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|                   |                 |
|-------------------|-----------------|
| Aetion & Pantheus | Narcissus       |
| Achelous          | Nemesis         |
| Atlanta           | Orpheus         |
| Cassandra         | Pan             |
| Calum             | Perses          |
| Cyclops           | Proteus         |
| Cupid             | Prometheus      |
| Daedalus          | Proserpina      |
| Demeter           | Sirens          |
| Democritus        | Sisters of Jove |
| Dracon            | Silla & Jephtha |
| Dionysus          | Sphinx          |
| Endymion          | Sirens          |
| Erichonius        | Syphax          |
| Erasmus Jutor     | Sythomas        |
| Memnon            |                 |
| Metis             |                 |



THE  
WISEDOME  
OF THE ANCIENTS,

WRITTEN IN LATINE  
*By the Right Honourable Sir*  
FRANCIS BACON *Knight,*  
*Baron of Verulam and*  
*Lord Chancelour of*  
*England.*

Done into English by Sir  
*Arthur Gorges Knight.*

*Scutum invincibile fides.*



---

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Imprinted by JOHN BILL.  
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THE AMERICAN

W. H. BENTLEY  
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Arthur Cooper Knight  
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LONDON  
Printed by John B. & C.



TO THE HIGH AND  
Illustrious Princeſſe,  
THE LADY ELIZABETH  
of GREAT BRITAIN,  
*Duchesse of Baviere, Counteſſe Pa-*  
*latine of Rheine, and chiefe*  
*Electreſſe of the*  
*Empire.*

*Madam,*



Mong many the  
worthy Chancellors  
of this famous Isle,  
there is obserued in  
SIR THOMAS MORE, and SIR  
FRANCIS BACON an admirable  
sympathy of wit and humour:  
witnesse those graue monu-  
ments of inuention and lear-  
ning, wherewith the world is  
so plentifully enricht by them  
both. I will instance onely in

## THE EPISTLE

the conceiued *Utopia* of the  
 one, and the reuealed *Sapientia*  
*Veterum* of the other: Whereof  
 the first (vnder a meere *Idea* of  
 perfect State gouernement) con-  
 taines an exact discouerie of the  
 vanities and disorders of reall  
 Countries: And the second (out  
 of the foulds of Poeticall fables)  
 laies open those deepe Philoso-  
 phicall mysteries, which had  
 beene so long lockt vp in the  
 Casket of Antiquity; so that it  
 is hard to iudge to whether of  
 these two worthies, Policy and  
 Mortality is more behoulding.  
 I make no question therefore  
 but this obseruation (touching  
 the parallell of their spirits) shall  
 passe so currant to exceeding  
 ages, that it will be said of the  
 as in former times pronounced of  
*Xenophon & Plato, Fuere aequales.*  
And

DEDICATORIE.

And for this Booke, that I humbly present to your Highnesse, which so eminently expresseth its owne perfection, in mee it would seeme no lesse a vanitie to giue it attributes of glorie and praise, then if I should lend Spectacles to *Lynx*, or an Eye to *Argus*, knowing it needlesse to waste gilding on pure Gould, which is euer best valued by its owne true touch and luster. But to descend to my selfe, that do now lay before your Princelie censure the Translation of these excellent and indicious discourses, so barely wrapt vp in my harth English phrase, that were by the Author so richly attired in a sweete Latine stile: I must therein flie to the Sanctuarie of your gracious acceptance. In which hope se-

THE EPISTLE, &c.

curing my doubt, doe with  
all reuerence kisse your Prince-  
ly hands : Remayning euer  
ready to approoue  
my selfe

*Your Highnesse*

most dutifull and most  
deuoted Seruant

*Arthur Gorges.*

THE

# THE PREFACE.



**T**HE Antiquities of the first age (except those we finde in sacred writ) were buried in obliuion and silence : silence was succeeded by Poeticall fables ; and Fables againe were followed by the Records wee now enioy. So that the mysteries and secrets of Antiquity were distinguished and separated from the Records and Euidences of succeeding times by the vaile of fiction, which interposed it selfe & came between those things which perished, and those which are extant. I suppose some are of opinion, that my purpose is to write toyes and trifles, and to vsurpe the same liberty in applying, that the Poets assumed in fayning, which I might doe (I confesse) if I  
a 4 listed,

## THE PREFACE.

and with more serious contemplations intermixe these things, to delight either my selfe in meditation, or others in reading. Neither am I ignorant how fickle and inconstant a thing fiction is, as being subject to bee drawne and wrested any way, and how great the commoditie of wit and discourse is, that is able to apply thinges well, yet so as neuer meant by the first Authors, But I remember that this liberty hath beene lately much abused in that many to purchase the reuerence of Antiquitie to their owne inuentions and fancies, haue for the same intent laboured to wrest many poeticall Fables: Neither hath this old and common vanitie beene used onely of late or now and then: for euen Crisippus long agoe did (as an interpreter of dreames ascribe the opinions of the Stoikes

## THE PREFACE.

Stoikes to the ancient Poets, and more sottishly doe the Chymicks appropriate the fancies & delights of Poets in the transformations of bodies, to the experiments of their furnace. All these things (I say) I have sufficiently considered and weighed, and in them have seen and noted the generall leuitie and indulgence of mens wits aboue Allegories. And yet for all this I relinquish not my opinion. For first it may not bee, that the folly and loosenesse of a few should altogether detract from the respect due to the Parables: for that were a conceit which might saour of prophanenesse and presumption: for Religion it selfe doth sometimes delight in such vailes and shadowes: so that who so exempts them, seemes in a manner to interdict all commerce betweene things diuine.

## THE PREFACE.

and humane. But concerning humane wisdom, I doe indeed ingenuously and freely confesse, that I am enclined to imagine, that vnder some of the ancient fictions lay couched certaine mysteries and Allegories, euen from their first inuention. And I am perswaded (whether rauished with the reuerence of Antiquity, or because in some Fables I finde such singular proportion betweene the similitude and the thing signified; and such apt and cleere coherence in the very structure of them, and propriety of names wherewith the persons or actors in them are inscribed and intitled) that no man can constantly deny, but this sense was in the Authours intent and meaning when they first inuented them, and that they purposely shadowed it in this sort: For who can be so stupid & blind



## THE PREFACE.

*blind in the open light, as (when he hears how Fame, after the Gyants were destroyed, sprang up as their youngest sister) not to referre it to the murmurs and seditious reports of both sides, which are woont to flie abroad for a time after the suppressing of insurrections? Or when he hears how the Gyant Typhon hauing cut out and brought away Iupiters nerues, which Mercury stole from him, and restored againe to Iupiter; doth not presently perceiue how fitly it may bee applied to powerfull rebellions, which take from Princes their sinewes of money and authority, but so, that by affability of speech, and wise edicts (the mindes of their subiects being in time priuily, and as it were by stealth reconciled) they recover their strength againe? Or when he hears how (in that memorable*

*expe-*

## THE PREFACE.

expedition of the Gods against the Gyants) the braying of Silenus his Asse, conduced much to the profligation of the Gyants, doth not confidently imagine that it was inuented to shew, how the greatest enterprises of Rebels are oftentimes dispersed with vaine rumours and feares?

Moreover, to what iudgement can the conformitie and signification of Names seeme obscure? Seeing Metis the wife of Iupiter doth plainly signifie counsell: Typhon, insurrection; Pan, vniuersalitie; Nemesis, reuenge, and the like. Neither let it trouble any man, if sometimes hee meet with Historicall narrations, or additions for ornaments sake, or confusion of times, or something transferred from one Fable to another, to bring in a new Allegory: for it  
could

## THE PREFACE.

could be no otherwise, seeing they were the inventions of men, which lived in diuers ages, and had also diuers ends: some being ancient, others neotericall: some hauing an eye to things naturall, others to morall.

There is another Argument (and that no small one neither) to prooue that these Fables containe certaine hidden and inuolued meanings, seeing some of them are obserued to bee so absurd and foolish in the very relation that they shew, and as it were proclaime a parable afar off: for such tales as are probable, they may seeme to bee inuented for delight, and in imitation of History. And as for such as no man would so much as imagin or relate, they seem to be sought out for other ends: For what kinde of fiction is that, wherein Iupiter is sayd to  
hane

## THE PREFACE.

having taken Metis to wife, and, perceiuing that she was with child, to haue deuoured her, whence himselfe conceiuing, brought foorth Pallas armed out of his head? Truly I thinke there was neuer dreame (so different to the course of cogitation, and so full of monstrosity) euer hatcht in the braine of man. Aboue all things this preuailes most with me, and is of singular moment, that many of these Fables sceme not to be inuented of those by whom they are related and celebrated, as by Homer, Hesiod, and others: for if it were so, that they tooke beginning in that age, and from those Authours by whom they are deliuered and brought to our handes; My mind giues mee there could bee no great or high matter expected, or supposed to proceed from them in respect of these Originales. But if  
with

## THE PREFACE.

with attention wee consider the matter, it will appeare that they were deliuered and related as things formerly beleued and receiued, and not as newly inuented and offered vnto vs. Besides, seeing they are diuersly related by Writers that liued neere about one and the selfe same time, we may easily perceiue that they were common things, deriued from precedent memorials; and that they became various by reason of the diuers ornamente bestowed on them by particular relations. And the consideration of this must needs encrease in vs a great opinion of them, as not to be accounted either the effects of the times or inuentions of the Poets, but as sacred reliques or abstracted ayres of better times, which by tradition from more ancient Nations fell into the

Trumpets

## THE PREFACE.

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## THE PREFACE.

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Trumpets

## THE PREFACE.

Trumpets and Flutes of the Grecians. But if any doe obstinately contend, that Allegories are alwayes adventitiously, & as it were by constraint, never naturally and properly included in Fables, we will not be much troublesome, but suffer them to enjoy that gravity of iudgement which I am sure they effect, although indeed it bee but lumpish and almost leaden. And (if they bee worthy to bee taken notice off) we will begin afresh with them in some other fashion.

There is found among men (and it goes for currant) a twofold use of Parables, and those (which is more to be admired) referred to contrary ends; conducing as well to the foulding up and keeping of things under a vaile, as to the in-ortning and laying open of obscurities. But omitting the former (rather



## THE PREFACE.

(rather then to undergoe wrangling, and assuming auncient Fables as things vagrant and composed onely for delight) the latter must questionlesse still remaine, as not to be wrested frō us by any violence of wit, neither can any (that is but meanely learned) binder, but it must absolutely be received, as a thing graue and sober, free from all vanitie, and exceeding profitable and necessary to all Sciences. This is it (I say) that leads the understanding of man by an easie and gentle passage through all nouell and abstruse inuentions, which any way differ from common received opinions. Therefore in the first ages (when many humane inuentions and conclusions, which are now common and vulgar, were new and not generally knowen) all things were full of Fables, enigmas,

## THE PREFACE.

maes, parables, and similies of all sortes : by which they sought to teach and lay open, not to hide and conceale knowledge, especially, seeing the understandings of men were in those times rude and impatient, and almost incapable of any subtilties, such things onely excepted, as were the objects of sense : for as Hieroglyphicks preceded letters, so parables were more ancient then Arguments. And in these dayes also, hee that would illuminate mens mindes anew in any old matter, and that not with disprofit and harshnesse, must absolutely take the same course, and use the helpe of similies. Wherefore all that hath beene sayd, wee will thus conclude : The Wisedome of the Ancients, it was either much, or happy ; Much if these figures and tropes were invented by studie  
and

## THE PREFACE.

and premeditation; Happy if they (intending nothing lesse) gave matter and occasion to so many worthy Meditations. As concerning my labours (if there bee any thing in them which may do good) I will on neither part count them ill bestowed, my purpose being to illustrate either Antiquity, or things themselves. Neither am I ignorant that this very subiect hath beene attempted by others: But to speake as I thinke, and that freely without ostentation, the dignity and efficacy of the thing is almost lost by these mens writings, though voluminous and full of paines, whilest not diving into the depth of matters, but skilfull onely in certayne common places, haue applied the sense of these Parables to certayne vulgar and generall things, not so much as glancing at  
their

# THE PREFACE.

their true vertue, genuine propriety, and full depth. I (if I be not deceiv'd) shall be new in common things. Wherefore leaving such as are plaine and open, I will ayme at farther and richer matters.

To

## To the Booke.

**R**ich mine of Art : Minion of Mercury ;  
True Truch-man of the mind of Myſtery :

Inventions Store-house ; Nymph of Helicon :  
Deepe Moralliſt of Time tradition :

Vnto this Paragon of *Brusus* race  
Present thy ſervice, and with cheerefull grace

Say (if *Pythagoras* beleen'd may bee)  
The ſoule of ancient wiſedome liues in thee.

The

# THE PREFACE.

their true vertue, genuine propriety, and full depth. I (if I be not deceiv'd) shall be new in common things. Wherefore leaving such as are plaine and open, I will ayme at farther and richer matters.

*[Faint, illegible text]*

*[Faint, illegible text]* **To** *[Faint, illegible text]*

## To the Booke.

**R**ich mine of Art : Minion of Mercury ;  
True Truch-man of the mind of Myſtery :

Inventions Store-house ; Nymph of Helicon :  
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The

1810

The first of the three volumes of the series of lectures  
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and published by the University Press

at Cambridge

1810



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# THE WISE- DOME OF THE ANCIENTS.

---

## I CASSANDRA, *or Divination.*

**T**He Poets fable that *Apollo* being enamoured of *Cassandra*, was by her many shifts and cunning sleights still deluded in his desire; but yet sed on with hope vntill such time as shee had drawn from him the gift of prophecying; and hauing by such her dissimulation in the end, attayned to that which from the beginning she sought after, at last flatly reiected his suite. Who finding himselfe so farre engaged in his promise, as that hee could not by any  
A means

meanes reuoke againe his rash gift, and yet inflamed with an earnest desire of reuenge, highly disdayning to bee made the scorne of a craftie wench, annexed a penaltie to his promise, to wit, that shee should euer foretell the trueth, but neuer be beleued: So were her diuinations alwayes faithfull, but at no time regarded, whereof shee still found the experience, yea euen in the ruine of her owne countrey, which shee had often forewarned them of, but they neither gaue credit nor eare to her wordes. This Fable seemes to intimate the vnprofitable liberty of vntimely admonitions and counselles. For they that are so ouerweened with the sharpenesse and dexterity of their owne wit and capacity, as that they disdayne to submit themselves to the documents of *Apollo*, the God of Harmony, whereby to learne and obserue the method and measure of affaires, the grace and grauity of discourse, the differences betweene the more iudicious and more vulgar eares,

eares, and the due times when to speake and when to bee silent; Bee they neuer so sensible and pregnant, and their iudgements neuer so profound and profitable, yet in all their endeauours either of perswasion or perforce, they auaille nothing, neither are they of any moment to advantage or mannage matters, but doe rather hasten on the ruine of all those that they adhere or deuote themselves vnto. And then at last when calamitie hath made men feele the euent of neglect, then shall they too late be reuerenced as deepe foreseeing and faithfull Prophets. Whereof a notable instance is eminently set forth in *Marcus Cato Uticensis*, who as from a watch tower discovered a far off, and as an Oracle long foretold, the approaching ruine of his Countrey, and the plotted tyranny houreing ouer the State, both in the first conspiracie, and as it was profecuted in the ciuill contention betweene *Cesar* and *Pompey*, and did no good the while, but rather harmed the

common-wealth, and hastned on his countreys bane, which *M. Cicero* wisely obserued, & writing to a familiar friend doth in these termes excellently describe, *Cato optime sentit, sed nocet interdum Republica: loquitur enim tanquam in Republica Platonis, non tanquam in fece Romuli.* *Cato* (saith hee) iudgeth profoundly, but in the meane time damnifies the State, for he speakes as in the common-wealth of *Plato*, and not as in the dregs of *Romulus*.

## 2

## T I P H O N , or a rebell.

**I**nno beeing vexed ( say the Poets ) that *Iupiter* had begotten *Pallas* by himselfe without her, earnestly pressed all the other Gods and Goddesses that shee might also bring forth of herselfe alone without him; and hauing by violence and importunitie obtayned a graunt thereof, shee smote the earth, and foorthwith sprang vp *Typhon* a huge and horrid monster:

monster: This strange birth shee committes to a Serpent ( as a Foster father ) to nourish it, who no sooner came to ripenesse of yeeres, but hee prouokes *Iupiter* to battell. In the conflict the Gyant getting the vpper hand, takes *Iupiter* vpon his shoulders, carries him into a remote and obscure countrey, and ( cutting out the sinewes of his handes and feete ) brought them away, and so left him miserably mangled and maymed. But *Mercury* recouering these nerues from *Typhon* by stealth, restored them againe to *Iupiter*. *Iupiter* being againe by this meanes corroborated, assaultes the Monster afresh, and at the first strickes him with a thunderboulte, from whose bloud serpents were ingendred. This Monster at length fainting and flying, *Iupiter* casts on him the mount *Aetna*, and with the weight thereof crusht him.

This Fable seemes to point at the variable fortune of Princes, and the rebellious insurrection of Traytours

in a State. For Princes may well be said to bee married to their dominions, as *Jupiter* was to *Juno*: but it happens now and then, that being deboshed by the long custome of empyring and bending towardes tyranny, they endeavor to draw all to themselves, and (contemning the counsell of their Nobles and Senatours) hatch lawes in their owne braine, that is, dispose of things by their owne fancie and absolute power. The people (repyning at this) study how to create and set vpa chiefe of their owne choise. This proiect by the secret instigation of the Peeres and Nobles, doth for the most part take his beginning; by whose conuience the Commons being set on edge, there followes a kind of murmuring or discontent in the State, shadowed by the infancy of *Typhon*, which being nursed by the naturall prauitie and clownish malignity of the vulgar sort (vnto Princes as infestious as Serpents) is againe repaired by renewed strength, and at last  
breakes



breakes out into open Rebellion, which ( because it brings infinite mischiefs vpon Prince and people ) is represented by the monstrous deformity of *Typhon* : his hundred heads signifie their deuided powers : his fiery mouthes their inflamed intents ; his serpentine circles their pestilent malice in besieging ; his yron hands , their mercilesse slaughters ; his Eagles talents , their greedy rapines ; his plumed body , their continuall rumors , and scouts , and feares and such like. And sometimes these rebellions grow so potent that Princes are inforc't ( transported as it were by the Rebels , and forsaking the chiefe Seates and Cities of the Kingdome ) to contract their power , and ( being deprivied of the Sinewes of money and maiesty ) betake themselves to some remote and obscure corner within their dominions : but in procelse of time ( if they beare their misfortunes with moderation ) they may recouer their strength by the vertue and industry of *Mercury*,

that is, they may ( by becomming affable and by reconciling the minds and wils of their Subiects with graue edicts and gracious speech ) excite an alacrity to grant aydes and subsidies whereby to strengthen their authority anew. Neuerthelesse hauing learned to be wise and wary, they will refraine to try the chance of Fortune by war, & yet study how to suppress the reputation of the Rebels by some famous action, which if it fall out answerable to their expectation, the Rebels finding themselves weakned, and fearing the successe of their broken proiects; betake themselves to some sleight and vaine brauadoes, like the hissing of serpents, and at length in despayre betake themselves to flight, and then when they begin to breake, it is safe and timely for kings to pursue and oppresse them with the forces and weight of the kingdome, as it were with the mountaine *Atna*.

*The Cyclopes, or the Ministers  
of Terror.*

**T**hey say that the *Cyclopes* (for their fiercenes and cruelty) were by *Jupiter* cast into hell, and there doomed to perpetuall imprisonment: but *Tellus* perswaded *Jupiter* that it would doe well, if being set at liberty, they were put to forge thunderboults, which being done accordingly, they became so painefull and industrious, as that day and night they continued hammering out in laborious diligence thunderboults and other instruments of terrour. In procelle of time *Jupiter* having conceiued a displeasure against *Æsculapius* the sonne of *Apollo* for restoring a dead man to life by Physicke; and concealing his dislike (because there was no iust cause of anger, the deed being pious and famous) secretly incens't the *Cyclopes* against him; who

with-

without delay slew him with a thunderbolt: In reuenge of which act; *Apollo* (*Iupiter* not prohibiting it) shotte them to death with his arrowes.

This Fable may be applyed to the projects of Kings, who hauing cruell, bloody, and exacting Officers, doe first punish and displace them, afterwardes by the counsell of *Tellus*, that is of some base and ignoble person, and by the preuailing respect of profite they admit them into their places againe, that they may haue instrumentes in a readinesse, if at any time there should neede either seuerity of execution, or acerbity of exaction. These seruile creatures being by nature cruell, and by their former fortune exasperated, and perceiuing well what is expected at their handes, doe shew themselves wonderfull officious in such kinde of employments, but being too rash and precipitate in seeking countenance and creeping into fauour, doe sometimes take occasion from the secret becknings

nings and ambiguous commaundes of their Prince to performe some hatefull execution. But Princes (abhorring the fact, and knowing well that they shall neuer want such kinde of instruments) doe vtterly forsake them, turning thē ouer to the friends and allies of the wronged to their accusations and reuenge, and to the generall hatred of the people, so that with great applause and prosperous wishes and exclamations towards the Prince, they are brought, rather too late then vnderferuedly, to a miserable end.

## 4

NARCISVS, or *Self-Loue.*

**T**hey say that *Narcissus* was exceeding fayre and beautifull, but wonderfull proud and disdainfull; wherefore despising all others in respect of himselfe, hee leades a solitary life in the woods and chases with a few followers, to whom hee alone was all in all, among the rest  
there

there followes him the Nymph *Echo*. During his course of life it fatally so chaunc't that hee came to a cleere fountaine, vpon the bancke whereof hee lay downe to repose himselfe in the heate of the day. And hauing espied the shadowe of his owne face in the water, was so be-  
 fotted and rauished with the con-  
 templatation and admiration there-  
 of, that by no meanes possible he  
 could bee drawn from beholding  
 his image in this Glasse; insomuch  
 that, by continuall gazing there-  
 upon, hee pynde away to nothing,  
 and was at last turned into a flow-  
 er of his owne name, which ap-  
 peares in the beginning of the  
 Spring, and is sacred to the infer-  
 nall powers, *Pluto*, *Proserpina*, and  
 the *Furies*.

This Fable seemes to shew the  
 dispositions and fortunes of those,  
 who in respect either of their beau-  
 ty or other gift wherewith they  
 are adorned and graced by nature  
 without the helpe of industrie, are

so farre besotted in themselves, as that they p<sup>r</sup>ooue the cause of their owne destruction. For it is the property of men infected with this humour not to come much abroad, or to be conuersant in ciuill affayres, especially seeing those that are in publike place must of necessity encounter with many contempts and scornes, which may much deiect and trouble their minds, and therefore they leade for the most parte a solitary, priuate, and obscure life, attended on with a fewe followers, and those such as will adore and admire them, and like an *Echo* flatter them in all their sayings, and applaud them in all their words. So that being by this custome seduced and put vp, and as it were stupefied with the admiration of themselves, they are possessed with so strange a sloth and idleness, that they growe in a manner benum'd and defectiue of all vigor & alacrity. Elegantly doth this flower appearing in the beginning of  
the

the spring, represent the likenesse of these mens dispositions, who in their youth doe flourish and waxe famous, but being come to ripenes of yeeres, they deceiue and frustrate the good hope that is conceiued of them. Neither is it impertinent that this flower is sayd to be consecrated to the infernall deities, because men of this disposition become vnprofitable to all humane things. For whatsoeuer produceth no fruit of it selfe, but passeth and vanisheth as if it neuer had bene (like the way of a ship in the sea) that the Ancients were wont to dedicate to the ghosts and powers below.

## 5

STYX, or *Leagues.*

**T**HE Oath by which the Gods were wont to oblige themselves (when they meant to ratifie any thing so firmly as neuer to reuoke it) is a thing well knowne to the vulgar, as being mentioned almost



most in euery Fable, which was when they did not inuoke or call to witnesse any celestiall maiestie or diuine power, but onely the Riuer *Syx*, that with crooked and *Meandry* turnings incircleth the Palace of the infernal *Dix*. This was held as the onely maner of their Sacrament, and besides it, not any other vowe to bee accounted firme and inuiolable, and therefore the punishment to bee inflicted (if any did periure themselues) was that for certaine yeeres they should be put out of commons, and not to be admitted to the table of the Gods.

This Fable seemes to pointe at the Leagues and Pactes of Princes, of which more truely thē opportunely may bee said, that bee they neuer so strongly confirmed with the solemnity and religion of an oath, yet are for the most part of no validity: in somuch that they are made rather with an eye to reputation, and report and ceremonie; then to faith, security and effect. Moreouer adde to  
these

these the bonds of affinitie as the Sacraments of nature, and the mutuall deserts of each part, and you shall obserue that with a great many all these things are plac't a degree vnder ambition and profite, and the licentious desire of domination: And so much the rather, because it is an easie thing for Princes to defend and couer their vnlawfull desires and vnfaithfull vowes, with many outwardly seeming faire pretexts, especially seeing there is no vmpire or moderatour of matters concluded vpon, to whom a reason should bee tendered. Therefore there is no true and proper thing made choice of, for the confirmation of faith, and that no celestiall power neither, but is indeed *Necessitie* (a great God to great Potentates) the perill also of State, and the Communication of profite. As for *Necessitie* it is elegantly represented by *Syx* that rattall and irremisable riuer, and this  
 God.

Godhead did *Iphicrates* the *Athenian* call to the confirmation of a League, who because hee alone is founde to speake plainely that which many hide couertly in their breastes, it would not bee amisse to relate his wordes. Hee obseruing how the *Lacedemonians* had thought vpon and propounded diuers cautions, sanctions, confirmations, and bonds pertayning to Leagues, interposed thus; *Unum Lacedemonij, nobis vobiscum vinculum, & securitatis ratio esse possit, si plane demonstratis, vos ea nobis concessisse, & inter manus possuisse, ut vobis facultas ledendi nos si maxime velletis minime suppetere possit.* There is one thing (O *Lacedemonians*) that would lincke vs vnto you in the bond of amity, and bee the occasion of peace and security, which is if you would plainely demonstrate, that you haue yeelded vp and put into our hands such things, as that, would you hurt vs neuer so fayne, you should

should yet be disfurnished of meanes to doe it. If therefore the power of hurting bee taken away, or if by breach of league there follow the daunger of the ruine or diminution of the State or tribute; then indeed the leagues may seeme to bee ratified and established, and as it were confirmed by the Sacrament of the *Stygian* lake; seeing that it includes the feare of prohibition, and suspension from the table of the Goddes, vnder which name the lawes and prerogatives, the plenty and felicity of a kingdome were signified by the Ancients.

## 6

P A N, or *Nature*.

THE Ancients haue exquisitely described *Nature* vnder the person of *Pan*, whose originall they leaue doubtfull for some say that hee was the sonne of *Mercury*: others attribute vnto him a farre different beginning, affirming him to bee the

com.

common offspring of *Penelopes* suitors, vpon a suspicion, that euery one of them had to doe with her, which latter relation doubtlesse gaue occasion to some after writers to intitle this auncient fable with the name of *Penelope*, a thing very frequent amongst them, when they apply old fictions to yong persons and names, and that many times absurdly and indiscreetly : as may bee seene here ; for *Pan* being one of the auncient Gods, was long before the time of *Ulysses* and *Penelope*. Besides (for her matronall chastity ) shee was held venerable by Antiquity. Neither may wee pretermit the third conceipt of his birth: for some say that hee was the sonne of *Iupiter* and *Hybris*, which signifies contumely or disdaine. But howsoeuer begotten, the *Parcae* (they say) were his sisters. Hee is purtrayed by the Ancients in this guyse : on his head a payre of hornes that reach to heauen, his body rough and hairy, his beard long and shaggy, his shape biformed,

about

aboue like a man, below like a beaft, his feete like Goates hoofes, bearing thefe enſignes of his iurisdiction; to wit, in his left hand a Pipe of ſea-uen reeds, and in his right a ſheep-hooke, or a ſtaffe crooked at the vpper end, and his mantle made of a Leopards ſkinne. His dignities and offices were theſe: hee was the God of Hunters, of Shepherds, and of all rurall inhabitants: chiefe preſident alſo of hills and mountaines, and next to *Mercury* the Embaſſador of the Gods. Moreouer hee was accounted the leader and commaunder of the *Nymphes*, which were alwaies wont to dance the rounds and friſke about him, hee was acotted by the *Satyres* and the olde *Silens*. Hee had power alſo to ſtrike men with terrours; and thoſe eſpecially vaine and ſuperſtitious, which are termed *Panicque* feares. His actes were not many, for ought that can bee found in records: the chiefeſt was that hee challenged *Cupid* at wreſtling, in which conflict hee had the foile.

The tale goes too that hee caught the Gyant *Typhon* in a net, and held him fast. Moreouer when *Ceres* (grumbling and chafing that *Proserpina* was rauished) had hid her selfe away, and that all the Gods tooke paines (by dispersing themselues into euery corner) to finde her out, it was onely his good hap (as hee was hunting) to light on her, and acquaint therett where she was. Hee presumed also to put it to the triall who was the better Musitian hee or *Apollo*, and by the iudgement of *Midas* was indeed preferred: But the wise iudge had a paire of Asses eares priuily chopt to his Noddle for his sentence. Of his louetrickes, there is nothing reported, or at least not much, a thing to bee wondred at, especially being among a troope of Gods so profusly amorous. This onely is said of him, that hee loued the Nymph *Eccho* (whom hee tooke to wife) and one prety wench more called *Syrinx*, towards whom *Cupid* (in an angry and reuengefull humor

mour because so audaciously hee had challenged him at wrestling) inflamed his desire. Moreouer he had no issue (which is a maruell also, seeing the Gods, especially those of the Male kind, were very generatiue) onely hee was the reputed father of a little girle called *Iambe*, that with many pretty tales was wont to make strangers merry: but some thinke hee did indeed beget her by his wife *Iambe*. This (if any be) is a noble tale, as being laid out, and bigge bellied with the secrets and mysteries of nature.

*Pan* (as his name imports) represents and layes open the All of things or Nature. Concerning his originall there are two onely opinions that goe for currant: for either hee came of *Mercury*, that is, the word of God, which the holy Scriptures without all controuersie affirme, and such of the Philosophers as had any smacke of diuinity assented vnto: or else from the confused seedes of things, For they that would haue  
one



one simple beginning referre it vnto God : or if a materiate beginning, they would haue it various in power. So that wee may end the contro- uersie with this distribution, that the world tooke beginning either from *Mercury*, or from the seedes of all things.

Virg. Eclog. 6.

*Namque canebat uti magnūm per  
inane coacta*

*Semina, terrarumque, animaque, ma-  
risque fuissent,*

*Et liquidi simul ignis: & his exordia  
primis*

*Omnia, & ipse tener mundi concre-  
nerit Orbis.*

For rich-vaind Orpheus sweetely  
did rehearse

How that the seedes of fire, ayre,  
water, earth,

Were all pact in the vast voyd v-  
niuerse:

And how from these as firslings  
all had birth,

And

And how the body of this Or-  
bicque frame  
From tender infancy so big be-  
came.

But as touching the third conceipt of *Pans* originall, it seemes that the Grecians (either by intercourse with the Egyptians or one way or other) had heard something of the Hebrew mysteries : for it points to the state of the world not considered in immediate creation , but after the fall of *Adams*, exposed and made subiect to death and corruption : for in that state it was (and remains to this day) the offspring of God and Sinne. And therefore all these three narrations, concerning the manner of *Pans* birth, may seeme to bee true, if it bee rightly distinguished betweene things and times. For this *Pan* or nature (which wee suspect, contemplate, and reuerence more then is fit) tooke beginning from the word of God by the meanes of confused matter, and the entrance of preua-  
rication

rication and corruption. The Destinies may well be thought the Sisters of *Pan* or *Nature*, because the beginnings, and continuances and corruptions, and depressions, and dissolutions, and eminences, and labours, and felicities of things, and all the chances which can happen vnto any thing are linckt with the chaine of causes naturall.

*Hornes* are attributed vnto him, because *Hornes* are broade at the roote and sharpe at the ends, the nature of all things being like a *Pyramis* sharpe at the Toppe. For individuall or singular things being infinite are first collected into *Species*, which are many also; then from *Species* into *generals*, and from *generals* (by ascending) are contracted into things or notions more generall, so that at length *Nature* may seeme to be contracted into a vnity. Neither is it to be wondred at, that *Pan* toucheth Heauen with his hornes, seeing the height of nature or vniuersall *Ideas* doe in some sort,

pertaine to things diuine, and there is a ready and short passage from *Metaphysicke* to naturall *Theologie*.

The body of *Nature* is elegantly and with deepe iudgement depainted hairy, representing the beames or operations of creature: for beames are as it were the haire and bristles of *Nature*, and euery creature is either more or lesse beamy, which is most apparent in the faculty of seeing, and no lesse in euery vertue and operation that effectuals vpon a distant object: for whatsoever works vpon any thing a farre off; that may rightly bee sayd to dart foorth rayes or beames.

Moreouer *Pans* beard is sayd to bee exceeding long, because the beames or influences of celestiall bodies doe operate and pierce farthest of all, and the Sunne when (his higher halfe is shadowed with a cloud) his beames breake out in the lower, and lookes as if he were bearded.

*Nature* is also excellently set  
foorth

foorth with a biformed body, with respect to the differences betweene superiour and inferiour creatures. For the one part, by reason of their pulchritude, and equabilitie of motion, and constancy, and dominion ouer the earth & earthly things, is worthily set out by the shape of man: and the other part in respect of their perturbations and vnconstant motions (and therefore needing to bee moderated by the celestiall) may bee well fitted with the figure of a brute beast. This description of his body pertaines also to the participation of *Species*, for no naturall being seemes to bee simple, but as it were participating and compounded of two. As for example; man hath something of a beast: a beast something of a plant: a plant something of an ināimate body, of that all naturall things are in verie deed biformed, that is to say, compounded of a Superiour, and inferiour *Species*.

It is a wittie Allegorie that some of the fecte of a Goate, by reason of

the vpperward tending motion of terrestriall bodies towardses the ayre and heauen: For the Goate is a clyming creature, that loues to bee hanging about the rockes and steepe mountaines; And this is done also in a wonderfull manner, euen by those things which are destinated to this inferiour globe, as may manifestly appeare in cloudes and Meteors.

The two Ensignes which *Pan* beares in his hands do point, the one at Harmony, the other at Empirie: for the Pipe consisting of seauen reedes doth evidently demonstrate the consent and harmony and discordant concord of all inferiour creatures, which is caused by the motion of the seuen Planets: And that of the Shep-hooke may be excellently applied to the order of nature, which is partly right, partly crooked: This staffe therefore or rodde is especially crooked in the vpper ende, because all the workes of diuine prouidence in the world are done in a far fetcht  
and

and circular manner, so that one thing may seeme to bee effected, and yet indeed a cleane contrary brought to passe, as the selling of *Ioseph* into *Egypt*, and the like. Besides in all wise humane gouernment, they that sit at the helme doe more happily bring their purposes about, and insinuate more easily into the mindes of the people, by pretexts and oblique courses, then by direct methods; so that all Scepters and Mases of authoritie ought in very deed to bee crooked in the vpper end.

*Pans* cloake or mantle is ingeniously fained to be the skin of a Leopard, because it is full of spots: so the hea- uens are spotted with stars, the sea with rockes and Islands, the land with flowres, and euery particular creature also is for the most part garnished with diuers colours about the superficies, which is as it were a mantle vnto it.

The office of *Pan* can bee by nothing so liuely conceived and expressed, as by sayning him to bee the

God of hunters, for euery naturall action, and so by consequence, motion and progression, is nothing else but a hunting. Artes and Sciences haue their workes, & humane counsels their ends which they earnestly hunt after. All naturall things haue either their food as a prey, or their pleasure as a recreation which they seeke for, and that in most expert and sagacious manner.

*Torua Leana Lupum sequitur, Lupus ille Capellam :*

*Florentem Cythisum sequitur lasciuia Capella.*

The hungry Lionesse (with sharpe desire)

Pursues the Wolfe, the Wolfe the wanton Goat:

The Goate againe doth greedily aspire

To haue the trifol iuyce passe downe her throat.

*Pan* is also said to be the God of the countrey Clownes, because men of



of this condition leade liues more agreeable vnto nature, then those that liue in the cities and Courts of Princes, where nature by too much art is corrupted: So as the saying of the Poet (though in the sense of loue) might be heere verified:

*Pars minima est ipsa puella sui.*

The mayd so trickt her selfe with  
arte,  
That of her selfe she is least part.

Hee was held to bee Lord President of the mountaines, because in high mountaines and hilles, *Nature* layes her selfe most open, and men most apt to viewe and contemplation.

Whereas *Pan* is sayd to bee (next vnto *Mercury*) the messenger of the Gods, there is in that a diuine Mystery conteyned, for next to the word of God the image of the world proclaimes the power and wisdom diuine, as sings the sacred Poet. Psal.

19. 1. *Celi enarrant gloriam Dei, atque opera manuum eius indicat firmamentum.* The heauens declare the glory of God, and the firmament sheweth the workes of his hands.

The *Nymphes*, that is, the soules of liuing things take great delight in *Pan*. For these soules are the delights or minions of *Nature*, and the direction or conduct of these *Nymphes* is with great reason attributed vnto *Pan*, because the soules of all things liuing doe follow their naturall dispositions as their guides, and with infinite variety euery one of them after his owne fashion doth leape and friske and dance with incessant motion about her. The *Satyres* and *Sileni* also, to wit, youth and olde age are some of *Pans* followers: for of all naturall things there is a liuely iocund and (as I may say) a dauncing age, and an age againe that is dull bibling and reeling. The carriages and dispositions of both which ages to some such as *Demoeritus* was  
(that

( that would obserue them duely ) might peraduenture seeme as ridiculous and deformed as the gambols of the *Satyres*, or the gestures of the *Sileni*.

Of those feares and terrours which *Pan* is said to be the Authour, there may bee this wise construction made, namely, That nature hath bredde in euery liuing thing a kinde of care and feare tending to the preservation of its owne life and being, and to the repelling and shunning of all things hurtfull. And yet *Nature* knowes not how to keepe a meane, but alwaies intermixes vaine and emptie feares with such as are discreet and profitable: so that all thinges (if their insides might bee seene) would appeare full of *Panicque* frights: but men especially in hard and fearefull, and diuerse times are wonderfully infatuated with superstition, which indeed is nothing els but a *Panicque* terrour.

Concerning the audacity of *Pan* in challenging *Cupid* at wrestling,

the meaning of it is , that Matter wants no inclination and desire to the relapsing and dissolution of the world into the old *Chaos*, if her malice and violence were not restrained and kept in order, by the prepotent vnitie and agreement of thinges signified by *Cupid*, or the God of loue ; And therefore it was a happie turne for men and all things else, that in that conflict *Pans* was found too weake and ouercome.

To the same effect may be interpreted his catching of *Typhon* in a net : for howsoeuer there may sometimes happen vast and vnwonted Tumors (as the name of *Typhon* imports) either in the sea or in the ayre, or in the earth, or else where, yet *Nature* doth intangle in an intricate toile, and curbe and restraine, as it were, with a chaine of Adamant the excesses and insolences of these kinde of bodies.

But for as much as it was *Pans* good fortune to finde out *Ceres* as hee was hunting, and thought little  
of it,

of it, which none of the other Gods could doe, though they did nothing else but seeke her, and that very seriously, it giues vs this true and graue admonition, That wee expect not to receiue things necessary for life and manners from philosophicall abstractions, as from the greater Gods, albeit they applied themselves to no other study, but from *Pan*, that is from discreet obseruation, and experience, and the vniuersall knowledge of the things of this world, whereby ( oftentimes euen by chance, and as it were going a hunting ) such inuentions are lighted vpon.

The quarrell he made with *Apollo* about *Musicke*, and the euent thereof conteines a wholesome instruction, which may serue to restraine mens reasons and iudgements with the reines of sobriety from boasting and glorying in their gifts. For there seemes to bee a two-fold Harmony, or Musicke; the one of diuine prouidence, and the other  
of hu-

of humane reason. Now to the cares of mortals, that is to humane judgement, the administration of the world and the creatures therein, and the more secret iudgements of God, found very hard and harsh ; which folly albeit it bee well set out with *Affes* cares , yet notwithstanding these cares are secret , and doe not openly appeare , neither is it perceiued or noted as a deformity by the vulgar.

Lastly, it is not to be wondred at, that there is nothing attributed vnto *Pan* concerning loues, but onely of his marriage with *Eccho*: For the World or *Nature* doeth enioy it selfe , and in it selfe all things else. Now hee that loues would enioy something , but where there is enough there is no place left to desire. Therefore there can bee no wanton loue in *Pan* or the World, nor desire to obtayne any thing ( seeing hee is contented with himselfe ) but onely speeches , which ( if plaine ) may bee intimated by the Nymph *Eccho*,

*Eccho*, or, if more quaint, by *Syrinx*. It is an excellent inuention, that *Pan* or the world is sayd to make choyse of *Eccho* onely ( aboue all other speeches or voyces ) for his wife : for that alone is true philosophy, which doth faithfully render the very words of the world, and it is written no otherwise then the *V*World doth dictate, it being nothing else but the image or reflection of it, not adding any thing of its owne, but onely iterates and resounds. It belongs also to the sufficiency or perfection of the World, that he begets no issue : for the *V*World doeth generate in respect of its parts, but in respect of the whole, how can it generate, seeing without it there is no body ? Notwithstanding all this, the tale of that rattling Girle saltred vpon *Pan* may in very deed with great reason bee added to the Fable : for by her are represented those vaine and idle paradoxes concerning the nature of things which haue beene frequent in all ages, and haue filled the

the

the world with nouelties, fruitlesse if you respect the matter, changlings if you respect the kinde, sometimes creating pleasure, sometimes tediousness with their ouermuch pratling.

## 7

## P E R S E V S, or Warre.

**P***erseus* is sayd to haue beene employed by *Pallas* for the destroying of *Medusa*, who was very infestious to the Westerne partes of the World, and especially about the vtmost coasts of *Hyberia*. A monster so dire and horrid, that by her onely aspect shee turned men into stones. This *Medusa* alone of all the *Gorgons* was Mortall, the rest not subiect to death. *Perseus* therefore preparing himselfe for this noble enterprize had armes, and gifts bestowed on him by three of the Gods: *Mercury* gaue him wings annexed to his heeles, *Pluto* a helmet, *Pallas* a shielde and a looking Glasse, Notwithstanding (although hee



hee were thus furnished) hee went not directly to *Medusa*, but first to the *Grea* which by the mother side were sisters to the *Gorgons*. These *Grea* from their birth were hoare-headed, resembling old women. They had but one onely eye, and one tooth among them all, both which shee that had occasion to goe abroad was wont to take with her, and at her returne to lay them downe againe. This eye and tooth they lent to *Perseus*: and so finding himselfe thoroughly furnished for the effecting of his designe hastens towards *Medusa*. Her hee found sleeping, and yet durst not present himselfe with his face towards her, least shee should awake, but turning his head aside beheld her in *Pallas*'s glasse, and (by this meanes directing his blowe) cut of her head, from whose blood gushing out instantly came *Pegasus* the flying horse. Her head thus split off, *Perseus* bestows on *Pallas* her shield, which yet retained this vertue, that whosoever

looked

looked vpon it should become as stupid as a stone or like one plannet-strucken.

This Fable seemes to direct the preparation and order, that is to be vsed in making of War: for the more apt and considerat vndertaking whereof, three graue and wholesome precepts (sauouring of the wisdome of *Pallas*) are to be obserued.

First, that men doe not much trouble themselves about the conquest of neighbour nations, seeing that priuate possessions, and Empires are enlarged by different meanes: for in the augmentation of priuate reuenues the vicinity of mens territories is to bee considered: but in the propagation of publicke dominions, the occasion and facility of making Warre, and the fruit to bee expected ought to be instead of vicinity. Certainly the Romans what time their conquestes towardes the West scarce reacht beyond *Liguria*, did yet in the East bring all the Provinces as farre as the mountaine *Tan-*

*rus* within the compasse of their armes and commaund : and therefore *Perseus*, although he were borne and bred in the East, did not yet refuse to vndertake an expedition euen to the vttermost boundz of the West.

Secondly, there must bee a care had that the motives of Warre bee iust and honourable : for that begets an alacrity, as well in the Souldiers that fight, as in the people that afford pay : it drawes on and procures aydes, and brings many other commodities besides. But there is no pretence to take vp armes more pious, then the suppressing of *Tyranny*, vnder which yoake the people loose their courage, and are cast downe without heart and vigour, as in the sight of *Medusa*.

Thirdly, it is wisely added ; that seeing there were three *Gorgons* (by which warres are represented) *Perseus* vndertooke her onely that was mortall, that is hee made choice of such a kinde of Warre as was likely to bee effe-

effected and brought to a period, not pursuing vast and endless hopes.

The furnishing of *Perseus* with necessaries was that which onely advanced his attempt and drew fortune to bee of his side: For hee had speede from *Mercury*, concealing of his counsels from *Orcus*, and *Providence* from *Pallas*.

Neither is it without an Allegory, and that full of matter to, that those wings of celerity were fastened to *Perseus* his heeles, and not to his ankles, to his feete and not to his shoulders; because speed and celerity is required, not so much in the first preparations for Warre, as in those things which second and yeeld ayd to the first: for there is no error in Warre more frequent, then that prosecutions and subsidiary forces doe fayle to answer the alacrity of the first onsets.

Now for that helmet which *Pluto* gaue him; powerfull to make men inuisible, the morall is plaine: But that two-fould gift of prouidence

(to

(to wit the shield & looking glasse) is full of moralitie: for that kinde of prouidēce which like a sheild auoids the force of blowes is not alone needfull, but that also by which the strength, and motions, and counsels of the enemy are discryed, as in the looking glasse of *Pallas*.

But *Persus* albeit hee were sufficiently furnished with aide and courage, yet was hee to doe one thing of speciall importance before hee entered the lists with this Monster, and that was to haue some intelligence with the *Gree*. These *Gree* are treasons which may bee termed the Sisters of Warre, not descended of the same stocke, but far vnlike in nobilitie of birth; for Warres are generall and heroicall, but Treasons are base and ignoble. Their description is elegant: for they are saide to bee gray-headed, and like olde women from their birth, by reason that Traitors are continually vext with cares and trepidations. But all their strength (before they breake out  
into

into open Rebellions) consists either in an eye or in a tooth; for euery faction alienated from any state contemplates and bites. Besides; this eye and tooth is as it were common: for whatsoever they can learne and know is deliuered and carried from one to another by the hands of faction. And as concerning the tooth, they doe all bite alike, and sing the same song. so that heare one and you heare all. *Perseus* therefore was to deale with these *Grea* for the loue of their eye and tooth. Their eye to discover, their tooth to sowe rumors and stirre vp enuy, and to molest and trouble the mindes of men. These things therefore being thus disposed and prepared, hee addresse himselfe to the action of Warre, and settes vpon *Medusa* as she slept: for a wise Captaine will euer assault his enemy when hee is vnprepared and most secure: and then is there good vse of *Pallas* her Glasse: For most men, before it come to the push, can acutely prie into and discern their enemies estate:

estate : but the best vse of this Glasse is in the very point of danger, that the manner of it may be so considered, as that the terrour may not discourage, which is signified by that looking into this Glasse with the face turned from *Medusa*.

The monsters head being cut off, there follow two effects : The first was the procreation and raising of *Pegasus*, by which may evidently be vnderstood *Fame*, that (flying thorough the world ) proclaims victory : The second is the bearing of *Medusaes* head in his shield, to which there is no kind of defence for excellency comparable : for the one famous and memorable Act prosperously effected and brought to passe , doth restrain the motions and insolencies of enemies, and makes enuy her selfe silent and amazed.

ENDY-

## ENDYMION, or a Favorite.

**I**T is faide that *Luna* was in loue with the Shepheard *Endymion*, and in a strange and vnwonted manner bewrayed her affection: for hee lying in a Caue framed by nature, vnder the mountaine *Latmus*, shee oftentimes descended from her sphere to enioy his companie as hee slept, and after shee had kissed him ascended vp againe. Yet notwithstanding this his idlenesse and sleepy security did not any way impaire his estate or fortune; for *Luna* brought it so to passe that hee alone ( of all the rest of the Shepherdes ) had his Hocke in best plight, and most fruitfull.

This Fable may haue reference to the nature and disposition of Princes: for they being full of doubts and prone to ieaalousie, doe not easilie acquaint men of prying and curious eyes, and as it were of vigilant



vigilant and wakefull dispositions, with the secret humours and manners of their life : but such rather as are of quiet and obseruant natures, suffering them to doe what they list without further scanning, making as if they were ignorant and perceiuing nothing, but of a stupid disposition and possest with sleepe, yeelding vnto them simple obedience, rather then flie complements : for it pleaseth Princes now and then to descend from their thrones of Maiestie ( like *Luna* from the superiour orbe ) and laying aside their Robes of dignity ( which alwayes to be cumbred wth would seeme a kinde of burthen ) familiarly to conuerse with men of this condition, which they thinke may bee done without danger ; a quality chiefly noted in *Tiberius Caesar*, who ( of all others ) was a Prince most seuerer, yet such onely were gracious in his fauour, as being well acquainted with his disposition, did yet constantly dissemble as if they knewe nothing.

This

This was the custome also of *Lewis* the eleuenth king of France, a cautious and wily Prince.

Neither is it without elegancy, that the cause of *Endymion* is mentioned in the Fable, because it is a thing vsuall with such as are the fauourites of Princes, to haue certaine pleasant retyring places whither to inuite them for recreation both of body and minde, and that without hurt or preiudice to their fortunes also. And indeed these kinde of fauourites are men commonly well to passe: for Princes although peradventure they promote them not euer to places of honour, yet doe they aduance them sufficiently by their fauor and countenance: neither doe they affect them thus onely to serue their owne turne, but are woont to enrich them now and then with great dignities and bounties.

THE SISTER OF THE  
GYANTS, or *Fame*.

**I**T is a Poeticall relation that the Gyants begotten of the Earth made warre vpon *Jupiter*, and the other Gods, and by the force of lightning they were resisted and overthrowne. Whereat the Earth being excited to wrath, in reuenge of her children brought forth *Fame*, the youngest Sister of the Gyants.

*Illam, terra parens ira irritata Deo-  
rum*

*Extremam, (ut perhibent) Cao En-  
celadoque sororem,*

*Progenit.* —

Prouok't by wrothfull Gods the  
mother Earth

Giues *Fame* the Gyants youngest  
sister birth.

The meaning of the Fable seemes  
to bee thus, By the Earth is signi-

fied the nature of the vulgar, alwayes swolne and malignant, and still broaching new scandals against superiors, and hauing gotten fit opportunity, stirres vp rebels, and seditious persons, that with impious courage doe molest Princes, and endeouour to subuert their estates: but being suppress, the same naturall disposition of the people still leaning to the viler sort, (being impatient of peace and tranquillity) spread rumours, rayse malicious slanders, repining whisperings, infamous libels, and others of that kinde, to the detraction of them that are in authority: So as rebellious actions, and seditious reports, differ nothing in kinde and blood, but as it were in Sex onely; the one sort being Masculine, the other Feminine.

ACTÆON, and PENTHEUS,  
or a curious Man.

**T**He curiositie of Men, in prying into secrets, & coueting with an indiscreete desire to attaine the knowledge of things forbidden, is set forth by the Ancients in two examples: the one of *Actæon*, the other of *Pentheus*.

*Actæon* hauing vnawares, and as it were by chance beheld *Diana* naked, was turned into a Stag, and deuoured by his owne Dogs.

And *Pentheus* climbing vp into a tree, with a desire to bee a spectatour of the hidden sacrifices of *Bacchus*, was stricken with such a kinde of frensie, as that whatsoeuer hee look't vpon, he thought it alwayes double, supposing (among other things) hee saw two *Sunnes*, and two *Thebes*; insomuch that running towards *Thebes*, spying another *Thebes*, instantly turned backe againe, and so

kept still running forward and backward with perpetuall vnrest.

*Eumenidum, veluti demens videt  
agmina Pentheus.*

*Et Solem geminum, duplices se  
ostendere Thebas.*

Pentheus amaz'd doth troups of  
furies spie,  
And Sunne and Thebes sceme  
double to his eye,

The first of the Fables pertaines to the secrets of Princes: the second to diuine mysteries. For those that are nere about Princes, and come to the knowledge of more secretes then they would haue them, doe certainly incurre great hatred. And therefore (suspecting that they are shot at, and opportunities watcht for their ouerthrowe) doe leade their liues like Stagges, fearefull and full of suspition. And it happens oftentimes that their Seruants, and those of their household (to insinuate into the Princes fauour) doe accuse them

to their destruction: for against whomsoever the *Princes* displeasure is known, looke how many seruantes that man hath, and you shall finde them for the most part so many traytours vnto him, that his end may proue to be like *Atleons*.

The other is the misery of *Penshens*: for they that by the height of knowledge and nature in philosophy, hauing climed, as it were, into a tree, doe with rash attemptes (vnmindfull of their frailty) pry into the secrets of diuine mysteries, and are iustly plagued with perpetuall inconstancy, and with wauering and perplexed conceits: for seeing the light of nature is one thing, and of grace another, it happens so to them as if they saw two *Sunnnes*. And seeing the actions of life, and decrees of will doe depend of the vnderstanding, it followes that they doubt, and are inconstant no lesse in will then in opinion, and so in like manner they may bee said to see two *Thebes*: for by *Thebes* (seeing there

there was the habitation and refuge of *Pentheus*) is meant the ende of actions. Hence it comes to passe that they knowe not whither they goe, but as distracted and vnresolved in the scope of their intentions, are in all things carried about with sudden passions of the mind.

## II.

ORPHEVS, or *Philosophie*.

THE tale of *Orpheus*, though common, had neuer the fortune to bee fitly applyed in euerie point. It may seeme to represent the image of *Philosophie*: for the person of *Orpheus* (a man admirable and diuine, and so excellently skilled in all kinde of harmonic, that with his sweet rauishing musicke hee did as it were charme and allure all thinges to follow him) may carry a singular description of *Philosophy*: for the labours of *Orpheus* doe so far exceed the labours of *Hercules*, in dignity and efficacy, as the workes of wisdom, excell the workes of fortitude.

*Orpheus*



*Orpheus* for the loue hee bare to his wife (snatcht as it were from him by vntimely death, resolved to goe downe to *Hell* with his Harpe, to trie if he might obtaine her of the infernall powers. Neither were his hopes frustrated: for hauing appeased them with the melodious sound of his voice and touch, preuayled at length so farre, as that they graunted him leaue to take her away with him, but on this condition that she should follow him, and hee not to looke backe vpon her, till hee came to the light of the vpper World, which hee (impatient of, out of loue and care, and thinking that hee was in a manner past all danger) neuerthelesse violated, insomuch that the couenant is broken, and shee forthwith tumbles backe againe headlong into hell. From that time *Orpheus* falling into a deepe melancholy became a contemner of women kinde, and bequeathed himselfe to a solitary life in the deserts, whereby the same melody of his voyce and

harpe, hee first drew all manner of wild beasts vnto him, who (forgetfull of their sauage fiercenesse, and casting off the precipitate prouocations of lust and furie, not caring to satiate their voracity by hunting after prey) as at a *Theater* in fawning and reconciled amitie one towards another, stand all at the gaze about him, and attentiuely lend their eares to his Musicke. Neither is this all: for so great was the power and alluding force of his harmonic, that hee drew the woods and moued the very stones to come and place themselues in an orderly and decent fashion about him. These things succeeding happily and with great admiration for a time, at length certaine *Thracian* Women (possessed with the spirit of *Bacchus*) made such a horrid and strange noise with their Cornets, that the sound of *Orpheus* harpe could no more be heard, infomuch as that Harmonie, which was the bond of that order and society being dissolved, all disorder beganne againe

again, and the beasts (returning to their wonted nature) pursued one another vnto death as before: neither did the trees or stones remaine any longer in their places: and *Orpheus* himselfe was by these femall *Furies* torne in pieces, and scattered all ouer the desert. For whose cruell death the riuer *Helicon* (sacred to the Muses) in horrible indignation, hid his head vnder ground, and raised it againe in another place.

The meaning of this Fable seemes to bee thus. *Orpheus* musicke is of two sorts, the one appeasing the infernall powers, the other attracting beasts and trees. The first may be fitly applyed to naturall philosophy, the second to morall or ciuill discipline.

The most noble worke of naturall philosophie, is the restitution and renouation of thinges corruptible, the other (as a lesser degree of it) the preservation of bodies in their estate, deteining them from dissolution and putrefaction. And if

this gift may be in mortals, certainly it can bee done by no other meanes then by the due and exquesite temper of nature, as by the melodie and delicate touch of an instrument. But seeing it is of all thinges the most difficult, it is seldome or neuer attained vnto, and in all likelihood for no other reason, more then through curious diligence and vntimely impatience. And therefore Philosophie hardlie able to produce so excellent an effect, in a pensive humour (and not without cause) busies herselfe about humane objects, and by perswasion and eloquence, insinuating the loue of vertue, equitie, and concord in the minds of men, drawes multitudes of people to a societie, makes them subiect to lawes, obedient to gouernement, and forgetfull of their vnbridled affections, whilst they giue eare to precepts, and submit themselues to discipline, whence followes the building of houses, erecting of townes, and planting of fieldes and orchardes, with trees and  
the

the like, inſomuch that it would not bee amiſſe to ſay, that euen thereby ſtones, and woodes were called together, and ſetled in order. And after ſerious triall made and fruſtrated about the reſtoring of a body mortall; this care of ciuill affayres followes in his due place: Becauſe by a plaine demonſtration of the vneuitable neceſſity of death, mens mindes are mooued to ſeek eternity by the fame and glory of their merits. It is wiſely alſo ſayd in the Fable, that *Orpheus* was auerſe from the loue of women and marriage, becauſe the delights of wedlocke and loue of children doe for the moſt part hinder men from enterpriſing great and noble deſignes for the publique good, holding poſterity a ſufficient ſtep to immortality without actions.

Befides euen the very workes of wiſedome, (although amongſt all humane things they doe moſt excell.) doe neuertheleſſe meeete with their periods. For it happens that  
 (after

( after kingdomes and common-wealths haue flourished for a time) euen tumults, and seditions, and warres arise; in the midst of which hurly burlies: first lawes are silent, men returne to the prauitie of their natures, fields and townes are wasted and depopulated, and then, ( if their furie continue ) learning and philosophy must needs be dismembred, so that a few fragments onely, and in some places will bee found like the scattered boords of shipperwacke, so as a barbarousage must follow; and the streames of *Heli-son* being hid vnder the earth vntill ( the vicissitude of things passing ) they breake out againe and appeare in some other remote nation, though not perhappes in the same climate.

## COELVM, or Beginnings.

**V**Ve haue it from the Poets by tradition, that *Cœlum* was the ancientest of the Gods, and that his members of generation were cut off by his sonne *Saturne*. *Saturne* had many children, but deuoured them as soone as they were borne. *Iupiter* onely escapt, who beeing come to mans estate, thrust *Saturne* his father into hell, and so vsurped the kingdome. Moreouer hee pared off his fathers genitals with the same faulchin that *Saturne* dismembred *Coelum*, and cast them into the Sea, from whence came *Venus*. Not long after this, *Iupiter* (being scarce settled and confirmed in this kingdome) was inuaded by two memorable warres. The first of the *Titans*, in the suppressing of which *Sol* (who alone of all the *Titans* favouring *Iupiters* side) tooke exceeding great paines. The second was  
of

of the Giants, whom *Jupiter* himselfe destroyed with thunderboults, and so all warres being ended, he raigned secure.

This Fable seemes enigmatically to shew from whence all things took their beginning, not much differing from that opinion of philosophers, which *Democritus* afterwarde laboured to maintayne, attributing eternity to the first Matter and not to the World. In which hee comes somewhat neere the truth of diuine writ, telling vs of a huge deformed Masse, before the beginning of the fixe dayes worke.

The meaning of the Fable is this, By *Cælum* may bee vnderstood that vast concauity, or vaulted compasse that comprehends all matter: and by *Saturne* may bee meant the matter it selfe, which takes from its Parent all power of generating: for the vniuersality or whole bulke of matter alwayes remaines the same, neither increasing or diminishing in respect of the quality of its nature:

But



But by the diuers agitations and motions of it were first produced imperfect, and ill agreeing compositions of things, making as it were certaine worlds for proofes or allayes, and so in procelle of time a perfect fabricke or structure was framed, which should still retaine and keepe his forme. And therefore the gouernment of the firstage was shaddowed by the kingdome of *Saturne*, who for the frequent dissolutions and short continuances of things was aptly fained to deuoure his children. The succeeding gouernment was deciphered by the raigne of *Iupiter*, who confined those continuall mutations vnto *Tartarus*, a place signifying perturbation. This place seemes to bee all that middle space betweene the lower Superficies of Heauen and the center of the earth: in which all perturbation and fragility and mortality or corruption are frequent. During the former generation of things in the time of *Saturnus* raigne, *Venus* was not borne:

for

for so long as in the vniuersalitie of Matter, discord was better and more preualent then concord, it was necessary that there should bee a totall dissolution or mutation, and that in the whole fabricke. And by this kinde of generation were creatures produced before *Saturne* was deprived of his genitalles. When this ceased, that other which is wrought by *Venus*, immediatly came in, consisting in settled and preualent concord of things, so that Mutation should bee onely in respect of the partes, the vniuersall fabricke remaining whole and inuiolate.

*Saturne* they say was deposed and cast downe into Hell, but not destroyed and vtterly extinguisht, because there was an opinion that the world should relapse into the old *Chaos* and *interregnum* againe, which *Lucretius* prayed might not happen in his time.

*Quod procul à nobis, flectat fortuna gubernans.*

*Et ratio potius quam res persuadeas  
ipsa.*

Oh guiding prouidence bee gra-  
cious,

That this Doomes-day bee farre  
remou'd from vs.

And graunt that by vs it may bee  
expected,

Rather then on vs in our times  
effected.

for afterward the world should sub-  
sist by its owne quantitie and power.  
Yet from the beginning there was  
no rest: for in the celestiall Regions  
there first followed notable mu-  
tations, which by the power  
of the *Sunne* (predominating ouer  
superiour bodies) were so quieted,  
that the state of the world should bee  
conserued: and afterward (in infe-  
riour bodies) by the suppressing and  
dissipating of inundations, tem-  
pests, windes, and generall earth-  
quakes, a more peacefull and durable  
agreement and tranquillitie of things  
fol-

followed. But of this Fable it may conuertibly bee sayd, that the Fable containes philosophy, and philosophy againe the Fable: For wee know by faith, that all these things are nothing els but the long-since ceasing and failing Oracles of Sence, seeing that both the Matter and Fabricke of the world are most truely referred to a Creator.

## 13

P R O T E U S, or *Matter.*

**T**HE Poets say that *Proteus* was *Neptunes* heard-man, a graue Syer, and so excellent a prophet, that hee might well bee termed thrice excellent: for hee knew not onely things to come; but euenthings past aswell as present, so that besides his skill in diuination, hee was the messenger and interpreter of all Antiquities and hidden mysteries. The place of his abode was a huge vast caue, where his custome was euery day at noone to count his focke of  
Sea-

Sea-calues, and then to goe to sleepe. Moreouer hee that desired his aduice in any thing, could by no other meanes obtaine it, but by catching him in Manacles, and holding him fast therewith; who neuerthelesse to be at liberty would turne himselfe into all manner of formes and wonders of nature, sometimes into fire, sometimes into water, sometimes into the shape of beastes and the like, till at length hee were restored to his owne forme againe.

This Fable may seeme to vnfelde the secrets of nature, and the properties of *Matter*. For vnder the person of *Proteus*, the first Matter (which next to God is the auncientest thing) may bee represented: for Matter dwelles in the concauity of heauen as in a Caue.

He is *Neptunes* bond-man, because the operations and dispensations of Matter are chiefly exercised in liquid bodies.

His flocke or hearde seemes to be nothing but the ordinarie *Species* of  
sensible

sensible creatures, plants, and mettals: in which Matter seemes to diffuse and as it were spend it selfe, so that after the forming and perfecting of these kindes, (having ended as it were her taske) shee seemes to sleepe and take her rest, not attempting the composition of any more *Species*. And this may bee the Morall of *Protem* his counting of his focke, and of his sleeping.

Now this is said to bee done, not in the morning, nor in the euening, but at noone, to wit at such time as is most fit, and conuenient for the perfecting and bringing foorth of *Species* out of Matter, duely prepared and predisposed, and in the middle, as it were, betweene their beginnings and declinations, which wee knowe sufficiently (out of the holy history) to bee done about the time of the Creation: for then by the power of that diuine word (*Producat*) *Matter* at the Creators command did congregate it selfe (not by ambages or turnings, but instantly)

ly) to the production of its worke into an act and constitution of *Species*. And thus farre haue wee the Narration of *Protess* (free, and vn-restrained) together with his flocke compleat: for the vniuersality of thinges with their ordinarie structures and compositions of *Species* beares the face of matter not limited and constrained, and of the flocke also of materiall beings. Neuerthelesse, if any expert Minister of Nature, shall encounter Matter by main force, vexing, and vrging her with intent and purpose to reduce her to nothing; shee contrariwise (seeing annihilation and absolute destruction cannot bee effected but by the omnipotencie of God) being thus caught in the straites of necessitie, doth change and turne her selfe into diuers strange formes and shapes of thinges, so that at length (by fetching a circuit, as it were) shee comes to a period, and (if the force continue) betakes herselfe to her former being. The reason of which con-

straint

ſtreint or binding will bee more facile and expedite, if Matter be laide hold on by Manacles, that is, by extremities.

Now whereas it is ſained that *Proteus* was a Prophet, well skilled in three differences of times, it hath an excellent agreement with the nature of Matter: for it is neceſſary that hee that will knowe the properties and proceedings of Matter, ſhould comprehend in his vnderſtanding the ſum of all things, which haue been, which are, or which ſhall bee, although no knowledge can extend ſo farre as to ſingular and indiuiduall beings.

## 14.

MEMNON, or a youth too  
forward.

**T**He Poets ſay, that *Memnon* was the ſonne of *Aurora*, who (adorned with beautifull armour, and animated with popular applauſe) came to the *Troiane* warre: where



where (in a rash boldnes, hasting vnto and thirsting after glory) he enters into single combate with *Achilles* the valiantest of all the *Grecians*, by whose powerfull hand hee was there slaine. But *Iupiter* pittying his destruction, sent birdes to modulate certain lamentable and dolefull notes at the Solemnization of his fune-  
rall obsequies. Whose statue also (the Sunne reflecting on it with his morning beames) did vsually (as is reported) send foorth a mournfull sound.

This Fable may be applied to the vnfortunate destinies of hopefull young men, who like the sonnes of *Aurora* (pufft vp with the glittering shew of vanity and ostentation) attempt actions aboue their strength, and prouoke and presse the most valiant *Heroes* to combate with them, so that (meeting with their ouermatch) are vanquished and destroyed, whose vntimely death is oft accompanied with much pittie and commiseration. For among all the  
disasters

disasters that cannot happen to mortals; there is none so lamentable and so powrefull to moouē compassion as the flower of vertue cropt with too suddaine a mischance. Neither hath it beene often knowne that men in their greene yeares become so loathsome and odious; as that at their deathes either sorrow is stinted, or commiseration moderated: but that lamentation and mourning doe not only flutter about their obsequies like those funerall birds; but this pittifull commiseration doth continue for a long space, and especially by occasions and new motions, and beginning of great matters, as it were by the morning rayes of the *Sunne*, their passions and desires are renewed.

THESE THINGS BEING CONSIDERED, WE MAY SEE THAT THE MORTALITY OF MAN IS NOT ONLY A CAUSE OF PAIN AND SORROW, BUT ALSO OF GREAT PITY AND COMPASSION. AND THAT THE MORE WE KNOWE OF OURSELVES, THE MORE WE SHALL BE AWARE OF OUR OWN WEAKNESSE, AND THE MORE WE SHALL BE SENSIBLE OF THE MISERABLE CONDITION OF MANKIND. AND THAT WE SHOULD NOT BE OVERMUCH AFFECTIONATE TO OURSELVES, NOR TO OTHERS, BUT THAT WE SHOULD BE CONTENT WITH OUR OWN PORTION, AND NOT DESIRE TO BE BETTER THAN OTHERS. AND THAT WE SHOULD BEWARE OF THE FALLACIES OF THE WORLD, AND NOT LET OURSELVES BE LED AWAY BY THEM. AND THAT WE SHOULD BE CONSTANT IN OUR VIRTUES, AND NOT LET OURSELVES BE SHAKEN BY THE TEMPTATIONS OF THE DEVIL, OR THE WORLD, OR THE FLESH. AND THAT WE SHOULD BEWARE OF THE PERILS OF SIN, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF DEATH, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF HELL, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF ETERNITY, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS WRATH, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS JUDGMENT, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS MERCIE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS LOVE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS GRACE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS BLESSING, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS PROMISE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS REWARD, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS PUNISHMENT, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS MERCIE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS LOVE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS GRACE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS BLESSING, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS PROMISE, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS REWARD, AND NOT LET OURSELVES BE TAKEN BY THEM. AND THAT WE SHOULD BEWARE OF THE PERILS OF GODS PUNISHMENT, AND NOT LET OURSELVES BE TAKEN BY THEM.

## TITHONVS, or Satiety

**I**T is elegantly fained that *Tithonus* was the paramour of *Aurora*, who (desirous to enjoy his company) petitioned *Iupiter* that he might neuer die, but (through womanish oversight) forgetting to insert this clause in her petition, that hee might not withall grow old and feeble, it followed that hee was onely freed from the condition of mortality, but for olde age, that came vpon him in a maruellous and miserable fashion, agreeable to the state of those who cannot die, yet euery day grow weaker and weaker with age. Insomuch that *Iupiter* (in commiseration of this his misery) did at length metamorphose him into a Grasshopper.

This Fable seemes to bee an ingenuous Character or description of pleasure, which in the beginning, and as it were in the morning, seemes

to be so pleasant and delightfull that men desire they might enioy & monopolize it for euer vnto themselues, vnmindefull of that Satiety and loathing, which (like old age) will come vpon them before they bee aware. And so at last (when the vse of pleasure leaues men, the desire and affection not yet yeelding vnto death) it comes to passe that men please themselues onely by talking and commemorating those things which broght pleasure vnto them in the flower of their age, which may be obserued in libidinous persons, and also in men of military professions: the one delighting in beastly talke, the other boasting of their valorous deeds, like Grashoppers, whose vigour consists onely in their voyce.

16.

IVNOES SUTOR, or  
*Baseness.*

**T**He Poets say, that *Jupiter* to enjoy his lustfull delights took vpon him the shape of sundry creatures, as of a Bull, of an Eagle, of a Swanne, and of a golden shower: but beeing a Sutor to *Iuno* hee came in a forme most ignoble and Base, an object full of contempt and scorne, resembling indeed a miserable cuckow, weather beaten with raine and tempest, nummed, quaking, and halfe dead with cold.

This Fable is wise and seemes to bee taken out of the bowels of moralitie, the fence of it beeing this, That men boast not too much of themselves, thinking by ostentation of their owne worth to insinuate themselves into estimation and fauour with men, the successe of such intentions being for the most part measured by the nature and disposi-

tion of those to whom men sue for grace: Who if of themselves they bee indowed with no gifts and ornaments of nature, but are onely of haughtie and malignant spirits (intimated by the person of *Iuno*) then are Sutors to knowe that it is good policie to omit all kind of apparance that may any way shew their owne least praise or worth: and that they much deceiue themselves in taking any other course. Neither is it enough to shew deformity in obsequiousnesse, vnlesse they also appeare euen abiect and base in their very persons.

17.

CVPID, or an *Atome*.

**T**Hat which the Poets say of *Cupid* or *Loue* cannot properly bee attributed to one and the selfe same person; and yet the difference is such, that (by reiecting the confusion of persons) the similitude may bee receiued.

They



plaine) the naturall motion of the *Atome*, which is that auncient and onely power that formes and fashions all thinges out of Matter, of which there is no Parent, that is to say, no cause, seeing euery cause is as a Parent to its effect. Of this power or vertue there can bee no cause in Nature (as for *God*, wee alwayes except him) for nothing was before it, and therefore no efficient cause of it. Neither was there any thing better knowne to nature, and therefore neither *Genus* nor *Forme*. Wherefore whatsoeuer it is, positue it is, and but inexpressible. Moreouer, if the manner and proceeding of it were to bee conceiued, yet could it not bee by any cause, seeing that (next vnto *God*) it is the cause of causes, it selfe onely without any cause. And perchance there is no likelielihood, that the manner of it may bee conteined or comprehended within the narrow compasse of humane search. Not without reason therefore it is fained to come of an

Egge



Egge which was layed by *Nox*. Certainly the diuine Philosopher grants so much. *Ecccl. 3. 11. Cuncta fecit tempestatibus suis pulchra, & mundum tradidit disputationibus eorum, ita tamen ut non inueniat homo opus, quod operatus est Deus, a principio ad finem.* That is, he hath made euery thing beautifull in their seasons, also he hath set the world in their meditations, yet cannot man finde out the worke that God hath wrought, from the beginning euen to the end. For the principall Law of Nature, or power of this desire, created ( by God ) in these parcels of things, for concurring and meeting together ( from whose repetitions and multiplications, all variety of creatures proceeded and were composed ) may dazzle the eyes of mens vnderstandings, and comprehended it can hardly bee. The Greeke Philosophers are obserued to bee verry acute and diligent in searching out the materiall principles of things : but in the beginnings of

motion ( wherein consists all the efficacy of operation ) they are negligent and weake, and in this that we handle, they seeme to be altogether blinde and stammering: for the opinion of the *Peripateticke*s concerning the appetite of Matter caused by Priuation, is in a manner nothing else but words, which rather sound then signifie any realty. And those that referre it vnto God, doe very well, but then they leape vp, they ascend not by degrees: for doubtlesse there is one chiefe lawe subordinate to God, in which all naturall things concurre and meete, the same that in the fore-cited Scripture is demonstrated in these wordes. *Opus, quod operatus est Deus a principio usque ad finem*, the worke that God hath wrought from the beginning euen to the ende. But *Democritus* which entred more deeply into the consideration of this point after hee had conceiued an *Atome* with some small dimension and forme, he attributed vnto it one onely desire,

OR

or first motion, simple or absolute-  
 lie, and another comparatiue or in  
 respect : for hee thought that all  
 thinges did properly tend to the cen-  
 ter of the world, whereof those bo-  
 dies which were more materiall desc-  
 ended with swifter motion, and  
 those that had lesse matter did on  
 the contrary tend vppward. But this  
 meditation was verie shallow con-  
 taining lesse then was expedient :  
 for neither the turning of the cele-  
 stiall bodies in a round, nor shutting  
 and opening of thinges may seeme  
 to bee reduced or applied to this be-  
 ginning. And as for that opinion  
 of *Epicurus* concerning the casuall  
 declination and agitation of the  
*Atome*, it is but a meere toy, and a  
 plaine euidence, that hee was igno-  
 rant of that point. It is therefore  
 more apparent ( then wee could  
 wish ) that this *Cupid* or *Loue* re-  
 maines as yet clouded vnder the  
 shades of *Night*. Now as concer-  
 ning his attributes: Hee is elegant-  
 ly described with perpetuall infan-

cie or childhood, because compound bodies they seeme greater and more stricken in yeeres: Whereas the first feedes of things or *Atoms*, they are little and diminute, and alwayes in their infancie.

He is also well fained to bee naked, because all compound bodies to a man rightly iudging, seeme to be apparelled and clothed, and nothing to be properly naked but the first particles of things.

Concerning his blindnesse, the Allegorie is full of wisedome: for this *Loue* or Desire (whatsoever it bee) seemes to haue but little prouidence, as directing his pace and motion by that which it perceiues nearest, not vnlike blind men that go by feeling: More admirable then, must that chiefe diuine prouidence bee, which (from things empty and destitute of prouidence, and as it were blind) by a constant & fatall law produceth so excellent an order and beauty of things.

The last thing which is attributed

ted vnto *Loue* is *Archery*, by which is meant, that his vertue is such, as that it workes vpon a distant object: because that whatsoever operates a farre off, seemes to shoot, as it were, an arrowe. Wherefore whosoever holds the being both of *Atomes* and *Vacuity*, must needs inferre, that the vertue of the *Atome* reacheth to a distant object: for if it were not so, there could bee no motion at all, by reason of the interposition of *Vacuity*, but all things would stand stone still, and remaine immoouable.

Now as touching that other *Cupid* or *Loue*, he may well bee termed the yongest of the Gods, because he could haue no being, before the constitution of *Species*: And in his description the Allegory may bee applied and traduced to manners: Neuerthelesse hee holds some kinde of conformity with the Elder: For *Venus* doeth generally stirre vp a desire of coniunction and procreation, and *Cupid* her sonne doth apply this  
desire.

desire to some indiuiduall nature, so that the generall disposition comes from *Venus*, the more exact sympathy from *Cupid*, the one deriued from causes more neere, the other from beginnings more remote and fatall, and as it were from the elder *Cupid*, of whom euery exquisit sympathy doth depend.

## 18

## DIOMEDES, or zeale.

**D***omedes* flourishing with great fame and glory in the *Troian* warres, and in high fauour with *Pallas* was by her instigated (being indeed forwarder then he should haue beene) not to forbear *Venus* a iote, if he encountred with her in fight, which very boldly hee performed, wounding her in the right arme. This presumptuous fact hee carried cleare for a while, and being honored and renowned for his many heroicke deeds; at last returned into his

his owne countrey, where finding himselfe hard besteed with domesticke troubles, fled into *Italy*, betaking himselfe to the protection of Forreiners, where in the beginning hee was fortunate and royally entertained by King *Darius* with sumptuous gifts, raising many statues in honour of him throughout his Dominions. But vpon the very first calamity that hapned vnto this nation whereunto hee was fled for succour: King *Darius* enters into a conceipt with himselfe that he had entertained a wicked guest into his family, and a man odious to the Goddes, and an impugner of their Diuinity, that had dared with his sworde to assault and wound that Goddesse, whom in their Religion they held it sacriledge so much as to touch. Therefore, that hee might expiat his countreyes guilt, (nothing respecting the duties of hospitality, when the bondes of Religion tied him with a more reuerend regarde) suddennie slew *Diomedes*, commanding with-  
all

all, that his trophes and statues should be abolished and destroyed. Neither was it safe to lament this miserable destinie; But euen his companions in armes, whilst they mourned at the funerall of their Captaine, and filld all the places with plaints and lamentations, were suddenly metamorphosed into birds like vnto Swannes, who when their death ap proacheth sing melodious and mournfull hymnes.

This Fable hath a most rare and singular subiect: for in any of the poetical records, wherein the *Heroes* are mentioned, wee finde not that any one of them, besides *Diomedes*, did euer with his sword offer violence to any of the *Deities*. And indeed, the Fable seemes in him to represent the nature and fortune of man, who of himselfe, doth propound and make this as the end of all his actions, to worship some diuine power, or to follow some sect of Religion, though neuer so vaine and superstitious, and with force  
and



and armes to defende the same: For although those bloudie quarrels for religion were vnknowne to the Auncients, (the heathen Gods not hauing so much as a touch of that iea-  
lousie, which is an attribute of the true God) yet the wisdom of the auncient times seeme to bee so copious and full, as that, what was not knowne by experience, was yet comprehended by meditation and fictions. They then that endeavour to reforme and conuince any sect of Religion, (though vaine, corrupt, and infamous, shadowed by the person of *Venus*) not by the force of argument, and doctrine, and holinesse of life, and by the weight of examples and authoritie, but labour to extirpate and roote it out by fire and sword, and tortures, are encouraged, it may be, thereunto by *Pallas*, that is by the acuity of *Prudence* and seueritie of iudgement, by whose vigour and efficacie, they see into the falsitie and vanitie of these errors. And by this their hatred of prauitie,  
and

and good zeale to Religion, they purchase to themselves great glorie, and by the vulgar (to whom nothing moderate can bee gratefull) are esteemed and honoured as the onely supporters of trueth and religion, when others seeme to bee luke-warme, and full of feare. Yet this glorie and happinesse doth seldom endure to the ende, seeing euerie violent prosperitie, if it preuent not alteration by an vntimely death, growes to bee vnprosperous at last: For if it happen that by a change of gouernement this banished and depressed Sect gette strength, and so beare vp againe, then these zealous men so fierce in opposition before, are condemned, their very names are hatefull; and all their glory ends in obloquie,

In that *Diomedes* is sayde to bee murdered by his hoast, it giues vs to vnderstand that the difference of religion breeds deceit and treacherie, euen among nearest acquaintance.

Now

Now in that lamentation and mourning was not tolerated but punished, it puts vs in minde, that let there bee neuer so nefarious an acte done, yet there is some place left for commiseration and pity, that euen those that hate offences, should yet in humanity commiserate offenders, and pity their distresse, it being the extremity of euill when Mercy is not suffered to haue commerce with misery. Yea euen in the cause as well of religion as impietie, many men may bee noted and obserued to haue bene compassionate. But on the contrary the complaints and moanes of *Diomedes* followers, that is, of men of the same sect and opinion are wont to bee shrill and loude, like Swannes, or the birds of *Diomedes*. In whom also that part of the allegory is excellent to signifie, that the last words of those that suffer death for religion like the songs of dying Swannes, doe wonderfully worke vpon the mindes of men, and strike and remaine a long  
time

time in their senses and memories.

DAEDALVS, or *Mechanique*.

**M**Echanicall wisdom and industry, and in it vnlawfull science peruerted to wrong ends, is shadowed by the Ancients vnder the person of *Daedalus*, a man ingenious, but execrable. This *Daedalus* (for murthering his fellow seruant that emulated him) beeing bannished, was kindly intertayned (during his exile) in many Cities, and Princes Courts: for indeed hee was the rayser and builder of many goodly structures, as well in honour of the Gods, as for the beauty and magnificence of Cities, and other publicke places: but for his works of mischief hee is most notorious. It is he which framed that engine which *Pasiphae* vsed to satisfie her lust in companying with a bull, so that by  
this

this his wretched industrie and pernicious deuce, that Monster *Minotaur* (the destruction of so many hopefull youthes) tooke his accursed and infamous beginning, and studying to couer and increase one mischief with another, for the security and preservation of this Monster hee inuented and built a Labyrinth, a worke for intent and vse most nefarious and wicked, for skill and workmanship famous and excellent. Afterward that he might not bee noted onely for works of mischief, but bee sought after as well for remedies, as for instruments of destruction; hee was the Authour of that ingenious deuce concerning the clue of threed, by which the Labyrinth was made passable without any let. This *Dedalus* was persecuted by *Minos* with great seuerity, diligence, and inquiry, but hee alwayes found the meanes to auoide and escape his tyranny. Lastly hee taught his sonne *Icarus* to flie, but the nouice in ostentation of his  
 art

art soaring too high, fell into the Sea, and was drowned.

The parable seemes to bee thus: In the beginning of it may bee noted that kinde of enuie or emulation that lodgeth and wonderfully swaies and domineeres amongst excellent artificers, there being no kinde of people more reciprocally tormented with bitter and deadly hatred then they.

The banishment also of *De-dalus* ( a punishment inflicted on him against the rules of policie and prouidence ) is worth the noting: for Artificers haue this prerogatiue to find entertainement and welcome in all countreys, so that exile to an excellent workeman can hardly bee termed a punishment, whereas other conditions and states of life can scarce liue out of their owne countrey. The admiration of artificers is propagated and increast in forraine and strange nations, seeing it is a naturall and inbred disposition of men to value their owne countrey-  
men

men ( in respect of Mechanicall works ) lesse then strangers.

Concerning the vse of Mechanicall artes, that which followes is plaine. The life of man is much beholding to them, seeing many thinges (conducing to the ornament of religion, to the grace of ciuill discipline, and to the beautifying of all humane kinde) are extracted out of their treasuries: and yet notwithstanding from the same *Megazine* or storehouse are produced instruments both of lust and death, for to omit the wiles of bandes) wee well know how farre exquisite poisons, warlike engines, and such like mischiefes (the effects of Mechanicall inuentions) doe exceede the *Minotaur* himselfe in malignitie and sauage cruelty.

Moreouer, that of the *Labyrinth* is an excellent Allegory, whereby is shadowed the nature of Mechanicall sciences: for all such handicrafte workes as are more ingenious and accurate; may bee compared

to a Labyrinth in respect of subtilty and diuers intricate passages, and in other plaine resemblances, which by the eye of iudgement can hardly bee guided and discerned, but onely by the line of experience.

Neither is it impertinently added, that hee which inuented the intricate nookes of the Labyrinth, did also shew the commodity of the clue: for Mechanicall artes are of ambiguous vse, seruing as well for hurt as for remedy, and they haue in a manner power both to loose and bind themselves.

Vnlawfull trades, and so by consequence artes themselves are often persecuted by *Minos*, that is by lawes, which doe condemne them and prohibit men to vse them. Neuerthelesse they are hid and retained euery where, finding lurking holes, and places of receipt, which was well obserued by *Tacitus* of the Mathematicians and figure flingers of his time in a thing not much vnlike; *Genus (inquit) hominum, quod in ciuitate*



*tate nostra semper & retinebitur & ve-*  
*tabitur.* There is a kind of men (sayth  
 he) that wil alwayes abide in our city  
 though alwayes forbidden. And yet  
 notwithstanding vnlawfull and curi-  
 ous arts of what kinde soeuer, in tract  
 of time, when they cannot performe  
 what they promise, doe fall from the  
 good opinion that was held of them  
 (no otherwise then *Icarus* fell downe  
 from the skies) they grow to be con-  
 temned and skorned, and so perish by  
 too much ostentation. And to say  
 the trueth, they are not so happily re-  
 strayned by the reines of Law, as be-  
 wrayed by their owne vanity.

ERICTHONIVS, or *Imposture.*

THE Poets fable that *Vulcan* sol-  
 licited *Minerva* for her virgi-  
 nity, and impatient of deniall with  
 an inflamed desire offered her vio-  
 lence, but in struggling his Seed fell  
 vpon the ground, whereof came  
*Eri-*

*Eristhonius*, whose bodie from the middle vpward was of a comely and apt proportion, but his thighes and legges like the taile of an Eele small and deformed. To which Monstrosity hee being conscious, became the first inuentor of the vse of Chariots, whereby that parte of his bodie which was well proportioned might bee seene, and the other which was vglie and vncomelie might bee hid.

This strange and prodigious fiction may seeme to shew, that arte which (for the greate vse it hath of fire) is shadowed by *Vulcan*, although it labour by much striuing with corporeall substances to force Nature, and to make her subiect to it (shee beeing for her industrious workes rightly represented by *Minerva*) yet seldome or neuer attaines the ende it aimes at, but with much adoe and great paines (wrestling as it were with her) comes shorte of its purpose, and produceth certaine imperfect birthes and lame workes, faire

to the eye, but weak and defectiue in vse with many Impostors (with much subtilty and deceipt) set to view, and carry about, as it were, in triumph, as may for the most part bee noted in Chymicall productions, and other Mechanicall subtilties and nouelties, especially when (rather prosecuting their intent, then reclining their errors) they rather striue to ouercome nature by force, then sue for her embracements by due obsequiousnesse and obseruance.

## 21

D E V C A L I O N, or *Restitution.*

T H E Poets say, that (the people of the old world being destroyed by a generall deluge) *Deucalion* and *Pirra* were onely left alieue, who praying with feruent and zealous deuotion, that they might know by what meanes to repayre mankind: had answere from an Oracle that they should obtaine what they desired, if taking the bones of their  
 E mother

mother they cast them behind their backs, which at first stricke them with great amazement and despayre, seeing (all things being defaced by the flood) it would be an endlesse worke to finde their mothers seepulchre, but at length they vnderstoode that by bones the stones of the earth (seeing the earth was the mother of al things) were signified by the Oracle.

This Fable seemes to reueale a secret of Nature, and to correct an error familiar to mens conceipts: for through want of knowledge, men thinke that things may take renouation and restauration from their putrefaction and dregs, no otherwise then the *Phœnix* from the ashes, which in no case can be admitted, seeing such kind of materials, when they haue fulfilled their periods, are vnapt for the beginnings of such things: we must therefore looke backe to more common principles.

22.

NEMESIS, or the Vicissitude  
of things.

**N***Nemesis* is said to bee a Goddesse venerable vnto all, but to bee feared of none but potentates and fortunes fauourites. Shee is thought to bee the Daughter of *Oceanus* and *Nox*. Shee is purtrayed with winges on her shoulders, and on her head a Coronet; bearing in her right hand a iauelin of Ash, and in her left a Pitcher with the similitudes of *Aethiopians* engrauen on it: and lastly shee is described sitting on a Hart.

The Parable may bee thus vnfolded. Her name *Nemesis* doth plainly signifie Reuenge or Retribution, her office and administration being (like a Tribune of the people) to hinder the constant and perpetuall felicitie of happie men, and to interpose her word, *veto*, I forbid the continuance of it, that is, not onely to

chastice insolencie, but to intermix prosperitie (though harmelesse and in a meane) with the vicissitudes of aduersitie, as if it were a custome, that no mortall man should bee admitted to the Table of the Gods but for sport. Truely when I read that Chapter, wherein *Caius Plinius* hath collected his misfortunes and miseries of *Augustus Casar*, whom of all men I thought the most happy, who had also a kinde of arte to vse and enioy his fortune, and in whose mind might bee noted neither pride, nor lightnesse, nor nicenes, nor disorder, nor melancholly (as that he had appointed a time to die of his owne accorde) I then deemed this Goddesse to bee great and powerfull, to whose altar so worthy a sacrifice as this was drawne.

The Parentes of this Goddesse were *Oceanus* and *Nox*, that is, the vicissitude of thinges, and diuine iudgment obscure and secret: for the alteration of thinges are aptly represented by the Sea, in respect of the

con-

continually ebbing and flowing of it: and hidden providence is well set forth by the Night: for even the nocturnal *Nemesis* (seeing humane judgement differs much from divine) was seriously observed by the heathen.

Virgil Aeneid lib. 2.

— *Cadit & Riphens iustissimus  
vnius,  
Qui fuit ex Tenebris, & servantissimus equi,  
Dys aliter visum*—

That day by Greekish force was  
Ripheus slaine,  
So iust and strict obseruer of the  
law,  
As Troy within her walles did  
not containe  
A better man: Yet God then  
good it saw.

Shee is described with winges, because the changes of thinges are so sudden, as that they are seene, before

foreseene: for in the Recordes of all ages, wee finde it for the most parte true, that great potentates, and wise men haue perished by those misfortunes which they most contemned, as may bee obserued in *Marcus Cicero*, who being admonished by *Decius Brutus* of *Octavius Casars* hypocriticall friendshippe and hollow heartednesse towards him, returnes this answer; *Te autem, mi Brute, sicut debeo, amo, quod istud quicquid est ingarum, me scire voluisti.* I must euer acknowledge my selfe (*Deare Brutus*) beholding to thee, in loue, for that thou hast beene so carefull to acquaint mee with that which I esteeme but as a needlesse trifle to bee doubted.

*Nemesis* is also adorned with a Coronet, to shew the enuious and malignant disposition of the vulgar, for when fortunes fauorites and great potentates come to ruine, then doe the common people reioyce, setting as it were a crowne vpon the head of reuenge.



The Iauelin in her right hand points at those, whom shee actually strikes and pierceth thorow.

And before those, whom shee destroys not in their calamity and misfortune, she euer presents that blacke and dismall spectacle in her left hand: for questionlesse to men sitting, as it were, vpon the pinnacle of prosperity, the thoughts of death and painefulnesse of sicknesse and misfortunes, perfidiousnesse of friends, treachery of foes, change of state, and such like, seeme as ougly to the eye of their meditations, as those *Ethiopi*ans pictured in *Nemesis* her Pitcher. *Virgil* in describing the battell of *Actium*, speakes thus elegantly of *Cleopatra*.

*Regina in medijs patrio vocat agmina*  
*sistro,*

*Nec dum etiam geminos a tergo*  
*respicit angues.*

The Queen amidst this hurly burly stands,

And with her Country Timbrell  
 calles her bands ;  
 Not spying yet where crawld be-  
 hinde her backe  
 Two deadly Snakes with venom  
 speckled blacke.

But not long after, which way soe-  
 uer she turned, troopes of *Ethiopiars*  
 were still before hereies.

Lastly, it is wisely added, that *Nemesis* rides vpon an *Hart*, because a  
*Hart* is a most liuely creature. And  
 albeit it may be, that such as are cut  
 off by death in their youth, preuent  
 and shunne the power of *Nemesis*,  
 yet doubles such, whose prosperity  
 and power continue long, are made  
 subiect vnto her, and lie as it were  
 troden vnder her feet.

## 23

## ACHELOVS, or Battell.

**I**T is a Fable of antiquity, that  
 when *Hercules* and *Achelous* as  
 riuals contended for the mariage of  
*Deianira*

*Deianira*, the matter drew them to combate, wherein *Achelous* tooke vpon him many diuerse shapes, for so was it in his power to doe, and amongst others, transforming himselfe into the likenesse of a furious wilde Bull, assaults *Hercules* and prookes him to fight. But *Hercules* for all this, sticking to his olde humane forme, couragiously encounters him, and so the combate goes roundly on. But this was the euent, that *Hercules* tore away one of the Bulls hornes, wherewith hee being mightilie daunted and grieued, to ransom his horne againe, was contented to giue *Hercules* in exchange thereof, the *Aenealthean* horne, or *Cornu-Copia*.

This Fable hath relation vnto the expeditions of warre, for the preparations thereof on the defensiu parte (which exprest in the person of *Achelous*) is very diuerse and vncertaine. But the inuading partie is most commonly of one sorte, and that very single, consisting of an ar-

mic by land, or perhaps of a Nauie by Sea. But for a King that in his owne Territorie expects an enemy, his occasions are infinite. Hee fortifies townes, hee assembles men out of the countreyes and villages, hee raiseth Cittadels, hee buildes and breakes downe bridges, hee disposeth garrisons, and placeth troupes of Souldiers on passages of riuers; on portes, on Mountaines, and ambushes in woodes, and is busied with a multitude of other directions, insomuch that euery day hee prescribeth new formes and orders, and then at last hauing accomodated all thinges compleate for defence, he then rightly represents the forme and manner of a fierce fighting Bull. On the other side, the inuader his greatest care is, the feare to bee distressed for victuals in an enemy Countrey. And therefore affects chiefly to hasten on battell: for if it should happen that after a fiede fought, hee prooue the victor, and as it were breake the horne of the Enemy,

my,

my, then certainly this followes that his enemy being stricken with terror and abased in his reputation, presently bewraies his weaknes, & seeking to repaire his losse, retires himself to some strong hold, abandoning to the Conquerour the spoile and sacke of his country and cities : which may well bee termed a type of the *Amalthea* horne.

24.

DIONYSVS, or *Passions*.

THEY say that *Semele*, *Jupiters* Sweete-heart ( hauing bound her Paramour by an irreuocable oath to grant her one request which shee would require ) desired that he would accompany her in the same forme, wherein hee accompanied *Inno* : which hee granting ( as not able to denie ) it came to passe that the miserable wench was burnt with lightning. But the infant which she bare in her wombe, *Jupiter* the Father tooke out, and kept it in a gash  
which

which hee cut in his thigh, till the moneths were compleate that it should be borne. This burden made *Jupiter* somewhat to limpe, whereupon the childe (because it was heauy and troublesome to its Father, while it lay in his thigh) was called *Dionysus*. Being borne, it was committed to *Proserpina* for some yeeres to be nurs't, and being growne vp, it had such a mayden face, as that a man could hardly iudge whether it were a boy or a girle. Hee was dead also, and buried for a time, but afterward reuiued. Being but a youth hee inuented, and taught the planting and dressing of Vines, the making also and vse of wine, for which becomming famous and renowned, hee subiugated the world, euen to the vttermost bounds of *India*. He rode in a Chariot drawen with *Tygers*. There danc't about him certaine deformed hobgoblins called *Cobali*, *Acratus*, and others, yea euen the *Muses* also were some of his followers. He tooke to wife *Ariadne*,  
 forsaken

forfaken and left by *Theſeus*. The tree ſacred vnto him was the *Iuie*. Hee was held the inuentor and inſtitutor of Sacrifices, and Ceremonies, and full of corruption and cruelty. He had power to ſtrike men, with fury or madneſſe ; for it is reported, that at the celebration of his Orgies, two famous worthies, *Pentheus* and *Orpheus* were torne in peeces by certaine franticke women, the one becauſe he got vpon a tree to behold their ceremonies in theſe ſacrifices, the other for making melody with his harpe. And for his geſts, they are in a manner the ſame with *Iupiters*.

There is ſuch excellent morality coucht in this Fable, as that Morall philoſophy affoords not better: for vnder the perſon of *Bacchus* is deſcribed the nature of affection, paſſion, or perturbation, the mother of which (though neuer ſo hurtfull) is nothing elſe but the object of apparent good in the eyes of Appetite. And it is alwayes conceiued in an vnlawfull

vnlawfull desire rashly propounded  
 and obtayned, before well vnder-  
 stood and considered, and when it  
 beginnes to growe, the Mother of  
 it, which is the desire of apparent  
 good by too much feruency is de-  
 stroyed and perisheth: Neuerthe-  
 lesse (whilest it is yet an imperfect  
*Embrio*) it is nourished and preser-  
 ued in the humane soule, (which is  
 as it were a father vnto it, and repre-  
 sented by *Iupiter*) but especially in  
 the inferiour parte thereof, as in a  
 thigh, where also it causeth so much  
 trouble and vexation, as that good  
 determinations and actions are  
 much hindered and lamed thereby,  
 and when it comes to be confirmed  
 by consent and habite, and breakes  
 out, as it were, into act, it remaynes  
 yet a while, with *Proserpina* as with  
 a Nurse, that is, it seeks corners and  
 secret places, and, as it were, caues  
 vnder ground, vntill (the reynes of  
 shame and feare being layde aside in  
 a pampered audaciousnesse) it either  
 takes the pretext of some vertue, or  
 becomes



becomes altogether impudent and shamelesse. And it is most true, that every vehement passion is of a doubtfull sexe, as being masculine in the first motion, but feminine in prosecution.

It is an excellent fiction that of *Bacchus* his reuiuing: for passions doe sometimes seeme to bee in a dead sleepe, and as it were vtterly extinct, but we should not thinke them to be so indeede, no, though they lay, as it were, in their graue; for, let there be but matter and opportunitie offered, and you shall see them quickly to reuiue againe.

The inuention of wine is wittily ascribed vnto him, euery affection being ingenious and skilfull in finding out that which brings nourishment vnto it; And indeede of all things knowne to men, Wine is most powerfull and efficacious to excite and kindle passions of what kinde soeuer, as being in a maner, a common Nurse to them all.

Againe his conquering of Nations,

tions, and vndertaking infinite expeditions is an elegant device; For desire neuer rests content with what it hath, but with an infinite and vnsati-able appetite still couets and gapes after more.

His Chariot also is well said to be drawne by *Tyggers*: for as soone as any affection shall from going a-foote, bee aduanc't to ride in a Chariot, and shall captiuat reason, and leade her in a triumph, it growes cruell, vntamed, and fierce, against whatsoeuer withstandes or opposeth it.

It is worth the noting also, that those ridiculous hobgoblins are brought in, dancing about his Chariot: for euery passion doth cause, in the eyes, face, and gesture, certaine vnde- cent, and ill-seeming, apish, and deformed motions, so that they who in any kinde of passion, as in anger, arrogancy, or loue, seeme glorious and braue in their owne eyes, doe yet appeare to others misshapen and ridiculous.

In that the Muses are sayd to bee of his company, it shewes that there is no affection almost which is not soothed by some Arte, wherein the indulgence of wits doeth derogate from the glory of the Muses, who (when they ought to bee the mistresses of life) are made the wayting maydes of affections.

Againe, where *Bacchus* is sayd to haue loued *Ariadne*, that was reiected by *Theseus*; it is an Allegory of speciall obseruation: for it is most certaine, that passions alwayes couet and desire that which experience forsakes, and they all know (who haue payde deare for seruing and obeying their lusts) that whether it bee honour, or riches, or delight, or glory, or knowledge, or any thing else which they seeke after, yet are they but things cast off, and by diuers men in all ages, after experience had, vtterly reiected and loathed.

Neither is it without a mystery, that the *Ionie* was sacred to *Bacchus*:  
for

for the application holds, first, in that the *Iuie* remaines greene in winter. Secondly, in that it stickes too, embraceth, and ouertoppeth so many diuers bodies, as trees, walles, and edifices. Touching the first, euery passion doth by resistance, and reluctation, and as it were, by an *Antiparistasis* (like the *Iuie* of the cold of winter) grow fresh and lusty. And as for the other euery predominate affection doth again (like the *Iuie*) embrace and limit all humane actions and determinations, adhering and cleauing fast vnto them.

Neither is it a wonder, that superstitious rites, and ceremonies were attributed vnto *Bacchus*, seeing euery giddy headed humour keeps in a manner, Reuell-rout in false religions: or that the cause of madnesse should be ascribed vnto him, seeing euery affection is by nature a short fury, which (if it growe vehement, and become habituall) concludes madnesse.

Concerning the rending and dis-  
 membring of *Pentheus* and *Orpheus*,  
 the parable is plaine, for euey preua-  
 lent affection is outragious and seuer  
 against curious inquiry, and whole-  
 some and free admonition.

Lastly, that confusion of  
*Jupiter* and *Bacchus*, their persons  
 may bee well transferred to a para-  
 ble, seeing noble and famous acts, and  
 remarkable and glorious merits,  
 doe sometimes proceed from vertue,  
 and well ordered reason, and magna-  
 nimitie, and sometimes from a secret  
 affection, and hidden passion, which  
 are so dignified with the celebritie of  
 fame and glory, that a man can hard-  
 ly distinguish betweene the actes of  
*Bacchus*, and the gests of *Jupiter*.

## A T A L A N T A, or Gaine.

**A** *Talanta* who was reputed to excell in swiftnesse, would needes challenge *Hippomenes* at a match in running. The conditions of the Price were these: That if *Hippomenes* wonne the race, hee should espouse *Atalanta*; If hee were out-runne, that then hee should forfeit his life. And in the opinion of all, the victorie was thought assured of *Atalantæes* side, beeing famous as shee was for her matchlesse and unconquerable speede, whereby shee had beene the bane of many. *Hippomenes* therefore bethinkes him, how to deceiue her by a tricke, and in that regarde prouides three golden apples, or balles which hee purpose lie caried about him. The race is begunne, and *Atalanta* gets a good start before him. Hee seeing himselfe thus cast behinde, being mindfull of his deuce, throwes one of his

his

his golden balles before her, and yet not outright, but somewhat of the one side, both to make her linger, and also to drawe her out of the right course: shee out of a womanish desire, (beeing thus enticed with the beautie of the golden apple) leauing her direct race, runnes aside, and stoopes to catch the ball: *Hippomenes* the while holdes on his course, getting thereby a great start, and leaues her behinde him: But shee by her owne naturall swiftnesse, recouers her lost time, and gets before him againe. But *Hippomenes* still continues his sleight, and both the second and third times casts out his balles, those enticing delayes; and so by craft and not by his actiuitie wins the race and victorie.

This Fable seemes allegoricallie to demonstrate a notable conflict betweene Arte and Nature: for Art (signified by *Atalanta*) in its worke (if it bee not letted and hindred) is farre more swift then Nature, more speedie in pace; and sooner attaines the

the ende it aimes at, which is manifest almost in euery effect: As you may see in fruit-trees, whereof those that growe of a kernell are long ere they beare, but such as are grafted on a stocke a great deale sooner. You may see it in Clay, which in the generation of stones, is long ere it become hard, but in the burning of Bricks, is very quickly effected. Also in morrall passages you may obserue, that it is a long time ere (by the benefite of Nature) sorrow can bee asswaged and comfort attained, whereas *Philosophy* (which is, as it were, art of liuing) tariés not the leisure of time, but doth it instantly, and out of hand; And yet this prerogatiue and singular agility of Art is hindered by certaine golden apples, to the infinite preiudice of humane proceedinges: for there is not any one *Art* or *Science* which constantly perseueres in a true and lawfull course, till it come to the proposed ende or marke: but euer and anone makes stops, after good begin-



beginnings, leaues the race, and turns  
aside to profit and commodity, like  
*Atalanta.*

*Declinat cursus, aurumque volubile  
tollit.*

Who doth her course forsake,  
The rolling gold to take.

And therefore it is no wonder that  
Arte hath not the power to conquer  
Nature, and by pact or lawe of con-  
quest, to kill and destroy her: but on  
the contrary, it falles out, that Arte  
becomes subiect to Nature, & yeelds  
the obedience, as of a wife to her hus-  
band.

## 26

PROMETHEVS, or the State  
of man.

THE Ancients deliuer, that *Pro-  
methews* made a man of Clay,  
mixt with certayne parcels taken  
from diuers animales, who studying  
to maintayne this his worke by Arte  
(that

(that hee might not bee accounted a founder onely, but a propagatour of humane kinde) stole vp to heauen with a bundle of twigs, which hee kindling at the Chariot of the Sun, came downe againe, and communicated it with men: And yet they say, that (notwithstanding this excellent worke of his) hee was requited with ingratitude, in a treacherous conspiracie: For they accused both him and his inuention to *Iupiter*, which was not so taken as was meet it should, for the information was pleasing to *Iupiter* and all the Gods. And therefore in a merry mood, graunted vnto men, not onely the vse of fire, but perpetuall youth also, a boone most acceptable and desireable. They being, as it were, ouerioyed, did foolishly lay this gift of the Gods vpon the backe of an asse, who being wonderfully opprest with thirst, and neere a fountaine, was tolde by a Serpent (which had the custody thereof) that hee should not drinke, vnlesse he

hee would promise to giue him the burden that was on his backe. The silly *Alse* accepted the condition, and so the restauration of youth (solde for a draught of water) past from men to Serpents. But *Promethews* full of malice, being reconciled vnto men, after they were frustrated of their gift, but in a chafe yet with *Iupiter*, feared not to vse deceit in Sacrifice: for hauing killed two Bulles, and in one of their hides wrapt vp the flesh and fat of them both, and in the other onely the bones, with a great shew of religious deuotion, gaue *Iupiter* his choyse, who (detesting his fraude and hypocrisie, but taking an occasion of reuenge) chose that that was stuf with bones, and so turning to reuenge (when hee saw that the insolencie of *Promethews* would not bee repressed, but by laying some grieuous affliction vpon mankinde, in the forming of which, hee so much bragged and boasted) commanded *Vulcan*, to frame a goodly

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beau-

beautifull woman, which beeing done, euery one of the Goddes bestowed a gift on her; whereupon shee was called *Pandora*. To this woman they gaue in her hand, a goodly Boxe, full of all miseries and calamities, onely in the bottome of it, they put *Hope*. With this Box shee comes first to *Prometheus*, thinking to catch him, if peradventure, hee should accept it at her hands, and so open it: which hee neuertheless, with good prouidence and foresight refused. Whereupon shee goes to *Epimetheus* (who, though brother to *Prometheus*, yet was of a much differing disposition) and offers this Box vnto him, who, without delay, tooke it, and rashly opened it, but when hee saw that all kinde of miseries came fluttering about his eares, being wise too late, with great speede and earnest indeauour, clapt on the couer, and so, with much adoe, retayned *Hope* sitting alone in the bottome. At last *Iupiter* laying many and grieuous crimes

crimes to *Prometheus* his charge (as namely that hee had stollen fire from heaven, that in contempt of his Maiestie, hee sacrificed a bulles hide stuf with bones, that hee scornefully reiected his gift, and besides all this that hee offered violence to *Pallas*) cast him into chaines, and doomd him to perpetuall torment: and by *Iupiters* commaund, was brought to the mountaine *Caucasus*, and there bounde fast to a pillar that hee could not stirre; there came an Eagle also, that euery day fate tyring vpon his liuer, and wasted it, but as much as was eaten in the day, grew againe in the night, that matter for torment to worke vpon might neuer decay. But yet, they say, there was an end of this punishment: for *Hercules* crossing the Ocean in a Cup, which the Sunne gaue him, came to *Caucasus*, and set *Prometheus* at libertie, by shooting the Eagle with an arrowe. Moreouer in some nations there were instituted in the honour of *Prometheus*, certaine games of Lamp-bears,

beares, in which they that strived for the prize, were wont to carrie torches lighted; which, who so suffered to goe out, yeelded the place and victory to those that followed, and so cast backe themselves, so that whosoever came first to the marke with his torch burning, got the prize.

This Fable demonstrates and preseth many true and graue speculations, wherein some things haue beene heretofore well noted, others not so much as toucht.

*Prometheus* doth cleerely and elegantly signifie *Providence*: For in the vniuersalitie of Nature, the fabricque and constitution of Man onely was by the Ancients pict out and chosen, and attributed vnto *Providence*, as a peculiar worke. The reason of it seemes to bee, not onely in that the nature of man is capable of a minde and vnderstanding, which is the seate of *Providence*, and therefore it would seeme strange and incredible that the rea-  
son

son and minde should so proceede and flowe from dumbe and deafe principles, as that it should necessarily bee concluded, the soule of man to bee indued with prouidence, not without the example, intention, and stampe of a greater prouidence. But this also is chiefly propounded, that man is as it were, the center of the world, in respect of finall causes, so that if man were not in nature, all things would seeme to straye and wander without purpose, and like scattered branches (as they say) without inclination to their ende: for all things attend on man, and hee makes vse of, and gathers fruite from all creatures: for the reuolutions and periods of Starres make both for the distinctions of times, and the distribution of the worlds site. *Meteors* also are referred to the Presages of tempests; and winds are ordained, as well for nauigation, as for turning of Milles, and other engines: and plants, and animals of what kinde soeuer, are vsefull either

for mens houses and places of shelter, or for raiment, or for food, or medicine, or for ease of labor, or in a word, for delight & solace, so that all things seeme to worke, not for themselues, but for man.

Neither is it added without consideration, that certaine particles were taken from diuerse liuing creatures, and mixt and tempered with that clayie masse, because it is most true that of all thinges comprehended within the compasse of the vniuerse, Man is a thing most mixt and compounded, inso much that he was well termed by the Auncients, A little world: for although the *Chymiques* doe, with too much curiositie, take and rest the elegancie of this word: (*Microcosme*) to the letter, contending to finde in man all minerals, all vegetables and the rest, or any thing that holdes proportion, with them, yet this proposition remains found and whole, that the body of man, of all materiall beings, is found to bee most compounded,  
and



and most organically, whereby it is indued and furnished with most admirable vertues and faculties. And as for simple bodies, their powers are not many, though certaine and violent, as existing without being weakened, diminished, or stented by mixture: for the multiplicity and excellency of operation haue their residence in mixture and composition, and yet neuertheless, man in his originals, seemes to bee a thing vnarmed, and naked, and vnable to helpe it selfe, as needing the ayd of many things; therefore *Prometheus* made haste to finde out fire, which suppeditates & yeelds comfort and helpe, in a manner; to all humane wants and necessities: so that if the soule bee the forme of formes, and if the hand be the instrument of instruments; fire deserues well to bee called the succour of succours, or the helpe of helpes, which infinite wayes affords ayd and assistance to all labours and mechanicall artes, and to the sciences themselves.

The manner of stealing this fire is aptly described, euen from the nature of the thing: It was, as they say, by a bundle of twigs helde to touch the Chariot of the Sunne: for twigs are vsed in giuing blowes or stripes, to signifie cleerely, that fire is ingendred by the violent percussion, and mutuall collision of bodies, by which their materiall substances are attenuated and set in motion, and prepared to receiue the heat or influence of the heauenly bodies, and so, in a clandestine manner, and as it were, by stealth, may be sayd to take and snatch fire from the Chariot of the Sunne.

There followes next a remarkable part of the parable, That men in stead of gratulation, and thansgiuing, were angry, and expostulated the matter with *Promethens*, in somuch that they accused both him and his inuention vnto *Iupiter*, which was so acceptable vnto him, that hee augmented their former commodities with a new bounty.

Seemes

Seemes it not strange, that ingratitude towards the authour of a benefit (a vice, that in a manner, contains all other vices) should finde such approbation and reward? No, it seemes to bee otherwise: for the meaning of the Allegory is this, That mens outcries vpon the defects of nature and Arte, proceede from an excellent disposition of the minde, and turne to their good, whereas the silencing of them is hatefull to the Gods, and redounds not so much to their profit: For they that infinitely extoll humane nature, or the knowledge they possesse, breaking out into a prodigall admiration of that they haue and enioy, adoring also those sciences they professe, would haue them bee accounted perfect; they doe first of all shewe little reuerence to the diuine nature, by equalizing, in a manner, their owne defects with Gods perfection; Againe; they are wonderfull iniurious to men, by imagining they haue attained the highest steppes.

of knowledge ( resting themselves contented ) seeke no further. On the contrary, such as bring nature and Arte to the barre with accusations and billes of complaint against them, are indeede of more true and moderate iudgements: for they are euer in action, seeking alwayes to finde out new inuentions. Which makes mee much to wonder at the foolish and inconsiderate dispositions of some men, who ( making themselves bondslaues to the arrogancy of a fewe ) haue the philosophy of the Peripateticques ( containing onely a portion of Græcian wisdom, and that but a small one neither ) in so great esteeme, that they hold it, not onely an vnprofitable, but a suspicious, and almost hainous thing, to lay any imputation of imperfection vpon it. I approoue rather of *Empedocles* his opinion, ( who like a madman, and of *Democritus* his iudgement, who with great moderation complained how that all things were involved

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in a mist) that wee knew nothing, that wee discerned nothing, that trueth was drowned in the depthes of obscurity, and that false things were wonderfully ioyned and intermixt with true (as for the new Academie that exceeded all measure) then of the confident and pronuntiatiue schoole of *Aristotle*. Let men therefore bee admonished, that by acknowledging the imperfections of Nature and Arte, they are gratefull to the Gods, and shall thereby obtaine new benefits and greater fauours at their bountifull hands, and the accusation of *Promethens* their Authour and Master, (though bitter and vehement) will conduce more to their profit, then to bee effuse in the congratulation of his invention: for in a word, the opinion of hauing enough, is to bee accounted one of the greatest causes of hauing too little.

Now as touching the kind of gift which men are sayd to haue receiued in reward of their accusation (to wit,

wit, an euer fading flower of youth) it is to shewe, that the Ancients seemed not to despayre of attayning the skill by meanes and medicines, to put off olde age, and to prolong life, but this to bee numbred rather among such things as (hauing beene once happily attayned vnto) are now through mens negligence and carelesnesse, vtterly perished and lost; then among such as haue beene alwayes denied and neuer granted: For they signifie and shewe, that by affoording the true vse of fire, and by a good and sterne accusation and conuiction of the errours of Arte, the diuine bountie is not wanting vnto men in the obtayning of such gifts, but men are wanting to themselves in laying this gift of the Gods vpon the backe of a silly and slow-paced asse, which may seeme to bee Experience, a stupid thing, and full of delay: from whose leasurely and snaile-like pace, procedes that complaint of lifes breuity, and Artes length. And, to say the trueth, I am  
of

of this opinion, that those two faculties *Dogmaticall* and *Empiricall*, are not as yet well ioyned and coupled together, but as new gifts of the Gods imposed either vpon philosophicall abstractions, as vpon a flying bird, or vpon slow and dull experience as vpon an asse. And yet, mee thinkes, I would not entertaine an ill conceit of this asse, if it meet not for the accidents of trauel and thirst: for I am perswaded, that who so constantly goes on, by the conduct of experience, as by a certayne rule and method, and not couets to meet with such experiments by the way, as conduce, either to gaine or ostentation (to obtayne which, he must be faine to lay downe & sell this burden) may prooue no vnfit porter to beare this newe addition of diuine munificence.

Now, in that this gift is sayde to passe from men to serpents, it may seeme to bee added to the Fable for ornaments sake in a manner, vnlesse it were inserted to shame men, that hauing

having the vse of that celestiaall fire, and of so many arts, are not able to get vnto themselues such things as Nature it selfe bestowes vpon many other creatures.

But that sudden reconciliation of men to *Promethews*, after they were frustrated of their hopes, contaynes a profitable and wise note, shewing the leuity & temerity of men in new experiments: for if they haue not present successe answerable to their expectation, with too sudden haste desist from that they began, and with precipitancy returning to their former experiments are reconciled to them againe.

The state of man in respect of Artes, and such things as concerne the intellect, being now described, the parable passeth to Religion: For after the planting of Artes followes the setting of diuine principles, which hypocrisie hath ouerspread and polluted. By that twofold Sacrifice therefore is elegantly shadowed out, the persons of a true religious



ligious man and an hypocrite. In  
 the one is contained fatnesse, which  
 (by reason of the inflammation and  
 fumes thereof) is called the portion  
 of God, by which his affection and  
 zeale (tending to Gods glory, and  
 ascending towards heauen) is signi-  
 fied. In him also are contained the  
 bowels of charitie, and in him is  
 founde that good and wholesome  
 flesh. Whereas in the other, there is  
 nothing but drie and naked bones,  
 which neuerthelesse doe stufte vp  
 the hide, and make it appeare like  
 a faire and goodly sacrifice: By this  
 may well bee meant those externall  
 and vaine rites, and emptie Cere-  
 monies by which men doe oppresse  
 and fill vp the sincere worshippe of  
 God, things composed rather for  
 ostentation then any way condu-  
 cing to true pietie. Neither doe they  
 hold it sufficient to offer such mock-  
 sacrifices vnto God, except they al-  
 so lay them before him, as if hee had  
 cholen and bespoken them. Certain-  
 ly the Prophet in the person of God,  
 doth

doth thus expostulate concerning this choise. *Esay 58.5. Num tandem hoc est iudicium, quod ELEGI, ut homo animam suam in diem unum affligat, & caput instar iuncea demitat?* Is it such a fast, that I haue chosen, that a man should afflict his soule for a day, and to bow down his head like a Bull-rush.

Having now toucht the state of Religion, the parable conuerts it selfe to the manners and conditions of humane life. And it is a common, but apt, interpretation, by *Pandora* to be meant pleasure and voluptuousnesse, which (when the ciuill life is pampered with too much Arte, and culture, and superfluitie) is ingendred, as it were, by the efficacy of fire, and therefore the worke of voluptuousnesse is attributed vnto *Vulcan*, who also himselfe doth represent fire. From this doe infinite miseries, together with too late repentance, proceede and overflowe the mindes, and bodies, and fortunes of men, and that not onely in respect  
of

of particular estates, but euen ouer kingdomes and common-wealthes: for from this fountaine haue warres, and tumults, and tyrannies deriued their originall.

But it would bee worth the labour, to consider how elegantly and proportionably this Fable doeth delineate two conditions, or (as I may say) two tables or examples of humane life, vnder the persons of *Prometheus* and *Epimetheus*: for they that are of *Epimetheus* his sect, are improuident, not foreseeing what may come to passe heereafter, esteeming that best which seemes most sweete for the present; whence it happens that they are ouertaken with many miseries, difficulties, and calamities, and so leade their liues almost in perpetuall affliction, but yet notwithstanding they please their fancy, and out of ignorance of the passages of things, doe entertaine many vaine hopes in their minde, whereby they sometimes (as with sweete dreames) solace themselves

felues, and sweeten the miseries of  
 their life. But they that are *Prome-*  
*theus* his schollers, are men endued  
 with prudence, foreseeing things to  
 come warily, shunning and auoy-  
 ding many euils and misfortunes.  
 But to these their good properties  
 they haue this also annexed, that  
 they depriue themselues, and de-  
 fraud their *Genius* of many lawfull  
 pleasures, and diuers recreations,  
 and (which is worse) they vexe and  
 torment themselues with cares and  
 troubles and intestine feares: For  
 beeing chayned to the pillar of ne-  
 cessity, they are afflicted with innu-  
 merable cogitations (which because  
 they are very swift, may be fitly com-  
 pared to an Eagle) and those griping,  
 and, as it were, gnawing and deuou-  
 ring the liuer, vnlesse sometimes, as  
 it were by night, it may bee they get  
 a little recreation and ease of minde,  
 but so, as that they are againe (udden-  
 ly assaulted with fresh anxieties and  
 feares.

Therefore this benefit happens  
 to

to but a very fewe of either condition, that they should retaine the commodities of prouidence, and free themselues from the miseries of care and perturbation; neither indeede can any attaine vnto it, but by the assistance of *Hercules*, that is, fortitude, and constancie of mind, which is prepared for euery euent, and armed in all fortunes, foreseeing without feare, enioying without loathing, and suffering without impatience. It is worth the noting also, that this vertue was not naturall to *Prometheus*, but aduentitiall and from the indulgence of another: for no in-bred and naturall fortitude is able to encounter with these miseries. Moreouer this vertue was receiued and brought vnto him from the remotest parte of the *Ocean*, and from the Sunne, that is, from wisdom as from the Sunne, and from the meditation of inconstancy, or of the waters of humane life, as from the sailing vpon the *Ocean*, which two, *Virgill* hath well conioyned in these verses.

*Felix*

*Felix qui potuit rerum cognoscere  
causas:*

*Quiq; metus omnes, & inexorabile  
fatum*

*Subiecit pedibus, strepitumque Ache-  
rontis auari.*

Happie is hee that knowes the  
cause of things,  
And that with dauntlesse courage  
treads vpon  
All feare and Fates, relentles threat-  
nings,  
And greedy throat of roaring A-  
cheron.

Moreouer, it is elegantlie added  
for the consolation and confirma-  
tion of mens mindes, that this noble  
*Heroe* crost the *Ocean* in a Cuppe or  
Panne, lest peradventure, they  
might too much feare that the  
straits and frailtie of their nature will  
not bee capable of this fortitude and  
constancy. Of which very thing *Se-  
reca* well conceiued when hee said,  
*Magnum est habere simul fragilitatem  
hominis*

*hominis, & securitatem Dei.* It is a great matter for humane frailty and diuine securitie to bee one and the selfe same time, in one and the selfe sam Subject.

But now wee are to steppe backe a little to that, which by premeditation wee past ouer, lest a breach should bee made in those things that were so linckt together. That therefore which I could touch heere is that last crime imputed to *Prometheus*, about seeking to bereaue *Minerua* of her virginity: for questionlesse, it was this hainous offence that brought that punishment of deuouring his liuer vpon him; which is nothing els but to shewe, that when wee are pufte vp with much learning and science, they goe about oftentimes, to make euen diuine Oracles subiect to sense and reason, whence most certainly followes a continuall distraction, and restlesse gripng of the mind; wee must therefore with a sober and humble iudgement distinguish betweene humanitie and diuinitie,

nitie, and betweene the Oracles of sense, and the mysteries of faith, vnlesse an hereticall religion, and a commentitious philosophy bee pleasing vnto vs.

Lastly, it remaines that wee saye something of the games of *Promethus* performed with burning torches, which againe hath reference to artes and sciences, as that fire, in whose memorie and celebration, these games were instituted, and it containes in it a most wise admonition, that the perfection of sciences is to bee expected from succession, not from the nimblenesse and promptnesse of one onely authour: for they that are nimblest in course, and strongest in contention, yet happily haue not the lucke to keepe fire still in their torch; seeing it may bee as well extinguished by running too fast, as by going too slowe. And this running and contending with lampes, seemes long since to bee intermitted, seeing all sciences seeme euen now to flourish most in  
their



their first Authours, *Aristotle*, *Galen*, *Euclid*, and *Ptolomie*, succession having neither effected, nor almost attempted any great matter. It were therefore to bee wished, that these games in honour of *Prometheus* or humane nature were againe restored, and that matters should receive successe by combate and emulation, and not hang vpon any one mans sparkling and shaking torch. Men therefore are to bee admonished to rouse vp their spirits, & trie their strengths and turnes, and not referre all to the opinions and braines of a few.

And thus haue I deliuered that which I thought good to obserue out of this so well knowne and common Fable; and yet I will not denie but that there may bee some things in it, which haue an admirable consent with the mysteries of Christian religion, and especially that sayling of *Hercules* in a Cuppe (to set *Prometheus* at liberty) seemes to represent an image of the diuine Word comming in flesh as in a fraile vessell

to redeeme *Man* from the slavery of *Hell*. But I haue interdicted my pen al liberty in this kind, lest I should vse strange fire at the Altar of the Lord.

## 27

SCYLLA and ICARUS, or the  
*Middle-way.*

**M**ediocrity or the *Middle-way* is most commended in morall actions, in contemplatiue sciences not so celebrated, though no lesse profitable and commodious: But in politicall employments to be vsed with great heede and iudgement. The Ancients by the way prescribed to *Icarus*, noted the mediocrity of manners: and by the way betweene *Scylla* and *Charybdis* (so famous for difficulty and danger) the mediocritie of intellectuall operations.

*Icarus* being to crosse the sea by flight, was commanded by his Father that hee should flie neither too high

high nor too low; for his wings being ioyned with waxe, if hee should mount too high, it was to be feared lest the wax, would melt by the heat of the Sunne; and if too lowe, lest the mistie vapours of the Sea would make it lesse tenacious: But he in a youthfull iollity soaring too high, fell downe headlong and perished in the water.

The parable is easie and vulgare for the way of vertue lies in a direct path betweene excelle and defect. Neither is it a wonder that *Icarus* perished by Excesse, seeing that Excesse, for the most part, is the peculiar fault of youth, as Defect is of age, and yet of too euill and hurtfull wayes, youth commonly makes choyse of the better, defect being alwayes accounted worst: for whereas excelle contaynes some sparkes of magnanimity, and like a bird claimes kindred of the Heauens, defect onely like a base worme crawles vpon the earth. Excellently there-  
G
fore

fore said *Heraclitus*, *Lumen siccum optima anima*. A drie light is the best soule: for if the soule contract moisture from the earth it becomes degenerate altogether. Againe on the other side, there must bee moderation vsed, that this light be subtilized by this laudable siccity, and not destroyed by too much feruency. And this much euery man for the most part, knowes.

Now they that would faile betweene *Scylla* & *Charibdis* must bee furnished, as well with the skill, as prosperous successe in nauigation: for if their shippesufall into *Scylla* they are split on the Rocks: if into *Charibdis* they are swallowed vp of a Gulfe.

The morall of this parable (which we will but briefly touch, although it containe matter of infinite contemplation) seemes to be this, that in euery Art and Science, and so in their Rules aud Axiomes, there be a meane obserued betweene the rocks  
of

of distinctions and the gulfes of vniuersalities, which two are famous for the wracke both of wittes and artes.

28.

**S P H Y N X, or Science.**

**T**hey say that *Sphinx* was a monster of diuerse formes, as hauing the face and voyce of a virgin, the winges of a bird, and the talents of a Griphin. His abode was in a mountaine neere the Citie of *Thebes*, hee kept also the high waies, and vsed to lie in ambush for trauelers, and so to surprize them; to whom (beeing in his power) he propounded certaine darke and intricate riddles, which were thought to haue bene giuen and receiued of the Muses. Now if these miserable captiues were not able instantly to resolve and interpret them in the midst of their difficulties and

doubts, shee would rend and teare them in pieces. The Countrey groaning a long time vnder this calamitie, the *Thebanes* at last propounded the kingdome as a reward vnto him that could interpret the riddles of *Sphinx*, there beeing no other way to destroy her. Whereupon *Oedipus* (a man of piercing and deepe iudgement, but maimed and lame by reason of holes bored in his feet) moued with the hope of so great a reward, accepted the condition, and determined to put it to the hazard, and so with an vndaunted and bolde spirit, presented himselfe before the Monster, who asking him what creature that was, which after his birth went first vpon foure feet, next vpon two, then vpon three, and lastly vpon foure againe; answered forthwith that it was Man, which in his infancy immediatly after birth crawles vpon all foure, scarce ventring to creepe, and not long after standes vpright

vpon

vpon two feete, then growing old he leanes vpon a staffe wherewith hee supports himselfe, so that hee may seeme to haue three feete, and at last in decreped yeeres, his strength failing him, hee falles groueling againe vpon foure, and lyes bed-rid. Having therefore by this true answere gotten the victorie he instantlie slew this *Sphinx*, and (laying her bodie vpon an asse) leades it, as it were, in triumph: and so (according to the condition) was created king of the *Thebanes*.

This Fable containes in it no lesse wisdomie then elegancie, and it seemes to pointe at Science, especially that which is ioyned with practise: for Science may not absurdly be termed a monster, as beeing by the ignorant and rude multitude alwayes held in admiration.

It is diuerse in shape and figure by reason of the infinite varietie of subjects wherein it is conuersant. A maiden face and voice is attributed

vnto it for its gracious countenance and volubilitie of tongue. Wings are added because Sciences and their inuentions, doe passe and flie from one to another, as it were in a moment, seeing that the communication of Science is as the kindling of one light at another. Elegantly also it is fained to haue sharpe and hooked talents, because the Axioms and argumentes of Science doe so fasten vpon the minde, and so strongly apprehend and hold it, as that it cannot stirre or euade, which is noted also by the diuine Philosopher. Eccl. 12. 11. *Verba sapientum* (saith he) *sunt tanquam aculei & veluti clauis in auitum defixi*. The words of the wise are like goads, and like nailes driuen far in.

Moreouer, all Science seemes to bee placed in steepe and high mountaines: as being thought to be a loftie and high thing, looking downe vpon ignorance with a scornfull eye. It may bee obserued and seene also



also a great way, and far in compasse, as things set on the toppes of mountaines.

Furthermore, Science may well bee fained to besette the high wayes, because which way soeuer wee turne in this progresse and pilgrimage of humane life, wee meete with some matter or occasion offered for contemplation.

*Sphinx* is sayde to haue receiued from the Muses diuerse difficult questions and riddles, and to propound them vnto men, which remaining with the Muses are free (it may bee) from sauage crueltie: for so long as there is no other ende of studie and meditation, then to know; the vnderstanding is not rackt and imprisoned, but enioyes freedome and libertie; and euen in doubts and varietie findes a kinde of pleasure and delectation: but when once these *Aenigmaes* are deliuered by the Muses to *Sphinx*, that is, to practise, so that it bee sollicited and

urged by action, and election, and determination ; then they begin to bee troublesome and raging ; and vnlesse they be resolued and expedited, they doe wonderfully torment and vex the mindes of men, distracting, and in a manner rending them into sundry parts.

Moreover there is alwayes a two-folde condition propounded with *Sphinx* her *Enigmaes*; To him that doth not expound them ; distraction of minde, and to him that doeth, a kingdome : for hee that knowes that which hee sought to know, hath attained the end he aimed at, and eue-ry artificer also commands ouer his worke.

Of *Sphinx* her riddles, there are generally two kindes ; some concerning the nature of things, others touching the nature of Man. So also there are two kindes of Empe-ries, as rewards to those that resolue them : the one ouer nature, the o-ther ouer men ; for the proper and  
chiefe

chiefe ende of true naturall philosophy is to commaund and swaye ouer naturall beeings, as bodies, medicines, mechanicall workes, and infinite other thinges; although the schoole (being content with such thinges as are offered, and pryding it selfe with speeches) doth neglect realties, and workes, treading them as it were, vnder foote. But that *Aenigma* propounded to *Oedipus* (by meanes of which hee obtained the *Thebane* Empire) belonged to the nature of man: For whosoever doth thoroughly consider the nature of man, may bee, in a maner, the contriuer of his owne fortune, and is borne to command, which is well spoken of the *Romane Arts*.

*Tu regere imperio populos, Romane  
memento:*

*Ha tibi erunt artes. —*

Romane remember that with  
scepters awe

Thy Realmes thou rule. These  
arts let be thy law.

It was therefore very apposit, that *Augustus Cesar* (whether by premeditation or by a chance) bare a *Sphinx* in his Signet: for hee (if euer any) was famous not onely in politicall gouernement, but in all the course of his life; hee happily discovered many new *Aenigmaes* concerning the nature of Man, which if he had not done with dexterite and promptnesse, hee had oftentimes fallen into imminent danger and destruction.

Moreouer, it is added in the Fable, that the body of *Sphinx* when shee was ouercome was layde vpon an Ass: which indeede is an elegant fiction; seeing there is nothing so acute and abstruse, but (becing well vnderstoode and divulged) may bee apprehended by a slowe capacitie.

Nei-

Neither is it to be omitted, that *Sphinx* was overcome by a Man lame in his feet: for when men are too swift of foot and too speedy of pace in halting to *Sphinx* her *Enigmas*, it comes to passe that ( shee getting the vpper hand ) their wits and mindes are rather distracted by disputations, then that euer they come to commaund by workes and effects,

19.

PROSERPINA, or *Spirit*.

**P**luto they say, being made king of the infernall dominions ( by that memorable diuision ) was in despaire of euer attaining any one of the superiour Goddesses in marriage, especially if hee should venter to court them either with wordes or with any amorous behauiour, so that of necessitie hee was to lay some plot to get one of them by rapine, taking

taking therefore the benefit of opportunity, hee caught vp *Proserpina* (the daughter of *Ceres*, a beautifull virgin) as shee was gathering *Narcissus* flowers in the meadowes of *Sicily*, and carried her away with him in his Coache to the *Subterranean* dominions, where shee was welcomed with such respect, as that shee was stiled the Lady of *Dis*. But *Ceres* her mother, when in no place she could finde this her onely beloved daughter, in a sorrowfull humour and distracted beyond measure, went compassing the whole earth with a burning torch in her hand, to seeke and recouer this her lost childe. But when shee saw that all was in vaine, supposing peradventure that she was caried to Hell, shee importuned *Jupiter* with many teares and lamentations, that shee might be restored vnto her again, and at length preuayled thus farre, That if shee had tasted of nothing in Hell, shee should haue leaue to bring her  
from

from thence. Which condition was as good as a deniall to her petition, *Proserpina* hauing already eaten three graines of a *Pome granat*. And yet for all this, *Ceres* gaue not ouer her suite, but fell to prayers and moanes afresh. Wherefore it was at last granted, that (the yeere being diuided) *Proserpina* should by alternate courses, remaine one fixe moneths with her husband, and other fixe moneths with her mother. Not long after this *Theseus* and *Perithous* in an ouer hardy aduenture attempted to fetch her from *Plutoes* bed; who being weary with trauell and sitting downe vpon a stone in Hell to rest themselues, had not the power to rise againe, but sate there for euer. *Proserpina* therefore remayned Queene of Hell, in whose honour there was this great priuiledge granted, That although it were enacted that none that went downe to Hell should haue the power euer to returne from thence, yet was this  
 singu-

singular exception annexed to this law, that if any presented *Proserpina* with a golden bough, it should be lawfull for him to come and goe at his pleasure. Now there was but one onely such bough in a spacious and shady groue, which was not a plant neither of it selfe, but budded from a tree of another kinde, like a rope of Gumme, which being pluckt of another would instantly springe out.

This Fable seemes to pertaine to nature, and to diue into that rich and plentiful efficacie and varietie of subalternall creatures, from whom whatsoever wee haue is deriued, and to them doth againe returne.

By *Proserpina* the Auncientes meant that æthereall spirite which (beeing separated from the vpper globe) is shut vp and detained vnder the earth (represented by *Pluto*) which the Poet well exprest thus.



*Sine recens tellus, sed nūctaque nuper  
ab alto.*

*Aethere, cognati retinebat semina  
caeli.*

Whither the youngling Tellus  
(that of late  
Was from the high-reard Aether  
separate)  
Did yet containe her teeming  
wombe within  
The living seedes of Heauen, her  
nearest kin.

This spirit is fained to bee rapted by the Earth, because nothing can with-hold it when it hath time and leasure to escape. It is therefore caught and stayed by a sudden contraction, no otherwise then if a man should goe about to mixe ayre with water, which can bee done by no meanes, but by a speedy and rapid agitation, as may bee seene in froth, wherein the ayre is rapted by the water.

Nei-

Neither is it inelegantly added that *Proserpina* was rapte as shee was gathering *Narcissus* Flowers in the valleyes, because *Narcissus* hath his name from slownesse or stupiditie: for indeede then is this Spirit most prepared and fitted to bee snatcht by terrestriall matter, when it begins to bee coagulated, and becomes at it were slowe.

Rightly is *Proserpina* honoured more then any of the other Gods bed-fellowes, in being styled the Lady of *Dis*, because this spirit doth rule and swaye all thinges in those lower Regions, *Pluto* abiding stupid and ignorant.

This Spirit the power celestiall (shadowed by *Ceres*) striues with infinite sedulitie to recouer and get againe: for that brande or burning torch of *Aether* (which *Ceres* caried in her hand) doth doubleesse signifie the Sunne, which enlighteneth the whole circuit of the Earth, and would bee of greatest moment to  
 recouer

recouer *Proserpina*, if possibly it might be.

But *Proserpina* abides still, the reason of which is accurately and excellently propounded in the conditions betweene *Jupiter* and *Ceres*: For first it is most certaine there are two wayes to keepe Spirit in solid and terrestriall Matter; the one by constipation and obstruction, which is meere imprisonment and constraint; the other by administration of proportionable nutriment, which it receiues willingly and of its owne accord: for after that the included Spirit beginnes to feede and nourish it selfe, it makes no haste to bee gone, but is, as it were, linckt to its Earth: And this is pointed at by *Proserpina* her eating of a Pome-granat; which if shee had not done, shee had long since beene recouered by *Ceres* with her torch, compassing the Earth. Now as concerning that Spirit which is in Mettals and minerals, it is chiefly perchance restrayned by  
the

the soliditie of Masse: but that which is in Plants and Animals, inhabites a porous body, and hath open passage to bee gone in a manner as it lirts, were it not that it willingly abides of its owne accord, by reason of the relish it findes in its entertainment. The second condition concerning the sixe moneths custome, it is no other then an elegant description of the diuision of the yeere, seeing this Spirit mixt with the Earth appears aboue ground in vegetable bodies during the summer months, and in the winter sinkes downe againe.

Now as concerning *Theſeus*, and *Perithous* their attempt to bring *Proserpina* quite away; the meaning of it is, that it oftentimes comes to passe, that some more subtill spirits descending with diuers bodies to the Earth, neuer come to sucke of any subalternall Spirit, whereby to vnite it vnto them, and so to bring it away. But on the contrary are coagulated  
them-

themselves and neuer rise more, that *Proserpina* should bee by that meanes augmented with inhabitants and dominion.

All that wee can say concerning that sprig of gold is hardly able to defend vs from the violence of the *Chymicks*, if in this regarde they set vpon vs, seeing they promise by that their *Elixar* to effect golden mountaines, and the restoring of naturall bodies, as it were, from the portall of Hell. But concerning Chymistry, and those perpetuall sutors for that philosophicall *Elixar*, wee know certainly that their *Theorie* is without grounds, and we suspect that their practise also is without certaine reward. And therefore (omitting these) of this last part of the parable this is my opinion. I am inducd to beleue by many figures of the Ancients, that the conseruation and restauration of naturall bodies in some sorte was not esteemed by them as a thing impossible

to bee attained, but as a thing obscure and full of difficulties, and so they seeme to intimate in this place, when they report that this one onely sprigge was founde among infinite other trees in a huge and thicke wood, which they fained to bee of gold, because gold is the badge of perpetuitie, and to bee artificially as it were inserted, because this effect is to bee rather hoped for from Arte, then from any Medecine, or simple, or naturall meanes.

30.

### METIS, or Counsell.

**T**He auncient Poets report that *Iupiter* tooke *Metis* to wife, whose name doth plainly signifie Counsell; and that shee by him conceiued. Which when hee found, not tarying the time of her deliuerance, deuoures both her, and that which shee went withall, by which meanes

*Iupiter*

*Jupiter* himselfe became with childe, and was deliuered of a wondrous birth; for out of his head or braine came forth *Pallas* armed.

The sense of this Fable (which at first apprehension may seeme monstrous and absurd) containes in it a secret of state, to wit, with what policy Kings are wont to carrie themselves towards their Counsellours, whereby they may not onely preferue their authoritie and Maiestie free and entire, but also that it may bee the more extolled and dignified of the people: For Kings being as it were tyed and coupled in a Nuptiall bond to their Counsellours, doe truely conceiue that communicating with them about the affaires of greatest importance, doe yet detract nothing from their owne Maiestie. But when any matter comes to bee censured or decreed (which is as a birth) there doe they confine and restraine the libertie of their Counsellours; lest that  
which

which is done should seeme to bee hatch by their wisdome and iudgement. So as at last Kings (except it bee in such matters as are distastefull and malignant, which they alwayes will bee sure to put off from themselves) doe assume the honour and praise of all matters that are ruminated in Counsell, and as it were, formed in the wombe, whereby the resolution and execution (which because it procedes from power, and implyes a necessity, is elegantly shadowed vnder the figure of *Pallas* armed) shall seeme to proceede wholly from themselves. Neither sufficeth it that it is done by the authority of the king by his meere will and free applause, except withall, this bee added and appropriated as to issue out of his owne head or braine, intimating, that out of his owne iudgement, wisdome and ordinance it was onely inuented and deriued.



THE SIRENES, or  
*Pleasures.*

THE Fable of the *Sirenes* seemes rightly to haue beene applied to the pernicious allurements of pleasure, but in a very vulgar and grosse manner. And therefore to mee it appeares, that the Wisedome of the Ancients haue with a further reach or insight straind deeper matter out of them, not vnlike to Grapes ill prest, from which though some liquor were drawn, yet the best was left behind. These *Sirenes* are sayd to be the daughters of *Achelous* and *Trepichores* one of the Muses. Who in their first being were winged, but after rashly entring into contention with the Muses were by them vanquished, and deprived of their wings. Of whose plukt out Feathers the Muses made themselues

Coro-

**Coronets.** So as euer since that time all the Muses haue attired themselves with plumed heades, except *Terpsichores* onely that was mother to the *Sirenes*. The habitation of the *Sirenes* was in certaine pleasant Ilands, from whence as soone as out of their watch-towre they discovered any ships approaching, with their sweet tunes they would first entice and stay them, and hauing them in their power would destroy them. Neither was their song plaine and single, but consisting of such variety of melodious tunes, so fitting and delighting the eares that hearde them, as that it rauished and betrayed all passengers. And so great was the mischiefes they did, that these Iles of the *Sirenes*, euen as farre off as a man could ken them, appeared all ouer white with the bones of vnburied Carcases. For the remedying of this misery, a double meanes was at last found out, the one by *Ulysses*, the other by *Orpheus*, *Vlysses*

(to

(to make experiment of his de-  
 uice) caused all the eares of his com-  
 panie to bee stopt with waxe, and  
 made himselfe to bee bounde to the  
 maine Mast, with speciall comman-  
 dement to his Mariners not to bee  
 loosed, albeit himselfe should re-  
 quire them so to doe. But *Orpheus*  
 neglecting and disdainig to bee so  
 bound, with a shrill and sweete voyce  
 singing the prayses of the Gods to  
 his Harpe, suppress the songs of the  
*Sirenes*, and so freedde himselfe from  
 their danger.

This Fable hath relation to mens  
 manners, and containes in it a ma-  
 nifest and most excellent Parable:  
 For pleasures doe for the most parte  
 proceede out of the abundance and  
 superfluite of all thinges, and also  
 out of the delightes and Iouiall con-  
 tentments of the minde; the which  
 are wont suddenly, as it were, with  
 winged entisementes to rauish and  
 rapt mortall men. But learning and  
 education bringes it so to passe,

H

that

that it restraines and bridles mans mind, making it so to consider the ends and euent of thinges, as that it clippes the wings of pleasure. And this was greatly to the honour and renoune of the Muses: for after that by some examples it was made manifest that by the power of philosophy vaine pleasures might grow contemptible; it presently grew to great esteeme, as a thing that could raise and eleuate the minde aloft that seemed to bee base and fixed to the earth; make the cogitations of the men (which doe euer recide in the head to bee æthereall, and as it were winged. But that the Mother of the *Sirenes* was left to her feete and without winges; that no doubt is no otherwise meant, then of light and superficial learning, appropriated and defined onely to pleasures, as were those which *Petronius* deuoted himselfe vnto, after hee had receiued his fatall sentence; and hauing his foote, as it were, vpon the threshold  
of

of death sought to give himselfe all  
 delightfull contentments, in so  
 much as when hee had caused con-  
 solatory letters to be sent him, hee  
 would peruse none of them (as *Ta-*  
*citus* reports) that should give him  
 courage and constancie, but onely  
 reade fantastick verses, such as  
 these are.

*Stimulus, mea Lesbia, atque amo-*  
*nis,*

*Rumoresque Seniam Senerio-*  
*rum*

*Omnes ululatus astimemus et Af-*  
*fractis.*

*My Lesbia, let vs live and*

*long,*

*Though wayward Dottards vs*  
*reproge,*

*Weigh their words light for our*  
*behove.*

*H a And*

And this also; *ignosce tibi, quod non habes*  
*quod non habes, quod non habes, quod non habes*

*Intra Senes norint, & quid si fasque*  
*nefasque*

*Inquirant tristes, legumque examina*  
*seruent.*

Let dotting Grandfires knowe the  
 law,

And right and wrong obserue with  
 awe:

Let them in that strite circle  
 draw.

This kind of doctrine would easily  
 persuade to take these plumed Co-  
 ronets from the Muses, and to restore  
 the wings againe to the *Sirens*. These  
*Sirens* are saide to dwell in remote  
 Iles, for that pleasures loue priuacie  
 and retired places, shunning alwaies  
 too much companie of people. The  
*Sirenes* songes are so vulgarly vnder-  
 stood together with the deceits and  
 danger of them, as that they neede  
 no exposition. But that of the bones  
 appea-

appearing like white cliffes, and descried a farre off, hath more acute-  
 nesse in it ; For thereby is signified,  
 that albeit the examples of afflictions  
 bee manifest and eminent ; yet  
 doe they not sufficiently deterre vs  
 from the wicked enticements of plea-  
 sures.

As for the remaynder of this pa-  
 rable, though it bee not ouer mysti-  
 call, yet is it very graue and excel-  
 lent: For in it are set out three reme-  
 dies for this violent enticing mis-  
 chiefe; to wit, two from *Philoso-  
 phy*, and one from *Religion*. The  
 first meanes to shunne these inordi-  
 nate pleasures is, to withstand and  
 resist them in their beginnings, and  
 seriously to shunne all occasions  
 that are offred to debaush and entice  
 the minde, which is signified in that  
 stopping of the eares; and that reme-  
 dy is properly vsed by the meaner  
 and baser sort of people, as it were,  
*Ulysses* followers or Marriners;  
 whereas more heroique and noble  
 Spirits,

Spirits, may boldly conuerse euen in the midst of these seducing pleasures, if with a resolu'd constancy they stand vpon their guard, and fortifie their mindes; And so take greater contentment in the triall and experience of this their approoued vertue; learning rather throughly to vnderstand the follies and vanities of those pleasures by contemplation, then by submission. Which *Salomon* auouch'd of himselfe, when he reckoning vp the multitude of those solaces & pleasures wherein he swamme, doth conclude with this Sentence;

*Sapientia quoque perseverauit cum.*

Wisdomes also continued with mee.

Therefore these Heroes, and Spirits of this excellent temper, euen in the midst of these enticing pleasures, can shew themselves constant

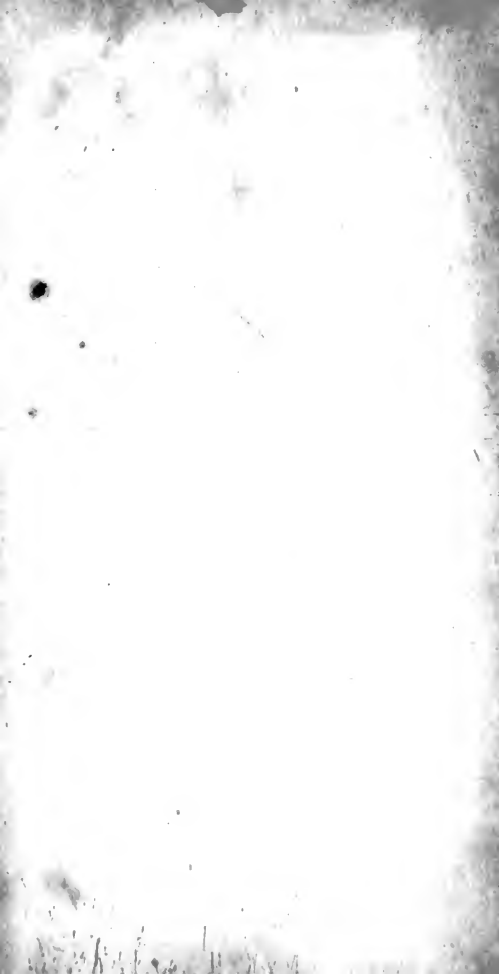
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and invincible, and are able to support their own vertuous inclination, against all heady and forcible persuasions whatsoever; as by the example of *Ulysses* that so peremptorily interdicted all pestilent counsels and flatteries of his companions, as the most dangerous and pernicious poisons to captivate the minde. But of all other remedies in this case, that of *Orpheus* is most predominant: For they that chaunt and resounde the prayes of the Gods, confound and dissipate the voices and incantations of the *Sirenes*; for diuine meditations doe not onely in power subdue all sensuall pleasures; but also far exceed them in sweetnesse and delight.

F I N I S.







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