffen'd  
their joynts, and made their heads so tender in that  
which they call God's House, that there, they can  
neither bow the one, nor scarce uncover the other;  
We have made the fundamentall Laws to be call'd  
but *meer formalities*; We have made that which was  
call'd their Great Charter to be torn to a thousand  
flitters, and stretcht the *priviledge* of the Commons  
so wide, that it hath quite swallowed the Royall *Pre-*  
*rogative*, and all other priviledges; We have grub'd  
up, and cast away those hopefull Plants that grew in  
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their *two Seminaries* of Learning, and set in them graffs of our own choice ; We have made the wealth of Town and Country, of Poor and Rich, to shine in plunder upon the Souldiers backs ; We have made them command *free-quarter* of those, that were more fitting to ask *alms* of them ; We have made them rifle the Monuments of the dead, to rob the very Lazzaretto, to strip the Orphan and Widow ; We have made them offer violence to the very Vegetables and inanimat Stones, to violat any thing that was held holy, to make Socks of Surplices, to water their beasts at the Font, and feed them on the Altar, and to term the thing they cal the Sacrament to be but a two-penny Ordinary ; We have made them use on the close-stoole that Book wherein the public Devotion of the whole Nation consisted ; In fine, we have made them turn supposed superstition to gross prophaness, preaching to prating, praying to raving, government to confusion, and freedom to fetters ; We have so intoxicated that dear daughter of yours *Polihaima*, that she knows not what way to turn her self ; And whereas her Apprentices did rise up like so many Cubs of Tygers against their lawfull Prince, they are now become as tame as so many silly sheep against the Souldiery ; We have puzzled their Pericranium with veriginous fancies, and fears among themselves, that one neighbour dare not trust the other ; To conclude, we have eclipsed the glory of that Nation, we have made them by all people far and neer that ever had knowledg, correspondence, or any commerce with them, to be pittied by som, to be laugh'd at by others, to be scorn'd of all, and to become the very tail of all Nations ; In fine, Sir, we have brought that Country to such a passe of confusion, that it is a fit place onely for your infernall Majesty to keep your Court in, for ther's never a *Crosse* there to fright you now : 'Tis tru they retain it still upon their coines of gold and silver, in honour of your *Plutonian* Highnesse as you are *Dis* and god of riches.

*Megara* having thus given up an account in behalf  
of

of her self and her two sisters, they all bowed their snaky heads down to their very feet, which were toed with Scorpions, before the black Throne of *Beelzebub*, who giving such a humm that made all Hell to tremble, answered thus,

My pretious and most trusty *Tartarean* daughters, we highly approve of the super-erogatory service you have don us for the propagation of our Empire upon Earth, and specially in *Gheriona*; we have sued a long time to have a lease of that *Iland*, and we hope to obtain it, touching *Carboncia* 'tis not worth the while; Therefore when you have visited those of that Nation whom you have sent hither already to peep this pit, I would have you return thither, and prepare that place for one of our principall habitations, never leave them till you have thrust out *Religionem ex solo* as well as *Regem ex folio*; make Law, Religion, Allegiance, and every thing els *Arbitrary*, let not one government last long, but shuffle the Cards so that a new Trump may be turnd up often, create still new fears, and foment fresh divisions among them; let the son seek the fathers throat, let brothers sheath their swords in one anothers bowells, let the Country clash with the Towns, the Towns one against the other, and the Sea with both, till that the whole Nation be at last extinguished that one may not be left to pisse against a wall; Let not a Church or Chappell, Hospitall or Colledge stand in the whole Isle. I intend to have a new Almanack of Saints at my comming, for I have som Star-gazers there fit for my purpose; Make haste therefore, and acquit your selfs of your duty for fear a peace be shuff'd up, and that *Artonia* and *Tumontia* appeer in the busines, and espouse the quarrell of young *Caroloman*; And if you carry your selfs well in this employment, I may chance give you *Carboncia* for your reward.

The three *Lethean* Furies with a most profound-reverence replied, May it please your Majesty, your Ferriman *Charon* is continually so pestered with such multitudes of *Gherionian* and *Carboncian* passengers, that

that we were forc'd to stay a long time ere we could be transported hither, and we fear we shall be so hindered again. Therefore we most humbly desire for our better expedition, that you would vouchsafe to give us a speciall *Mandamus* that we may be serv'd first, with a *non obstante*, when we com to the banks of *Styx*.

You shall dear daughters, said *Pluto*, and my Warrant shall be address'd to som *Gherionian Tarpalins*, wherof ther are abundance these few years past, whom *Charon* hath entertain'd for his journey-men.

Having listned all this while unto what pass'd 'twixt *Pluto* and his *Furies*, my guiding spirit did lead me up and down Hell to see the various sorts of torments that are there, which indeed are innumerable both old and new; The first I beheld was *Ixion* who was tyed with ugly *Vipers* to a wheel that whirl'd about perpetually, and I might perceive a multitude of lesser wheels newly made therabouts, wherunto great numbers of *Gherionians*, and divers of my acquaintants were bound in like manner; I might discern also hard by a huge company of new *Windmills*, and bodies tyed with black-spotted *Snakes* at every wing turning round perpetually; A little further ther were a great many broken by *Milstones* who were whirl'd with them about incessantly; In another place I might see black *Whirlpools* full of tormented souls turning still round, I asked what was the reason of so many whirling-tortures? My good Spirit answered, All these, except *Ixion's* wheel, are new torments appointed for *Gherionian* Sectaries, who had destroyed from top to bottom all Government both of Church and State, And as their brains turn'd round upon earth after every wind of *Doctrine*, so their souls turn here in perpetuall torments of rotation.

A little further I spied *Prometheus* removed thither from *Caucasus*, with a ravenous *Vulture* tearing and feeding upon his liver, which as one part was eaten, renewed presently after, and abundance of new commers were tormented in the same manner, these

I was told they were *Gherionians* also that were punished like *Prometheus*, because as he was tortured so for stealing fire from Heaven, by which was meant for prying too far into the secrets of the gods, so those fiery Zealots of *Gheriona* were tortured, for offering to dive too far into the high points of *Predestination*, *Election*, and *Reprobation*, being not contented *sapere ad sobrietatem*, but were gaping ever and anon after new lights, and flashes of illuminations to pry into the Book of Life.

Then I came to the bottomles Tub which *Danaus* daughters were a filling, a numberles company of other such tubs were there, and *Gherionian* women and men were incessantly labouring to fill them up with the stenchy black waters of *Acheron*; I was told that they were those over-curious peeples in *Gheriona* which wold be never satisfied with spirituall knowledg, having no other devotion than to be alwaies *learning*, and never coming to the truth, as these poor restless fillers could never come to any bottom.

Then I beheld the most horrid tortures of those Giants who wold have pulld *Jupiter* out of his Throne, and a world of *Gherionians* among them, who partaked of the same tortures, because they had conspir'd on earth to destroy their lawfull King.

Not far further I might spy dazling my eyes fiery glowing tubs made Pulpit-like, and I was told they were prepared for those prophane presumptuous Mechanicks, and other lay-men who use to preach, and so abuse the sacred Oracles of Gods. And *Uzza* was not far off, who lay in torments there for being too bold with the Holy Ark.

Not far distant I saw hoops of iron that were made *Garter-like* of hot candent steel, I was told that they were design'd for the perjurd Knights of that Order in *Gheriona* to wear upon their legs when they com thither, for breaking in the late war the solemn Oath they had taken at their Installment, to defend the Honour and Quarrells, the Rights and Dignities of their Sovereign, &c.

Nere unto them I might see brasse hoops glowing

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with fire, and they were *Scarfs-like*, I was told they were ordained for those Knights of the *Bath* to wear for Ribbands next their skins when they came thither, for intringing that sacred *Sacramentall Oath* they took at their election, which was, *To love their Sovereign above all earthly creature, and for his Right and Dignity to live and die.*

A little beyond I saw a *Copper-table* with chairs of the same, all candent hot, I was told that those were for perjur'd *Privy-Councillors* who had broke their Oath to their King, which obliged them to *be tru and faithfull servants unto him, and if they knew or understood any manner of thing to be attempted, done, or spoken against his Majestie's Person, Honour, Crown, or Dignity, they swore to lett and withstand the same to the uttermost of their power, and cause it to be revealed either to Himself, or any other of his Privy Councill.*

Hard by I saw a little *Furnace* so glowing hot, that it lookt of the colour of a *Ruby* or *Carbuncle*, I was told that it was to clap in the *Master of a King's Jewell-house* when he comes thither, for being so perfidious and perjurious to his Master.

Not far off I might see a huge *brasse Caudron* full of molten lead, with some *Brewers* cruelly tormented therein, for setting their own *Country* on fire.

I was curious to know, whether ther were any other infernall tortures besides those of *fire*; Yes, I was answered, for to speak of *fire* to a people habituated to a cold *Climat* were not onely to make them slight *Hell*; but to have a mind to go thither; So my Spirit brought me a little *Northward*, and shewed me a huge *Lough*, where ther were frosted *Mountains* up and down, and I might discover amongst them a world of *Blem-caps* lying in beds of yce, with their noses and toes nip't, the icicles stuck to their fingers ends like horns, and a bleak hispid wind blew incessantly upon them, they made the most pitteous noise that me-thought I had heard in all *Hell*, for they wawl'd, screech'd, and howl'd out ever and anon this dismall note, *wea is me, wea is me that ever I betraid my gid King.*

Among all those damned souls I desired to see what punishment an *Atheist* had, my Spirit was ready to answer me, that ther were no *Atheists* in Hell at all; 'tis tru they were so upon *Earth* before they came hither, but here they sensibly find and acknowledge ther is a God by his justice and judgments, for ther is here *pœna sensus* and *pœna damni*, ther is inward and outward torture, The outward torments you behold are nothing so grievous as the inward regrets and agonies the souls have, to have lost *Heaven* wherof they were once capable, and to be eternally forsaken by their *Creator* the Lord of Light, their chiefest Good; Add hereunto that they know these torments to be endlesse, caselesse, and remediless Besides these qualities which are incident to the damned souls, they have neither patience towards themselves in their own sufferances, nor any pittie towards others, but their natures is so accursed that they wish their neighbours torments were still greter then their own; Moreover their torments never lessen, or have any mitigation by tract of time, or degrees of sense, but they persevere alwaies in the same heighth, they are still fresh, and the soul made stronger to bear them; I saw that *everlasting Villain* who committed one of the first sacriledges we read of, by burning the Temple of *Diana*, whose torments were so fresh and cruciatory upon him, as they were the first day he was hurl'd in thither; *Judas* was in the same degree and strength of torture as he was the first moment he fell thither; *Jack Cade*, *Wat Tyler*, *Jack Straw*, and *Ket the Tanner* did fry as fresh as they did that very instant they were tumbled down thither; Amongst whom it made my heart to melt within me when I saw som of their new-com'd Countrymen amongst them, wherof I knew divers; And though *society* is wont to be some solace to men in misery, yet they conceived no comfort at all by these fresh companions.

It is high time for us now, said my good guiding Spirit, to be gone to the other world, so we directed our cours towards the Ferry upon *Styx*; But Lord what

what a number of lurid and ugly (qualid countenances did I behold as I pass'd ; There was one sort of torment I had not seen before, ther were divers that hung by their *toungs* upon posts up and down , I asked what they were , answer was made , that they were *prick-ear'd Preachmen, Judges, and Lawyers*, who against their knowledg as well as against their consciences , did seduce the ignorant people of *Gheriona* and *Carboncia* , and incite them to war ; And ther was a new tenter-hook provided for one *gran Villain*, who pronounced Sentence of death against his own Sovereign Prince, whose *Subject* he was, and whom by a sacred Oath of *Allegiance* he was tyed to obey.

A little further I might see multitudes of Committee-men and others , slopping up drops of *molten lead* in lieu of *French Barly-broth* , with a rabble of *Apprentices* (sweeping the gutters of Hell , with brooms tufted with ugly Adders and Snakes , because they running into the Wars and leaving their *wares*, had therby broke their Indentures with their Masters , and their Oaths of *Allegiance* to their lawfull Prince.

Passing then along towards the Ferry , a world of hideous shapes presented themselves unto my sight ; There I saw corroding cares, pannick fears, pining griefs, ugly rebellion, revengefull malice , snaky discord, oppression, tyranny, disobedience , perjury, sacriledge, and *spirituall pride* ( the sin that first peeped Hell ) put to exquisit torments ; Couches of Toads , Scorpions, Asps, and Serpents were in a corner hard by ; I asked for whom they were prepared, I was answered, for som *Evangelizing Gherionian Ladies*, which did egg on their husbands to War ; So having as I thought by a miraculous providence charm'd three-headed *Cerberus* , by pointing at him with the signe of the *Crosse* upon my fingers , we passed quietly by to the Ferry , where being com I found tru what *Pluto* had said before, that ther were divers *Gherionian Tarpalins* entertain'd by *Charon* , but they were in most cruell tortures , for their bodies were covered all over very thick and close with canvases pitch'd and  
tarr'd,

tarr'd, which continually burnt and flam'd round about them.

Herewith I got awake again about the dawning of the day, and it was high time to do so;

*For lo, the golden Orientall gate  
Of gray-fac'd Heaven 'gan to open fair,  
And Phoebus like a Bridegroom to his Mate  
Came dancing forth, shaking his dewy hair,  
And hurls his glittring beams through gloomy air.*

*So Rest to Motion, Night to Day doth yield,  
Silence to Noise, the Starrs do quit the field,  
My Cinq-ports all fly ope, the phantasy  
Gives way to outward objects, Ear and eye  
Resume their office, so doth hand and lip;  
I hear the Carrmans wheel, the Coachmans whip,  
The prentice (with my sense) his shop unlocks,  
The milkmaid seeks her pail, porters their frocks,  
All cries and sounds return, except one thing,  
I heard no bell for Mattens toll or ring.*

*Being thus awak'd, and staring on the Light  
Which silverd all my face and glaring sight,  
I clos'd my eyes again to recollect  
What I had dreamt, & make my thoughts reflect  
Upon themselves —*

I say, that having after such a long noctivagation, and variety of horrid visions, return'd to my perfect expergefaction, I began by a serious recollection of my self to recall to my thoughts by way of reminiscence those dismall and dreadfull objects that had appeerd unto me, for though I was in *Hell*, yet I did not taste of *Lethe* all the while, infomuch that I did not forget any thing which I had seen; All the said objects presented themselves unto me so reall, that if I had bin transported with that opinion wherof many great Clerks have bin, *viz.* That Devills are nothing els but the ill affections, the exorbitant passions and

perturbances of the minde ; I say, if I had bin plac'd in such an opinion, this trance wold have convinc'd me ; You may easily imagin what apprehensions of horror these Apparitions left in my brain behind them, just as a River when by an inundation she hath swel'd out of her wonted channell, doth use to leave along the neighbouring medowes seggs and other weeds with much rissraff stuff behind her upon her return to her former bed ; so did this Vision after that deluge of objects wherwith my brain was overwhelm'd for the time, leave behind them black sudds, and many a ghastly thought within me, which after some ruminations wrought in me a perfect change and detestation of those mimicall giddy opinions wherwith I was carried away before, but while I delayed the time of declaring my self that way, I was suddenly surprized, and justly transmuted to this shape and species.

*Peterius.*

You may perceive by the effects of this *visional* Dream the excellency and high prerogatives of the *Human Soul*, who by the ministry of the *Imagination* can make such fallies abroad, that leaving the grosse tabernacle of the body she can at plesure climb up to the skies, and make a Scale of the stars to conduct her to the Empyrean Heven ; she can also descend in a trice to the great *Abysse*, and take a survey of the kingdom of darknes, And though it be a common Maxim that, *ab Orco nulla redemptio*, ther is no returning from Hell the passage thence being irremearable, yet the *Rational soul* while she informs the body hath this priviledg, that she can make egresses and regresses, she can enter and come off clear from *Hell* it self, when she list, and all this in an instant ; Wherin she may be said to participat of that admired quality which is inherent in that most comfortable of all cretures the *Light*, which is held the Souverain of all sensible qualities by the Philosophers, and to com neerest to the nature of a Spirit, for *Light* requires but an instantaneous moment or point of time to perform

form its office of illumination, and to dilate it self from one Pole to the other throughout the whole Hemisphere, whence some infer that *Light* is incorporeal, because 'tis an unquestion'd principle among the Naturalists, that all bodies require a succession of time in their motion, which *Light* needs not; But ther is this difference 'twixt the *Imagination* of a human soul and *Light*, that ther be som places wherinto *Light* cannot enter, but ther is no part of the Universe so impervious where the *Imagination* may not make his acceses and recesses at pleasure, as appeers by yours while you made that progresse during the time of that extasy; And now me-thinks that these, and other excellencies of the *Rational soul* should incite you to shake off that brutish nature, which hath no other idæa or object of happines, but what sense exposeth for the present time to corporeall things onely; I say the contemplation of what I said before shold move you to becom *Man* again.

*Ape.*

Man! Truly Sir, I am sorry the shape I now bear resembleth Man so much, I could wish it were far more unlike, for the horrid and unheard-of sacrileges and perjuries of my own Nation makes me abhor the very name of *Man*, much more his *nature*; For I dare confidently assert, that ther were never since the Devill had power to possesse poor Mortalls such *Heteroclitites* in Religion, such a *Bedlam* of Sectaries, who to exalt the Kingdom of Christ wold heave it up on *Beelzebub's* back, for 'tis the Devill's Reformation to turn order to confusion, and certainties to incertitudes as they have done; But these Refiners of Government will prove Quack-salvers at last, for in lieu of raising up a Common-wealth, they have pull'd down the two main Pillars which use to support all States, *viz.* *Religion* and *Justice*, making both *Arbitrary*, and tumbling all things into a horrid disorder and hurlyburly, insomuch that it may be truly said, these new sorts of *Recusants* did more hurt than ever the old could have don, if the subterranean plot of *Nitre* had

had taken effect; For *that* had onely destroyed som few of the Royall Race, of the Prelates and Peers then in being, but these hell-hounds have wholly extinguished and blown up all the three to perpetuity, and all this onely by the stench of their pestiferous breath; Nor have they offered violence to *Religion* onely, but they have affronted *Reason* it self, nay they have baffled *Common sense*; And for all this we may thank *Carboncia*, and *Polihaima* that rotten-hearted City, who like a fat cheese is so full of Maggots; And indeed what could be expected else from these pseudopolitians but disorder, confusion, and ataxy, considering how their first reach of policy was to throw the ball of discord 'twixt the Subject and his Souvrain, whom yet they had vowed to make the best belovedst Prince that ever was; Infomuch that *darknesse* it self is no more opposit to *light*, as their actions were diametricall to their words, oaths, and protestations.

*Pererius.*

Truly they are stupendous things that you have told me, but touching the difference you speak of that they did put 'twixt Prince and Peeple, it was the most compendious way to bring all things to confusion and ruine, to which purpose I shall relate unto you an *Apolog*; Ther hapned a shreud commotion and distemper in the *Body Naturall* 'twixt the *Head* and the *Members*, not onely the *noble parts* (many of them) but the *common* inferiour organs banded against Him in a high way of presumption; The *heart* which is the source of life with the *pericardium* about it did swell against him, the *splene* and *gall* flowed over, the *liver* gathered ill blood, all the *humors* turned to *choller* against him; the *arms* lifted up themselves against him, neither *back*, *hamms*, or *knees* wold bow to him, nay the very *feet* offered to kick him; The *ribbs* and *reins*, the *hypocondrium*, the *diaphragma*, the *miseraike* and *emulgent* veins were fill'd with *corrupt* blood against him, nay the *hypogastrium* and the *bowells* made an *intestine* warr against him; While this feud lasted, it hapned that these tumultuary *members* fell out among themselves,

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the *hand* wold have all the fingers equall, nay the *toes* wold be all of an even length, and the rest of the subservient *members* wold be *Independent*; They grew so foolish that they wold have the *fundament* to be where the *mouth* is, the *breast* where the *back*, the *belly* where the *brain*, and the *yard* where the *nose* is; The *sholders* shold be said to be no more backwards, nor the *leggs* downwards; a bloody quarrell fell out 'twixt the *heart* and the *liver* which of them received the first formation, and whether of the two be the chiefest shop of sanguification, which question bred so much gall 'twixt the *Aristotelians* and the *Galenists*; While this *spleene* and strange *tympany* of pride lasted, it causd such an ebullition and heat in the masse of *blood*, such a stiffnes in the *cartilages* and *gristles*, such a lanknes in the *arteries*, that it put the whole *compositum* in a high burning Feaver or kind of ravening Frenzy, which in time grew Hepticall, and so threatned a dissolution of the whole frame of the body.

'Tis to be feard that the same fate attends the *Politick* body of your Nation as did the *Naturall* I spoke of; But matters may mend, and as you began to find a Reformation in your self before you were transmuted to this shape, so the whole Nation may come to their old temper again; Therefore you shal do well, now that you are invited by so pregnant an opportunity, and so reall a proffer, to shake off that Apish or Monky-fac'd figure you now wear, and resume the noble erect shape of Man, to look towards Heaven, and be safely transported to the bosom of your own dear Country, where you may by your advantageous holy profession, do a great deal of good offices to your deluded Compatriots, by the contribution of your endeavours and talent, to reduce them to their right wits again, and so to the temper of their famous progenitors.

*Ape.*

Sir, you may as soon Quadrat a *Circle*, which the *Philosopher* holds to be impossible, as convert a *Roundhead*, for I have felt his pulse so well, that when a *crochet* hath

bath got once into his noddle, 'tis like Quick-silver in a hot loaf, which makes it skip up and down to the astonishment of the ignorant beholder; So when a caprichio, or some fanaticall idæa hath once entred into the pericranium of this pack of peeple, it causeth such a *Vertigo*, that all the Druggs of *Egypt* cannot cure them: Therefore, noble Prince, you may please to practise your eloquence upon som other, but as for me you spend your breath in vain, and all this while you have said as good as nothing, for I so far detest *human kind*, that, in the mind I am in, I had rather undergo an *Annihilation*, or to be reduced to a *non-Entity*, which is so horrid a thing to all created natures, that the very devills themselves abhor it, then be as I was: Therefore I am resolved never to turn *Man* again, much lesse a *Ghevionian*, for, *in statu quo nunc*, I hold him to be not onely the prophanest sect of *Christians*, but the worst race of *Mankind*; The wildest *Moor*, *Arab*, or *Tartar* is a Saint in comparison of him.

But I espy an ill-favoured *Snayl* creeping hard by, with her house upon her back, and stretching forth her ugly horns, which base creture those of my present species do naturally loath, ther being a perfect antipathy betwixt us, as well as with all *Shell-fish*.

Ἐπιλογία.

*The Fourth Section:*

*A Colloquy twixt Morphandra, Pererius, and a Hinde, who had bin once one of the gretest Bewties in Marcopolis, and for som youthfull levities and wildnes was transmuted to that shape; In this Section ther are various discour- ses of the State and nature of Women. pro & con, &c.*

*Morphandra, Pererius, and a Hinde.**Morphandra.*

**I**T seems, most princely *Pererius*, by that cloud I perceive waving in your countenance, that you cannot prevail with any of those transformed creatures with whom you have hitherto conferrd, to comply with your so laudable desires of wearing again the shapes of *Men*; Therefore I wold wish you to try a conclusion upon a *Female*, which sex useth to be more soft and pliable, and ther is one just before you, That lovely *white Hinde* (though she hath som black spots about her shingle) which I see browsing upon that hedge, she was once a *woman*, therefore try what you can do upon her.

*Pererius.*

Madame, By treating with this last Animal; I find the old Adage confirmd, that *Simia erit Simia, quamvis induatur veste aurea*, An Ape will be an Ape though he be clad with Tissue, he will never shake off his brutish nature; But, most *sagacious Queen*, though *Truth*, as the proverb runs, *begets hatred oftentimes in the minds of those to whom it is spoken*, yet, knowing well that noble spirits do disdain to have one thing in the mouth, and another in the heart, I will take the boldnesse to make

a free discovery of my mind, though I fear to incur therby your disfavor.

*Morphandra.*

Sir, you may frankly speake what you please, for ther is no greter a friend to generous souls than *Truth*.

*Pererius.*

I doubt, though you have vouchsafed the gift of *Ratiotination* to those Animals I have tampered with-all, yet you have not bin pleased to give them the full faculty of *Reson*, in regard I have found them so averse to re-assume their first *beeing* from that of Beasts, which could not surely be if they had the full power of their former *Intellect*.

*Morphandra.*

Truly if I had don so, you might have justly thought your self to have been deluded by me, and that I had don you but half a courtesie or a fained promise; Now touching promises a noble mind shold not make any, that he hath not the *wil* to do, or the *power* to perform, for the one proceeds from pure *dissimulation*, and the other from meer *foolishnes*: But know, that all that interval of time you have held a parly with those transmuted Animals you have tried already, they had the same reach and full light of *Reson* as they had when they were Men.

*Pererius.*

Oh, how is it possible then that the eyes of their understanding shold not be open, to discern their own error?

*Morphandra.*

It may well be that they find and feel more contentment, and sweetnes in that life they now lead, wherof men have no sense or knowledg, therefore 'tis no thing of wonder that they desire to continue so; But go and poursue the point of your enterprise, for it may be you may find som other that will be conformable to your counsell herein, and 'tis very probable that Hinde may do it.

*Pererius.*

'Tis observed by wise men, that they who can prescribe

scribe a way of themselves to live contentedly and well, are to be plac'd in the first degree of vertue; And they which cannot do it of themselves, but are content to be directed by the counsell of wiser men, are to be plac'd in the second degree; But they who are not capable to counsell themselves, nor receive counsell from others, are not worthy to be rank'd in the number of *Rational* creatures; Of this last kind those silly Animals are with whom I have held discours, therefore 'tis no marvail that my persuasions could not take place with them; But knowing it to be the greatest part of humanity for one to commiserat and help another, I will push on my endeavours in this point, and see what I can do with that lovely *white Hinde*, for that sex whereof she was formerly useth to be more tender, and to take impressions more easily: Gentle creature, I come to be the messenger of good tydings unto you.

*Hinde.*

O! may Heven be blessed, I understand the accents of Man, and have the strings of my tounge loosned to talk again.

*Pererius.*

I hope now to have met with one fit for my purpose; for I hear her thank Heven that she is come again to the gift of speech: Give me leave to ask you, gentle *Hinde*, how came you to be thus so strangely transfigured?

*Hinde.*

It was the great Queen *Morphandra* who hath put this shape upon me; But, Sir, give me leave to return you a question, Wherefore are you so desirous to know the cause of my transmutation? for I was never ask'd the reason ever since by any, nor had I my speech return'd unto me till now, ever since I went upon four leggs.

*Pererius.*

The reason that I desire to know the cause of your transfiguration is for your infinit advantage, as you shall find, therefore I pray dispence with my curiosity,

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if I desire to know further what country and condition you were of when you were a *Rational* creature.

*Hinde.*

Sir, I was born in *Marcopolis* that rare *Maiden City*, so much renowned throughout the world for the strangeness of her situation, for her policy, riches, and power; But though she continu still a *Virgin*, yet she is married once every year to *Neptune* whose minion she is, which makes her accounted so salacious; There I had my first birth, and was accounted one of the Beauties of my time, till for some dissolute courses and wildness of youth, it pleased *Morphandra* to give me a second kind of generation, and transmute me to this shape you behold.

*Pererius.*

You may then thank those Stars that guided me hither, for I have obtained leave of *Morphandra* to talk with you, nor onely so, but she hath bin pleased to promise me that she will re-invest you in your former fair nature if you desire it, therefore I quickly expect your resolution, for the sudden counsells and answers of women are observ'd to be the best, in regard that the more you think on a thing, the more your thoughts use to be intangled; Therefore tell me whether you will be a woman again, I or no?

*Hinde.*

No; ther's a short and sudden Laconicall answer for you.

*Pererius.*

'Tis short I confesse, but I conceive it to be as rash and inconsiderat, I hope you will think better on it, for what an infinit advantage it is to be transverfed from a beast to be a noble *Rational* creature.

*Hinde.*

To be a *Rational* creature is not the thing that I am so averse unto as much as to be a *woman*, which sex is so much undervalued and vilified by you, that some of your Philosophers (or Foolosophers more properly) have had the faces to affirm that we were not of the same species with men, and if we were,  
yet

yet it was by an interiour kind of creation, being made only for multiplication and plesure; Others have given out, that in point of generation *woman* by Nature's design is still meant for *man*, and that a female is a thing brought into the world beyond Nature's intention, either by the imperfection of seed, or some other defect; Which absurd opinion how contrary it is to the just order of nature, is manifest to any one that hath but a crum of wit, considering how we also concur to your generation, though som of your old doting Wifards have held the contrary, holding us to be meerly passive in that point.

*Pererius.*

'Tis tru, that *Aristotle* who was one of the Secretaries that attended Nature's Cabinet-councill doth affirm, that in the female ther is no active principle of generation, but that she is meerly passive, affording onely blood and the place of conception, the plastic formative vertu residing in the *Male's* seed; But this opinion is exploded by our modern Physitians and Naturalists, who assert that in the female also ther is an active and plastic principle of generation, with a procreative faculty, as appears in the engendring of a *Mule* which is a mix'd species proceeding from the *Horse* and the *Asse*, whose whole form is made up by the concurrence of both parents, so that the *Horse* alone is not sufficient to produce such a creture, but the *Asse* must co-operat as the efficient cause.

*Hinde.*

You may well add hereunto that the child oftentimes resemblerh the mother, therefore she must also be an active principle in the formation; If it be so, what a wrong is it to the justice and rules of nature that *Women* shold be held but little better than *Slaves*? how comes it that they shold be so vilipended and revild? As that foolish *Naturalist* or *Ninny*, who wish'd ther were another way to propagat Mankind than by copulation with Women; Another blurted out, that if men could live without the society of women, Angels wold come down and dwell among them; But that

that *sinking Cynick* was the worst of all, who passing by a tree where a woman having been abus'd and beaten by her husband, had done her self violently away; he wished *that every tree might bear such blessed fruit.*

*Pererius.*

Such speeches as these proceeded from a kind of raillery or way of jesting, not from the judgment or wishes of the parties that spoke them, and it is commonly seen that they who play upon them with their *wits*, have them most in their *wishes*; For ther is no sober-minded man but doth acknowledg them to be born for our comfort and dearest companions, and to be of equall degree with us in point of creation and excellence, as also capable of the same Beatitude.

*Hinde.*

Ther is good reason to think so, for the Creator took the first woman out of the *midst* of man therby to be his *equall*, and without any ostentation be it spoken she was made of a more refined matter, *viz.* of the *Rib*, which is a purer substance than the *red slimy earth* wherof *Adam* was fram'd; And daily experience tells us, that *we* are composed of purer plasticall ingredients than *You*, because that if a *man*, be he never of so fine a *paste*, wash his hands with the clearest water in severall clean basons never so often, yet he will leave som foulnes and faeculence behind; but a *woman* can do so and leave the water at last so clear, so fair and limpid, as when it came from the fountain or source it self in few times washing.

*Pererius.*

'Tis tru, she was made of a *Rib*, but 'twas a *crooked* one, which makes many of your sex to be so *croffe-graind*; This causeth many of them to be kept under a greater servitude than otherwise they wold be.

*Hinde.*

A *servitude* indeed, or rather a tyranny, and we must purchase this servitude with the weight of gold, you having made that fine *Law*, that when any woman is to be your companion, she must bring mony with

with her, which you call Dower or Matrimoniall portion forsooth.

*Pererius.*

This Law is enacted for your good, for knowing that you, in regard of your in-experience and weakness, cannot tell how to conserve your estates, the said Dower is consign'd to your husbands to improve it for your further profit, and to maintain you; Inso-much that your husbands cannot be called *Patrons* of your goods, but your *Procurators* in conserving them, and if you chance to survive them they all return to you, and most commonly with som advantage; In the interim we trudge and toyl without, and you within doors, onely to conserve it, which is but an easie task.

*Hinde.*

You say very well in that, for unlesse ther be a good houswife at home to keep, in vain doth the husband labour abroad to gather; But wheras you say that we have not that prudence to manage an estate, and govern it, I pray call to mind the Kingdom of the *Amazons*, how long and how wisely was it governed by women? Look upon that of *Babylonia* which was so much amplified by *Semiramis*, and that of *Scythia* by *Tomiris*, especially upon a late notable Queen in *Gheriona*, who rul'd triumphantly near upon 45 years; And whereas you speak of the want of wisdom that we have, I pray what were the nine *Muses* the Inventrices of all Sciences? what were the three *Graces*? what were the twelve *Sybills*? what are the three *spirituall Vertues*? nay what was *Minerva* the goddesse of Wisdom, born out of the brain of *Jove* himself? were they not all women?

*Pererius.*

'Tis tru that *Minerva* issued out of *Jupiter's* brain; but she had no woman to her mother, for so she had not prov'd so wise; And touching the *Muses*, *Graces*, and *Sybills* you speak of, you know as well that the three *fatall Sisters*, and *Erynnis* the mother of *Discord*, were all women as well, together with the

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three

three *Furies* of Hell; But if you look upon *Heaven*, you are but few there, for among the *Planets* ther are but two of your sex, (*viz. Venus* and *Cynthia*) all the rest are male.

*Hinde.*

You may as well argue, that becaule among the twelve *Celestiall Signes* ther are but three *human* creatures, and seven *brute* Animals, (with two *inanimat*) that ther are more *brute* Animals in *Heaven* than *Men*; But, Sir, under favour, wheras you alledg that among the *Hevenly Planets* ther are but two *females*, the rest *males*, it shews that men are of a more erratic and wandring humour than women; Now Sir, touching that *wisdom* you speak of, you have more opportunity to get it by conversing with the world abroad, and so pourchasing *Experience* which is the *mirroir of wisdom*; Wheras we are kept within doores, and shut up 'twixt a few walls, whence you have a saying, *That that woman deserves onely respect and honour, whose actions and praises go not out of the walls of her own house*: Add hereunto that you put us to all the drudgery and servile offices at home, while you are joviall and feast it abroad; nor do you onely coop us up so in a kind of prison, but you clap ostentimes a barbarous kind of lock upon us, wheras *you*, though you have *Incllosures* of your own, yet you may go abroad when you list, and, when your lust drives you, feed upon the *Common* without controul; And is not this pure slavery in us, and tyranny in you?

*Pererius.*

Concerning the first, *Apelles* us'd to paint a good Houfwife upon a Snayl, which intimated, that she shold be as slow from gadding abroad, and when she went she shold carry her house upon her back, that is, she shold make all sure at home; Now to a good houfwife, her House shold be as the Sphere to a Star, (I do not mean a *wandring Starr*) wherin she shold twinkle with neatnes as a Star in its Orb; And how can you call that a prison wherof you keep the keys, and are commandresses in chief? The *Imperium domesticum*

*domesticum* you rule within doors, whither we bring all that we gain abroad, and it is your office to improve and augment it, though many of you are so lavish that you make the poor husband oftentimes to *turn a noble to nine-pence*, as is intimated by that famous picture of *Polygnottus* made of one *Ocnus*, who being a *Cordwayner* by his Trade, as he was making new Ropes, there was a *wisell* hard by that gnawed off the Cordage, by which was meant his *Wife*; For it is in the wife to husband what the man gets, according to the Proverb, *Ask my wife whether I thrive or no*, for if she be prodigall she will bring her poor husband quickly to *thwitten a mill-post into a pudding-prick*.

Touching the second point, of laying artificiall restraints upon your bodies, it is because som of you can be no further trusted than you are seen; But this ill-favoured custom I confesse is us'd onely in that Country, where women are more hot and lustfull than under other climes, for the Naturalists observe without any partiality, that *your sex* is more salacious than the *Masculine*, wherof ther might be produced a clowd of examples, I will instance onely in two, and they of the highest rank, *viz.* in two *Empresses*, the one a *Roman*, the other a *German*; the first was so cunning in her lust, that she wold take in no passenger into her Barge (for women are *leaking* vessells) untill the Barge was freighted, for fear the resemblance of the child shold discover the tru father, and then she wold take in all commers; The second having buried a most gallant man she had to her husband, her Confessor advised her with ghostly counsell, that for the future she shold live like a *Turtle* during the remnant of her life, because it was impossible to find such another Mate again among the whole masse of Mankind; Wherto she answered, *Father, since you will have me to lead the life of a Bird, why not of a Sparrow as well as of another Bird?*

*Hinde.*

I shall confront your instances by two other examples, as memorable altogether, the first of *Zenobia*,  
who

who wold have no carnall copulation with her husband, after she found her self once quick, but wold continue in an admired course of continence all the time of her pregnancy; Moreover the Saint-like Emperesse *Bettrice*, who in the verdant spring of her age after *Henry* her husbands death, lived ever after like a *Turtle* as you speak of, by immuring her self in a Monastic Cell, and burying her body alive as it were when he was gone; But what an extraordinary rare example was that of Queen *Artemisia*, who living chaste ever after her husband *Mausolus* his death, got his ashes all put in urnes, wherof she wold take down a dramm every morning fasting, and next her heart, saying, That her body was the fittest place to be a Sepulcher to her most dear husband, notwithstanding that she had erected another *outward* Tomb for him, that continues to this day one of the Wonders of the world: Furthermore you know, I believe, better then I, Sir, that at this day in many parts of the Orientall world, such is the rare love of wives to their dead husbands, that they throw themselves alive into the Funerall Pile to accompany his body to the other life, though in the flower of their years.

*Pererius.*

It is confessed that many of you have noble spirits, that marvellous rare affections lodge in you, and so you may be deservedly call'd the second part of Mankind, in regard you are so necessary for the propagation thereof, and to peep the world.

*Hinde.*

Yet you call us the *weaker vessells*, but as weak as we are, we are they in whom the whole masse of both sexes is moulded; neverthelesse some use us as Spice-bags, which when the spices are taken out are thrown away into som mouldy corner; And though we have the mould within us wherin you are all cast, though we co-operat, and contribut our purest blood towards your generation, though we bring you forth into the world with such dolorous pangs and throwes, though you are nourished afterwards and nurs'd  
with

with our very bloods, yet our os-spring must bear onely your *sirnames*, as if we had no share at all in him, his memory living onely in you, though *Tumortia* in this point be more noble than other Countries, by giving the surname of the *Maternall* line oftentimes to som of the male children.

Notwithstanding all these indispenfible necessities the world hath of women, yet ther is no other species of creatures wherin the female is held to be so much inferiour to the male as we are amongst you, who use to sleight, misprize, and tyrannize over us so much; For ther is one huge race of men, I mean the *Volgami-an*, who use to *beat* their wives once a week as duly as they go to bed to them.

*Pererius.*

The reson of this is, because ther are so many of you either shrews, or light and loose in the hilts, and 'tis a sad case when *Viri fama jacet inter uxoris femora*; Touching the first, ther's an old proverb, that *Every one knowes how to tame a shrew but he who hath her*, and though ther might be multitude of examples produced, yet I will instance but in a few, the first two shall be *Zappora* and *Xantippe*, the one married to *Moyse* a holy man, the other to *Socrates* a great Philosopher, how cross-grain'd the one was, the Sacred Oracles will tell, and for the other, her husband comming one day in when she was in an ill humour, she scolded him out of doors, and at his going out she whipp'd up into an upper room, and poured down a potfull of piss upon his sconce, which made the poor patient husband shake his head, and break forth into this speech, *I thought that after so much thunder we should have rain*. Another damnable scold having revil'd and curs'd her husband a great while, all which time she had the Devill often in her mouth, to whom she bann'd him, at last he said, Hold thy toung wife, and threaten me no more with the Devil, for I know he will do me no hurt, *because I have married his Kinswoman*; This made the Epigrammatist to sing prettily,

*Coniugis ingentes animos linguamque domare,  
Herculis est decimus-tertius iste labor.*

Hence grew that cautious proverb, *Honest men do marry, but Wise men not.*

*Hinde.*

I, we use to be the common subject of your droleries, and you would want matter for your wits to work upon were it not for us; But, touching those humours you pointed at before which are incident to us sometimes, they proceed from the ill usage, and weaknes of the husbands, who know not how to manage a wife, which is one of the prime points of Masculine prudence; We say proverbially, that a *good Jack makes a good Gill*, a discreet husband makes a good wife, though being the weaker vessell, and having no other weapon than her tounge she break out sometimes into humors; What a sad thing is it for a woman to have a thing called a husband weaker than her self? how fullsom wold such a fool be? such silly coxcombs as are jealous upon every sleight occasion, and restrain them so barbarously as was spoken before, deserve to wear such branch'd horns, such spilters and trochings on their heads, as that goodly Stagg bears which you see browsing among those trees, accompanied with those pretty *Fawns, Prickets, Sorrells, Hemuses*, and *Girls*, wherof som are mine which I brought into the world without any pain or help of Midwife, and quickly lost all care of them afterwards.

*Pererius.*

Well, let's give over these impertinent altercations *pro & con*, and go to the main busines; I told you that *Queen Morphandra* is willing, at my intercession, to restore you unto your former nature, and I have a lusty Galeon in port to convey you to *Marcopolis*, that renowned and rare City.

*Hinde.*

'Tis tru *Marcopolis* is a most famous City, having  
continued

continued a pure *Virgin* from her infancy these twelve centuries of years and upwards, and 'tis said she shall continue so still, according to the Prophecy, *Untill her husband forsake her, viz. the Sea*, with whom her marriage is renewed every year; But 'twas observ'd when I liv'd there, that her *Husband* began to forsake her, that the *Adrian Sea* did retire and grow shallower about her, which som interpret to be an ill *Omen*, and portends the losse of her *Maidenhead*: But, Sir, touching my former nature, truly I wold desire nothing of it again but the faculty of *speech* that I might *talk* somtimes; In all other things I prefer by many degrees this species wherein I am now invested by Queen *Morphandra*, which is far more *chaste* and *temperat*, far more *healthfull* and *longer-liv'd*: Touching the *first*, Ther's no creature whose season of carnall copulation is shorter, for the *Rutting-time* lasts but from the midst of *September* to the end of *October*, nor is there any other creature whose enjoyment of plesure is shorter in the act; moreover when we are *full*, we never after keep company with the male for eight months; Concerning the *second, viz. our temperatnes*, we never use to overcharge or cloy nature with excessive, besides our food is simple, those green leafs and grasse you see are our nutriment, which our common mother the Earth affords us so gently, we require no variety of Viands, which makes that our breath is sweeter than the fairest Ladies in *Marcopolis*, and our *fermishes* with what else comes from within us is nothing so unsavoury; Nor need we that monthly purgation which is so improperly called *Flowers*, it being such rank poyson that it will crack a tru crystall glats; Nay 'tis observed, that if a menstruous woman come near an alveary or hive of Bees, they forsake their food all the while, finding the aire to be infected; Nor have we any *gall* within us, and herein we are like the *Dove* among Birds, and the *Dolphin* among fish; onely there's a kind of acid humor that nature hath put in our Singles, the smell wherof causeth our enemies, *viz. the Doggs*, to fly from us; Moreover,

we

we are not subject to abortions, and that curse which the Creator inflicted upon *woman-kind*, that they should bring forth their children with sorrow and pain, which we are free from; And such is our love to Mankind, that when we have brought forth our young ones, we trust them rather with *them* than with other beasts, by putting them near high-waies, or dwelling-houses for protection; Touching the *third*, which is *healthfulnessse*, it is far beyond that of *women*, as appears by our longevity and extension of life, which is next to that of an *Elephant*, (whose youth begins not till he be threescore years old) according to the *Tumontian Proverb*, *A Hedg lasteth three years, a Dogg three hedges, a Horse three doggs, a Man three horses, a Hart three men, an Elephant three harts*; Histories are full of admirable examples how long som of us have liv'd, let one serve for all, When *Archefilaus* dwelt in *Licosura*, as the *Arcadian Annalls* relate, he took a *Hinde* who wore a collar, wheron was engraven, *I was a Fawn when Agapenor was taken in Troy*, which by the computation that then was made, was above three hundred years; Nor had *Æsculapius*, that *Archiatros* or god of Physic, arrived to so fair an age, and to such a miraculous perfection in that *Art*, had he not been nurs'd with *Hinde's* milk; For length of time brings experience, and wisdom with it along, and sometimes the gift of *Prophesie*, as was that antient *Hinde* of that great Captain *Sertorius*, whom 'twas thought *Diana* had inspir'd with a *fatidicall* spirit; Infomuch that *Sertorius* never gave Battle, or attempted any great designe without advising first with that *Hart*: Add hereunto, that when after so fair an age we come to die, ther's nothing within and without our dead bodies but is usefull for Mankind, how much are our very *skins* valued? how medicinall is that kind of *bone* which is found in the left ventricle of a *Hart's* heart against the *Hemerroids*? how excellent is our *morrow* against the *Gowt* and *Consumptions*? how our *blood* fryed with oyle, and applyed to the inferiour parts, presently stayeth the loopes of the belly, and being

being drunk in wine is a rare antidote against poyson ? what exquisit vertues hath the Hart's *horn*, with other parts of the body, as the *Naturalists* observe ? Whereas ther is nothing in the most noisom carcases of *women* that's good for any thing, except their *hair*, which is either but an excrescence, or excrement rather, usefull onely to make fantastick foolish *Periwigs*, and it hath bin found, that this *hair* being buried in som kind of dung turns to *Snakes*; Therefore, under favor, ther's none of sane judgment, considering the advantages I have by this present shape, will advise me to change it for that of a frail *woman*; If I shold do so, I wold be more foolish then that Stagg in the Fable, who seeing a Horse with rich trappings, and carrying a velvet saddle upon his back, repin'd at his happines, and wish'd he were such a creature; The Forester taking notice of it, put the velvet-saddle upon the Stagg's back the next day, and having mounted him, he rid him divers heats up and down the Launds, till the poor Stagg began to faint, and sink under his burthen, and then he repented himself of that foolish and inconsiderat wish he had made.

ΣΤΕΦΑΝΟΣ Ο ΠΡΟΤΕΡΟΣ

Θεολογία

Ἐπιλογία.

## The Fifth Section.

*Discourses 'twixt Morphandra, Pererius, and a Mule, who in his Manhood had bin a Doctor of Physic in Tumontia, whom for som Quacking tricks he had plaid, and for som other reasons, Morphandra turn'd to a Mule; In this Section there be discourses of the Art of Physic, of the various complexions of Mankind, and of the numberlesse diseases that are incident un-to Human Bodies, &c.*

*Morphandra, Pererius, and a Mule.*

*Morphandra.*

**I** Took notice that you courted and complemented that female creature more then ordinary, but how have you prevail'd? have you made her inclinable to a resumption of her former nature? Is she willing to go back to that Syrenian City, that great *Mart* of all female pleasures, *Marcopolis*, where she slept in the bosom of her first causes?

*Pererius.*

Madame, we have a proverbiall saying among us Soldiers, *Que la Femme, & la Forteresse qui commence a parlementer, est demy gaignée*, The Female and Fortresse which begins to parly is half-gain'd; But I do not find it so here, for this Female wold have bin contented to have parlyed with me everlastingly if I had held her discourse, inso much that she desires nothing of a woman again but onely the faculty of *talk*ing, onely a woman's Toung, touching other parts, she is utterly alienated in her affection towards the whole Sex, alledging the inequall value that useth to be put upon

*Women*

*Women* in relation to *Man*, who holds himself to be of a superiour Creation: Then she spoke of the domestick kind of captivities and drudgeries that women are put unto, with many such good-morrrows; But, Madame, in all humblenes I desire, that you wold vouchsafe to enlarge your Princely favors towards me so far, that I may mingle speech with som more solid creature.

*Morphandra.*

You shall presently be partaker of your desires, for I spy upon the brow of that hillock a *Mule* nibbling the grasse, He was by nativity a *Tumontian*, and by his profession a Doctor of Physic, whom I transformed to that shape, not that he wanted understanding (as the Horse and *Mule* are said to do) for that Nation hath generally a competent proportion of *that*, but partly because Physitians there use to ride upon *Mules* to visit their Patients, as also becaute that Nation in generall use to be tax'd for their slow pace and phlegmatic disposition, with their dilatory proceedings in their designs and counsells.

*Pererius.*

'Tis tru that the *Tumontian* is tardy and slow in his counsells when he is moulding of a design, and therein he may be said to have a *Saturnian* motion, but when his design is ripe, and ready to be put in action, then he is nimble enough and follows the motion of *Mercury*; Add hereunto, that he is not onely slow, but wonderfull secret in his counsells; insomuch that his designs may be called *Mysterics* while they are *sur le tapis*, while they are in the agitation of counsell, which makes them afterwards turn from *Mysterics* to *Exploits*.

*Morphandra.*

But ther was another reason that induced me to transmute that *Tumontian* Physician to a *Mule*, which was, that he oftentimes useth to retard the cure and sanation of his Patients for drawing more fees from them, and letting them blood in the purse, as also for other Empyricall and Mountibankish Quacking tricks  
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he plaid, comming hither Physitian to a Carack; Therefore you may please to make your approaches to him accordingly.

*Pererius.*

Poor stupid Animal, how camest thou to be thus so pitifully disguis'd and transform'd from thy first species, and so honourable a profession? for among all other vocations of life, they say the Physitian is to be *honoured*; Art thou desirous to be re-invested and settled in thy first Nature and Calling, in case Queen *Morphandra* condescend therunto? for I have power from her to feel how thy pulse beats that way.

*Mule.*

Truly no, for I have an utter disaffection both to my first Species, to my Country, and Calling, in regard I find far more contentment in this constitution of body, and course of life; Touching the first, I am, as I am now, free from those vexations of spirit, and perturbances of mind wherunto Mankind is so miserably obnoxious, or rather enslav'd; I feed here upon pure simples, such as the gentle earth produceth and puts out of her prolificall womb, my stomach is never overcharg'd with surfeits, nor my brain intoxicated with strong drink and the juyce of the grape, in every berry whereof ther lurks a kind of Devill, for according to the modern proverb,

*From the berry of the Grape, and grain of the Barly,  
Comes many a sore fray and hurli-burly.*

Moreover, when I was a *Man*, my head was distracted ever and anon with strange whimsies, and extravagant opinions, which now I am free from.

*Pererius.*

'Tis tru, that human brain is like a garden, wherin fundry sorts of herbs and flowers do grow, but touching your Country-men, they are least subject of any people to such distractions and diversity of opinions, in regard of their exact obedience to their *Spiritual* and *Civill Governours*: But what is the cause, that you  
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are so out of conceit with your Country, where you received your first essence and existence?

*Mule.*

First, because of the immoderat heat therof, the Sun being too lavish of his beams, which causeth such a sterility and barrennes, that in som places men live like beasts, feeding most of all upon grasse and fallers, onely they have haply a bottle of Oyl, and another of Vinegar in their houses to pour amongst them, they seldom see a loaf of bread or bit of meat, but when noon or night comes, they go abroad and gather the said grasse for their dinners and suppers, and if they chance to have a few roasted Cheynuts 'tis a great banquet; Which barrennes proceedeth not so much from the heat of the Clime, as from the paucity and lazines of the Inhabitants, who are so naturally given to ease and sloth, from cultivating the earth, and doing other parts of industry.

*Pererius.*

It must be granted that *Tumontia*, in point of fecundity, is inferiour to som Regions, as also for number of men, for if she had enough of both, she wold make a *Hen* of the *Cock*, that is, she wold be too hard for her next neighbour *Artonia*; But touching the first, it carrieth som convenience with it, for it keeps the peepke more temperat, and able to endure hardship; Then the Country is not so subject to be over-runn by forren force, for in point of Invasion, an Army wold be hunger-starv'd there before they could march far: Yet I have observed, that as much as ther is of any commodity in *Tumontia*, it is better then what grows in other Countries, their Wines, their Flesh, their Fruits, their Horses, their Silks, their Wool, &c. is better there than in other places, and let *Artonia* her neighbour never vaunt so much of her plenty, yet the *Tumontian* carrieth a better cloak on his back, he wears better shoos on his feet, he hath a better sword by his side, he drinks better wine, eats better fruit, and hath a better horse under him, &c. than the *Artonian*; And if Riches consists in Tresures, in plenty

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of Gold and Silver, *Tumontia* goes far beyond all other Countries in that particular.

*Mule.*

'Tis tru, that the *Tumontian* King is Master of the Mines both of Gold and Silver; yet if you go to the common people, one may say, *who goes worse shodd than the Shoo-maker's wife?* for by mal-administration, ther is little of that gold and silver that's current among the Inhabitants, either among Merchant, Yeoman, or Artist; but all is a bale Copper-coin, which the King enhanceth or decries at plesure: That tresure you speak of is sent abroad to feed and foment wars in other countries, from which the *Tumontian* King is never free; his sword being alwaies out of the scabbard to secure or enlarge his Territories, which makes the *Artonian* say, that the *Tumontian* *Amistion* hath no *Horizon*, it is interminable and boundlesse.

Add hereunto that the Tresure you mention is an exoticall commodity, 'tis had from far, from another part of the world, where the *Tumontian* is said to be a Biggerer of his common Mother (the *Earth*) more than any, for he fetches it out from her bowells sometimes 50 fathom deep, where the poor slave that digs it sees neither Sun, Moon, nor Stars once in a twelmonth, being chain'd to a kind of infernall darknesse under ground, and is as it were buried alive before Nature hath out-run her due cours in him; And it is a sad story to relate, how many millions of human cretures were made away in the discovery and conquest of that huge Continent, what a world of blood was spilt, and innocent souls swept away; Inso-much that if the Tresure which was got ever since, and the Blood which was shed were put in counter-scales, the latter (as one said) wold outpoise the first.

*Pererius.*

'Tis tru, that the reduction of that vast piece of Earth was somewhat Tragicall, but it was impossible to perform the work otherwise, and secure the Conquerors, in regard of that huge masse of Peeple and swarms of Men which were found there, who could

not

not by fair means be brought to civility : Now it is a dubious question to determin, whether those *Savages* gain'd more by the *Tumontian*, or the *Tumontian* by them ; 'Tis tru, that he got by them Gold, Silver, and Gemms, which 'tis confessed are the most pretious productions of Nature ; But what did they receive from the *Tumontian* by way of exchange ? They received Religion and vertu, civility and knowledg, government and policy ; Therefore the rest of the known World should vail to the *Tumontian* for this mighty Exploit, and happy Discovery, which it seems the Great God of Nature had reserved for him as a benediction from the beginning ; And certainly a mighty blessing it was, if we enter into a due contemplation of the Thing, and acknowledg it so, for therby ther was as much of the Terrestriall Globe found out, in point of extent and amplitude, as the Geometricians give out, that did very near equall all the Old World : But what a world of dangers and difficulties did the *Tumontian* overcome in this achievement ? At first the incertitude of the businesse, the huge distance, the perills of the tumbling Ocean did offer themselves ; On the other side, the Expences of the Expedition, and the despair of more provisions when the old stores were spent, as also being to take footing on a new Earth, the Inhabitants might prove stronger than the Invaders &c. It cannot be denied, but such encumbrances as these might have distracted & deterr'd the highest human nature from such an incertain attempt ; But at last the *Tumontian* courage and magnanimity was such, that it broke through all these difficulties : And as the generous Boar, being entangled in the Toyls, doth try all possible ways, hee turns about and struggles how to get out, at last, when all will not serve the turn, he lies down 'twixt quietnes and despair, putting himself upon the mercy of the Huntsman ; So the *Fortune* of that great Action being tied as it were to thole apprehensions of fear and doubt which did possesse it, at last she doth prostrate her self at the feet of the *Tumontian* valour and vertu, tying her self ther-

unto

unto by a perpetuall tribut ; She brings him afterwards Mines and Mountains of Gold, yea Rivers running with red Oar, Seas full of Pearl, Soiles full of Aromatical Spices, new Species of useful cretures &c. All this did that new World afford *Tumontia* as a gratefull return for such indefatigable labours, and constancy in poursuance of that glorious Enterprize.

*Mule.*

Noble Prince, truly *Tumontia* is infinitely engaged unto you for these high Elogiums you please to give of her, yet, under favor, ther is a strange fate, I am loath to say a *curse*, which attends that far fetch'd Trefure you magnifie so much ; For observable it is, that not long after the conquest of those harmlesse people, whom God and Nature had planted there from the first Creation, the revolt of *Hydraulia* and the confederat Provinces hapned, which consum'd of that Trefure you speak of above five and twenty hundred millions first and last, otherwise the *Tumontian* Kings might have pay'd their Courts, and til'd their Palaces (as it was said else-where) with Gold and Silver ; For as I told you before, the least part of this Trefure remains in *Tumontia*, and that is onely in Monasteries and other Religious Houses, the common coyne is Brasse and Copper, wherein the *Hydraulian* 'tis thought hath don more mischief to *Tumontia* than any other way, for copper and brasse being cheap with her, she is so dextrous in counterfeiting the *Tumontian* coyne, that whole Sows of Lead, and Mafts hollowed within have been found cramm'd with that coyne among her Cargazons, when she came to the Ports of *Tumontia* to trade.

*Pererius.*

Well, let's cut off these circumlocutions, and com again to the main point ; Have you a disposition of returning to your primitive Nature, to your Country, and so learned a *Calling* ? It is impossible for you to meet with a fairer opportunity, and let me tell you, *Opportunity is the best moment in the whole extension of time.*

*Mule.*

*Mule.*

Concerning my former Nature, I gave you som touches formerly why I prefer my present condition before it, I had also som reflexes upon my Country, I could say much more of her, but that I am dissuaded by the proverb, that 'tis a sorry bird that beraies his own nest: Now Sir, touching my former profession, which you applaud so much, 'tis tru, ther is a kind of learning and lucre that does attend it, but withall ther is a great deal of fordidnes; I will converse no more with ulcers, cankers, and impostumes; I will pry no more into close-stools and urinalls, or rake gold out of excrements, as the Poet tells us,

*Aurum Virgilius ex stercore colligit Enni, ..  
Fecit Virgilius quod facit & Medicus.*

Nor are the Fees which belong to that Profession in *Tumontia* any thing considerable, where Doctors of Physic use to attend a Patient, with their Mules and Foot-cloaths in a kind of state, yet they receive but two shillings for their Fee for all their gravity and pains; Add hereunto, that ther are up and down the world so many poor Empiricks of this Trade, that it is nothing of that esteem as it was; which makes the *Brittish Epigrammatist* sing wittily,

*Qui modo venisti nostram Mendicus in Urbem,  
Paulum mutato nomine sis Medicus;  
Pharmaca das Agroto, aurum tibi porrigit Ager,  
Tu morbum curas Illius, Ille tuum.*

*Pererius.*

Touching the first part of your speech, it shews the exact government of *Tumontia*, where ther is an exact Taxlaid upon the Fees both of *Physician* & *Lawyer*, which they dare not surpasse; Touching the other part, they are but clinches and passages of Drollery, nor do Physitians much value such gingling conceits all the while they finger our *coyn*, for all the world doth grant,

that the study of Physic is both *learned* and *necessary*, and 'tis the chiefest kind of Learning, for therby a man comes to know himself; For the Physitian can say more truly than any other, *Nosco meipsum*.

*Mule.*

Though Physitians know themselves never so well and the constitution of their bodies, yet when they are sick they commonly take their Receipts by prescription of others, being distrustfull of themselves; And whereas you say, the practise of Physic is *necessary*, I remember to have read, that the point was debated before Pope *Alexander* the sixth, and canvased to and fro, somallegding that Physitians were superfluous and not *necessary* for a Common-wealth, because *Rome* stood and flourished many hundred years before the use of Physic was first introduc'd, during which time men never liv'd more healthfull and longer; His Holines opinion being desired at last, he said; he was for the affirmatif, and that he held *Physicians* to be absolutely *necessary* for a Common-wealth, in regard that *were it not for Physicians the world wold be so thick of people; that one could not live for another*: Intimating therby that the *Physitians* help to make them away.

*Pererius.*

Yet your experience tells you, that the *Physicall Art* is noble, and one of the seven liberall Sciences, consisting of undoubted and certain Principles, containing a world of Naturall knowledg.

*Mule.*

Ther is *Therapeutic* or contemplative Physic, ther is *Diagnostic* or knowing, and ther is *Prognostic* Physic; If we consider *Physic* as she is a *Science*, she hath most tru and certain Aphorisms, for she considers onely *Universalls*, which are eternall and invariable, and breed certitudes in us, because she arrives to the knowledg of things by their causes, and so she may be called *Scientificall*, and appertains to contemplation, whose onely scope is to discover *Truth* singly of it self; But if we consider *Physic* as an *Art*, which proceeds from

from experience and action, she is uncertain and fallacious in her operations, in regard of the various constitutions of human bodies, for those Drugs and Receipts which do work kindly with sombodies, find crosse operations in others, and many times the true symptoms of the disease is not known; Moreover we administer to others what we never take our selves, which made a great aged *Physician*, being asked how he came to live so long, to answer, I have liv'd so long because never any Drug entred into my guts; Besides, when any Pill or Potion hath a kindly operation in the Patient, it is as much by hap as by any good cunning; What a number of remedies are ther for one onely disease? whence may be inferred, that ther is not any one peculiar infallible remedy; Intomuch that when the Physitian applies Universalls to Particulars, and administers any Purgation, Vomit, or Electuary, it is requisit that both the Physician and Patient be fortunat, ther is a kind of *happines* required in the busines; Add hereunto, that the complexion of men and women are so differing, their appetite so irregular and disordinat, that it makes all Physicall operations to be so uncertain; Now touching the species of *Us Sensitive* cretures, they are of so even & strong complexions, their appetites are so regular, their nutriments and food, their drinks are so simple, that they need not any physicall Drugs; Wheras among Mankind, they make ever and anon an Apothecary's shop of their bellies, being still in a course of Physic, which makes them so miserable, for it is a tru proverb; *Qui vivit medicè, vivit miserè*; Therefore a kind of Tragical speech was that of *Alexander the Great*, when upon expiring his last, he cried out, being but then in the Meridian of his age, *Pereo turbâ Medicorum*, I perish by too many Physitians.

*Perevius.*

It begets much wonder in me that you should thus traduce your own Calling, and derogate from so learned and laudable a Profession, a Faculty that hath been always accounted to have a high kind of  
Divinity

Divinity in it, being founded by *Apollo* himself.

*Mule.*

In the shape I now wear, I cannot lye nor flatter; I can neither cogg, *cageole*, nor complement, as I did when I was a man, when I used ever and anon to kiss those hands which I wish'd in my thoughts had been cut off, my heart and my tounge lying now more levell and even, ther's a nearer relation betwixt them; Therefore what I told you before was truth, simple truth, wherein the *Brute Animal* goes beyond the *Rational*, who is subject to innumerable errors, dissimulations, and the humor of lying.

But to enlarge my self a little further upon the former subject of *Physic*, which you call so learned an Art, you know that every one is a Fool or a *Physitian* to himself naturally, after he hath passed the Meridian of his years, therefore what great learning can ther be in this ?

*Pererius.*

'Tis much truth; I have heard of divers irrational cretures that are learned this way, who by the meer instinct and conduct of nature, can direct themselves to things that can cure them.

*Mule.*

This cannot be denied, and therin many of them are more *sagacious* than men; The *Serpent* goes to *Fenell* when he would clear his sight, or cast off his old scruffy skin to wear a new one; The *Stagg*, *Buck*, or *Doe*, when they are hurt have recourse to *Dittany*; The *Swallow* when she finds her young ones have sore eyes, makes use of *Celandine*, or *Swallow-wort*; The *Snail* heals her self with *Hemlock*; The *Wesill*, when she prepares to fight with the *Mole*, useth to raise her spirits by eating *Rye*; The *Stork* heals all his infirmities with *Origanum*; The wild *Boar* with *Ivy*; The *Elephant* fenceth himself from the poison of the *Camelion* with *Olive leaves*; The *Bear* makes use of *Mandragora* against *Pismires*; The *Partridge* and wild *Pidgeon* do use to purge their superfluties with *Bay-leaves*; The *Dogg*, when he feels himself indis-

posed

posed in his stomach, runs to the *green grasse* a little bedewed, &c. But what need I detain you with more instances? take any *sensitive* creature you please, and you will find, that Nature hath taught him a remedy against all infirmities that are incident unto him, not onely to the Species but to every Individuall, and all this without any expence of time or treasure, without any study or labour, without any fee or reward, without any teaching or instructions from others; Whence 'tis apparent, that Nature is more carefull and indulgent of Us than of Rationall creatures, who though they are subject to a thousand infirmities more, yet not one in a thousand knowes how to cure himself, but he must have recourse to the Physician, and so trusts him with his life, and if he chance to work a cure upon him, he useth to give his purse a purgation also, for *Though God heals, yet the Physitian carries away the Fees.*

*Pererius.*

'Tis very fitting the labourer should have his hire, and that every one should live by his calling, but how can mony be better employed than for the recovery of *Health*, which is the most precious of all Jewells, without which we can neither serve God, man, or our selfs?

*Mule.*

It is very tru that Physitians sometimes restore health, but they misse as often, how can they cure an *Ague*, which is call'd *opprobrium Medicorum*, the shame of Physitians? besides, ther's an *Artonian* proverb says, *A la Goutte le Medecin ne voit goutte*, The Gout makes the Physitian blind; Yet they have this privilege, that the earth covers all their faults: Now, what a world of distempers and maladies is mans body subject unto? Ther is a common saying that says, *He hath as many diseases as a horse*, but 'tis false, for *man* hath many more; besides, a horse hath few or no diseases at all, but what the cruelty of man doth cause in him, either when he is over-ridden, and so becomis broken-winded, when gall'd backd, foun-

der'd, or splinter'd by the carelesnes or cruelty of the Rider, as I said before, whereas a good man should be mercifull to his beast; But ther's never a part of the human body, but it hath I cannot tell how many peculiar diseases belonging unto it; Go to the *Head*, it hath the *Cephalagia*, the *Hemicrania*, or the *Migrain*, it hath the *Scotomy* or *Vertigo*, the *Palsy*, *Convulsion*, *Epilepsy* or *Falling-sicknesse*, It hath the *Phrenitis*, *Mania* or *Phrenzy*, *Catarrs*, *Apoplexy*, with many other; Go to the *Lungs*, it hath the *Astma*, *Pluritis*, *Peripneumonia*, *Empyema*, *Ptisis*, *Hæmocrises*, with sundry more; Go to the *Heart* the fountain of life, it hath the *Syncope* or *swooning*, *Palpitation*, &c. Go to the *Stomack*, it hath *Inappetentia*, *Fames Canina* or the *Wolf*, it hath the *Pica*, *Malacia*, *Singultus* or the *Hicock*, *spitting of blood*, *cholera*, *Abscessus* or *Impostumes*, *Ulcers*, &c. Go to the *Liver*, it hath *Obstruction*, the *Jaundies*, the *Dropsie*, *Cirrhus*, *Inflammation*, *Ulcer*, *Impostume*, &c. Go to the *Bowells*, they have the *Colique*, *Iliaca Passio* or *voiding excrements at the mouth*, *Astrictio alvi*, *Lineretia*, or *smoothnes of the guts*, *Cæliaca affectio* or *pappy stools*, *Diarrhæa* or *thin scowring*, *Dysenteria* or the *bloody-flux*, *Tenesmus* or *lorenes of the fundament*, *Fluxus Hepaticus*, *Lombrici* or the *Worms*, the *Hemerroids*, *Fistula*, &c. Go to the *Spleen*, ther is *Dolor lienis*, *Obstructio*, *Hypocondriacall melancholy* or the *Mother*, &c. Go to the *Reins*, *Bladder*, and *Genitalls*, ther is *Calculus* or the *Stone*, *Inflammatio*, *Mictus sanguinis*, *Diabete*, when one voids more urine than he drinks, *Incontinentia urinæ*, *Ardor*, *Iscuria*, when the passage is quite stopped, the *Strangury*, when one pisseth drop by drop, *Lues Venerea*, *St. Anthony's Fire*, the *Chancre*, and *Botches*, &c. Go to the *Joints*, ther is *Arthritis*, and sundry sorts of *Gouts*, &c. Go to the *Eye*, ther is *Gutta Serena*, *Suffusio* or a *Cataract* with a film, *Ophthalmia*, *Epiphora* or *hot rheum*, *Ægilops*, *Fistula Lachrymalis*, and above twenty more; Go to the *Ear*, ther is *Surditas*, *Sonitus*, *Dolor aurium*, &c. Go to the *Nose*, ther is *Ozana*,  
Ulcer,

Ulcus, Polypus or lump of flesh, Fætor narium, Hemoragia or excessive of bleeding, Coryza or the Pofe, Sternutatio, with divers more; Go to the *Toung*, ther is Paralysis, Læsus, Gustus inflammatio, Ranula sub lingua, &c. Go to the *Teeth, Throat, and Gums*, ther is Angina or the Squinzy, ther is fluxus, Ulvulæ relaxatio, with sundry more; Ther is also abundance of peculiar diseases that are incident to *Women*, ther is Chlorosis or the Green-sicknesse, Cancers in the breasts, Suppressio mensium, Fluor muliebris, Fluor uterinus, Histerica passio, Inflammatio, Ulcus uteri, Cirrhus uteri, Cancer uteri, Gangræna uteri, Hydrops uteri, Clausura uteri, Sterilitas, Obortus, Partus difficilis, Fætus mortuus, Secundina retenta, Proscidentia, with many more; Out of these premises the conclusion follows, that Human bodies both male and female are nought else but frail Vessells, or Bottoms wherin are stowed all manner of perishable Commodities; But these which I have spoken of are corporeall, and most of them outward diseases that attend the *body* of mankind, wherof I have not enumerated the twentieth part; But if you go to his Rationall *Soul*, she hath also her distempers, the indisposition of the inward man is greater, the anxieties and agonies of the mind, the racking torments of the thoughts are more violent, the enchanting passions of love transports him to frenzies. Incertitudes of holy things, and fits of despair work sometimes so powerfully, that he becomes *Felo de se*, making him to destroy himself, and cut off the threed of his life before *Lachesis* hath wound it half up; And were ther a Physician that could cure the discomposures and sicknesses of the human soul, he wold be the rarest among mortalls; And were I sure I could have a faculty to do that, I wold turn *Man* and *Physician* again.

*Pererius.*

Ther are other kind of Physicians for those maladies, *viz.* the Ghostly Fathers of the Church, acts and exercises of piety are the lenitifs for such distempers, and preservatifs against them; For he who is in  
peace

peace with Heaven, and useth to convers with his Creator, is free from such discomposures, from all tumultuary confusions and perturbances of thoughts; 'Tis confess'd, ther's no human creture has his humors so evenly pois'd within him, that he is always the same, he is sometimes *Joviall* and merry, he is sometimes *Saturnin* and melancholy, and it must be so while the Stars poure different influxes upon us, but especially while the humors within us have a symbolization with the four Elements, who are in restless conflict among themselves who shall have the mastery, as the humors do in us for predominancy; Infomuch that the humors or passions may be said to be to the soul as strings to a musicall Instrument, which sometimes use to jarre, sometimes to go in a tru harmony; and this the *Physitian*, who is *Natures Student*, hath more advantage to know than others: But let us spin out time no longer, for 'tis a tru as well as a trite proverb, that *Spinning out of time never made good cloth*; At a word, will you embrace this comfortable proffer I make you from the gracious *Queen Morphandra*, and turn *Tumontian* again?

*Mule.*

Truly Sir I have neither mind nor maw to it, for in the state wherin I am settled, I use to exercise the operations of nature with more freedom, and much lesse encumbrance, following onely the dictats of sense, and being solely guided therby.

*Pererim.*

But what are the dictats of sense, compar'd with the intellectuall powers of the human soul? what is the *Sense* which trades alone with grosse bodies, and qualities emergent thence; compar'd with *Reson*, a faculty wherby the soul converseeth with blessed Angels and immateriat Beeings, and by Metaphysicall and sublime notions wings her self up into the arms of Him who breath'd her first into the body of man? In the upper Court of the Soul's residence, we may compare the Soul to an Empresse, wisely restraining or giving freedom to the misguided affections, according

according to the exact rules of Reason; Here we have Man ruling in Man, dressing and manuring Man as another Paradise, wherein is all possible variety, yet no confusion, no disorder, no unruly passions tyrannizing over Reason, no disturbance of mind, no distemper of body, but a most admirable harmony of all things in the whole Universe of Man; *Reason* is that Diadem wherby the soul doth rule and regulat the will, and the affections, the Chancellor which doth moderat the motions of both; *Reason* is that Rod wherwith the Soul is kept in awe to obey, without any servile fear, her Creator and chiefest Good; By *Reason* the Soul discerns ther is a God, deducing arguments from the Creation of the fair fabric of the world, which had either existence from it self, or was produced by another; but it could not give a first being to it self, in regard 'tis repugnant to the principles of Nature, that any thing should be the cause of it self; Therefore the Inference is undeniable, that the world was made by another which was pre-existent, and such another that was the Efficient cause therof, not produced by any other former efficient cause, but was of Himself, and by Himself from eternity, which can be no other than God; Another argument the Soul draws from the necessary dependance of a finit Being upon an Infinit, for all created natures are finit, both in respect of their essence, and operations; Now, every thing that is finit must necessarily be limited by another, seeing it is impossible that any thing should give bounds to it self; And ther being not in things finit a progresse to Infinity, We must at length come to some certain Independent Being, which is not circumscrib'd or limited by another, but is of it self essentially and virtually infinit, which can be no other than God Almighty; A third argument is drawn from the necessary dependance of a *Secondary* cause upon a *First*, for unlesse we do here also grant a progresse to Infinity, which is absurd in mounting up the scale of subordination of causes, we must at length meet with one primary both Efficient and Fi-

nall cause, that hath no other cause superiour or precedent unto it, which is onely God: Another argument the Soul draweth, still by the ministry of *Reson*, to prove a Deity, is the constant cours of the Starrs, those glorious Luminaries, and the continued order of all things else in their first station, through all the vicissitudes of corruption and generation, which doth forcibly intimat an ubiquitous Providence, a wise Rector, Governor, and Commander, upon whose direction all things depend; No sooner doth the Soul by such reaches of Reson throughly satisfie her self that ther is a God, but she mounts yet higher, endeavouring to know what God is; But such is the transcendent refulgence of his Majesty, that she finds it impossible to look God in the face, or to know him *à priori*; yet though she is not able to behold his face, yet she hath leave granted to know him *à posteriori*, though she cannot *define* the incomprehensible Deity, yet she may still, guided by light of Reson, *describe* him by an aggregation of Attributes: To know God by his Attributes is a near approach to his Deity; Yet the Rationall soul goes still nearer, first prying into his Essence, then returning to herself, and contriving which way she should know more, at length she says within her self, *Operatio sequitur Esse*, Action follows its Being; Then she busies her self in the contemplation of Gods *Actions*, which she finds either *immanent* and inward, or *transient* and outward; The *immanent* actions of God are such as are performed intrinsically within Himself, without any externall respect to the creature, whereby he is said to contemplate, to know, and love Himself; Here the Soul takes notice of a reflection of the Deity upon it self, and so is heightned to the supposition of a *Trinity*, the cardinnall and abstrusest point, the highest pitch she can soar unto; She proceeds to argue, that whereas God doth conceive and know Himself, he doth beget a perfect Image of Himself, from which issueth a perfect Love of Himself, and a complacency; Now, seeing ther is nothing in God which is not God, both the

Image

Image of God, and the Love of God seem to be distinct Subsistences of the same Essence with Him from whom they proceed, as when an Eye doth see it self, ther is first the Eye seeing, secondly the Eye seen, or at least the Image of the eye seen, from which action of seeing ther arises a desire of enjoyment; This comparison doth in some sort adumbrat the *blessed Trinity*; First, ther is the Eye; Secondly, ther is a Reflection or Image of the Eye; Thirdly, ther is a love or complacency which proceeds from both; The first is God the Father, the Second is God the Son, and the third is God the Holy Ghost; Now, although these three Subsistencies be all concentred in the Deity, yet they are distinct each one from the other in their operations *ad extra*, though in immanent, or in actions *ad intra*, they are individuall: Thus the Human Soul ascends to the knowledge of her Eternall Good, by the ministry and reaches of *Reson*, therefore me-thinks you should have an Ambition to be endued with that divine Faculty again, and so return to your native soyl from this society of irracionall brute Animals, and be a subject to so great a Monarch as the *Tumortian* King is, your naturall liege Lord and Prince, whose Dominions are of such a vast expansion that they reach to the very Antipodes, the other Hemisphere of the world, whereby he may say, that the Sun never sets, but shines upon som part or other of his Territories every hour of the naturall day, all the while *Apollo* fetches a career about the world.

*Mule.*

Touching the first part of this your last discours, wherein you so much magnifie the faculty of *Reson*, and that therby you arrive to the notion of heavenly things, truly Sir, I am of his opinion who held, that *all the knowledg which man hath of his Creator is but one degree above blindness*; What the eye of a Batt is to the Sun in its Meridian, the same is the most perspicacious eye of man's understanding if he look upon his Maker: In the state that now I live I do not puzzle my brain with such presumptuous reserches and incertain speculations,

culations, but am contented with the doctrine and dictamens of *Sense* onely, which are more infallible.

Concerning the last part of your speech, it cannot be denied but that the *Tumontian* King is one of the greatest Potentats that ever was upon earth, if his Dominions were contiguous and united, but ther is such an unsociable distance between them, that the *Artonian* will tell you, *His Monarchy is like a great Cloak made up of patches*; Moreover, I have no great comfort to be his subject now, because he hath gon down the wind for many years, having bin so shreudly shaken in the saddle, most of that Country you spoke of which reacheth to the Antipodes being revolted from him, and he hath very lately disgorged many a good bit to *Artonia*; Add hereunto, that his people in *Tumontia* are grown miserably poor of late years by such insupportable Taxes, and drainings of men for the Warrs, insomuch that ther are scarce enough left to cultivat the earth: Yet such is the rare obedience, and the phlegmatic humor of the *Tumontians*, that they are still as awfull, they are as conformable and quiet, as if ther King were as vertuous, as victorious, and the least exacter that ever Prince was; But this they do for their own advantage, for if there were another Governor set up, it wold inevitably hurl the whole Country into civill tumults and combustion, & so the remedy wold be worse than the disease.

*Pererius.*

They shew themselves a prudent people in that, for it is in Governments as it is in choice of wives, *Seldom comes a better*; But the *Tumontian* hath other commendable qualities, for besides his constant obedience to his Prince, He is also constant to his Religion, he is in perpetuall enmity with the common enemy of the *Crosse*; Moreover he never serves any Prince in the warrs but his own, nor goes he to trade abroad into any Country but to his own Masters Territories; And are not you desirous to be one of that brave Nation again? Therefore let me advise you now once for all, to shake off that dull despicable shape, which useth

in

in naturall production to have no better mother then an Ass.

*Mule.*

Truly Sir, you may please (as the proverb runs) to keep your breath to cool your pottage, and spend it no longer upon me, for I am resolv'd to live and die in this shape; But wheras you brand it with the term of *despicable*, I wold have you know, that our bodies have more vertues far in them than *Man's*, and wherof *Man* makes common use towards his health: Our very *foam* drunk in warm wine is good against pursines; Som of our *hairs* mingled with those of an Ass and dried, and so put to a perfume, are good against the Epilepsie; The *milt* of one of us is good against the Falling-evil, nay the very dust wherin one of us hath tumbled, is good to mitigate the ardors of Love, being sprinkled upon the body; But take heed how you anger us, for our bitings are poysonous: We have sundry other medicinall vertues, which I will here pretermit; Therefore whereas you call this species of ours *despicable*, we deserve rather more respect considering the said vertues; Infomuch that if I should exchange this shape for man's, I should prove a greater fool than that *Mule* in the Fable, who seeing a goodly barb'd Horse going to the Warrs, and saying within himself, It may be that gallant Horse and I had the same mother, therefore why shold not I have so much courage and stoutnes in me? I wold I had such a rider, such a great saddle, trappings and arms to try my courage; But seeing the Horse led back in the evening all bloody and wounded, he repented himself of his former foolish wish.

Ἐπεὶ ῥησὶα.

## The Sixth Section.

*Consisting of interchangeable Discourses 'twixt Morphandra, Pererius, and a Fox, who had been a Saturnian born, whom for his cunning dealings, and Mountebankish wily tricks, she transform'd from a Merchant to that species; This Section treats of divers things, and particularly how the Art of tru Policy is degenerated, and what poor Sciolists or Smatterers are cried up in that Art of late years, &c.*

*Morphandra, Pererius, and a Fox.*

*Pererius.*

**M**ost admired Queen, I render you my most humble acknowledgments for the continuance of your great favors towards me, which I am now in half-despair that I shall nor be able to make use of for perfecting my designs upon these brute Animals; Touching this last, I find in him also an avernes both to his first *Constitution*, to his *Country*, and to his *Calling*; Concerning the first, he complains of the numberles diseases which are incident to every part of that Microcosm of Man, as also the various and violent distempers of the mind, with the stings of conscience, which brute Animals are not subject unto, &c. Touching the second, *viz.* his *Country*, he inveighs against the craggy swellings of it, the excessse of heat, and consequently the sterilities of it, which is such, that ther is not a competency of *bread* (which is the *staff* of life) for the twentieth man that breaths in it, &c. Touching the third, *viz.* His former *Calling*, he complains of the incertainties, the sordidnesse, and

a kind of Atheism that it is subject unto, for while the *Physician* tampers so much with second causes, it brings him to a forgetfulness of the first, &c. But, Madame, I desire to try conclusions upon som nimbler and wittier creature than that lumpish mongrell *Mule*.

*Morphandra.*

You shall be partaker of your desires presently, for I espy a *Fox* near that hedge who was a *Saturnian Merchant*, born in *Rugilia*, whom for his cunningnes in negotiating, and for som Hocos-pocos and Mountebankish tricks I transformed to a *Fox*, who you know is the most politic, the wittiest and wiliest of all *Quadrupedalls*, wherof ther are multitudes of examples; One time he cosen'd the *Crow*, who having got a morsell of green cheese, and being perch'd upon the bough of an *Oak* to eat it, a *Fox* perceiving it went under the tree, and stood gazing upon the *Crow*, saying, What a base lying thing is common fame, who saies that thou art a black ill-favour'd Bird? truly methinks thou art the fairest that ever I saw, and couldst thou but sing as others do, thou deserv'st to be Queen of Birds; The *Crow* being tickled with these praises fell a opening her beak, so down fell the cheese, and the *Fox* made merry with it; But he was more wily with the *wolf*, for a *Fox* having got into a Farmers yard, and skulking up and down in a Moon-shine night, ther being a well in the yard he peep'd into it, and the reflex of the Moon being in the water, he thought it was a new cheese, therupon he whip'd into one of the buckets, and down he went to feed upon it; Being in that plunge, it chanc'd that a *wolf* came also skulking therabouts for his prey, and looking into the well, the *Fox* cries out, O brother *wolf*, her's most dainty cheer, and ther's enough for us both; so the *wolf* leaping into the other bucket drew up the *Fox*, who being got on the top, and he in the bottom of the well said, Farewell brother *wolf*, and much good may the new cheese do unto you, so he got free, leaving another in his room; He was also too hard for the *Lion*, who as he is King of *Quadrupedalls*,

pedalls, having put forth a Proclamation, that all horned beasts shold give attendance at Court on such a day to a great Feast, (though his plot was to prey on them) the *Ast* meeting with a *Fox* said, Come let's go to Court to see the great shew, for if ther shold be any danger we are free from it, in regard we have no horns, though sufficient ears; I, quoth the *Fox*, but if the *Lion* saies that our ears be horns, they must be horns; Moreover I have observ'd the tracks of many beasts going into the *Lion's* Cave but none comming back: This was onely *caution*, but it was a trick of wit that the *Fox* plaid with the *Eagle*, who having got one of his young *Cubbs*, and carried it to the top of a high tree where his nest was, to prey upon it, the *Fox* got a brand or two of fire and put it to the trunk of the tree, which so scar'd the *Eagle*, that he brought down the young *Cubb* and laid it in the place he found it; How commonly doth the *Fox* cosen both *Huntsman* and *Dogg*, when being pourfued he useth to get into a plowed field, and stretching himself all along in a furrow he often scapes, his skin and the earth being of a colour; Therefore you may make triall now upon a brute Animal that hath some sagacity and wit, as well as activity.

*Pererius.*

I will towards him; Signor *Fox*, you need not stare so much nor startle, for I am com neither to hunt you, nor hurt you any way, rather I am com upon a busines that will tend hugely to your advantage; But I desire first to be informd how you came to be transform'd or deform'd rather, from the noble shape of *Man* to this grovling brutish figure.

*Fox.*

I was once a *Rugilian* Merchant, and born in that proud City, (for that's her Epithet above all other Cities) where, according to the proverb, ther are *Mountains without Wood, Seas without Fish, Men without Faith, and Women without Shame*; where also the *borned husbands* are said to get their wives with child a hundred miles off; And being com hither upon a gallant ship, with

a Cargazon of divers Commodities, I was transmuted to this shape you behold, for my over-cunning and cautelous dealings.

*Pererius.*

Well, have you a disposition to be redintegrated into your first *Beeing*, for *Queen Morphandra* hath bin pleased to promise me you shold be, if your will concur with my desire; Therefore tell me freely if you have a mind to see *Saturnia* again, your native soyle, the Mistresse of the world, the Source of all civility, the Nourse of tru noblenesse and vertu, the prime Propagatresse of Religion and Learning; Where *Nature* hath her chiefest Magazines of Silk, *Bacchus* his Inner-cellars of sweet Wines, *Flora* her prime Garden of Flowers, and *Pomona* her principall Orchard of Fruits; where *Pandora* hath her choifest Residence, *Policy* hath her chiefest School, where *Arms* and *Arts* have their chiefest Academy; Have you a desire to be transported to this your dainty and dear Country, and put on the habit and habitudes of Man again?

*Fox.*

Truly no, for here I live in a better Country, in a better Condition, and in better Company, then I did in *Saturnia*.

*Pererius.*

Do not deceive your self, for you will never be able to prove that, though you had all the Logic that ever *Athens* taught.

*Fox.*

Touching the first, wheras you magnifie *Saturnia* so much for her fertility, let me tell you, that to my knowledg ther be divers parts of her so barren and desolat, that you shall not meet with a house in twenty miles riding; *Rugilis*, that part wherin I came first into the world, may be call'd nothing else but a Conventicle of Rocks and Craggs; In som places you may see three Marquisses on one tree gathering Figgs to keep them from starving: They bragg of a River that hath Junkets in her, som Comfits, som Plumms, som Cinnamon, but these Junkets are but white stones

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bearing the shape of all these; Ther's no Country hath more *Tempests*, more Tremblings and Earthquakes, wherof ther have been very lately such formidable examples of utter desolation and subversion of twenty Towns; There is part of the Country which is under a perpetual shadowy darknesse or *adumbration*, whence the whole Province takes its denomination; Ther's no Clime under the convex of Heaven where Meteors and fulgurations are more impetuous and violent.

Touching the second, which was my former *Conscience*; ther's a thing called *Conscience* which us'd to tyrannize and torture me when I was a *Man*, I often found within me a gnawing worm, I often felt sore stings, sore pricks, and remorsees of the laid *Conscience*, which the Theologues call *Synteresis*, that ever and anon did discompose the quietude of my thoughts, and disturb me in my gaining profession; But in this state I am free from such perplexities, for now, though I suck the blood of twenty Geese a day, and destroy whole roosts of Hens, the thing call'd *Conscience* never troubles me. Moreover, besides this rack of *Conscience*, ther is a vice call'd *Covetousnes* that *Man* is subject unto, and when all other vices grow old in him, this vice growes younger and younger. I remember I was slavishly addicted hereunto, I would have slayed a louse could I have made benefit of her skin, but now I am free from that sordid vice, from that kind of idolatry, for according to the saying, he is the worse Idolater who adores Gold, for he may be said therby to worship the Devil, for *Pluto* is the god of Riches; In the shape I bear, I covet no more but what wil satisfie nature only: Ther is another cursed and cruciatory humor call'd *Jealousie* which much afflicts Mankind, and it reigns more amongst that Nation I was once of than among any other; Jealousie among the thoughts is like Batts among birds, it doth mightily discompose the whole inward man, and disturb the tranquillity of his mind, nay it hurls him often upon desperat and bloody attempts.

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Touching the third, which is *Company*, I have now far better, conversing with these innocuous and simple Animals. The society of men is much more dangerous, specially of my quondam *Country-men*, for upon any occasion of distast one is in danger of a *Saturnian Figg*, or to be poyson'd by the smoak of a candle, by the suavity of a flower, or by a glove or handkerchief; For four or five Duckets reward, one may be master of any man's life in som places of *Saturnia*, for he will find a mercenary instrument to murder any body; Add hereunto, that my *Country-men* are full of revenge, and vindicatif in the highest degree, they will seldom suffer one to do them a second wrong, but dispatch him away to the other world, which is the occasion of a saying, *Take heed of a slow Foe in Saturnia, and of a sudden Friend in Artonia*; I could give you many examples hereof, but I will produce onely two; In *Marcopolis*, the greatest *Mart* of the Western world, (though two of her chiefest be but *brittle Commodities*, viz, *Lasses* and *Glasses*) ther were two rich Merchants who had been partners a long time, it chanced that one of them knowing the other to be over familiar with his wife, he dissembled his passion a great while, till his thoughts had contriv'd and concluded a revenge upon him, so he solemnly invited his partner to a Feast, and after dinner he led him to a Garden that he had by the Sea-side, being there alone together he brought him to an Arbor; where among divers other rarities ther was a curious new large Chair made with such artifice, that when one had put himself to sit in it, ther were certain gins and vices wold suddenly rise up and clasp in his body both arms and thighs; His Partner being thus lockt fast in the Chair, he presently gaggs him, and having lockt the Garden dore, he drew a great double-edg'd knife, and being upon the point of stabbing him, the Partner said, Oh be not so inhuman and barbarously cruell as to kill me before confession, therefore have som commiseration on my soul; Well, replied the murtherer, if thou wilt do one thing, I may spare thee thy life, which

which is, If thou wilt defie the holy Trinity, and renounce all hopes of salvation in it, &c. The Partner (in hopes of future repentance to expiat his offence) repeated those words three times, and the third time as soon as he had done repeating them, he stabb'd him in the breast, and cleft his heart in two, and so threw his body into the Sea to make food for Hadocks; But a while after his body being retreev'd and taken up in a fisher-net just under that wall, the murder was discover'd, and the murtherer being put upon the Strapado he confessed all, and going up the Gibbe to be executed, he broke out into a great fit of laughter; His ghostly Father and Confessor telling him, that he was now going to give account of that horrid murder he had committed before the great Judge of the world, therefore that passion of laughter did not become him; Oh, said he, whensoever I think upon that full revēge I had of that villain, my heart danceth within me for joy, for *I was not onely reveng'd upon his body but also upon his soul*, in which humor he breath'd his last.

Another was as bloody, if not more; In the antient City of *Cerano*, ther was a Prince who left three sons behind him, *Conradus*, *Cesar*, and *Alexander*; *Conradus* was us'd to come from his palace in the Country to his Castle in *Cerano*, where he had appointed a Governour, and a Garrison of souldiers; The Governor having a comly Lady to his wife, the young Prince was struck in love with her, and at last enjoyed her; The Governour having knowledge thereof did meditate upon a revenge, therupon he sent to *Conradus* (his Lord and Master) that he had lately discover'd two or three wild *Boars* in the Forest of *Cerano*, therefore if his Highnesse would please to com thither together with his two brothers, ther wold be very Princely sport for them, and he wold prepare all things ready for the Game; Hereupon the young Prince and his second Brother conming thither expressly for that sport, it chanced that *Alexander* the youngest brother was then out of the way; So the Governour

vernor of the Castle having provided a plentifull supper for the two Princes and their Retinue, being both gone to bed, he calls his Officers together, and told them, Gentlemen, what does he deserve, who for many good services and hospitalities done unto him, doth in lieu of thanks abuse ones wife, and defiles his bed? They all cried out, He deserves death; Truly Gentlemen, thus hath Prince *Conradus* us'd me; They cried out again, Let him die, and we will stick unto you, and be faithfull; So the Governor taking som of those Officers with him in the dead of night, they broke suddenly into the chamber where *Conradus* was asleep, and heaving up the bed-cloaths, they first cut off his privy-members, then they chop'd off his head, then they quarter'd his body, and strewed them up and down the chamber; So all was hush'd that night; Prince *Cesar* comming to wait on his Brother the next morning, the Governor usher'd him in, and seeing his Brother's head bleeding on the window, and his limbs scatter'd up and down the room, he said, Oh! is this the wild Boar you writ to him of? Yes, said the Governour, and I remember I writ of two or three; Hereupon he was also knock'd down, and us'd in the same manner: The Tragedy being acted thus far, he takes his Officers, and going upon the Castle walls, he sent to speak with the Syndic and Burgeses of the Town, unto whom he made a Speech, that they had been a long time in servitude or a kind of slavery to *Conradus* and that Family, and now ther was a fair opportunity offered for them to redeem their liberties, for he had *Conradus* and his Brother in his custody, and the Officers with the rest of the Garrison were inclin'd to do them away, if the Town wold joyn with them; But the Town shewing an averfnes, or rather a detestation of such disloyalty and treason, sent to Prince *Alexander* the youngest Brother, and the Citizens of *Cerano* joyning with the forces he brought with him to expiat his Brother's bloods, they beleaguer the Castle round; Therupon the Governor taking his wife and children with him

to the top of the highest Turret, he first threw down headlong his wife, then his three children, and last of all he precipitates himself, and so the Tragedy ended.

*Pererius.*

A Tragedy indeed, and one of the direfullest that ever I heard of; It must be granted, that the *Saturnian* spirit is much bent upon revenges, he is in the extremes commonly, *Quod vult valde vult, quod odit valde odit*; vertues and vices are there in the Superlative degree: But truly if the vertues and vices of that noble Nation were weighed in a ballance, I am confident the first wold out-poise the second, for ther might be more instances of actions of high vertu produced, than of vice; I will make mention of one, and that a very modern one, and no Romance; Ther was in the antient Amphitheatricall City of *Rovena* a young Marquis, who fell desperatly in love with a Merchant's wife, he courted her a long time but could not prevail, at last, the Merchant having a *Villa* or Country-houfe, whither he was gone a while for divertisment, the Marquis went a Hawking therabouts one day, and letting his Hawk fly of purpose into the Merchant's Orchard, he and his men rid luring after her, and retreeved her in the Orchard where the Marquis himself was entred, having obtain'd leave before; The Hawk being found, the Merchant invites the Marquis to a Treatment; where his wife was present, and very officious to please; Being departed; she asks her husband who he was? He answer'd, 'Tis the Marquis of such a place, one of the gallantest and most hopefull young Noblemen in all *Saturnia*, a person full of transcendent parts and high perfections, &c. These praises making deep impressions in his wife, and the Marquis pursuing still his design, he at last prevailed, and being admitted to her chamber by a back Garden-dore, he found her a bed, and in a fit posture to receive him; so unbracing himself to go to her; and having put off his doublet, she told him smilingly, Do you know whom you may  
thank

thank most for this courtesie ? It is my husband, who after the late Treatment you had, fell a long time into such high commendations of you, that I never heard him speak so nobly of any : The Marquis being put to a sudden stand hereby, and struck with a kind of astonishment, put on his doublet again and his cloak, saying, Shall I abuse so worthy a friend, and such noble affections ? No, I will die first ; So taking his leave of the Lady in civill and thankfull posture, he departed the same way he was let in, and never attempted her again.

*Fox.*

Truly it cannot be denied, but this was a most signall example of continence, and no lesse of gratitude, to restrain himself so in the height of such a lust.

*Pererius.*

Well, will you conform your self to my advice, and turn Man, and Merchant, to converse again with such a noble Nation, a Nation that may prescribe rules of prudence and *policy* to all Mankind ?

*Fox.*

Sir, you speak of Policy, ther is no tru policy practised now adaies in the world, it is degenerated together with the nature of man into subtlety and craft; If ther be any left 'tis in *Marcopolis*, where ther are the truest Patriots and most public Souls that I have known remaining amongst men, otherwise she had never been able to tugg so long with the huge *Tomanto Empire*, and other the greatest Potentats upon earth ; Yet somtimes she hath us'd to sow such another *Tail as mine* to her *Lions skin*, and proceed by craft as well as by strength ; Now, though *Policy* and *Craft* agree in their *Ends*, yet they differ in the *Means* conducing to their *Ends* ; The one proceeds by honourable and gallant manly waies to attain her ends, the other by dishonourable and base subdolous ways, she cares not what Oaths she swallows and breaks afterwards, she cares not what lies, fears, and jealousies she creates to amuse the silly vulgar, and therby to incite them to Arms and Rebellion, for tearing the  
bowells

bowells of their own Country, and to loose all allegiance to their natural Prince; She makes no scruple or conscience to make *Religion* her Mantle to palliat all her designs, and by a horrid kind of prophanenes and blasphemy to make God Almighty the Author of all Rebellions and Seditiōn: As was lately practised in *Gheriona* more then in any other Country that ever was under the cope of Heven; And now ther's a company of poor Sir politic Woodbies or Wise-akers, that wold put a *Cats head upon a Lions neck*, they wold make a petty *Common-wealth* such as that of *Hydraulia*, of that antient spacious Monarchy with the Crowns thereunto annexed, Kingdoms which have lasted thousands of years without any *Interregnums* at all till now; And observable it is, that among other *benefits* (or *plagues* rather) which *Gheriona* hath received from *Hydraulia* for raising her first to a *Common-wealth* from obedience to her hereditary Prince, one is, that she hath poysoned *Gheriona* in her *Policy* as well as in her *Religion*; For now she hath the fate to have such Wise-akers in Government that can see afar off no farther than to the tips of their noses; They wold take down the *Royal Saddle*, and clap a pair of *Panniers* on *Gheriona's back*, never looking forward what will follow, *viz.* an everlasting Warr; Nor do they fall to any account what a disparagement it will be, that so large and noble a Kingdom shold be cast into so petty a mould as that of *Hydraulia*, who is above thirty times inferiour to *Gheriona* in extent of Territory, and more then forty times in point of Plenty.

*Pererius.*

It is a clear truth what you affirm, that tru Policy is much sophisticated in this latter age, and touching the hints you give of *Gheriona* in point of Government, and the present designs that are afoot to transverse it, I know the Country full well; It may be a feisable thing to turn the great City *Polihaima* to a kind of *Common-wealth*, for she hath smelt a great while of a *Hans* in regard of her many Corporations, which may be said to be petty Republicques of themselves; but

but for *Gheriona* her self, it will be a hard confused task to reduce her to such a Government, it being incompatible both with the Genius of the Peeple, the Posture of the Country, and Politicall Constitutions established there for so many Ages; They who make inspections into the influxes and vertu of Heavenly Bodies, find, that *Mars* is the Planet predominant over *Gheriona*, and 'tis observed, that where he predominats, that Clime and Country is fit for no other Government than Monarchall; Whereas those Countries where the *Moon* is predominant, as *Marcopolis* and others, are naturally fittest to be made *Republicques*; Therefore let those men, who have now the vogue of Power and Counsell in *Gheriona*, beat their brains never so much, let them scrue up their wits, and stretch all the policy they have as far as possibly they can, yet they will never be able to constitute a lasting durable Government, or settle a firm and generall Peace without a *King*, that kind of Supream Officer is congeniall with the Nation it self, which will never be fixed till then; Therefore, as I said before, let those men who are now upon the Stage of Power, winde up their wits as high as they can, without this they will be still at a losse, their consultations will be like a skein of ravell'd silk, they will be in a labyrinth of confusions, and the end of one will be still the beginning of another.

Now, ther is no *Art* so incertain, so subject to difficulties, as the *Art for Man to rule Man*; Ther be many poor Sciologists in *Gheriona*, who of late years have shot at rovers in prescribing Rules of Government, they rake the ashes of the *Judaicall*, the *Greek*, and *Roman* Common-wealths to apply them to the present times, wheras those Nations were of another temper, of other Religions, and consequently of other kind of Intellectuals, and differing *Idæas* to the present Age; They shold rather produce examples from *Gheriona's* own Historians, which wold be far more suitable; But goto the chiefest Politicians, Antient or Modern, that ever writ of Governments, you will find all their opinions

concenter in this point, That ther is no Government which hath a nearer analogy with that of Heaven, that is more lasting upon earth, that is more regular, or that hath any certain principles, but *Monarchy*; That great Chair-man or Grandee among Philolophers, *Aristotle*, in his *Politiques*, upon which ther is such a world of Comments, speaks of sundry species of Governments, as *Aristocracy*, *Democracy*, *Oligarchy*, and *Siratocracy*, but he puts no Rules for any, onely he hath this assertion; that *Aristocracy* or *Optimacy* allows no *Artificer* or *Mechanick* to be a *Cittizen* or *Counsellor*; Much of his discourse is of the first Founders of *Common-wealths*, then he proceeds to correct the errors of *Common-wealths*, before he tells us what a *Common-wealth* is; Moreover, in handling the kinds of Government in generall, he flies forward and backward in a disorderly way, but when he descends to particular forms, he is full, not onely of confusion, but contradictions and inconstancies to himself; In som places he seems to deny any naturall *Right*, much more any *Majesty* to be in the *People*, whom he holds to be little inferiour to *Beasts*; Wheras else-where he affordeth a liberty to every *City* to set up what Government they please, either by Force or Craft, which in effect is to allow the *Peep*le to do what they list, if they be able. Now this high-reaching Philosopher cannot much be censured for roving up and down in so incertain a subject, it being impossible for any human brain to prescribe any intallible, universall Rules for Government, that may quadrat with the nature of all Climes and Seasons, and be applicable to the humors of all *Peep*le; Other Sciences have Demonstrations, and undeniable Principles, but the Art of Government hath no such Maxims; in regard of a thousand sort of contingencies that attend human negotiations, as also for the various dispositions of *peep*le, som Nations are so fiery mouth'd, that they must be ridd with a Bitt, if not with a Curb and Martingale, but a small Bridle will serve others, nor are the same Constitutions fit for a *Continent* that are proper

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for an *Iland*, nor those of a *Maritim* Continent fit for a *Mediterranean* Country, who know not what salt-water is.

*Fox.*

Touching those modern Smatterers in Policy you speak of, the times abound with such, such that while they take upon them to give Precepts for Government, they amuse the Reader with Universalls, (and commonly ther is deceit in Universalls) or rather they lead him to a labyrinth of distinctions, wherby they render the Art of mastering Man to be more difficult and distracted, then it is in its own nature; But, under favour, the main cause that ther are such difficulties and incertitudes in prescribing generall Rules to govern the Human Creture, is the perturbances of his mind, his variety of humors, his seditious disposition, his inconstancies, and an itching still after innovations; And herein we *Irrationall* Animals are more obedient, more gentle and docile; But touching the policy you mention, ther be som certain Maxims that may extend to the whole masse of Mankind in point of Government; One is, That the common people be kept still in such an awe, that they may not have any power to rise up in Arms, or be sharers in the Government, and so be their own Carterers to chuse what Laws they please; Secondly, That ther be a visible standing effectif military strength still in being, to keep them in such an awe, as well to curb them as to conserve them; It being the greatest Solœcism that can be in Government to rely meerly upon the affections of the *Peep*le, in regard there is not such a wavering windy thing, not such an humorfom crosse-grain'd Animal as the common *Peep*le, ther is not such a Tyrant in the world if once he get on Horse-back; And all Authors that have pretended any thing to policy, either old or new, affirm so much in their Writings; If the Governour in chief hath not such a constant visible Power, and moveable upon all occasions, the common *Peep*le will use him as the Frogs in the Fable us'd the Logg of wood whom

whom *Jupiter*, at their importunity, had dropt down among them for their King, to whom they stood a while in som awe and dread, but afterwards finding no motion in him, they leapt and skipt upon him in contempt and derision; There is another certain principle of policy, That public Traitors and Rebels to their Prince and Country shold be dispatched to the other world without mercy, for if they be but half punished, they will like Snakes get and cling together again, therefore 'tis a good rule, and that may be a proverb hereafter,

*A Rebell and mad Dogg knock in the head,  
They will not bite when they are dead.*

*Pererius.*

Had you not told me before, yet I shold have judg'd you a *Saturnian* by the wisdom of your Discours, your Compatriots being accounted the prudentest men upon earth, for whereas others are said to be wise after the Act, others in the Act, you are said to be wise before, in, and after the Act; Moreover, whereas the *Artonian* is said to be wiser than he seems to be, the *Tumontian* not to be so wise as he seems, the *Saturnian* is wise, and seems to be so; Therefore will you return to that noble Country, and becom Man and Merchant again? of which profession ther are Princes in your Country, you well know.

*Fox.*

Ther are so, yet I enjoy my self more contentedly in this shape and species, I have now a more constant health, and if I find my self illish at any time, which is seldom, I eat a little of the gumm of that Pine-tree and it cures me; But I am nothing so subject to distempers of *body* or *mind* in this condition. Touching the first, when Nature hath finished her course in me, I will leave it for a Legacy to my friends, for 'tis good and medicinall for many uses, my *Brain* is good against the *Falling-sickness*; my *Blood* against the *Stone*, and the *Cramp*; my *Gall* instill'd with *Oyle* takes away  
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the pain in the ears; my *Toung* worn in a chain is good for all diseases in the *Eyes*; my *Fatt* healeth the *Alopecia*, or falling off of the hair; my *Lights*, *Liver*, and *Genitalls* are good against the *Spleen*; my very *Dung* pounded with *Vinegar* is a certain cure against the *Leprosse*; my *Milt* is good against *Tumors*; and touching my *Skin*, which is so much valued by the fairest Beauties, I will bequeath it to the admired Queen *Morphandra* to make her a Muff, as a small Heriot for her protection of me under her Dominion.

Ὁμιλογία.

## The Seventh Section.

*A Dialog'twixt Morphandra, Pererius, and a Boar, wherein ther are various Discourses, and particularly of the rare Sympatheticall Powder that is lately found out, which works sudden and certain Cures without any topicall application of Medicines to the part affected, &c.*

Morphandra, Pererius, and a Boar.

*Morphandra.*

**H**ow came you off from that cunning *Merchant* you dealt withall last? hath he accepted of the *Bill of Exchange* you presented unto him?

*Pererius.*

Truly, Madame, I may say, according to the homely proverb, that I have received a *flapp with a Fox tail*, he hath plaid the cunning *Sophister* with me, he hath protested against that *Bill of Exchange*, nor will he upon any tearms resume his former shape, but retain that which he hath, alledging that he is now free from those stings of *conscience*, from those corroding

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black jealousies, from that vindicatif humor wherunto Mankind is subject, specially those of his Nation, with other molestations of mind; He saith, that in this feature he is also more healthfull; He braggs likewise how many medicinall vertues are in his body after its dissolution from the sensitive soul, and how much his skin is valued amongst the fairest Ladies, which he intends to bequeath as a Legacy to your Majesty to make you Muffs of when he hath payed Nature the last debt; And truly, Madame, by his acute answers and replies, I found that he had the full use of the faculty of *human Reason*, though appeering in that brutish shape, which makes me more and more admire your power.

*Morphandra.*

This power the great Architect of the world hath given me, I derive this prerogative meerly from Him, not, as I intimated to you before, from any compact or consultation with ill Spirits, although the flat and shallow-braind vulgar think I do it so, by Magicall and Negromantic means.

*Pererius.*

I know full well, Madame, the ignorance, or rather insulfity of the common peepie to be such, that when they find any extraordinary effects produc'd, transcending the ordinary course of nature, they are presently struck with such an admiration, that they think those effects to be done by the work of the Devill, though they are operated by strength of Art, and by connexion of naturall Agents and Patients properly apply'd, as of late years there is found out a *Sympatheticall* cure of wounds at a distance, without any reall application of medicines to the part affected, which kind of sanation they hold to be made by some diabolicall compact, though *revera*'tis performed by such ways that do truly agree with the due course of nature, by which she constantly works.

*Morphandra.*

I pray be pleas'd to impart unto me the mode and manner of that kind of cure, for though it be not  
*Magically,*

*Magically*, it must needs be a great mysterious thing.

*Pererius.*

Madame, I shall most willingly comply with your commands herein; Touching the Sympatheticall Powder or Medicine it self, It is made of a Zaphyrian azurd salt, calcind by *Solar* fire into a *Lunar* complexion, operating principally when the Sun is in the two celestiaall Signes of *Leo* and *Cancer*; But, Madame, before I can make the thing truly understood, I must lay down som univerrall Laws or Maxims of nature; First, it is tru without controul, that all actions and motions are performed by *Atoms* or small invisible bodies, moving to and fro after a different manner proportionable to their severall figures, all naturall things operat thus, and not by I know not what Qualities or Accidents, which have onely a notionall subsistence, and no reall being but as they inhære in the substance; Secondly, ther is a perpetuall constant expiration of such *Atoms* from all naturall bodies, caus'd by a compression of other circumambient and neighbouring bodies, driving the parts closer together, or else by the motion of other *Atoms* crowding into the foraminous parts of that body, interrupting as it were the quietude of the former inmates, and thrusting them out to wander in the air till they meet with som other body where they may get rest; This effluvium or emanation of *Atoms* by help of autopticall Glasses, have bin sensibly discerned to flow from the Load-stone and other bodies, whose pores are more plentifull, in form of a kind of mist; In bodies that are actually hot this atomicall expiration is sensibly perceptible by the smell, specially to cretures of an acuter sense, for the *Atoms* hovering in the circumambient air, or upon the ground, are sure guides to the Grey-hound while he poursues the Chace, as if the hunted creture were continually in his sight; These expiring *Atoms* are also as sensibly discover'd by weight, it being experimentally found, that those *Jockies* who use to run Horse-races can make themselves lighter by many pounds weight in a day or two, which

which proceeds by this insensible emission of Atoms; Secondly, it is to be observ'd, that these atomicall bodies are not of one figure, nor of one grosseesse or magnitude, som being so slender and subtile that they admit of no opposition, but continu their course through all Mediums, and whatever may be teen to stop them in their journey cannot be discerned but by their effects, such are the contagious Atoms of bodies infected with the Pest, or other taking-diseases, which are not onely imparted to others by lurking in the Visitant's cloths, but being scattered in the air are transported to remote places and persons, on whom they exercise their tyranny, not discover'd till they break out into open violence; Other Atoms are grosser, and cannot so easily passe by, but are driven back, and forced from their intended voyage, and sometimes driven into the pory parts of other bodies against their wills; Such Atoms are apprehended by our senses, as heat, cold, color, smells, putrefactions, &c. which use to move more slowly than others; Som are so corpulent and strong that they remove fluid and solid bodies out of their stations, as the *wind*, and many others, that are driven to and fro by the impetuosity therof, and forced therby to change their places; These Atoms are in a manner so palpable, that we must needs confesse their reall Beeing and activity; Thirdly, it is another undeniable truth, that all bodies desire rest, and wold still dwell in their own proper stations if they were not ejected by an intruder; *Rest* is the appetite of all naturall bodies, because it is the mother of union; Now, ther are som places more fit than others for the receiving and retaining of the said Atoms, wherein they may lodg more conveniently, and acquiesce a longer time, this proceeds from the fashion and form of the pores wherein they are intromitted, which are proportionable and more agreeing with the figures of the Atoms which are of divers shapes, for som are angular, som cylindrical, som are branch'd, som smooth, others are sharp and rough; Ther are in most bodies pores

pores agreeable to these various figures, insomuch that every naturall body is apt and ready to admit such Atoms that are cognate and proportionable to their pores, and to exclude others; Now no Atoms acquiesce any where but in such proportionat pores, they may be driven into other bodies, or they may accompany other Atoms into pores that do not exactly quadrat with their figures, but cannot take any long repose there, being still extruded by those that do better fill the place, and correspond with the capacity and proportion of those pores, whence ariseth a naturall propension and tendency towards those bodies where such pores are found; Nor can those Atoms which are not sutable to the pores wherein they are, stay there quietly, but they are still dislodg'd and sholder'd out, or pressed to give room to those Atoms whose figures challenge a right to those pores; Insomuch that it may be said, ther is a kind of perpetuall warr 'twixt those Atoms that are proportionat and proper to the pores they are lodg'd in, and those which usurp them; For to have perfect rest in a place, and to claim a naturall right unto it, ther must be a cog-nation 'twixt the atom and the pore which may be call'd *Sympathy*, such as are all magneticall and attractive motions; Fourthly, no distance hinders the motion of these Atoms towards their naturall cognate places, towards which they are perpetually travelling, and the nearer they approach to their desired home, the swifter their motion is, and the lesse resistance they find in their journey.

These prolegomena or generall notions being premis'd, I com now to the operative vertue of the *Sympatheticall Powder*, which, as I describ'd it before, is made of a Zaphyrian salt, calcind by a celestrial fire, operating in *Leo* and *Cancer* into a *Lunar* complexion (as the learned Doctor *H.* hath it, who discourseth like a tru Philosopher of these notions) The heat hereof must be such, that it may draw out all adventitious moystur, leaving it intently dry, and in this condition it must be kept, for if it chance to meet with any humidity it

loseth its energy, and must to the æthereall turnace again; It must be also but a competent heat, for by excessive of heat all the volatile parts and finest atoms which onely work the cure, will be evaporated, and onely the grosser saline parts remain, which neither can be rays'd to accompany the atoms of the extravanated blood, nor if they could wold they cure, but by their sharper angles grate the orifices of the capillary veins, and so procure an efflux of blood, and not a consolidation of the wound.

*Morphandra.*

Noble Prince, these are high Philosophicall Notions that you discourse of, but now that you have spoken of the substance of this rare Medicament, how must it be apply'd?

*Pererius.*

The manner of applying it is in this manner, The blood or bloody matter being taken from the wound on a cloth, or remaining still on the wounding instrument, must be lightly covered over with this powder, kept very dry, and afterwards wrapp'd up close from the air, and so preserved in a temperat heat, it must also be kept clean, and clos'd up with neat linnen to fence it from cold, for cold hinders the expiration and breathing forth of the balsamicall Atoms, which should drain forth the superfluous humidity, and restrain the efflux of blood; Now, the greatest rarenes of this *Sympatheticall Powder* is, that by a *virtuall contact* it heals at a distance by the intercourse of the Atoms proceeding from the extravanated blood of the Patient, which Atoms like so many little spirits glide through the aire, and never rest till they come to their desired home, where being gladly entertained, they find an easie entrance at the cognate parts, and proportionat pores of the wound; Being admitted there they fall to work, and first, they dilate the superfluous humid parts, and make them fit to be expell'd, then by their more then ordinary restrictive power they shrinck together the pores, and squeezing out that noxious corrupt humidity, glew together the dis-

united

united parts, and to cicatrize and cure: And truly, Madame, I could produce diverse pregnant examples of those that were healed by the atomaticall energy of this Sympatheticall powder, but I desire one may serve for all; Ther was a knowing Captain who made often use of it, and two of his Officers having drawn blood one of another in a Duell, he got their bloodied Swords and applied his balsamicall Powder, so in lesse then 24 hours they were almost cur'd; But the Captain understanding that their animosities were such, that they were resolv'd to fight again, he hung the balsam'd bloodied Swords out at his window all night, so comming the next morning to visit his Patients, they told him that they were in cruell pain all night long; And so you shall be still, quoth the Captain, untill you be perfect friends, for I hear that you will fight again; So having made them shake hands, and perfectly reconcil'd them, he cur'd both in a very short time.

*Morphandra.*

I acknowledge it a singular favour, most gallant Prince, that you have made me understand this great Secret, and the naturall causes thereof, though the common peeple, who use to condemn all they understand not, and whereunto their short capacities cannot reach, for *Magicall.*: But, if you persist in your desires to convert any of these metamorphos'd Animals, and proceed further in your attempts, I spy amongst those Trees a *Boar* who was once an *Aetonian Count*, whom for his deboshments and intemperancies I transmuted to that shape; you may try what you can do upon him.

*Pererius.*

I will, by the continuance of your noble favor, make towards him; Miserable metamorphos'd Creature! how much do I resent the condition you are now in in comparision of the former! for I understand by *Queen Morphandra* that you were before not onely a Man, but a personage of high account in *Aetonia*, that masculine and generous brave Country, which

is

is so full of large flourishing Provinces, of opulent fair Cities and famous *Maris*, so full of magnificent Palaces, of Mines of Trefure, of fruitfull Orchards, of fragrant Gardens and fat Fields, of navigable Rivers; so full of illustrious Families that can extract their pedigrees thousands of years past; so full of great Princes, wherwith *Aetonia* may be said to shine as the Firmament with coruscant Starrs, and the Septemvirat of Casarean Electors are as the seven Plancts; Are you contented to return to so gallant a COUNTRY, to resume the figure of that noble personage you represented when you were Man, and live again under *Cesar* the Prince paramount of all others? If you have a disposition to it, Queen *Morphandra* hath promised me to transmute you, and I have an accommodation for your transport; Therefore will you shake off that wild savage shape, and becom Man again?

*Boar.*

Savage! Truly, Sir, I think *Man* is far more savage and cruell, for the wildest of our Species will not strike at *Man* till *Man* hath begun first with him, and wounded him, and all *Huntsmen* will tell you so; But I could produce many horrid examples of the cruelty and tru culency of *Man*, and of my quondam Conteraneans in particular, but let this serve for all; It chanced ther was one that bore malice to a woman great with child, he watching his opportunity found her alone spinning in her house, he first cuts her throat, then rippes up her womb, takes out the Embryo and carries it to the back-side where ther was a Sow ready to Farrow; he kills also the Sow, rips up her belly, and taking out the pigs, puts the child of the murther'd woman in their room, then he took the piggs and puts them in the womans belly, and so sow'd it up, *proh scelus*.

Touching the high Encomiums you give of *Aetonia*, 'tis tru, that she was in former times a gallant piece of the Continent, but now she is pittifully impair'd and degenerated from what she was; Ther was a *Count* there who prov'd most unfortunat, both to his

own

own Country and to himself, who aiming at a Crown made warr against *Cesar*, to whom he ow'd allegiance; And to abett his cause he brought in foreign Princes for his Confederats, and so kindled a destructive lingring Warr in the bowells of his own Country, which for thirty years together did so harass her, that to this day she is scarce come to her self; Among others, he introduc'd a hungry Northern King who did her a world of mischief, whose Successor keeps firm footing there still, and whiles the *Cuprinian* hath an acre of land in *Aetonia*, she will never be in a durable secure peace; Touching the multitude of illustrious Families that are in *Aetonia*, most of them may be said to be but mongrell Princes, for in the forenoon they are *Ecclesiasticks*, (having rais'd themselves out of the ruines of the Church) and in the afternoon they are *Laicks* and *Seculars*; Now, those variety of Princes are rather a weaknesse then a strength to *Aetonia*, as may be inferred out of that witty Emblem which the *Tomanto* Emperor's Embassadors made, being present at the election of one of the *Aetonian* *Cesars*, who observing what great Princes attended him that day, wherof he was told that some of them could raise an Army of themselves if need requir'd; The Ambassadour smilingly said, That he doubted not of the puissance of *Aetonia*, but it might be said, that the Minds, Counsells, and Actions of the *Aetonians* were like a great Beast with many Heads and Tails, who being in case of necessity to passe through a hedge, and every Head seeking to find a severall hole to get thorough, they were a hinderance one to the other, every Head drawing after his own fancy, and so hazarded the destruction of all the Heads and Tails; But the *Tomanto* Empire was like a Beast that had multitude of Tails, but one Head that govern'd all the Body, which Head being to get through any passage, all the Tayls follow him in an exact obedience without any confusion of differing fancies or clashing of opinions.

Touching that *Cesar* you speak of, whom you wold

make Prince Paramount of all others in point of Majesty and Might, it cannot be denied but that the *Imperiall Eagle*, when he was at the highest pitch of power, might be said to have spread his Wings over all the then habitable Earth, he fixed his Talons upon the banks of *Euphrates* Eastward, upon the *Nile* Southward, and he had all the known *western* world within his pounces; His annuall Revenues were then computed at a hundred and fifty Millions, wherof the Salary of the Legionary Soldiers amounted to twenty Millions; But that glorious Empire, that mighty *Giantesse*, is now shrunk up and shrivell'd into a *Pigmeys*' skin, insomuch that the present *Cesar* may be said to have onely one of the old Eagle's feathers in his cap: He who was us'd to make the greatest Potentats pay homage unto him, is now us'd to be baffled by every petty Companion.

*Pererius.*

Such is the plesure of the All-ruling *Providence*, with whom the greatest Kingdoms upon Earth are but as so many kettle-pins, which he tips down when he pleases, 'tis He who transvolves Empires, tumbles down Monarchies, and cantonizeth them into petty *Common-wealths*, whereunto the Philosopher seem'd to allude, when being ask'd what *Jupiter* did in Heaven, he answer'd, *Magnas Ollas frangit, & ex frustis earum parvulas componit*, He breaks great Pots, and of their fragments makes little pitchers; This shews the britlenes, the lubricity, and unfixednes of all sublunary things, as well Politicall as Naturall, so that to find out a tru stability and permanence, we must travell beyond *Trismegistus*'s Circle, and seek it in the other world: But let not this alienat your affections to visit again your own Country in human shape, and return to your Religion, wherby when this mortall life is ended you may gain Eternity.

*Boar.*

*Religion* I truly ther's scarce any left in *Aetonia*, for since the time of *Therlu*, who being fallen into a lustfull love with an *Abadesse*, unfrock'd himself, and made

made Religion his Macarell to enjoy her; I say, since that time, the *Artonian* fancy was never so greedy after new fashions in *Apparell*, as the *Aetonians high and low* do daily thirst after *new-fangled opinions* in matters of *Religion*, both in point of *Dóctrine* and *Discipline*.

Add hereunto, that ther is a bosom peculiar vice *Aetonia* is addiſted unto, which is *Intemperance*, wherwith she hath infected most of her neighbours; The *Hydraulian* can tell you, that the immoderat use of drink came tumbling down upon her from *Aetonia* like a huge, and a furious rapid Torrent, whence it found passage over with wind in poop to *Gheriona* (and her subordinat Kingdoms) which is as good at it being of an *Aetonian* race originally, and therefore apt to imitat; Nay, as they say, as the *Gherionian* is good *Inventis addere*, to improve any new thing, so they go beyond the *Aetonians* herein, for whereas they use to pelt the brain with small shot, the *Gherionian* doth storm it with great Cannons, and huge carowfes, for he, when he is at it, doth not sip and drink by halves, or demur upon it by pauses, as the *Aetonian* doth, or by eating som salt *quelque chose* between, but he deals in sheer liquor, and is quickly at the bottom of his cup without any intervening talk; Yet the *Aetonian* carrieth still the report to a Proverb: Hereupon they use to characterile the *Aetonian* to be an Animal that can drink more then he can carry, and who useth to barrell up more than he can broach in point of knowledg, because commonly he useth to have in him more than he can utter.

*Pererius.*

It seems very strange to me that you shold thus vilifie your own Country, and traduce so goodly and high-built a Nation as the *Aetonian* is.

*Boar.*

'Tis tru, they are bulky & built high enough, but it is observ'd, that tall men are like fabriques four or five stories high, where the garret or upper room is worst furnished, you may guesse at my meaning; Moreover,  
magnitude

magnitude is not the measure of worth, If the *Aetoni-ans* wit and valour had been sutable to their outward bulks, the *Tomanto* Emperour had not carried away so many Territories from them, which mighty Emperour hath grown so powerfull by the *Divisions*, and so fortunat by the *Vices* of *Aetonia*.

*Pererius.*

Come, come, shake off those hispid staring bristles, and sordid skin, that useth to tumble in *sloughs* and mire, and return to your own noble Country, your Kindred, and that high Quality you were of formerly, for in the condition you now stand, you are, like our base Milers, good for nothing till you are dead.

*Boar.*

It is a great truth, and when we are dead ther's nothing that's bad in us but our Excrements, which also though, in regard of the sharpnes therof, they be not good for compost to fertilize the Earth, yet they are found good for divers sorts of Trees, as the *Pomgranat* and the *Almond* Trees, as also for divers sorts of *Apple* Trees to free them from worms: Our blood being so full of fibres is excellent good against Carbuncles, our brains are good against the biting of Serpents; our lard with wonderfull celerity makes firm broken bones; the ashes of our cheek-bone are good against Ulcers; the liver of a Boar is good against the biting of a mad Dogg, and drowfines of spirit; the gall of a Boar mingled with rosin and hony, is passing good against Ulcers, the Testicles good against the Falling-sicknes; the hoofs of a boar-made powder is good against the stopping of the urine; a plaister made of Boar's dung is good against all venomous birings, as also against the pain in the spleen, or the *Sciatica*; the ankle of a boar worn about the neck is good against quartan Agues: Moreover 'tis found tru by frequent experiments, that the milk of a Sow in sweet wine is good to help women in travell, and restores milk in their paps, 'tis good also against the bloody flix, and the tislick; Amber sodd in Boar's greafe receives nitor, and bewty: Now, all these vertues proceed from our  
Bodies,

Bodies, because we have not so much corruption within us as Man; Our food also being more simple and fresh, and our appetites more regular; So, Sir, I bid you farewell, for I am going to *herb* it among that tuft of Trees.

Ἐπιλογία.

## The Eighth Section.

*A Dialog 'twixt Morphandra, Pererius, and a Wolf, who had bin a Cuprinian Soldier, whom for his Plunderings, Rapines, and Spoyles, she transfigur'd to that shape.*

Morphandra, Pererius, and a Wolf.

*Morphandra.*

**H**OW did you bear up with that *Boar*? could you not get him into the toyl, and make him turn *Man* again?

*Pererius.*

Truly no, he did in a manner grind his *razers* and *tusks*, and extreamly *foam* at his own *Country-men*, taxing them of divers vices; He prickt up his *bristles* like a *Porcupine*, as if he would have darted them; So I left him at a *Bay*.

*Morphandra.*

I spy another transmuted Animal in that Thicket, it is a *Wolf*, who was once a *Soldier of Fortune*, and a *Cuprinian Free-booter*, you may try whether you can take him by the ears, for you will find him tame enough.

*Pererius.*

I have leave from gracious Queen *Morphandra* to conferr with you, and know whether you have an inclination to return to your *Country* and *Calling* again;

G g

If

If you have, she is ready to unlycanthropize you from this *wolfish* shape to your former condition.

*wolf.*

Touching my *Country* and *Calling* they are both alike, they are both naught, therefore I have no affection to either; For the first, 'tis a pittifull cold and coorse *Country*, being so remote from the Sun, which made a generous *Queen* lately to leave both *Crown* and *Country*; Touching the *second*, 'tis a profession for the devill, to be hir'd for about three shillings a week to kill men; I was once of that *Calling*, and I with my *Comerades* did a world of mischief to the poor *Boors* up and down the *Country*, therefore it was very just that *Queen Morphandra* should transform me to this shape.

*Pererius.*

Yet you know, that the profession of Arms is noble, for every *Soldier* is a *Gentleman* by his profession; And touching the coldness of your *Clime*, it puts mettle and the more vigor in the *Combatant*, for they say that a *Cuprinian* fights best when he sees his own breath, which is in frosty weather; You know also what great achievements and exploits your two last *Kings* have done, to their eternall glory, and the renown of your *Country*.

*wolf.*

'Tis tru, the last two *Kings* have done some feats of *Chivalry*, yet the world took them to be but *Usurpers*; Touching the first, he was killd in the midst of his manhood, wherby *Cesar* against whom he warr'd got a full revenge of him; And for the present *King*, the world wonders that it was not sufficient for him to enjoy quietly the *Kingdom* of *Cuprinia*, which belongs by right to *Nopolia*, but he must make warr against that *King*, to whom he should *de jure* owe allegiance; And had he conquer'd *Nopolia*, his ambition had not terminated there; but he haply had visited *Saturnia*, and so, as the *Goths* and *Vandalls* of old, he had troubled the repose of all the *Western* world; But as far as he hath gone, what miserable devastations

tions hath he made? how hath he ruined the flourishing Trade of those Countrys, which are so full of great Mercantile Towns both upon fresh and salt waters, so full of usefull and necessary commodities? And had he compleated his *Zundanian* designe, he had given Law to all the Occidentall Princes, which *Hydraulia* sagaciously smelt out, and so timely prevented him.

*Peperius.*

And have not you a naturall desire rather to be again one of that warlick and adventurous Nation, than to continu in this hatefull and rapacious nature?

*wolf.*

Truly I may be said to be of as rapacious a nature when I was a *Cuprinian*, for he is us'd to pick any quarrell with those that are weaker than himself, of purpose to devour them; As I remember to have read of the *wolf* in the Fable, who finding a young Lamb, and intending to devour him, fell a coining of reasons why he would do it, and so told him, that he and his generation had don him wrong from time to time: Helas, said the *Lamb*, how could that be? for I am but newly com into the world; I but, quoth the *wolf*, you eat up my grasse; The *Lamb* replied; How can that be, Sir? for I have yet no teeth in my head; I but you drink up my water, quoth the *wolf* again; That cannot be neither, Sir, said the *Lamb*, for I never knew what water is hitherto, in regard I feed altogether upon my mothers milk; 'Tis not your reasons, replied the *wolf* again, can confute my appetit, for I mean to sup plentifully this night, and so devour'd him. But the same fate may attend the *Cuprinian King* as befell the *wolf-fish*, who living in a River where all the fish were lesser then himself, they all admir'd, honor'd, and fear'd him, as if he had bin their King; He thinking to enlarge his Dominions, thought to go to the Sea to be King there, but meeting with the *Dolphin* in his way he was presently devour'd; Or as *Aesop's Dogg*, passing by a River with a good piece of flesh in his mouth, and the shadow of the flesh appeering in the water, he

he snapt at it thinking it had been real flesh, and so lost that which he had in his mouth; So the *Cuprinian* King may hap to lose his own Territories, while he thinks to devour others.

*Pererius.*

Well, well, will you shake off that ugly shape, and put on *Man* again, and go along with me towards your own Country?

*wolf.*

Truly no, for I have tryed *both* natures, and find this to be far better, for I have now no airy aspiring desires in me, no ambitious thoughts, or other perturbances and inquietudes of mind; Moreover, I find this shape of body to be far more healthfull, nor is this species lesse honourable; A *wolf* was the Crest of the first Arms of *Rome*, in regard the King who trac'd the foundation of that glorious City, and denominated her after his own name, was nurs'd up miraculously by a *wolf*; Ther have bin many famous men of that name, as *Lupus Fulvius* a Roman Poet, *Lupus Servatus* a memorable Priest, and *Lupus de Oliveto* a Saint-like Monk; Ther is a kind of Holines also in this species, for they never engender but in the twelve days' of *Christmas*; Ther is likewise a mysterious quality in this species, for if a *wolf* sees a man first, the man grows hoarse; If the tail of a *wolf* be hung in the Cratch of Oxen, they cannot eat; If a Horse treads in the foot-steps of a *wolf*, he cleaves fast as if he were frozen; Nay, if a Mare big with Foal tread in the place where a *wolf* had trodden, it causeth abortion, and will make her presently to cast her Foal; Lastly, strings made of *Wolfs* guts have that predominance in Music, that if they be put among other strings, ther wil never be any Consort.

*Ἠθολογία.***The Ninth Section:**

*A Dialog 'twixt Morphandra, Pererius, and a Goat, consisting of many quaint Discourses both Naturall and Metaphysicall, with other Criticisms, &c.*

*Morphandra, Pererius, and a Goat.*

*Pererius.*

**M**Adame, I could not take that *Wolf* by the ears to lead him home to his own Country, which he bitterly inveighs against; and against the humor of the people, as also against his former profession of a Souldier, tacitly intimating, that War is the chiefest seminary of Theeves, according to the proverb, *La guerre fait les larrons, & la paix les ameine au gibet*, War makes the Thief, and peace brings him to the gallows; Therefore he prefers rather to passe his life peaceably under your Government, than to be in *Cuprinia*, where of late years men are so press'd for the Warrs to serve the ambition of their Kings, that the whole Country is so drain'd, that ther's scarce any left but women, old men, and children; Therefore he is very well pleas'd with this *lycanthropy*.

But, Madame, I spy a bearded Animal nibling upon the brow of that crag, I desire by your favour to have som discours with him, for by his long beard he shold have bin som Philosopher, and so have more wit in him than other animals.

*Morphandra.*

You shall very willingly, but I will tell you what he was before; He was an *Orosian* born, and I transform'd him to that shape for being a Mountaineer, and for having aspiring thoughts, with other reasons.

Hh

*Pererius.*

*Pererius.*

I'll go and accost him ; Sir, will you please to come down hither into the plain, for I have very good news to impart unto you that will make you skip for joy.

*Goat.*

I pray excuse me, it is against my nature to descend, if I did, I should haply prove more foolish than the Goat in the Fable, who being invited and perswaded by the fair speeches of the Lion to come down and feed in the meadow where he was, being come down the hungry Lion devoured him presently.

*Pererius.*

You need not apprehend any such fears here, but I will come to you; Queen *Morphandra* tells me, that you were an *Orostan* born, a very antient and noble Nation; Have you a disposition to return thither, to resume the shape of Man, and to be again the child of Reason?

*Goat.*

What do you mean by Reason? I think the shape and species I now am in are capable of *Reason*, for we can distinguish 'twixt good and bad, 'twixt what is noxious or profitable for us, we have also the same organs, the same cells and receptacles in the brain as man hath for to lodg Reason, and the celestiall bodies pour the same influences upon us as they use to do upon the human Creature.

*Pererius.*

It cannot be denied but you have an *Instinct* that acts according to Reason, and it may be call'd *Instinctive Reason*; But the Reason that Beasts have is limited to corporeall objects, to the necessities onely of life, to find out food and shelter, and bring up their young ones; its onely direct Reason that's capable of *Singulars*, its restrain'd to an opinionative faculty, its a meer shadow of ours, much like the objects that our fancy represents to us in sleep; And this Instinct in Beasts is as much inferiour to Reason in Man, as Reason in man is inferiour to Intelligence and Intuitions in the blessed Angells.

*Goat.*

## Goat.

Yet, Sir, it must be granted, that actions whose successés are so well ordered, actions which have so well regulated a progresse, and a concatenation so exactly tying the Mediums to the End, must needs be performed by the guidance and light of tru Reson, and such actions you know sensitive creatures daily perform; With what art do Birds build their nests, the Fox his hole, the Badger his chamber, with what caution do they preserve their young ones, and fence them from the injury of the Hevens? how punctually do they keep their haunts? But what do you think of *Pliny's* Elephant repeating his Lesson at Moon-shine, or of *Ptolomey's* Stagg that understood Greek, of *Plutarch's* Dogg who could counterfeit the very convulsions of death, of the Ape that could play at Chess, and another that had learnt som touches on the Gittern? What think you of *Caligula's* Horse who was made Consul? had not he Reson in him? What think you of the Ass, who being us'd to carry burdens of Salt over a Foord was us'd to stumble and fall constantly in such a place, that therby the salt melting away into water his burden might be the lighter, but his Master lading him with a tadd of Wool, he fell at his usuall place, but being helped up again, and he feeling the pack of wool heavier in regard of the water that got in, he never stumbled any more in the Foord after that time; What think you of the Crow, that in the time of a great drowth finding water in the bottom of a barrell, and being fearfull to go down, carried so many stones in her beak, that letting them fall down, they forc'd the water to rise upwards towards the top, and so she dranck safely and at ease? I pray were not all these not onely Instinctive but *Discursive* Resons?

*Pererius.*

I confesse that he who denies a kind of Reson and Resoning also to brute Animals, may be questiond whether he be master of Reson himself, yet this Reson and Resoning looks upon present and particular notions

tions onely; But human Reason extendeth to universall notions out of the reach of sense, which cannot be without abstractions, and som reflections it hath on it self, which Beasts cannot attain; This Reason that is conversant with Universalls is the tru specificall difference 'twixt Man and Beasts; It is the portion and property of Man alone, whereby he hath the Sovereignty over all other his fellow-creatures throughout all the Elementary World; Ther is *Intuitive*, ther is *Discursive*, and ther is *Instinctive* Reason, the first is proper to *Angels*, the last to *Brute Animals*, and the second to *Man*, who can contemplat and discourse of generalls and things absent; And these three differ in excellency as the three degrees of Comparison.

*Goat.*

Yet though you excell us as you say in this kind of *Reason*, thers many of us that surpasse you in strength and quicknesse of sense, as the *Eagle* in seeing, for he can look upon the Sun in the Meridian with full open eyes, and not be dazzled; the *Hare* can hear better, and the *Dogg* goes far beyond you in smelling, as also the *Stagg*, therefore when he is removed from one Park to another, you use to muzzle him, and carry him in close Carts that he may not smell the way back again; And there be examples to admiration of this kind.

*Pererius.*

Though som Beasts smelling be beyond ours in respect of celerity, and way of reception, yet in point of dijudication, & differencing the variety of smels which proceeds from the Rationall Soul, we surpasse them; Therefore though we cannot see as *Eagles*, nor hear as *Hares*, nor smel as wel as *Doggs*, yet Hands, Speech, and Reason makes amends for all; The composition also of the body being *Erect* is advantagious, the caus of which *Erection* (after the beholding of Heaven) is the exercise Arts, which cannot be done in another figure; Mans body is likewise the most copious of organs, and though born naked, yet this nakednesse cuts out work for Reason; It abounds also more with Animal spirits  
and

and heat, it hath long feet that the body might be more steedy, and his head is built upward like a Castle or Watch-tower in the upper Region.

*Goat.*

This faculty of discourses *Reason* you glory of, that Man is endued withall, though in som respects it be a benefit unto him, and given as a recompence for his frailties, nakedness and weakness, yet in som kind it it may be said to be a disadvantage unto him, for it makes him subject to a thousand vexations of spirit, it fills him with inquisitive thoughts and scruples touching his salvation, it makes him a tyrant to himself by sundry sorts of perplexities and molestations of mind, for I have known it by experience, let the thread of a man's life be never so well spun, yet it cannot be without bracks and thrumbs: Ther is no creature so troublesome to himself as man, for as rust adheres naturally to Copper, so ill affections and obliquities adhere to human nature: Moreover, *you*; like us, are but raggs of mortality, yet you are so vain in magnifying your own species, that you make Man the epitome and complement of all created natures; Nay, som have prophanely affirmed, that if all the Angells in Heven had bin a thousand years a forming man, they could not have made him in greater perfection, and yet when I seriously oftentimes did contemplat Man, and fell into a tru account of his imbecillities, and that world of weaknesses which use to attend his body and mind, I have often cryed out, *Eheu nos miseri quam totus Homuncio nil est!* What numberles diseases is his frail body, which is the socket of his soul, subject unto? how short are his pleasures, and what black suddes commonly they leave behind them? insomuch that they may be said to have wings and stings, for sadness succeeds his joys as punctually as night follows the day.

*Pererius.*

Well, well, give over these Satyricall excursions, and think on your dear Country, the healthfullest Country on earth.

## Goat.

It may well be said to be so, for of late years there were cull'd out within three miles compasse ten men that were a thousand years between them, one supplying what the other wanted of a hundred years apiece, and they danc'd the *Morris* divers hours together in the Market-place, with a Taborer before them 103 years old, and a Maid *Mariam* 105. But *Orosia* is much degenerated from what she was by the *Gherionian* Sectaries, who have infected the inhabitants with so many pseudodoxall and gingling opinions, which is the recompence she receives from *Gheriona* for converting her first from an *Infidell* to be a *Christian*, yet she hath the impudence lately as to call her *Heathenish*. Moreover, she twits her ever and anon with *Leeks* and *Cheese*, though both tend, the one to the commendation of the Nation, the other of the Country; For whereas the *Orosian* doth use to wear the first in his hat constantly upon such a day, it is to commemorat the time that a famous Battle was fought, wherein other Nations that were in the Army ran away, but the *Orosians* stood to their ground, and got the day; Now, to signalize and distinguish themselves from the Fugitives, they took *Leeks* in their caps which grew in a Garden hard by; Besides, 'tis known how one of the acutest Nations on earth ador'd the *Leek* as one of his gods: Touching the other, to have *Cheese* enough is the mark of a fruitfull Country, and good pasture; This makes me tell you a facetious Epigram,

To make a pure *Orosian* thirst for blisse,  
 And daily say his prayers on his knees,  
 Is to perswade Him that most certain 'tis  
 The *Moon* is made of nothing but green *Cheese*,  
 And then he'l ask of God no greter boon  
 Then place in *Heaven* to feed upon the *Moon*.

Now, during the late combustions in *Gheriona*, which were caus'd by a *fatuous* fire that took hold of some frantic spirits, 'tis well known that the *Orosian* stood firm  
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both to his Prince and Principles, till he was o'repower'd by multitudes.

*Pererius.*

Well, will you put off that rammish and foetid carcase, and return to your first Principles of Nature, and I will safely conduct you towards your first home?

*Goat.*

Rammish and foetid! As rammish and foetid as we are, we are of a far more wholsom constitution than *Man*, let the rare qualities which are in our bodies be judg; 'Tis known by daily experience how our blood hath such an energy in it that it can dissolve Diamonds, it also scowreth iron better then any file, and being fryed and drunck with wine it cures the bloody-flux; The Load-stone rub'd with Garlick loseth its attractive vertu, but being dipt in Goats milk it recovers: Ther's no creature hears more perfectly then a Goat, for he hath not onely Ears, but an Acousticon Organ also in the throat: Our hair burnat driveth away Serpents, and cureth decayed genitalls; The marrow of a Goat is singular good against Aches; The gall mixed with hony good to clear and fortifie the sight; The very trindles drunck in wine are good against the Jaundise, and to stay Female-fluxes, as also gargariz'd good against old coughs; The fatt sodden with Goats dung is good if applied to the Gout; The butter of the fatt of a male Goat is good for an old sore for Kibes, the Kings-Evill, and Fellons, or mixed with hony or oyl of Brambles 'tis good against deafnes; The gall makes white hair grow on a horse; Goats milk is excellent against Consumptions, and you know how the famous *Aegistus* was nurs'd by that milk. To conclude, ther's nothing within us or without us but it is cordiall or medicinall; Our entralls, livers, ashes, horns, milt, spleen, urine, fine hairs, marrow, hoofs, gall, dung, sewet, trindles, milk, and blood, &c.

## The Tenth Section.

*A Dialog 'twixt Morphandra, Pererius, and a Soland-Goose, a Carboncian born, who was transmuted to that shape for his foolishnes in rebelling against his own Conterranean King, and so by juggling himself into a Slavery from that Free Government he was formerly under, &c.*

Morphandra, Pererius, a Goose.

*Morphandra.*

I Saw you in hot discourse a good while with that bearded Beast, how did you feel his pulse beat? will he return to live among those *Mountains* where he first breath'd air, and put on his primitive nature again?

*Pererius.*

Madame, I find he hath no list or lust at all to either, one of his reasons is, that the *Gheridian* his confining neighbour hath so intoxicated his Country-men with such fond fanatic opinions, & made them deviate from their true service and allegiance, both to the King of Heaven, and to his Vicegerent their King upon Earth; He gave me also some acute reasons, both Morall and Metaphysicall, why he would not turn Man again, alledging at last that the shape he now wears is far more sound and healthfull, abounding more with naturall heat, which makes his body, and all the parts thereof within and without, to have such medicinall vertues in them, whereas human carcasses, though they had bin Tabernacles to a far nobler Soul, are good for nothing when she parts with them but to feed and feast worms; Therefore truly, Madame, I am in half despair of prevailing with any of these metamorphos'd Animals, they live so peaceably

ably under your Dominions, and so contentedly in these shapes.

*Morphandra.*

You have treated hitherto onely with *Terrestriall* Creturs, try what you can do upon that *Volatil*, that sooty-clour'd *Solind-Goose*, who was by the first institution of nature a *Carboncian* born, but had liv'd in great plenty and honor in the *Gherionian Court*, yet out of a crosse-grain'd foolish humor he kick'd against his own King and Country-man, and so fell to be a slave to a new race of Governours, from being a free-born Subject before.

*Pererius.*

Poor Goose, you need not gaggle, nor fear any thing, for I bring you good tydings, and the best that possibly can befall you; Queen *Morphandra* by my mediation is pleas'd to retransfigure you to human shape, and let you go again to *Carboncia*, your native Soyl and dear Country.

*Goose.*

Truly, Sir, I have lost all affections to both, I am onely out of conceit with the one, but I *abhor* the other, I had rather turn *Cacodæmon* than a *Carboncian* again; What a pittifull coors cold Clime is *Carboncia*? it hath neither the warm Sun nor Gods blessing, it were a punishment for the worst peepke upon earth to be removed thither; Rather then I shold return to *Carboncia*, my wilhes shall be that of the Poet,

*Pon me pigris ubi nulla campis  
Arbor æstiva recreatur aurâ,  
Quod latus mundi, nebula, malusq;  
Jupiter urget.*

*Let me to those black boggy Heaths repair  
Where Tree was ne're refresh'd by Vernall Air,  
That side of earth where Jove himself is bad,  
And with dark squalid Clouds goes always clad.*

Yet the Clime is good enough for the Inhabitants  
K k were

were it worle; They brag of a hundred and odd Kings, but of these Kings above the one half came to violent deaths, judg you then of the disposition of the People; And for their two last Kings, they sold and sent away one to the fatall Block, and made a sacrifice of him to the *Gherionian* for a sum of mony; And for the other, before they wold Crown him their King, they propos'd that he shold acknowledg his Father a Tyrant, and his Mother an Idolatresse, a thing so abhorring to Nature.

*Pererius.*

I find you are extreemly incens'd against your own Country, and your Conterraneans, I pray what's the reason of this strange and violent aversion?

*Goose.*

I told you partly before, but I will enlarge my self further, and deduce matter from their first rise; *Carboncia* and *Gheriona* were in a sweet and sound peace, with affluences of all felicities, when som *Carboncian* Soldiers of Fortune return'd from the *Cuprinian* Warrs richly laden with spoils, they came strutting into the *Gherionian* Court, the *Aetonian* plunder shining upon their backs in gold and silver lace; These military Commanders expecting to receive som honors from the *Gherionian* King for their services in *Aetonia*, though none of them had received any Commission from him, nor fought on his score; Others looking for som office at Court, and missing their aim that way, som of them went to *Carboncia* discontented, and fearing the stock they had got in the *Cuprinian* Warr wold quickly consume, and having no other trade but *fighting*, they fell to devise a way how to cast a bone 'twixt *Gheriona* and *Carboncia*, that they might have employment; Therefore they set on som prick-ear'd hot-pated Preachmen ( who were in a kind of subjection unto them for their Stipends ) to give out, That *Gheriona* was on her way to *Antichrist* again; thus the Pulpits did ring of invectives and calumnies against *Gheriona's* Church-Government; Yet all this while there was not matter enough for an  
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actuall Insurrection, or to fire the Beacons, till by wily artifices of som of the said discontented Great ones *Gheriona's Liturgy* was sent among them to be put in practise; This was cryed up to be the gretest Idoll that ever came to their *Kirk*, and so the common people in a furious unheard-of manner outrag'd those who read it; The King having notice hereof, sent a gracious Declaration, That wheras he had onely *commended* unto them, not *commanded* that publicform of divine Worship, wherin he himself did punctually and publicly twice a day perform his duty to Heaven, he did it out of a pious intention to beget an Uniformity as well as an Unanimity of public Devotion in all his Dominions, and as it was already practis'd in *Gheriona* and *Hebrinia*, so he desir'd it shold be us'd also in *That* his Native Country; But since he understood it produc'd such tumultuous consequences, he was contented absolutely to revoke it, for it was never his intent to presse the practise therof upon any conscience, &c. Therefore he requir'd that every one shold return to his former obedience, offering an *Amnestia* for what had pass'd; But this wold not serve the turn, for ther was a further designe in it, which was to destroy the *Hierarchy*, and so make havock of the Patrimony of the Church; Hereupon the whole Country put it self in Arms, and so those Soldiers of Fortune spoken of before brought their work about, and got employment; *For Soldiers in time of Peace are like Chimneys in Summer*; They thought to rush into *Gheriona* with an Army, yet they gave it out to the world they came as Petitioners; So the *Carboncian* shewed Subjects the way to present Petitions to their Souverain upon the Pikes point, to bring a *Supplication* in one hand, and a *Sword* in the other, or as one said, the *Bible* in the left, and the *Blade* in the other hand.

*Pererius.*

This was an odious Rebellion in the highest degree, for Subjects to right themselves by Arms, and wage Warr with their own Souvrain Prince; It is very observable,

servable, that when God pleased to punish any of the Kings of *Israel*, he did not do it with the *Jews* their own Subjects, but with the *Philistines*, and other *forrain* Nations, whence it may be strongly inferr'd, that it was never allow'd by the Laws of God or Man, that Subjects shold rise up in Arms against their lawfull King.

*Goose.*

Yet the *Carboncian* rush'd thrice into *Gheriona* against their own native King (having therby a greter share in him) in the compasse of lesse then two years; and he was dismissed Fidler-like, with meat, drink, and mony; Though in former times *Gheriona* was us'd to dismis the *Carboncians* (whensoever they infested her borders) with other kind of metalls, *viz.* with good *steel* and *iron* in lieu of *gold* and *silver*.

*Pererius.*

These were strange and uncouth hateful traverses, that a Nation shold prove so perfidious to their own Prince, a Prince born in the bowells of their own Country, whose Father, besides Himself, had obliged and laden them with so many signall and singular favors; Therefore ther was here a complication of many ugly things, ther was *Rebellion*, ther was *Ingratitude*, and *Unnaturalnes*, for had he bin born elsewhere, I shold not have so much wondred at it.

*Goose.*

Nay, I will tell you more, when their said King had made a long tedious journey of 600 miles going and comming to visit them, he was so gracious, that they did but ask and have any thing; He gave amongst them those antient Demeans that went to maintain the *Mitre* so many hundred years by the pi-  
ous donation of Progenitors; He conferr'd honors abundantly upon them of all kinds, and did other wondrous acts of grace, for which the great Council in *Gheriona* use to give a supply of Trefure to their Souvrain by way of an humble correspondence, but he did all this to the *Carboncian gratis*; Yet they proved afterwards the gretest monsters of ingratitude that

that ever were, for they not onely sided with his *Gherionian* Insurrectors against him, but when by crosse succeses and corrupt counsells he was brought to such an exigent, that he went away in a mean disguise to the *Carboncian* Army, they most bately for a sum of mony delivered him over to the pleasure of his *Gherionian* enemies, who tormented him afterwards beyond expression by hurrying him from prison to prison, and chopp'd off his head at last.

*Pererius.*

One wold have thought, that the *Carboncians* wold have valu'd it for a mighty honor, to have their own King in the heighth of his distresses to throw himself thus into their arms, and to put so rare a confidence in them; But who were the chiefest instruments in doing all this?

*Goose.*

The unlucky *Kirk-men*, who as if they had bin so many of the *Devills Chaplains*, preach'd nothing but War, and against the receiving of the King in *Carboncia* in this his extremity; But ther were never so many quick and apparant judgments fell upon any Nation as have tumbled one upon the neck of another in a few yeers upon this; First, ther hapned an outrageous Plague in their chief City, which in one yeers compasse swep'd away the Inhabitants by thousands; What a huge number of Witches have bin arraign'd and executed? How many thousand *Carboncians* were bought and sold for slaves to be hurried over to furnish forrain Plantations? What numbers of them were starv'd, and som tumbled into their graves alive? How, while they thought to get into the upper-bed, they may be now said to lye upon hard matts on the flat ground, the truckle-bed they lay in afore being taken away from them; And truly it is fit they shold still lie so low, it being the best policy *Gheriona* can use to keep that cold northern dore bolted up, whence so many bleak hispid winds and tempests have broke out upon her.

*Pererius.*

It is wholsome Policy indeed, if it be so as you say, to keep under such a crosse-grain'd and stubborn inconstant peep<sup>le</sup>,

*Goose.*

I will yet go further, this Rebellion in *Carboncia* caus'd another in *Hebrinia* her neighbour, as one fire-brand doth use to kindle another; *Examples move*, and make strong impressions upon the fancy, *Precepts* are not so powerfull as *Precedents* to work upon human nature; The said example of the *Carboncians* did wonderfully operat upon the imagination of the *Hebrinians*, and fill'd them with thoughts of emulation, that they merited to have as good usage as the *Carboncian*, their Country being far more beneficiall, and consequently more importing the *Gherionians*, wherof many thousands had made firm and plentiful fortunes in her; Add hereunto, that the *Hebrinians* had far more grievances than the *Carboncians* (who really had none at all) for they were threatned to be more pinch'd in the exercise of their Religion; There was new Plantations intended to be made ther of *Carboncians* and *Hydraulians*; There was every day a scrutiny made of conceal'd Lands and dark defective Titles; There were new Imposts laid upon them; They remain'd incapable of any preferments in Church and State, whereas the *Carboncians* had Advancements and Offices every day in the *Gherionian* Court, and som of them admitted to sit at the Council-Table; These motifs impell'd the *Hebrinians* also to rise up in Arms, hoping they might speed as well as the *Carboncian*, who obtain'd what he pleas'd; So they rise up to som purpose, for many cruentous and horrid Massacres hapned on both sides, which took away hundreds of thousands; Now, all these things considered, will you have me return among the *Carboncians* again?

*Pererius.*

My principall proposall unto you is to turn *Man* again, and the Globe of the Earth is large, you may live  
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live in what Country you please; You may plant your self in *Gheriona*, a cheerfull and plentiful Country, and so be neerer the Sun.

*Goose.*

Tis tru, that *Gheriona* abounds with all things that Air, Earth, or Water can afford; But it may be said, that all things are good in her *except one*; which is that *Creture who speaks*; It hath bin an antient saying all the world over, in nature of a proverb, That *Gheriona* is a good Country, but the People are bad, in somuch that her King hath bin call'd *the King of Devils*; If this hath bin said of her in former times, much more may it be said of her now, most of the Nation being so much deprav'd and degenerated from what they were. Therefore if I werè man again I wold be loth to go thither; But to tell you truly, Sir, I am grown a tru *Misanthropos*, a hater of men, I had rather continu in this shape then be *Virbius* again; In this shape I have far more variety of pleasure, I fish for my food in the *Water*, I sleep on *Earth*, and I solace my self in the *Hevens*, in the *Airy Region* where I am now to fly.

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## The Eleventh Section.

Consisting of a Dialog 'twixt Morphandra, Pererius, and a Hive of Bees, who had bin once a Monastery of Nuns, and were transmuted to those small Insects, because that after a yeers Probation, and their own previous free Election, they murmur'd at that Reclus'd Claustrall life, and wish'd themselves uncloyster'd again, &c.

Morphandra, Pererius, a Bœe.

*Morphandra.*

I Believe your perswasions could prevail little with that *Volatil* Creature, that *Soland-Goose*, in regard I observ'd how she took wing, and flutter'd away from you in a kind of hast.

*Pererius.*

Truly; Madame, I may say, that all this while according to the old proverb, I have bin *shooing of Gosslings*, I have spent my labor and breath to little purpose in order to my main designe, yet I cannot deny but that I have gain'd a great deal of rare knowledg by communicating with these transmuted Animals, and truly they have made me better acquainted with my self, and with the state of Mankind in generall; But for this last transform'd thing, none of all the rest did brand his own Country-men so bitterly: He lays to their charge originally all those fearfull calamities, those horrid confusions, those cataracts of blood which fell of late years both in *Hebrinia* and *Gheriona*; And he said, that all that they have purchased thereby, is, to have foold themselves into a perfect slavery, and to have brought themselves under an *Iron Rod* in lieu of that *Golden Scepter* under which they liv'd formerly.

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And now, Madame, I have no hopes to do any good, for Hope is like Butter, which the Physicians say is *Gold* in the morning, *Silver* at noon, and *Lead* at night, in relation to the stomach; So I had golden hopes at first to redeem and carry along with me som of these transmuted Animals, that are in such an unnaturall captivity, but my hopes are now turn'd perfect *Lead*, I am in utter despair to prevail with any; Therefore, most admirable Queen, now that the winds blow fair I must think of a departure, and touching those most Princely civilities, & sublime inexpressible favours you have bin pleas'd to shew, since the happy Fates brought me to take footing in this your rare Island, I will make the whole world wintes of my gratitude, and to ring out *Morphandra's* glory where-soever I passe; Nay I will procure your most rare and transcendent vertues, which are beyond the power of mortalls, to be engraven with indelible characters of the most burnish'd gold in the Temple of Immortality.

*Morphandra.*

Most accomplish'd and heroick Prince, those civilities and treatments you have received here were due unto you by the common Laws of Hospitality, and you might therby have claim'd them as a Right; But truly I shold be very well contented if you were made partaker of your so laudable desires, as to have som of these metamorphos'd Animals re-transmuted, that so you might carry with you som *reall* returns of your Voyage; Therefore you may please to try one conclusion more, and I spy a fit subject for you to work upon, in yonder great hollow Oak you shall meet with a Swarm of *Bees*, who have built up their Cells there, wherof I will capacitat som with a perfect faculty of Reson and Ratiocination to interweave discourse with you; They were formerly a Cloyster of *Nuns*, who though after a due *probation*, and their own spontaneous free choice, they undertook that austere, yet pious and plentifull train of life, yet they fell a murmuring and a humming at the solitude and hardships of that holy Profession, and to think too

often on *Man* with inordinat desires to be discloysterd, and lead a more dissolut and free unbridled life; Yonder they are, therefore you may please to make towards them, and you cannot tell what successe you may have with those small airy Insects.

*Bee.*

What are you, Sir, that dare approach this Hive, this precious Cell, and Confectionary of Nature?

*Pererius.*

Gentle *Bees*, I come hither for no hurt, but for your infinit advantage; I understand by *Queen Morphandra* that you were once *Intellectuall* Cretures, and the children of Reason; nay, you were a degree above ordinary human happines, being in a contemplative and sweet sacred cours of life, wherein you had secluded your selves from the world with the vanities therof, and espoused your selves to your Creator, by keeping the perpetuall pure fire of Virginity.

*Bee.*

'Tis tru, we kept that ceremonious outward fire, but within us we felt too often such flamings, such furnaces or *Mongibells* of fires, such violent affections and impetuous desires, that made us half mad for the time, the sense of our restraint making these fires far more raging and vehement, for though in externall appeerance and habits, we shew'd som symptoms of mortification, yet we could never extinguish the sparks of the *concupiscible* appetite, which is so naturally inherent in every body.

*Pererius.*

I thought that by performance of so many penances, by your temperat diet, by your abstemious use and choice of meats, by your so frequent fastings, by your hard lodgings having matts for your beds, and stones for your pillows, by your early risings, by being always employ'd in something or other to avoid idlenes, which is the Devils couch; I say, by the practise of these austerities, I thought you had quench'd those concupiscenciall flames.

*Bee.*

Bee.

The operations of nature can hardly be quite suppress'd, but their motions are irresistible; nor are these naturall motions given by the Creator to our sex to be a torment unto us, but for delight, and being lawfully and moderatly us'd, they are destinated for the propagation of Mankind: Moreover ther is a saying, *who fights against Nature fights against God himself; she being his Hand-maid.*

Pererius.

I cannot deny but that *Naturam sequi, est Deo obsequi*, to follow Nature is to obey God, yet as our greatest *prudence* is seen in the *conduct* of our naturall passions, so our greatest *prudence* is seen in the *conquest* of them, when they grow exorbitant and rebellious; We need not seek for enemies abroad to exercise our valour upon, we have too too many within doores; we have enough of domestic and inmate enemies to cope withall.

Bee.

And will you have us to put on that nature again? But, Sir, besides what we spoke of before, ther was another thing that did torture us in that *Monastic life*; it was the apprehension of our captivity, being sequester'd and cut off as it were from the society of Mankind, & in a manner from the *Living*, twixt whom and us (in that state) ther was this difference, that they were to die before buriall, but we were buried before death; Now, ther is nothing so tedious to all natures as imprisonment; which we shew'd when we slept in the bosom of our Causes in our mothers wombs, whence we broke out to get liberty, and to be a *Nun* is as it were to go into a kind of womb again.

Pererius.

I, but ther you were in a kind of *Angelicall* condition amongst those walls, you learnt there how to lead the lifes of *Angels* upon earth, you were as so many *fixed* Starrs which being the higher are more noble, and nearer the throne of the Almighty, than the *Planets*, which wandring up and down never keep the same distance betwixt them.

Bee.

*Bee.*

Sir, under favor, we are not of that opinion; For you know the *Sun* and the *Moon* are called the *Great Luminaries* in Heven, therefore they must be the more noble, specially the *Sun*, wherin God himself is said to have his *habitation*, or Imperiall Throne, whence he sees the motion of the Universe, and over-looks all his cretures throughout the world; Now, these noble Erratic Starrs are in a perpetuall progresse, which the *Moon* finisheth in twenty-nine daies, *Mercury* in fourscore, *Venus* in nine months, the *Sun* in a year, *Mars* in two, *Jupiter* in twelve, and *Saturn* in thirty years.

*Pererius.*

The *fixed Starrs* have also a motion within their own Orbs, and the *Convent* wherein you were before might be called a *Constellation of fixed Starrs*, which I say do move within the circumference of their own Spheres, as you did within the walls of your Monastery amongst your selfs.

*Bee.*

But by the condition wherin we are now stated, we may be said to have a larger *Beeing*, for we have turn'd our *Convent* to a *Common-wealth*, or rather our *Monastery* to a *Monarchy*, wherin we have as exact an oeconomy, and politicall rules of Government, as ever we had in our *Monastery*; We have a Souvrain King, who although he hath no sting as all the rest have, yet he carrieth such a Majesty that makes us all exactly obedient to his commands; Nor, though he bear no arms himself, was ther ever heard of any *Rebellion* amongst us against our lawfull Prince, as is so frequent amongst Mankind; It being a principle from the very instinct of nature amongst us, that it is both detestable and damnable for Subjects to rise up against their supream Governour, and go about to right themselves by Arms; I say, that in this state we have a very regular Government, we have a King, we have privy Counsellors, we have Commanders in the War, and gregarian Soldiers; We keep close in Winter, and have then our Centinells; We go not abroad till  
Beans

Beans do blossom, and then, if the weather permit, ther's never a day passeth in idlenesse; We first build our Cells and Combs, then make Hony, and then engender; We make our Wax and Hony of the freshest and most fragrant flowers, and abhor withered or stinking vegetalls; When the flowers are spent in one place, we have our harbingers abroad to find out another; Being surpris'd by night in our expeditions, we sleep in a supine posture with our bellies upward, to preserve our wings from the falling dew; Betimes in the morning we are awakned by our Drummer, who punctually performs his office that way; Then, if the day be mild, we sally forth in a great body, and we have an instinct to foresee winds, tempests, and rain, which makes us keep often within; When we go abroad to work, every one hath his task, and the younger are put to the hardest, while the elder labour within dores; We all feed together, and if we be surpris'd abroad with a sudden wind, we take up a stone 'twixt our feet to give weight to our bodies, that they may not be blown away; Ther is among us a Censor of manners, and som Officers that watch those which are slothfull, who are afterwards punish'd with death, and for the *Drones*, which are a spurious kind of brood, we quite banish them; Ther's not the least foulness seen in our Alvearies or Hives, for we abhor all immundicities and fordidnes; When 'tis towards night, our hummings lessen by degrees, till an Officer fly about and command silence and sleep, which is instantly done; We first build houses for our Workmen and Plebeans, and then palaces for the Nobles and the King; We punish sloth without mercy; we faithfully obey our King, being always about him like a guard, and He in the midst; When the people are at work, He goes about and cherisheth them, He onely being exempt from labour; He hath always his Officers ready to punish Delinquents; When He goes forth, the whole Swärm attends him, if He chance to be weary, we bear him upon our shoulders; Whersoever He rests, there the generall Rande-

vous is ; Wasps, Hornets, and Swallows are enemies to us ; We bury our dead with great solemnity ; At the Kings death ther is a generall mourning and fasting, with a cessation from labour, and we use to go about his body with a sad murmur for many daies ; When we are sick we have attendants appointed us, and the symptoms when we be sick are infallible, according to the honest plain Poet,

*If Bees be sick (for all that live must die)  
That may be known by signes most certainly,  
Their bodies are discoloured, and their face  
Looks wan, which shews that death comes on apace ;  
They carry forth their dead, and do lament,  
Hanging o'th' dore, or in their Hives are pent :  
Hunger and cold consumes them, you shall find  
They buzz as doth i'th' woods the Southern wind,  
Or as the Sea when as the waves return,  
Or fire clos'd up in vaults with noise doth burn.*

Nor are we profitable onely in our lives unto Mankind, by that pretious Hony we confect for their use, which though for the rare vertues and sweetnes therof som held to be the gelly of the Starrs, others the sweat of the Hevens, others the quintessence of the Air, though really it be but our *Chylus* at the third digestion ; I say, that we are not onely in our *lives* beneficiall to mankind, who receives the fruits of our labours, but after *death* also ; Our bodies pounded and drunck with wine, or any other diareticall thing, cures the Dropsie, Stone, and Strangury ; The hony scrap't off our dead bodies is extraordinary good against divers diseases ; Moreover we have a kind of transmigration among us, one into the other ; Out of our brains, marrow, and chine-bones, Kings and Nobles are bred, out of the rest of our bodies ordinary Bees.

*Pererius.*

Gentle *Bee*, you have spoken as much as can be for the advantage of your condition, yet, nevertheles  
you

you are but fleshles poor sensitive *Insects* onely, of a short and a kind of ephemeran subsistence; You want that *spark of Immortality*, the noble Rational Soul, wherby the *human* Creture goes as far beyond you, as an *Angel* goes beyond him.

Bee.

I remember when I was a *Nun* I heard many characters given of the *Rational Soul*, as were somewhat transcendent, if not presumptuous; The Theolog or Divine call'd her, *The Image of God Almighty*; The Philosopher call'd her, *The Queen of Forms*; And you call her now, *A Spark of Immortality*; Yet you know not how, nor where this Spark enters into you, nor where it resides in any particular place above other Souls, nor are you agreed whether she enters into you by *divine infusion*, or by *traduction* from the parentall seeds.

Pererius.

I shall endeavour to satisfie you touching these particulars; It must be consider'd, that *Man* may be call'd the great *Amphybium* of nature; First, he is a confus'd lump of dead matter, lying as it were upon the lees in the womb, where the *vegetable Soul* enters first, making it capable of extension and growth; Then the *Sensitive Soul* follows, who by the plasticall vertu falls a forming the members or the organs; Then comes the noblest of all the three, the *Rational Soul*, who swayes o're the other two, and is — *Divina particula aurea*, she is breath'd from the Creator himself, and which no other creture in Heven or earth can say, she is capable of a *spirituall Regeneration* afterwards, as the Body is of a *Resurrection*; At last, when she hath shaken off the slough of flesh, she becomes a *Spirit* either good or bad, she becomes a *Saint* or a *Devill*, and so receives eternall *beatitude* or *torments*; By these degrees observable it is, that *Man* hath potentially in himself all created natures, first or last, both in Heven, Earth, and Hell; All which may be compris'd in this Poem, which, though short, containeth the whole story of Mankind from first to last.

Man

Man is that great Amphybium in whom lye  
 Three distinct Souls by way of trigony ;  
 He runs through all creations by degrees ,  
 First, He is onely Matter on the lees,  
 Whence he proceeds to be a Vegetal,  
 Next Sensitive, and so Organical ;  
 Then by divine infusion a third Soul,  
 The Rational doth the two first controul ;  
 But when this Soul comes in, and where she dwells  
 Distinct from others, no Dissector tells ,  
 And (which no creature else can say) that State  
 Enables her to be Regenerat :  
 She then becomes a Spirit, and at last  
 A Saint or Devill, when that she hath cast  
 The clogg of flesh, which yet she takes again,  
 To perfect her beatitude or pain :  
 Thus Man is first or last allied to all  
 Creatures in Heven, in Earth, or Hells black Hall.

Bee.

Whereas you alledg, that the *Intellectuall* or *Rational* Soul enters by Divine infusion; I remember when I was a *Nun*, that divers learned men were of opinion, that she was (like the other two Souls, *viz.* the *vegetal* and the *Sensitive*) propagated and traduc'd by the seed and sperm of the parents, and that this was done by the hereditary vertu of that gran univerfall Benediction, pronounced by God himself to all his creatures, *Encrease and multiply*; Then they proceeded to urge the common Axiom, that *like begets the like*; Now, the great God of Nature did constitut all other species perfect in their own kinds, with a procreative power to beget their like by a compleat generation; And why shold *Man*, in whom the ideas of all other created natures are collectively resplendent? Why shold he, I say, com short of this perfection and priviledge? for without it he may be ranck'd among those mutilat defective creatures, who are destitut of power to procreat an *Individuum* like themselves.

*Pererius.*

ture in her operations, whether, I say, she hath any particular domicile or cell within the human body for her own residence.

*Pererius.*

It was never found yet by any inspections which the *Naturalists* and *Anatomisers* have made, that the *Rationall* Soul hath any peculiar lodging, proper onely to her self, and differing from other *Animals*; But being indivisible, inextensive, and without parts, she is *tota in toto* & *tota in qualibet parte*, she is all in the whole, and whole in every part of the *compositum*, she is diffus'd up and down the whole masse or fabric of flesh, ther being no movement at all without her; For as the beams or light of the Sun displayeth it self every where through the whole Hemisphere, yet hath it no particular mansion in any place more then another, so the *Rationall* Soul, which is a *beam* of Immortality, diffuseth her self through the whole Microcosm of Man to quicken it, yet she hath no particular residence in any part; 'Tis tru, that she is *radically* in the heart, and *principally* in the brain, which is as it were her Capitol, and the seat of the *Animal-spirits*; Thence she issueth forth her commands, and dividing her Empire into a Triarchy, she governs by three Viceroyes, the three *Faculties*, who though they are absolutely distinct by their Commissions, and keep their Courts in severall Regions, yet are they united by so indissoluble a league, and sympathetic alliance, that the prosperitie of one enlargeth the principalities of the other, and the detriment of each threatens the integrity of the whole; The *Natural* or *Vegetal Faculty* claims superiority of time in order of procreation, as being Governesse of our *Minority*, commanding the third part of our lives; The *Vital* hath preheminance in order of necessity, keeping her Court chiefly in the Heart, which is the first part that lives, and the last that dies; thence she transmits a souvrain and conservatory influence through all the members, without which the whole Man must in the fleetest article of time be but a Cadaver; The *Animal Faculty* chal-

length

length supremacy in order of eminence, as regulating the sublimer actions, as *Sense* and *Motion*, together with the *Memory*, *Understanding*, and *Imagination*, to which, as to their perfection, the two former are design'd.

Therefore, gentle *Bees*, think speedily on the free proposall I have made, and of the fair opportunity you have offer'd you to be reinform'd with *Rational Souls*, and to return to the Religious Convent you came from, where being wean'd from the frail world, together with the cares and encumbrances therof; Where, by the constant practise of holy duties night and day, you may act the parts of *Angels* upon earth, and afterwards of tru *Angels* in the land of Eternity: Therefore shake off this despicable poor *humming* condition, and go again to sing Hymns and Halleluiahs to your Creator.

*Bee.*

Know, Sir, that *we* have also a *Religion*, as well as so exact a *Government* among us here; Our *Humming*s you speak of are as so many *Hymns* to the great God of Nature; And ther is a miraculous example in *Cæsarius Cisterniensis*, how som of the holy Eucharist being let fall in a meadow by a Priest, as he was returning from visiting a sick body, a Swarm of *Bees* being hard by took it up, and in a solemn kind of procession carried it to their Hive, and there erected an Altar of the purest Wax for it, where it was found in that form, and untouch'd.

But whereas you spoke of *Angels*, how do the *separated Souls* of good men, when they are exalted to Heaven, differ from the *Angels*?

*Pererius.*

As they agree, so they differ in many things; *Angels* and *separated Souls* agree, in that both of them are *Spirits*; Both of them are Intellectuall and Eternall Creatures; They both behold the beatificall Vision; Both of them are Courtiers of Heaven, and act meerly by the understanding, &c. Lastly, They both are Parishioners of the Church *Triumphant*: Now, as the blessed *Angels*

gels and Souls separat do thus agree, So they differ in many things; They differ in their *Essentials*, for the principles of *Angels* are meerly Metaphysicall, viz. *Essence* and *Existence*; but a *separated Soul* continues still part of that *Compositum* which formerly consisted of *matter* and *form*, and is still apt to be reunited therunto; Till then, she is not absolutely completed, for all that while she changeth not her *nature*, but her *state* of life: Moreover, they differ in the exercise of the *Understanding*, and manner of knowledge, for a *Soul separat* knows still by *discours* and *ratiotination*, which an *Angell* doth not but by *Intuition*; They also differ in *dignity of Nature*, for *Angels* have larger *Illuminations*, At the first instant of their *Creation* they beheld the *Beatific Vision*, the summe of all happines, yet *separated Souls* are capable to mount up to such a height of glory by degrees as to be like them in all things, both in point of *Vision*, *Adhesion*, and *Fruition*.

Be.

Now, Sir, that you speak of *Angels*, what degrees are ther of them in the *Celestiall Hierarchy*?

Pererius.

They are divided into three *Hierarchies*, and in every *Hierarchy* ther are three *Orders*; The first consists of *Seraphims*, the second of *Cherubims*, the third of *Thrones*; The second consists of *Dominations*, of *Vertues*, and *Powers*; The third consists of *Principalities*, of *Angells*, and *Archangells*; Now, those of the supremest *Hierarchy* partake of divine *Illuminations* in a greter measure: And you were all born, gentle *Bees*, to be members of any of these glorious *Hierarchies*.

Be.

I remember when I was a *Nun*, that som presumptuous spirits would preach, that *Angels* were created for *Man*, and that *Man* was of so high a creation that he was little inferiour unto them, if not their equall, and that their chief ministeriall function was to guard *Him*, &c.

Pererius.

They were presumptuous indeed, and in a high degree

degree of prophanenes, as you shall find in these Stanza's of comparison, though som of them are familiar, and too low for so high a subject.

1. *Such as the meanest Star in Sky  
Is to the Sun in Majesty ;  
what a Monk's Cell is to high Noon ,  
Or a new Cheese unto the Moon ;  
No more is Man, if one should dare  
Unto an Angel Him compare.*

2. *what to the Eagle is a Gnat ,  
Or to Leviathan a Sprat ;  
what to the Elephant a Mouse ,  
Or Shepherd's Cott to Cæsar's House ;  
No more is Man, if one should dare  
Unto an Angell Him compare.*

3. *what to a Pearl a peeble Stone ,  
Or Cobler's Shop unto a Throne ;  
what to the Oak the basest Shrub ,  
Or to Noah's Ark a Brewer's Tub ;  
No more is Man, if one should dare  
Unto an Angel Him compare.*

4. *Then let not Man, half child of night ,  
Compare with any Hevenly Wight ,  
He will appeer on that account  
A Mole-hill to Olympus Mount ;  
Yet let this still his comfort be,  
He hath a capability  
To be of Heven Himself, but on this score ,  
If he doth not make Earth his Heven before.*

*Bee.*

Noble Prince, you pleas'd to give divers touches of the *Immortality* of the human Soul, I pray be pleas'd to illuminat and rectifie our understandings touching that point.

*Pererius.*

Concerning the immortality and incorruptibleness of the *Rational Soul* in the World to com, not onely *Christian Divines*, but the best of *Pagan Philosophers*, *Poets*, and *Orators*, have done her that right, as is evident in their works; Moreover, the *Intellectuall Human Soul* doth prove her self to be immortall, both by her *desires*, her *apprehensions*, and her *operations*; Touching the first, Her *desires* are infinit we know, and never satisfied in this world; Now, it is a *Maxim* among the School-men, That ther is no naturall passion given to any finit creature to be frustraneous; Secondly, Her apprehensions or longings after eternall Truths, which are her chiefest employments, and most adæquat objects, declare her *Immortall*; Thirdly, from her *operations*, 'tis known, that all *corruption* comes from *matter*, and from the clashing of contraries; Now, when the Soul is sever'd from the Body, she is elevated beyond the sphere of *matter*, therefore no causes of mortality can reach her, wherby her *state* and *operations* pronounce her *immortall*, which operations she doth exercise without the ministry of corporeall organs, for they were us'd to be a clog to her; Add hereunto, that she useth to spiritualize *materiall* things in the Intellect, to abstract *Ideas* from Individualls; She can apprehend *negations* and *privations*, she can frame *collective notions*, all which actions conclude her *immateriality*, and as 'twas pointed at before, where no *matter* is found ther's no *corruption*, and where ther's no *corruption* ther's no *mortality*; Now, her prime operations being without the ministry of *Matter*, she may be concluded *immortall* by that common principle, *Modus operandi, sequitur modum essendi*, Operations are according to the *essence* of every thing; Now, in the World to com, the Soul shall be in a state of pure independent *Being*, for ther will be neither action or passion in that state; Whence may be inferr'd, she shall never perish, in regard that all *corruption* comes from the action of another thing upon that which is corruptible, therefore that thing must be

be

be capable to be made better or worse; Now, if a *separat Soul* be plac'd in her ultimat and utmost state, that she can be made *neither*, it follows, that she can never lose the *Being* she hath; Besides, since the egress out of the body doth not alter her *nature*, but onely her *condition*, it must be granted, that she was of the same nature while she continued *incorporated*, though in that kind of imprisonment she was subject to be forg'd as it were by the hammer of *materiall* objects beating upon her; yet so, as she was still of her self what she was; Therefore when she goes out of the passible ore wherein she suffer'd, by reason of the foulness and impurity of that ore, she immediately becomes impassible, and a fix'd subject of her own nature, *viz.* a *simple pure Being*; Both which (as a most noble Knight Sir *K. D.* hath it) may be illustrated in some mesure by what we find passeth in the coppilling of a fixed metall, which as long as any lead or drosse or any allay remains with it, continueth still melting, flowing, and in motion under the muffles; but as soon as they are parted from it, and that 'tis become pure, defæcated, without mixture, and single of it self, it contracts it self to a narrower room, and instantly ceaseth from all motion, it grows hard, permanent, and resistent to all force of fire, admitting no change or diminution in its substance by any externall violence; In like manner it may be said, when the *Rational* Soul departs from the drossy ore of the Body, and comes to be her *single self*, she is like exalted Gold, and reduc'd to the utmost perfection; She can be no more liable to any diminution, to action or passion, or any kind of alteration, but continues fix'd for ever in the full fruition of unconceivable blisse and glory.

*Bee.*

Excellent Prince, these are high abstracted notions, transcending the reach of vulgar capacities; But you were pleased to reflect somewhat upon the blisfulness and joys of the *human* Soul in the other world, I pray be pleas'd to enlarge your self upon this Theme.

*Pererius.*

*Pererius.*

These joys, as they are beyond *expression*, so they are beyond all *imagination*; That vast *Ocean* of Felicity which the *separat Soul* is capable to receive cannot flow into her, untill those *banks* of earth, *viz.* the *corporeall* walls of flesh be removed; Those infinit joys which the *human Soul* shall be ravish'd withall in Heaven are unmeasurable, and beyond any mathematicall reaches; They have length without points, breadth without lines, depth without surface; They are even and uninterrupted joys, but to go about to expresse them in their perfection were the same task, as to go about to measure the Ocean in Cockle-shells, or compute the number of the sands with peeble stones; Touching these faint and fading pleasures among the *Elements*, we use to desire them when we *need* them, and when we have them, the *desire* presently languisheth in the *fruition*; Moreover, we use to love earthly things most when we want them, and lesse when we have them; The daintiest meats and drinks nauseat after fulness; Carnall delights cause sadness after the enjoyment; All pleasures breed not onely a satiety but a disgust, and the contentment terminats with the act: 'Tis otherwise with *Celestiall* things, they are most lov'd when they are enjoy'd, and more coveted when they are had; They are always full of what is desir'd, and the desire still lasteth, but it is a co-ordinat desire of complacency and continuance, not an appetit after more, because they are perfect of themselves; Yet ther is still a Desire, and a Satiety, but the one finds no want, nor can the other breed a surfet; The higher the pleasure is, the more full and intense is the fruition, and the oftner 'tis repeted the more the appetit encreaseth; Whence this conclusion follows, that ther can be no proportion at all betwixt the joys of a *separat Soul*, and those of a *Soul embodied*; For the least dram of the spirituall joyes in Heaven is more than the whole Ocean of fleshly contentments; One drop of those abstracted, those pure, permanent;

& immarcescible delights is infinitely more sweet, than all those mix'd and muddy streams of corporeall and mundan pleasures, then all those no other then *Utopian* delights of this transitory world, were they all cast into a Limbeck, and the very Elixir of them distill'd into one vessell.

*Bee.*

Incomparable Prince, you have conquer'd us with such strong *Herculean* Reasons, you have raised our spirits with such high raptures, and so illuminated our understandings, that by the gracious *Fiat* of the great God of Nature, and the favour of *Queen Morphantra* his handmaid in this particular, we are willing to resume our first shapes, and so return to our dear *Country* and *Cloysters*, where the remembrance of this *transfiguration*, we hope, will turn to our advantage; In the interim, we render you most humble and hearty thanks in the highest degree that can be imagin'd, for your flexanimous and heavenly perswasions, which we found so melting and sweet, that we may justly think *Bees* sat upon your lips, as they did upon *Plato's*, in your cradle, or that you might be nurs'd with *Hony* in lieu of *Milk*, as *Pindarus* the Prince of *Lyricks* was; And because *Poesie* is the gretest light whereby the *Ratio*<sup>Cy</sup> *Soul* may be discerned to be a *Ray* of *Divinity*, we will conclude with som *Enthusiasms* to blisfull *Heaven* and the *Hierarchies* therof in this graduall *Hymn*, beginning with our *Creator*.

*Natures great God, the Cause of causes, be  
Ador'd and prais'd to all Eternity,  
That supream Good, that quintessentiall Light,  
Which quickens all that's hidden, or in sight;  
Who breaths in Man the Intellectuall Soul,  
Therby to rule all Cretures, and controul  
What Water, Earth, or Air, &c.*

1. *O holy Souls, O heavenly Saints ,  
who from corruption and the taints  
Of flesh and blood, from pain and tears ,  
From pining cares, and panting fears ,  
And from all passions, except Love  
(Which onely reigns with you above )  
Are now exempt, and made in endlesse Blisse  
Free Denizons, and Heirs of Paradis.*
  
2. *O glorious Angels who behold  
The Lord of Light from Thrones of Gold,  
Yet do vouchsafe to look on Man,  
To be his Guide and Guardian,  
Praying always that He may be  
Partner of your felicity;  
O blisfull Saints and Angells, may yee still  
The Court of Heaven with Halleluiahs fill.*
  
3. *Seraphick Powers, Cherubs, Thrones,  
Vertues and Dominations,  
Supernall principalities,  
Glories, and Intelligencies,  
Who guide the cours of Starrs in sky,  
And what in their vast Concaves lye :  
May ye for ever great Jehovah's will,  
And His commands throughout the world fulfill.*
  
4. *Archangels who the most sublime degree  
Do hold in the Triumphant Hierarchy,  
And can endure to see, and face alone  
The glorious Beatific Vision ,  
A joy which all joys else transcends so far  
As doth a morning Sun the meanest Star.  
Archangels, Angels, Saints, Souls sever'd, may yee stil  
The Emphyrean Court with Halleluiahs fill.*

*Infantium Cerebri  
Sextus  
Post Quadraginta.*

*Gloria lausque Deo sæCLorVM in sæcVla sunt.*

A Chronogrammaticall Verse, which includes not onely this year 1660. but hath *Numericall* Letters enow to reach above a thousand years further, untill the year 2867.

— *Heic Terminus esto.*

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# ADVERTISEMENT

Relating to

## ORTOGRAPHY.

There is a *Saying*, that hath gain'd the repute of a *Proverb*, (though it be also a kind of *Reproach*) That the *French* neither sings as he pricks, nor thinks as he speaks, nor speaks as he writes; The first proceeds from abundance of spirits, and his volatil airy nature; The second from his Exces of Compliments; The third, because he wold have his Language retain still of the *Romard* or *Latin* Toung; Therefore when he writes *Temps, Corps, Estoille, Advocats, &c.* which com from *Tempus, Corpus Stella, Advocati*, he pronounceth them, *Tan, Cors, Etoilis, Avocà*; The *English* may be said to be as guilty hereof, for if the *French* writes, *Après la tempeste vient le beau temps*, and pronounceth, *Aprè la tampete vien le bou tan*, After a Storm comes a Calm; If the *French* writes, *Les Advocats bastissent leurs maisons de testes de fols*, and pronounceth, *Les avocà batisset leur mesons de tete de fous*, Lawyers build their houses of Fools heads, (viz. *Clients*) The *English* comes not short of him, for wheras he writes, *God give you good Evening*, he often saies, *Godi godin*; Wheras he writes, *Much good may it do unto you*, he often pronounceth, *Musgiditty*: The *French* do labor daily to reform this, and to bring both Writing and Pronounciation to be consonant, by retrenching the superfluous letters, for wheras they were used to write, *Les Epistres que les Apotres ont Escrit*, they now write as they pronounce, *Les Epitres que les Apotres ont ecrit*: It hath bin the aim of the Author in this Book (and others) to do the like, (though the *Presse* did not observe his *Ortography* so

punctually ). Now, Strangers use to quarrel with our Language, and throw away the Book in a chafe sometimes, because our writing and pronounciation are so differing; For when a stranger meets with *treasure*, *measure*, *feature*, *reader*, *weather*, *people*, &c. he pronounceth *tre-asure*, *me-asure*, *fe-ature*, *re-ader*, *we-ather*, *pe-ople*; When he meets with *witnesse*, *sicknesse*, *wittie*, *prettie*, *pittie*, *starre*, *warre*, &c. he pronounceth *witness-e*, *sickness-e*, *witti-e*, *pretti-e*, *pitti-e*, *starr-e*, *warr-e*, &c. Whereas if we wold write them as wee pronounce them, *viz.* *Tresure*, *mesure*, *seture*, *reder*, *wether*, *peepole*; *witnes*, *sicknes*, *witty*, *pretty*, *pitty*, *star*, *war*, &c. (which gives altogether as full a prolation) strangers wold not find such a difficulty and distast in learning our Language; It hath bin, and is still the endeavor of the Author to reform this, as also to bring those words which are derived from the *Latin* Toung to follow her *Ortography* rather than the *French*, wherby divers Letters are sav'd, as *Magic*, *Tysic*, *Colic*, *Favor*, *Labor*, &c. not *Magique*, *Physique*, *Cholique*, *Favour*, *Labour*, &c. For as it is a Principle in *Philosophy*, *Entia non sunt frustra multiplicanda*, Entities are not to be multiplied in vain, so it may as well hold in *Ortography*, *That Letters are not to be multiplied to no purpose*; Add hereunto the *Topicall Rule*, (as the Author observes els-where) *Frustra fit per plura quod fieri potest per pauciora*, More is waste, when fewer will serve the turn.

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