AN ANTI-DOT
AGAINST ATHEISM.
OR,
An Appeal to the Natural
Faculties of the Mind of Man,
whether there be not a God.

By Henry More Fellow of Christ
Colledge in Cambridge.

The second Edition corrected and enlarged:

WITH
AN APPENDIX
thereunto annexed.

"Πελείος σὺν τῷ ἀληθεῖς. Trismegist.
Οἱ ἀνθρώποι πρὸς τὸ ἀληθὲς περίμεσαι οὐκ αἰσχρός, ἀλλ’ τὰ στείρα τυχανάτα τῆς ἀληθείας. Aristot.

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TO
THE HONORABLE,
The Lady
Anne Conway.

MADAM,

The high opinion or rather certain knowledge I have of your singular Wit and Vertues, has emboldened, or to speak more properly, commanded me to make choice of none other then your self for a Patroness of this present Treatise: For besides that I do your Ladiship that Right, as also this present Age and succeeding Posterity, as to be a witness to the World of such eminent Accomplishments and transcendent Worth; so I do not a little please my self, while I finde...
The Epistle Dedicatory.

finde my self assured in my own conceit, that Cebes his mysterious and judicious Piece of Morality hung up in the Temple of Saturn, which was done in way of Divine Honour to the Wisdome of the Deity, was not more safely and suitably placed, then this careful Draught of Natural Theology or Metaphysicks, which I have dedicated to so Noble, so Wise, and so Pious a Personage. And for my own part, it seems to me as real a point of Religious Worship to honour the Veracious, as to relieve the Necessitous, which Christianity terms no lesse then a Sacrifice. Nor is there any thing here of Hyperbolem or high-flown Language, it being agreed upon by all sides, by Prophets, Apostles, and ancient Philosophers, that holy and good Men are the Temples of the Living God. And verily the Residence of Divinity is so conspicuous in that Heroicall Pulchritude of your noble Person, that Plato if he were alive again might finde his timorous Supposition brought into absolute
absolute æt, and to the enravishment of his amazed Soul might behold Virtue become visible to his outward sight. And truly Madame, I must confess that so Divine a Constitution as this, wants no Preservative, being both devoid and incapable of Infection; and that if the rest of the World had attain'd but to the least Degree of this sound Complexion and generous frame of Minde, nay if they were but brought to an æquilibrious Indifference, and, as they say, stood but Neutralls, that is, If as many as are supposed to have no love of God, nor any knowledge or experience of the Divine Life, did not out of a base ignorant fear irreconcilably hate him, assuredly this Antidote of mine would either prove needless and superfluous, or, if Occasion ever called for it, a most certain Cure. For this Truth of the Existence of God being as clearly demonstrable as any Theorem in Mathematicks, it would not fail of winning as firm and as universal Assent, did not the fear of a sad After-
The Epistle Dedicatory.

clap pervert mens Understandings, and Pre-
judicic and Interest pretend uncertainty and
obscurity in so plain a matter. But con-
sidering the state of things as they are, I
cannot but pronounce, that there is more
necesity of this my Antidote then I could
wish there were. But if there were less
or none at all, yet the pleasure that may
be reaped in perusal of this Treatise (even
by such as by an holy Faith and divine Sense
are ever held fast in a full assent to the Con-
clusion I drive at) will sufficiently com-
penstate the pains in the penning thereof.
For as the best Eyes and most able to be-
hold the pure Light do not unwillingly turn
their backs of the Sun to view his refracted
Beauty in the delightful colours of the Rain-
bow, so the perfectest Mindes and the
most lively possest of the Divine Image,
cannot but take contentment and pleasure in
observing the glorious Wisdom and Good-
ness of God, so fairly drawn out and skil-
fully variegated in the sundry Objects of ex-
ternal Nature. Which delight though it
The Epistle Dedicatory.

it redound to all, yet not so much to any as to those that are of a more Philosophical and Contemplative Constitution; and therefore Madam, most of all to Yourself, whose Genius I know to be so speculative, and Wit so penetrant, that in the knowledge of things as well Natural as Divine, you have not onely out-gone all of your own Sex, but even of that other also, whose ages have not given them over-much the start of you. And assuredly your Ladiships Wisdom and Judgement can never be highly enough commended, that makes the best use that may be of those ample Fortunes that Divine Providence has bestowed on you. For the best result of Riches, I mean in reference to our selves, is, that finding our selves already well provided for, we may be fully Masters of our own time: and the best improvement of this time is the Contemplation of God and Nature; wherein if these present Labours of mine may prove so grateful unto you and serviceable, as I have been bold to presage, next to the winning of Souls.
The Epistle Dedicatory.

Souls from Atheism, it is the sweetest fruit they can ever yield to

Your Ladiships humbly devoted

Servant,

HENRY MORE.
The Preface.

Theism and Enthusiasm, though they seem so extremely opposite one to another, yet in many things they do very nearly agree. For to say nothing of their joynet conspiracy against the true knowledge of God and Religion, they are commonly entertain'd, though successively, in the same Complexion. For that temper that disposes a man to listen to the Magisterial Dictates of an over-bearing Fancy, more then to the calm and cautious insinuations of free Reason, is a subject that by turns does very easily lodge and give harbour to these mischievous Guests.

For as Dreams are the fancies of those that sleep, so Fancies are but the dreams of men awake. And these Fancies by day, as those Dreams by night, will vary and change with the weather and
and present temper of the body: So those that have only a fiery Enthusia-
stick acknowledgment of God, change of diet, feculent old age, or some pre-
sent damps of Melancholy, will as confi-
dently represent to their fancy that there
is no God, as ever it was represented
that there is one; and then having lost
the use of their more noble faculties of
Reason and Understanding, they must
according to the course of Nature, be as
bold Atheists now, as they were before
confident Enthusiasts.

Nor do these two unruly Guests only
serve themselves by turns on the same
party, but also send mutual supplies one
to another, being lodg'd in several per-
sons. For the Atheists pretence to wit and
natural reason (though the foulness of
his mind makes him fumble very
dotingly in the use thereof) makes the
Enthusiast secure that reason is no guide
to God. And the Enthusiasts boldly dicta-
ting the careless ravings of his own tu-
multuous
The Preface.

Mulcious fancy for undeniable principles of divine knowledge, confirms the Atheists that the whole business of religion and notion of a God, is nothing but a troublesome fit of over-curious Melancholy. Therefore, I thought I should not be wanting to Religion and to the Publick, if I attempted, some way, to make this fanciful Theosophy or Theomancy, as it is very ridiculous in itself, so as to appear to the world; and if it were possible, to the very favourers of it; it being the most effectual means in my judgement, to remove this dangerous evil out of the minds of men, & to keep it off from theirs that are as yet untainted.

And this I indenvored in those two late Pamphlets I wrote, namely my Observations and my Reply. In both which I putting myself upon the merry pin (as you see it was necessary so to do) and being finely warm’d with Anger and Indignation against the mischief I had in design to remove, if I may seem after
after the manner of men to have transgressed in any niceties, yet the ingenuous cannot but be very favourable in their censure, it being very hard to come off so clearly well, in the acting of so humorous a part; there scarce being any certain Judge of humors, but the humor of every man that judges.

And I am very well aware that some passages cannot but seem harsh to sad and weakly spirits, as sick men love no noise nor din, and take offence at but the smell of such meats, as are the most pleasant and strengthening nourishment of those that are well. But as for my self, I can truly pronounce that what I did, I did in reason and judgement, not at all offending that Life that dwelleth in me. For there was that Tonical exertion and steady Tension of my spirits, that every chord went off with a clear and smart sound, as in a well-tuned instrument set at a high Pitch, and was good Musick to my self that thoroughly
The Preface.

thoroughly understood the meaning of it. And my agile and swift motion from one thing to another, even of those that were of very different natures, was no harsh harmony at all to me, I having the art to stop the humming of the last stroke, as a skilful Harper on his Irish Harp, & so to render the following chord clean, without the mixing or interfering of any tremulous murmurs from the strings that were touch'd immediately before.

And I did the more willingly indulge to myself this freedom and mirth, in respect of the Libertines whom I was severely and sharply to reprove, and so made myself as freely merry as I might, and not desert the realities of soberness, that thereby they might know that no superstitious Sneaksby, or moped Legalist (as they would be ready to fancy every body that bore no resemblance at all with themselves) did rebuke them or speak to them, but one that had in some measure
sure attained to the truth of that Liberty, that they were in a false sent after. Thus was I content to become a spectacle to the world, in any way or disguise whatsoever, that I might thereby possibly by any means gain some souls out of this dirty and dizzy whirl-pool of the Flesh, into the Rest and Peace of God; and to seem a fool my self to provoke others to become truly and seriously wise.

And as I thought to win upon the Libertine by my mirth and freeness, so I thought to gain ground upon the Enthusiast, by suffering my self to be carried into such high Triumphs and Exaltations of Spirit as I did. In all which (though the unskilful cannot distinguish betwixt vain-glory and Divine joy or Christian gloriation) I did really nothing but highly magnifie the simplicity of the life of Christ above all Magick, Miracles, Power of Nature, Opinions, Prophecies, & whatsoever else humane
The Preface.

humane nature is so giddily and furiously carried after, even to the neglecting of that which is the sublimest pitch of happiness that the soul of man can arrive to.

Wherefore many of those expressions in my Reply that seem so urgent, are to be interpreted with allusion to what this Divine life does deservedly triumph over, and particularly what Magicians boast they can do: As in that passage which seems most enormous page 40. I still the raging of the Sea, &c. Which is the very same that Medea vaunts of in Ovid,

—— Concussaque sisto,
  Stantia concutio cantu freta, nutila pello.
And for the rest that has fallen from me in those free heats, I am sure there is neither expression nor meaning that I cannot not only make good by reason, but warrant and countenance also by some thing plainly parallel thereto, in Scripture, Philosophers and Fathers, especially
cially Origen, whom I account more profoundly learned and no less pious than any of them.

But as I said the Drift and Scope of all was, vigorously to witness to this busie and inquisitive Age, that the simplicity of the life of Christ though it be run over by most and taken no notice of, that is, that perfect Humility and divine Love, whence is a free command over a man’s passions and a warrantable Guidance of them, with all Serenity, becoming Prudence, and Equity; that these are above all the glory of the World, curiosity of Opinions, and all power of Nature whatsoever.

And if the sense of this so plain a truth with all its power and loveliness did so vehemently possess my soul, that it caused for the present some sensible mutations and tumults in my very Animal spirits and my body, the matter being of so great Importance, it was but an obvious piece of prudence to record those
The Preface.

those circumstances, that professing myself to be very much moved, others might be the more effectually moved thereby; according to that of the Poet,

—Si vis me flere, dolendum est

Primum ipse tibi.

And I am no more to be esteemed an Enthusiast for such passages as these, then those wise and circumspect Philosophers, Plato and Plotinus, who upon the more then ordinary sensible visits of the divine Love and Beauty descending into their enravish'd souls, profess themselves no less moved, then what the sense of such expressions as these will bear, Διανώσου, εἰς έκατέρω Μόριον, εἰς τε θυσίαν or εἴσοδον ζεων. And to such Enthusiasm as is but the triumph of the soul of man, inebriated as it were, with the delicious sense of the divine life, that blessed Root, and Original of all holy wisdom and virtue, I am as much a friend as I am to the vulgar fanatical Enthusiasm a professed enemy. And eternal shame stop his mouth, that will dare to
deny, but that the fervent love of God and of the pulchritude of Virtue will afford the spirit of man more joy and triumph, then ever was tasted in any lustful pleasure, which the pen of unclean Wits do so highly magnifie both in verse and prose.

Thus much I thought fit to premise concerning my two late Pamphlets, which I have done in way of Civility to the world, to whom I hold my self accountable, especially for any publike actions, who now I hope will not deem those unexpected motions of mine so strange and uncouth, they so plainly perceiving what Musick they were measured to.

But as for this present Discourse against Atheism, as there is no humour at all in it, so I hope there is less hazzard of censure. For here is nothing to give offence, unless we be so weak sighted, that the pure light of Reason and Nature will offend us. Here's no lavish Mirth, no Satyrical Sharpness, no Writing
The Preface.

Writhing or Distorting the genuine frame and composure of mine own mind, to set out the deformity of another, no Rapture, no Poetry, no Enthusiasm, no more then there is in Euclid’s Elements, or Hippocrates his Aphorisms. But though I have been so bold as to recite what there is not in this present discourse, yet I had rather leave it to the quick-sightedness of the Reader to spy out what there is, then be put upon so much Immodesty myself, as to speak any thing that may seem to give it any precellency above what is already extant in the world about the same matter. Onely I may lay thus much, that I did on purpose abstain from reading any Treatises concerning this subject, that I might the more undisturbedly write the easie Emanations of mine own mind, and not be carried off from what should naturally fall from my self, by prepossessing my thoughts by the inventions of others.

I have writ therefore after no Copy, but
The Preface.

but the eternal Characters of the mind of man, and the known Phenomena of Nature. And all men consulting with these that indenv to write sense, though it be not done alike by all men, it could not happen but I should touch upon the same heads that others have, that have wrote before me. Who though they merit very high commendation for their learned achievements, yet I hope my indevors have been such, that though they may not deserve to be cor-

rivals or partners in their praise & cre-
dit, yet I do not distrust but they may do their share towards that publick good, that rich performances usually pretend to aim a.

For that which did embolden me to publish this present Treatise, was not, as I said before, because I flatter'd my self in a Conceit that it was better or more plausible, then what is already in the hands of men: but that it was of a different sort, and has its peculiar serviceableness and advantages apart and distinct.
distinct from others; whose proper pre-
eminences it may aloof off admire, but
dare not in any wise compare with. So
that there is no Tautology committed
in recommending what I have written
to the publick view, nor any lessening
the labours of others by thus offering
the fruit of mine own. For considering
there are such several complexions and
temper of men in the world, I do not
distrust but that as what others have
done, has been very acceptable and pro-
fitable to many, so this of mine may
be well relish'd of some or other, and
so seem not to have been writ in
vain.

For though I cannot promise my Rea-
der that I shall entertain him with so
much winning Rhetorick and pleasant
Philology, as he may find elsewhere, yet I
hope he will acknowledge, if his mind
be unprejudiced, that he meets with
sound and plain Reason, and an easie
and clear Method.

And though I cannot furnish him
with
with that copious variety of arguments that others have done, yet the frugal carefulness and safeness of choice that I have made in them, may compensate their paucity.

For I appeal to any man, whether the proposal of such as will easily admit of evasions (though they have this peculiar advantage that they make for greater pomp and at first sight seem more formidable for their multitude) does not embolden the Athiest & make him fancy, that because he can so easily turn the edge of these, that the rest have no more solidity then the former; but that if he thought good, and had leisure, he could with like facility enervate them all.

Wherefore I have endeavored to insist upon such alone, as are not only true in themselves, but are unavoidable to my Adversary, unless he will cast down his shield, forsake the freewill of the natural faculties of his mind, and profess himself a meer puzzled Sceptick. But if he will with us but admit of this one Postulate or
The Preface.

or Hypothesis, that Our Faculties are true, though I have spoke modestly in the Discourse it self, yet I think I may here without vanity or boasting, freely profess that I have no less then demonstrated that there is a God. And by how much more any man shall seriously in-devor to resist the strength of my arguments, by so much the more strong he shall find them; as he that presses his weak finger against a wall of Marble; and that they can appear slight to none but those that carelessly and slightly consider them. For I borrowed them not from books, but fetch'd them from the very nature of the thing it self and indelible Ideas of the Soul of Man.

And I found that keeping my self within so narrow a compass as not to affect any reasonings but such as had very clear affinity and close connexion with the subject in hand, that I naturally hit upon what ever was material to my purpose, and so contenting my self with my own, received nothing from
The Preface.

the great store and riches of others. And what I might easily remember of others, I could not let pass if in my own judgement it was obnoxious to eva-
on. For I intended not to impose upon the Atheist, but really to convince him. And therefore Des-Cartes, whose Me-
chanical wit I can never highly enough admire, might be no Master of Metaphysics to me. Whence it is that I make use but of his first Argument only, if I may not rather call it the Schools, or mine own. For I think I have manag’d it in such sort and every way so prop’t it and strengthened it, that I may challenge in it as much interest as any.

But as for his following reasons, that suppose the Objective Reality of the Idea of God does exceed the efficiency of the mind of man, and that the mind of man, were it not from another, would have confer’d all that perfection upon it self, that it has the Idea of, and lastly, that it having no power to conserve it self, and
and the present and future time having no dependence one of another, that it is continually reproduce'd, that is conserv'd by some higher cause, which must be God; these grounds, I say, being so easily evaded by the Atheist, I durst not trust to them, unless I had the Authors wit to defend them, who was handsomely able to make good any thing. But they seem to me to be liable to such evasions as I can give no stop to.

For the mind of man, as the Atheist will readily reply, may be able of herself to frame such an actual Idea of God, as is there disputed of, which Idea will be but the present modification of her, as other notions are, and an effect of her essence, and power, and that power a radical property of her essence. So that there is no excess of an effect above the efficiency of the cause, though we look no further then the mind itself, for she frames this notion of God as naturally and as much without the help of an higher
higher Cause, as she does any thing else whatsoever.

And as for the Mindes contributing those perfections on her self, she has an Idea of; if she had been of her self, the Atheist will say, it implies a contradiction, and supposes that a thing before it exists, may consult about the advantages of its own existence. But if the minde be of it self, it is what it findes it self to be, and can be no otherwise.

And therefore lastly if the Minde finde it self to exist, it can no more destroy it self, then produce it self, nor needs any thing to continue its being, provided that there be nothing in Nature that can act against it and destroy it; for whatever is, continues so to be, unless there be some cause to change it.

So likewise from those arguments I fetch'd from external Nature, as well as in these from the innate properties of the minde of man, my careful choice made very large defalkations, insisting rather upon such things as might be otherwise,
otherwife, and yet are far better as they are, then upon such as were necessary and could not be otherwife. As for example; when I consider'd the distance of the Sun, I did not conceive that his not being plac'd so low as the Moon, or so high as the fixed Stars, was any great argument of Providence, because it might be reply'd that it was necessary it should be betwixt those two distances, else the Earth had not been habitable, and so mankinde might have waited for a being, till the agitation of the Matter had wrought things into a more tolerable fitness or posture for their production.

Nor simply is the Motion of the Sun or rather of the Earth, any argument of divine Providence, but as necessary as a piece of wood's being carried down the stream, or straws about a whirl-pool. But the Laws of her Motion are such, that they very manifestly convince us of a Providence, and therefore I was fain to let go the former.
mer, and insist more largely upon the latter.

Nor thought I it fit to Rhetoricate in proposing the great variety of things, and præcellency one above another, but to press close upon the design and subordination of one thing to another, shewing that whereas the rude motions of the matter a thousand to one might have cast it otherwise, yet the productions of things are such as our own Reason cannot but approve to be best, or as we our selves would have design'd them.

And so in the consideration of Animals, I do not so much urge my Reasons from their diversity and subsistence, (though the framing of matter into the bare subsistence of an Animal is an effect of no less cause then what has some skill and counsel) But what I drive at, is the exquisite contrivance of their parts, and that their structure is far more perfect, then will meerly serve for their bare existance,

con-
continuance in the world; which is an undeniable demonstration that they are the effects of wisdom, not the results of Fortune or fermented Matter.

Lastly, when I descend to the History of things miraculous and above the ordinary course of Nature, for the proving that there are Spirits, that the Atheist thereby may the easier be induced to believe there is a God, I am so cautious and circumspect, that I make use of no Narrations that either the avarice of the Priest, or the credulity and fancifulness of the Melancholist may render suspected.

Nor could I abstain from that subject, it being so pat and pertinent unto my purpose, though I am well aware how ridiculous a thing it seems to those I have to deal with. But their confident ignorance shall never dash me out of countenance with my well-grounded knowledge: For I have been no careless Inquirer into these things, and from my Childhood to this very
very day, have had more reasons to believe the Existence of God and a Divine Providence, then is reasonable for me to make particular profession of.

In this History of things Miraculous or Supernatural, I might have recited those notable Prodigies that happened, after the birth, in the life, and at the death of Christ; As the Star that led the Wise men to the young Infant; Voices from heaven testifying Christ to be the Son of God; and lastly that miraculous Eclipse of the Sun, made not by interposition of the Moon, for she was then opposite to him, but by the interposition or total involution, if you will, of those scummy spots that ever more or less are spread upon his face, but now overflowed him with such thickness, and so universally, that day-light was suddenly intercepted from the astonished eyes of the Inhabitants of the Earth. To which direful Symptomes though the Sun hath been in some measure at several times obnoxious,
obnoxious, yet that those latent Causes should so suddenly step out and surprise him, and so enormously at the Passion of the Messiah, he whose minde is not more prodigiously darkned then the Sun was then Eclips'd, cannot but at first sight acknowledge it a special designment of Providence.

But I did not insist upon any sacred History, partly because it is so well and so ordinarily known, that it seemed less needful; but mainly because I know the Atheist will boggle more at whatever is fetch'd from establish'd Religion, and flie away from it, like a wilde Colt in a Pasture at the sight of a bridle or an halter, snuffing up the aire and smelling a plot afar off, as he foolishly fancies.

But that he might not be shie of me, I have conform'd my self as near his own Garb as I might, without partaking of his folly or wickedness; that is, I appear now in the plain shape of a meer Naturalist, that I might vanquish
The Preface.

quish Atheism; as I did heretofore affectedly symbolize in careless mirth and freedome with the Libertines, to circumvent Libertinism.

For he that will lend his hand to help another fallen into a ditch, must himself though not fall, yet stoop and incline his body: And he that converses with a Barbarian, must discourse to him in his own language: So he that would gain upon the more weak and sunk mindes of sensual mortals, is to accommodate himself to their capacity, who like the Bat and Owle can see no where so well as in the shady glimmerings of their own Twilight.
AN ANTIDOTE AGAINST ATHIEISME.

CHAP. I.

The seasonable usefulness of the present Discourse, or the Motives that put the Author upon these endeavours of demonstrating that there is a God.

The grand truth which we are now to be employed about and to prove, is, That there is a God; And I made choice of this subject as very reasonable for the times we are in, and are coming on, wherein Divine Providence granting a more large release from Superstition, and permitting a freer perusal of matters of Religion, then in former Ages, the Tempter would take advantage where he may, to carry men captive out of one dark prison into another, out of Superstition into Atheisme itself. Which is a thing feasible enough for him to bring about in such men as have adhered to Religion in a meer externall way, either for fashion sake, or in a blinde obedience to
the Authority of a Church. For when this externall frame of godliness shall break about their ears, they being really at the bottome devote of the true fear and love of God, and destitute of a more free and unprejudic’d use of their faculties, by reason of the sinfulness and corruption of their natures; it will be an easy thing to allure them to an assent to that, which seems so much for their present Interest; and so being imboldened by the tottering and falling of what they took for Religion before, they will gladly in their conceit cast down also the very Object of that Religious Worship after it, and conclude that there is as well no God as no Religion; That is, they have a minde there should be none, that they may be free from all wringings of conscience, trouble of correcting their lives, and fear of being accountable before that great Tribunall.

Wherefore for the reclaiming of these if it were possible, at least for the succouring and extricating of those in whom a greater measure of the love of God doth dwell, (who may probably by some darkening cloud of Melancholy, or some more then ordinary importunity of the Tempter be dissetled and intangled in their thoughts concerning this weighty matter) I held it fit to bestow mine indevours upon this so useful & seasonable an enterprise, as to demonstrate that there is a God.
What is meant by demonstrating there is a God, and that the minde of man, unless he do violence to his faculties, will fully assent or dissent from that which notwithstanding may have a bare possibility of being otherwise.

But when I speak of demonstrating there is a God, I would not be suspected of so much vanity and ostentation, as to be thought I mean to bring no Arguments, but such as are so convictive, that a mans understanding shall be forced to confess that it is impossible to be otherwise then I have concluded. For, for mine own part I am prone to believe, that there is nothing at all to be so demonstrated. For it is possible that Mathematical evidence itself, may be but a constant undiscoverable delusion, which our nature is necessarily and perpetually obnoxious unto, and that either fatally or fortuitously there has been in the world time out of minde such a Being as we call Man, whose essentiall property it is to be then most of all mistaken, when he conceives a thing most evidently true. And why may not this be as well as any thing else, if you will have all things fatall or casuall without a God? For there can be no curb to this wilde con-
cept, but by the supposing that we our selves exist from some higher Principle that is absolutely good and wise, which is all one as to acknowledge that there is a God.

Wherefore when I say that I will demonstrate that there is a God, I do not promise that I will alwayes produce such arguments, that the Reader shall acknowledge so strong, as he shall be forced to confess that it is utterly unpossibile that it should be otherwise. But they shall be such as shall deserve full assent, and win full assent from any unprejudiced minde.

For I conceive that we may give full assent to that which notwithstanding may possibly be otherwise: which I shall illustrate by severall examples. Suppose two men got to the top of mount Athos, and there viewing a stone in the form of an Altar with Ashes on it, and the footsteps of men on those ashes, or some words if you will, as Optimo Maximo, or τῶ ἁγιωτάτῳ θεῷ, or the like, written or scrawled out upon the ashes; and one of them should cry out, Assuredly here have been some men here that have done this: But the other more nice then wise should reply, Nay it may possibly be otherwise. For this stone may have naturally grown into this very shape, and the seeming ashes may be no ashes, that is, no remainders of any fewell burnt there but some unexplicable and imperceptible motions of the Aire, or other
particles of this fluid matter that is active every where, have wrought some parts of the matter into the form & nature of ashes, & have frig’d and plaid about so that they have also figured those intelligible Characters in the same. But would not any body deem it a piece of weakness no less then dotage for the other man one whit to recede from his former apprehension, but as fully as ever to agree with what he pronounced first, notwithstanding this bare possibility of being otherwise?

So of Anchors that have been digged up, either in plain fields or mountainous places, as also the Roman Urnes with ashes and inscriptions, as Severianus, Ful: Linus and the like, or Roman Coynes, with the effigies and names of the Caesars on them; or that which is more ordinary, the Sculls of men in every Church-yard, with the right figure, and all those necessary perforations for the pass'g of the vessels, besides those conspicuous hollowes for the Eyes and rowes of teeth, the Os Styloœides, Ethoeides, and what not: if a man will say of them, that the Motion of the particles of the Matter, or some hidden Spermatick power has gendered these both Anchors, Urnes, Coyns, and Sculls in the ground, he doth but pronounce that which humane reason must admit as possible: Nor can any man ever so demon-
were once the Artifice of men, or that this or that Scull was once a part of a living man, that he shall force an acknowledgment that it is impossible that it should be otherwise. But yet I do not think that any man, without doing manifest violence to his faculties, can at all suspend his assent, but freely and fully agree that this or that Scull was once part of a living man, and that these Anchors, Vrnes, and Coyns, were certainly once made by humane artifice, notwithstanding the possibility of being otherwise.

And what I have said of Assent is also true in Dissent. For the minde of man, not craz'd nor prejudic'd, will fully and unreconcilably disagree, by it's own naturall sagacity, where notwithstanding the thing that it doth thus resolvedly and undoubtedly reject, no wit of man can prove impossible to be true. As if we should make such a fiction as this, that Archimedes with the same individuall body, that he had when the Souldiers slew him, is now safely intent upon his Geometricall figures under-ground, at the Center of the Earth, farre from the noise and din of this world, that might disturb his Meditations, or distract him in his curious delineations he makes with his rod upon the dust; which no man living can prove impossible: Yet if any man does not as unreconcilably dissent from such a fable as this, as from any fallhood imagineable, assuredly that
that man is next door to madness or dotage, or does enormous violence to the free use of his faculties.

Wherefore it is manifest that there may be a very firm and unwavering assent or dissent, when as yet the thing we thus assent to may be possibly otherwise; or that which we thus dissent from, cannot be proved impossible to be true.

Which point I have thus long and thus variously sported myself in, for making the better impression upon my Reader, it being of no small use and consequence, as well for the advertising of him, that the Arguments which I shall produce, though I do not bestow that ostentative term of Demonstration upon them, yet they may be as effectual for winning a firm and unshaken assent, as if they were in the strictest notion such; as also to remind him that if they be so strong and so patly fitted and suitable with the faculties of mans minde, that he has nothing to reply, but only that for all this, it may possibly be otherwise, that he should give a free and full assent to the conclusion. And if he do not, that he is to suspect himself rather of some distemper, prejudice, or weakness, then the Arguments of want of strength. But if the Atheist shall contrary-wise pervert my candour, and fair dealing, and phansie that he has got some advantage upon
my free confession, that the arguments that I shall use are not so convic
tive, but that they leave a possibility of the thing being other-
wise, let him but compute his supposed gains by adding the limitation of this possibility (viz. that it is no more possible, then that the clearest Mathematicall evidence may be false (which is impossible if our faculties be true) or in the second place, then that the Roman Vrnes and Cyns above mentioned may prove to be the works of Nature, not the Artifice of man, which our faculties admit to be so little probable, that it is impossible for them not fully to assent to the contrary) and when hee has cast up his account, it will be evident that it can be nothing but his grosse ignorance in this kind of Arithmetick that shall embolden him to write himself down gainer and not me.

CHAP. 3.

An attempt towards the finding out the true Notion or Definition of God, and a clear Conviction that there is an indelible Idea of a Being absolutely perfect in the mind of Man.

And now having premised thus much, I shall come on nearer to my present de-
signe. In prosecution whereof it will be re-
quise for me, first to define what God is, be-

Before I proceed to demonstration that he is. For it is obvious for Man's reason to finde arguments for the impossibility, possibility, probability, or of necessity the existence of a thing, from the explication of the Essence thereof.

And now I am come hither, I demand of any Atheist that denies there is a God, or of any that doubts whether there be one or no, what Idea or Notion they frame of that they deny or doubt of. If they will prove nice and squeamish, and profess they can frame no notion of any such thing, I would gladly ask them, why they will then deny or doubt of they know not what. For it is necessary that he that would rationally doubt or deny a thing, should have some settled Notion of the thing he doubts of or denies. But if they profess that this is the very ground of their denying or doubting whether there be a God, because they can frame no notion of him, I shall forthwith take away that Allegation by offering them such a Notion as is as proper to God, as any Notion is proper to any thing else in the world.

I define God therefore thus, An Essence or Being fully and absolutely perfect. I say fully and absolutely perfect, in counterdistinction to such perfection as is not full and absolute, but the perfection of this or that Species or Kind of finite Beings, suppose of a Lyon, Horse, or Tree.
Tree. But to be fully and absolutely perfect is to be at least as perfect as the apprehension of a man can conceive, without a contradiction: For what is inconceivable or contradictory, is nothing at all to us, who are not now to wag one Atome beyond our faculties. But what I have propounded is so far from being beyond our faculties, that I dare appeal to any Atheist that hath yet any command of Sense and Reason left in him, if it be not very easy and intelligible at the first sight, and that if there be a God, he is to be deemed of us, such as this Idea or Notion sets forth.

But if he will fullingly deny that this is the proper Notion of God, let him enjoy his own humour; this yet remains undeniable, that there is in man an Idea of a Being absolutely and fully perfect, which we frame out by attributing all conceivable perfection to it whatsoever; that implies no contradiction. And this notion is natural and essential to the soul of man, & cannot be washed out, nor conveyed'd away by any force or trick of wit whatsoever, so long as the mind of man is not craz'd, but hath the ordinary use of her own faculties.

Nor will that prove any thing to the purpose, when as it shall be alleged that this Notion is not so connatural and essential to the Soul, because she framed it from some occasions from without. For all those undeniable con-
conclusions in Geometry which might be help'd and occasion'd from something without, are so naturall notwithstanding and Essentiall to the Soul, that you may as soon un-soul the Soul, as divide her from perpetuall assent to those Mathematicall truths, supposing no distemper nor violence offered to her Faculties. As for example, she cannot but acknowledge in her self the several distinct Ideas of the five regular Bodies, as also, that it is impossible that there should be any more then five. And this Idea of a Being absolutely perfect is as distinct and indelible an Idea in the Soul, as the Idea of the five Regular Bodies, or any other Idea whatsoever.

It remains therefore undeniable, that there is an inseparsable Idea of a Being absolutely perfect ever residing, though not alwayes acting, in the Soul of man.
What Notions are more particularly comprised in the Idea of a Being absolutely perfect. That the difficulty of framing the conception of a thing ought to be no argument against the existence thereof: the nature of corporeal Matter being so perplex'd and intricate, which yet all men acknowledge to exist. That the Idea of a Spirit is as easy a Notion as of any other substance whatsoever. What powers and properties are contained in the Notion of a Spirit. That Eternity and Infinity, if God were not, would be cast upon something else; so that Atheism cannot free the mind from such Intricacies. Goodness, Knowledge and Power, Notions of highest perfection, and therefore necessarily included in the Idea of a Being absolutely perfect.

But now to lay out more particularly the perfections comprehended in this Notion of a Being absolutely and fully perfect, I think I may securely nominate these; Self subsisting, Immateriality, Infinity, as well of Duration as Essence, Immensity of Goodness, Omniscience, Omnipotency, and Necessity of Existence. Let this therefore be the description of a being absolutely perfect, that it is a Spirit, Eternall, Infinite in Essence and Goodness, Omniscient, Omnipotent
which attributes being attributes of the highest perfection that falls under the apprehension of man, and having no discoverable imperfection interwoven with them, must of necessity be attributed to that which we conceive absolutely and fully perfect. And if any one will say that this is but to dress up a Notion out of my own fancy, which I would afterwards flily insinuate to be the Notion of a God; I answer, that no man can discourse and reason of any thing without recourse to settled notions deciphered in his own mind. And that such an exception as this implies the most contradictory absurdities imaginable, to wit, as if a man should reason from something that never entered into his mind, or that is utterly out of the ken of his own faculties. But such groundless allegations as these, discover nothing but an unwillingness to find themselves able to entertain any conception of God, and a heavy propension to sink down into an utter oblivion of him, and to become as stupid and senseless in divine things, as the very beasts.

But others it may be will not look on this Notion as contemptible for the easy composition thereof out of familiar conceptions which the mind of man ordinarily figures it self into, but reject it rather out of some unintelligible hard terms in it, such as Spirit, Eternal,
and Infinite, for they do profess they can frame no Notion of Spirit, and that any thing should be Eternall or Infinite, they do not know how to set their mind in a posture to apprehend, and therefore some would have no such thing as a Spirit in the world.

But if the difficulty of framing a conception of a thing must take away the existence of the thing itself, there will be no such thing as a Body left in the world, and then will all be Spirit or nothing... For who can frame so safe a notion of a Body, as to free himself from the intanglements that the extension thereof will bring along with it. For this extended matter consists of either indivisible points, or of particles divisible in infinitum. Take which of these two you will, (and you can find no third) you will be wound into the most notorious absurdities that may be. For if you say it consists of points, from this position I can necessarily demonstrate, that every Spear or Spire-Steeple or what long body you will, is as thick as it is long; that the tallest Cedar is not so high as the lowest Mushroom; and that the Moon and the Earth are so neer one another, that the thickness of your hand will not go betwixt; that Rounds and Squares are all one figure; that Even and Odde Numbers are Equal one with another; and that the clearest Day is as dark as the blackest Night. And if you
you make choice of the other Member of the disjunction, your fancy will be little better at ease. For nothing can be divisible into parts it has not: therefore if a body be divisible into infinite parts, it has infinite extended parts: and if it has an infinite number of extended parts, it cannot be but a hard mysterie to the Imagination of Man, that infinite extended parts, should not amount to one whole infinite extension. And thus a grain of Mustard-seed would be as well infinitely extended, as the whole Matter of the Universe; and a thousandth part of that grain as well as the grain itself. Which things are more unconceivable then any thing in the Notion of a Spirit. Therefore we are not scornfully and contemptuously to reject any Notion, for seeming at first to be clouded and obscured with some difficulties and intricacies of conception; yet that, of whose being we seem most assured, is the most intangled and perplex’d in the conceiving, of any thing that can be propounded to the apprehension of a Man. But here you will reply, that our senses are struck by so manifest impressions from the Matter, that though the nature of it be difficult to conceive, yet the Existence is palpable to us, by what it acts upon us. Why, then all that I desire is this, that when you shall be reminded of some actions and operations that arrive to the notice of
of your sense or understanding, which unless we do violence to our faculties we can never attribute to Matter or Body, that then you would not be so nice and averse from the admitting of such a substance as is called a Spirit, though you fancy some difficulty in the conceiving thereof.

But for mine own part I think the nature of a Spirit is as conceivable, and easy to be defined as the nature of any thing else. For as for the very Essence or bare Substance of any thing whatsoever, he is a very Novice in speculation that does not acknowledge that utterly unknowable. But for the Essentiall and Inseparable properties, they are as intelligible and explicable in a Spirit as in any other subject whatever. As for example, I conceive the entire idea of a Spirit in generall, or at least of all finite created and subordinate Spirits to consist of these several powers or properties viz. Self-penetration, Self-motion, Self-contraction and Dilatation, and Indivisibility; and these are those that I reckon more absolute; I will adde also what has relation to another, and that is the power of Penetrating, Moving, and Altering the Matter. These properties and powers put together make up the Notion and Idea of a Spirit, whereby it is plainly distinguished from a body, whose parts cannot penetrate one another, is not Self-movable, nor
can contract nor dilate itself, is divisible and separable one part from another; But the parts of a Spirit can be no more separated, though they be dilated, then you can cut off the Rayes of the Sunne by a paire of Scissors made of pellucide Crystall. And this will serve for the settling of the Notion of a Spirit; the prooufe of its Existence belongs not unto this place. And out of this description it is plain, that a Spirit is a notion of more perfection then a Body, and therefore the more fit to be an Attribute of what is absolutely perfect, then a Body is.

But now for the other two hard terms of Eternall and Infinite, if any one would excuse himself from assenting to the Notion of a God, by reason of the Incomprehensiblenesse of those attributes, let him consider, that he shall whether he will or no be forced to acknowledge something Eternall, either God or the World, and the Intricacy is alike in either. And though he would shuffle off the trouble of apprehending an Infinite Deity, yet he will never extricate himself out of the intanglements of an Infinite Space; which notion will stick as closely to his Soul, as her power of Imagination.

Now that Goodnesse, Knowledge and Power, which are the three following attributes, are Attributes of perfection, if a man consult his own Faculties, it will be undoubtedly conclu-
ded, and I know nothing else he can consult with. At least this will be returned as infallibly true, that a Being absolutely perfect has these, or what supereminently contains these. And that Knowledge, or something like it is in God, is manifest, because without animadversion in some sense or other, it is impossible to be Happy. But that a Being should be absolutely perfect, and yet not happy, is as impossible. But Knowledge without Goodness is but dry Subtilty, or mischievous Craft; and Goodness with Knowledge devoyd of Power is but lame and ineffectual: Wherefore whatever is absolutely perfect, is infinitely both Good, Wise, and Powerfull.

And lastly it is more perfection that all this be Stable, Immutable and Necessary, than Contingent or but Possible. Therefore the Idea of a Being absolutely perfect represents to our minde, that that of which it is the Idea is necessarily to exist. And that which of its own nature doth necessarily exist, must never fail to be. And whether the Atheist will call this absolute perfect Being God or not, it is all one, I lift not to contend about words. But I think any man else at the first sight will say that we have found out the true Idea of God.
That the soul of man is not Abrafa Tabula, and in what sense she might be said ever to have had the actual knowledge of eternal truths in her.

And now we have found out this idea of a Being absolutely perfect, that the use which we shall hereafter make of it, may take the better effect, it will not be amisse by way of further preparation, briefly to touch upon that notable point in Philosophy, whether the soul of man be Abrafa Tabula, a Table book in which nothing is writ; or whether she have some innate notions and ideas in herself. For so it is that she having taken first occasion of thinking from externall objects, it hath so imposed upon some mens judgements, that they have conceived that the soul has no knowledge nor notion, but what is in a passive way impressed, or delineated upon her from the objects of sense; They not warily enough distinguishing betwixt extrinsecall occasions, and the adequate or principal causes of things. But the mind of man more free, and better exercised in the close observations of its own operations and nature, cannot but discover, that there is an active and actual knowledge.
in a man, of which these outward objects are rather the reminders then the first begetters or implanters. And when I say actual Knowledge, I doe not mean that there is a certain number of Ideas flaring and shining to the Animadversive faculty like so many Torches or Starres in the Firmament to our outward sight, or that there are any figures that take their distinct places, & are legibly writ there like the Red letters or Astronomical Characters in an Almanack; but I understand thereby an active sagacity in the Soul, or quick recollection as it were, whereby some small businesse being hinted unto her, she runs out presently into a more clear and larger conception. And I cannot better describe her condition then thus; Suppose a skilfull Musician fallen asleep in the field upon the grasse, during which time he shall not so much as dream any thing concerning his musical faculty, so that in one sense there is no actual skill or Notion nor representation of any thing musical in him, but his friend sitting by him that cannot sing at all himself, jogs him and awakes him, and desires him to sing this or the other song, telling him two or three words of the beginning of the song, he presently takes it out of his mouth, and sings the whole song upon so light and slender intimation: So the Mind of man being jogg'd and awakened by the impulses of outward objects is stirred up into
into a more full and cleare conception of what was but imperfectly hinted to her from externall occasions; and this faculty I venture to call actuall Knowledge in such a sense as the sleeping Musicians skill might be called actuall Skill when he thought nothing of it.

That the Soul of Man has of herself actuall Knowledge in her, made good by sundry Instances and Arguments.

And that this is the condition of the soul is discoverable by sundry observations. As for example, Exhibite to the Soul through the outward senses the figure of a Circle, she acknowledgeth presently this to be one kind of figure, and can add forthwith that if it be perfect, all the lines from some one point of it drawn to the Perimeter, must be exaclly Equall. In like manner shew her a Triangle, she will straightway pronounce that if that be the right figure it makes toward, the Angles must be closed in indivisible points. But this accuracy either in the Circle or the Triangle cannot be set out in any materiall subject, therefore it remains that she hath a more full and exquisite knowledge of things in her self, then the matter can lay open before her. Let us cast in a third
third Instance, let some body now demonstrate this Triangle described in the Matter to have its three angles equall to two right ones. Why yes faith the Soul this is true, and not only in this particular Triangle but in all plain Triangles that can possibly be describ'd in the Matter. And thus you see the Soul sings out the whole song upon the first hint, as knowing it very well before.

Besides this, there are a multitude of Relative Notions or Ideas in the minde of Man, as well Mathematicall as Logical, which if we prove cannot be the impressions of any materiall object from without, it will necessarily follow that they are from the Soul her self within, and are the naturall furniture of humane understanding. Such as are these, Cause, Effect, Whole and Part, Like and Unlike, and the rest. So Equality and Inequality, έγαλ· and αναλογία, Proportion and Analogy, Symmetry and Asymmetry and such like: all which Relative Ideas I shall easily prove to be no materiall impressions from without upon the Soul, but her own active conception proceeding from her self whilst she takes notice of externall Objects. For that these Ideas can make no Impressions upon the outward senses is plaine from hence, because they are no sensible nor Physical affections of the Matter. And how can that, that is no Physical affection of the Matter affect our
our corporeall Organs of Sense. But now that these Relative Ideas, whether Logical or Mathematicall, be no Physicall affections of the Matter, is manifest from these two arguments. First, they may be produced when there has been no Physicall Motion nor alteration in the Subject to which they belong, nay indeed when there hath been nothing at all done to the Subject to which they doe accrue. As for example, suppose one side of a Room whitened, the other not touch'd or medled with, this other has thus become unlike; and hath the Notion of Dissimile necessarily belonging to it, although there has nothing at all been done thereunto. So suppose two Pounds of Lead, which therefore are two Equall Pieces of that Metall; cut away half from one of them, the other Pound, nothing at all being done unto it, has lost its Notion of Equall, and hath acquired a new one of Double unto the other. Nor is it to any purpose to answer, that though there was nothing done to this Pound of Lead, yet there was to the other; For that does not at all enervate the Reason, but shews that the Notion of Sub double which accrued to that Lead which had half cut away, is but our Mode of conceiving, as well as the other, and not any Physicall affection that strikes the corporeall Organs of the Body, as Hot and Cold, Hard and Soft, White and Black, and the like.
like do. Wherefore the Ideas of Equall and Unequall, Double and Subdouble, Like and Unlike, with the rest, are no externall Impresses upon the Senses, but the Soules owne active manner of conceiving those things which are discovered by the outward Senses.

The second argument is, that one and the same part of the Matter is capable at one and the same time, wholly and entirely of two contrary Ideas of this kind. As for example, any piece of Matter that is a Middle proportionall betwixt two other pieces is Double, suppose, and Sub-double, or Triple and Sub-triple, at once. Which is a manifest signe that these Ideas are no affections of the Matter, and therefore do not affect our senses, else they would affect the senses of Beasts, and they might also grow good Geometricians and Arithmeticians. And they not affecting our senses, it is plain that wee have some Ideas that wee are not beholding to our senses for, but are the meer exertions of the Mind occasionally awakened by the Appulses of the outward objects; Which the outward Senses doe no more teach us, then he that awakened the Musician to sing taught him his skill.

And now in the third and last place it is manifest, besides these single Ideas I have proved to be in the mind, that there are also severall complex Notions in the same, such as are these;
these; The whole is bigger then the part: If you take Equall from equall, the Remainders are Equall: Every number is either Even or Odde, which are true to the Soul at the very first proposall; as any one that is in his wits does plainly perceive.

Chap. VII.

The mind of man being not unfurnisht of Innate Truth, that we are with confidence to attend to her naturall and unprejudic'd Dictates and Suggestions. That some Notions and Truths are at least naturally and unavoidablely assented unto by the soul, whether she have of her self Actual Knowledge in her or not. And that the definition of a Being absolutely perfect is such. And that this absolutely perfect Being is God, the Creator and Conrivver of all things.

And now we see so evidently the Soul is not unfurnished for the dictating of Truth unto us, I demand of any man, why under a pretence that she having nothing of her own but may be moulded into an assent to any thing, or that she does arbitrariously and fortuitously compose the several Impresses she receives from without, he will be still so squeamish or timorous, as to be afraid to close with his own faculties, and receive the Naturall
nurall Emanations of his own mind, as faith-
ful Guides.

But if this seem, though it be not, too sub-
tile which I contend for, viz. That the Soul
hath actual knowledge in her self, in that sense
which I have explained, yet surely this at
least will be confess'd to be true, that the na-
ture of the Soul is such, that she will certainly
and fully assent to some conclusions, however
she came to the knowledge of them, unless she
doe manifest violence to her own Facul-
ties. Which truths must therefore be conclu-
ded, not fortuitous or arbitrarious, but Natu-
ral to the Soul: such as I have already named,
as that every finite number is either even or odde.
If you adde equall to equall, the wholes are equall;
and such as are not so simple as these, but yet
stick as close to the Soul once apprehended, as
that The three angles in a Triangle are equall to
two right ones: That there are just five regular Bo-
dies neither more nor lesse, and the like, which
we will pronounce necessarily true, according
to the light of Nature.

Wherefore now to reaffume what we have
for a while laid aside, the idea of a Being abso-
lutely perfect above proposed, it being in such
form set forth, that a man cannot rid his mind
of it, but he must needs acknowledge it to be
indeed the idea of such a Being; it will follow
that it is no arbitrarious nor fortuitous con-
ceipt,
Chap. 7. Against Atheisme. 27

ceipt, but necessary, and therefore naturall to
the Soul at least, if not ever actually there.

Wherefore it is manifest, that we con-</p>
Wherefore I conceive I have sufficiently demonstrated, that the Notion or Idea of God is as Natural, necessary and essential to the Soul of Man, as any other Notion or Idea whatsoever, and is no more arbitrary or fictitious than the Notion of a Cube or Tetraedrum; or any other of the Regular Bodies in Geometry: Which are not devised at our own pleasure (for such figments and Chimeras are infinite,) but for these it is demonstrable that there can be no more than five of them. Which shews that their Notion is necessary, not an arbitrary compleiment of what we please.

And thus having fully made good the Notion of God, What hee is, I proceed now to the next Point, which is to prove That he is.

Chap. VIII.

The first Argument for the existence of God taken from the Idea of God as it is representative of his Nature and Perfection: From whence also it is undeniable demonstrated that there can be no more Gods than One.

And now verily casting my eyes upon the true Idea of God which we have found out, I seem to my self to have struck further into this businesse then I was aware of. For if this
this idea or Notion of God be true, as I have undeniably proved, it is also undeniably true that he doth exist; For this idea of God being no arbitrarius Figment taken up at pleasure, but the necessary and naturall Emanation of the minde of Man, if it signifyes to us that the Notion and Nature of God implies in it necessary Existence, as we have shown it does, unless we will wink against our own naturall light, we are without any further Scruple to acknowledge that God does exist. Nor is it sufficient grounds to diffide to the strength of this Argument, because our fancy can shuffle in this Abater, viz. That indeed this idea of God, supposing God did exist, shews us that his Existence is necessary, but it does not shew us that he doth necessarily exist. For he that answers thus, does not observe out of what prejudice he is enabled to make this Answer, which is this: He being accustomed to fancy the Nature or Notion of every thing else without Existence, and so ever easily separating Efsence and Existence in them, here unawares he takes the same liberty, and divides Existence from that Efsence to which Existence itself is essentiaall. And that's the witty fallacy his unwarinesse has intangled him in.

Again, when as we contend that the true Idea of God represents him as a Being necessarily
rily Existent, and therefore that he does exist; and you to avoid the edge of the Argument reply, If he did at all exist, by this answer you involve your self in a manifest contradiction. For first you say with us, that the nature of God is such, that in its very Notion it implies its Necessary Existence, and then again you unfold it by intimating that notwithstanding this true Idea and Notion, God may not exist, and so acknowledge that what is absolutely necessary according to the free Emanation of our Faculties, yet may be otherwise: Which is a palpable Contradiction as much as respects us and our Faculties, and we have nothing more inward and immediate than these to steer our selves by.

And to make this yet plainer at least if not stronger, when we say that the Existence of God is Necessary, we are to take notice that Necessity is a Logical Term, and signifies to firm a Connexion betwixt the Subject and Predicate (as they call them) that it is impossible that they should be disjevered, or should not hold together, and therefore if they be affirm’d one of the other, that they make Axioma Necessarium, an Axiome that is necessary, or eternally true. Wherefore there being a Necessary Connexion betwixt God and Existence; this Axiome, God does Exist, is an Axiome Necessarily and Eternally true. Which we shall
shall yet more clearly understand, if we compare Necessity and Contingency together; For as Contingency signifies not only the Manner of Existence in that which is contingent according to its Idea, but does intimate also a Possibility of Actual Existence, so (to make up the true and easie Analogy) Necessity does not only signify the Manner of Existence in that which is Necessary, but also that it does actually Exist, and could never possibly do otherwise. For ἀναγκαῖον ᾐ and ἀναγκαῖον ἀν ἀ, Necessity of Being and Impossibility of Not being, are all one with Aristotle, and the rest of the Logicians. But the Atheist and the Enthusiast, are usually such professed Enemies against Logick; the one meerly out of Dotage upon outward grosse sense, the other in a dear regard to his stiffe and untamed fancy, that shop of Mysteries and fine things.

Thirdly, we may further adde, that whereas we must needs attribute to the Idea of God either Contingency, Impossibility, or Necessity of Actual Existence, (some one of these belonging to every Idea imaginable) and that Contingency is incompatible to an Idea of a Being absolutely perfect, much more Impossibility, the Idea of God being compiled of no Notions but such as are possible according to the light of Nature, to which we now appeal: It remains therefore that Necessity of Actual Exi-
Existence be unavoidably cast upon the idea of God, and that therefore God does actually exist.

But fourthly and lastly, if this seem more subtle, though it be no less true for it, I shall now propound that which is so palpable, that it is impossible for any one that has the use of his wits for to deny it. I say therefore, that either God or this corporeal and sensible world must of itself necessarily exist. Or thus; Either God, or Matter, or both do of themselves necessarily exist. If both, we have what we would drive at, the existence of God.

But yet to acknowledge the necessary existence of the Matter of itself, is not so congruous and suitable to the light of Nature. For if any thing can exist independently of God, all things may; so that not only the Omnipotency of God might be in vain, but beside there would be a letting in from hence of all confusion and disorder imaginable; Nay of some grand Devil of equal Power and of the as large Command as God himself: Or, if you will, of six thousand Millions of such monstrous Gigantick Spirits, fraught with various and mischievous Passions, as well as armed with immense power, who in anger or humour appearing in huge shapes, might take the Planets up in their prodigious Clutches, and pelt one another with them as boyes are wont
wont to do with snowbals; And that this has not yet happened will be resolved onely into this, that the humour has not yet taken them. But the frame of Nature and the generation of things would be still liable to this ruine and disorder. So dangerous a thing it is to flight the natural dependencies and correspondencies of our innate Ideas and conceptions.

Nor is there any Refuge in such a Reply as this, that the full and perfect Infinitude of the power of God, is able easily to overmafter these six thousand Millions of Monsters, and to stay their hands. For I say that six or fewer, may equalize the infinite power of God. For if anything may be self-essentiated besides God, why may not a Spirit of just six times leffe power then God exist of it selfe and then six such will equalize him, a seventh will overpower him. But such a rabble of self-essentiated and divided Deities, does not onely hazzard the pulling the world in pieces, but plainly takes away the Existence of the true God. For if there be any power or perfection whatsoever, which has its original from any other then God, it manifely demonstrates that God is not God, that is, is not a Being absolutely and fully perfect, because we see some power in the world that is not his, that is, that is not from him. But what is fully and wholly from him, is very truly
and properly his, as the thought of my minde is rather my mindes, then my thoughts.

And this is the onely way that I know to demonstrate that it is impossible that there should be any more then one true God in the world; For if we did admit another beside him, this other must be also self-originated; and so neither of them would be God. For the Idea of God swallows up into it self all power and perfection conceivable, and therefore necessarily implies that whatever hath any being, derives it from him.

But if you say the Matter does only exist and not God, then this Matter does necessarily exist of it self, and so we give that Attribute unto the Matter which our Naturall Light taught us to be contain’d in the Essentiaall conception of no other thing besides God. Wherefore to deny that of God, which is so necessarily comprehended in the true Idea of him, and to acknowledge it in that in whose Idea it is not at all contain’d (for necessary Existence is not contain’d in the Idea of any thing but of a Being absolutely perfect) is to pronounce contrary to our Naturall light, and to do manifest violence to our Faculties.

Nor can this be excused by saying that the Corporeall Matter is palpable and sensible unto us, but God is not, and therefore we pronounce confi-
confidently that it is, though God be not, and also that it is necessary of itself, sith that which is without the help of another must necessarily be and eternally.

For I demand of you then, sith you profess, your selves to believe nothing but sense, how could sense ever help you to that truth you acknowledged last, viz. That that which exists without the help of another, is necessary and eternal? For Necessity and Eternity are no sensible Qualities, and therefore are not the objects of any sense; And I have already very plentifully proved, that there is other knowledge and perception in the Soul besides that of sense. Wherefore it is very unreasonable, when as we have other faculties of knowledge besides the senses, that we should consult with the senses alone about matters of knowledge, and exclude those faculties that penetrate beyond Sense. A thing that the profess'd Atheists themselves will not doe when they are in the humor of Philosopherizing, for their principle of Atomes is a businesse that does not fall under Sense, as Lucretius at large confesses.

But now seeing it is so manifest that the Soul of man has other cognoscitive faculties besides that of Sense (which I have clearly above demonstrated) it is as incongruous to deny there is a God, because God is not an object fitted to the Senses, as it were to deny there...
there is Matter or a Body, because that Body or Matter, in the imaginative Notion thereof, lies so unevenly and troublesomely in our fancy and reason.

In the contemplation whereof our understanding discovereth such contradictitious incoherencies, that were it not that the notion is sustain'd by the confident dictates of Sense, Reason appealing to those more crasse Representations of Fancy, would by her shrewd Dilemma's be able to argue it quite out of the world. But our Reason being well aware that corporeal matter is the proper object of the sensitive faculty, she gives full belief to the information of Sense in her own sphere, slighting the puzzling objections of perplexed Fancy, and freely admits the existence of Matter, notwithstanding the intanglements of Imagination, as she does also the existence of God, from the contemplation of his Idea in our soul, notwithstanding the silence of the senses therein. For indeed it were an unexcusable piece of folly and madness in a man, when as he has cognoscentive faculties reaching to the knowledge of God, and has a certain and unalterable Idea of God in his soul, which he can by no device wipe out, as well as he has the knowledge of Sense that reaches to the discovery of the Matter; to give necessary Self-existence to the Matter, no Faculty at
at all informing him so; and to take necessary Existence from God, though the natural notion of God in the Soul inform him to the contrary; and only upon this pretence, because God does not immediately fall under the Knowledge of the Senses; Thus partially siding with one kind of Faculty only of the Soul, and proscribing all the rest. Which is as humoursomely and foolishly done, as if a Man should make a faction amongst the Senses themselves, and resolve to believe nothing to be but what he could see with his Eyes, and so confidently pronounce that there is no such thing as the Element of Aire, nor Winds, nor Musk, nor Thunder. And the reason forsooth must be because he can see none of these things with his Eyes, and that's the sole sense that he intends to believe.
The second Argument from the Idea of God as it is Subjected in our Souls, and is the fittest Natu-
ral means imaginable to bring us to the know-
ledge of our Maker. That bare possibility ought to have no power upon the minde, to either hasten or hinder its assent in any thing. We being dealt with in all points as if there were a God, that na-
turally we are to conclude there is one.

And hitherto I have argued from the natu-
rall Notion or Idea of God as it respects that of which it is the Idea or Notion. I shall now try what advantage may be made of it, from the respect it bears unto our Souls, the Subject thereof, wherein it does reside.

I demand therefore who put this Indelible Character of God upon our Souls? why, and to what purpose is it there? Nor do not think to shuffle me off by saying, We must take things as we finde them, and not inquire of the finall Cause of any thing; for things are necessarily as they are of themselves, whose guidance and contrivance is from no principle of Wisdome or Counsel, but every Substance is now and ever was of what nature and capac-
ity it is found; having its Originall from none other then it self; and all those changes and varieties we see in the World, are but the
the result of an Eternall Scuffle of coordinate Causes, bearing up as well as they can, to continue themselves in the present state they ever are, and acting and being acted upon by others, these varieties of things appear in the world, but every particular Substance with the Essentiall Properties thereof is self-originated, and independent of any other.

For to this I answer, that the very best that can be made of all this is but thus much; that it is meerly and barely possible, nay if we consult our own faculties, and the Idea of God, utterly impossible: but admit it possible; this bare possibility is so laxe, so weak, and so undeterminate a consideration, that it ought to have no power to move the minde this way or that way that has any tolerable use of her own Reason, more then the faint breathings of the loose Air have to shake a Mountain of brass. For if bare possibility may at all intangle our assent or dissent in things, we cannot fully believe the aburdest Fable in Aesop or Ovid, or the most ridiculous figments that can be imagin'd; As suppose that Ears of Corn in the field hear the whistling of the wind and chirping of the Birds: that the stones in the street are grinded with pain when the Carts go over them: that the Heliotrope eyes the Sun and really sees him as well as turns round about with him: that the Pulp of the wall-nut, as bearing the signature
of the brain, is induced with Imagination and Reason. I say no man can fully misbelieve any of these fooleries, if bare possibility may have the least power of turning the Scales this way or that way. For none of these nor a thousand more such like as these imply a perfect & palpable Contradiction, and therefore will put in for their right of being deemed possible. But we are not to attend to what is simply possible, but to what our natural faculties do direct & determine us to. As for example, Suppose the question were, whether the Stones in the street have sense or no, we are not to leave the point as indifferent, or that may be held either way, because it is possible & implies no palpable Contradiction, that they may have sense, & that a painful sense too. But we are to consult with our natural faculties, and see whither they propend, & they do plainly determinate the controversy by telling us, that what has sense & is capable of pain, ought to have also progressive Motion, to be able to avoid what is hurtful & painful, & we see it is so in all beings that have any considerable share of Sense. And Aristotle who was no doter on a Deity, yet frequently does assume this principle, 'H όντος ἐν μέρει πάσης, That Nature does nothing in vain. Which is either an acknowledgment of a God, or an appeale to our own Rationall Faculties, and I am indifferent which, for I have what I would
out of either; for if we appeale to the natural suggestions of our own faculties, they will assuredly tell us there is a God.

I therefore again demand and I desire to be answered without prejudice, or any restraint laid upon our natural faculties. To what purpose is this indelible Image or Idea of God in us, if there be no such thing as God existent in the world? or who seal'd so deep an impression of that Character upon our Minds?

If we were travelling in a desolate wilderness, where we could discover neither Man nor house, and should meet with Herds of Cattell or Flockes of Sheep upon whose bodies there were branded certain Markes or Letters, we should without any hesitancy conclude that these have all been under the hand of some man or other that has set his name upon them. And verily when we see writ in our Souls in such legible Characters the Name or rather the Nature and Idea of God, why should we be so slow and backward from making the like reasonable inference? Assuredly he whose Character is signed upon our Souls, has been here, and has thus marked us that we and all may know to whom we belong. That it is he that has made us, and not we ourselves, that we are his people, and the sheep of his Pasture. And it is evidently plain from the Idea of God, which includes omnipotency in it, that wee can be made
made from none other then he; as I have before demonstrated. And therefore there was no better way then by sealing us with this Image to make us acknowledge our selves to be his, and to do that worship and adoration to him that is due to our mighty Maker and Creator, that is to our God.

Wherefore things complying thus naturally, and easily together, according to the free Suggestions of our natural Faculties, it is as perverse and forced a business to suspend assent, as to doubt whether those Roman Urnes and Coynes I spoke of digg'd out of the Earth, be the works of Nature, or the Artifice of Men.

But if we cannot yet for all this give free assent to this Position, that God does Exist, let us at least have the Patience a while to suppose it. I demand therefore supposing God did Exist, What can the Mind of Man imagine that this God should do better or more effectuall for the making himself known to such a Creature as Man, indued with such and such faculties, then we finde really already done? For God being a Spirit and Infinite, cannot ever make himself known Necessarily, and Adæquately by any appearance to our outward Senses. For if he should manifest himself in any outward figures or shapes, portending either love or wrath, terror or protection, our
our faculties could not assure us that this were God, but some particular Genius good or bad: and besides, such dazeling and affrightfull externall forces are neither becoming the divine Nature, nor sutable with the Condition of the Soul of Man, whose better faculties and more free God meddles with, does not force nor amaze us by a more course and oppressing power upon our weak and brutish senses. What remains therefore but that he should manifest himself to our Inward Man? And what way imaginable is more fit then the indelible Impression of the Idea of himself, which is (not divine life and sense, for that's an higher prise laid up for them that can win it, but) a naturall representation of the God-head and a Notion of his Essence, whereby the Soul of Man could no otherwise conceive of him then an Eternall Spirit, Infinite in Goodness, Omnipotent, Omniscient, and Necessarily of himself Existent. But this, as I have fully proved, we find de facto done in us, wherefore we being every way dealt with as if there were a God Existing, and no Faculty discovering any thing to the contrary, what should hinder us from the concluding that he does really Exist?

Hitherto we have argued for the Existency of the God-head from the naturall Idea of God, inseparably and immutably residing in the soul of Man. There are also other arguments may be drawn from what we may observe to stick very close to mans nature, and such is Naturall remorse of Conscience, and a fear and disturbance from the committing of such things as notwithstanding are not punishable by men: As also a naturall hope of being prosperous and successful in doing those things which are conceived by us to be good and righteous; And lastly Religious Veneration or Divine worship; All which are fruits unforcedly and easily growing out of the nature of man; and if we rightly know the meaning of them, they all intimate that there is a God.

And first of Naturall Conscience it is plain that it is a fear and confusion of Mind arising from the presage of some mischief that may befall a man beside the ordinary course of Nature, or the usuall occurrences of affairs, because he has done thus or thus: Not that what is supernaturall or absolutely extraordinary
nary must needs fall upon him, but that at least the ordinary calamities and misfortunes, which are in the world, will be directed and levelled at him some time or other, because he hath done this or that Evill against his Consci-
ence. And men doe naturally in some heavy Adversity, mighty Tempest on the Sea, or dreadful Thunder on the Land (though these be but from Naturall Causes) reflect upon themselves and their actions, and so are invaded with fear, or are unterrified, accordingly as they condemn or acquit themselves in their own Consciences. And from this suppos-
sall is that magnificent Expression of the Poet concerned the just man,

Nec fulminantis magna Fovis manus,

That he is not afraid of the darting down of Thunder and Lightning from Heaven. But this fear, that one should be struck rather then the rest, or at this time rather then another time, because a man has done thus or thus, is a natural acknowledgement that these things are guided and directed from some discerning principle, which is all one as to confesseth that there is a God. Nor is it materiall that some alledge that Mariners curse and swear the lowdest when the storm is the greatest; for it is because the usaluness of such dangers have made them lose the sense of the danger, not the sense of a God.
It is also very natural for a man that follows honestly the dictates of his own conscience, to be full of good hopes, and much at ease, and secure that all things at home and abroad will go successfully with him, though his actions or sincere motions of his Mind act nothing upon Nature or the course of the world to change them any way: wherefore it implies that there is a Superintendant Principle over Nature, and the material frame of the world, that looks to it so that nothing shall come to passe, but what is consistent with the good and welfare of honest and conscientious Men. And if it does not happen to them according to their expectations in this world, it does naturally bring in a belief of a world to come.

Nor does it at all enervate the strength of this Argument that some men have lost the sense and difference betwixt good and evil, if there be any so fully degenerate; but let us suppose it, this is a monster, and I suspect of his own making. But this is no more prejudice to what I aim at, who argue from the natural constitution of a Man the Existency of a God; then if because Democritus put out his Eyes, some are born blind, others drink out their Eyes and cannot see, that therefore you should conclude that there is neither Light nor Colours: For if there were, then every one would
would see them, but Democritus and some others do not see them. But the reason is plain, there hath been force done to their Natural Faculties and they have put out their fight.

Wherefore I conclude from natural Conscience in a Man that puts him upon hope and fear of Good and Evill from what he does or omits, though those actions and omissions do nothing to the change of the course of Nature or the affairs of the world, that there is an Intelligent Principle over universal Nature that takes notice of the Actions of Men, that is that there is a God; for else this Natural Faculty would be false and vain.

Now for Adoration or Religious Worship it is as universal as mankind, there being no Nation under the Cope of heaven that does not doe divine worship to something or other, and in it to God as they conceive; wherefore according to the ordinary natural light that is in all men, there is a God.

Nor can the force of this Argument be avoided, by saying it is but an universal Tradition that has been time out of minde spread among the Nations of the world. For if it were so (which yet cannot at all be proved) in that it is universally received, it is manifest that it is according to the light of Nature to acknowledge there is a God. For that which all men
men admits as true, though upon the proposal of another, is undoubtedly to be termed true according to the light of Nature. As many hundreds of Geometrical Demonstrations that were first the inventions of some one man, have passed undeniable through all ages and places for true, according to the light of Nature, with them that were but Learners, not Inventors of them. And it is sufficient to make a thing true according to the light of Nature, that no man upon a perception of what is propounded and the reasons of it (if it be not clear at the first sight, and need reasons to back it) will ever stick to acknowledge for a Truth. And therefore if there were any Nations that were destitute of the knowledge of a God, as they may be it is likely of the Rudiments of Geometry, so long as they will admit of the knowledge of one as well as of the other, upon due and fit proposal; the acknowledgement of a God is as well to be said to be according to the light of Nature, as the knowledge of Geometry which they thus receive.

But if it be here objected that a thing may be universally received of all Nations and yet be so farre from being true according to the light of Nature, that it is not true at all: As for example, that the Sun moves about the Earth, and that the Earth stands still as the fixed Cen-
Chap. io. against Atheisme.

Of the world, which the best of Astronomers and the profoundest of Philosophers pronounce to be false: I answer that in some sense it does stand still, if you understand by Motion the translation of a body out of the vicinity of other bodies. But suppose it did not stand still, this comes not home to our Case; For this is but the just victory of Reason over the general prejudice of Sense; and every one will acknowledge that Reason may correct the Impresses of Sense, otherwise we should admit the Sun and Moon to be no wider then a Sive, and the bodies of the Stars to be no bigger then the ordinary flame of a Candle. Therefore you see here is a clashing of the faculties one against another, and the stronger carries it. But there is no faculty that can be pretended to clash with the judgement of Reason and natural Sagacity that so easily either concludes or presages that there is a God: wherefore that may well go for a Truth according to the light of Nature that is universally received of men, be it by what faculty it will they receive it, no other faculty appearing that can evidence to the contrary. And such is the universal acknowledgement that there is a God.

Nor is it much more material to reply, That though there be indeed a Religious Worship exercised in all Nations upon the face of
the Earth, yet they worship many of them but flocks and stones, or some particular piece of Nature, as the Sunne, Moon, or Stars; For I answer, that first it is very hard to prove that they worship any Image or Statue, without reference to some Spirit at least, if not to the omnipotent God. So that we shall hence at least win thus much, that there are in the Universe some more subtile and Immateriall Substances that take notice of the affairs of Men, and this is as ill to a flow Atheist, as to believe that there is a God.

And for that adoration some of them do to the Sun and Moon, I cannot believe they do it to them under the Notion of mere Inanimate Bodies, but they take them to be the habitation of some Intellectuall Beings as that verse does plainly intimate to us,

'Ηλιος θ' ος αυτ' ἐφορεῖ κ' αυτῷ ἐπεμακέει.
The Sun that hears and sees all things; and this is very near the true Notion of a God.

But be this universal Religious Worship what it will as absurd as you please to fancy it, yet it will not faile to reach very far for the proving of a Deity. For there is no naturall Faculties in things that have not their object in the world; as there is meat as well as mouths, sounds as well as hearing, colors as well as sight, dangers as well as feare, and the like. So there ought in like manner to be a God as well as a naturall propen-
propension in men to Religious worship, God alone being the proper object thereof.

Nor does it abate the strength of the argument that this so deeply radicated property of Religion in man, that cannot be lost, does so ineptly and ridiculously display itself in Mankind.

For as the plying of a Dogs feet in his sleep, as if there were some game before him, and the butting of a yong lambe before he has yet either hornes or enemies to encounter, would not be in nature, were there not such a thing as a Hare to be courted, or an horned Enemy to be incounted with horns: So there would not be so universal an exercise of Religious Worship in the world, though it be done never so ineptly and foolishly, were there not really a due object of this worship, and a capacity in Man for the right performance thereof; which could not be unlesse there were a God.

But the Truth is, Mans Soul in this drunken drowsy condition she is in, has fallen asleep in his body, and like one in a dream talks to the bed-posts, embraces her pillow in stead of her friend, falls down before statues in stead of adoring the Eternall and Invisible God, prays to stocks and stones in stead of speaking to him that by his word created all things.

I, but you will reply that a yong Lambe has length both his weapon and Enemy to en-

counter,
counter, and the dreaming Dogge did once and may again pursue some real game; And so he that talks in his sleep did once confer with men awake, and may do so once again; But whole Nations for many successions of Ages have been very stupid Idolaters, and do so continue to this day. But I answer that this rather informs us of another great Mystery then at all enervates the present argument or obscures the grand truth we strive for. For this does plainly insinuate thus much, that Mankind is in a laps’d condition, like one fallen down in the fit of an Epilepsy, whose limbs by force of the convulsion are moved very incomposedly and illfavorably; but we know that he that does for the present move the members of his body so rudely and fortuitously, did before command the use of his Muscles in a decent exercise of his progressive faculty, and that when the fit is over he will do so again.

This therefore rather implies that these poor barbarous Souls had once the true knowledge of God, and of his worship; and by some hidden providence may be recover’d into it again; then that this propension to Religious Worship, that so conspicuously appears in them, should be utterly in vain: As it would be both in them and in all men else, if there were no God.
CHAP. XI.

Of the Nature of the Soul of Man, whether she be a mere Modification of the Body, or a Substance really distinct, and then whether corporeal or incorporeal.

We have done with all those more obvious faculties in the Soul of Man, that naturally tend to the discovery of the Existence of a God. Let us briefly, before we loose from ourselves and launch out into the vast Ocean of the External Phenomena of Nature, consider the Essence of the Soul herself, what it is, whether a mere Modification of the Body, or Substance distinct therefrom, and then whether corporeal or incorporeal. For upon the clearing of this point we may happily be convinced that there is a Spirituall Substance, really distinct from the Matter. Which who so does acknowledge will be easilier induced to beleive there is a God.

First therefore if we say that the Soul is a mere Modification of the Body, the Soul then is but one universall Faculty of the Body, or a many Faculties put together, and those operations which are usually attributed unto the Soul, must of necessity be attributed unto the Body. I demand therefore to what in the body will you attribute Spontaneous Motion?
I understand thereby a power in ourselves of wagging or holding still most of the parts of our body, as our hand suppose or little finger. If you will say that it is nothing but the immission of the Spirits into such and such muscles; I would gladly know what does immit these Spirits, and direct them so curiously. Is it themselves, or the Brain, or that particular piece of the Brain they call the Conarion or Pine kernel? What ever it be, that which does thus immit them and direct them must have Animadversion, and the same that has Animadversion, has Memory also and Reason. Now I would know whether the Spirits themselves be capable of Animadversion, Memory, and Reason; for it indeed seems altogether impossible. For these animal Spirits are nothing else, but matter very thin and liquid, whose nature consists in this, that all the particles of it be in Motion, and being loose from one another fridge and play up and down according to the measure and manner of agitation in them.

I therefore now demand, which of the particles in these so many loosely moving one from another, has Animadversion in it? If you say that they all put together have, I appeal to him that thus answers how unlikely it is that that should have Animadversion that is so utterly incapable of Memory, and consequently
quently of Reason. For it is impossible to conceive Memory compatible to such a subject, as it is, how to write Characters in the water or in the wind.

If you say the Brain immits and directs these Spirits, how can that so freely and spontaneously move itself or another that has no Muscles? besides Anatomists tell us that though the Brain be the Instrument of sense, yet it has no sense at all of itself; how then can that that has no sense, direct thus spontaneously and arbitrarily the animal Spirits into any part of the body? an act that plainly requires determinate sense and perception. But let the Anatomists conclude what they will, I think I shall little less than demonstrate that the Brains have no Sense. For the same thing in us that has Sense has likewise Animadversion, and that which has Animadversion in us, has also a faculty of free and arbitrary

Fancy and of Reason.

Let us now consider the nature of the Brain, and see how compatible those alterations are to such a Subject. Verily if we take a right view of this laxe pith or marrow in man's head, neither our sense nor understanding can discover any thing more in this substance that can pretend to such noble operations as free imagination and sagacious collections of Reason, then we can discern in a Cake of
of Sewet or a Bowl of Curds. For this loose Pulp, that is thus wrapp'd up within our Cranium, is but a spongy and porous body, and pervious not only to the Animal Spirits but also to more Juice and Liquor, else it could not well be nourished, at least it could not be so soft and moistned by drunkenness and excess, as to make the understanding inept and sottish in its operations. Wherefore I now demand in this soft substance, which we call the Brain, whose softness implies that it is in some measure liquid, and liquidity implies a several Motion of loosed parts; in what part or parcel thereof does Fancy, Reason, and Animadversion lye? In this laxe consistence that lies like a Net all on heaps in the water, I demand in what knot, loop, or interval thereof does this faculty of free Fancy and active Reason reside? I believe you will be ashamed to assign me any; and if you will say in all together, you must say that the whole brain is figured into this or that representation, which would cancel Memory and take away, all capacity of there being any distinct Notes and places for the several Species of things there represented. But if you will say there is in Every part of the Brain this power of Animadversion and Fancy, you are to remember that the Brain is in some measure a liquid body, and we must inquire how these loose
loose parts understand one anothers several Animadversions and Notions: And if they could (which is yet very inconceivable) yet if they could from hence do any thing toward the immission and direction of the Animal Spirits into this or that part of the body, they must do it by knowing one anothers minds, and by a joynct contention of strength, as when many men at once the word being given, lift or tugge together for the moving of some so maffie a body that the single strength of one could not deal with. But this is to make the several particles of the brain, so many Individual persons; A fitter object for laughter then the leaft measure of belief.

Besides, how come these many Animadversions to seem but one to us, our mind being these, as is supposed? Or why if the figurati-
on of one part of the brain be communicated to all the rest, does not the same object seem situated both behind us and before us, above and beneath, on the right hand and on the left, and every way as the Impress of the ob-
ject is reflected against all the arts of the brains? But there appearing to us but one animadversion and one site of things, it is a sufficient Argument that there is but one, or if there be many, that they are not mutually communicated from the parts one to another, and
therefore there can be no such joynt endeavour
toward one designe, whence it is manifest that
the brains cannot immitt nor direct these Ani-
mal Spirits into what part of the body they
please.

Moreover that the Brain has no Sense, and
therefore cannot impress spontaneously any
motion on the Animal Spirits, it is no slight
Argument in that some being dissected have
been found without Brains, and Fontanus tells
us of a boy at Amsterdam that had nothing
but limpid water in his head in stead of Brains;
and the Brains generally are easily dissolvable
into a watery consistence, which agrees with
what I intimated before. Now I appeal to
any free Judge how likely these liquid parti-
cles are to approve themselves of that nature
and power as to be able by erecting and knit-
ting themselves together for a moment of
time, to beare themselves so as with one joynt
contention of strength to cause an arbitrarius
ablegation of the Spirits into this or that de-
terminate part of the Body. But the abfur-
dity of this I have sufficiently insinuated al-
ready.

Lastly the Nerves, I mean the Marrow of
them which is of the self same substance with
the Brain, have no Sense, as is demonstrable
from a Catalepsis or Catochus; but I will not ac-
cumulate Arguments in a matter so palpable.
As for that little sprunt piece of the Brain which they call the Comarion, that this should be the very substance whose natural faculty it is to move itself, and by its motions and nods to determinate the course of the Spirits into this or that part of the Body, seems to me no less foolish and fabulous then the story of him that could change the wind as he pleased by setting his cap on this or that side of his head.

If you heard but the magnificent stories that are told of this little lurking Muschrome, how it does not only hear and see, but imagines, reasons, commands the whole fabrick of the body more dexterously then an Indian boy does an Elephant, what an acure Logician, subtle Geometrician, prudent Statesman, skilful Physician and profound Philosopher he is, and then afterward by dissection you discover this worker of Miracles to be nothing but a poor silly contemptible Knob or Protuberancy consisting of a thin Membrane containing a little pulpous Matter much of the same nature with the rest of the Brain,

Spectatum admisi risum teneatis amici?

Would you not sooner laugh at it then go about to confute it? And truly I may the better laugh at it now, having already confuted it in what I have afore argued concerning the rest of the brain.
I shall therefore make bold to conclude that the Impress of Spontaneous Motion is neither from the Animal Spirits nor from the Brain, & therefore that those operation that are usually attribute unto the Soul are really incompatible to any part of the Body; and therefore that the Soul is not a mere Modification of the Body, but a Substance distinct therefrom.

Now we are to enquire whether this Substance distinct from what ordinarily we call the Body, be also it self a Corporeal Substance, or whether it be Incorporeal. If you say that it is a Corporeal substance you can understand no other then Matter more subtile & tenuious then the Animal Spirits themselves, mingled with them & dispersed through the vessels & pores of the Body, for there can be no Penetration of Dimensions. But I need no new Arguments to confute this fond concept for what I said of the Animal Spirits before, is applicable with all ease and fitness to this present case. And let it be sufficient that I adverfise you so much, and so be excused from the repeating of the same things over again.

It remains therefore that we conclude that that which impresses Spontaneous Motion upon the Body, or more immediately upon the Animal Spirits, that which imagines, remembers, and reasons, is an Immaterial Substance distinct from the Body, which uses the Animal Spirits.
C H A P. II. against Atheisme. 61

Spirits and the Brains for Instruments in such and such Operations: and thus we have found a spirit in a proper Notion and Signification that has apparently these faculties in it; it can both understand and move Corporeall Matter.

And now this prize that we have wonne will prove for our designe of very great Consequence. For it is obvious here to observe, that the Soul of man is as it were ἀγαλμα θεος a Compendious Statue of the Deity. Her Substance is a solid Effigies of God. And therefore as with ease we consider the Substance and Motion of the vast Heavens on a little Sphere or Globe, so we may with like facility contemplate the nature of the All-mighty in this little Meddal of God, the Soul of Man, enlarging to Infinity what we observe in our selves when we transferre it unto God; as we do imagine those Circles which we view on the Globe, to be vastly bigger while we fancy them as described in the Heavens.

Wherefore we being assured of this, that there is a Spiritual Substance in our selves in which both these properties do reside, viz. of understanding and of moving Corporeal Matter, let us but enlarge our Minds so, as to conceive as well as we can of a Spiritual Substance that is able to move and actuate all Matter whatsoever never so farre extended, and after what way and manner ever it please
please, and that it has not the knowledge only of this or that particular thing, but a distinct and plenary Cognoscence of all things; and we have indeed a very competent apprehension of the Nature of the Eternal and Invisible God, who like the Soul of Man, does not indeed fall under sense, but does everywhere operate so, that his presence is easily to be gathered from what is discovered by our outward senses.
The Universal Matter of the World be it homogeneal or heterogeneous, self-mov'd or resting of it self, that it can never be contriv'd into that Order it is without the Super-intendency of a God.

The last thing I insisted upon was the Specifick nature of the Soul of Man, how it is an immaterial substance indued with these two eminent Properties, of Understanding and Power of moving corporeal Matter. Which truth I cleared, to the intent that when we shall discover such Motions and contrivances in the largely extended Matter of the World as imply Wisdome and Providence, we may the easilier come off to the acknowledgement of that Eternal Spiritual Essence that has fram'd Heaven and Earth, and is the Author and maker of all visible and invisible Beings.

Wherefore we being now so well furnish'd for the voiage, I would have my Atheist to take Shipping with me, and loosing from this particular Speculation of our own inward nature, to lanch out into that vast Ocean, as I said, of the External Phenomnea of Universal Nature,
Nature, or walk with me a while on the wide Theatre of this Outward World, and diligently to attend to those many and most manifest marks and signes that I shall point him to in this outward frame of things, that naturally signify unto us that there is a God.

And now first to begin with what is most general, I say that the Phenomena of Day and Night, Winter and Summer, Spring-time and Harvest, that the manner of rising and setting of the Sun, Moon and Stars, that all these are signes and tokens unto us that there is a God, that is, that things are so framed that they naturally imply a principle of wisdom and Counsel in the Author of them. And if there be such an Author of external Nature, there is a God.

But here it will be reply'd, that meer Motion of the universal Matter will at last necessarily grinde it self into those more rude and general Delineations of Nature that are observed in the Circuits of the Sun, Moon, and Stars, and the general Consequences of them. But if the mind of man grow so bold as to conceive any such thing, let him examine his faculties what they naturally conceive of the Notion of Matter. And verily the great Master of this Mechanical Hypothesis does not suppose nor admit of any Specific difference in this Universal Matter, out of which this outward frame of the World should arise.
Neither do I think that any Man else will easily imagine but that all the Matter of the world is of one kind for its very Substance or Essence.

Now therefore I demand concerning this universal uniform Matter, whether naturally Motion, or Rest belongs unto it. If Motion it being acknowledg'd uniforme, it must be alike moved in every part or particle imaginable of it. For this Motion being natural and essential to the Matter is alike every where in it, and therefore has loosened every Atome of it to the utmost capacity; so that every particle is like, and moved alike. And therefore there being no prevalency at all in any one Atome above another in bigness or Motion, it is manifest that this universal Matter, to whom Motion is so essential and intrinsicall, will be effectual for the producing of any variety of appearances in Nature, and so no Sunnes, nor stars, nor Earths, nor Vortices can ever arise out of this infinitely thin and still Matter, which must thus eternally remain unperceivable to any of our Senses, were our Senses ten thousand Millions of times more subtile then they are. Indeed there could not be any such thing as either Man or Sense in the world. But we see this Matter shews itself to us, in abundance of varieties of appearance; therefore there must be another principle besides the Matter.
Matter to order the Motion of it so, as may make these varieties to appear: And what will that prove but a God?

But if you'll say that Motion is not of the nature of Matter (as indeed, it is very hard to conceive it, the Matter supposed Homogeneall) but that it is inert and stupid of itself: then it must be moved from some other, and thus of necessity we shall be cast upon a God, or at least a Spirituall substance actuating the matter, which the Atheists are as much afraid of, as children are of Spirits, or themselves of a God.

But men that are much degenerate know not the naturall Emanations of their own Minds, but think of all things confusedly, and therefore it may be will not stick to affirm, that either the parts of the Matter are Specifically different, or though they be not, yet some are Moveable of themselves, others inclinable to Rest, and was ever so; for it happened so to be though there be no reason for it in the thing itself: which is to wound our Faculties with a wide a gap, that after this they will let in any thing, and take away all pretence to any principles of Knowledge.

But to scuffle and combat with them in their own dark Caverns, let the universal Matter be a heterogeneall Chaos of confusion, variously moved and as it happens: I say there is
is no likelihood that this mad motion would ever amount to so wise a contrivance, as is discernable even in the general delineations of nature. Nay it will not amount to a natural appearance of what we see and what is conceived most easy thus to come to pass, to wit, a round sun, moon, and earth. For it is shrewdly to be suspected that if there were no superintendence over the motions of those æthereal whirl-pools, which the French philosophy supposes that the form of the sun and the rest of the stars would be oblong, not round, because the matter recedes all along the axis of vortex, as well as from the centre; and therefore naturally the space that is left for the finest and subtlest element of all, of which the sun and stars are to consist, will be long, not round. Wherefore this round figure we see them in, must proceed from some higher principle than the meer agitation of the matter: But whether simply spermatical, or sensitive also and intellectual, I'll leave to the disquisition of others, who are more at leisure to meddle with such curiosities.

The business that lies me in hand to make good is this, that taking that for granted which these great naturalists would have allowed, to wit, that the earth moves about the sun: I say, the laws of its motion are such, that if they had been imposed on her by humane reason...
son and counsel, they would have been no other than they are. So that appealing to our own faculties, we are to confess, that the motion of the Sun and Stars, or of the Earth, as our Naturalists would have it, is from a known principle, or at least, hath passed the Approbation and Allowance of such a Principle.

For as Art takes what Nature will afford for her purpose, and makes up the rest herself, so the Eternal Mind (that put the universal Matter upon Motion, as I conceive most reasonable, or if the matter be confusedly moved of its self, as the Atheist wilfully contends) this Eternal Mind, I say, takes the easiest and natural results of this general Impress of Motion, where they are for his purpose; where they are not, he rectifies and compleats them.

And verily it is far more suitable to reason, that God making the Matter of that nature, that it can by meer motion produce something, that it should go on so far, as that single advantage could naturally carry it, that so the wit of man, whom God hath made to contemplate the phenomena of Nature, may have a more fit object to exercise itself upon. For thus is the understanding of Man very highly gratified, when the works of God and their manner of production are made intelligible unto him by a natural deduction of one thing.
CHAP. I. against Atheisme.

H'AP. i. againft Mheifme

thing from another, which would not have been, if God had on purpose avoided what he Matter upon Motion naturally afforded, and cancelled the laws thereof in every thing. Besides, to have altered or added any thing further, where there was no need, had been to multiply Entities to no purpose.

Thus it is therefore with Divine Providence, that that one single impress of motion upon the universal matter will afford that is useful and good, it doth allow and take in; what it might have miscarried in, or could not amount to, it directs or supplies. As in little pieces of wood naturally bow'd like a Mans Elbow, he Carver doth not unbow it, but carves an and at the one end of it, and shapes it into the compleat figure of a Mans arm.

That therefore that I contend for is this, that be the Matter moved how it will, the Appearances of things are such as do manifestly intimate that they are either appointed all of them; or at least, approved by an universal principle of Wisdom and Counsel.
The perpetuall Parallelism of the Axis of the Earth and its due proportion of Inclination; as also the course of the Moon crossing the Eclipstick, evident arguments, that the fluid Matter is guided by a divine Providence. The Atheist's Sophism of arguing from some petty inconsiderable Effects of the Motion of the Matter, that the said Motion is cause of all things, seasonably detected and deservedly derided.

Now therefore to admit the Motion of the Earth, and to talk with the Naturalists in their own Dialect, I demand, Whether it be better to have the Axis of the Earth steady, and perpetually parallel, with its self; or to have it carelessly tumble this way and that way as it happens, or at least very variously and intricately. And you cannot but answer me, That it is better to have it steady and Parallel; for in this lies the necessary Foundation of the Art of Navigation and Dyalling. For that steady stream of Particles which is supposed to keep the Axis of the Earth parallel to it self, affords the Mariner both his Cynosura and his Compass. The Loadstone and the Load-star depend both on this. And Dyalling could not be at all without it. But both of these Arts are pleasant, and the one especially of mighty importance.
portance to mankind: For thus there is an orderly measuring of Time for our affairs at home, and an opportunity of traffique abroad, with the most remote Nations of the world, and so there is a mutual supply of the several commodities of all Countreys, besides the inlarging of our understanding by so ample Experience we get of both men and things. Wherefore if we were rationally to consult, Whether the Axis of the Earth is to be held steady and parallel to it self, or to be left at random; we would conclude, That it ought to be steady. And so we find it de facto, though the Earth move floating in the liquid Heavens. So that appealing to our own Faculties, we are to affirm, That the constant direction of the Axis of the Earth was established by a principle of wisdom and Counsel, or at least approved of it.

Again, there being several Postures of this steady direction of the Axis of the Earth; viz. Either Perpendicular to a Plane going through the Centre of the Sun, or Co-incident or Inclining; I demand, Which of all these Reason and Knowledge would make choice of? Not of a Perpendicular posture; for both the pleasant variety and great conveniency of Summer and Winter, Spring-time and Harvest would be lost; and for want of accession of the Sun, these parts of the Earth that bring forth
forth fruit now, and are habitable, would be in an incapacity of ever bringing forth any, and consequently could entertain no Inhabitants; and those parts that the full heat of the Sun could reach, he plying them always alike, without any annual recession or intermission, would at last grow tired and exhausted. And besides, consulting with our own faculties we observe, that an orderly vicissitude of thing, is most pleasant unto us, and doth much more gratifie the contemplative property in Man.

And now in the second place, nor would reason make choice of a Co-incident position of the Axis of the Earth. For if the Axis thus lay in a Plane that goes through the Centre of the Sun, the Ecliptick would like a Colure, or one of the Meridians, pass through the Poles of the Earth, which would put the Inhabitants of the world into a pitiful condition: For they that scape best in the Temperate Zone, would be accloy’d with very tedious long nights, no less then forty days long; and they that now have their night never above four and twenty hours, as Friseland, Iseland, the further parts of Russia and Norway, would be deprived of the Sun above a hundred and thirty days together; our selves in England, and the rest of the same Clime would be closed up in darkness no less then an hundred or eighty continual days, and so proportionably of
of the rest both in and out of the Temperate Zones. And as for Summer and Winter, though those vicissitudes would be, yet it could not but cause very raging diseases, to have the Sun stay so long describing his little Circles near the Poles, and lying so hot upon the Inhabitants that had been in so long extremity of Darkness and Cold before.

It remains therefore, that the posture of the Axis of the Earth be Inclining, not Co-incident nor Perpendicular to the forenamed Plane. And verily it is not onely inclining, but in so fit proportion, that there can be no fitter excogitated, to make it to the utmost capacity as well pleasant as habitable. For though the course of the Sun be curbed within the compass of the Tropicks, and so makes those parts very hot, yet the constant gales of wind from the East (to say nothing of the nature and fit length of their nights) make the Torrid Zone not onely habitable, but pleasant.

Now this best posture which our reason would make choice of, we see really establish'd in Nature, and therefore, if we be not perverse and wilful, we are to infer, that it was establish'd by a Principle that hath in it Knowledge and Counsel, not from a blind fortuitous jumbling of the parts of the Matter one against another, especially having found before in ourselves a knowing Spiritual Substance, that is also able
able to move and alter the matter. Wherefore I say, we should more naturally conclude, that there is some such universal knowing principle, that hath power to move and direct the Matter; then to fancy, that a confused juggling of the Parts of the Matter should contrive themselves into such a condition, as if they had in them Reason and Counsel, and could direct themselves. But this directing Principle, what could it be but God?

But to speak the same thing more briefly, and yet more intelligibly, to those that are onely acquainted with the Ptolemaical Hypothesis: I say, that being it might have hapned, that the annual course of the Sun should have been through the Poles of the world, and that the Axis of the Heavens might have been very troublesomely and disorderly moveable, from whence all those inconveniencies would arise which I have before mentioned; and yet they are not, but are so ordered as our own reason must approve of as best; it is natural for a man to conceive, that they are really ordered by a Principle of Reason and Counsel, that is, that they are made by an All-wise, and All-powerful God.

I will onely adde one or two observables more, concerning the Axis of the Earth, and the course of the Moon, and so I will pass to other things.
It cannot but be acknowledged, that if the Axis of the Earth were perpendicular to the Plane of the Suns Ecliptick, that her motion would be more easie and natural, and yet for the conveniences aforesaid, we see it is made to stand in an inclining posture: So in all likelihood it would be more easie and natural for that Hand-maid of the Earth, the Moon, to finish her monethly courses in the Equinocial Line: But we see, like the Sun, she crosses it, and expatiates some degrees further then the Sun himself, that her exalted light might be more comfortable to those that live very much north, in their long nights.

Wherefore I conclude, That though it were possible, that the confused agitation of the parts of the Matter, might make a round hard heap like the Earth, and more thin and liquid bodies like the Ether and Sun, and that the Earth may swim in this liquid Ether, like a rosted Apple in a great bowl of Wine; and be carried about like straws or grass cast upon a Whirpool, yet that its Motion and Posture would be so directed, and attemper'd, as we our selves that have reason, upon due consideration would have it to be; and yet not to be from that which is Knowing, and in some sense Reasonable, is to our faculties, if they discern any thing at all, as absonous and absurd as any thing can be: For when it had been easier
easier to have been otherwise, why should it be thus, if some Superintendent Cause did not oversee and direct the Motions of the Matter, allowing nothing therein but what our reason will confess to be to very good purpose?

But because so many Bullets joggled together in a man's hat, will settle to such a determinate figure, or because the Frost and the Wind will draw upon doors and glass-windows pretty uncouth streaks like feathers, and other fooleries, which are to no use or purpose, to infer thence, that all the Contrivances that are in Nature, even the frame of the bodies both of Men and Beasts, are from no other principle but the jumbling together of the Matter, and so because that this doth naturally effect something, that it is the cause of all things, seems to me to be a reasoning in the same Mood and Figure with that wise Market-mans, who going down a hill, and carrying his Cheeses under his arms, one of them falling and trundling down the hill very fast, let the other go after it, appointing them all to meet him at his house at Gotham, not doubting but they beginning so hopefully, would be able to make good the whole journey. Or like another of the same Town, who perceiving that his Iron Trevet he had bought had three feet, and could stand, expected also that it should walk too, and save him the labour of the carriage. So our profound
found *Atheists* and *Epicureans* according to the same pitch of *Wisdom* do not stick to infer, because this confused *Motion* of the parts of the *Matter* may amount to a rude delineation of hard and soft, rigid and fluid, and the like; that therefore it will go on further, and reach to the disposing of the Matter in such order as doth naturally imply a *Principle*, that some way or other contains in it exact *wisdom* and *Counsel*. A position more befitting the *Wise-men* above mentioned, then any one that hath the least command of his natural wit and faculties.

Wherefore we having sufficiently detected the ridiculous folly of this present *Sophism*, let us attending heedfully to the natural ema-
nations of unprejudiced *reason* conclude, that the *Rising and Setting of the lights of Heaven*, the *viviscitude of Day and Night, Winter and Summer*, being so ordered and guided, as if they had been settled by exquisite consultation, and by clearest knowledge; that therefore that which did thus ordain them is a *knowing Principle*, able to move, alter and guide the Matter according to his own will and pleasure; that is to lay, that *there is a God*.

And verily I do not at all doubt, but that I shall evidently trace the visible foot-steps of this *Divine Counsel and Providence*, even in all things
things discoverable in the world. But I will pass through them as lightly and briefly as I can.

Chap. III.

That Rivers, Quarries of Stone, Timber-wood, Metals, Minerals, and the Magnet, considering the nature of Man, what use he can make of them, are manifest signs that the rude Motion of the Matter is not left to itself, but is under the guidance and Super-intendency of an All-wise God.

Let us therefore swiftly course over the Valleys and Mountains, sound the depth of the Sea, range the Woods and Forests, dig into the Entrailes of the Earth, and let the Atheist tell me, which of all these places are silent, and say nothing of a God. Those that are most dumb, will at least compromise with the rest, that all things are by the guidance and determination (let the Matter move as it will) or at least by the allowance and approbation of a Knowing Principle: As a Mason that makes a wall, sometimes meets with a Stone that wants no cutting, and so only approving of it, he places it in his work. And a piece of Timber may happen to be crack'd in the very place where the Carpenter would cleave
Chap. 3. against Atheisme.

cleave it, and he need not close it first, that he may cleave it asunder afterwards; wherefore if the meet Motion of the Matter can do any rude general thing of good consequence, let it stand as allowable: But we shall find out also those things which do so manifestly favour of Design and Counsel, that we cannot naturally withhold our assent, but must say there is a God.

And now let us betake our selves to the search, and see if all things be not so as our Reason would desire them. And to begin at the Top first, even those rudely scattered Mountains, that seem but so many Wens and unnatural Protuberancies upon the face of the Earth, if you consider but of what consequence they are, thus reconciled you may deem them ornaments as well as useful.

For these are Natures Stillatories, in whose hollow Caverns, the ascending vapours are congealed to that universal Aqua vitae, that good fresh-water, the liquor of life, that sustains all the living Creatures in the world, being carried along in all parts of the Earth in the winding Chansels of Brooks and Rivers: Geography would make it good by a large induction. I will onely instance in three or four; Ana and Tagus run from Sierra Molina in Spain, Rhenus, Padus and Rhodanus from the Alps, Tanais from the Riphean, Garumna from
from the Pyrenean Mountains, Achelous from Pindus, Hebrus from Rhodope, Tigris from Niphates, Orontes from Libanus, and Euphrates from the Mountains of Armenia, and so in the rest. But I will not insist upon this, I will now betake my self to what doth more forcibly declare an Eye of Providence, directing and determining, as well as approving of the results of the supposed agitation of the parts of the Matter.

And that you may the better feel the strength of my Argument, let us first briefly consider the nature of Man, what faculties he hath, and in what order he is, in respect of the rest of the Creatures. And indeed, though his body be but weak and disarmed, yet his inward abilities of Reason and Artificial contrivance is admirable. He is much given to Contemplation, and the viewing of this Theatre of the world, to traffic and commerce with foreign Nations, to the building of Houses and Ships, to the making curious instruments of Silver, Brass or Steel, and the like. In a word, he is the flower and chief of all the products of Nature upon this Globe of the Earth. Now if I can shew, that there are designs laid even in the lowest and vilest products of Nature, that respect Man the highest of all, you cannot deny but that there is an Eye of Providence that respecteth all things,
things, and passeth very swiftly from the Top to the Bottom, disposing all things wisely.

I therefore now demand, Man being of this nature that he is, whether these noble faculties of his would no be lost and frustrate, were there not Materials to exercise them on. And in the second place I desire to know, whether the rude confused Agitation of the particles of the Matter do certainly produce any such Materials fit for Man to exercise his skill on, or no; that is to say, whether there were any Necessity that could infallibly produce Quarries of Stone in the earth, which are the chief Materials of all the Magnificent Structures of building in the world; And the same of Iron and Steel, without which there had been no use of these Stones; And then of Sea-Coal and other necessary Fuel, fit for the working or melting of these Metals; and also of Timber Trees, for all might have been as well brush-wood and shrubs; and then assuredly there had been no such convenient shipping, whatever had become of other buildings; And of the Load-stone, that great help to Navigation, whether it might not have lain lowest in the Earth, as never to have been reached by the industry of Man; and the same may be said also of other Stones and Metals, that they being heaviest, might have lain lowest. Assuredly
Assuredly the _Agitated Matter_, unless there were some special over-powering guidance over it, might as well have over-flipt these necessary useful things, as hit upon them. But if there had not been such a Creature as Man, these very things themselves had been useless, for none of the brute Beasts make use of such commodities. Wherefore unless a man will do enormous violence to his faculties he must conclude, that there is a contrivance of _Providence_ and _Counsel_ in all those things which reacheth from the beginning to the end and orders all things sweetly. And that _Providence_ foreseeing what a kind of Creature she would make _Man_, provided him with materials, from whence he might be able to adorn his present Age, and furnish History with the Records of egregious exploits, both of Art and Valour. But without the provision of the forenamed Materials, the Glory and Pomp both of war and peace had been lost. For men instead of those magnificent buildings which are seen in the world, could have had no better kind of dwellings then a bigger sort of Bee-hives or Birds-nests, made of contemptible sticks, and straws, and dirty mortar. And instead of the usual pomp and bravery of war wherein is heard the solemn sound of the hoarse Trumpet, the couragious beating of the Drum, the neighing and pransing of the Horses.
Horses, clattering of Armour, and the terrible thunder of Canons; to say nothing of the glittering of the Sword and Spear, the waving and fluttering of displayed Colours, the gallantry of Charges upon their well managed Steeds, and the like: I say, had it not been for the forenamed provision of Iron, Steel and Brass, and such like necessary Materials, in stead of all this glory and solemnity, there had been nothing but howlings and shoutings of poor naked men, belabouring one another with snag'd sticks, or dully falling together by the ears at Fifti-cuffs. Besides this, Beasts being naturally armed, and men naturally unarmed with any thing save their reason, and reason being ineffectual, having no materials to work upon, it is plain, that that which made Men, Beasts and Metals, knew what it did, and did not forget it self in leaving Man destitute of natural Armature, having provided Materials, and giving him wit and abilities to arm himself, and so to be able to make his party good against the most fierce and stoutest of all living Creatures whatsoever; nay indeed, left him unarmed on purpose, that he might arm himself, and exercise his natural wit and industry.
A further proof of Divine Providence, taken from the Sea, and the large train of Causes laid together, in reference to Navigation.

Having thus passed over the Hills, and through the Woods and hollow Entrails of the Earth, let us now view the wide Sea also, and see whether that do not inform us that there is a God; that is, whether things be not there in such sort as a rational Principle would either order or approve, when as yet notwithstanding they might have been otherwise. And now we are come to view those Campos natantes, as Lucretius calls them, that vast Champian of water, the Ocean; I demand first, Whether it might not have been wider then it is, even so large as to overspread the face of the whole Earth, and so to have taken away the habitation of Men and Beasts. For the wet particles might have easily ever mingled with the dry, and so all had either been Sea or Quag-mire. Secondly, though this distinction of Land and Sea be made, whether this watry Element might not have fallen out to be of so thin a consistency as that it would not bear Shipping; for it is so far from impossibility, as there be de facto in Nature such waters,
waters, as the River Silas for example in India. And the waters of Boristhenes are so thin and light, that they are said to swim upon the top of the Stream of the River Hypanis. And we know there is some kind of wood so heavy, that it will sink in any ordinary kind of water.

Thirdly and lastly, I appeal to any man's reason, whether it be not better that there should be a distinction of Land and Sea, then that all should be mire or water; and whether it be not better that the Timber-trees afford wood so light that it swim on the water, or the water be so heavy that it will bear up the wood, then the contrary. That therefore which might have been otherwise and yet is settled according to our own hearts with, who are knowing and rational Creatures, ought to be deemed by us as established by Counsel and Reason. And the closer we look into the business, we shall discern more evident foot-steps of Providence in it: For the two main properties of Man being Contemplation and Sociableness, or love of Converse, there could nothing so highly gratifie his nature as power of Navigation, whereby he riding on the back of the waves of the Sea, views the wonders of the Deep, and by reason of the glibness of that Element, is able in a competent time to prove the truth of those sagacious suggestions of his own
own mind; that is, whether the Earth be every way round, and whether there be any Antipodes, and the like; and by cutting the Equinoctial line, decides that controversy of the habitableness of the Torrid Zone; or rather wipes out that blot that lay upon Divine Providence, as if so great a share of the world had been lost by reason of unfitness for habitation.

Besides, the falling upon strange Coasts, and discovering men of so great a diversity of manners from our selves, cannot but be a thing of infinite pleasure and advantage, to the enlargement of our thoughts from what we observe in their conversation, parts, and policy. Add unto this the sundry Rarities of Nature, and Commodities proper to several Countreys, which they that stay at home enjoy, by the travels of those that go abroad, and they that travel grow rich for their adventure.

Now therefore Navigation being of so great consequence, to the delight and convenience of humane life, and there being both wit and courage in man to attempt the Seas, were he but fitted with right Materials, and other advantages requisite; when we see there is so vast a provision made for him to this purpose in large Timber, for the building of his Ship, in a thick Sea-water sufficient to bear the Ships burthen, in the Magnet or Loadstone for his Compass,
Compass, in the steady and parallel direction of the Axis of the Earth for his Cynosura; and then observing his natural wit and courage to make use of them, and how that ingenuity of knowledge and converse, and of the improving of his own parts and happiness stir him up to so notable a design; we cannot but conclude from such a train of causes so fitly and ongruously complying together, that it was really the counsel of an universal and eternal mind that hath the overseeing and guidance of the whole frame of Nature, that laid together these causes so carefully and wisely; that we cannot but conclude that there is an end.

And if we have got so fast foot-hold already in this truth by the consideration of such Phæomena in the world that seem more rude and general, what will the contemplation of the more particular and more polished pieces of Nature afford in Vegetables, Animals, and the body of Man?
Though the mere motion of the Matter may do something, yet it will not amount to the production of Plants and Animals. That it is no Botch in Nature that some Phenomena be the results of Motion, others of Substantial Forms. That Beauty is not a mere fancy; and that the Beauty of Plants is an argument that they are from an Intellectual Principle.

Hitherto we have only considered the more rude and careless strokes and delineaments of divine Providence in the world, set out in those more large Phenomena of Day and Night, Winter and Summer, Land and Sea. Rivers, Mountains, Metals, and the like; we now come to a closer view of God and Nature in Vegetables, Animals, and Man.

And first of Vegetables, where I shall touch only these four heads, their Form and Beauty, their Seed, their Signatures, and their great Use as well for Medicine as Sustenance. And that we may the better understand the advantage we have in this closer Contemplation of the works of Nature, we are in the first place to take notice of the condition of that Substance which we call Matter, how fluid, and slippery, and undeterminate it is of itself; or if it be hard, how unfit it is to be chang'd into any thing else. And therefore all things rot into a moisture before any thing can be generated
of them, as we often the wax before we set on the Seal.

Now therefore unless we will be so foolish, as because the uniform motion of the Aire, or some more subtile corporeal Element, may so equally compress or bear against the parts of a little vaporous moisture, as to form it into round drops (as we see in the Dew and other Experiments) and therefore because this more rude and general Motion can do something, to conclude that it does all things; we must in all Reason confess that there is an Eternal Mind, in virtue whereof the Matter is thus usefully formed and changed.

But meer rude and undirected Motion, because naturally it will have some kind of Results, that therefore it will reach to such as plainly imply a wise contrivance of Counsel, is so ridiculous a Sophism, as I have already intimated, that it is more fit to impose upon the inconsiderate Souls of Fools and Children, then upon men of mature Reason and well exercis'd in Philosophy. Admit that Rain and Snow and Wind and Hail and Ice and such like Meteors may be the products of Heat and Cold, or of the Motion and Rest of certain small particles of the Matter; yet that the useful and beautiful contrivance of the branches, flowers and fruits of Plants should be so too (to say nothing yet of the bodies of Birds, Fishes, Beasts
Beasts and Men) is as ridiculous and supine a Collection, as to infer, that because mere Heat and Cold does soften and harden wax, and puts it into some shape or other, that therefore this mere Heat & Cold, or Motion and Rest, without any art and direction, made the Silver Seal too, and graved upon it so curiously some Coat of Arms, or the shape of some Birds or Beasts, as an Eagle, a Lyon, and the like. Nay indeed, this inference is more tolerable far then the other, these effects of Art being more easie and less noble then those others of Nature.

Nor is it any botch or gap at all in the works of Nature, that some particular Phænomena be but the easie results of that general Motion communicated unto the Matter from God, others the effects of more curious contrivance, or of the divine Art or Reason (for such are the λόγος κοσμοποιημένος, the Rationes Seminales) incorporated in the Matter, especially the Matter itself being in some sort vital, else it would not continue the Motion that it is put upon, when it is occasionally this or the other way moved; and besides, the Nature of God being the most perfect fulness of life that is possibly conceivable, it is very congruous that this outmost and remotest shadow of himself be some way, though but obscurely vital. Wherefore things falling off by degrees from the
he highest perfection, it will be no uneven or
unproportionable step, if descending from the
Top of this outward Creation, \textit{Man}, in whom
here is a principle of more fine and reflexive
reason, which hangs on, though not in that
manner in the more perfect kind of Brutes, as
sense also, loth to be curb'd within too narrow
compass, lays hold upon some kinds of \textit{Plants},
s in those sundry sorts of Zoophyta, but in
he rest there are no further foot-steps discov-
ered of an animadversive form abiding in
hem, yet there be the effects of an inadver-ent form ($\alpha \gamma \theta \varepsilon \nu \lambda \theta$) of materiated or
incorporated Art or Seminal Reason: I say,
it is no uneven jot, to pass from the more faint
and obscure examples of \textit{Spermatical} life, to
the more considerable effects of \textit{general Moti-
m}, in \textit{Minerals, Metals}, and sundry \textit{Meteors},
whose easie and rude shapes have no need of
any particular principle of life, or \textit{Spermati-

cal form} distinct from the Rest or Motion of
the particles of the Matter.

But there is that Curiosity of form and beauty
in the more noble kind of \textit{Plants} bearing such
abutableness and harmony with the more re-
ined sense and sagacity of the Soul of Man,
that he cannot choose (his Intellectual Touch
being so sweetly gratifi'd by what it depre-
hends in such like Objects, but acknowledge
that some hidden Cause much akin to his own
nature,
nature, that is intellectual, is the contriver and perfecter of these so pleasant spectacles in the world.

Nor is it at all to the purpose to object that this business of Beauty and comeliness of proportion is but a conceit, because some men acknowledge no such thing, and all things are alike handsome to them, who yet notwithstanding have the use of their Eyes as well as other folks. For, I say, this rather makes for what we aim at; that pulchritude is convey'd indeed by the outward Senses unto the Soul, but a more intellectual faculty is that which relishes it, as a Geometrical Scheme is let in by the Eyes, but the demonstration is discern'd by Reason. And therefore it is more rational to affirm, that some intellectual Principle was the Author of this Pulchritude of things, then that they should be thus fashion'd without the help of that Principle. And to say that there is no such thing as Pulchritude, because some men's Souls are so dull and stupid, that they relish all objects alike in that respect, is as absurd and groundless, as to conclude there is no such thing as Reason and Demonstration, because a natural Fool cannot reach unto it. But that there is such a thing as Beauty, and that it is acknowledged by the whole generations of Men to be in Trees, Flowers and Fruits; then adorning and beautifying of Buildings in all Age.
Ages is an ample and undeniable Testimony.
For what is more ordinary with them then the
baking in flowers, and fruitage for the garnish-
ing of their work? Besides, I appeal to any
man that is not sunk into so forlorn a pitch of
Degeneracy, that he is as stupid to these things
as the basest of Beasts, whether, for exam-
ple, a rightly cut Tetraedrum, Cube or Icoaes-
drum have no more pulchritude in them, then
any rude broken stone lying in the field or high-
vays; or to name other solid Figures, which
though they be not Regular, properly so cal-
ted, yet have a settled Idea and Nature, as a
Cone, Sphear or Cylinder, whether the sight of
these do not gratifie the minds of men more,
and pretend to more elegance of shape, then
those rude cuttings or chippings of free stone,
that fall from the Masons hands, and serve
for nothing but to fill up the middle of the
Wall, and so to be hid from the Eyes of Man
for their ugliness. And it is observable, that
if Nature shape any thing near this Geome-
trical accuracy, that we take notice of it with
much content & pleasure; as if it but be exac-
tly round (as there are abundance of such stones
found betwixt two hills in Cuba, an Island of
America) or ordinately quinquangular, or have
the sides but Parallel, though the Angles be
unequal, as is seen in some little stones, and in
a kind of Alabaster found here in England.;
these stones, I say, gratifie our sight, as having a nearer cognition with the Soul of Man, that is rational and intellectual; and therefore I well pleased when it meets with any outward object that fits and agrees with those congenial Ideas her own nature is furnished with. For Symmetry, Equality, and Correspondency of parts is the discernment of Reason, not the object of Sense, as I have heretofore proved.

Now therefore it being evident, that there is such a thing as Beauty, Symmetry, and Compassion of Proportion (to say nothing of the delightful mixture of colours) and that this is the proper object of the understanding & reason, (for these things be not taken notice of by the Beasts) I think I may safely infer, that whatever is the first and principal cause of changing the fluid and undetermined Matter into shapes so comely and symmetrical as we see in Flowers and Trees, is an understanding Principle, and knows both the nature of man, and of those objects he offers to his sight in this outward and visible world. For these things cannot come by chance, or by a multifarious attempt of the parts of the matter upon themselves, for then it were likely that the Species of things (though some might hit right, yet most) would be maim'd and ridiculous; but now there is not any ineptitude in any thing, which is a sign that the fluidness of the Matter is guided
Chap. 5. against Atheisme.

guided and determined by the overpowering counsel of an Eternal Mind; that is, of a God.

If it were not needless, I might now instance in sundry kinds of flowers, herbs and trees: but these objects being so obvious, and every man's fancy being branched with the remembrance of Roses, Marigolds, Gillyflowers, Pionyes, Tulips, Pansies, Primroses, the leaves and clusters of the Vine, and a thousand such like, of all which they cannot but confess, that there is in them beauty and symmetry, and grateful proportion, I hold it superfluous to weary you with any longer induction, but shall pass on to the three considerations behind, of their Seed, Signatures and Usefulness, and shall pass through them very briefly, the Observables being very ordinary and easily intelligible.
CHAP. VI.

The Seeds and Signatures of Plants, arguments of a divine Providence.

I say therefore, in that every Plant has its Seed, it is an evident sign of divine Providence. For it being no necessary Result of the Motion of the Matter, as the whole contrivance of the Plant indeed is not, and it being of so great consequence that they have Seed for the continuance and propagation of their own Species, and for the gratifying of mans Art also, industry and necessities (for much of husbandry and gardening lies in this), it cannot but be an Act of Counsel to furnish the several kinds of Plants with their Seeds, especially the Earth being of such a nature, that though at first for a while, it might bring forth all manner of Plants, (as some will have it also to have brought forth all kinds of Animals) yet at last it would grow so sluggish, that without the advantage of those small compendious Principles of generation, the grains of Seed, it would yield no such births; no more then a Pump grown dry will yield any water, unless you pour a little water into it first, and then for one Basin-ful you may fetch up so many Soe-fuls.

Not
Nor is it material to object, that stinking weeds and poisonous plants bear seed too as well as the most pleasant and most useful. For even those stinking weeds and poisonous plants have their use. For first the Industry of Man is exercised by them to weed them out where they are hurtful. Which reason, if it seem right, let us but consider, that if humane Industry had nothing to conflict and struggle with, the fire of man's Spirit would be half extinguish'd in the flesh, and then we shall acknowledge that that which I have alleged is not so contemptible nor invalid.

But secondly, who knows but it is so with poisonous plants, as vulgarly is phasied concerning Toads and other poisonous serpents, that they link the venome from off the Earth? So poisonous plants may well draw to them all the malign juice and nourishment, that the other may be more pure and defacate, as there are Receptacles in the body of Man and Eunctories to drain them of superluous Choler, Melancholy, and the like.

But lastly, it is very well known by them that know any thing in Nature and Physick, that those herbs that the rude and ignorant would call Weeds, are the Materials of very overaign Medicines; that Aconitum hyemale or Winter-wolfs-bane, that otherwise is rank poyson, is reported to prevail mightily against
the bitings of vipers and scorpions, which "Cro-
llus" assenteth unto. And that that plant that
beareth death in the very name of it, Solanum Le-
thiferum, prevents death by procuring sleep, if
it be rightly apply'd in a fever. Nor are those
things to be deemed unprofitable, whose use
we know not yet; for all is not to be known
at once, that succeeding Ages may ever have
something left to gratifie themselves in their
own discoveries.

We come now to the Signatures of Plants
which seems no less Argument that the higher
original of the works of Nature is some un-
derstanding Principle, then that so careful pro-
vision of their seed. Nay indeed, this respect
us more properly and adequately than the oth-
er, and is a certain Key to enter Man into
the knowledge and use of the Treasures of
Nature. I demand therefore, whether it be
not a very easy and genuine inference from
the observing that several herbs are marked
with some mark or sign that intimates their
vertue, what they are good for, and there be-
ing such a creature as Man in the world that
can read and understand these signs and cha-
racters, hence to collect that the Author both
of Man and them knew the nature of then
both. For it is like the inscriptions upon Apo-
theecaries Boxes that the Master of the Sho-
lets on, that the Apprentice may read them.
say, it is better, for here is in herbs inscribed the very nature and use of them, not the mere name. Nor is there any necessity that all should be thus signed, though some be; for the rarity of it is the delight: for otherwise had been dull and cloying, too much harping upon the same string. And besides, divine Providence would onely initiate and inter mankind into the useful knowledge of her Treasures, leaving the rest to employ our industry, that we might not live like idle Loysterers and Truants. For the Theatre of the world is an exercise of Mans wit, not a lazy Polyanthea, or book of Common-places. And therefore all things are in some measure obscure and intricate, that the sedulity of that divine Spark, the Soul of Man, may have matter of conquest and triumph, when he is done bravely by a superadvenient assistance of his God.

But that there be some Plants that bear a very evident Signature of their nature and use, I shall fully make good by these following instances.

Capillus Veneris, Polytrichon or Maydenhair, the lye in which it is sodden or infus'd, is good to wash the head, and make the hair grow in those places that are more thin and bare.

And the decoction of Quinces, which are downy and hairy fruit, is accounted good for
for the fetching again hair that has fallen by the French Pox.

The leaf of Balm, and of Alheliaia or wood-Sorrel, as also the Roots of Anthora represent the heart in figure, and are Cardiacal.

Wall-nuts bear the whole signature of the head. The outward green Cortex answers to the Pericranium, and a salt made of it is singularly good for wounds in that part, as the kernel is good for the brains, which it resembles.

Umbilicus Veneris is powerful to provoke lust, as Dioscorides affirms. As also your several sorts of Satyrions, which have the evident resemblance of the genital parts upon them: Aroa especially, and all your Orchises that they have given names unto from some beasts or other, as Cynosorchis, Orchis Myodes, Tragorchis, and the like. The last whereof notorious also for its goatish smell, and tuft not unlike the beard of that lecherous Animal is of all the rest the most powerful Incentive to Lust.

The leaves of Hypericon, are very thick prick'd, or pink'd with little holes and it is singular good wound-herb, as useful also for obstructing the pores of the body.

Scorpioides, Echium, or Scorpion-grass, like the crooked tail of a Scorpion, and Ophoglossum or Adders-tongue, has a very plai
and perfect resemblance of the tongue of a Serpent, as also Ophioscorodon of the entire head and upper parts of the body; and these are all held very good against poison, and the biting of Serpents. And generally all such plants as are speckled with spots like the skins of vipers or other venomous creatures, are known to be good against the stings or bitings of them, and are powerful Antidotes against Poison.

Thus did divine Providence by natural Hieroglyphicks read short Physick lectures to the rude wit of man, that being a little entred and engaged, he might by his own industry and endeavours search out the rest himself, it being very reasonable that other herbs that had not such signatures, might be very good for Medicinal uses, as well as they that had.

But if any here object, that some herbs have the resemblance of such things as cannot in my likelihood refer to Physick, as Geranium Cruciatum, Bursa Pastoris, and the like; I say, they answer themselves in the very proposal of their Objection: For this is a sign that they were intended onely for ludicrous ornaments of Nature, like the flourishes about a great letter, that signify nothing, but are made oney to delight the Eye. And 'tis so far from being any inconvenience to our first Progeni-
And it was sufficient that those that were of so present and great consequence as to be Antidotes against poisons, that so quickly would have dispatched poor rude and naked Antiquity, or to help on the small beginnings of the world, by quickening and actuating their phlegmatick Natures to more frequent and effectual Venery (for their long lives shew they were not very fiery) I say it was sufficient that herbs of this kind were so legibly sign'd with characters that so plainly betray'd their useful vertues, as is manifest in your Satyrions, Ophioglossum, and the like. But I have dwelt too long upon this Theory, we'll betake our selves to what follows.
Arguments of divine Providence, drawn from the Usefulness of Plants.

We are at length come to the fourth and last consideration of Plants; viz. their Use and Profitableness. And to say nothing now of those greater Trees that are fit for Timber, and are the requisite Materials for the building of ships and magnificent Houses, to adorn the Earth, and make the life of Man more splendid and delightful; as also for the erecting of those holy Structures consecrated to divine Worship, amongst which we are not to forget that famous Edifice, that glorious Temple at Jerusalem, consecrated to the great God of Heaven and Earth: As indeed it was most fit that he whose Guidance and Providence permitted not the strength of the Earth to spend itself in base gravel and pebbles instead of Quarries of Stone, nor in bryars and brush-wood in stead of Pines, Cedars, and Oaks, that he should at some time or other have the most stately magnificent Temple erected to him, that the wit and industry of Man, and the best of those materials could afford. It being the most suitable acknowledgment of thanks
thanks for that piece of Providence that can be invented. And it is the very consideration that moved that pious King David to design the building of a Temple to the God of Israel: See now, says he, I dwell in a house of Cedar, but the Ark of God dwelleth within Curtains. But, as I said, I will add nothing concerning these things, being contented with what I have glanced upon heretofore.

We will now briefly take notice of the profitableness of Plants for Physick and Food, and then pass on to the consideration of Animals. And as for their Medicinal uses, the large Herbals that are every where to be had, are so ample Testimonies thereof, that I have said enough in but reminding you of them. That which is most observable here is this, that brute Beasts have some share in their vertue as well as Men. For the Toad being overcharged with the poison of the Spider, as is ordinarily believed, hath recourse to the Plantane leaf. The Weasel when she is to encounter the Serpent, arms herself with eating of Rue. The Dog when he is sick at the stomach, knows his cure, falls to his Grass, vomits, and is well. The Swallows make use of Celandine; the Linnet of Euphrasia, for the repairing of their sight. And the Asse when he's opprest with Melancholy, eats of the herb Asplenium or Miltwaste,
Miltmaste, and so eases himself of the swelling of the Spleen. And Virgil reports of the Dictamnum Cretense or Cretan Dittany, that the wild Goats eat it when they are shot with darts or arrows, for that herb has the vertue to work them out of their body, and to heal up the wound.

—non illa feris incognita Capris
Gramina, cum tergo volucre s habere sagittæ.

Which things I conceive no obscure indigitation of Providence; For they doing that by instinct and nature, which men who have free Reason cannot but acknowledge to be very pertinent and fitting, nay such that the skilfullest Physician will approve and allow; and these Creatures having no such reason and skill themselves, as to turn Physicians; it must needs be concluded that they are enabled to do these things by vertue of that Principle that contrived them, and made them of that nature they are, and that that Principle therefore must have skill and knowledge, that is, that it must be God.

We come now to the consideration of Plants, as they afford Food both to Man and Beasts. And here we may observe, that as there was a general provision of water, by setting the Mountains and Hills abrocht, from whence
whence through the Spring-heads and continued Rivulets drawn together (that caused afterwards greater Rivers with the long winding distributions of them) all the Creatures of the Earth quench their thirst: So divine Providence has spread her Table every where, not with a juiceless green Carpet, but with succulent Herbage and nourishing Grass, upon which most of the beasts of the field do feed. And they that feed not on it, feed on those that eat it, and so the generations of them all are continued.

But this seeming rather necessary then of choice, I will not insist upon it. For I grant that Counsel most properly is there imply'd, where we discern a variety and possibility of being otherwise, and yet the best is made choice of. Therefore I will onely intimate thus much, that though it were necessary that some such thing as grass should be, if there were such and such creatures in the world, yet it was not at all necessary that grass and herbs should have that colour which they have; for they might have been red or white, or some such colour which would have been very offensive and hurtful to our sight. But I will not insist upon these things; let us now consider the Fruits of Trees, where I think it will appear very manifestly, that there was one & the same Author both of Man and them, and that assuredly
assuredly he knew what he did when he made them. For could Apples, and Oranges, and Grapes, and Apricocks, and such like fruit, be intended for Beasts that hold their heads downward, and can scarce look up at them, much less know how to reach them? When we feed our dogs, we set the dish or trencher on the ground, not on the Table. But you'll say, that at last these fruits will fall down, and then the beasts may come at them: But one thing is, there are not many that desire them, and so they would rot upon the ground before they be spent, or be squander'd away in a moment of time, as it might easily fare with the most precious of Plants, the Vine. But Man who knows the worth of the Grape, knows to preserve it a long season (for it is both eaten and drunk some years after the vintage) as he does also gather the rest of the fruits of the Earth, and lays up both for himself and his Cattle: Wherefore it is plainly discoverable, that Mans coming into the world is not a thing of Chance or Necessity, but a Design, as the bringing of worthy Guests to a well furnish'd Table.

And what I have intimated concerning the Vine, is as eminently, if not more eminently, observable in the ordinary kinds of Grain, as Wheat and Barly, and the like, which also like the Vine, are made either Edible or Potable by Man.
Mans Art and Industry; But that's not the thing that I care so much to observe. That which I drive at now is this: That Bread-corn that brings so considerable increase by tillage and husbandry, would scarce be at all without it; for that which grows wildly of it self is worth nothing: But it being so wholesome and strengthening a food, that it should yield so plentiful increase, and that this should not be without humane Art and Industry, does plainly insinuate, that there is a divine Providence that intended to exercise the wit of Man in Husbandry and Tillage: Which we may the more firmly assure our selves of, if we add unto this the careful provision of Instruments so exactly fitted out for this employment; viz. the laborious Oxe, and the stout, but easily manageable Horse; Iron for the plough-share, and Ropes for the horse-gears to pull by. And it is very seasonable to take notice of this last, it belonging to this consideration of the profitableness of Plants. And I appeal to any body that will but take the pains a while to consider of what great use and consequence Cordage is in the affairs of Men, whether it was not a palpable Act of Providence to send out such plants out of the Earth, which would afford it. For we can discover no necessity in Nature that there must needs be such plants as Hemp and Flax. Wherefore if we will but follow
follow the ease suggestions of free Reason, we must cast it upon Providence, which has provided Man-kind of such a Commodity, that no less affairs depend upon, then all the Tackling of Ships, their Sayles and Cable-ropes, and what not? and so consequently all foreign Traffick, and then the transportation of wood and stone, and other necessary materials for building, or the carriage of them by land in Wains and Carts, besides the ordinary use of Pulleys or other Engines for the lifting up of heavy weights, which the strength of Man without these helps would not easily master; besides what I hinted before concerning the use of Cordage in Husbandry, in plowing and carrying home the fruits of the Earth. The uses indeed of the fore-named Plants are so universal, and take place so in every affair of Man, that if it were lawful to be a little merry in so serious a matter, a man might not unsuitably apply that verse of the Poet to this so general a commodity;

Omnia sunt homini tenui pendentia filo;

That all the businesse of Men do very much depend upon these little long fleaks or threads of Hemp and Flax. Or if you will say, that there may some scambling shift be made without them in long chains of Iron, or fails of
of Woollen, and the like, yet we seeing our selves provided for infinitely better, are in all reason to judge it to proceed from no worse a Principle then Divine Providence.

I might now reach out to Exotic Plants, such as the Cinnamon-tree, the Balsame-tree, the Tree that bears the Nutmeg enveloped with the Mace, as also the famous Indian Nut-tree, which at once almost affords all the Necessaries of life. For if they cut but the twigs at Evening, there is a plentiful and pleasant Juice comes out, which they receive into Bottles, and drink in stead of wine, and out of which they extract such an Aquavitæ, as is very soveraign against all manner of sicknesses. The branches and boughs they make their Houses of; and the body of the Tree being very spongy within, though hard without, they easily contrive into the frame and use of their Canoes or boats. The kernel of the Nut serves them for Bread and Meat, and the shells for Cups to drink in, and indeed they are not meer empty Cups, for there is found a delicious cooling Milk in them: Besides, there is a kind of Hemp that incloses the Nut, of which they make Ropes and Cables, and of the finest of it Sails for their ships; and the leaves are so hard and sharp pointed, that they easily make needles or bodkins of them, for stitching their Sails, and for other necessary purposes. And that Prov-
ence may shew her felt benign as well as wise, this so notable a Plant is not restrained to one Coast of the world, as suppose the East-Indies, but is found also in some parts of Africa, and in all the Islands of the West-Indies, as Hispaniola, Cuba, as also upon the Continent of Carthagena in Panama, Norembega, and several other parts of the new-found world.

But I thought fit not to insist upon these things, but to contain my self within the compass of such Objects as are familiarly and ordinarily before our eyes, that we may the better take occasion from thence to return thanks to him who is the bountiful Author of all the supports of life.
We are now come to take a view of the nature of Animals: In the contemplation whereof we shall use much what the same Method we did in that of Plants, for we shall consider in them also, their Beauty, their Birth, their Make and Fabrick of body, and Usefulness to Mankind. And to dispatch this last first. It is wonderful easy and natural to conceive, that as almost all are made for some sort or other for humane uses, so some so notoriously and evidently, that without main violence done to our faculties, we can in no wise deny it. As to instance in those things that are most obvious and familiar; when we see in the solitary fields a Shepherd his Flock, and his Dog, how well they are fitted together; when we knock at a Farmers door, and the first that answers shall be his vigilant Mastiff, whom from his use and office he ordinarily names Keeper; and I remember Theophrastus in his character of monstria tells us, that his Master when he has let the Stranger in ἐπαλασθείντος τὴν φορτίον taking his Dog by the snout will relate long stories of his usefulness and hi
ZuAV, the service he does to the house and them in.

This is he that keeps the yard, the house and them within. Lastly, when we view in the open Champian a brace of swift Grey-hounds courting a good stout and well-breathed Hare, or pack of well tuned Hounds, and Huntsmen in their horse-backs with pleasure and alacrity pursuing their game, or hear them winding their Horns near a wood side, so that the whole wood rings with the Echo of that Musick, and hearful yelping of the eager Dogs: to say nothing of Duck-hunting, of Fox-hunting, of Tutter-hunting, and a hundred more such like sports and pastimes, that are all performed by his one kind of Animal; I say, when we consider this so multifarious congruity and terseness of things in reference to our selves, how can we withhold from inferring, that that which made both Dogs and Ducks, and Hares and Sheep, made them with a reference to us, and knew what it did when it made them? And though it be possible to be otherwise, yet is highly improbable that the flesh of Sheep should not be designed for food for men; and that Dogs that are such a familiar and domestic Creature to Man, amongst other pretty acts that they do for him, should not be intended to supply the place of a servitor too, and to take away the bones and scraps, that

nothing
nothing might be lost. And unless we should expect that Nature should make Jerkins and Stockings grow out of the ground, what could she do better than afford us so fit materials for clothing as the Wooll of the Sheep, there being in Man Wit and Art to make use of it? To say nothing of the Silk-worm, that seems to come into the world for no other purpose, than to furnish man with more costly clothing, and to spin away her very entrails to make him fine without.

Again, when we view those large Bodies of Oxen, what can we better conceive them to be, than so many living and walking powdering Tubs, and that they have animam pro Sale, as Philo speaks of fishes, that their life is but for Salt to keep them sweet till we shall have need to eat them? Besides, their Hides afford us Leather for Shooes and Boots, as the skins of other beasts also serve for other uses. And indeed Man seems to be brought into the world on purpose that the rest of the Creation might be improved to the utmost usefulness and advantage; For were it not better that the hides of Beasts and their flesh should be made so considerable use of as to feed and cloathe Men, then that they should rot and stink upon the ground, and fall short of so noble an improvement, as to be matter for the exercise of the wit of Man, and to afford him
him the necessary conveniences of life? For 
Man did not make use of them, they would 
either dye of Age, or be torn apiece by more 
terrible Masters. Wherefore we plainly see 
that it is an Act of Reason and Counsel to have 
made Man that he might be a Lord over the 
est of the Creation, and keep good quarter 
mong them.

And being furnish'd with fit Materials to 
take himself weapons, as well as with natu-
ral wit and valour, he did bid battle to the 
very fiercest of them, and either chased them 
way into solitudes and deserts, or else brought 
hem under his subjection, and gave laws unto 
hem; under which they live more peaceably, 
and are better provided for (or at least might 
be, if Men were good) then they could be when 
they were left to the mercy of the Lyon, Bear 
and Tyger. And what if he do occasionally and 
derly kill some of them for food? their di-
atch is quick, and so less dolorous then the 
jaw of the Bear, or the teeth of the Lyon, 
etedious Melancholy and sadness of old Age, 
which would first torture them, and then kill 
them, and let them rot upon the ground stink-
ing and useless.

Besides, all the wit and Philosophy in the 
world can never demonstrate, that the killing 
and slaughtering of a Beast is any more than 
the striking of a bush where a bird's Nest 
is,
where you fray away the Bird, and then seize upon the empty Nest. So that if we could pierce to the utmost Catastrophe of things all might prove but a Tragick-Comedy.

But as for those Rebels that have fled into the Mountains and Deserts, they are to us a very pleasant subject of natural History, besides we serve our selves of them as much as is to our purpose. And they are not onely for ornaments of the Universe, but a continual Exercise of Mans Wit and Valour when he pleases to encounter. But to expect and wish that there were nothing but such dull tame things in the world, that will neither bite nor scratch is as groundless and childish, as to wish there were no cholery in the body, nor fire in the universal compass of Nature.

I cannot insist upon the whole result of the war, nor must forget how that generous Animal the Horse, had at last the wit to yield himself up, to his own great advantage and ours. And verily he is so fitly made for us, that we might justly claim a peculiar right in him above all other Creatures. When we observe his patient service he does us at the Plough Cart, or under the Pack Saddle, his speed upon the high-way in matters of importance, his docibility and desire of glory and praise, and consequently his notable achievements in War, where he will snap the Spears apace.
with his teeth, and pull his Riders Enemy out of the Saddle; and then that he might be able to perform all this labour with more ease, that is hoofs are made so fit for the Art of the mith, and that round armature of Iron he puts upon them; it is a very hard thing not to acknowledge, that this so congruous contri-
ance of things was really from a Principle of wisdom and Counsel. There is also another
consideration of Animals and their usefulnes, removing those Evils we are pester'd with
reason of the abundance of some other hurtful Animals, such as are Mice and Rats,
and the like; and to this end the Cat is very serviceable. And there is in the West-Indies
beast in the form of a Bear, which Cardan calls ursus Formicarius, whose very business it is
eat up all the Ants, which some parts of that quarter of the World are sometimes exces-
ively plagued withal.
We might add also sundry Examples of living creatures, that not onely bear a singular
bod affection to Mankind, but are also fierce enemies to those that are very hurtful and
guel to Man; and such are the Lizard, an enemy to the Serpent; the Dolphin to the
ocodile; the Horse to the Bear; the Elephant to the Dragon, &c. but I list not to insist upon
ese things.
Arguments of divine Providence, fetched from the Pulchritude of Animals, as also from the manner of their Propagation.

I return now to what I proposed first, the Beauty of living Creatures; which though the coarse spirited Atheist will not take notice of, as relishing nothing but what is subservient to his Tyranny or Lust; yet I think it undeniable, but that there is comely Symmetry and Beautifulness in sundry living Creatures a tolerable useful proportion of parts in all. For neither are all men and women exquisitely handsome, indeed very few, that they that at may raise the greater admiration in the mind of Men, and quicken their natural abilities to brave adventures either of Valor or Poetry. But as for the brute Creatures, though some of them be of an hateful aspect, as the Toad, the Swine and the Rat; yet these are but like discordant sounds in Music, to make the succeeding chord go off more pleasantly, as indeed most of those momentary inconveniences that the life of Man ever and anon meets withal, the but put a greater edge and vigour upon his Enjoyments.

But it is not hard to find very many Creatures
ures, that are either ἔρις οὐδὲ πολύς, or ἄνω, as the
Philosopher distinguishes, that are either very
goodly things and beautiful, or at least elegant
and pretty; as most of your Birds are. But
for Stateliness and Majestie, what is compara-
ble to a Horse? whether you look upon him
single, with his Mane and his Tail waving in
the wind, and hear him coursing and neighing
in the pastures; or whether you see him with
some gallant Heros on his back, performing
gracefully his useful postures, and practising
his exploits of war; who can withhold from
concluding, that a providence brought these
two together, that are fitted so well to each oth-
er, that they seem but one compleat Specta-
cle of Nature? which imposed upon the rude
people near Thessaly, and gave the occasion of
the fabulous Centaurs, as if they had been
one living Creature made up of Horse and
Man.

That which I drive at is this, there being
that Goodliness in the bodies of Animals, as in
the Ox, Greyhound and Stag; or that Majes-
tie and Stateliness, as in the Lyon, the Horse,
the Eagle and Cock; or that grave Awfulness,
as in your best breed of Mastifes; or Elegancy
and Prettiness, as in your lesser Dogs, and most
sorts of Birds; all which are several Modes
of Beauty, and Beauty being an intellectual
Object, as Symmetry and Proportion is (which I
proved
proved sufficiently in what I spake concerning the beauty of Plants) that which naturally follows from all this is, that the Author or Original of these Creatures, which are deemed beautiful, must himself be intellectual, he having contrived so grateful objects to the Mind or Intellect of Man.

After their Beauty, let us touch upon their Birth or manner of Propagation. And here I appeal to any man, whether the contrivance of Male and Female in living Creatures, be not a genuine effect of Wisdom and Counsel; for it is notoriously obvious that these are made one for the other, and both for the continuation of the Species. For though we should admit with Cardan and other Naturalists, that the Earth at first brought forth all manner of Animals as well as Plants, and that they might be fastned by the Navel to their common Mother the Earth, as they are now to the Female in the Womb; yet we see she is grown sterill and barren, and her births of Animals are now very inconsiderable. Wherefore what can it be but a Providence, that whiles she did bear, she sent out Male and Female, that when her own Prolifick vertue was wasted, yet she might be a dry-Nurse, or an officious Grand-mother to thousands of generations? And I say it is Providence, not Chance, nor Necessity, for what is there imaginable in the parts of the Matter,
Matter, that they should necessarily fall into the structure of so much as an Animal, much less into so careful a provision of difference of Sexes for their continual propagation?

Nor was it the frequent attempts of the moved Matter that first light on Animals, which perpetually were suddenly extinct for want of the difference of Sexes, but afterward by chance differed their Sexes also, from whence their kinds have continued. For what is perpetual, is not by chance; and the births that now are by putrefaction shew that it is perpetual. For the Earth still constantly brings forth Male and Female.

Nor is it any thing to the purpose to reply (if you will make so large a skip as to cast your self from the land into the water to dive for Objections) that the Eele, though it be ζῴου ἐναυσίαν, an Animal so perfect as to have blood in it, yet that it has no distinction of Sexe: For if it have not, there is good reason for it, that creature arising out of such kind of Matter as will never fail generation. For there will be such like mud as will serve this end so long as there be Rivers, and longer too, and Rivers will not fail so long as there is a Sea. Wherefore this rather makes for discriminative Providence that knew afore the nature and course of all things, and made therefore her
her contrivances accordingly, doing nothing fluently or in vain.

But in other Generations that are more hazardous, though they be sometimes by putrefaction, yet she makes them Male and Female, as it is plain in Frogs and Mice. Nor are we to be scandalized at it, that there is such careful provision made for such contemptible Vermine as we conceive them: For this only comes out of pride and ignorance, or a haughty presumption, that because we are encouraged to believe that in some sense all things are made for Man, that therefore they are not made at all for themselves. But he that pronounces thus, is ignorant of the nature of God, and the knowledge of things. For if a good man be merciful to his beast, then surely a good God is bountiful and benign, and takes pleasure that all his Creatures enjoy themselves that have life and sense, and are capable of any enjoyment. So that the swarms of little Vermine, and of Flyes, and innumerable such like diminutive Creatures, we should rather congratulate their coming into Being, then murmur sullenly and scornfully against their Existence; for they find nourishment in the world, which would be lost if they were not, and are again convenient nourishment themselves to others that prey upon them.
But besides, life being individuated into such infinite numbers that have their distinct sense and pleasure, and are sufficiently fitted with contentments, those little Souls are in a manner as much considerable for the taking off or carrying away to themselves the overflowing dignity of the first Original of all things, as the ox, the Elephant or Whale. For it is sense, not bulk, that makes things capable of enjoyments.

Wherefore it was fit that there should be a safe provision made for the propagation and continuance of all the kinds of living Creatures, not only of those that are good, but of those also that we rashly and inconsiderately call evil. For they are at least good to enjoy themselves, and to partake of the bounty of their Creator. But if they grow noysome and troublesome to us, we have both power and right to curb them: For there is no question but we are more worth then they or any of the brute Creatures.

But to return to the present point in hand; there are also other manifest footsteps of Providence which the Generation of living Creatures will discover to us; as for Example, the manner of Procreation of Fishes and Birds. For there being that notable difference in Animals that some of them are Oviparous, others Viviparous, that the რა ოშხა (as Philo comprehends
hends them by that general term) that *Fishes* and *Birds* should be *Oviparous* is a plain sign of *Counsel* and *Providence*. For though it will be granted that their *Species* might continue and subsist, though they had been *Viviparous*, yet it would have brought their Individuals to very small numbers.

For as for *Fishes*, since grass and herbs are no fruit of the Sea, it was necessary that they should feed one upon another, and therefore that they should multiply in very great plenty, which they could not have done any thing near to that fulness they now do, if they had been *Viviparous* as four-footed beasts are: but being now *Oviparous*, and the lesser kinds of them so many at first; and sending forth such infinite numbers of Spawn, their generations are neither extinct nor scanty, but are as plentiful as any Creatures on the Land.

And the reason why *Birds* are *Oviparous* and *lay Eggs*, but do not bring forth their yong alive, is because there might be more plenty of them also, and that neither the Birds of prey, the Serpent nor the Fowler should straiten their generations too much. For if they had been *Viviparous*, the burthen of their womb, if they had brought forth any competent number at a time, had been so big and heavy, that their wings would have failed them, and so every body would have had the
wit to catch the Old one. Or if they brought but one or two at a time, they would have been troubled all the year long with feeding their young, or bearing them in their womb: besides there had been a necessity of too frequent Venery, which had been very prejudicial to their dry carcases. It was very reasonable therefore that Birds should propagate by laying of Eggs.

But this is not all the advantage we shall make of this consideration. I demand further, What is it that makes the Bird to prepare her Nest with that Artifice, to fit upon her Eggs when she has laid them, and to distinguish betwixt these and her useless Excrement? Did she learn it of her Mother before her? or rather does she not do she knows not what, but yet what ought to be done by the appointment of the most exquisite knowledge that is? Wherefore something else has knowledge for her, which is the Maker and Contriver of all things, the Omniscient and Omnipotent God.

And though you may reply, that the Hatching of their Eggs be necessary, else their generations would cease; yet I answer, that all the Circumstance & Curiosities of Brooding them are not necessary. For they might have made shift on the ground in the grass, & not made themselves such curious and safe Nests in Bushes and Trees.
Trees. Besides, if all things were left to Chance, it is far easier to conceive that there should have been no such things as Birds, then that the blind Matter should ever have stumbled on such lucky instincts as they that seem but barely necessary.

But you’ll object, that the Ostrich lays Eggs and hatches them not, so that these things are rather by Chance then Providence. But this rather argues a more exquisite discerning Providence, then is any Argument against it. For the heat of the ground (like those Ovens in Egypt Diodorus speaks of) whereon she lays them, proves effectual for the production of her young. So Nature tires not the Female to this tedious service where it is needless and useless, as in Fishes also, who when they have spawn’d are discharge’d of any further trouble; which is a most manifest discovery of a very curious and watchful Eye of Providence, which suffers nothing to be done ineptly and in vain.

I will only make one advantage more of this Speculation of the Birth of Animals, and then pass on to what remains. It is observed by those that are more attentive watchers of the works of Nature, that the foetus is framed out of some homogenous liquor or moisture, in which there is no variety of parts of Matter, to be contrived into bones and flesh; but, as in
in an Egg for Example, about the third day the Hen has sate on it, in that part where Nature begins to set upon her work of efformation, all is turned into a Crystalline liquid substance about her, as also several Insects are bred of little drops of dew: So in all Generations besides it is supposed by them, that Nature does as it were wipe clean the Table-book first, and then portray upon it what she pleaseth. And if this be her course to corrupt the subject Matter into as perfect Privation of Form as she may, that is, to make it as homogeneous as she can, but liquid and plyable to her Ast and Skill; it is to me very highly probable, if not necessary, that there should be something besides this fluid Matter, that must change it, alter and guide it into that wise contrivance of parts that afterwards we find it. For how should the parts of this liquid Matter ever come into this exquisite Fabrick of themselves? And this may convince any Atheist that there is a Substance besides corporeal Matter, which he is as loath to admit of as that there is a God.

For there being nothing else in Nature but Substantia or Modus, this power of contriving the liquid Matter into such order and shape as is, being incompatible to the liquid Matter itself, it must be the Modus of some other substance latitant in the fluid Matter, and really distin-
distinguishable from it, which is either the Soul or some seminal Form or Archeus, as the Chymist calls it, and they are all alike indifferent to me at this time. I ayming here onely at a Substance besides the Matter, that thence the Archeus may be the more easily brought off to the acknowledgment of the existence of a God.

Nor can the force of this Argument be eluded, by saying the Matter is touched and infected by the life of the Female, while she bore the Egg, or that her Phanpie gets down into her womb.

For what life or phanpie has the Earth, which as they say, gendred at first all Animals, some still? and what similitude is there betwixt a Bee and an Ox, or a Wasp and an Horse, that those Insects should arise out of the putrefi'd bodies of these Creatures? It is but some rude and general congruity of vital preparation that sets this Archeus on work rather then another. As meer Choler engages the Phanpie to dream of firing of Guns, and fighting of Armies: Sanguine figures the imagination into the representation of fair Women, and beautiful children: Phlegm transforms her into Water and Fishes; and the shadowy Melancoly intangles her in colludation with old Hags and Hobgoblins, and frights her with dead mens faces in the dark. But I have dwelt on this subject longer then I intended.

CHAP.
The Frame or Fabrick of the Bodies of Animals plainly argue that there is a God.

Come now to the last consideration of Animals, the outward Shape and Fabrick of their Bodies, which when I have shew'd you that they might have been otherwise, and yet are made according to the most exquisite pitch of Reason that the wit of Man can conceive of, it will naturally follow that they were really made by Wisdom & Providence, and consequently that there is a God. And I demand first in general concerning all those Creatures that have Eyes & Ears, whether they might not have had only one Eye & one Ear apiece; and to make the Supposition more tolerable, had the Eye on the one side the head, & the Ear on the other, or the Ear on the Crown of the head, & the Eye in the Forehead, for they might have lived and subsisted though they had been no better provided for then thus. But it is evident that their having two Eyes and two Ears, so placed as they are, is more safe, more rightly, and more useful. Therefore that being made so constantly choice of, which our own Reason deemeth best, we are to infer, that that choice proceeded from Reason and Counsel. Again,
Again, I desire to know why there be no three-footed Beasts, (when I speak thus, I do not mean Monsters, but a constant Species or kind of Animals) for such a Creature as that would make a limping Shift to live as well as they that have four. Or why have not some beasts more then four feet, suppose six, and the two middlemost shorter then the rest, hanging like the two legs of a Man a horse-back by the horse-sides? For it is no harder a thing for Nature to make such frames of Bodies ther others that are more elegant and useful. But the works of Nature being neither useless no inept, she must either be wise her self, or be guided by some higher principle of knowledge. As that Man that does nothing foolishly at the days of his life, is either wise himself, or consults with them that are so.

And then again for the armature of Beasts who taught them the use of their weapons? The Lyon will not kick with his Feet, but he will strike such a stroke with his Tayl, that he will break the back of his Encounterer with it. The Horse will not use his Tayl, unleas against the busie Ayes, but kicks with his Fee with that force, that he lays his Enemy on the ground. The Bull and Ram know the use of their Horns as well as the Horse of his Hoofs So the Bee and Serpent know their Stings, and the Bear the use of his Paw. Which things
they know meerly by natural instinct, as the Male knows the use of the Female. For they gather not this skill by observation and experience, but the frame of their nature carries them to it, as it is manifest in young Lambs that will butt before they have horns. Therefore it is some higher Providence that has made them of this nature they are. And this is evident also in Birds that will flutter with their wings, when there is but a little Down upon them, and they as yet utterly unuseful for flying. And now I have fallen upon the mention of this kind of Creature, let me make my advantage of that general structure observabile in them. The form of their Heads being narrow and sharp, that they may the better cut the Ayr in their swift flight, and the spreading of their Tayls parallel to the Horizon for the better bearing up their Body; for they might have been perpendicular as the Tayls of Fishes in the water. Nor is it any thing that the Owl has so broad a face, for her flight was not to be so swift nor so frequent.

And as for Fishes and the bladder of wind bound in their Bodies, who can say, it is conveigh’d thither by a chance, but it is contriv’d for their more easie swimming, as also the manner of their fins, which consist of a number of gristly bones long and slender like pins and needles, and a kind of a skin betwixt,
which is for the more exactness, and makes
them thin and flat like Oars. Which perfect
artifice and accuracy might have been omit-
ted, and yet they have made a shift to move
up and down in the water.

But I have fallen upon a subject that is in-
finite and inexhaustible, therefore that I be not
too tedious I will confine my self to some
few observations in ordinary Beasts and Birds,
(that which is most known and obvious, being
most of all to our purpose ) and then I shall
come to the contemplation of Man.

And indeed what is more obvious and ordi-
nary then a Mole, and yet what more palpable
Argument of Providence then she? The
members of her body are so exactly fitted to
her nature and manner of life: For her dwel-
ling being under ground where nothing is to
be seen, Nature has so obscurely fitted her
with Eyes, that Naturalists can scarce agree
whether she have any sight at all or no. But
for amends, what she is capable of for her de-
defence and warning of danger, she has very
eminently conferred upon her: for she is ex-
ceeding quick of hearing. And then her short
Tail and short Legs, but broad Fore feet arm-
ed with sharp Claws, we see by the event to
what purpose they are, she so swiftly working
her self under ground, and making her way so
fast in the Earth, as they that behold it cannot
but admire it. Her Legs therefore are short, that she need dig no more then will serve the meer thickness of her Body. And her Fore feet are broad, that she may scoup away much Earth at a time. And little or no Tayl she has, because she courses it not on the ground like the Rat or Mouse, of whose kindred she is, but lives under the Earth, and is fain to dig herself a dwelling there: And she making her way through so thick an Element, which will not yield easily, as the Ayr or the Water, it had been dangerous to have drawn so long a train behind her: for her Enemy might fall upon her Reer, and fetch her out before she had compleated, or had got full possession of her works.

Cardan is so much taken with this contemplation, that though I find him often stagger-ing, yet here he does very fully and firmly profess that the contrivance of all things is from wisdom and Counsel: his words are so generous and significant, that I hold them worth the transcribing.

*Palam est igitur, Naturam incunctis sollicitam mirum in modum fuisse, nec obiter sed ex sententia omnia prævidisse, hominésque quibus hoc beneficium Deus largitus est, ut Causam rerum primam inventam, participes esse illius prime Natura, neque alterius esse generis Naturam qua hab constituit, ab illo-rum mente, qui causam eorum cur ita factas sint.*
plenè assequi potuerunt. Thus forcibly has the due contemplation of Nature carried him beyond Nature and himself, and made him write like a Man rap'd into a Divine Exstasie.

But there are as manifest foot-steps of divine Providence in other Creatures as in the Mole. As for Example, the Hare, whose temper and frame of body are plainly fitted on purpose for her condition.

For why is she made so full of Fear and Vigilancy, ever rearing up and listening while she is feeding? and why is she so exceeding swift of foot, and has her Eyes so prominent, and placed so that she can see better behind her then before? but that her flight is her onely safety, and it was needful for her perpetually to eye her pursuing enemie, against whom she durst never stand at the Bay, having nothing but her long soft limber Ears to defend her. Wherefore he that made the Hare made the Dog also, and guarded her with these Properties from her eager foe, that she might not be too easie a booty for him, and so never be able to save her self, or afford the Spectator any considerable pastime. And that the Hare might not always get away from the Greyhound, see how exquisitely his shape is fitted for the Course: For the narrowness and slendereness of his parts are made for speed; and that
hat seeming impertinent long Appendix of his body, his Tail, is made for more nimble turning.

There are other Animals also whose particular fabrick of Body does manifestly appear the Effect of Providence & Counsel, though Naturalists cannot agree whether it be in the behalf of the beast thus framed, or of man. And such is that Creature, which though it be Exotick, yet is ordinarily known by the name of a Camel: For why are those bunches on his back, but that they may be in stead of a Pack-saddle to receive the burthen? And why has he four knees and all his Legs bending inwards, like the four-feet of other beasts, and a Protuberancy under his Breast to lean on, but that being a all Creature he might with ease kneel down, and so might the more gainly be oaden?

But Cardan will by no means have this he design of Nature, but that this frame of he Camel's body is thus made for his own convenience: For he being a Creature that lives and seeks his food in waste and dry deserts, those Bunches he would have Receptacles of redundant Moisture, from whence the rest of his body is to be supply'd in a hard and tedious time of drought, and that his legs being very long, he ought to have knees behind and a knob beneath, to rest his weary limbs in
the wilderness, by sitting or kneeling in that posture he does, for he could not so conve-
niently lie along, as the Horse, or Ass, or o-

ther Creature. But I should not determine
this to either alone, but take in both Causes,
and acknowledge therein a richer design of

Providence, that by this Frame and Artifice
has gratifi’d both the Camel and his Master,

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**CHAP. XI.**

The particular Frames of the Bodies of Fowls or
Birds, palpable signs of Divine Providence.

**W**e pass on now to the consideration of

Fowls or Birds: where omitting the
more general Properties of having two
Ventricles, and picking up stones to convey
them into their second Ventricle, the Gizzern,
(which provision and instinct is a supply for
the want of teeth) as also their having no Papi
as Beasts have, their young ones being nourish-
ed so long in the Shell, that they are presently
fit to be fed by the mouthes of the old one
(which Observations plainly signifie, that Na-
ture does nothing ineptly and foolishly, and
that therefore there is a Providence.) I shal
content
content my self in taking notice onely of some few kinds of this Creature that familiarly come into our sight, such as the Cock, the Duck, the Swan, and the like. I demand therefore concerning the Cock, why he has Spurs at all, or having them, how they come to be so fittingly placed. For he might have had none, or for misplace that they had been utterly useless, and so his courage and pleasure in fighting had been to no purpose. Nor are his Comb and his Wattles in vain, for they are an Ornament becoming his Martial Spirit, yea an Armature too, for the tugging of those often excuses the more useful parts of his head from harm. Thus fittingly does Nature gratifie all Creatures with accommodations futable to their temper, and nothing is in vain. Nor are we to cavil at the red pugger’d attire of the Turkey, and the long Excrecence that hangs down over his Bill, when he swells with pride and anger; for it may be a Receptacle for his heated blood, that has such free recourse to his head, or he may please himself in it as the rude Indians, whose Jewels hang dangling at their Noses. And if the bird be pleasur’d, we are not to be displeased, being always mindful that Creatures are made to enjoy themselves, as well as to serve us, and it is a gross piece of Ignorance and Rusticity to think otherwise.
Now for Swans, and Ducks, and such like Birds of the Water, it is obvious to take notice how well they are fitted for that manner of life. For those that swim, their Feet are framed for it like a pair of Oars, their Claws being connected with a pretty broad Membrane, and their Necks are long that they may dive deep enough into the water. As also the Neck of the Hen and such like Fowl who live of Fishes, and are fain to frequent their Element, who walk on long stilts also like the people that dwell in the Marshes, but their Claws have no such Membranes, for they had been but a hindrance to those kind of birds that only wade in the water and do not swim. It is also observable how Nature has fitted other Birds of Prey, who spy their booty from aloft in the Air, and see best at that distance, scarce see at all near at hand. So they are both the Archer and shaft, taking aim afar off, and then shooting themselves directly upon the desired Mark, they seise upon the prey having hit it. The works of Providence are infinite, I will close all with the description of that strange bird of Paradise, for the strange-ness has made it notorious.

There is a Bird that falls down out of the Air dead, and is found sometimes in the Molucco Islands, that has no Feet at all no more then an ordinary Fish. The bigness of her Body
Body and Bill, as likewise the form of them, is much what as a Swallows; but the spreading out of her Wings and Tail, has no less compass than an Eagles. She lives and breeds in the Air, comes not near the Earth but for her burial, for the largeness and lightness of her Wings and Tail sustain her without lassitude. And the laying of her Eggs and brooding of her young is upon the back of the Male, which is made hollow, as also the breast of the Female for the more easie incubation. Whether she live meerly of the dew of Heaven or of Flyes and such like Insects, I leave to others to dispute: but Cardan professes he saw the Bird no less then thrice, and describes it accordingly. Nor does Scaliger cavil with any thing but the bigness of the Wings and littleness of the Body, which he undertakes to correct from one of his own which was sent him by Orvesanus from Java. Now that such contrivances as these should be without divine Providence, is as improbable to me as that the Copper Ring with the Greek inscription upon it found about the Neck of an overgrown Pike, should be the effect of un-knowing Nature, not the Artifice and Skill of Man.
Unavoidable Arguments for divine Providence taken from the accurate Structure of Mans Body, from the Passions of his Mind, and fitness of the whole Man to be an Inhabiter of the Universe.

But we needed not to have rambled so far out into the works of Nature, to seek out Arguments to prove a God, we being so plentifully furnish’d with that at home which we took the pains to seek for abroad. For there can be no more ample testimony of a God and Providence then the frame and structure of our own Bodies. The admirable Artifice whereof Galen, though a near Naturalist, was so taken with, that he could not but adjudge the honour of a hymn to the wise Creator of it. The contrivance of the whole and every particular is so evident an argument of exquisite skill in the Maker, that if I should pursue all that suits to my purpose, it would amount to an entire Volume. I shall therefore only hint at some few things, leaving the rest to be supply’d by Anatomists. And I think there is no man that has any skill in that Art, but will confess the more diligently and accurately the frame of our Body is examined, it is found
found the more exquisitely conformable to our Reason, Judgement, and Desire. So that supposing the same matter that our bodies are made of, if it had been in our own power to have made our selves, we should have fram'd our selves no otherwise then we are. To instance in some particular. As in our Eyes, the number, the situation, the fabrick of them is such that we can excogitate nothing to be added thereto, or to be altered either for their beauty, safety or usefulness. But as for their beauty I will leave it rather to the delicate wit and pen of Poets and amorous persons, then venture upon so tender and nice a subject with my severer style; I will onely note how safely they are guarded, and fitly framed out for the use they are intended. The Brow and the Nose saves them from harder strokes: but such a curious part as the Eye being necessarily lyable to mischief from smaller matters, the sweat of the Forehead is fenced off by those two wreaths of hair which we call the Eye-brows: and the Eye-lids are fortis'd with little stiff bristles as with Palisadoes, against the assault of Flyes and Gnats, and such like bold Animalcula. Besides the upper-lid presently claps down and is as good a fence, as a Portcullis against the importunity of the Enemy: Which is done also every night, whether there be any present assault or no, as if Nature kept garri-
son in this Acropolis of Mans body the Head and look’d that such laws should be duly ob-
serv’d, as were most for his safety.

And now for the Use of the Eye which in
sight, it is evident that this Organ is so exqui-
fitely framed for that purpose, that not the
least curiosity can be added. For first the
Humour and Tunicles are purely Transparent
to let in light and colours untoul’d and unso-
plicitated by any inward tincture. And then
again the parts of the Eye are made Convex
that there might be a direction of many rays,
coming from one point of the Object unto
one point anfwerable in the bottom of the
Eye, to which purpose the Crystalline Humour
is of great moment, and without which the
light would be very obscure and weak. Third-
ly the Tunica Uvea has a Muscular power, and
can dilate and contract that round hole in it
which is called the Pupil of the Eye, for the
better moderating the transmission of light.
Fourthly the inside of the Uvea is black’d like
the walls of a Tennis-court, that the rays fall-
ing upon the Retina, may not, by being re-
bounded hence upon the Uvea, be returned
from the Uvea upon the Retina again, for such
a repercussion would make the light more con-
fused. Fifthly the Tunica Arachnoides, which
invellops the Crystalline Humour, by vertue of
its Processus Ciliares can thrust forward or draw
back
back that precious useful part of the Eye, as the nearness or distance of the Object shall require. Sixthly and lastly, the Tunica Retina is white, for the better and more true reception of the species of things, (as they ordinarily call them) as a white paper is fittest to receive those Images into a dark room. If the wit of Man had been to contrive this organ for himself, what could he have possibly excogitated more accurate? Therefore to think that mere Motion of the Matter, or any other blind Cause could have hit so punctually (for Creatures might have sublifted without this accurate provision) is to be either mad or foolish.

And the Eye is already so perfect, that I believe the Reason of Man would have easily rested here, and admired at its own contrivance: for he being able to move his whole head upward and downward and on every side, might have unawares thought himself insufficiently well provided for. But Nature has added muscles also to the Eyes, that no perfection might be wanting; for we have oft occasion to move our Eyes, our Head being unmoved, as in reading and viewing more particularly any Object set before us: and that this may be done with more ease and accuracy, he has furnish'd that Organ with no less then six several muscles. And indeed this framing of
of Muscles not only in the Eye but in the whole Body is admirable; For is it not a wonder that even all our flesh should be so handsomely contriv'd into distinct pieces, whose Rise and Insertions should be with such advantage that they do serve to move some part of the Body or other; and that the parts of our Body are not moved only so conveniently as will serve us to walk and subsist by, but that they are able to move every way imaginable that will advantage us? For we can fling our Legs and Arms upwards and downwards, backwards, forwards and round, as they that spin, or would spread a Mole-hill with their feet. To say nothing of Respiration, the contriction of the Diaphragm for the keeping down the Guts and so enlarging the Thorax that the Lungs may have play, and the assistance of the inward Intercostal Muscles in deep Suspirations, when we take more large gulps of Air to cool our heart overcharged with Love or Sorrow. Nor of the curious fabrick of the Larynx so well fitted with muscles for the modulation of the Voice, tunable Speech, and delicious Singing. You may add to these the notable contrivance of the Heart, its two Ventricles and its many Valvulae, so fram'd and situated as is most fit for the reception and transmission of the blood, which comes about through the Heart, and is sent thence away warm to comfort
comfort and cherish the rest of the Body: For which purpose also the Valvulae in the Veins are made.

But I will rather insist upon such things as are easie and intelligible even to Idiots, who if they can but tell the Joyns of their Hands or know the use of their Teeth, they may easi- y discover it was Counsel, not Chance, that treated them. For why have we three Joyns in our Legs and Arms as also in our Fingers, but that it was much better then having but two or four? And why are our fore-teeth sharp like heeels to cut, but our inward Teeth broad to grind, but that this is more exquisites then saving them all sharp or all broad, or the fore-teeth broad and the other sharp? But we might have made a hard shift to have lived though in that worser condition. Again, why are the Teeth so luckily placed, or rather why are there not Teeth in other bones as well as in the jaw-bones? for they might have been as capable of these. But the reason is, Nothing is done Poblishly nor in vain, that is, there is a divine providence that orders all things. Again, to say nothing of the inward curiosity of the Ear, why is that outward frame of it, but that it is certainly known, that it is for the bettering of our Hearing?

I might add to these, that Nature has made the hind-most parts of our body which we sit upon
upon most fleshy, as providing for our Ease and making us a natural Cushion, as well as for instruments of Motion for our Thighs and Legs. She has made the hinder-part of the Head more strong, as being otherwise unfenced against falls and other casualties. She has made the Back-bone of several Vertebrae, as being more fit to bend, more tough and less in danger of breaking then if they were all one entire bone without those gristly Juncatures. She has strengthened our Fingers and Toes with Nails, whereas she might have sent out that substance at the end of the first and second joint, which had not been so handsome not useful, nay rather somewhat troublesome and hurtful. And lastly she has made all the Bone: devoid of sense, because they were to bear the weight of themselves and of the whole Body. And therefore if they had had sense, our life had been painful continually and dolorous.

And what she has done for us she has done proportionably in the contrivance of all other Creatures; so that it is manifest that a divine Providence strikes through all things.

And therefore things being contrived with such exquisite Curiosity as if the most watchful wisdom imaginable did attend them, to say they are thus framed without the assistance of some Principle that has wisdom in it, and that
hey come to pass from Chance or some other blind unknowing Original, is sullenly and humorously to assert a thing, because we will assert it, and under pretence of avoiding Superstition, to fall into that which is the onely thing that makes Superstition itself hateful and ridiculous, that is, a wilful and groundless dhering to conceits, without any support of reason.

And now I have considered the fitness of the parts of Mans Body for the good of the whole, let me but consider briefly the fitness of the Passions of his Mind, whether proper, common to him with the rest of Animals, as to the fitness of the whole Man as he is part of the Universe, and then I shall conclude.

And it is manifest that Anger does so actuate the Spirits and heightens the Courage of men and beasts, that it makes them with more ease break through the difficulties they encounter. Fear also is for the avoiding of danger, and Hope is a pleasant praemeditation of enjoyment, as when a Dog expects til his Master has one picking of the bone. But there is neither Hope, nor Fear, not Hate, nor any pecu

lar Passion or Instinct in Brutes that is in vain; why should we then think that Nature should uncary more in us then in any other Creature, or should be so careful in the Fabrick of our Body, and yet so forgetful or unlucky
in the framing of the faculties of ourSouls that that Fear that is so peculiarly natural to us, viz. the fear of a Deity, should be in vain and that plesant Hope and Heavenly Joys of the mind which man is naturally capable of with the earnest direction of his Spirit to wards God, should have no real Object in the world? And so Religious affection which Na ture has so plainly implanted in the Soul of Man should be to no use, but either to make him ridiculous or miserable: When as we find no Passion or Affection in Brutes either common or peculiar but what is for their good and welfare.

For it is not for nothing that the Hare is fearful of the Dog, and the Sheep of the Wolf and if there be either Fear or Enmity in some Creatures for which we cannot easily discern any reason in respect of themselves, yet we may well allow of it as reasonable in regard on us, and to be to good purpose. But I think it is manifest that Sympathy and Antipathy, Love and Enmity, Aversion, Fear, and the like, that they are notable whetters and quick ners of the Spirit of life in all Animals, and that their being obnoxious to dangers and en counters does more closely knit together their vital Powers, and makes them more sensibly relish their present safety, and they are most pleased with an Escape then if they had never
not with any Danger. Their greedy assaults for one upon another while there is hope of victory highly gratifies them both. And if he be conquer'd and slain, the Conqueror enjoys a fresh improvement of the pleasure of life, the Triumph over his Enemy. Which things seem to me to be contriv'd even in the behalf of these Creatures themselves, that their vital heat and moisture may not always rely simmer in one sluggishly tenour, but sometimes boil up higher and seethe over, the fire of life being more then ordinarily kindled upon some emergent occasion.

But it is without Controversie that these peculiar Passions of Animals many of them be useful to Men, (as that of the Lizards enmity against the Serpent) all of them highly gratifie his contemplative faculty, some seem on purpose contriv'd to make his Worshiperry; For what could Nature intend else in that Antipathy betwixt the Ape and Snayl, that that Beast that seems so boldly to claim Indred of Man from the resemblance of his outward shape, should have so little Wit or Courage as to run away from a Snayl, and very deefully and frightfully to look back, as being afraid she would follow him as Erasmus more elegly and pleasantly tells the whole story? But that Nature should implant in Man with a strong propension to Religion, which
is the Reverence of a Deity, there being neither God nor Angel nor Spirit in the world, is such a Slur committed by her as there can be in no wise excogitated any Excuse. For if there were a higher Species of things to laugh at as we do at the Ape, it might seem more tolerable. But there can be no end neither ludicrous nor serious of this Religious property in Man, unless there be something of an higher Nature then himself in the world. Wherefore Religion being convenient to no other Species of things besides Man, it ought to be convenient at least for himself: But supposing there were no God, there can be nothing worse for Man then Religion.

For whether we look at the External Effect thereof, such as are bloody Massacres, the disturbance and subversion of Commonweals, Kingdoms and Empires, most salvage Tortures of particular persons, the extirpating and dispossession of whole Nations, as it hath hapned in America, where the remorseless Spaniards in pretence of being educated in a better Religion then the Americans, vilified the poor Natives so much, that they made nothing of knocking them on the head meerly to feed their dogs with them, with many such unheard cruelties. Or whether we consider the great affliction that that severe Government of the life of Man brings upon those Souls the Seizes on b
affrighting horrors of Conscience, by puzzeling and befooling them in the free use of their Reason, and putting a bar to more large searches into the pleasing knowledge of Nature, by anxious cares and disquieting fears concerning their state in the life to come, by curbing them in their natural and kindly enjoyments of the life present, and making bitter all the pleasures and contentments of it, by some checks of Conscience and suspicions that they do something now that they may rue eternally hereafter; Besides those ineffable Agonies of mind that they undergo that are more generously Religious, and contend after the participation of the divine Nature, they being willing, though with unspeakable pain, to be born from themselves to become one with that Universal Spirit that ought to have the guidance of all things, and by an unsatisfiable desire after that just and decorous temper of mind (whereby all Arrogancy should utterly cease in us, and that which is due to God, that all that we have or can do, should be lively and sensibly attributed to him, and we fully and heartily acknowledge our selves to be nothing, that is, be as little elated, or no more elish the glory and praise of Men, then if we had done nothing or were not at all in being) to plunge themselves into such damps & deadness of Spirit, that to be buried quick were less torture
torture by far, then such dark privations of all the joys of life, then such sad and heart-sinking Mortifications: I say, whether we consider these inward pangs of the Soul, or the external outrages caused by Religion (and Religious pretense will animate men to the committing such violations, as bare Reason and the single passions of the Mind unback'd with the fury of Superstition will never venture upon) it is manifest that if there were no God, no Spirit, no Life to come, it were far better that there were no such Religious propensions in Mankind, as we see universally there is.

For the fear of the Civil Magistrate, the convenience of mutual aid and support, and the natural scourge and plague of diseases would contain men in such bounds of Justice, Humanity and Temperance, as would make them more clearly and undisturbedly happy, then they are now capable of being from any advantage Religion does to either public or private person, supposing there were no God.

Wherefore this Religious Affection which Nature has implanted, and as strongly rooted in Man as the fear of death or the love of women, would be the most enormous slip or bungle she could commit, so that she would so shamefully fail in the last Act, in this contrivance of the nature of Man, that in stead of a
But the having done all things else so wisely, let us rather suspect our own ignorance then reproach her, and expect that which is allowed in well approved Comedies, 

\[\text{που μυθαύς, for nothing can unloose this knot but a Deity.}\]

And then we acknowledging Man to dwell as it were in the borders of the spiritual and material world (for he is utrinsque mundi nexus, as Scaliger truly calls him) we shall not wonder that there is such tugging and pulling this way and that way, upward and downward, and such broken disorder of things; those that dwell in the confines of two Kingdoms, being most subject to disquiet and confusion. And hitherto of the Passions of the mind of Man, as well as those that tye him down to the Body, as those that lift him up towards God. Now briefly of the whole Man as he is part of the Universe.

It is true, if we had not been here in the world, we could not then have missed our selves; but now we find our selves in being and able to examine the reasonableness of things, we cannot but conclude that our Creation was an Act of very exquisite Reason and Counsel. For there being so many notable Objects in the world, to entertain such faculties as Reason & inquisitive Admiration, there ought
ought to be such a member of this visible Creation as a man, that those things might not be in vain: And if Man were out of the world, who were then left to view the face of Heaven, to wonder at the transjection of Comets, to calculate Tables for the Motions of the Planets and Fix'd Stars, and to take their Heights and Distances with Mathematical Instruments, to invent convenient Cycles for the computation of time, and consider the several forms of Years, to take notice of the Directions, Stations and Repedations of those Erratick lights, and from thence most convincingly to inform himself of that pleasant and true Paradox of the Annual Motion of the Earth, to view the asperities of the Moon through a Dioptrick-glass, and venture at the Proportion of her Hills by their shadows, to behold the beauty of the Rain-bow, the Halo, Parelli and other Meteors, to search out the causes of the Flux and Reflux of the Sea, and the hidden virtue of the Magnet, to inquire into the usefulness of Plants, and to observe the variety of the wisdom of the first Cause in framing their bodies, and giving sundry observable instincts to Fishes, Birds and Beasts? And lastly as there are particular Priests amongst Men, so the whole Species of Mankind being indued with Reason and a power of finding out God, there is yet one singular end more discoverable of his
his Creation, *viz.* that he may be a Priest in this magnificent Temple of the Universe, and send up prayers and praises to the great Creator of all things in behalf of the rest of the Creatures. Thus we see all filled up and fitted without any defect or useless superfluity.

Wherefore the whole Creation in general and every part thereof being so ordered as if the most exquisite Reason and Knowledge had contrived them, it is as natural to conclude that all this is the work of a wise God, as at the first sight to acknowledge that those inscribed Urns and Coins digg'd out of the Earth were not the Products of unknowning Nature, but the Artifice of Man.
That, good men not always faring best in this world, the great examples of Divine Vengeance upon wicked and blasphemous Persons are not so convincing to the obstinate Atheist. The irreligious Jeers and Sacrileges of Dionysius of Syracuse. That there have been true Miracles in the world as well as false; and what are the best and safest ways to distinguish them, that we may not be imposed upon by History.

Itherto I have insisted upon such Arguments for the proving of the Existence of God, as were taken from the ordinary and known Phenomena of Nature. For such is the History of Plants, Animals and Man. I shall come now to such effects discovered in the World as are not deemed natural, but extraordinary and miraculous. I do not mean unexpected discoveries of Murthers, a conspicuous Vengeance upon proud and blasphemous Persons, such as Nicanor, Antiochus, Herod and the like,
like, of which all Histories, as well Sacred as Profane, are very full, and all which tend to the impressing of this divine Precept, in the Poet, upon the minds of Men.

Discite Justitiam moniti & non temnere Divos.

For though these Examples cannot but move indifferent men to an acknowledgment of divine Providence, and a superior Power above and different from the Matter; yet I having now to do with the obstinate and refractory Atheist, who, because himself a known contemnor of the Deity he finds to be safe and well at ease, will shuffle all these things off by asking such a Question as he did, to whom the Priest of Neptune shewed the many Donaria hung up in his Temple by his Votaries saved from ship-wrack, and therefore vaunted much of the Power of that God of the Sea; But what is become of all those, faith he, that notwithstanding their vows have been lost? So I say, the Atheist to evade the force of this Argument will whisper within himself: But how many proud blasphemous Atheistical men, like my self, have escaped, and those that have been accounted good have dyed untimely death?

Such as Æsop and Socrates, the Prophets, Apostles and Martyrs, with sundry other wise and good men in all Ages and Places, who yet
yet being not so well aware of the ill condition and restlessness of this wicked World, of which they have truly professed themselves no Citizens, but Strangers, have suffered the greatest mischiefs that can happen to humane Nature, by their innocent meaning and interfering in *Aliena Republica;* It having usually been more safe, craftily and cautiously to undermine the honour of God, then plainly and honestly to seek the good and welfare of Men.

Nay outrageous affronts done on purpose to Religion, will the Atheist further reply, have not only past applauded by the World, but unpunish’d by divine Justice: As is notorious in that Sacriligious Wit, *Dionysius of Syracuse,* who spoiling *Jupiter Olympus* of his costly Robe very stiff and ponderous with Gold, added this Apologetical jeer to his Sacrilege, that this golden Vestment was too heavy for the Summer, and too cold for the Winter, but one of wool would fit both Seasons.

So at *Epidaurus* he commanded the golden Beard of *Asculapius* to be cut off and carried away, alleging that it was very unfruit that the Son should wear a Beard when as his Father *Apollo* wore none.

That also was not inferior to any of his Sacriligious jests, when taking away the golden Cups and Crowns held forth by the hand.
hands of the Images of the Gods, he excused himself, saying, that he received but what they of their own accord gave him; adding that it were a very gross piece of foolishness, when as we pray to the Gods for all good things, not to take them when they so freely offer them with their own hands.

These and other such like irreligious Pranks did this Dionysius play, who notwithstanding fared no worse then the most demure and innocent, dying no other death then what usually other Mortals do: as if in those Ages there had been as great a lack of Wit, as there was here in England once of Latin, and that he escaped a more severe Sentence by the benefit of his Clergy. But others think that he was pay’d home and punish’d in his Son that succeeded him. But that, will the Atheist reply, is but to whip the absent, as Aristotle wittily aid to him that told him that such an one did inmercifully traduce him behind his back.

Wherefore I hold it more convenient to omit such Arguments as may intangle us in such endless Altercations, and to bring onely those that cannot he resolved into any Natural causes, or be phansied to come by Chance, but so Miraculous, that they do imply the presence of some free subtile understanding essence distinct from the brute Matter, and ordinary power of Nature.

And
And these Miraculous effects, as there is nothing more cogent if they could be believed, so there is nothing more hard to the Atheist to believe then they are. For Religionists having for pious purposes, as they pretend forged so many false miracles to guil and spoil the credulous people, they have thereby with the Atheist taken away all belief of those which are true. And the childish and superstitious fear of Spirits in Melancholick persons, who create strange Monsters to themselves and terrible Apparitions in the dark, hath also helped them with a further evasion, and to impute all Spirits and strange Apparitions to mere Melancholy and disturbed Fancie. But that there should be so universal a fame and fear of that, which never was, nor is, nor can be ever in the world, is to me the greatest Miracle of all.

For if there had not been at some time or other true Miracles (as indeed there ought to be, if the faculties of Man, who so easily listens to and allows of such things, be not in vain) it is very improbable that Priests and cunning Deluders of the people would have ever been able so easily to impose upon them by their false. As the Alchymist would never go about to sophisticate metals, and then put them off for true Gold and Silver, but that it is acknowledged that there is such a thing as true Gold and
and Silver in the world. In like manner therefore as there is an indoeour of deluding the people with false Miracles, so it is a sign there have been, and may be those that are true.

But you'll say there is a Touchstone whereby we may discern the truth of Metals, but that there is nothing whereby we may discover the truth of Miracles recorded every where in History. But I answer there is, and it is this.

First, if what is recorded was avouched by such persons who had no end nor interest in avouching such things.

Secondly, if there were many Eye-witnesses of the same Matter.

Thirdly and lastly, if these things which are so strange and miraculous leave any sensible effect behind them.

Though I will not acknowledge that all these stories are false that want these conditions, yet I dare affirm that it is meer humour and fulness in a man to reject the truth of those that have them; For it is to believe nothing but what he seeth himself: From whence it will follow that he is to read nothing of History, for there is neither pleasure nor any usefulness of it, if it deserve no belief.
And now that I have premised thus much, I will briefly recite some few of those many miraculous passages we meet with in Writers, beginning first with the bare and simple effects of Spirits, as I will aforeshand adventure to pronounce them, and then afterwards we shall come to the Apparitions of Spirits themselves.

And of those bare effects we will not care to name what may seem lightest first. Bodina relates how himself and several others at Paris saw a young man with a Charm in French move a Sieve up and down. And that ordinary way of Divination which they call Coskino-mancy or finding who stole or spoiled this or that thing, by the Sieve and Shears, Pictorius Vigilanus profeth he made use of thrice, and it was with success.

A friend of mine told me this story concerning Charms, that himself had an Horse, whic
if he had stood found, had been of a good value. His servants carried him to several Farriers, but none of them had the skill to cure him. At last unknown to their Master, they led him to a Farrier, that had, it should seem, some tricks more than ordinary, and dealt in Charms, or Spells, and such like Ceremonies: in vertue of these he made the Horse sound.

The Owner of him after he had observ'd how well his Horse was, asked his servants, how they got him cured, whence understanding the whole matter, and observing also that there was an s. branded on his buttock, which he conceited stood for Satan, chid his servants very roughly, as having done that which was unwarrantable and impious. Upon his profession of his dislike of the fact, the Horse forthwith fell as ill as ever he was, so much that for his unserviceableness he was fain to be turned up loose in the pasture. But a kinsman of the Owners coming to his house, and after chancing to see the Horse in the Grounds, took the advantage of a low price for so fair a gelding, and bought him. The Horse had no sooner changed his Master, but presently changed his plight of body al-

Charming also of Serpents is above the power of Nature. And Wierus tells us this story
story of a Charmer at Salzburg, that when in the sight of the people he had charmed all the Serpents into a ditch and killed them, at last there came one huge one, far bigger than the rest, that leapt upon him, and winded about his waste like a girdle, and pulled him into the ditch, and so killed the Charmer himself.

That also I will adventure to refer to the effects of Spirits which I heard lately from one Mrs. Dark of Westminster concerning her own Husband, who being in the flower of his Age well in health and very cheerful, going out of his house in the morning with an intent to return to dinner, was, as he walked the streets sensibly struck upon the thigh by an invisible hand, (for he could see no man near him to strike him.) He returned home indeed about dinner-time, but could eat nothing, only he complain'd of the sad Accident that befell him, and grew forthwith so mortally sick, that he dyed within three days. After he was dead there was found upon the place where he was struck, the perfect figure of a man's hand, the four fingers palm and thumb black and sunk into the flesh, as if one should clap his hand upon a lump of dow.

And hitherto there is nothing related which will not abide the exactest trial and be cleared from all suspicion of either Fraud or
Melancholy. But I shall propound things more strange, and yet as free from that suspicion as the former.

And to say nothing of winds sold to Merchants by Laplanders, and the danger of losing the Third knot (which was very frequent as Olins affirms before those parts of the world were converted to Christianity) I shall content my self for the present with a true story which I heard from an eye-witness concerning these preternatural Winds. At Cambridge in the reign of Queen Elizabeth there was two Witches to be executed, the Mother and Daughter. The Mother when she was called upon to repent and forfake the Devil, she said, there was no reason for that, for he had been faithful to her these threescore years, and she would be so to him so long as she lived; and thus she died in this obstinacy. But she hanging thus upon the Gallows, her Daughter being of a contrary minde renounced the Devil was very earnest in prayer and penitence; which, by the effect, the people conceived the Devil to take very heinously. For there came such a sudden blast of wind (when as all was calm before) that it drave the Mother's body against the ladder so violently, that it had like to have overturn'd it, and shook the Gallows with such force, that they were fain to hold the posts for fear of all being flung down to the ground.
That Winds and Tempests are raised upon mere Ceremonies or forms of words, prov'd by sundry Examples. Margaret Warine discharg'd upon an Oake at a Thunder-Clap. Amantius and Rotarius cast headlong out of a Cloud upon a house top. The Witch of Constance seen by the Shepherds to ride through the aire.

Wierus that industrious Advocate of Witches recites several Ceremonies they use for the raising of Tempests, and doth acknowledge that Tempests do follow the performance of those Ceremonies, but that they had come to pass nevertheless without them which the Devil foreseeing, excites the deluded Women to use those Magick Rites, that they may be the better persuaded of his power. But whether there be any causal connexion betwixt those Ceremonies and the ensuing Tempests I will not curiously decide. But that the connexion of them is supernatural plain at first sight. For what is casting of Flint Stones behind their backs toward the West, or flinging a little Sand in the Air, or striking River with a Broom, and so sprinkling the Water with their finger in a Hole in the ground, or boiling of Hogs Bristles in a Pot? What at
these fooleries available of themselves to gather Clouds and cover the Air with Darkness, and then to make the ground smoak with peals of Hail and Rain, and to make the Air terrible with frequent Lightnings and Thunder? Certainly nothing at all. Therefore the ensuing of these Tempests after such like Ceremonies must be either from the prevision of the Devil (as Vierus would have it) who set the Witches on work, or else from the power of the Devil which he hath in his Kingdom of the Air. And it seems strange to me that Vierus should doubt this power, when he gives him a greater; For what is the transporting of vapours or driving them together, to the carrying of Men and Cartel in the Air (of which he is a confident Asserter) unless it require larger Devils or greater numbers? And that there are sufficient numbers of such Spirits will seem to any body as credible, as that there are any at all. But now for the truth of his, that certain Words or Ceremonies do seem at least to cause an alteration in the Air, and to raise Tempests, Remigius writes that he had witnessed to him by the free confession of near two hundred men that he examined: Where he adds a story or two in which there being neither Fraud, nor Melancholy to be suspected, I think them worth the mentioning. The one is of a Witch, who to satisfie the curiosity
curiosity of them that had power to punish her, was set free that she might give a proof of that power she professed she had to raise Tem- pests. She therefore being let go, presently betakes her self to a place thick set with Trees, scraps a Hole with her hands, fills it with urine, and stirs it about so long, that she caused at last a thick dark Cloud charged with Thunder and Lightning, to the terror and affrightment of the beholders. But she bade them be of good courage, for she would command the Cloud to discharge upon what place they would appoint her, which she made good in the sight of the Spectators.

The other Story is of a young Girle, who to pleasure her Father complaining of a drought, by the guidance and help of that ill Master her Mother had devoted and consecrated her unto, rais’d a Cloud, and water’d her Father’s ground onely, all the rest continuing dry as before.

Let us adde to these that of Cunius and Margaret Warine. While this Cunius was busie at his Hay-making, there arose suddenly great Thunder and Lightning, which made him run homeward, and forfake his work, for he saw six Oaks hard by him overturned from the very Roots, and a seventh also shatter’d and torn apieces: he was fain to lose his hat, and leave his fork or rake for haste; which was not
not so fast but another crack overtakes him and rattles about his ears; upon which Thunder clap, he presently espied this Margaret Waring a reputed Witch upon the top of an Oak, whom he began to chide. She desired his secrecy, and she would promise that never any injury or harm should come to him from her at any time.

This Cujrus deposed upon Oath before the Magistrate, and Margaret Waring acknowledged the truth of it, without any force done unto her, several times before her death, and at her death. [See Remigius Demonolat. lib. 1.c. 29.] Remigius conceives she was discharged upon the top of the Oak at that last Thunder clap, and there hung amongst the boughs; which he is induced to believe from two Stories he tells afterwards. The one is of a Tempest of Thunder and Lightning, that the Herds- men tending their Cattle on the brow of the Hill Alman in the field of Guicuria were frightened with, who running into the Woods for shelter suddenly, saw two countrymen on the top of the Trees, which were next them, so dirty, and in such a pickle, and so out of breath, as if they had been dragg’d up and down through thorns and miry places; but when they had well eyed them, they were gone in a moment out of their sight they knew not how nor whither. These herdsmen talked of the business,
business, but the certainty of it came out no long after. For the free confessions of those two men they then saw, being so exactly agreeing with what the Herdsman had related, made the whole matter clear and undoubted.

The other Story is of the same persons, known afterward by their names, viz. Aman- tius and his partner Rotarius, who having cour- sed it aloft again in the Aire, and being cast headlong out of a Cloud upon an house, the later of them being but a Novice and unex- perienced in those supernatural exploits, was much astonish'd and afraid at the strangeness of the matter, but Amanthus being used to those feats from his youth, his Parents having de- voted him from his childhood to the Devil, made but a sport of it, and laughing at his friend called him Fool for his fear, and bade him be of good courage; for their Master, in whose power they were, would safely carry them through greater dangers then those. And no sooner had he said these words, but a whirl- wind took them, and set them both safe upon the ground: but the house they were carried from so shook, as if it would have been over- turn'd from the very foundations. This, both those men examin'd apart, confessed in the same words, not varying their story at all; whose confessions exactly agreed in all circum-
Chap. 4. against Atheisme. 173

stances with what was observed by the Country people concerning the time and the manner of the Tempest and shaking of the house.

I will onely add one Relation more of this nature, and that is of a Witch of Constance, who being vex'd that all her Neighbors in the Village where she lived were invited to the Wedding, and so were drinking and dancing and making merry, and she solitary and neglected, got the Devil to transport her through the Aire, in the middeft of day, to a Hill hard by the Village: where she digging a hole and putting Urine into it, rais'd a great Tempest of Hail, and directed it so, that it fell onely upon the Village, and pelted them that were dancing with that violence, that they were forc'd to leave off their sport. When she had done her exploit she returned to the Village, and being spied was suspected to have raised the Tempest, which the Shepherds in the field that saw her riding in the Aire knew well before, who bringing in their witness against her, she confess'd the fact. I might be infinite in such Narrations, but I will moderate my self.
SUPERNATURAL EFFECTS OBSERVED IN THEM THAT ARE BEWITCH'D AND POSSESSED. THE FAMOUS STORY OF MAGDALENA CRUCIA.

WE will now pass to those supernatural effects which are observed in them that are bewitch'd or possessed. And such are, Foretelling things to come, Telling what such and such persons speak or do as exactly as if they were by them, when the party possessed is at one end of the town and sitting in a house within doors, and those parties that act and confer together are without at the other end of the town; to be able to see some and not others; to play at Cards with one certain person, and not to discern any body else at the table besides him; to act, and talk, and go up and down, and tell what will become of things, and what happens in those fits of possession, and then so soon as the possessed or bewitched party is out of them, to remember nothing at all, but to enquire concerning the welfare of those whose faces they seemed to look upon but just before, when they were in their fits. All which can be no symptoms nor signs of any thing else but the Devil got into the body of a man, and holding all the operations of his
his Soul, and then acting, and speaking, and
porting as he pleases, in the miserable Tenen-
ment he hath crowded himself into, making use
of the Organs of the body at his own plea-
ture, for the performing of such pranks and
feats as are far above the capacity, strength or
agility of the party thus bewitched or possessed.

All these things are fully made good by
long and tedious observations recorded in the
discovery of the Witches of Warbois in Hunte-
tonshire, Anno 1594. The memory whereof is
still kept fresh by an Anniversary Sermon
preach’d at Huntington by some of the Fellows
of Queens Colledge in Cambridge.

There is also lately come forth a Narration
how one Mrs. Muschamps children were hand-
led in Cumberland, which is very like this of
Mr. Throckmorton’s children of Warbois.

That which is generally observed in them
both is this. That in their fitts they are as if
they had no Soul at all in their Bodies, and
that whatsoever operations of sense, reason or
motion there seems to be in them, it is not any
thing at all to them, but is wholly that stran-
gers that hath got into them. For so soon as
their fitts are over, they are as if they had been
in so profound a sleep, that they did not so
much as dream, and so remember nothing at
all of what they either said, or did, or where
they had been; as is manifest by an infinite
numbe
number of examples in the forenamed relations. Of the truth of which passages here at home we being very well ascertain'd, we may with the more confidence venture upon what is recorded concerning others abroad. As for example; The possession of the Religious Virgins in the Monastery of Werts, others in Hes-simont, others also not far from Xantes, and in other places, where there were Eye-witnesses enough to take notice, how strangely they were handled, being flung up from the ground higher then a mans head, and falling down again without harm, swarming upon Trees as nimbly as Cats, and hanging upon the boughs, having their flesh torn off from their bodies without any visible hand or instrument, and many other mad pranks which is not so fit to name, but they that have a minde may read at large in Wierus.

I would pass now to other effects of Witchcraft, as the conveying of knives, balls of hair, and nails into the bodies of them that are bewitched; but that the mention of these Nuns put me in minde of that famous story in Wierus of Magdalena Crucia, first a Nun, and then an Abbatesse of a Nunnery in Corduba in Spain. Those things which were miraculous in her were these; That she could tell almost at any distance how the affairs of the world went, what consultations or transactions there were in
In all the Nations of Christendome, from whence she got to herself the reputation of a very Holy woman and a great Prophetess. But other things came to pass by her or for her sake, no less strange and miraculous; as that at the celebrating of the holy Eucharist, the Priest should always want one of his round Wafers, which was secretly conveyed to Magdaleni by the administration of Angels, as was supposed, and she receiving of it into her mouth ate it, in the view of the people, to their great astonishment and high reverence of the Saint. At the elevation of the Host Magdalen being near at hand, but yet a wall between, that the wall was conceived to open, and to exhibite Magdalen to the view of them in the Chappel, and that thus she partaked of the consecrated bread. When this Abbatezze came into the Chappel her self upon some special day, that she would set off the solemnity of the day by some notable and conspicuous Miracle: For she would sometimes be lifted up above the ground three or four cubits high; other sometimes having the Image of Christ in her arms, weeping favourly, she would make her hair to increase to that length and largeness, that it would come to her heels, and cover her all over and the Image of Christ in her armes, which anon notwithstanding would shrink up again to its usual size; with a many
a many such specious though unprofitable Miracles.

But you'll say that the Narration of these things is not true, but they are feigned for the advantage of the Roman Religion, and so it was profitable for the Church to forge them and record them to posterity. A man that is unwilling to admit of any thing supernatural would please himself with this general shuffle and put off. But when we come to the Catastrophe of the story, he will find quite otherwise; for this Saint at last began to be suspected for a Sorceress as it is thought, and she being conscious, did of her own accord, to save herself, make confession of her wickedness to the Visitors of the Order, as they are called, viz. That for thirty years she had been married to the Devil in the shape of an Ethiopian, that another Devil servant to this when his Master was at dalliance with her in her Cell, supplied her place amongst the Nuns at their public Devotions; that by virtue of this Contract she made with this Spirit, she had done all those Miracles she did. Upon this confession she was committed, and while she was in durance, yet she appeared in her devot postures praying in the Chappel as before at their set hours of Prayer; which being told to the Visitors by the Nuns, there was a strict watch over her that she should not stir out.

Never
Nevertheless she appeared in the Chappel as before, though she were really in the Prison.

Now what credit or advantage there can be to the Roman Religion by this story, let any man judge. Wherefore it is no figment of the Priests or Religious persons, nor Melancholy, nor any such matter (for how could so many spectators at once be deluded by Melancholy?) but it ought to be deemed a real truth: And this Magdalena Crucia appearing in two several places at once, it is manifest that there is such a thing as Apparitions of Spirits. But I must abstain as yet from touching that argument, I having not dispatch'd what I propounded concerning the vomiting up of tails, the conveying of Knives and pieces of wood into the Bodies of men, and the like. Which things are so palpable and incapable of illusion, that I think it worth the while to insist a little upon them.
Examples of Bewitch'd Persons that have had Ball of Hair, Nails, Knives, Wood stuck with Pins, pieces of Cloth, and such like trash convey'd into their Bodies, with examples also of other Supernatural Effects.

I will begin with that memorable true Story that Langius tells of one Ulricus Neusesser, who being grievously torment'd with a pain in his side, suddenly felt under his skin, which yet was whole, an iron Nail as he thought. And so it prov'd when the Chirurgion had cut it out: But nevertheless the great torments continued, which enraged him so, that he cut his own Throat. The third day when he was carried out to be buried, Eucharius Rosenbader, and Johannes ab Ettenstet, great company of people standing about the dissected the Corps, and ripping up the Ventricle, found a round piece of wood of a good length, four knives, some even and sharp, others indented like a Saw, with other two rough pieces of Iron a span long. There was also a ball of Hair. This hapned at Fugenstet 1539.

Wierus tells also of one that was possesse'd, which himself was an Eye-witness, that vomited up pieces of cloth with pins stuck in them, nai.
ails, needles and such like stuff: which he contends doth not come from the stomach, but by prestigious sleight of the Devil is onely inest into the mouth.

Cardan relates the like of a good simple Countrey fellow and a friend of his, that had been a long time troubled with vomiting up glass, iron, nails and hair, and that at that time he told Cardan of it, he was not so perfectly restored but that something yet crash'd in his belly, as if there were a Bag of Glass in it.

I might add feasonably hereunto what is incredibly reported of Mrs Muschamp's Child, that it was seen to vomit up pieces of Wood with Pins stuck in it.

But I will conclude all with that Story of about thirty Children that were so strangely handled at Amsterdam, 1566. of the truth whereof Wierus professeth himself very well assured. They were tortured very much, and at violently upon the ground, but when they rose out of their fit knew nothing but thought they had been onely asleep. For the remedy of this mischief they got the help of Physicians, wizards and Exorcists, but without success. Onely while the Exorcists were reading, the Children vomited up Needles, Thimbles, threads of Cloth, pieces of Pots, Glass, Hair, and other things of the like nature.

Now the advantage I would make of these Relations,
Relations, is this, that these effects extraordinary and supernatural being so palpable and permanent, they are not at all liable to such Subterfuges as Atheists usually betake themselves to, as of Melancholy, and disturbance of Phantasia in those that profess they see such strange things, or any Fraud or Imposture in those that act.

All that can with any show of reason be alleged is this, That such parties in their fits of distraction may devour such things as they vomit up, or at least put them into their mouths:

But they that are by, might easily see that, distracted people doing things carelessly and openly. And these things happen to those that are thus handled against their wills; and as they are not discovered to do any such things, to themselves, so neither do they confess afterwards that they did it, when they are come to their right senses; and ordinarily it is found out that some Woman or other by Sorcery or witchcraft was the Author of it.

Besides it is evident that there can be no mistake at all in some of these passages; For how can an iron Nail get betwixt the skin and the flesh, the skin not at all ripped or touch’d? Or how is it possible for any body to swallow down Knives and pieces of Iron a span long, which besides that story of Ulricus Neusfeffer, made good in another of a young Wend
who when she had made clean a pair of shoes with a Knife, which she put in her bosom, she after seeking for it, it could not be found anywhere. till at length it began to discover itself in a swelling on her left side, and at last was pulled out thence by a Chirurgeon. You may read the whole Relation in Wierus, lib. 4. It was done at Levensfeet in the Dukedom of Brunswick, 1562. An old Woman had come to the house in the morning, and a strange black dog was found under the table.

There are also other miraculous and supernatural effects, as in that maid of Saxonyes speaking of Greek; and in another, whom Caus Rhodiginus professed he saw, that spoke from betwixt her legs. A third at Paris whom Dr. Ricard and other Divines would have disposset, whom one Hollerius a Physician deriding, if it had been nothing but Melancholy in the Woman and Ignorance in those Divines, was atter convinc'd of the contrary, when he saw her standing betwixt two other women, and dying out of a sudden, discerning her hands to be so fast bound that there was no loosing of them without cutting the string. There was not the appearance of any thing to any body but the possessed onely, who said she saw then a white cloud come neer her when she was bound.
The Apparition Eckerken. The Story of the pje Piper. A Triton or Sea-God seen on the bank of Rubicon. Of the Imps of Witches, and whether those old women be guilty of so much dotage as the Atheist fancies them. That such things pass between them and their Imps as are impossible to imputed to Melancholy. The examination of John Winnick of Molefworth. The reason of Seeing Covenants with the Devil.

But it is now high time to clear up the more dim and cloudy discovery of Spirit into more distinct and articulate Apparition according as I did at first propound. And the I shall cast into two ranks: Such as appear not to us on the Ground, or such as are seen as off, above in the Air. And here again to begin with small things first. Near Elton a Village half a mile distant from Embrica in the Dukedom of Cleve, there was a thing had haunt, they called it Eckerken; there appeared never more then the shape of an Hand, but it would beat travellers, pull them off from their horses, and overturn carriages. There could be no Phansie, there following some Effects.

The story of the pyped Piper, that first his pipe gathered together all the Rats an
vice, and drowned them in the River, and afterward, being defrauded of his reward, which the Town promis'd him if he could deliver them from the plague of those Vermin, took his opportunity, and by the same pipe made the Children of the town follow him, and leading them into a Hill that opened, buried them there all alive; hath so evident proof fit in the town of Hammel where it was done, that it ought not at all to be discredited. For the fact is very religiously kept amongst their ancient Records, painted out also in their Church windows, and is an Epoch joined with the year of our Lord in their Bills and Inventures and other Law Instruments. That also seems to me beyond all exception and evasion which Suetonius relates of a Spectre appearing on the banks of the River Rubicon; which was thus. Julius Caesar having marched with his Army to this River, which divides Gallia Citerior from Italy, and being very doubtful with himself whether he should pass over into Italy or not, there was seen on the River side a Man of a prodigious stature and form, playing on a Reed. The strangeness of his person as well as the pleasantness of his Musick had drawn several of the Shepherds unto him, as also many of the Souldiers, amongst whom were some Trumpeters, which his Triton (as Melanchthon ventures to call him)
him) or sea-god well observing nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River, and founding a March with that strength and violence, that he seem'd to rend the Heavens, & made the air ring again with the mighty forcibleness of the Blast; in this manner he passed over to the other side of the River: whereupon Caesar taking the Omen, leaves off all further dispute with himself, carries over his Army, enters Italy, secure of success from so manifest tokens of the favour of the Gods.

To confirm this truth of Apparitions, if we would but admit the free confessions of witches concerning their Imps, whom they so frequently see and converse withal, know them by their names, and do obeisance to them; the proof would be put quite out of all doubt, and the proofs would be so many, that no volume would be large enough to contain them. But forsooth these must be all Melancholy old women that dote and bring themselves into danger by their own Phantasies and Conceits. But that they do not dote, I am better assured of then of their not doting, that say they do. For to satisfy my own curiosity I have examined several of them, and they have discours'd a cunningly as any of their quality and education. But by what I have read and observ'd, discern they serve a very perfidious Master wh
who plays wreaks many times on purpose to betray them. But that is onely by the by.

I demand concerning these witches who confess their contract and frequent converse with the Devil; some with him in one shape, others in another; whether meer melancholy and imagination can put Powders, Rods, Oyntments, and such like things into their hands; and tell them the use of them, can impress Marks upon their bodies, so deep as to take away all sense in that place, can put Silver and Gold into their hands, which afterwards commonly proves but either Counters, Leaves, or Shells, or some such like useless matter? These real effects cannot be by meer Melancholy. For if a man receive any thing into his hand, be it what it will be, there was some body that gave it him. And therefore the Witch receiving some real thing from this or that other shape that appeared unto her, it is an evident sign, that it was an external thing that she saw, not a meer figuration of her Melancholy Phantie. There are innumerable examples of this kind, but the thing is so trivial and ordinary that it wants no instances. I will onely set down one, wherein there is the apparition of three Spirits.

John Winwick of Mолseworth in Huntingtonshire being examined April 11, 1646, confessed as follows. "Having lost his purse with seven shillings in it, for which he suspected one in
the family where he lived, he faith that on a
Friday while he was making hay-bottles in
the barn, and swore and curs'd and rag'd, and
wisth to himself that some wise body would
help him to his purse and money again, there
appear'd unto him a Spirit in the shape of a
Bear but not so big as a Coney, who promis'd
upon condition that he would fall down and
worship him, he would help him to his purse.
He assented to it, and the Spirit told him to
morrow about this time he should find his
purse upon the floor where he made bottles,
and that he would then come himself also;
which was done accordingly: and thus at the
time appointed recovering his purse he fell
down upon his knees to the Spirit, and said,
My Lord and God I thank you. This Spirit
brought then with him two other, in the
shape the one of a white Cat, the other of a
Coney, which at the command of the Bear-
Spirit he worshipped also. The Bear-Spirit
told him he must have his Soul when he dy-
ed, that he must suck of his body, that he
must have some of his Blood to seal the Co-
venant. To all which he agreed, and so the
Bear-Spirit leaping up to his shoulder, prick'd
him on the head, and thence took blood. Af-
ter that, they all three vanished, but ever
since came to him once every twenty four
hours, and suck'd on his body, where the
Marks are found. And that they had continually done thus for this twenty nine years together. That all these things should be a meer dream is a conceit more light & foolish then any dream possibly can be. For that receiving of his purse was a palpable and sensible pledge of the truth of all the rest. And it is incredible that such a series of circumstances back'd with twenty nine years experience of being suck'd and visited daily, sometimes in the day time, most commonly by night, by the same three Familiars, should be nothing but the hanging together of so many Melancholy Conceits and Phantasies.

Nor doth the sealing of Covenants and writing with Blood make such stories as these more to be suspected: for it is not at all unreasonable that such Ceremonies should pass betwixt a Spirit and a Man, when the like palpable Rites are used for the more firmly tying of Man to God. For whatsoever is crafis & external leaves stronger Impress upon the Phansie, and the remembrance of it strikes the mind with more efficacy. So that assuredly the Devil hath the greater hanck upon the Soul of a witch or wizard, that hath been persuaded to compleat their Contract with him in such a gross sensible way, and keeps them more fast from revolting from him, that if they had onely contract-
To that of John Winnick, it will not be amiss to adde a more late and more notable Narration concerning one Anne Bodenham a Witch, who lived in Fisherton-Anger adjacent to the City of new Sarum in the County of Wilts, who was arraigned and executed at Salisbury 1653. He that has a minde to read the Story more at large, he may consult Edmond Bower. But I shall onely set down here what is most material to our present purpose, partly out of him, and partly from others who were then at the Assizes, and had private Conference with the Witch, and spoke also with the Maid that gave evidence against her.

This Anne Bodenham it seems concealed not her skill in foretelling things to come, and helping men to their stoln goods, and other such like feats, that the more notable sort of Wizards and Witches are said to pretend to and to practifie.

Amongst others that resorted to her, there was one Anne Styles servant to Rich. Goddard Esq; of the Close in new Sarum, sent by Mr. Mason.
Mason this Goddards Son in Law (he having a design to commence a Law Suit against his Father) to learn of the Witch what would be the event of the Suit. Who being asked by the Maid, who had three shillings to give her for her pains, she took her staff and there drew it about the house, making a kinde of a Circle, and then took a book, and carrying it over the Circle with her hands, and taking a green glasse, did lay it upon the book, and placed in the Circle an earthen Pan of Coals, wherein she threw something, which burning caused a very noisome stink, and told the Maid she should not be afraid of what she should then see, for now they would come (they are the words she used) and so calling Belzebub, Tormentor, Satan and Lucifer, appear, there suddenly arose a very high wind, which made the house shake, and presently the back-door of the house flying open, there came five Spirits, as the Maid supposed, in the likenesse of ragged Boyes, some bigger then others, and ran about the house, where she had drawn the staff; and the Witch threw down upon the ground crumbs of bread, which the Spirits picked up, and leapt over the Pan of coals oftentimes, which she set in the midst of the Circle, and a Dog and a Cat of the Witches danced with them; and after some time the witch locked again in her book, and threw some great white seeds upon the ground, which the said Spirits picked up, and so in a short time the wind was laid,
laid, and the Witch going forth at her back door the Spirits vanished. After which the Witch told the Maid, that Mr. Mason should demand Fifteen hundred pound, and one hundred and fifty pound per annum of Mr. Goddard, and if he denied it, he should prosecute the Law against him, and be gone from his Father, and then he should gain it: with which message the Maid returned and acquainted Mr. Mason.

But it may be it will be objected, That these were some poor ragged Boyes that complootted there with Anne Bodenham to get money upon pretence of Conjuring, and fore-telling future events, when as it was indeed nothing else but a cheat within the power of Mr. Mason. But the loudness of the wind, and the forcible shaking of the house upon those Magical Words and Ceremonies, may easily answer or rather quite blow away such frivolous evasions.

But if the Objector will yet persist in his opinion, let him reade the circumstances of the second Conjuration of this Witches. For the same Maid being sent again to her from the same party, to enquire in what part of the house the Poison was that should be given her Mistris: Hereupon she took her stick as before, and making therewith a Circle, the wind rose forth with; then taking a beesome she swept over the Circle, and made another, and looking in her book and
and glasse as formerly, and using some words softly to her self; she stood in the Circle and said, Belzebub, Tormentor, Lucifer and Satan appear: There appeared first a Spirit in the shape of a little Boy, as she conceived, which then turned into another shape something like a Snake, and then into the shape of a Shagged Dog with great eyes, which went about in the Circle; and in the Circle she set an earthen Pan of Coals, wherein she threw something which burned and stalked, and then the Spirit vanished. After which the Witch took her book and glasse again, and shewed the Maid in the glasse Mistris Sarah Goddards Chamber, the colour of the Curtains, and the bed turned up the wrong way, and under that part of the bed where the Bolster lay, she shewed the poison in a white paper. The Maid afterward returned home, and acquainted Mistris Rosewell with what the Witch had shewed her in a glasse that the poison it lay under Mistris Sarahs Bed, and also spoke to her that they might go together and take it away.

The transformation of a Boy into a Snake, and of that Snake into a Shagged Dog with staring eyes, is a feat far above all humane art or wit whatsoever.

Nor can it be imagined that Melancholy had so disturbed the minde of the Maid, that she told her own dreams or fancies for external sensible transactions. For she was employed...
ed by others in a real Negotiation betwixt
them and the Witch, and ever brought back
her answers to them, receiving also things
from her, by the help of those ragged Boyes
she raised up, as appears in a third Conjur-
ation of hers, when the Maid was another
time sent to procure some exemplary punish-
ment upon Mr. Goddard's two Daughters,
who yet were unjustly, as it seems, aspersed
with the suspicion of endeavouring to poison
their Mother in law. The Witch receiving the
menches errand, made a Circle as formerly, and
set her Pan of Coals therein, and burnt somewhat
that flank extremely, and took her book and glasse
as before is related, and said, Belzebub, Tormen-
tor, Lucifer and Satan appear; and then ap-
peared five Spirits, as she conceived, in the shapes
of little ragged Boyes, which the Witch coman-
ded to appear, and go along with the Maid to a
Meadow at Wilton, which the Witch shewed in
a glasse, and there to gather Vervine and Dill,
and forthwith the ragged Boyes ran away before
the Maid, and she followed them to the said Mea-
dow, and when they came thither, the ragged
Boyes looked about for the herbs, and removed the
snow in two or three places before they could find
any, and at last they found some, and brought it
away with them; and then the Maid and the
Boyes returned again to the Witch, and found her
in the Circle, paring her Nails; and then she

took
took the said herbs, and dried the same, and made
powder of some, and dried the leaves of other, and
brew bread to the Boyes, and they eat and danced
as formerly, and then the Witch reading in a book
they vanished away: And the Witch gave the
Maid in one paper the powder, in another the
leaves, and in the third the paring of the Nails,
all which the Maid was to give her Mistris: The
powder was to put in the young Gentlewomens,
Mistris Sarah and Mistris Anne Goddards
brink or broth, to rot their guts in their bellies; the
leaves to rub about the brims of the Pot, to make
their teeth fall out of their heads; and the paring
of the Nails to make them drunk and mad. And
then the Maid came home and delivered it to her
Mistris, and told her the effects of the powder, and
of the other things, her Mistris laughed and said,
that is a very brave thing indeed. But yet she
had the discretion not to make use of it.
This powder was shewn at the Assizes (so
that it could be no fancy or dream) together
with a piece of Money that she received
of the Spirits, which one of them first
st and gave it the Witch, and then the
Witch gave it to the Maid. The hole also in
her finger was then shewn, out of which blood
was squeezed to subscribe a Covenant with
Devil, as you may see in the fourth and
about of Conjuring the Witch performed
in the Maids presence. For she being advised
by Mr. Goddard's household to go to London. She went to the Witches first before she quit the Country; who being made acquainted with her journey, asked her whether she would go to London High or Low? To which she replied: What do you mean by that? She answered, If you will go on High, you shall be carried to London in the Air, and be there in two hours; but if you go a Low, you shall be taken at Sutton Towns end and before, unless you have help: But before she departed, the Witch earnestly desired the Maid: live with her, and told her if she would do so, she would teach her to do as she did, and that she should never be taken: Then the Maid asked her, what she could do? She answered, You shall know presently, and forthwith she appeared in the shape of a great black Cat, and lay along by the Chimney; at which the Maid being very much affrighted, she came into her own shape again, and to her, I see you are afraid, and I see you are willing to be gone; and told her if she was, she should so, and not speak against her conscience; and the Maid replied, she was willing to go, and not dwell with the witch; then the Witch said, She must seal unto her body and blood not to discover her: which she promising to do, she forthwith made a Circle as formerly she had done, and looking in her book, called Belzebub, Tormentor, Lucif and Satan appear. Then appeared two Spirits in the likeness of great Boys, with long shaggy black...
black hair, and stood by her looking over her shoulder, and the witch took the Maid's forefinger of her right hand in her hand, and pricked it with a pin, and squeezed out the blood and put it into a Pen, and put the Pen in the Maid's hand, and held her hand to write in a great book, and one of the Spirits laid his hand or Claw upon the Witches whilst the Maid wrote; and when she had done writing, whilst their hands were together, the witch said Amen, and made the Maid say Amen, and the Spirits said Amen, Amen; and the Spirits hand did feel cold to the Maid as touched her hand, when the witches hand and hers were together writing; and then the Spirit gave a piece of silver (which he first bit) to the Witch, who gave it to the Maid; and also stuck two Pins in the Maid's head-clothes and bid her keep them, and bid her be gone; and said also, I will vex the Gentlewoman well enough, as I did the man in Clarington Park, which I made walk about with a bundle of Pales on his back all night, a pond of water, and could not lay them down the next morning.

All these things the Maid deposed upon oath; and I think it now, beyond all controversy, evident, that unless she did knowingly forswear herself, that they are certainly true. For they cannot be imputed to any learnings, Fancy, nor Melancholy. Now if the Maid did not forswear herself, or invent
vent these Narrations she swore to, many Arguments offer themselves for eviction.

As first, that it is altogether unlikely that a sorry wench that could neither write nor read, should be able to excogitate such Magical Forms and Ceremonies, with all the circumstances of the effects of them, and declare them so punctually, had she not indeed seen them done before her eyes.

Secondly, if she had been so cunning at inventing lies, she could not but have had so much wit as to frame them better for her own advantage, & for theirs by whom she was employed, or told so much only of the truth as would have been no prejudice to her self, nor any else to have it revealed.

For in brief, the case stood thus; Her Mistis either had, or feigned her self to have, a suspicion that her two Daughters in law, Mistis Sarah and Mistis Anne Goddard, complotted to poison her. Hereupon this Maid Ann Styles was sent to the Witch, upon pretence to know when this poisoning would be, and how to prevent it; and at the second time she consulted her, the Witch sent her to the Apothecaries to buy her some white Arsenick, and bring her it, which she taking told her she would burn it, and so prevent the poisoning of her Mistis. The buying of this Arsenick was the great occasion of the Maids flying.
For it coming to the knowledge of the two Sisters how they were suspected to endeavour the poisoning of their Mother, and that they had bought an ounce and half of Arsenick lately at the Apothecaries, they to clear themselves from this suspicion, made diligent enquiry at all the Apothecaries shops throughout Sarum, and at last found where the poison was bought. Hereupon the Maid was desired by her Mistris to go away and shift for her self, to avoid that trouble and disgrace that might come upon them, if she should stay and be examined before some Justice. While she was upon her journey, Mr. Chandler Son in law to Mr. Goddard, hearing how his Mother in law was in danger of being poisoned, and that a Servant of hers that had bought the poison was fled, he forthwith with another man made after her, overtook her near Sutton, had her there into an Inne, where she confessed what has been above related. Which Confession, I say, cannot be any figment or forged tale, but certain truth, it making nothing for the parties advantage, or theirs that employed her, but rather against them, and mainly against herself; when as if she had onely confessed the buying of the Arsenick, with the purpose of preventing her Mistrisses being poisoned, by the help and skill of the Witch or Wise-woman, it might have gone
gone for a tolerable piece of folly, could not seem so criminal and execrable as these other acts do. Nothing therefore but a guilty conscience, and the power of truth did extort from her this impartial Confession, which thus every way touches her friends, her self, and the Witch.

Thirdly, that her compact with the Devil was no fable but a sure truth (and if that be true, there is no reason to doubt of the rest) was abundantly evidenced by the real effects of it. For after she had delivered the piece of Money above-mentioned, and the two pins to Mr. Chandler, she said she should be troubled for not keeping these things secret. For the Devil told her, so long as she kept them secret she should never be troubled; but now, she said, having revealed them, she feared she should be troubled. And that those grievous troubles and agonies she was after found in, were not mere freaks of her own disturbed fancy, but the Tyranny of Satan, will appear from several Circumstances.

For at her recovery from the first fit she fell into, both Mr. Chandler and William Atwood the man that went with him, saw a black shade come from her, whereupon presently she came to her self.

Again she was so strong in her fits, that six men or more could not hold her; and once
as they were holding her, she was caught up from them so high, that her feet touched their breasts. As also at another time about midnight, she being miserably tormented, and crying out, The Devil will carry me away, she was pulled from them that held her, and cast from the low bed where she lay, to the top of an high bed, with her Clothes torn off her back, and a piece of her skin torn away: The Candle in the room standing on the Table was thrown down and put out; at which time there being a little Boy that was almost asleep, but with this noise being affrighted, had no power with the rest to go out of the room, stayed there, and saw a Spirit in the likeness of a great black man with no head in the room, scuffling with the Maid, who took her and set her into a Chair, and told her that she must go with him, he was come for her soul, she had given it to him: But the Maid answered, that her soul was none of her own to give; and he had already got her blood, but as for her soul he should never have it; and after a while tumbling and throwing about of the Maid, he vanished away.

And that that which the Boy heard and saw was no fancy of his own, but a real object of his senses, the Witches condition in another Chamber at the same time does not obscurely argue. For she was then seen with her clothes off, in her fetters, running about like mad,
and being asked why she ran about the room, she replied, She could not keep her bed, but was pulled out by violence; and being asked the reason why, she replied, Pray you what is the matter in your Chamber? Nothing, said they, but a Child is not well: To which she answered, Do not you lie to me, for I know what is the matter as well as your selves.

But to return to the Maid, from whom we may draw further Arguments relating also to the Witch. As that, when the Maid had not for many dayes and nights together taken any rest, and being then under most grievous hur- ryings and tortures of the body, the Witch being brought into the room where she lay, the design unknown to her, and the time of her entring, yet so soon as the Witch had set one foot into the room, she gave a most hideous glance with her eyes, and shut them presently after, falling asleep in a moment, and slept about three hours, so fast, that when they would have wakened her, they could not by any art or violence whatever, as by stop-ping her breath, putting things up her nostrils, holding her upright, striking of her, and the like. The Witch also declared her unwillingness that she should be wakened, crying out, O pray you by no means awake the Maid, for if she should awake I should be torn in pieces, and the
the Devil would fetch me away bodily. And a further evidence that this sleep of the Maid did some way depend upon the Witch is, that so soon as the Witch had gone from under the roof where she was, the Maid wakened of herself, and so soon as the Maid awakened, and was at ease (the Devil, as she said, having gone out of her stomach, but doing her no violence, only making her body tremble a little) the Witch began to roar and cry out, *The Devil will tear me in pieces.* These things you may read more fully and particularly in the Narration of Edmond Bewer, who was an eye-witness of them. But what I have transcribed from thence I think is sufficient to convince any indifferent man, that what befel the Maid after her revealing those secrets she was intrusted with, was not counterfeited but real, nay, I may safely say, Supernatural.

Fourthly and lastly, her behaviour at the Assizes when she gave evidence against the Witch, was so earnest and serious, with that strength of mind and free and confident appeals to the Witch her self, that, as I was informed of those that were Spectators of that Transaction, it had been argument enough to the unprejudiced, that she swore nothing but what she was assured was true. And those floods of tears and her bitter weepings after Sentence was passed on the Witch, and her bewailing
beware of her own wickedness and madness and professing her willingness notwithstanding, if it might be done without sin, that the Witch might be reprieved, may further wash away all suspicion of either fraud or malice.

Nor can the Witches denying (even to her dying day) what the Maid swore to, enervate her testimony. For the Maid tells the whole truth, as it was, even to the hazard of her own life, which the Witch indeed denies, but for the saving of hers. And it is no wonder that one that would bid a pox on the hangman when he desired her to forgive him at his death, should lie and impudently deny anything to save her own life.

But you'll object, that this reputed Witch may indeed be wicked enough, and willing enough to do any thing; but the power of her wickedness not reaching to such performance as the Maid witnessed against her, we may well believe her rather than the Maid. The sense of which objection, if I understand it, can be nothing but this; that either this Ann Bodenham was no Witch, or else the things charged upon her were absolutely impossible. The meaning of the latter whereof assuredly is, that it is impossible any one should be a Witch there being no such things as Spirits to be conjured up by them. Which is unskilfully to
et go the premises as finding them too strong, and to quarrel with the conclusion.

But if the sense be (admitting there are witches) that she was none; I think it may be evidently evinced that she was, from what she undoubtedly both did and spake. As for example, from her shewing of the Maid in a Glass the shapes of sundry persons and their actions and postures in several rooms in her Master's house, whither when she had returned from the witch, she told them punctually what they had been doing in her absence, which made Elizabeth Rosethel one of the Family profess, that she thought Mrs. Bodenham was either a Witch or a woman of God. Besides what happened to her in reference to the fits of the Maid which has been already insisted upon, are shrewd suspicions of her being a Witch. As also what she boasted of to Mr. Tuckers Clerk concerning a purse that hung about her neck in a green string, that she could do many feats with it, and that if he would give her half a dozen of Ale, she would make a Road spring out of it. Her confession to Mr. Langley of Sarum, that she lived with D. Lamb and learnt the art of raising Spirits from him, which she also confessed to Edmond Bower to whom also she acknowledged her skill of curing diseases by Charms and Spels, that she could discover stolen goods, and shew anyone the thief in a Glass; and being asked by him
him for the Red Book half wrote over with blood, being a Catalogue of those that had sealed to the Devil, she denied not the knowledge of the book, but said it was with one in Hampshire. She also professed that she used many good prayers, and said the Creed backwards and forwards, and that she prayed to the Planet Jupiter for the curing of diseases.

She also acknowledged she had a Book whereby she raised Spirits, calling it a Book of Charms, and said it was worth thousands of other books, and that there was a particular Charm in it for the finding of a Treasure hid by the old Earl of Pembroke in the north part of Wilton garden.

To another party, she being asked by him whether there were any Spirits, she made this reply, That she was sure there were, and confirmed it to him by several passages of late, and particularly by that of one forced to walk about all night with a bundle of Pales on his back in a pond of water, which is mentioned at the end of the fourth Conjuration above recited. She did also highly magnifie her own art to him, venturing at Astrological terms and phrases, and did much scorn and blame the ignorance of the people, averring to him with all earnestness and confidence that there was no hurt in these Spirits, but that they would do a man all good offices, attending upon him and
and guarding him from evil all his life long.

But certainly her ragged Boys were no such, who discharged the Maid from keeping the Commandments of God, and told her they would teach her a better way, as she also confessed to the same party.

Add unto all this, that this Ann Bodenham was searched both at the Gaol and before the Judges at the Assizes, and there was found on her shoulder a certain mark or teat about the length and bigness of the nipple of a woman's breast, and hollow and soft as a nipple, with a hole on the top of it.

Wherefore to conclude, there being found upon her, there being done and spoken by her such things as do evidently indigitate that she is a Witch and has the power of raising Spirits, and she being accused by one of raising them up, who in no likelihood could excogitate any such either Magical Forms, Effects or Circumstances as are above recited, and who tells her story so indifferently that it touches her self near as much as the Witch, and upon her revealing of the villany was so handled that it was plainly above any natural disposition imaginable; it cannot, I say, but gain full assent of any man, whom prejudice and obstinacy has not utterly blinded, that what the Maid confessed concerning her self and the Witch is most certainly true.
CHAP. VIII.

A memorable story of a Shoemaker, Citizen of Breslaw in Silesia who cut his own throat, Anno 1591.

I have insisted so long upon the foregoing Narration, partly because it is very fresh, so that any man may satisfy himself concerning the truth thereof that has any doubt of such things, and partly because it is so notorious, that it is hardly to be parallel'd by any we meet with in Writers, considering all circumstances. And yet if they were as new, I know not, but those Relations of Martinus Weinrichius a Silesian Physician and Philosopher, which by way of Preface are prefixed to Picus Mirandula his Strix or De ludificatione Daemonum, may seem as convincing as that.

The stories are two and very memorable, and the more credible because the things happened in the age of the Narrator, some few years before he wrote them, and in his own Countrey; and he doth avouch them with all imaginable confidence to be most certainly true. The former of them is this. A certain Shoemaker in one of the chief Towns of Silesia in the year 1591. Septemb. 20. on a Friday betimes in the morning in the further parts of his
his house, where there was adjoyning a little Garden, cut his own throat with his Shoemakers knife. The Family to cover the foulness of the fact, and that no disgrace might come upon his widow gave out, that he died of an Apoplexie, declined all visits of friends and neighbours, in the mean time got him washed and laid linnens so handsomely about him, that even they that saw him afterwards, as the Parson and some others, had not the least suspicion but that he did dye of that disease, and so he had honest burial with a funeral Sermon and other circumstances becoming one of his rank & reputation. Six weeks had not past but so strong a rumour broke out that he dyed not of any disease but had laid violent hands upon himself, that the Magistracy of the place could not but bring all those that had seen the corps to a strict examination. They shuffled off the matter as well as they could at first with many fair Apologies in the behalf of the deceased, to remove all suspicion of so hainous an act; but it being pressed more home to their conscience, at last they confessed he dyed a violent death, but desired their favor and clemency to his widow and children, who were in no fault; adding also that it was uncertain but that he might be slain by some external mishap, or if by himself, in some irresistible fit of frenzy or madness.

Hereupon
Hereupon the Council deliberate what is to be done. Which the widow hearing, and fearing they might be determining something that would be harsh, and to the discredit of her husband and herself, being also animated thereto by some busy-bodies, makes a great complaint against those that raised these reports of her husband, and resolved to follow the Law upon them, earnestly contending that there was no reason upon mere rumours and idle defamations of malevolent people, that her husband's body should be digged up or dealt with as if he had been either Magician or Self-murthecer. Which boldness and pertinacity of the woman, though after the confession of the fact, did in some measure work upon the Council, and put them to a stand.

But while these things are in agitation, to the astonishment of the Inhabitants of the place, there appears a Spectrum in the exact shape and habit of the deceased, and that not only in the night but at Midday. Those that were asleep it terrified with horrible visions, those that were waking it would strike, pull, or press, lying heavy upon them like an Ephialtes, so that there were perpetuall complaints every morning of their last nights rest, through the whole Town. But the more freaks this Spectrum plaid, the more diligent were
were the friends of the deceased to suppress the rumours of them, or at least to hinder the effects of those rumours, and therefore made their addresses to the President, complaining how unjust a thing it was, that so much should be given to idle reports and blind suspicions, & therefore beseech'd him that he would hinder the Council from digging up the corps of the deceased, and from all ignominious usage of him; Adding also that they intended to appeal to the Emperours Court, that their Wisdoms may rather decide the Controversie, then that the cause should be here determined from the light conjectures of malicious men.

But while by this means the business was still protracted, there were such stirs and tumults all over the Town, that they are hardly to be described. For no sooner did the Sun hide his head, but this Spectrum would be sure to appear, so that every body was fain to look about him and stand upon his guard, which was a sore trouble to those whom the labours of the day made more sensible of the want of rest in the night. For this terrible Apparition would sometimes stand by their bed-sides, sometimes cast it self upon the midst of their beds, would lie close to them, would miserably suffocate them, and would so strike them and pinch them, that not only blew marks,
but plain impressions of his fingers would be upon sundry parts of their bodies in the morning. Nay such was the violence and imperiousness of this Ghost, that when men forsook their beds and kept their dining rooms, with Candles lighted, and many of them in company together, the better to secure themselves from fear and disturbance, yet he would then appear to them and have a bout with some of them notwithstanding all this provision against it. In brief, he was so troublesome, that the people were ready to forfake their houses and seek other dwellings, and the Magistrate so awakened at the perpetual complaints of them, that at last they resolved, the President agreeing thereto, to dig up the Body.

He had lain in the ground near eight moneths, viz. from Sept. 22. 1591. to Apr. 18. 1592. when he was digged up, which was in the presence of the Magistracy of the Town; his body was found entire, not at all putrid, no ill smell about him, saving the mustiness of the grave. Clothes, his joints limber and flexible, as in those that are alive, his skin only flaccid but a more fresh grown in the room of it, the wound of his throat gaping, but no gear nor corruption in it; there was also observed a Magical mark in the great toe of his right foot, viz. an Excrucency in the form of a rose.
rose, his body was kept out of earth from April 18. to the 24. at what time many both of the same Town and others came daily to view him. These unquiet stirs did not cease for all this, which they after attempted to appease by burying the corps under the Gallows, but in vain; for they were as much as ever, if not more, he now not sparing his own Family; in so much that his widow at last went her self to the Magistrate and told them that she should be no longer against it, if they thought fit to fall upon some course of more strict proceedings touching her husband.  

Wherefore the seventh of May, he was again digged up, and it was observabile that he was grown more sensibly fleshy since his last interment. To be short, they cut off the Head, Arms and Legs of the corps, and opening his back took out his heart, which was as fresh and intire as in a calf new kill'd. These together with his body they put on a pile of wood and burnt them to Ashes, which they carefully sweeping together and putting into Sack (that none might get them for wicked uses) poured them into the river, after which the Spectrum was never seen more.  

As it also happened in his Maid that dyed her him, who appeared within eight days after her death to her fellow servant, and lay heavy upon her that she brought upon her a
great swelling of her eyes. She so grievously handled a child in the cradle, that if the Nurse had not come in to his help, he had been quite spoiled, but the crossing her self and calling upon the name of Jesus, the Spectre vanished. The next night she appeared in the shape of an Hen, which when one of the Maids of the house took to be so indeed and followed her, the Hen grew into an immense bigness, and presently caught the Maid by the throat and made it swell, so she could neither well eat nor drink of a good while after.

She continu'd these stirs for a whole moneth, flapping some so smartly that the strokes were heard of them that stood by, pulling the bed also from under others, and appearing sometimes in one shape, sometimes in another, as of a Woman, of a Dog, of a Cat, and of a Goat. But at last her body being digged up and burnt, the Apparition was never seen more.

These things were done at Breslaw in Silicia where this Weinrichius then lived, which makes the Narration more considerable. This concealing the name of the parties, I conceive was in way of civility to his deceased Town man, his Towns mans Widow, and their Family.
Another very memorable Story of Johannes Cuntius a Citizen of Pentzch in Silesia.

The other Story he sets down he is not the first Penman of (though the things were done in his time, and as I conceive, some while after what has been above related; as a passage in the Narration seems to intimate) but he transcribed it from one that not only dwelt in the place, but was often infested with the noisome occurrences of that troublesome Ghost that did so much mischief to the place where he dwelt. The Relation is somewhat large, I shall bring it into as narrow compass as I can.

Johannes Cuntius a Citizen of Pentzch in Silesia, near sixty years of age, and one of the Aldermen of the Town, very fair in his carriage, and unblameable, to mens thinking, in the whole course of his life, having been sent for to the Maiors house (as being a very understanding man and dexterous at the dispatch of businesses) to end some controversies concerning certain Waggoners, and a Merchant of Pannonia, having made an end of those affairs, is invited by the Maior to supper, he gets leave first to go home to order some
some busineses, leaving this sentence behind him, *It's good to be merry while we may, for mischiefs grow up fast enough daily.*

This *Cuntius* kept five lusty Geldings in his Stable, one whereof he commanded to be brought out, and his shooe being loose, had him tye'd to the next post, his Master with a Servant busied themselves to take up his leg to look on his hoof, the horse being mad and metalsom strook them both down, but *Cuntius* received the greatest share of the blow; one that stood next by, helpt them both up again. *Cuntius* no sooner was up and came to himself, but cry'd out, *wo is me, how do I burn and am all on a fire!* Which he often repeated.

But the parts he complained of most, the women being put out of the room, when they were searched, no appearance of any stroke or hurt was found upon them. To be short, he fell downright sick and grievously afflicted in mind, loudly complaining, that his sins were such that they were utterly unpardonable, and that the least part of them were bigger than all the sins of the world besides, but would have no Divine come to him, nor did particularly confess them to any. Several rumour indeed there were, that once he sold one of his sons, but when, and to whom, it was uncertain, and that he had made a Contract with the Devil, and the like. But it was observed an
and known for certain, that he had grown beyond all expectation rich, and that four days before this mischance, he being witness to a Child, said, that that was the last he should be ever witness to.

The night he dyed, his eldest son watched with him. He gave up the Ghost about the third hour of the night, at what time a black Cat opening the casement with her nails (for it was shut) ran to his bed, and did so violently scratch his face, and the bolster, as if she endeavoured by force to remove him out of the place where he lay. But the Cat afterwards suddenly was gone, and she was no sooner gone, but he breathed his last. A fair tale was made to the Pastor of the Parish, and the Magistracy of the town allowing it, he was buried on the right side of the Altar, his friends paying well for it. No sooner Cuntius was dead but a great Tempest arose, which raged most at his very Funeral, there being such impetuous storms of wind with snow, that it made mens bodies quake and their teeth chatter in their heads. But so soon as he was interred, of a sudden all was calm.

He had not been dead a day or two but several rumours were spread in the town of a Spiritus incubus or Ephialtes in the shape of Cuntius, that would have forced a woman. This hapned before he was buried. After his burial
burial the same Spectre awakened one that was sleeping in his dining room, saying, I can scarce withhold my self from beating thee to death. The voice was the voice of Cuntius. The watchmen of the Town also affirmed that they heard every night great stirrs in Cuntius his house, the fallings and throwings of things about, and that they did see the gates stand wide open betimes in the mornings, though they were never so diligently shut o’re night. That his horses were very unquiet in the stable, as if they kicked and bit one another, besides unusual barkings and howlings of Dogs all over the Town. But these were but praefuludious suspicions to further evidence which I will run over as briefly as I may.

A Maid-servant of one of the Citizens of Pentsch (while these Tragedies and stirrs were so frequent in the Town) heard together with some others lying in their beds, the noise and trampling of one riding about the house who at last ran against the walls with that violence, that the whole house shook again, as if it would fall, and the windows were all fill’d with flashings of light. The Master of the house being informed of it, went out of doors in the morning to see what the matter was, and he beheld in the snow the impressions of strange feet, such as were like neither Horses, nor Cows, nor Hogs, nor any Creature that he knew. Another
Another time, about eleven of the Clock in the night, Cuntius appears to one of his Friends that was a witness to a Childe of his, spake unto him, and bids him be of good courage, for he came onely to communicate unto him a matter of great importance. I have left behind me, said he, my youngest son James, to whom you are Godfather. Now there is at my eldest son Stevens a Citizen of Jegerdorf a certain chest, wherein I have put four hundred and fifteen Florens: This I tell you that your God-son may not be defrauded of any of them, and it is your duty to look after it, which if you neglect, we be to you. Having said this, the Spectre departed, and went up into the upper rooms of the house, where he walked so stoutly that all ratled again, and the roof swagged with his heavy stampings. This, Cuntius his Friend told to the Parson of the Parish a day or two after, for a certain truth.

But there are also other several notorious passages of this Cuntius. As his often speaking to the Maid that lay with her Mistress, his widow, to give him place, for it was his right, and if she would not give it him, he would writhe her neck behind her.

His galloping up and down like a wanton horse in the Court of his house. His being divers times seen to ride, not onely in the streets, but along the valleys of the field, and on the Mountains,
Mountains, with so strong a trot that he made the very ground flash with fire under him.

His bruising of the body of a Child of a certain Smiths, and making his very bones so soft, that you might wrap the corps on heaps like a glove.

His miserably tugging all night with a Jew that had taken up his Inn in the Town, and tossing him up and down in the lodging where he lay.

His dreadful accosting of a Waggoner an old acquaintance of his, while he was busie in the stable, vomiting out fire against him to terrifie him, and biting of him so cruelly by the foot, that he made him lame.

What follows, as I above intimated, concerns the Relator himself, who was the Parson of the Parish, whom this Fury so squeezed and pressed when he was asleep, that wakening he found himself utterly spent, and his strength quite gone, but could not imagine the reason. But while he lay musing with himself what the matter might be, this Spectre returns again to him, and holding him all over so fast that he could not wag a finger, rowled him in his bed backwards and forwards a good many times together. The same hapned also to his wife another time, whom Cuntius coming through the casement in the shape of a little dwarf and running to her bed side, so wrung and pulled as
is if he would have torn her throat out, had not her two daughters come in to help her.

He pressed the lips together of one of this Theologers sons so, that they could scarce get them asunder.

His house was so generally disturbed with this unruly Ghost, that the Servants were fain to keep together anights in one room, lying upon straw and watching the approaches of this troublesome Fiend: But a Maid of the house being more courageous then the rest would needs one night go to bed, and forsake her company. Whereupon Cuntius finding her alone, presently assaulds her, pulls away the bedding, and would have carried her away with him; but she hardly escaping fled to the rest of the Family, where she espied him standing by the candle, and straightway after vanishing.

Another time he came into her Misters Chamber making a noife like a Hog that eat grains, smacking and grunting very sonorously. They could not chafe him away by speaking to him; but ever as they lighted a Candle he would vanish.

On another time about Evening, when this Theologer was sitting with his wife and children about him, exercising himself in Musick according to his usual manner, a most grievous stink arose suddenly, which by degrees spread...
it self to every corner of the room. Hereupon he commends himself & his family to God by prayer. The smell nevertheless encroased and became above all measure pestilently noysome, in so much that he was forced to go up to his chamber. He and his wife had not been in bed a quarter of an hour but they find the same stink in the bed-chamber; of which while they are complaining one to another, out steps the Spectre from the wall, and creeping to his bed-side breathes upon him an exceeding cold breath of so intolerable stinking and malignant a scent, as is beyond all imagination and expression. Hereupon the Theologer, good soul, grew very ill, and was fain to keep his bed, his face, belly and guts swelling, as if he had been poifoned, whence he was also troubled with a difficulty of breathing, and with a putrid inflammation of his eyes, so that he could not well use them of a long time after.

But taking leave of the sick Divine, if we should go back and recount what we have omitted, it would exceed the number of what we have already recounted. As for example, the trembling and sweating of Cuntius his Gelding, from which he was not free night nor day. The burning blew of the Candles at the approaches of Cuntius his Ghost: His drinking up the milk in the milk-bowls, his
linging dung into them or turning the milk into blood: His pulling up posts deep set in the ground, and so heavy that two lusty Porters could not deal with them: His discoursing with several men he met concerning the affairs of the Waggoners: His strangling of old men: His holding fast the Cradles of Children, or taking them out of them: His frequent endeavouring to force women: His defiling the water in the Font, and fouling the Cloth on the Altar on that side that did hang towards his grave with dirty bloody spots: His catching up Dogs in the streets, and knocking their brains against the ground: His licking dry the Cows, and tying their tails like the tail of an Horse: His devouring of Poultry, and his flinging of Goats bound into the Racks: His tying of an Horse to an empty Oat-tub in the Stable to clatter up and down with it, and the hinder foot of another to his own headstall: His looking out of the window of a low Tower, and then suddenly changing himself into the form of a long staff: His chiding of a Matron for suffering her servant to wash dishes on a Thursday, at what time he laid his hand upon her, and she said it felt more cold then ice: His pelting one of the women that washed his corps so forcibly that the prints of the Clods he flung were to be seen upon the wall: His attempting to ravish another
another, who excusing her self and saying

My Cuntius thou seest how old, wrinkled and
deformed I am, and how unfit for those kinds of
sports, he suddenly set up a loud laughter and
vanished.

But we must not insist upon these things,
onely we will add one passage more that is not
a little remarkable. His grave-stone was turned
of one side, shelving, and there were several holes in the earth about the bigness of
mouf-holes that went down to his very coffin,
which how ever they were filled up with earth
and all made plain over night, yet they would
be sure to be laid open the next morning.

It would be a tedious business to recite all
these things at large, and prosecute the story
in all its particular Circumstances. To con-
clude therefore, their calamity was such from
the frequent occurrences of this restless Fury,
that there was none but either pitied them or
despised them, none would lodge in their
Town, trading was decayed, and the Citi-
zens impoverished by the continual stirs and
tumults of this unquiet Ghost.

And though the Atheist may perhaps laugh
at them as men undone by their own Melan-
choly and vain imaginations, or by the wag-
gery of some ill neighbours, yet if he seriously
consider what has been already related, there
are many passages that are by no means to
be
be resolved into any such Principles, but what I shall now declare, will make it altogether unlikely that any of them are.

To be short therefore, finding no rest nor being able to excogitate any better remedy, they dig up Cuntius his body with several others buried both before and after him. But those both after & before were so putrefy'd and rotten, their sculls broken, and the Sutures of them gaping, that they were not to be known by their shape at all, having become in a manner but a rude mass of earth and dirt; but it was quite otherwise in Cuntius: His skin was tender and florid, his joynts not at all stiff, but tender and moveable, and a staff being put into his hand, he grasped it with his fingers very fast. His eyes also of themselves would be one time open and another time shut; they opened a vein in his leg, and the blood sprang out as fresh as in the living. His Nofe was entire and full, not sharp as in those that are gasly sick or quite dead: And yet Cuntius his body had lien in the grave from Feb. 8. to July 20. which is almost half a year.

It was easily discernible where the fault lay. However, nothing was done rashly, but judges being constituted, Sentence was pronounced upon Cuntius his Carcase, which (being animated thereto from success in the like case some few years before in this very Province
vince of Silesia, I suppose he means at Breslau where the Shoomakers body was burnt,) they adjudged to the fire.

Wherefore there were Masons provided to make a hole in the wall near the Altar to get his body through, which being pulled at with a rope, it was so exceeding heavy that the rope brake, and they could scarce stir him. But when they had pull'd him through, and gotten him on a Cart without, which Cunctius his horse that struck him (which was a lusty bodied Jade) was to draw, yet it put him to it so, that he was ready to fall down ever and anon, and was quite out of breath with striving to draw so intolerable a load, who notwithstanding could run away with two men in the same Cart presently after, their weight was so inconsiderable to his strength.

His body, when it was brought to the fire, proved as unwilling to be burnt as before to be drawn, so that the Executioner was fain with hooks to pull him out, and cut him into pieces to make him burn. Which while he did, the blood was found so pure and spiritous, that it spurted into his face as he cut him; but at last, not without the expence of two hundred and sixteen great billets, all was turned into ashes. Which they carefully sweeping up together, as in the foregoing story, and casting them into the river, the spectre never more appeared.
I must confess I am so low-witted myself, that I cannot so much as imagine what the Atheist will excogitate for a subterfuge or hiding place from so plain and evident Conviictions.

Hitherto of Witches and other devoted Vassals of Satan in several, we shall now consider their Assemblies and Conventicles, and urge further proofs of Spirits and Apparitions from thence.

CHAP. X.

The nocturnal Conventicles of Witches; that they have often dissolved and disappeared at the naming of the Name of God or Jesus Christ; and that the party thus speaking has found himself alone in the fields many miles from home. The Dancing of Men, Women, and Cloven-footed Satyres at mid-day; John Michaell piping from the bough of an Oake, &c.

Aulus Grillandus reports of one not farre from Rome, who at the perswasion of his life anointing himself, as he had done before him, was carried away in the aire to a great Assembly of Wizards and Witches, where they were feasting under a Nut-tree. But this Stranger
An Antidote

A stranger not relishing his cheer without Salt, at last the Salt coming, and he blessing of God for it, at that Name the whole Assembly disappeared, and he poor man was left alone naked an hundred miles off from home; whether when he had got he accused his wife, she confess’d the fact, discovering also her companions, who were therefore burnt with her.

The same Author writes also of a young Girl thirteen years old in the Dukedom of Spalatto, who being brought into the like company, and admiring the strangeness of the thing, and crying out, Blessed God, what’s here to do? made the whole Assembly vanish, was left herself in the field alone, and wandring up and down was found by a countreyman, to whom she told the whole matter.

So the Husband of the Witch of Lochie, whom she brought into the like Assembly, by saying, O my God, where are we? made all to vanish, and found himself naked alone in the field fifteen dayes journey from home.

Several other Narrations to this purpose Bodinus sets down, which these sensible effects of being so far distant from home, and being found naked in the fields, shew to be no freaks of Melancholy, but certain truth. But that the Devil in these junquerings appears to the Guests in the form of a Satyr, black Goat, or else sometimes in the shape of an ill-favoured black
back man, is the ordinary Confession of Witches, by this way discovered and confecrated.

I will onely add a story or two out of Religious concerning these kindes of Conventicles, and then I will proceed to some other proofs.

John of Hembach was carried by his Mother being a Witch to one of these Meetings, and because he had learn'd to play on the Pipe, was commanded by her to exercise his faculty to get up into a Tree, that they might better hear his Musick. Which he doing, and looking upon the Dancers, how uncouth and ridiculous they were in their motions and gestures, being struck with admiration at the noughty of the matter, suddenly burst out into these words, Good God, what a mad company are we here? which was no sooner said, but down came John, Pipe and all, and hurt his bulder with the tumbling cast, who when called to the company to help him, found himself alone, for they had all vanished. John of Hembach told what had hapned, but people saw not what to make of it, till some of that Crew that dance'd to his Pipe, were apprehended upon other suspicions, as Catharina Provota, Kelvers Orilla, and others, who made every whit what John had before told.
told before) adding also more particular, that the place, where he pip’d to them was Mayburch.

The other memorable story that I shall relate out of Remigius, is this. One Nicom Langbernhard, while she was going towards Assenunturia along a hedge side, spied in the next field (it was about Noon-time of day) company of men and women dancing in a ring; and the posture of their bodies being uncouth and unusual, made her view them more attentively, whereby she discerned some of them to have cloven feet, like oxen or goats (it should seem they were Spirits in the shape of lusty Satyrs) she being astonish’d with their cries out, Jesus help me and send me well hom. She had no sooner said so, but they all vanished leaving only one Peter Grosspetter, who a little after she saw snatch’d up into the air and to let fall his Maulkin (a stick that they make clean Ovens withall) and her self also driven so forcibly with the wind, that she made her almost lose her breath. She was fain to keep her bed three dayes after.

This Peter (though at first he would have followed the Law on Nicolea for slandering him, yet) afterward freely confess’d and discovered others of his companions, as Bartolos the wife of Ioannes Latomus, Mayetta the wife of Laurentius, who confess’d she danced with these
those cloven-footed Creatures at what time
eter was amongst them. And for further evi-
dence of the business, John Michael, Herds-
an did confess, that while they thus danced,
plaid upon his Crooked staff, and struck upon
with his fingers, as if it had been a Pipe, fit-
ing upon an high bough of an Oak; and that
soon as Nicolea called upon the Name of
us, he tumbled down headlong to the
ound, but was presently catch’d up again
th a whirlwind, and carried to Weiller Me-
us, where he had left his Herds a little be-
fore.

Adde unto all this, that there was found in
place where they danced a round Circle,
herein there was the manifest marks of the
ading of cloven feet, which was seen from
day after Nicolea had discovered the busi-
ts till the next Winter that the Plough cut
m out. These things happened in the year
90.
Of Fairy Circles. A larger discussion of those Controversies betwixt Bodinus and Remigius, viz: Whether the Bodies of Witches are really transformed into the Shape of Wolves and other Creatures; Whether the Souls of Witches be not sometime at those nocturnal Conventicles, their bodies being left at home; as also, Whether they leave not their bodies in those Extasies they put themselves in, when they promise to fetch certain nes from remote places in a very short time.

It might be here very reasonable, upon the foregoing story, to enquire into the nature of those large dark Rings in the grass, which they call Fairy Circles, whether they be the Rendezvouz of Witches, or the dancing place of those little Puppet-Spirits which they call Elves or Fairies. But these curiosities I leave to more busy wits. I am only intent upon my serious purpose of proving there are Spirits; which I think I have made a pretty good progress in already, and have produce such Narrations that cannot but gain credit with such as are not perversely and wilfully incredulous.

There is another more profitable question started, if it could be decided, concerning these Night-revellings of Witches, whether
they be not sometimes there, their bodies lying at home, as sundry Relations seem to favour that opinion: Bodinus is for it, Remigius is against it.

It is the same question, Whether when Witches or Wizards profess they will tell what is done within so many miles compass, and afterwards to give a proof of their skill first anoint their bodies, and then fall down dead in a manner, and so lie a competent time senseless, whether, I say, their Souls go out of their bodies, or all be but represented to their imagination.

We may add a third, which may happily better fetch off the other two; And that is concerning your were-wolves (which the Germans call were-wolf, the French Loups-garous) Men transformed into Wolves, and there is much what the same reason of other Transformations. I shall not trouble you with any histories of them, though I might produce many. But as well those that hold it is but a delusion of the Devil, and meer Tragedies in Dreams, as they that say they are real transfections, do acknowledge, that those parties that have confessed themselves thus transformed have been weary and sore with running, have been wounded, and the like. Bodinus here also is deserted of Remigius, who is of the same minde with Wierus, that fly, smooth Physician,
An antidote, and faithful Patron of Witches, who will be sure to load the Devil as much as he can, his shoulders being more able to bear it, and so to ease the Haggs.

But for mine own part, though I will not undertake to decide the Controversie; yet I think it not amiss to declare, that Bodinus may very well make good his own, notwithstanding any thing those do alledge to the contrary. For that which Wierus and Remigius seem so much to stand upon, that it is too great a power for the Devil, and too great indignity to Man that he should be able thus to transform him are in my minde but slight Rhetorizations, no found Arguments.

For what is that outward misshapement of Body to the inward deformity of their Souls, which he helps on so notoriously? And they having given themselves over to him so wholly, why may he not use them thus here, when they shall be worse used by him hereafter? And for the changing of the species of things, if that were a power too big to be granted the Devil, ye it is no more done here, when he thus transforms a Man into a Wolf, then when he transforms himself into the shape of a Man. For this Wolf is still a Man, and that Man is still a Devill. For it is so as the Poet sayes was in Ulysses his Companions which Cir turned into Hogg's. They had the Head th
But their Understanding was unchanged, they had the Minde and Memory of a Man as before. As Petrus Bourgoutus profefleth that when his companion Michael Verdung had anointed his body, and transform’d him into a Wolf, when he look’d upon his hairy feet he was at first afraid of himself.

Now therefore it being plain that nothing material is allledged to the contrary, and that men confess they are turn’d into Wolves, and acknowledge the savage cruelties they then committed upon Children, Women and Sheep, that they finde themselves exceeding weary, and sometimes wounded; it is more natural to conclude they were really thus transform’d, then that it was a meer delusion of Fancy.

For I conceive the Devil gets into their body, and by his subtile substance, more operative and searching then any fire or putrifying liquor, melts the yielding Compages of the body to such a consistency, and so much of it as is fit for his purpose, and makes it pliable to his imagination; and then it is as easie for him to work it into what shape he pleaseth, as it is to work the Aire into such forms and figures as
as he ordinarily doth. Nor is it any more difficulty for him to mollifie what is hard, then it is to harden what is so soft and fluid as the Aire.

And he that hath this power, we can never stick to give him that which is lesser, viz. to instruct men how they shall for a time forsake their Bodies, and come in again. For can it be a hard thing for him that can thus melt and take a pieces the particles of the body, to have the skill and power to loosen the Soul, a substance really distinct from the Body, and separable from it; which at last is done by the easie course of Nature, at that final dissolution of Soul and Body which we call Death? But no course of Nature ever transforms the body of Man into the shape of a Wolf; so that this is more hard and exorbitant from the order of Nature then the other.

I, but you'll say the greatness and incredibleness of the Miracle is this; That there should be an actual separation of Soul and Body, and yet no Death. But this is not at all strange, if we consider that Death is properly a disjunction of the Soul from the Body by reason of the Body's unfitness any longer to entertain the Soul, which may be caused by extremity of Diseases, outward Violence or Age; And if the Devil could restore such bodies
bodies as these to life, it were a miracle indeed. But this is not such a miracle, nor is the Body properly dead, though the Soul be out of it. For the life of the Body is nothing else but that fitness to be actuated by the Soul. The conservation whereof is help'd, as I conceive, by the anointing of the body before the Extasie; which ointment filling the pores, keeps out the cold and keeps in the heat and spirits, that the frame and temper of the body may continue in fit case to entertain the Soul again at her return. So the vital steam of the carcasse being not yet spent, the pristine operations of life are presently again kindled, as a candle new blown out and as yet reeking, suddenly catches fire from the flame of another though at some distance, the light gliding down along the smoke.

Wherefore there being nothing in the nature of the thing that should make us incredulous, these Sorceresses so confidently pronouncing that they are out of their Bodies at such times, and see and do such and such things, meet one another, bring messages, discover secrets and the like, it is more natural and easie to conclude they be really out of their Bodies, then in them. Which we should the more easily be induced to believe, if we could give credit to that Narration Wierus tells of a Souldier
Souldier, out of whose mouth whilst he was asleep a thing in the shape of a Weesel came, which nudling along in the grass, and at last coming to a brook side, very busily attempt ing to get over, but not being able, some one of the standers by that saw it, made a bridge for it of his sword, which it passed over by, and coming back made use of the same passage, and then entred into the Souldiers mouth again, many looking on: when he awaked he told how he dream'd he had gone over an iron bridge, and other particulars answerable to what the spectators had seen aforehand. Wierus acknowledgeth the truth of the Relation, but will by all means have it to be the Devil, not the Soul of the Man; which he doth in a tender regard to the Witches, that from such a truth as this they might not be made so obnoxious to suspicion that their Extasies are not meer Dreams and Delusions of the Devil, but are accompanied with real effects.

I will not take upon me to decide so nice a Controversie, onely I will make bold to intermeddle thus far, as to pronounce Bodin his opinion not at all unworthy of a rational and sagacious man. And that though by his being much addicted to such like speculations, he might attribute some natural effects to the ministry of Spirits, when there was no need so to do, yet his judgement in other things of this
this kinde is no more to be fleighted for that, then Cartesius that stupendious Mechanicall Wit, is to be disallowed in those excellent inventions of the causes of those more general Phanomena of Nature, because by his success in those he was imboldened to enlarge his Principles too far, and to assert that Animals themselves were meer Machina's: like Aristoxenus the Musician, that made the Soul nothing else but an Harmony; of whom Tully pleasantly observes, \textit{Quod non recepit ab arte sua.}

Every Genius and Temper, as the sundry sorts of Beasts and living Creatures, have their proper excrement: and it is the part of a wise man to take notice of it, and to chuse what is profitable, as well as to abandon what is useless and excrementitious.
The Coldness of those bodies that Spirits appear in witnessed by the experience of Cardan and Bourgotus. The natural reason of this Coldness. That the Devil does really lie with Witches. That the very substance of Spirits is not fire. Spirits skirmishing on the ground. Field-fights and Sea-fights seen in the Air.

But to return into the way, I might add other stories of your Demones Metallici, your Guardian Genii, such as that of Socrates, and that other of which Bodinus tells an ample Relation, which he received from him who had the society and assistance of such an Angel or Genius, which for my own part I give as much credit to as to any story in Livy or Plutarch: Your Lares familiares, as also those that haunt and vex families, appearing to many and leaving very sensible effects of their appeareings. But I will not so far tire either my self or my Reader. I will onely name one or two more, rather then recite them. As that of Cardan, who writes as you may see in Otho Melander, that a Spirit that familiarly was seen in the house of a friend of his, one night laid his hand upon his brow which felt intolerably Cold. And so Petrus Bourgotus confessed that when the Devil gave him his hand to kiss, it felt
And many more examples there be to this purpose.

And indeed it stands to very good reason that the bodies of Devils being nothing but coagulated Air should be cold, as well as coagulated Water, which is Snow or Ice, and that it should have a more keen and piercing cold, it consisting of more subtile particles, than those of water, and therefore more fit to infinuate, and more accurately and stingingly to affect and touch the nerves.

Wherefore witches confessing so frequently as they do, that the Devil lies with them, and withal complaining of his tedious and offensive coldness, it is a shrewd presumption that he both lie with them indeed, and that it is not a mere Dream, as their friend Vierus would have it.

Hence we may also discover the folly of that opinion that makes the very essence of Spirits to be fire: for how unfit that would be to coagulate the air is plain at first sight. It would rather melt and dissolve these consistences then constringe them and freeze them in a manner. But it is rather manifest that the essence of spirits is a substance specifically distinct from all corporeal matter whatsoever. But my intent is not to Philosophize concerning the nature of Spirits, but onely to prove their existence. Which the Spectre at Ephesus may be
be a further argument of. For that old man which Apollonius told the Ephesians was the walking plague of the City, when they stoned him and uncovered the heap, appear'd in the shape of an huge black dog as big as the biggest lyon. This could be no imposture of Melancholy nor Fraud of any Priest. And the learned Grotius, a man far from all Levity and vain Credulity, is so secure of the truth of Tyaneus his Miracles, that he does not stick to term him impudent, that has the face to deny them.

Our English Chronicles also tell us of Apparitions, armed men, foot and horse, fighting upon the ground in the North part of England and in Ireland for many Evenings together, seen by many hundreds of men at once and that the grass was troden down in the places were they were seen to fight their Battails: which agreeth with Nicolea Langbern hard her Relation of the cloven-footed Dancers, that left the print of their hoofs in the ring they trod down, for a long time after.

But this skirmishing upon the Earth puts me in mind of the last part of this argument and bids me look up into the Air. Where omitting all other Prodigies I shall onely take notice of what is most notorious, and of which there can by no means be given any other account, then that it is the effect of Spirits. And
this is the appearance of armed men fighting and encountering one another in the Sky. There are so many examples of these Prodigies in Historians, that it were superfluous to instance in any. That before the great slaughter of no less than fourscore thousand made by Antiochus in Jerusalem recorded in the second of Maccabees chap. 5. is famous. The Historian there writes, "that through all the City for the space almost of forty days there were seen Horsemens running in the air in cloth of Gold, and arm'd with Lances, like a band of Souldiers, and Troops of Horsemens in array encountering and running one against another, with shaking of shields and multitudes of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. And Josephus writes also concerning the like Prodigies, that hapned before the destruction of the City by Titus, prefacing first, that they were incredible, were it not that they were recorded by those that were Eye-witnesses of them.

The like Apparitions were seen before the civil wars of Marius and Sylla. And Melanchthon affirms that a world of such Prodigies were seen all over Germany from 1524. to 1548. Snellius amongst other places doth particularize in Amort'sfort, where these fightings were
were seen not much higher then the house tops; as also in Amsterdam, where there was a Sea fight appearing in the air for an hour or two together, many thousands of men looking on. And to say nothing of what hath been seen in England not long ago, there is lately a punctual narration of such a Sea-fight seen by certain Hollanders, and sent over hither into England, but a Lyon appearing alone at the end of that Apparition, though it may be true for ought I know, yet it makes it obnoxious to Suspicion and evasion, and so unprofitable for my purpose. But the Phenomena of this kind, whose reports cannot be suspected to be in subserviency to any Politick design, ought in reason to be held true, when there have been many profest Eye-witnesses of them. And they being resolvable into no natural causes, it is evident that we must acknowledge supernatural ones, such as Spirits, Intelligences or Angels, term them what you please.
A very memorable Narration of a certain pious man, who had the continual Society of a Guardian Genius.

Had here ended all my Stories, were I not tempted by that remarkable one in Bodinus, to out-run my method. I but named it herefore, I shall tell it now more at large. I am more willingly drawn to relate it, such examples of the confociation of good Spirits being very scarce in History. The main reason whereof, as I conceive, is because so very few men are heartily and sincerely good. The narration is more considerable in that he writes it, had it from the mans own mouth whom it concerns; and is as follows.

This Party, a holy and pious man, as it should seem, and an acquaintance of Bodinus's, freely told him, how that he had a certain Spirit that did perpetually accompany him, which he was then first aware of, when he had attain'd about thirty seven years of age, but conceived that the said Spirit had been present with him all his life time, as he gathered from certain Monitory Dreams and Visions, whereby he was fore-warn'd as well of several dangers as vices. That this Spirit discovered himself
himself to him after he had for a whole year together earnestly pray’d to God to send a good Angel to him, to be the Guide and Governor of his life and actions; adding also that before and after Prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently enquiring with himself, what Religion, amongst those many that are controverted in the world, might be best, beseeching God that he would be pleased to direct him to it. And that he did not allow of their way, that at all adventures pray God to confirm them in that opinion they have already preconceived, be it right or wrong. That while he was thus busied with himself in matters of Religion, that he lighted on a passage in Philo Judæus in his Book Sacrificiis, where he writes, that a good and holy Man can offer no greater nor more acceptable Sacrifice to God, than the Oblation of himself; and therefore following Philo’s counsel, the he offered his Soul to God. And that after that, amongst many other divine Dreams and Visions, he once in his sleep seemed to hear a voice of God saying to him, I will save thy soul, I am he that before appeared unto thee. Afterwards that the Spirit every day would knock at the door about three or four a clock in the morning, though he rising and opening the door could see nobody, but that the Spirit.
Chapter 13: Against Atheism

247

 persisted in this course, and unless he did rise, would thus rouse him up.

This trouble and boisterousness made him begin to conceive that it was some evil Spirit that thus haunted him, and therefore he daily pray’d earnestly unto God, that he would be pleased to send a good Angel to him; and often also sung Psalms, having most of them by heart.

Wherefore the Spirit afterward knocked more gently at the door, and one day discovered himself to him waking, which was the first time that he was assured by his senses that was he; for he often touched and stirred a drinking glass that stood in his chamber, which did not a little amaze him.

Two days after when he entertain’d at supper a certain friend of his, Secretary to the King, that this friend of his was much abash’d while he heard the Spirit thumping on the inch hard by him, and was strucken with fear, but he bid him be of good courage, there was hurt towards; and the better to assure him of it, told him the truth of the whole matter.

Wherefore from that time, faith Bodinus, did affirm that this Spirit was always with him, and by some sensible sign did ever advertise him of things; as by striking his right ear, if he did any thing amiss; if otherwise, his left. If any
any body came to circumvent him, that his right ear was struck, but his left ear if a good man and to good ends accosted him. If he was about to eat or drink any thing that would hurt him, or intended or purposed with himself to do any thing that would prove ill, that he was inhibited by a sign, and if he delayed to follow his business, that he was quickned by a sign given him.

When he began to praise God in Psalms and to declare his marvellous Acts, that he was presently raised and strengthened with a spiritual and supernatural power.

That he daily begg'd of God that he would teach him his Will, his Law and his Truth. And that he set one day of the week apart for reading the Scripture and Meditation, with singing of Psalms, and that he did not stir out of his house all that day; But that in his ordinary conversation he was sufficiently merry and of a cheerful mind, and he cited that saying for it, Vidi facies Sanctorum latas. But in his conversing with others, if he had talked vainly and indiscreetly, or had some days together neglected his Devotions, that he was forthwith admonished thereof by a Dream. That he was also admonished to rise betime in the morning, and that about four of the clock a voice would come to him while he was asleep, saying, Who gets up first to pray?
He told Bodinus also how he was often admonish'd to give Alms, and that the more Charity he bestow'd, the more prosperous he was. And that on a time when his enemies fought after his life, and knew that he was to go by water, that his Father in a Dream brought two Horses to him, the one white, the other bay; and that therefore he bid his Servant hire him two horses, and though he told him nothing of the colours, that yet he brought him a white one and a bay one.

That in all difficulties, journeyings and what other enterprizes soever, he used to ask counsel of God, and that one night, when he had begged his blessing, while he slept he saw a vision wherein his Father seemed to bless him.

At another time, when he was in very great danger, and was newly gone to bed, he said that the Spirit would not let him alone till he had raised him again, wherefore he watched and pray'd all that night. The day after he escaped the hands of his Persecutors in a wonderful manner; which being done, in his next sleep he heard a voice saying, Now sing, Quia set in latibulo Altissimi.

A great many other passages this Party told Bodinus, so many indeed, that he thought it an endless labour to recite them all. But that remains of those he has recited, I will...
An Antidote Lib. III.

will not stick to take the pains of transcribing them.

_Bodinus_ asked him why he would not speak to the Spirit for the gaining of the more plain and familiar converse with it. He answered that he once attempted it, but the Spirit instantly struck the door with that vehemency as if he had knock'd upon it with a hammer whereby he gathered his dislike of the matter.

But though the Spirit would not talk with him, yet he could make use of his judgement in the reading of books and moderating his studies. For if he took an ill book into his hands and fell a reading, the Spirit would strike it, that he might lay it down, and would also sundry times, be the books what they would hinder him from reading & writing overmuch that his mind might rest, and silently meditate with it self. He added also, that very often while he was awake, a small, subtile, inarticulate sound would come unto his ears.

_Bodinus_ further enquiring whether he ever see the Shape and Form of the Spirit; he told him that while he was awake, he never saw any thing but a certain light very bright and clear and of a round Compass and Figure; but that once being in great jeopardy of his life and having heartily pray'd to God that he would be pleased to provide for his safety about
about break of day, amidst his flumberings and wakings, he espy'd on his bed where he lay, a young Boy clad in a white Garment, tinctured somewhat with a touch of purple, and of a vi
tage admirably lovely and beautifull to behold. This he confidently affirmed to Bodinus for a certain truth.

C H A P. XIV.

Certain Enquiries upon the preceding Narration; as, What these Guardian Genii may be. Whether one or more of them be allotted to every man, or to some none. What may be the reason of Spirits so seldom appearing; And whether they have any settled shape or no. What their manner is of afflicting men in either Devotion or Prophecy. Whether every man's complexion is capable of the So-
ciety of a good Genius. And lastly, Whether it be lawful to pray to God to send such a Genius or Angel to one, or no.

It is beside my present scope, as I have al-
ready professed, to enter into any more par-
ticular and more curious Disquisitions con-
cerning the nature of Spirits, my aime being now onely to demonstrate their Existence by those strange Effects recorded every where in History. But this last Narration is so extra-
ordinarily remarkable, that it were a piece of disrepec
disrespect done to it, to dismiss it without some Enquiries at least into such Problems as it naturally affords to our consideration, though it may well seem plainly beyond the power of humane Wit, or laws of Modesty to determine any thing therein.

In the first place therefore, it cannot but amuse a mans minde to think what these officious Spirits should be, that so willingly sometimes offer themselves to consociate with a man; whether they may be Angels incapable of incorporation into humane Bodies, which vulgarly is conceived: Or whether the Souls of the deceased, they having more affinity with mortality and humane frailty then the other, and so more sensible of our necessities and infirmities, having once felt them themselves; a reason alleged for the Incarnation of Christ by the Author to the Hebrews: Which opinion has no worse favourers then Plutarch, Maximus Tyrius, and other Platonists: Or lastly, whether there may not be of both sorts. For separate Souls being ἵνα γινόμενα, in a condition not unlike the Angels themselves; it is easie to conceive that they may very well undergo the like offices.

Secondly, we are invited to enquire, Whether every man have his Guardian Genius or no. That Witches have many, such as they are, their own Confessions testify. The Pythagoreans
that they are of opinion, that every man has two Genii, a good one and a bad one. Which Mahomet has taken into his Religion, adding also, that they sit on Men's shoulders with table-books in their hands, and that the one writes down all the good, the other all the evil a man does. But such expressions as those I look upon as symbolical rather than natural. And I think it more reasonable that a man changing the frame of his minde, changes his Genius with all: Or rather, unless a man be very sincere and single-hearted, that he is left to common Providence, as well as if he be not desperately wicked or deplorably miserable, scarce any particular evil Spirit interposes or offers himself a perpetual Assistant in his affairs and fortunes. But extreme Poverty, irksome old Age, want of Friends, the Contempt, Injury and Hard-heartedness of evil Neighbours, working upon a Soul low sunk into the body, and wholly devoid of the Divine life, does sometimes kindle so sharp, so eager, and so piercing a desire of Satisfaction and Revenge, that the shrieks of men while they are a muttering, the howling of a Wolf in the fields in the night, or the squeaking and roaring of tortured Beasts, do not so certainly call to them those of their own kinde, as this powerful Magick of a penive and complaining soul in the bitterness of its affliction, attracts the aid
aid of these over-officious spirits. So that it is most probable that they that are the forwardest to hang witches, are the first that made them, & have no more goodness nor true piety then these they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further then the Law will permit them, and therefore they securely starve the poor helpless man, though with a great deal of clamour of Justice they will revenge the death of their hog or cow.

Thirdly, it were worth our disquisition, Why spirits so seldom now adayes appear, especially those that are good; whether it be not the wickedness of the present age, as I have already hinted; or the general prejudice men have against all spirits that appear, that they must be straightwayes Devils; or the frailty of humane nature, that is not usually able to bear the appearance of a spirit, no more then other animals are; for into what agonies horses and dogs are cast upon their approach, is in every one's mouth, and is a good circumstance to distinguish a real apparition from our own imaginations: Or lastly, whether it be the condition of spirits themselves, who, it may be, without some violence done to their own nature cannot become visible, it being happily as troublesome a thing to them to keep themselves in one steady visible
fible consistencie in the aire, as it is for men that dive, to hold their breath in the water.

Fourthly it may deserve our search, Whether Spirits have any settled form or shape. Angels are commonly pictured like good plump cherry-cheek'd Lads. Which is no wonder, the boldness of the same Artists not sticking to picture God Almighty in the shape of an old man. In both it is as it pleases the Painter. But this story seems rather to favour their opinion, that say that Angels and separate Souls have no settled form, but what they please to give themselves upon occasion, by the power of their own Fancy. Ficinus, as I remember, somewhere calls them Aereal Stars. And the good Genii seem to me to be as the benign Eyes of God running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them.

What I conceive of separate Souls and Spirits, I cannot better express then I have already in my Poem of the Præexistence of the Soul. And I hope it will be no sin to be better then my word, who in my Preface have promised no Poetry at all; but I shall not think much to offer to your view these two Stanzas out of the forenamed Poem.
Like to a light fast lock’d in lanthorn dark,
Whereby by Night our wary steps we guide
In slabby streets, and dirty Channels mark;
Some weaker rays from the black top do slide,
And slender streams perhaps through th’bony side.
But when we’ve past the peril of the way,
Arriv’d at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beams as bright as Sum-
mers day!

Even so the Soul in this contracted state,
Confin’d to these strait Instruments of Sense,
More dull and narrowly doth operate;
At this hole hears, the Sight must ray from thence,
Here tastes, there smells; But when she’s gone from
Like naked lamp she is one shining Sphere, (hence,
And round about has perfect cogniscence
What ere in her Horizon doth appear;
She is one Orb of Sense, all Eye, all airy Ear.

And what I speak there of the condition of
the Soul out of the Body, I think is easily ap-
pllicable to other Genii, or Spirits.
The fifth Enquiry may be, How these good
Genii become serviceable to men, for either
heightning their Devotions, or enabling them
to Prophecy; whether it can be by any other
way then by descending into their bodies, and
possessing the heart and brain. For the Eu-
chites
Hitherto, who affected the gift of Prophecy by familiarity with evil Spirits, did utterly obliterate in their Souls the πνεύμα του Θεοῦ, the Principles of Goodness and Honesty (as you may see in Πσελλος καὶ ἐνεργείας δαιμόνων) that the evil Spirits might come into their bodies, whom those sparks of virtue, as they said, would drive away, but those being extinguished they could come in and possess them and enable them to Prophecy. And that the Imps of Witches do sometimes enter their own bodies as well as theirs to whom they send them, is plain in the story of the Witches of warbois. It is also the opinion of Trismegist, that these spirits get into the Veins and Arteries both of men and beasts.

Wherefore concerning the Dreams and Visions of this holy man that so freely imparted himself to Bodinus, it may be conceived reasonable that the good Genius insinuated himself into his very body, as well as the bad into the bodies of the wicked, and that residing in his Brain and figuring of it, by thinking of this or that object, as we our selves figure it when we think, the external senses being laid asleep, those figurations would easily be represented to the common sense; and that Memory recovering them when he awaked, they could not but come to him as other Dreams did, saving that they were better, they ever signifying something
thing of importance unto him.

But those Raptures of Devotion by day might be by the Spirits kindling a purer kind of Love-flame in his heart, as well as by fortifying and raising his Imagination. And how far a man shall be carried beyond himself by this redoubled soul in him, none, I think, can well conceive, unless they had the experience of it.

And if this be their manner of communion, it may well be enquired into, in the first place, Whether all men be capable of conversation with these good Genii. Cardan some where intimates that their approaches are deprehensible by certain sweet smells they cast. From whence it may seem not improbable that those bodies that smell sweet themselves where the minde does not stink with pride and hypocrisy, have some natural advantage for the gaining their society. But if there be an peculiar complexion or natural condition required, it will prove lesse hopeful for every one to obtain their acquaintance. Yet Regeneration come to its due pitch, though it cannot be without much pain and anguish, may well rectify all uncleanness of nature; so that no singularly good and sincere man can reasonably despair of their familiarity. For he that is highly in favour with the Prince, it is no wonder he is taken notice of by his Courtiers.
But the last and most considerable question is, whether it be lawful to pray to God for such a good Genius or Angel. For the Example in the foregoing Story seems a sufficient warrant. But I conceive Faith and Desire ought to be full-sail to make such Voyages prosperous, and our end and purpose pure and sincere. But if Pride, Conceitedness, or Affectation of some peculiar priviledge above other Mortals, put a man up to so bold an Enterprise, his Devotions will no more move either God or the good Genii, then the whining voice of a Counterfeit will stir the affection of the discreetly Charitable. Nay, this high Presumption may invite some real Fiends to put a worse jest upon him then was put upon that uttered Rogue Guzman by those Mock-Spirits, or his so impudently pretending Kindred, and so boldly intruding himself into the knowledge and acquaintance of the Gentry and Nobility of Genoa.

But the safest Magick is the sincere confecrating a mans Soul to God, and the aspiring nothing but so profound a pitch of Humility, as not to be conscious to ourselves of being at all touched with the praise and applause of men, and to such a free and universal sense of Charity, as to be delighted with the welfare of another as much as our own. They that solely have their eye upon these, will finde
coming in what ever their heart can desire. But they that put forth their hand to catch at high things, as they fancy, and neglect these, prove at last but a Plague to themselves, and a Laughing-stock to the world.

These are the severall Speculations that the foregoing Narration would naturally beget in the minde of the curious. But me thinks I hear the Atheist replying to all this. That I have run a long division upon uncertain grounds, and asking me, not without some scorn and anger, whether I believe that multifarious Fable I have rehearsed out of Bodinus, and so much descanted upon. To which I answer: That I will not take my oath that the most likely passage in all Plutarch's Lives, or Livy's History is assuredly true. But however that am not ashamed to profess, that I am as well assured in my own judgement of the existens of Spirits, as that I have met with men in Westminster-Hall, or seen beasts in Smithfield,
that whether the Species of things have been from all Eternity, or whether they rose out of the Earth by degrees in Time, the Frame of them is such, that against all the Evasions of the Atheist they naturally imply that there is a God.

Thus have we gone through the many and manifold effects represented to our senses in this wide Theater of the World. The fittest and obscurest whereof are Arguments full enough to prove the existence of a Deity. But some being more palpable then other one, and more accommodate to awaken the dim and flow belief of the Atheist into the acknowledgment of a God, it will not be amiss to take notice of what Evasions he attempts to make for the extricating himself out of the that he phantasies the most sensibly to entangle him, and the most strongly to hinder his escape.

And such are especially these two last I indulged upon, the curious frame of Mans Body, in Apparitions. And the force of the for some endeavour to evade thus; "That there hath ever been Man and Woman and her Species in the world, and so it is no wonder that like should propagate its like,
and therefore that there is no want of any other invisible or material cause but the Species of things themselves: And so these admirable contrivances in Nature must imply no divine Wisdom nor Counsel or any such thing.

But here I demand, whether there were ever any Man that was not mortal, and whether there be any mortal that had not a beginning, and if he had, it must be either by Generation, or Creation. If by Creation, there is a God. If by equivocal Generation, as rising out of Earth, our argument will hold good; still no withstanding this evasion. But if you'll find there was never any man in the world but was born of a Woman, this must amount but thus much, that there hath been an infinite number of successions of births. If there's meant by it any thing more than thus, it will not prove sense.

For though our Phansie cannot run through an infinite series of Effects, yet our Reason assured there is no Effect without a Cause, and be the Progress of Causes and Effects as infinite as it will, at last we resolve it naturally to some First; and he that denies this, seems to me willfully to wink against the light of Nature, and do violence to the faculties of Mind. And therefore of necessity there must be at least one first Man and Woman which
CHAP. 15. against Atheism. 263

first ordine Nature, though infinity of time reckoning from the present causeth a confusion and obscurity in our apprehensions. And these which are thus first in order of Nature or Causality, must also exist first before there can be any other Men or Women in the World. And therefore concerning these first, it being manifest that they were born of no Parents, it follows they were Created or rose out of the Earth, and so the Evasion will be frustrated.

Besides, if you affirm that there was never any Man in the world but who was born of Woman, and so grew to Mans estate by degrees, it will fall to some mans share to be a babe and a Man at once, or to be both Father and Child. For so soon as Mankind was set it be from Eternity, and beyond Eternity (nothing) those that then existed were begot of some body, and there was nothing before them to beget them, therefore they begot themselves.

But that they should at once then have been perfect men, their substances being of alterable and passive matter, that is wrought diversely by degrees into that frame it hath, is as

th, as if they should say that Boots, and Shoos, and Stockings, and Pyes, and Peels, and Greens have been together with all Eternity: when as it is manifest there ought to be an order
derly intervall of time before these things can be, wherein must precede the killing of Oxen, and flaying of them, as also of Sheep, tanning, spinning, cutting, and many more such like circumstances. So that it is enor-

mously ridiculous to say that Mankind might have been at once from all Eternity, unless the Omnipotency of a God, who can do what ever we can imagine and more, should by his unresistible Fiat cause such a thing in a mo-

ment so soon as himself was, which was ever and he was never to seek for either power or skill.

But that the fluid Matter of it self should have been thus raised up from all Eternity into such compleat Species of things, is very ground less and irrational. I say, that there eve

should be such a thing as this in the world, man at once existing of himself in this corporeal frame that we see, who notwithstanding did afterwards dye like other mortals; a fable above all Poetical Figments whatsoever, and more incredible then the hardest Article that any Religion ever offered to th

Atheists belief.

Others therefore deserting this way of Ev-

sion betake themselves to another, which though it seem more plausible at first view, is fully as frivolous. ""They say that all the Species of things, Man himself not ex-

cepe,
CHAP. 15. against Atheisme.

"cepted, came first out of the Earth by the omnifarious attempt of the particles of the Matter upon one another, which at last light on so lucky a construction and fabric of the Bodies of Creatures as we see, and that having an infinite series of time to try all tricks in, they would of necessity at last come to this they are.

But I answer, that these particles might commit infinite Tautologies in their strokes and motions, and that therefore there was no such necessity at all of falling into those forms and shapes that appear in the world.

Again, there is that excellent contrivance in the Body, suppose of a Man, as I have heretofore instanced, that it cannot but be the effect of very accurate Knowledge and Counsel.

And lastly this concourse of Atoms, they being left without a guide, it is a miracle above all apprehension, that they should produce no inept Species of things, such as should of their own nature have but three Legs, and one Eye, or but one Ear, rows of Teeth along the Vertebra of their Backs, and the like, as I have above intimated, these Ineptitudes being more ease to hit upon, then such accurate and irreprehensible frames of Creatures.

But to elude the force of this Argument against the fortuitous concourse of Atoms, they"
they'll excogitate this mad evasion; "That "Nature did indeed at first bring forth such "ill-favoured and ill-appointed Monsters, as "well as those that are of a more exquisite "frame; but those that were more perfect "fell upon those other and kill’d them, and "devoured them, they being not so well pro-"vided of either limbs or senses as the other. "and so were never able to hop fast enough "from them, or maturely to discover the ap-"proaching dangers that ever and anon were "coming upon them. But this unjust and "audacious calumny cast upon God and Na-"ture will be easily discover’d and convicted "of fallhood if we do but consider,

First that Trees, Herbs and Flowers, that do not stir from their places, or exercise such fierce cruelty one upon another, that they all in their several kinds are handsom and elegant and have no ineptitude or defect in them.

Secondly that all Creatures born of putre-
faction, as Mice and Frogs, and the like, as those many hundreds of Insects, as Grasshoppers, Flies, Spiders and such other, that these also have a most accurate contrivance of parts, and that there is nothing fram’d rashly or ineptly in any of them.

Lastly in more perfect Creatures, as in th Scotch Barnacles, which Historians write of, or which if there be any doubt, yet Gerard re- late.
states that of his own knowledge, which is as admirable, and as much to our purpose, that there is a kind of Fowl which in Lancashire are called Tree-Geese, they are bred out of rotten pieces of broken ships and trunks of Trees cast upon a little Island in Lancashire they call the Pile of Foulders; the same Author faith he hath found the like also in other parts of this Kingdom: Those Fowls in all respects, though bred thus of putrefaction (and that they are thus bred is undeniably true, as any man if he please may satisfy himself by consulting Gerard the very last page of his History of Plants) are of as an exact Fabric of Body, and as fitly contrived for the functions of such a kind of living Creature, as any of those that are produced by propagation. Nay these kind of Fowls themselves do also propagate, which has imposed so upon the foolishness of some, that they have denied that other way of their generation; when as the being generated one way does not exclude the other, as is seen in Frogs and Mice.

Wherefore those productions out of the Earth and of Putrefaction being thus perfect and accurate in all points as well as others, it is a manifest discovery that Nature did never frame any species of things ineptly and foolishly, and that therefore she was ever guided by Counsel and Providence, that is, that Nature
Nature her self is the effect of an all-knowing God.

Nor doth this consideration onely take away this present 

Evasion, but doth more palpably and intelligibly enervate the former.

For what boots it them to flee unto an infinite propagation of Individuals in the same eternal species, as they imagine, that they might be able always to assign a Cause answerable to the Effect; when as there are such Effects as these, and Products of Putrefaction, where Wisdom and Counsel are as truly conspicuous as in others? For thus are they nevertheless necessarily illaqueated in that inconvenience, which they thought to have escaped by so quaint a subtilty.

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_Note:_ The text is from the work _An Antidote_ by Robert Boyle, published in 1684. It discusses the concept of God's omnipotence and the implications of human actions in relation to divine omnipotence. The text explores the idea that human attempts to escape the consequences of their actions, such as through deception, are ultimately futile due to the omnipotent nature of God.
That the Evasions of Atheists against Apparitions are so weak and silly, that it is an evident Argument that they are convinced in their own Judgments of the truth of these kinds of Phanomena, which forces them to answer as well as they can, though they be so ill provided.

Now for their evasions whereby they would elude the force of that Argument for Spirits, which is drawn from Apparitions, they are so weak and silly, that a man may be almost sure they were convinced in their judgment of the truth of such like stories, else it had been better flatly to have denied them, then to feign such idle and vain reasons of them.

For first they say they are nothing but Imaginations, and that there is nothing real without us in such Apparitions.

But being beaten off from this sleight account, for that many see the same thing at once, then they flie to so miraculous a power of Phansy, as if it were able to change the Air into a real shape and form, so that others may behold it, as well as he that fram’d it by the power of his Phansy.

Now I demand of any man, whether this be not a harder Mystery and more unconceivable
ceiveable then all the Magical Metamorphoses of Devils or Witches. For it is far easier to conceive that some knowing thing in the Aire should thus transform the Aire into this or that shape, being in that part of the Aire it doth thus transform, then that the Imagination of man, which is but a Modification of his own minde, should be able at a distance to change it into such like Appearances. But suppose it could, can it animate the Aire that it doth thus metamorphize, and make it speak, and answer to questions, and put things into mens hands, and the like? O the credulity of besotted Atheism! How intoxicated and infatuated are they in their conceits, being given up to sensuality, and having lost the free use of the natural faculties of their minde!

But shall this force of Imagination reach as high as the Clouds also, and make Men fight pitched Battels in the Aire, running and charging one against the other?

Here the same bold pretender to Wit and Philosophy Cæsar Vaninus (who cunningly and jugglingly endeavours to infuse the poison of Atheism into the minde of his Reader on every occasion) hath recourse to those old cast rags of Epicurus his School, the Exuvious Effluxes of things: and attempts to salve these Phenomena thus; That the vapours of mens bodies, and it seems of horses too, are carried
carried up into the Aire, and fall into a certain proportionable posture of parts, and so imitate the figures of them aloft among the Clouds.

But I demand how the vapours of the horses finde the vapours of their Riders: and when and how long are they coming together: and whether they appear not before there be any Armies in the field to send up such vapours: and whether harness and weapons send up vapours too, as Swords, Pikes & Shields: and how they come to light so happily into the hands of those Aerial men of war, especially the vapours of Metals (if they have any) being heavier in all likelihood then the reek of Animals and Men: and lastly how they come to discharge at one another and to fight, there being neither life nor soul in them: and whether Sounds also have their Exuviae that are reserved till these solemnities; for at Alborough in Suffolk 1642 were heard in the Aire very loud beatings of Drums, shooting of Muskets, and Ordinance, as also in other such like Prodigies there hath been heard the sounding of Trumpets, as Snellius writes. And Pliny also makes mention of the sounding of Trumpets, and clashing of Armour heard out of the heavens about the Cimbrick Wars, and often before. But here at Alborough all was concluded with a melodious noise of Musical Instruments.
The *Exuviae* of Fiddles it seems fly up into the Aire too, or were those Musical Accents frozen there for a time, and at the heat and firing of the Canons, the Aire relenting and thawing, became so harmoniously vocal: With what vain conceits are men intoxicated, that wilfully wink against the light of Nature, and are estranged from the true knowledge and acknowledgement of a God!

But there is another *Evasion* which the same sedulous *Insinuator* of *Atheism* would make use of in case this should not hold, which seems more sober but no lesse false: and that is this; That these fightings and skirmishings in the Aire are onely the *reflection* of some real battle on the Earth. But this in Nature is plainly impossible. For of necessity these Armies thus fighting, being at such a *distance* from the Spectators, that the fame of the battle never arrives to their ears, their eyes can never behold it by any *reflection* from the Clouds. For besides that *reflection* makes the images more *dim* then *direct* fight, such a *distance* from the Army to the clouds, and then from the clouds to our eye, will lessen the *species* so exceedingly, that they will not at all be *visible*.

Or if we could imagine that there might be sometimes such an advantage in the figure of these Clouds as might in some sort remedy this lessening of the *species*, yet their surfaces are
for so exceeding rudely polish'd, and reflection which, as I said, is ever dim enough of itself, there so extra ordinarily imperfect, that they can never be able, according to the course of nature, to return the species of Terrestrial objects back again to our sight, it being so evident that they are unfit for what is of faresse difficulty. For we never finde them able to reflect the image of a star, when as not one-glass, but every troubled pool or dirty splash of water in the high-way does usually o it.

But that it is far easier for a star, then for any of these objects here upon earth to be reflected to our eyes by those rude natural looking-glasses placed among the clouds, indry reasons will sufficiently inform us.

For first, The Stars do not abate at all of their usuall magnitude in which they ordinarily appear to us by this reflection; the difference of many hundreds of Leagues making no difference of magnitude in them, for indeed the distance of the Diameter of the Orbite of the Earth makes none, as must be acknowledged by all those that admit of the annual motion thereof. But a very few miles do exceedingly diminish the usual bigness of the species of an Horse or Man, even to that littleness that they grow invisible. What then will become of his sword, shield or spear? And in these cases
cases we now speak of, how great a journey the
species have from the Earth to the Clouds that
reflect them, I have intimated before.

Secondly it is manifest, that a Star hath the
preheminence above these Terrestrial Objects
in that it is as pure a light as the Sun, though
not so big, but they but opaque coloured bodies
and that therefore there is no comparison betwixt the vigour and strength of the species
of a Star, and of them.

Thirdly in the Night-time, the Eye being
placed in the shadow of the Earth, those re-
flexions of a Star will be yet more easily visible; when as the great light of the Sun by
Day, must needs much debilitate these reflected Images of the Objects upon the Earth
his beams striking our Eyes with so strong vi-
brations.

Fourthly and lastly, there being Stars al
over the Firmament, so as there is, it should
seem a hundred times more easie for natural
Causes to hit upon a Paraster or Parastrom (for
let Analogy embolden me so to call these self-
dome or never seen Phenomena, the image of
a single Star or whole Constellation reflected
from the Clouds) then upon a Parellos or Par-
ascalene. But now the story of these is more
then an hundred times more frequent than
that of the Paraster. For it is so seldom
discovered, that it is doubted whether it b
or no, or rather acknowledged not to be, of which there can be no reason, but that the clouds are so ill-polished that they are not able to reflect so considerable a light as a Star. From whence I think, we may safely gather, that it is therefore impossible that they should reflect so debile *species*, as the colours and shapes of Beasts and Men, and that so accurately, as that we may see their swords, helmets, shields, spears, and the like.

Wherefore it is plain that these Apparitions in high in the Aire, are no reflexions of any objects upon Earth; or if it were imaginable that they were, that some supernatural cause must assist to conglaciate and polish the surfaces of the clouds to such an extraordinary accuracy of figure and smoothness, as will office for such prodigious reflexions.

And that these *spirits* that rule in the Aire may not act upon the materials there, as well Men here upon the Earth work upon the parts thereof, as also upon the neighbouring elements so far as they can reach, shaping, perfecting and directing things, according to their own purpose and pleasure, I know no reason at all in Nature or Philosophy, for any man to deny. For that the help of *s.officius Genii* is implied in such like Prodigies as rare, the seasonableness of their appearance seems no contemptible argument, they being
according to the observation of Historian the Forerunners of Commotions and Troubles in all Kingdomes and Common-wealths.

Yet nevertheless as good Artificers as I he suppose, they working upon Nature must be bounded by the Laws of Nature. And refraction will have its limits as well as refractive whether for conveyance of species or kindling of heat; the laws and bounds whereof that discerning Wit Cartesius being well aware doth generously and judiciously pronounce. That a burning Glass, the distance of whose focus from the Glass doth not bear a less proportion to the Diameter thereof, then the distance of the Earth from the Sun to the Diameter of the Sun will burn no more vehemently then the direct rays of the Sun will do without it, though in other spects this Glass were as exactly shaped and riously polished, as could be expected from the hand of an Angel.

I have now compleated this present Treatise against Atheism in all the three parts the of: upon which while I cast mine eye and view that clear and irrefutable evidence of cause I’ve undertaken, the external appearances of things in the world, so faithfully seconding the undeniable dictates of the innate Principles of our own minds, I cannot but with confidence aver, That there is not any one notion all Philosophy more certain and demonstrative then that there is a God.
And verily I think I have ransacked all the corners of every kinde of Philosophy that can pretend to bear any stroke in this Controversie, with that diligence, that I may safely pronounce, that it is meer brutish Ignorance or Im-pudence, no Skill in Nature or the Knowledge of things, that can encourage any man to profess Atheism, or to embrace it at the proposal of note that make profession of it.

But so I conceive it is, that at first some fa-lously learned men being not so indiscreetly jealous and superstititious as others; have been mistaken by Idiots and traduced for Atheists, and then ever after some one vain-glorious fool or other, hath affected with what safety he could to seem Atheistical, that he might thereby forsooth he reputed the more learned, the profounder Naturalist.

But I dare assure any man, that if he do but drench into the bottom of this enormous dis-ease of the Soul, as Trismegist truly calls it, he will find nothing to be the cause thereof, but her vanity of mind or brutish sensuality, and untamed desire of satisfying a mans own will in every thing, an obnoxious Conscience, & base Fear of divine Vengeance, ignorance of scantness and insufficiency of second cau-

spirits by reason of perpetual intemperance and luxury, or else a dark bedeading Melancholy that
An Antidote, &c. Lib. III.

that so starves and kills the apprehension of the Soul, in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold Earth, or dry Grave-moulds.

And to such flow Constitutions as these, I shall not wonder, if as the first Part of my discourse must seem marvellous subtle, so the last appear ridiculously incredible. But they are to remember, that I do not here appeal to the Complexional humors or peculiar Relishes of men, that arise out of the temper of the body but to the known and unalterable Idea's of the mind, to the Phenomena of Nature and Record of History. Upon the last whereof if I have something more fully insisted, it is not to be imputed to any vain credulity of mine, or that take a pleasure in telling strange stories, but that I thought fit to fortifie and strengthen the faith of others as much as I could; being assured that a contemptuous misbelief of such like Narrations concerning Spirits, and an endeavour of making them all ridiculous and incredible, is a dangerous Prelude to Atheism itself, or else a more close and crafty profession and insinuation of it. For assuredly that Saying was nothing so true in Politicks, No Bishop, no King; as this is in Metaphysicks, No Spirit, no God.

A Table
A TABLE OF
The Chapters of each BOOK.

Book I.

The seasonable usefulness of the present Discourse, or the Motives that put the Author upon these endeavours of demonstrating that there is a God,

Page 1

II. What is meant by demonstrating there is God, and that the minde of man, unless he do violence to his faculties, will fully assent or dissent from that which notwithstanding may have bare possibility of being otherwise,

3

III. An attempt toward the finding out the true Notion or Definition of God, and a clear conviction that there is an indelible Idea of a being absolutely perfect in the Minde of man,

8

IV. What
A Table.

IV. What Notions are more particularly comprised in the Idea of a Being absolutely perfect. That the difficulty of framing the conception of a thing ought to be no argument against the existence thereof, the nature of corporeal Matter being so perplex’d and intricate, which yet all men acknowledge to exist. That the Idea of a Spirit is as easy a Notion as of any other substance whatever. What powers and properties are contained in the Notion of a Spirit. That Eternity and Infinity, if God were not, would be cast upon something else; so that Atheism cannot free the minde from such intricacies. Goodness, Knowledge and Power notions of highest perfection, and therefore necessarily included in the Idea of a Being absolutely perfect,

V. That the Soul of man is not Abrasal Tabula, and in what sense she might be said ever to have had the actual knowledge of eternal truths in her,

VI. That the Soul of man has of her self actual knowledge in her, made good by sundry Instances and Arguments,

VII. The minde of man being not unfurnished of Innate Truth, that we are with confidence to attend to her naturall and unprejudiced Dictat.
A Table.

Dictates and Suggestions. That some Notions and Truths are at least naturally and unavoidably assented unto by the soul, whether she have of her self actual knowledge in her or not. And that the definition of a Being absolutely perfect is such. And that this absolutely perfect Being is God, the Creator and Contriver of all things.

VIII. The first Argument for the Existence of God taken from the Idea of God as it is representative of his Nature and Perfection. From whence also it is undeniably demonstrated that there can be no more Gods then One.

IX. The second Argument from the Idea of God as it is subjected in our Souls, and is the best natural means imaginable to bring us to knowledge of our Maker. That bare possibility ought to have no power upon the minde, to ther hasten or hinder its assent in any thing. Re being dealt with in all points as if there were God, that naturally we are to conclude there one.

A Table:

XI. Of the nature of the Soul of Man, whether she be a mere Modification of the Body, or a Substance really distinct; and then whether corporeal, or incorporeal.

The Second Book.

I. The Universal Matter of the Word, be it homogeneall or heterogeneall, self-mov'd or resting of itself, that it can never be contriv'd into that Order it is without the superintendency of a God.

II. The perpetuall Parallelisme of the Axis of the Earth and its due proportion of Inclination, as also the course of the Moon crossing the Ecliprick, evident arguments that the fluid matter is guided by a Divine Providence. The Atheists Sophisme of arguing from some petty inconsiderable Effects of the Motion of the Matter, that the said motion is the cause of all things, seasonably detected and deservedly re- vided.

III. That Rivers, Quarries of stone, Timber-wood, Metals, Minerals, and the Magnet, considering the nature of Man, what
Tabic. A

are manifést signes that the rude motion of the Matter is not left to it self, but is under the guidance and superintendence of an All-wise God.

IV. A further proof of Divine Providence taken from the Sea, and the large train of Causes laid together in reference to Navigation.

V. Though the meer motion of the matter may do something, yet it will not amount to the production of Plants and Animals. That it is no botch in Nature that some Phænomena be the results of Motion, others of Substantial forms. That Beauty is not a meer Fancy; and that the Beauty of Plants is an argument that they are from an Intellectual Principle.

VI. The Seeds and Signatures of Plants, arguments of a Divine Providence.

VII. Arguments of Divine Providence drawn from the Usefulness of Plants.

VIII. The Usefulness of Animals an argument of Divine Providence.

IX. Arguments of Divine Providence settled from the Pulchritude of Animals, as also
A Table.
also from the manner of their Propagation,

X. The Frame or Fabrick of the bodies of Animals, plainly argue that there is a God,

XI. The particular Frames of the Bodies of Fowls or Birds palpable signs of Divine Providence,

XII. Unavoidable arguments for Divine Providence taken from the accurate Structure of Mans Body, from the Passions of his Minde, and fitness of the whole Man to be an Inhabiter of the Univerfe,

The Third Book.

I. That, good men not alwayes faring best in this world, the great examples of Divine Vengeance upon wicked and blasphemous persons are not so convincing to the obstinate Atheist. The irreligious Feers and Sacriledges of Dionysius of Syracuse. That there have been true Miracles in the world as well as false, and what are the best and safest wayes to distinguish them that
A Table.

II. The moving of a Sieve by a Charme. Coskinomancy. A Magical cure of an horse. The Charming of Serpents. A strange Example of one Death-stricken as he walked the streets. A story of a sudden wind that had like to have thrown down the gallows at the hanging of two witches.

III. That Winds and Tempests are raised upon mere Ceremonies or forms of words, prov'd by sundry Examples. Margaret Warine discharg'd upon an Oake at a Thunder-clap. Amantius and Rotarius cast headlong out of a Cloud upon a house top. The Witch of Constance seen by the Shepherds to ride through the Aire.

IV. Supernatural Effects observ'd in them that are Bewitch'd and Possess'd. The famous Story of Magdalena Crucia.

V. Examples of Bewitch'd persons that had Balls of Hair, Nayls, Knives, Wood stuck with Pins, pieces of Cloth, and such like trash convey'd into their bodies, with examples also of other Supernatural Effects.

VI. The Apparition Eckerken. The story
of the pyed Piper. A Triton or Sea-God seen on the banks of Rubicon. Of the Imps of Witches, and whether those old women be guilty of so much durance as the Atheist fancies them. That such things passe betwixt them and their Imps as are impossible to be imputed to Melancholy. The examination of John Winnick of Moleworth. The reason of sealing Covenants with the Devil.

VII. Four late notorious Examples of Exorcism or Conjuring up Spirits by one Anne Bodenham a witch, who suffered at Salisbury, Anno 1653.

VIII. A memorable story of a Shoe-maker, Citizen of Breslaw in Silesia who cut his own throat, Anno 1591.

IX. Another very memorable story of Johannes Cuntius a Citizen of Pentsch in Silesia,

X. The nocturnal Conventicles of Witches; that they have often dissolved and disappeared at the naming of the Name of God or Jesus Christ; and that the party thus speaking has found himself alone in the fields many miles from home. The Dancing of men, women and cloven-footed Satyres at mid-day; John Michael
XI. Of Fairy Circles. A larger discussion of those Controversies betwixt Bodinus and Remigius, viz., whether the Bodies of Witches be really transformed into the shape of Wolves and other Creatures; whether the Soules of witches be not sometimes at those nocturnal Conventicles, their Bodies being left at home; as also whether they leave not their bodies in those Exstasies they put themselves in, when they promise to fetch certain news from remote places in a very short time.

XII. The coldness of those bodies that Spirits appear in witnessed, by the experience of Cardan and Bourgotus. The natural Reason of this coldness. That the Devil does really lie with Witches. That the very substance of Spirits is not fire. Spirits skirmishing on the ground. Field-fights and Sea-fights seen in the Aire.

XIII. A very memorable story of a certain pious man, who had the continuall Society of a Guardian Genius.

XIV. Certain Enquiries upon the preceding story; as, What these Guardian Genii may be.
A Table.

Whether one or more of them be allotted to every man, or to some none. What may be the reason of Spirits so seldom appearing; and whether they have any settled shape or no. What their manner is of assisting men in either Devotion or Prophecy. Whether every man's complexion is capable of the society of a good Genius. And lastly whether it be lawful to pray to God to send such a Genius or Angel to one or no. 251

X V. That whether the species of things have been from all Eternity, or whether they rose out of the earth by degrees in Time, the frame of of them is such, that against all the Evasions of the Atheist they naturally imply that there is a God, 261

X VI. That the evasions of the Atheists against Apparitions are so weak and silly, that it is an evident argument that they are convinced in their own judgements of the truth of these kindes of Phænomena, which forces them to answer so well as they can, though they be so ill provided, 269
AN APPENDIX
To the late
ANTIDOTE AGAINST Atheifm.

Wherein is contained an Answer to certain Objections made against several Passages thereof.

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An Appendix
To the late
Antidote
Against Atheism.

Chap. I.

The Author's reason of adding this Appendix to his Antidote. An enumeration of the chief Objections made against the first book thereof.

Suspected Innocency and misdoubted Truth can win no greater credit than by strictest examination. For the world is thereby more fully ascertained of the unblameableness of the one, and of the solidity of the other, then it can be possibly without so publick a Tryal. Wherefore that so great an advantage may not be wanting.
wanting to that weighty cause we have in hand, I was not contented only to set down such Reasons for the Existence of God which in my own judgement I conceiv'd to be irrefutably firm; but that the firmness of them may appear more conspicuous to all men, I have brought into view the chiefeft and most material Objections I could meet with, whether raised by those that of themselves have excepted against any Argument I have made use of, or by such as have been invited more curiously to search and discover, where they could, any weakness or inconsequence in any Argumentation throughout the whole Treatise. And the chiefeft Exceptions and Objections against the first Book are these:

First, That the Ground of our Demonstration of the Existence of God from his Idea is, that there are Innate Ideas in the mind of Man; which, say they, is false.

Secondly, That there is no such Idea of God at all as we have describ'd, neither Innate nor Acquisititious or Transcriptitious; because it involves in it the Notion of a Spirit, which again consists of such particular Notions as are utterly unconceivable.

Thirdly, That Existence is no Term of Perfection, and therefore is not so inseparably involved in the notion of a Being absolutely perfect or of God.

Fourthly
Chap. 1. to the late Antidote.

Fourthly, That though Necessary Existence be included in the Idea of God, yet our inferring from thence that he does exist, is but a Sophism, because a Being absolutely Evil as well as absolutely Perfect, includes necessary Existence in the Idea thereof.

Fifthly, That if there be any necessary Existence, that it is plain that it is Matter, which we unadvisedly call Space, which we cannot imagine but did ever and will ever necessarily exist.

Sixthly, That God did not put this Idea of himself into the mind of Man, but the Subterfuge of Politicians that have always used Religion as a mere Engine of State.

Seventhly, That Fear and Hopes of Natural Conscience are nothing indeed but these Passions rais'd upon a belief of a God which men have had by Tradition or Education.

Lastly, That these Arguments whereby we prove the Incorporeity of the soul of Man, will also conclude the Incorporeity of the soul of a Beast, and that therefore they are Sophistical.

To these I shall answer in order with as little Pomp and Luxuriancy of words, and as much plainness and perspicuity, as I may, in so subtil and difficult a matter.
That the Ground of our Demonstration of the Existence of God from his Idea is not, that there are innate Ideas in the mind of Man, and yet that there are such innate Ideas, though we do not suppose it as the Ground of our Demonstration.

That some have excepted against our Demonstration of the Existence of God from his Idea, in that they have conceived that it is founded upon this Principle, That there are innate Ideas in the soul of Man; I can impute the mistake not so much to Ignorance as Inadvertency. For no mans parts can be so weak but that if he attend to what we have written, he must plainly see, that the stress of our Argument is not laid upon this Notion of innate Ideas, but upon that confessed Truth, That there are some things so plain, that however the soul came to the knowledge of them, that she cannot but assent to them, and acknowledge them to be undeniably true. See Chap.7. lib.1.

Now the Idea of a Being absolutely perfect being such that it must needs be acknowledged according to the light of Nature to be indeed
indeed the true Idea of such a Being, call it innate or not, it is all one, the demonstration will as inevitably follow as if it were acknowledged an innate Idea, as we shall more plainly discern if we instance in other Ideas; as for example in the Idea of a Triangle of a regular Geometrical body, and of a round Solid. For the nature of these Ideas is such, that the mind of man cannot possibly deny, but that they are such, and such distinct Ideas; and that such and such affections belong unto them. As for example, that every Triangle is either Isopleuron, Isosceles, or Scalenum, so that there are just Three kinds of them in reference to their sides and no more: That there are Five regular Bodies in Geometry, neither more nor less, viz. The Cube, the Tetraedrum, the Octaedrum, the Dodecaedrum and the Eicosaedrum: That there is one only kind of round Solid; viz. The Sphere or Globe. And so contemplating the Idea of a Being absolutely perfect (be the Idea innate or not innate, it is all one) we cannot but conclude that there can be but one only such in number; and that That one also cannot fail to be, as we have demonstrated at large.

But however though we need no such Principle for the carrying on of our Demonstration as this of Innate Ideas, yet because I thought it true and of concernment to anim
mate the Reader to attend the Notions of his own mind, and relish the excellency of that Judge we are to appeal to, I held it not un- fit to insist something upon it; And I am ready now to make it good, that this Principle is true, notwithstanding any thing that I find alleged against it.

For what I contend for in the sixth Chapter of this first Book, that the exact Idea of a Circle, or a Triangle is rather hinted to us from those describ'd in Matter then taught us by them, is still true notwithstanding that Ob- jection, that they seem exact to our outward senses carelessly perusing them, though they be not so. For we plainly afterward correct our selves not onely by occasion of the figure which we may ever discern imperfect, but by our innate knowledge which tells us, that the outward senses cannot see an exact Triangle, because that an Indivisible point in which the Angles are to be terminated, is to the outward sense utterly invisible.

Besides it is to be considered that though we should admit that a Triangle could be so draw- n that to our outward sense, look on it as nar- rowly as we could, even through Microscopes, that it would ever seem exact; yet they that never see or took notice of any such accurate delineation, do of themselves upon the inti- mation of ruder draughts frame to themselves the
the exact idea of a Triangle, which they having not learned from any outward Object must needs be the inward representation of their own minds.

But now for other Objections, that a Blind man would be able to discourse of Colours if there were any innate Ideas in his soul, I say it does not at all follow; Because these Ideas that I contend to be in the Soul, are not sensible but intellectual, such as are those many logical, Metaphysical, Mathematical, and some Moral Notions. All which we employ as our own Modes of considering sensible Objects, but are not the sensible Objects themselves, of which we have no Idea, but only a capacity, by reason of the Organs of our body, to be affected by them. The reason therefore of blind man's inability of discoursing of Colours, is onely that he has no Substratum or Phantasm of the Subject of the discourse, upon which he would use these innate Modes or Frame of Notions that are naturally in his mind, and which he can make use of in the speculation of sundry other sensible Objects.

And whereas it is further objected, that these logical and Mathematical Notions came in also to the senses because Brutes have the knowledge of them, upon whom we will not below so rich an inward furniture as these innate Ideas;
Ideas; I answer, that Brutes have not the knowledge of any such Notion, but what they act is from a meer Concatenation of sensible Phantasm representing things grateful or ungrateful to the sense; as to instance in those particularsthat are objected, That a Dog will bark at one noise, suppose the knocking at the door; and not at another; as the falling of a stool or of a dish from off a shelf: that he will follow one scent, as that of the Hare, and neglect another and the like; these are all done, not that he has any notion of Effect and Cause, but by meer Concatenation of Phantasms representing things as grateful or ungrateful, or neither grateful nor ungrateful to his sense, in which case he is not mov'd at all. And if a Dog chop at the bigger morsel, it is not that he considers the notion of inequality, but because that sensible objects does more powerfully move his appetite. So if he take one single side of a Triangle to come to the corner of it, where a piece of bread may be placed, it is not because he considers that a straight line is the shortest betwixt the same terms, but he sensibly feels that going directly to it he shall be soone at it, then if he went about, as Zeno instance well in an Ass at one corner of a Pasture and the fodder in the other, that he would go directly to that corner the fodder lay in; which as he thought was a marvellous witty jee
To the late Antidote.

Euclid's demonstration, that any two sides of a Triangle are bigger than the third, as being to explain a Truth that no Ass could miss of it.

But by the favour of so Critical a Philosopher we may very well suspect that neither Dog nor Ass that makes toward any Object goes directly in a straight line to it because he considers that a crooked one is further about, but because the visual line guides him straight to the Object he looks at, in which he goes naturally without any reflexion upon Mathematical notions as a stone cast out of a thing, of itself indevours to steer its course with a Motion rectilinear: Which having not so much as Sense, we can in no wise suspect to be capable of the rudest Notion in Geometry.

Wherefore it is a meer fallacy to argue that Rutes because they do such things as are reasonable or Mathematical, that therefore they do them from notions of Logick or Mathematicks; when as in creatures inanimate that can think of nothing, we may read the footsteps of Reason and Geometry in their Motions and Figurations: As in the drops of rain that fall downwards, in the form of Hailstones; and in the beauty and symmetry of the leaves and flowers of Herbs and Plants: Which Objects while we contemplate, we apply to them
them the innate modes of our own mind which she uses in the speculation even of those things that themselves are dead and thoughtless.

**Chap. III.**

That the Idea of a Being absolutely perfect which we have described, be it innate or acquisititious, is true; notwithstanding the pretended unconceivableness of the Notion a Spirit included therein.

That the souls of Men, the lowest of all the Intellectual Orders, should be plung'd and puzzled in the more close and accurate Speculation of things spiritual and intellectual, is but reasonable, especially considering that even Matter itself, in which they tumble and wallow, which they feel with their hands, and usurp with all their senses, they once offer to contemplate it in an Intellectual and Rational manner, their fancies are so clouded in this dark state of incarceration in these earthly Bodies, that the Notion thereof seems unimaginable and contradictory, as I have largely enough already insisted upon.

But that the Notion of a Spirit which seems
to obscure the clearness of the idea of God, in such inconsistent and unconceivable notion, as some would have it; I hope I shall sufficiently evince by answering the shrewdest objections that I think can be made against it.

Whereas therefore we have defined a Spirit, well from those more absolute powers of self-contraction and dilatation, as also from those relative faculties of penetrating, moving and altering of the Matter, we will now set down the objections made against them both.

And against the first it is objected, That it is impossible for the mind of Man to imagine any Substance having a power of self-dilatation and contraction to be unextended, and that extension cannot be imagined without diversity of parts, nor diversity of parts without a possibility of division or separation of them; because diversity of parts in any substance supposes diversity of substances, and diversity of substances supposes independency of one another; from whence it will follow that indivisibility is incompatible to a Spirit, which notwithstanding we have added in the definition thereof.

I confess the objection is very ingenious and set on home, but withall conceive that the difficulty is easily taken off, if we acknowledge some such thing to be in the nature of a Spirit.
Spirit, as has been by thousands acknowledge in the Nature of Intentional Species: We will therefore represent the property of a Spirit in this Symbole or Hieroglyphick.

Suppose a Point of light from which ray out a luminous Orb according to the known principles of Optiques: This Orb of light does very much resemble the Nature of a Spirit which is diffus'd and extended and yet indivisible. For we'll suppose in this Spirit the Center of life to be indivisible, and yet to diffuse itself by a kind of circumscrib'd Omniscient, as the point of light is discernible in every point of the Luminous Sphere. And yet supposing that Central lucid Point indivisible, there is nothing divisible in all this Sphere of light. For it is ridiculous to think by any Engine or Art whatsoever to separate the luminous rays from the shining center, and keep them apart by themselves, as any man will acknowledge that does but carefull consider the nature of the thing we speak of.

Now there is no difficulty to imagine such an Orb as this a Substance as well as a Quality. And indeed this Sphere of light itself, it not inhering in any subject in the space it occupies looks far more like a Substance than any accident. And what we phantifie unadvisedly to befal Light and Colours, that any point of
Antidote, 305

Thus ray orbicularly, is more rationally to be admitted in Spiritual substances, those central essences spread out into a secondary substance, as the luminous rays are conceived to shoot out from a lucid point. From hence we are enabled to return an answer to the greatest difficulty in the foregoing objection, viz. That the conceived parts in a spirit have an inseparable dependence upon the central Essence thereof, from which they flow, and in which they are radically contained, and therefore though there be an extension of this whole substantial power, yet one part is not separable or discernible from another, but the entire substance, as well secondary as primary or central, is indivisible.

But let us again cast our eye upon this lucid point and radiant Orb we have made use of; it is manifest that those rays that are hindered from shooting out so far as they would, need not lose their virtue or Being, but only be reflected back toward the shining center: And the obstacle being removed, they may shoot out to their full length again: So that there is no generation of a new ray, but an emission of what was actually before: whereby we are furnishing d with an answer to a further objection that would insinuate that this Emanation or Efflux of the Secondary Substance from the Central is Creation properly so called, which
which is deemed incompatible to any creature.

But we answer, that both the Central and Secondary Substance of a Spirit were created at once by God, and that these free active Spirits have only a power in them of contracting their vital rays and dilating of them not of annihilating or creating of them: For we also added in the definition of a Spirit *Self-penetration* or the running of one part in to another, if we may call them parts. And this answer I hold so satisfactory, that I think it needless to allude the opinion of Durandus who contends that Creation is not incompatibler unto a creature, provided that it be acknowledged to be done by virtue of donation from the first Creator, and in an inevitable observance to his Laws. We might also further scruple whether any emanation may be properly call’d creation, but enough has been already said to satisfy this Objection.

But we are further yet urged concerning the self-contraction and dilatation; for it is demanded, why the Soul of Man which we acknowledge a Spirit, does not contract it self or withdraw it self from those parts which are pained, or why she does not dilate her self beyond the bounds of the Body. To which answered, that the Plantal faculty of the Soul whereby she is unitable to this terrestrial body...
not arbitrarius, but fatal or natural, which union cannot be dissolved unless the bond of life be loosened, and that vital congruity which is in the body, and does necessarily hold the Soul there) be either for a time hindered or utterly destroy'd.

The last Objection against the Self-extension of a Spirit is, That there will be as many Wills and Understandings as Parts. But I have, in that symbolicall representation I have made use of, so represented the extension of Spirit, that it is also acknowledged indivisible; whereby the Objection is no sooner propounded then answered, that engine lying in readiness to receive all such assaults.

Now for the Objections made against the relative faculties of a Spirit, to wit, the power of penetrating, moving and altering the Matter, there is mainly this one, that Matter cannot be altered but by Motion, nor Motion be communicated but by Impulse, nor Impulse without Impenetrability in the Impulsor, and that therefore how a Spirit should move Matter which does penetrate it, is not to be imagined.

But I answer, First, what our Imagination baffled in, either our outward Senses or inward Reason often prove to be true. As for example, our Reason attending to the nature of an exact Globe and Plane, will undoubtedly pronounce
pronounce that they will touch in a point, and that they may be moved one upon another. But our Imagination cannot but make this exception, That the Globe thus drawn upon the Plane, describes a line which must necessarily consist of points, point perpetually following point in the whole description; which how monstrous it is to be admitted, I have already intimated in the foregoing Discourse.

So likewise the Angle of Contact included between the Periphery and a Perpendicular falling on the end of the Diameter of a Circle, Geometricians demonstrate by reason to be less than any acute angle whatsoever, in much that a line cannot fall between the Periphery and the Perpendicular: whence the fancy cannot but imagine this angle to be indivisible; which is a perfect contradiction and against the definition of an Angle, which is not the coincidence but the inclination of two lines. Besides, a lesser Circle inscrib'd in greater so that it touches in one point, through which let there be drawn the common Diameter of them both, and then let fall a Perpendicular on that end of the Diameter where the Circles touch, it will be evident that or Angle of Contact is bigger than the other when yet they are both indivisible, as was acknowledged by our Imagination before:
that one and the same Angle will be both divisible and indivisible, which is again a plain contradiction.

And as Imagination is puzzled in things we are sure of by Reason, so is it also in things we are certain of by Sense; for who can imagine how it comes about that we see our image behind the Looking-glass? for it is more easy to fancy that we should apprehend our faces either in the very surface of the glass, or else in the place where they are: For if the reflected rays might serve the turn, then we should finde the distance of our image no greater then that of the glass; but if we be affected also by the direct rays, me thinks we should be led by them to the first place hence they came, and finde our faces in that situation they are.

But to instance in things that will come more near to our purpose. We see in some kindes of Matter almost an invincible union of parts, as in Steel, Adamant and the like; that is it that holds them so fast together: you'll say, some inward substantial form, we have what we look'd for, a substance distinct from the Matter. If you say it is the quality of hardness in the Matter that makes hus hard: That is no more then to say, it is because it is so. If you say it is a more perfect rest of parts one by another, then
there is in other Matter, if that be true, it is yet a thing utterly unimaginable; as for example. That upon Matter exactly plain, more plain and solid then a Table of Marble, if a man laid a little Cube upon it of like plainness and solidity, that this Cube by meer immediate touching of the Table should have as firm uniton therewith as the parts of the Cube have one with another, is a thing that the fancy of man cannot tell how to admit: For suppose at first you drew along this Cube on the Table, as it would easily go, both surfaces being so exactly smooth, and that then you let drawing of it, that these two smooth bodies should presently stick so fast together that Hammer and a Chefsill would scarce sever them, is a thing utterly unimaginable.

Wherefore the union betwixt the Parts of the Matter being so strong, and yet so unimaginable how it comes to pass to be so, we should not admit as strong or stronger union betwixt a Spirit and a Body, though our fancy suggest it will pass through, as well it does that smooth bodies will ever lie lookeless unless there be some cement to hold them together. And this union once admitte Motion, Activity and Agitation being so easily and prone a conception of the property of a Spirit, it will as easily and naturally follow that it does move or agitate the Matter it is the united to.
But again to answer more closely, I say this present Objection is nothing else but a Sophism of the fancy conceiving a Spirit as a Body going through some pervious hole or passagę too wide and patent for it, in which therefore it cannot stick or be firmly setted in it. To which Imagination we will oppose that though Spirits do penetrate Bodies, that yet they are not such thin and lank things that they must of necessity run through them, or be unable to take hold of them, or be united with them, but that they may fill up the capacity of a Body penetrable by Spirits: which penetrability of a Body or Matter when it is initiated or fill’d, that Spirit that thus fills it is more strongly rivetted in, or united with the Body or Matter, then one part of the Matter can be with another.

And therefore we will acknowledge one special faculty of a Spirit, which after penetration it doth either naturally or arbitrarily exert, which is this, to fill the Receptivity or Capacity of a Body or Matter so far forth as it is capable or receptive of a Soul or Spirit.

And this affection of a Spirit we will make to a bill to call, for more compendiousness, by the Greek term ὑπόταξις: which that there may be no suspicion of any fraud or affected libery in words, we will as plainly as we can define
define thus, *A power in a Spirit of offering so near to a corporeal emanation from the center of life, that it will so perfectly fill the receptivity of Matter into which it has penetrated, that it is very difficult or impossible for any other Spirit to possess the same, and of hereby becoming so firmly and closely united to a body, as both to actuate and to be acted upon, to affect and be affected thereby.*

And now let us appeal to Imagination herself, if Matter does not fit as close, nor closer to a Spirit, then any one part of Matter can do to another: For here union prevades through all, but there conjunction onely in a common Superficies, as is usuall fancied and acknowledged. And this *Hyl pathia* which we thus suppose in a finite Spirit or Soul, I further adde may well answer Analogy to that power of creating Matter which is necessarily included in the Idea of God.

But lastly, if the manner how a Spirit act upon a Body, or is affected by a body, seem so intricate that it must be given up for inexplicable, yet as the mobility of an exact Globe upon a Plain is admitted as an evident & undeniable property thereof by our understanding, though we cannot imagine how always touching in a point should by its motion describe a continued line, so supposing...
such manifest operations in Nature, that Reason can demonstrate not to be from the matter itself, we must acknowledge there is some other Substance besides the Matter that acts in it and upon it, which is spiritual, though we know not how motion can be communicated to Matter from a Spirit. And the strength of this our third and last answer consists in this, that there are indeed several such operations apparently transcending the power of Matter, of which we will only here briefly repeat the heads, having more fully discoursed of them in the foregoing Treatise.

And first I instance in what is more general and acknowledged by Des Cartes himself, who yet has entituled the Laws of Matter to the highest effects that ever any Man could rationally do: And 'tis this; That that Matter out of which all things are is of itself uniform, and of one kinde: From whence infer that of it self therefore it all either rests or moves; If it all rest, there is something besides Matter that moves it, which necessarily is a Spirit; If it all move, there could not be possibly the coalition of anything but every imaginable particle would be actually loose from another: Wherefore there is required a Substance besides Matter that must bind what we finde fix'd and bound.

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The second instance is in that admirable wisdom discoverable in all the works of Nature, which I have largely insisted on in my Second Book, which do manifestly evince that all things are contriv'd by a wise Principle: But who but a fool will say that the Matter is wise, and yet notwithstanding out of the putrified parts even of the Earth itself, as also out of the drops of dew, rotten pieces of wood, and such like geer, the bodies of Animals do arise so artificially and exquisitely well framed, that the Reason of Man cannot contemplate them but with the greatest pleasure and admiration.

Thirdly, Those many and undeniable stories of Apparitions do clearly evince that an understanding lodges in sundry aer bodies, when as it is utterly impossible that Aire should be so arbitrarily changed into shapes, and yet held together as an actuated vehicle of life, if there were not some thing besides the Air itself that did thus possess it and moderate it, and could dilate, contract, and guide it as it pleased; otherwise it would be no better figured no more steaddily kept together then the fume of Tobacco or the reek of Chimneys.

Fourthly and lastly, It is manifest that which in us understands, remembers, and
and perceives, is that which moves our bodies, and that those cognoscitive faculties can be no operation of the bare Matter. From whence it is evident that there is in our Bodies an Intellectual spirit that moves them as it pleases, as I have largely enough prov'd in the last Chapter of the first Book of my Antidote, and shall yet further confirm, when we come to the Objections made against it.

CHAP. IV.

That Existence is a Term of Perfection, and therefore necessarily included in the Idea of a Being absolutely Perfect, or of God.

To avoid the Necessity and Evidence of our Demonstration of the Existence of God drawn from the inseparable connexion of the Notion thereof with his Idea (we urging that necessary Existences must needs be included in the Idea of a Being absolutely perfect) there are some that stick not to affirm that Existence is no Term of intrinsical perfection to any thing. For say they, Imagine two pieces of Gold equal in weight, purity and all other respects, but onely duration or necessity of Existence,
Existence, we cannot justly, without being humourous or phantasmal, attribute pre-eminence to one more than to the other. To which I answer, that as two pieces of Gold is better than one, so one piece of Gold that will last twice as long as another, is twice as good as the other, or at least much better than the other, which I think is so evident that it wants no further proof.

But further, that we may not only apply our selves to answer Objections, but absolutely to ratifie the present Truth, That Existence is a perfection: First it is palpably plain, according to that sensible Aphorism of Solomon, Better is a living Dog then a dead Lyon.

But then again to argue more generally, The Metaphysicians, as it is very well known, look upon Existence as the formal and actual part of a Being; And Form or Act is acknowledged the more noble and perfect principle in every Essence; and therefore if they can be distinguished in God, is so there also: if they cannot, then it is thereby confess, that we cannot think of the Idea of God but it immediately informs us that he doth Exist. And I recommend it to the inquiry of the Hebrew Criticks, whether הוה from whence is והי does not rather signifie Existence then Essence.

Thirdly let the Metaphysicians conclude what
what they please, it is evident to ordinary Reason, that if there be one conception better than another, that implies no imperfection in it, that it must be cast upon what is most perfect: But Existence is better than non-existence, and implies no imperfection in it; therefore it must be cast upon an Idea of a Being absolutely perfect.

But fourthly and lastly, Though it were possible to cavil at the single Notion of Existence that it neither argued perfection nor imperfection, nor belong'd to either; yet there can be no shew of exception against the highest and most perfect manner of existing, but that that is naturally and undeniably included in the Idea of a Being absolutely Perfect; and that therefore we do but rightfully contend that necessary Existence is inseparably contained in the notion of God.

For as for example, while it is confessed that Matter is finite and cannot, be otherwise, for a Body to be figured implies neither Perfection nor Imperfection, but is a natural and necessary affection thereof; yet to be ordinarily figured, is an undoubted Perfection of a Body: So in like manner though it were confessed, that meer Existence is neither Perfection nor Imperfection, yet so noble a Mode thereof as necessarily to Exist, must without all turgivation be acknowledged a notion of Per-
An Appendix

Chap. 5.

Perfection, and therefore to accrue naturally to the Idea of a Being absolutely perfect.

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Chap. V.

That the Idea of a Being absolutely Evil is in no sense a warrantable Idea, or if it be, that there is included no necessary Existence therein.

As for those that admit necessary Existence to be included in the Idea of a Being absolutely Perfect, but would shew that our inference from thence, viz. That this perfect Being doth Exist, is false and sophistical, because necessary Existence is contained in the Idea of a Being absolutely Evil, which notwithstanding we will not admit to Exist (for say they, that which is absolutely Evil is immutably and ever unavoidably such and cannot but be so, and therefore it cannot but Exist and ever has Existed.) To these we answer, That we shall easily discover the grand difference betwixt such arbitrarious and forced figments and fancies as these, and the natural and consistent Idea's of our own mind, if we look more carefully and curiously into the Nature of
of what these Objectors have ventured to utter, and sift out what either themselves mean, or what must necessarily be understood by this Idea of a Being absolutely Evil; which they have thus forged.

By the Idea of a Being absolutely Evil must be meant either the Idea of a Being absolutely imperfect, or absolutely wicked, or absolutely miserable, or absolutely mischievous.

Now the Idea of what is absolutely imperfect removes from it what ever sounds perfection, as if all perfection were 1000, then this Idea removes from this absolute imperfect, every unite of these 1000 allowing not so much as an unite or a fraction of an unite, no not the possibility of them, to what is thus absolutely imperfect. So that what is absolutely imperfect is impossible to Exist. But necessary Existence is a Term of Perfection, as was plainly demonstrated before.

The Idea of a Being absolutely wicked removes from it all manner of Goodness, Equity, Decorum, Righteousness, and implies a firm and immutable aversion of the Will from all these, and a settled and unchangeable purpose of doing all things wickedly, but intimates nothing either of the necessity or Contingency of the Existence of the Substance of this Being, that being neither here nor there to the moral deformity thereof, as is evident-ly plain at first sight.
The idea of a Being absolutely miserable, is the Idea of a Being that sustains the fullest and completest torments that are conceivable, and this must be in a knowing, passive, and reflexive subject. Now I say this torture arising partly from the sense of present smart, and partly out of reflexion of what it has suffered, and a full belief that it shall suffer thus eternally, this miserable Being, though but a Creature, is as perfectly tormented as it could possibly be if it necessarily existed of itself. For if it were always though but contingently and dependently of another, the torture is equally perfect, and therefore necessary Existence is not included in the Idea thereof.

Again the Objector is to prove that a Being wholly Immaterial can suffer any torture, which till he do, it seeming more reason that it cannot, I shall flatly deny that it can, and therefore do affirm, that a torturable Being is a Spirit incorporate, and affirm also as a thing most rational, that this Spirit, if very great pain was upon it, such as that it were better for him not to be at all then to be in it, that anguish by continuance would be so increased, (pain infinitely overpowering the vital vigour and overpoising the contents of life and sense) that it would dye to the body in which it is thus tormented; but if it be not in so ill a plight as to change its state of conjunction, but
but that the torture proves tolerable; then necessary Existence would not be its misery, but some part of happiness, so that there can be no such thing as a Being absolutely miserable in the world.

Thirdly, The idea of a Being absolutely perfect is compos'd of Notions of the same denomination, all of them of themselves sounding absolute Perfection, but the idea of Being absolutely miserable is not compiled of notions that sound absolute Misery of themselves. For what misery but rather good is there in necessary Existence? Wherefore if we should contend that an inference from the idea of a thing to its necessary Existence is newly warrantable, there where the idea consists of notions of one denomination, the Objector is to take of the distinction.

Or to speak more plainly, Absolutely necessary Existence and Self-existence is one and the same Notion: But Self-existence the most high and perfect mode of Existence that is conceivable, and therefore proper to that is most absolutely Perfect. Wherefore to transplant Self-Existence to so pitiful an idea as the idea of a Being absolutely miserable, is as absonous and prodigious as to clap the head of a Lyon to the body of a Snail: lay indeed it seems more contraditious, that being but the misplacing of Body and Figure, but
but this the implantation of an inward Property into a wrong Subject.

Fourthly and lastly, As for a Being absolutely Mischievous, it seems indeed to include necessary and unavoidable Existence as well as Omnipotency and Omniscience, or else this Sovereign Mischief is not so full and absolute as our apprehension can conceive. These added to a peremptory and immutable desire or will of doing all mischief possible for Mischief sake, do fully complete the Notion of this absolute Mischievous Being.

But how spurious and unnatural this Idea is, is evident in that it does forcibly tie together Notions of a quite contrary Nature, the greatest imperfection with the highest Perfections, joyning the incommunicable Attributes of God with that which is happily worse then we can demonstrate to be in any Devil:

Wherefore, as I intimated before, if any man pretend our Argument to be a Sophism, and in imitating it would discover the fallacy in some other Matter, he is exactly to observe the Laws thereof in his imitation, and constitute an idea of Notions that agree with the same Title, as they exquisitely do in the Idea of a Being absolutely Perfect; for there is no notion there but what sounds highest Perfection.
But in this idea of a Being absolutely mischievous there is nothing that of its own nature signifies mischief, but that wicked and malicious desire, which is a pitiful imperfect thing; and indeed cannot but arise out of ignorance and imperfection. But to be able accurately to destroy all good whatsoever, implies an Omnipotency in Power, and an Omnisciency in all manner of good: So that his idea is not free from the intanglement of contradictions in the conception thereof.

But if by a Being absolutely mischievous were meant, a Being that has the power and skill of doing all mischief imaginable, and indeed far above all the Imagination and Conceit of man, and that so effectually and universally, that nothing possibly can prevent him: This indeed the Eternal God, who is necessarily self, and prevents all things, and can be limited in his actions by none but by himself; But he being that absolute, and immutable Good, and full and pure Perfection, he cannot but include in his idea that precious attribute of Benignity, and therefore according to his entire Nature, he is not only good himself, but by the prerogative of his own Being, keeps out such mischievous Sover- ignities, as have been here pleaded for from living any Existence in the world.

Wherefore to bring our answer to a head, I
say, we are to use that natural method in this Speculation, that men that know the use of their faculties observe in all others, viz. to assent to what is most simple, easy and plain first, and of which there can be no doubt but that the Notion is congruous and consistent, and such is the idea of a Being absolutely perfect, no arbitrary or fortuitous figment, or forced compleiment of Notions that jarre one with another, or may be justly suspected, if not demonstrated, to be incoherent and repugnant; such as for example would be a walking Tree, or an intelligent Stone, or the like: but such as wherein the Notions naturally and necessarily come together to compleat the conception of some one single Title as being homogeneal and essential there unto.

And then what I contend for is this, That attending to this Natural idea of God, or Being absolutely perfect, we unavoidably discover the necessity of actual existence, as inseparable from him, it being necessarily included in this idea of absolute Perfection: which is still more undeniably set on in the last part of my Argument, where I urge that either Impossibility, Contingency, or Necessity of actual Existence must needs belong to a Being absolutely perfect; but not Impossibility nor Contingency, therefore Necessity of actual Existence.
And therefore being so well secured of this truth, I require the Objector to bring up his argument to this last and clearest frame, and him also urge that either Impossibility, contingency, or Necessity of actual Existence amongst either to a Being absolutely miserable absolutely mischievous; and I shall confidently answer, Impossibility of existence, and give him a further Reason, besides what intimated before of the incongruity of the notions themselves, that it is repugnant with the existence of God, whom, without any no or scruple, attending to the natural and undistorted suggestions of our own faculties, we have already demonstrated to ex-

And still to make our answer more certain concerning a Being absolutely mischievous; It is no test evident He is not, and therefore sith must be of himself if he be at all, it is impossible he should be: And that he is not, is plain because things would then be infinitely worse they they are, when as I dare say they now as well as it is fit or possible for them soe, if we had but the wisdome to conceive and comprehend the whole counsel and purpose of Providence, and knew clearly and particularly what is past, and what is to be.

But if we take up out of our own blind-
ness or rashness Principles concerning the Providence of God, that are inconsistent with his idea (such as the Ptolemaicall Systeme of the Heavens, which (as some say) Alphon look'd upon (though others tell the story of the misplacement of certain Mountains of the Earth) as so perplex'd a Bungle, that transported with zeal against that fond Hypothesis, did scoffingly and audaciously profess, that if he had stood by whilst God made the World, he could have directed the Frame of it better,) we shall indeed then have occasion to quarrell, but not with either the Counsels or Works of God, but rather with the Opinions of ignorant and mistaken men.
that the frame of our Argument for the Existence of God from his Idea, will not serve to prove the God of the Manichees to exist. A perpetual defence of our Argument through all the four postures thereof.

And now having thus clearly satisfied the Objection taken from the Idea of a Being absolutely evil, it will be easy to turn back the edge of any Argument of the like nature, be it never so skilfully and cunningly directed against us. As that which I had from an ingenious hand, which because it seems very witty to me as well as invincible to the Objector, I shall propound it in his own words; the tenour whereof runs thus:

"If a man may have a true Idea or Notion of that which is not, yea and of that which is not and yet would necessarily be if it were, then your argument for the Existence of God from necessary existence, being comprehended in his Idea or notion is unconcluding: How you can deny this argument, I cannot possibly conceive, the substance of your first Argument from the Idea of God being contained therein in the first posture of it."
But a man may have a true Notion of the, which is not, yea and of that which is not and y will neede necessarly be if it were; As for instance of the Evil God of the Manichees.

But I answer briefly to the Proposition thus, That it does not reach our Case, be cause we argue God does exist, not be cause the Idea of him is true, and if he d exist he would necessarily exist: For conditiona l necessary Existence, as being less perfect then absolute necessary Existence, cannot b long to a Being absolutely perfect. But be cause this true Idea, without any If or An does suggest to our Natural Faculties, The necessary Existence being involved in his Idea alone, the like not happening in any oth Idea beside, without any more a do, he do of himself absolutely and really exist.

To the Assumption I answer, That a Manichees God, if he could exist at all, would donecessarly, and my reason is, becau God would never create so foul a Monst.

But if you stll urge that the Idea of the evil God of the Manichees includes necessa Existence in it, it being the Notion of a Go and yet he is not existent; and that therefor the true God cannot be proved to exist, be cause necessary Existence is involved in s Idea: I further answer, That the Notion of the Manichees God does not naturally inclu
necessary Existence in it, because it is not the
Notion of a Being absolutely perfect, and that
the Notion of an evil God is a meer forced or
fortuitous figment, and no better sense than a
wooden God, whose Idea implies not necessary
Existence, but an impossibility thereof.

But the Objector proceeds, and we must
attend his motions; onely before he comes
to the second posture of our Argument, he
takes notice of my charging of all those with
self-contradiction, that acknowledge that necessary Existence is contained in the Idea of
God, and that thereby is signified that necessary Existence belongs unto him, and yet
may it again, by adding, if he do at all exist.

But I answer, my charge is true: For necessary Existence to belong to that which we not-withstanding profess may not be for all that,
sto admit a contradiction; for thus the same
thing by our faculties is acknowledged both
necessary and contingent, that is, that it can-not but be, and yet that it may not be, which
if it be not a Contradiction, I know not
what is.

But the Argument will appear more plain
in the second posture. For if there be any
raud or fallacy, it lies in this term, Necessary,
which I have truly explain'd (and it is not de-
ied) to signify nothing else but an insepara-
ble connexion betwixt the Subject and the

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Appendix C

Predicate. Wherefore Existence having an inseparable connexion with God, it must needs follow, that this Axiom, God does exist, is eternally and immutably true. But here to reply, if he did exist, is to insinuate that for all this he may not exist, which is to say, that what is immutably true is not immutably true, which is a probable contradiction.

But the Objector here flies for aid to the God of the Manichees, desiring me to put the Manichan god in stead of the God whose Existence I would prove, whereby I may discern my own Sophism. Well, if it be not Idolatry, let us place him there, but how shrimplish he is and unfit to fill this place, you may understand out of what I said before. That the Manichean god does no more imply in the Notion thereof necessary Existence then a Wooden god does, nay it rather implies impossibility of Existence. For the Notion of God is the same, that is of a Being absolutely perfect, which must involve in it the most absolute goodness that may be. Now bring the Manichean god into light, and let us view his inscription: He is an evil absolute good, which as I laid before is far worse sense in my conceit then a wooden god, and therefore impossibility and not Necessity of Existence is contained in his Idea.

The third posture of my Argument is formidable
Aridable even to the Objector himself: for whereas I urge, That either Impossibility, Contingency, or Necessity of Actual Existence belongs to a Being absolutely perfect, he confesses here, that the Manichean god will succour him no longer: But as a man left in distress he complains, that it is a hard case, that we must be put to prove the Existence of God impossible, or else we must be forced to admit that he is. But afterwards being better advised, he takes notice that if he be not, it is impossible for him to be; and therefore, say I, it is but just that we expect of him that will deny that he is, to prove his being impossible, especially the force of our Argument so necessarily casting him upon it. But in my conceit he had better save his pains, then venture upon so monstrous an undertaking: for he may remember that the Idea of this Being absolutely perfect is so framed, that in the judgement of any man that has the use of his faculties, there is no inconstancy nor incomposibility therein, nor the least shadow for suspicion or shyness. And besides, since impossibility of existing is the most imperfect σχέος that any Being can bear to Existence, it must needs be an outrageous incongruity to attribute it to a Being absolutely perfect, it so naturally and undeniably belonging to a Being absolutely imperfect, as hath been noted before.

Where-
Wherefore if either the doubting or obdurate Atheist will say the Existence of God is impossible, that will not argue any weakness or vanity in my Argument, but rash boldness and blind impudency in him that shall return so irrational an answer.

But the Objector has arrived now to the fourth and last posture of our Argumentation, of which he conceives this is the utmost sum, that either there is a God or Matter is of itself: but Matter is not of itself, because necessary Existence is not included in the idea thereof. Against which he alleges, that as thousands have the idea of a triangle and yet have not any knowledge of that property of having the three angles equal to two right ones; so a man may have the idea of Matter and yet know nothing of the necessity of its Existence, though it have that property in it.

But I answer, This does not reach the force of our Argument; for look as curiously and skilfully as you will into the idea of Matter, and you can discover no such property as necessity of Existence therein. And then again the weight of my reasoning lieth mainly in this, That necessity of Self-existence being plainly and unavoidably discoverable in the idea of a Being absolutely perfect, but not at all discernible in the idea of Matter, that we do manifest
manifest violence to our faculties while we acknowledge Self-existence in Matter, no faculty informing us so; and deny it in God, the idea of God so conspicuously informing us that necessary Self-existence belongs unto him. So that all that I contend for is this, That he that denies a God, runs counter to the light of his natural faculties, to which I perpetually appeal.

But if you will still say, it may be our faculties are false; I say so too, that it might be so if there were no God by whom we were made; for then we were such as we finde ourselves, and could seek no further, nor assure ourselves but that we might be of that nature as to be then mistaken most, when we think we are most sure, and have used the greatest caution and circumspection we could to avoid error. But it is sufficient for us that we ask no more than what is granted to them that pretend to the most undeniable Methods of Demonstration, and which Geometry her self cannot prove but supposes; to wit, That our faculties are true.
That necessary Existence is not included in the Idea of Matter. And that if we cannot but imagine Space to be a real thing and necessarily existing, that it is nothing else but a rude and confused representation of that true necessarily Existent which is God.

Others there are that seem to come nearer the mark, while they alledge against the fourth posture of our Argument that necessary Existence is plainly involved in the Idea of Matter. For say they, a man cannot possibly but imagine a Space running out in infinitum every way, whether there be a God or no. And this Space being extended thus, and measurable by Yards, Poles, or the like, it must needs be something in that it is thus extended and measurable; for Non-entity can have no affection or property. And if it be an Entity, what can it be but corporeal Matter.

But I answer, If there were no Matter, but the Immensity of the Divine Essence only, occupying all by his ubiquity, that the Replication, as I may so speak, of his indivisible Sub stance, whereby he presents himself intirely every
every where, would be the subject of that Diffusion and Mensurability. And I adde further, that the perpetual obversion of this infinite Amplitude and Mensurability, which we cannot disimagine in our fancie but will necessarily be, may be a more rude and obscure Notion offered to our minde of that necessary and self-existent Essence which the idea of God does with greater fulness and distinctness represent to us. For it is plain that not so much as our imagination is engaged to an appropriation of this idea of Space to corporeal Matter, in that it does not naturally conceive any impenetrability or tangibility in the Notion thereof; and therefore it may as well belong to a Spirit as a Body. Whence as I said before, the idea of God being such as it is, it will both justly and necessarily cast this rudernotion of Space upon that infinite and Eternal Spirit which is God.

Now there is the same reason for Time (by Time I mean Duration) as for Space. For we cannot imagine but that there has been such a continued duration as could have no beginning nor interruption. And any one will say, it is non-sene that there should be such a necessary duration, when there is no reall essence that must of it self thus be always, and for ever so endure. What or who is it then that this eternal uninterrupted and never-fading duration must
must belong to? No Philosopher can answer more appositely then the holy Psalmist, From everlasting to everlasting thou art God. Wherefore, I say, that those unavoidable imaginations of the necessity of an infinite Space, as they call it, and Eternal duration, are no proofs of a Self-existent Matter, but rather obscure subindications of the necessary Existence of God.

There is also another way of answering this Objection, which is this; That this Imagination of Space is not the imagination of any real thing, but onely of the large and immense capacity of the potentiality of the matter, which we cannot free our mindes from, but must necessarily acknowledge, that there is indeed such a possibility of matter to be measured, upward, downward, every way in infinitum, whether this corporeal matter were actually there or no. And that though this potentiality of Matter or Space be measurable by furlongs, miles, or the like; that it implies no more any real Essence or Being, then when a man recounts so many orders or kindes of the Possibilities of things, the compute or number of them will infer the reality of their Existence.

But if they urge us further, That there will be a real distance even in Space devoid of matter: as if for Example, Three balls of brass or
or steel were put together in this empty Space, is utterly unimaginable, but that there should be a Triangular distance in the midst of them: it may be answered, That Distance is a real or Physical property of a thing, but nely notional; because more or less of it may accrue to a thing, when as yet there has in nothing at all done to that to which it does accrue: As suppose one of these balls mentioned were first an inch distant from another; his distance betwixt them may be made many miles, and yet one of them not so much touch'd or stirr'd, though it become as much distant as the other.

But if they urge us still further, and contend, that this distance must be some real thing, because it keeps off those balls so one from another, that supposing two of them two miles distant in empty Space, and one of them to lie in the mid-way, if that two miles distant would come to the other so soon as that but one mile distant, it must have double celerity of motion to perform its race: I answer briefly, that distance is nothing else but the privation of tactual union, and the greater distance the greater privation, and the greater privation, the more to do to regain the former positive condition: and that this privation of tactual union is measured by parts, as other privation of qualities are by degrees: And that parts and
and degrees and such like notions, are not real things themselves any where, but our mode of conceiving them, and therefore we can bestow them upon Non-entities as well as Entities, as I have discovered elsewhere more at large.

But if this will not satisfy, 'tis no detriment to our cause: For if after the removal of corporeal matter out of the world, there will be still space and distance in which this very matter, while it was there, was also conceived to lye, and this distant space cannot but be something, and yet not corporeal; because neither impenetrable nor tangible, it must of necessity be a substance incorporeal necessarily and eternally existent of itself, which the clearer idea of a Being absolutely perfect will more fully and punctually inform us to be the self-subsisting God:

But that we may omit nothing that may seem at all worth the answering, there are the endeavour to decline the stroke of our Argument in the third and fourth posture thereof by saying that Contingency is not incompatible to God or any thing else. For all things that exist in the world, happen so to do, though they might have done otherwise. But no man would answer thus, if he attended to what he answered, or to the light of his own Reason that would instruct him better. For, for exampl
ample, if matter did exist of itself, it is evident that it does necessarily exist, and could not have done otherwise: For Self-existence prevents all impediments whatsoever, whereby a thing may seem to have been in danger possibly to have fallen short of actually existing.

And as for God it is as evident, that it is either impossible for him to be, or else that he is of himself; and if of himself, his existence is unpreventible and necessary; as any man must needs acknowledge that understands the terms he ventures to pronounce.

CHAP. VIII.

That the Idea of God or of a Being absolutely perfect, is a natural Notion to the Soul of man, and not conveyed thither by any politic juggle whatsoever.

That the Idea of a Being absolutely perfect, is a notion natural to the Soul, and such as she cannot deny but it is exactly representative of such a Being without any clashing of one part against another, all the Attributes thereof being homogeneal to the general Title of Perfection to which they belong, is a thing so plain that I dare appeal to any man that has the use of
of his faculties, whether it be not undoubtedly and immutably true.

Nor can what is objected make it at all suspected of falsity, for whereas it is supposed, that the Atheist will pretend that the thousandth part of the world never had any such Idea, and that those that have had it, have blotted it out of their souls, and those that have it most deeply imprinted upon them, are not so sure of it as two and two make four; I briefly answer, That all men ever had, and have this Idea in their souls, nor is it in their power to blot it out, no more than to blow out the Sun with a pair of bellows. Interest, diversion of their mindes to other matters, distemper of bodie by sensualitie or melancholy, may hinder the actual contemplation or discovery of this Idea in the minde, but it cannot radically obliterate it.

For the last allledgement, That it not so clear as two and two make four, suppose it were true, yet it does not invalidate our position, That this Truth will contend for, is natural and undeniable. For many Truths on this side of that easiness at least, if not clearness, cannot but be acknowledged naturally and undenyable true.
But now to come more near to the business and that grand suspicion of Atheists, that this notion of a God is onely a crafty argument of Politicians whereby they would obtain the People in obedience, and that is they that by their cunning and power have impressed this character upon the minds of men; I answer that what is naturally in man already they cannot put there they may, I confess, make a political use of it, as indeed it is not so true as dreadful and detestable. That mere Statesmen make no conscience of prostituting the most sacred things that are, to their own base trivial designes. But to argue therefrom that there is no such thing as religion, a God, because they do so abominably use the acknowledgement of them to political purposes, is as irrationally inferred if we should contend that there is not naturally any self-love, love of wife and children, desire of Liberty, Riches, or honour, but what Politicians and Statesmen have conveyed into the hearts of men; because by applying themselves skilfully to these affections, they carry and winde out the People as they please; and the inflaming of their spirits by their visible Orations, hurry them many times an hazard of losing the very capacity
of the enjoyment of those hopes, that the
so fairly and fully spread out before

The most material Objection that
can conceive can be made against our sec
cond Argument from the Idea of God
as it is subjected in our soul, is this, That
this Idea is so plain and conspicuous a Truth
that it cannot but be in an intellectual Subject
and therefore we cannot well argue as we did
in the ninth Chapter of our first Book, That
this Idea in our soul was put there that we
might come to the knowledge of our Maker
for it is necessarily there, and what is nec
essary is not of counsel or purpose.

But to this I answer, first, That our brin
des might have been of such a frame that
our minds thereby had been ever hindered
or diverted from attending this Idea, thought
it could not possibly but be there.

And in the second place that it is inco
venience to us to acknowledge, that the Idea
of God is such that no intellectual Being
be conceived without it. That is, can be in
sisted on as intellectual nature, and yet not
ecessarily to acknowledge upon due pressing
that this Idea is undeniably true; for hereby
is more manifest how absurd and irrational
they are that will pretend to reason and un
standing and yet excuse themselves, from
acknowledging of so plain a truth.
that the natural frame of Conscience is such that it suggests such fears & hopes that imply that there is a God. That the ridiculousness of sundry Religions is not any proof that to be affected with Religion is no innate faculty of the soul of man.

The strength of my Argument from natural conscience is this, That men naturally fear misfortunes, and hope for success accordingly as they behave themselves. But I must confess that this proof or reason is the most lubricious and unmanageable of any that I have made use of, it being so plainly innocuous to that cavil or evasion, That the fears and hopes of conscience are not from natural knowledge of God, but from the power of education which is another nature.

Now there scarce being any nation, that with not aw'd their children, by some rudiments or other of religion, we are not able to have a sincere instance that will fitly set off the validity of our Argument, and we do not know how to help our selves but by a supposi-

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We will therefore suppose a man of an ordinary stamp (for I do profess that some men are born so enormously deformed for their ingenuity or inward nature, that a man can no more judge of what is the intellectual or moral property of a man by them, than what is the genuine shape of his body, by a Mole or Monster) not to have inculcated into him any Principles of Religion, or explicite or Cathistical doctrine of a God, but to be of such a temper only (whether by nature or education, 'tis all one) as to deem some things fit at right to be done, and others unfit and unjust. For what is just and unjust, good and evil, amiable and execrable, is more palpable at plain according to the judgement of men, then the existence of a Deity. I say suppose such a man should commit some things that he held very heinous and abominable crimes, as murder of Father or Mother, Incest with his Sister, betraying of his truest friends, the like, and should after, not by the hand of the Magistrate be punished, (he doing the things so cunningly that they escap'd his cognizance) but should immediately thereupon be continually unfortunate, his Barns and Stacks of Corn burnt by lightning from heaven, his Cattel die in his grounds, himself afterward tormented with most noisome and grievous diseases, all which notwithstanding
befall many in the course of nature, I appeal to any one whether he can think it at all probable that this man will naturally and unavoidably be so toucht in conscience, as to suspect that these misfortunes are fallen upon him as a punishment from some invisible Power or Divine hand that orders all things justly.

What is alledged against our Argument from the Universality of religious veneration; viz. The manifold ridiculous religions in the world; from whence it is inferred that the binte of man has no innate principle of religion at all in it, it being mouldable into any shape or forme of worship, that it pleases the supreme Power in every Countrey to profe; I answer to this,

First, That if every religionist would look upon extraneous religions with the same venerable candor, and awful sobriety that he does upon his own, he might rather finde them worthy to be pitied for their falleness, then laughed at for their ridiculousness. But it no more follows, that all religions are false because so many are, then that no Philosophick opinions are true, because so many are false.

But secondly, The multitude of various and, if you will, fond religions in the world, to which the Nations of the earth are mouldable, the more ridiculous, the never the worse for our purpose, who contend that religion is
natural property of man. For the necessity of its adherence to our nature is more manifestly evidenced thereby, who can no more be without religion, then Matter can be without Figure, though few parts of it have the happiness to be framed into what is Regular or Ordinate, or to have any beauty or proportion in their shape; and yet break the matter as you will, it will be in some shape or other.

That those intellectual or cognoscitive operations we finde in our selves are not performed by the Conarion. That the Arguments whereby we prove the incorporeity of the soul of Man do not so certainly prove the Incorporeity of an Principle in Beasts. That the ineptness of the Body for such functions as we ordinarily attribute unto the soul, is a sufficient Argument that there is in us a soul or Spirit distinct from the body, though we are puzzled in the speculation of the bare Essence thereof.

WE have in the last chapter of our first book, largely and evidentely enough demonstrated, That neither the Animal Sp
its nor the Brain are the first Principle of Spontaneous motion in us; we touch'd also upon the Conarion; but because our opposers will not be so slightly put off, we shall here more fully and particularly shew the impossibility of that part proving any such Principle of Motion, though I confess it bids very fair to be the Organical seat of Common sense, because it is so conveniently placed neer the center of the brain, and if the transmission of Motions which act upon the Organs had not some such one part to terminate in, it is conceived by some (but I suspect more wittily then solidly) that these outward Organs of Sense being two, the Objects would seem two also, which is contrary to experience.

But though the Conarion may be the Organ of sundry perceptions from corporeal Objects, and the Tent or Pavilion wherein the soul is chiefly seated; yet we utterly deny that without an immaterial inhabitant this arbitrarious Motion which we are conscious to our selves of, can at all be performed in us or by us; for if we attend to the condition of our own natures, we cannot but acknowledge that that which moves our body thus arbitrarily, does not only perceive sensible objects, but also remembers, has a power of free imagination and of reason.

And to begin with the first of these, I say that
that meet Perception of external Objects seems incomperible to the Conarion. For it being of like nature with the rest of the brain, it is not only divisible, but in a sort actually divided one particle from another, else it could not be so soft as it is, though it be something harder than the rest of the brain. Now I say the Images of sensible Objects, they spreading to some space in the surface of the Conarion against which they hit, one part of the Conarion has the perception, suppose of the head of a man, the other of a leg, the third of an arm, the fourth of his breast, and therefore though we should admit that every particle of such a space of the Conarion may perceive such a part of a man, yet there is nothing to perceive the whole man unless you'll say they communicate their perceptions one to another; but then all will be confused. But this communication seems also impossible, for if Perception be by impression from the external Object, no particle in the Conarion shall perceive any part of the Object but what it receives an impression from. But if you will yet say that every part of the Object impresses upon every part of the Conarion wherein the Image is, it will be utterly impossible indeed but that the whole Image will be a confused blur, no distinct Species of any thing. For if perception be by impression, then if every part
part impress upon every particle, the Conparation must of necessity perceive every part in every part, and so we shall discern the true form of nothing.

Now for the faculty of remembering of things that it cannot be in the Conarion we prove thus: for that Memory which is the standing seal or impression of external Objects, is not there, is plain; for if it were, it would spoil the representation of things present, or rather after-objects would be sure to deface all former impressions whatsoever. But if you'll say that Memory is in the brain, but Reminiscency in the Conarion, I answer, That these impresses or signatures made by outward Objects in the brain must also of necessity be obliterated by superadvenient impressions. For whether these Images or Impresses consist in a certain posture or motion of the Plicatile Fibres, or subtile threads of which the brain consists, it is evident that they cannot but be cancelled and obliterated by occasion of thousands of Objects that invade our senses daily, which must needs displace them or give them a new motion from what they had before.

But suppose Memory were thus seal'd upon the brain, and transmitted its Image through the Animal Spirits in the ventricles, as an outward Object does its Species through the aire to the eye, being that perception is by impression,
sion, and that the impression was lost in the Conarion, though retained in the brain, how can the Conarion ever say, that it had any such impression before? for the impression once wiped out, it is as if it never had any, and therefore can never remember that it had. Besides, the perception of this image in the brain, is as incompatible to the Conarion as the perception of any external Object, upon which we have already insisted.

And thirdly, For the power of free Imagination whereby the Conarion is supposed to excogitate the several forms or shapes of things which it never saw, I enquire, whether it be the thinne Membrane, or the inward and something soft and fuzzy Pulpe it contains that raises and represents to it self these arbitrary figments and Chimeras: And then what part or particle of either of them can perform these fine feats, and what is most material, whether the representations being corporeal, there be not a necessity of the Conarions being so affected or impressed as in external corporeal objects, and then I demand how this passive soft substance should be able to impress or signe it self, or how one part of this body should be able to act upon another for this purpose; And there being a memory also of these figmental impressions, how they can be sealed upon the brain the seat of Memory.
mory. For admitting the Conarion to imitate the manner of impression of outward objects in inventing images of her own, she then impressing these images upon the brain, it will be like as if we should make use of the impression of a seal upon some hard matter to seal some softer matter with, in which case the two impressions will be notoriously different, those parts that give out in the one, in the other giving in.

Fourthly, As concerning Reason, besides that it is manifest in the use thereof that we comprehend at once the Images or Phantasmes of not only different but contrary things in the very same part or particle of the Conarion (for if they be in different parts, what shall judge of them both?) as when for example, we conclude hot is not cold, or a crooked line is not a straight line, which cannot be conceived without a confusion of both impressions: there is also another consideration of notions plainly immaterial, which do not impress themselves upon the Conarion, nor any part of the brain or on the outward organs from sensible Objects, but are our own innate conceptions in the speculation of things; and such are sundry Logical, Metaphysical, and Mathematical notions, as I have elsewhere made good. Wherefore it seems altogether incredible that the Conarion, being so gross and palpable
pable a body as it is, should have any notions or conceptions that are not corporeal and conveyed to it from material Objects from without.

But fifthly and lastly, It is very hardly conceivable how the Conarion if it were capable of sense and perception should, being thus but a meer pulpous protuberant knob, by its nods or joggs, drive the animal spirits so curiously, as not to miss the key that leads to the motion of the least joynct of our body, or to drive them in so forcibly and smartly as to enable us to strike so fierce strokes as we see men do, especially these animal spirits being so very thin and fluid, and the Conarion so broad and blunt; for the one gives us to conceive, that the Spirits, especially being so faintly struck as they are likely to be by the Conarion, and certainly sometimes are, will gently wheel about all over the ventricles of the brain, and be determined to no key thereof that leads to the muscle of this or that particular joynct of the body: And the other, That if this impulse of the Conarion will forcibly enough drive forward the spirits in the ventricles of the brain, that that wind will fling open move doors then one, when as yet we see we can with a very considerable force move a finger or a toe, the rest of our body remaining unmoved. We might adde also, that it is hard to conceive how
to this Pineal Glandula can move it self thus spontaneouly without muscles and spirits or some equivalent mechanical contrivance, and if it do, to what purpose is that great care in nature of muscles and animal spirits in the frame of animals: if it do not, we shall further inquire concerning the spring of Motion, and demand what moves the animal spirits that must be imagined to move the Conarion. So demonstrable is it every way that the first principle of our spontaneous motion is not nor can be seated in any part of our body, but in a substance really distinct from which men ordinarily call the Soul.

Nor does that at all invalid the force of our demonstration which some alledge, that our arguments are Sophistical because they certainly conclude that there is an Incorporeal substance in Beasts, as they do that there is one in Men.

For I answer, first, That they conclude absolutely concerning men, that there is an incorporeal soul in them, because we are certain there be in them such operations that evident argue such a nature; but we are not so certain of what is in beasts; and very knowing men, but of a more mechanical Genius, have at last doubted whether beasts have any cognition or no, though in the mean time they have professed themselves sure, that if they had
had they could not but have also immaterial souls really distinct from their bodies.

Secondly, Admit our Arguments proved that there were souls in Brutes really distinct from their bodies, is it any thing more than what all Philosphers and School men that have held **Substantial forms**, have either expressly or implicitly acknowledged to be true? But if they be incorporeal, say they, they will be also immortal, which is ridiculous. If they mean by immortal, unperishable, all Matter is, why should they not be so as well as Matter itself; this active substance of the soul, though but of a Brute, being a more noble essence and partaking more of its Makers perfection, then the dull and dissipable matter? But if they mean by immortality a capacity of eternal life and bliss after the dissolution of the body, that's a ridiculous consequence of their own, which we give the Authors of, free leave to laugh at; it concerns not us nor our present Argument. For we conceive that the Soul of a Brute may be of that nature as to be vitally affected only in a Terrestrial Body, and that out of it it may have neither sense nor perception of any thing, so as to itself utterly perishes.

That seems an Objection of more moment. That being there are properties that cannot but be acknowledged to be in a body or ma
and yet such as imply strange repugnancies in the conception thereof, as suppose that perplexed property of Divisibility, which must be into points or in infinitum, either of which confounds our imagination to think of them, why may we not acknowledge that a Body may also have sense and understanding, though it seem never so contradictory in the more close consideration thereof. But I answer, This arguing is very Sophistical, because by the same reason we should admit that the head of a Onion understands and perceives as well as the Coranion in a Man. For you can bring no greater Argument against it then that it is contradictory and repugnant that it should so be. But you'll reply, That we plainly see that some part of the body of man must have sense and understanding in it, but we discern no such thing in an Onion. But I demand, by what faculty do we discern this? If you answer, our own sense tells us so; I say, our own sense, if we did not correct it, would confidently suggest to us that our finger feels and our eye sees, when as 'tis plain they do not: for the very same thing that feels and sees, moves so our body: But neither our eye nor our finger move the body, and therefore they neither feel nor see.

And yet without our eye we cannot see in this state of conjunction, as without the due frame
frame and temper of our Brain we cannot well understand; But it no more follow from thence, that the Brain understands, and not something distinct from it, then that the eye sees. Wherefore it is apparent, that there is no faculty in us that can clearly inform us that any part of our body is indued with Sense and Understanding.

From whence we see the great disparity between admitting of Divisibility in Matter (though the Notion be never so perplex'd) and of Sense and Understanding in a Body (which indeed brings on more perplexity the other, if it be very accurately look'd into because we are fully ascertained by Sense, and I may say by Reason too, that Matter is divisible, but no faculty at all can pretend to ascertain us that a Body is capable of either Sense or Reason.

But there seems to be a worse Objection then this still behinde, which is this, Though we have evidently proved the impossibility of there being either Sense, Understanding or Spontaneous Motion in Matter; a Body, yet we are never the nearer; for like difficulties may be urged against there being any Sense or Understanding in a Spirit, with the Spirit cannot but be extended, nor extended but divisible, nor divisible but incapable of Sense or Understanding, as we have argued.
argued before against Matter.

But to this I answer, If by Extension be meant a Juxta-position of parts or placing of sem one by another as it is in Matter, I utterly deny that a Spirit is at all in this sense extended. But if you mean only a certain Amplitude of presence, that it can be at every part so much matter at once, I say it is extended, but that this kind of extension does not imply any divisibility in the substance thus extended; for Juxta-position of parts, Impenetrability and Divisibility go together, and therefore where the two former are wanting, Extension implyes not the Third.

But when I speak of Indivisibility, that Imagination create not new troubles to her of, I mean not such an Indivisibility as is found in a Mathematical point; but as we conceive in a Sphere of light made from one hid point or radiant Center. For that Sphere or Be of light though it be in some sense extended, yet it is truly indivisible, supposing the Center such: For there is no means imagina-
to discern or separate any one ray of this Orbe and keep it apart by itself disjoined from the Center.

Now a little to invert the property of this luminous Orbe when we would apply it to a Soul or Spirit; As there can be no alteration in the radiant Center, but therewith it is ne...
cessarily in every part of the Orbe, as suppose it were redder, all would be redder; if dimmer, all dimmer; and the like: So there is also that unity and indivisibility of the exterior parts, if I may so call them, of a spirit or soul with their inmost Center, that if any of them be affected, the Center of life is also thereby necessarily affected; and these exterior part of the soul being affected by the parts of th Object with such circumstances as they are in, the inward Center receives all so circumstanced, that it has necessarily the entire and confused images of things without, though they be contrived into so small a compass and are in the very center of this Spiritu Substance.

This Symbolical representation I use before, and I cannot excogitate any thing that will better set off the nature of Spirit, wherein is implied a power of receiving multitudes of particular figurations into one indivisible Principle of Sense, where all are exactly united into one Subject and yet distinctly represented, which cannot be performed by the Conarion it off as I have demonstrated, and therefore remains that it must refer to a Soul where chief seat may happily be there as to the sense of perception.

But if any shall abuse our Courtesie of
indeavouring to help his Imagination (or at least to gratifie it) in this Symbolical representation we have made, by conceiving of this Center of the Soul, but as some dull and divisible point in Matter, and of no greater efficacy; and of the vital or arbitrary extension of it, as grossly as if it would necessarily argue as real a divisibility and separability of the parts as in a body; to prevent all such cavils we shall omit those spinosities of the extension or indivisibility of a Soul or Spirit, and conclude briefly thus:

That the manifold contradictions and repugnancies we finde in the nature of Matter to be able to either think or spontaneously to move itself, do well assure us that these operations belong not to it but to some other substance; wherefore we finding those operations in us, it is manifest that we have in us an Immaterial Being really distinct from the body, which we ordinarily call a Soul. The speculation of whose essence though it may well puzzle us, yet those properties that we finde incompeitable to a body, do sufficiently inform us of the different nature thereof; for it is plain she is a substance indue with the power of cogitation (that is, of perceiving and thinking of Objects) as also of penetrating and Spontaneously moving of a Body, which properties are as immediate
diate to her as impenetrability and separability of parts to the Matter; and we are not to demand the cause of the one no more then of the other.

CHAP. XI.

That the subordinate serviceableness of things in the world are in the things themselves, no morely in our Fancy. That the difficulty of obtaining such serviceable commodities is rather an Argument for Providence then against it. That Beauty is an intellectual Object no taken notice of by Brutes, nor is any necessary Result from the mere motion of the Matter. That the preying of Animals one upon another is very well consistant with the goodness of the First Cause. That the immediate Matter of the Foetus is homogeneall. That the notion of the Archei or Seminall forms is no such intricate Speculation.

WE have now gone through all the Objections against the first Booke of our Antidote, whereat if the more coarsely complexioned, that they may still seem to have something further to object, shall scolding cavill
vill, as if we had used over much subtilty in the management of our Arguments, I can onely advertize them of this, That Subtilty is as consistant with Truth as the most grosse Theories, as is manifest in manifold Mathematicall Speculations, then which there is nothing more certain nor undeniable to the reason of Man. But that the coherence of Notions that are subtile in themselves should be as easily plain and conspicuous as the broad Objects of Sense, is a very incongruous concept, and can be the expectation of none but those that are utterly unskilfull in the nature of such like contemplations.

But the defence of our second Book will be not onely more short, but leffe obscure, our Arguments there for the most part being such that even the unlearned can judge of them, and few of them but so evidently convictive that there can be nothing materiall alleged against them: but such objections as there are I shall briefly set down and answer.

And the first is made against our reasoning for Providence from the excellent Vsefulness of Stones, Timber, Metalls, the Magnet etc. For those long and subordinate concatenations of instrumentall serviceableness of such things, say they, is but our fancy, no designe of any First Cause. And how easie a thing is.

Bb 4
it for the wit of Man to bring things together that are of a distant nature in themselves, and to imagine many Series of meanes and ends in matters, that have no dependence one of another but what himself makes. But I answer, that the several Usefull dependences of sundry matters of this kind we only find them, not make them. For whether we thinke of it, or no, it is for example manifest that Fewell is good to continue fire, and Fire to melt Metals, and Metals to make instruments, to build ships or houses, and so on. Wherefore it being true that there is such a subordinate Usefulness in the things themselves that are made to our hand, it is but reason in us to impute it to such a Cause as was aware of the usefulness and serviceableness of its own works.

Nor are we to cavill because these useful things such as Stones, Metals, Coles, and the like are to be had with so much labor when as men were better released from all such drudgery that they may have the more time to contemplate the World and seek after God, and exercise those better Faculties of the humane Nature: For we see plainly that the lapsed condition of Man is such that Idleness is no spur to Virtue or Piety, but rather a Nurse to all beastliness and sensuality.

Besides that few mens minds are of so Speculative
lative a temper that they can with any great pleasure attend such meditations as will prove worth their leaving of a more Practicall and laborious life, which does not exclude men from being pious and honest, as certainly no Calling at all does. Wherefore that to the generality of men all useful things come hardly, is indeed rather an Argument of Providence, and that that Cause that framed the earth knew well aforehand what the disposition of the terrestriall Man would be.

The second Objection is against our Argument from the Beauty of Plants, which I contend to have its first originall from an intellectual Cause, beauty it selfe being such an intellectual Object. But to this are objected two things. First that Beauty is a necessary result of the meere motion of the Matter. Secondly, that it is no intellectual Object, fith Women and children seem to be more taken with it then Men, and Brutes as well as either.

The former they will prove thus, That Colour, which is one part of Beauty, is the result of meere Matter, is, say they, plaine from the Rain bow which is assuredly such a meere natural result; And for Symmetry, which is the other part of Beauty, and in Plants consists in their leaves and branches parallely answering one another as also the several parts of the same.
fame leave, there is lay they a kind of Natural necessity that there should be such an uniforme correspondency as this in these branches and leaves, because the nourishment must follow the tract of the Vessels of the feed, which being regular in their first conformation, the branches & leaves which sprout out must also be regular. Now this regular conformation of the feed came from the uniforme motion of particles in the Mother-plant; and lastly, the first Mother-plant of any kind, from the regular motion of the Matter.

But I answer, That though the Posture as well as the Colours themselves of the Rainbow be necessary results of the meer Matter, and are nothing but the Reflexion and Refraction of the light of the Sun in the round drops of a rorid cloud, as Cartesius has admirably demonstrated; and that there is nothing at all further required hereunto saving the position of our eyes in a line drawn from the Sun and continued to this rorid cloud spread out so that the colored circle may have for its Radius either about forty two or fifty one degrees, for then this effect will necessarily follow; And if this rorid cloud extend it self so far every way that there will be at fifty one degrees distance from the aforesaid line, as well as at forty two, this dewy temper of the Aire, there will necessarily appear two Rainbow
at once, as has been frequently seen. And so I confess, some things being put, the colours of Flowers will be a necessary result of the Matter in such a motion or posture: Yet for all this, the variety of the placing of these colours of flowers cannot but shew that it is a thing either fortuitous or arbitrarious; but being that they ever some way gratifie the beholder, it is a signe that it is not fortuitous, and therefore it must be arbitrarious and from some Counsel contriv'd them thus.

But that I insist upon most and contend to proceed from an intellectual principle is their Symmetry, against which the Objection seems very invalid, the reason of it being thus, as you plainly see, That the regular Motion of the Matter made the first Plant of every kinde; or we demand, what regulated the Motion of so as to guide it to form it self into such a bare that at last it appears a very pleasant intellectual spectacle, and exceeding hard, if not impossible, to be hit upon without some other Director distinct from the blinde Matter: As a man will easily believe, if he do not think so much upon the Trunks and Branches of Trees (whose shooting out of the ground, & then having arms again shooting out of the trunk and branching themselves into many subdivisions is not so difficult to conceive) as upon their Blossoms, Fruits, and Leaves. As in the Leafe of the Oak and
of Holly, and abundance of leaves of Herbs and their Flowers, as in Monk's-hood, Snapdragon, sundry sorts of Bee-flowers and the like. The Matter could never have hit upon such hard and yet regular shapes, had it not been regulated by something besides itself; the concinnity of which figures gratifying us that are rational, we ought in all reason to conclude that they came from a Principle Intellectual.

But it was objected in the second place, That Beauty is no Intellectual Object, because women & Children are more taken with it then Men, & Beasts as well as either. To which I answer, That Children are not so much taken with the Symmetry as the gayness of colors in things that are counted beautiful, as Larks are mightily pleased at the shining of the Glass the Lark-catcher exposes to their view. But if they can also discover a want of Symmetry and correspondence, as supposing a flower which has some leaves cropt off, that Spirit which is in them being intellectual, it is not at all unreasonable it should exercise itself upon such easy Objects as these betimes. But that They or Women are taken more with outward beauty then Men, is because Men employ their Intellectuals about harder tasks and so cannot minde these smaller matters. Otherwise there is no question but if they could be idle from other imployments they would be as devout admirers of beauty as Women.
Women themselves; and be as well pleased with theirs, if they have any, as they themselves are with it.

But as for Brutes I deny that they have any sense of so noble an Object as Beauty is, or take any notice of the chief requisite, in it which is Symmetrie and concinnity of parts, or of any order of colours, but only of the colours themselves. And it is no wonder that as the sight of red stockings will inflame the Spirits of a Turkyc-cock with anger, as also the sight of the blood of grapes or mulberries provoke the Elephant to fight; so other fresh colours of sundry sorts may please and exhilarate the Spirits of several Animals, as Light does of most. And therefore if the Horse prance and carry himself proudly when he has gay and glittering furniture, it is from no other reason then what we have already declared. And if a Dog bark at a ragged Beggar more then at a handsomly clad Gentleman, it is to be inquired into, whether a Beggars Cure will not bark more at a Gentleman then at a Beggar, the sense of beauty neither pleasing nor provoking this Animal, but the unusualnesse of the Object stirring up his choler. And that Birds prune their feathers, is not any delight in decency and comeliness, but to rid themselves of that more uncouth and harsh sense they feel in their skins by the incomposure of their ruffled plumes. So for the
the choice of their Mates, in either Birds or Beasts for copulation, it is very hard to prove that they are guided so much by sight as scent, and then if by sight, whether it be not colour rather than exact symmetry of parts that moves them.

And lastly, if we should admit at any time that Brutes may be more pleased with a beautiful Object (taking Beauty in the entire Notion thereof) then with one less beautiful, it is but a confused delight, nor do they any more relish it as intellectual, then children (that are ordinarily well pleased to see Geometrical instruments that are made of Brass or Ivory or such like materials) do the exact cuttings and carvings of the characters and lines thereof as they are rational and Mathematical. And therefore we may very well conclude, that the Beauty of bodies is naturally intended no more for Brutes, then such Mathematical instruments for children: But all such Objects are directed to Creatures Intellectual from that eternal Intellectual Principle that made them.

The third Objection is against Animals preying one upon another, and Man upon them all. For this, say they, is inconsistent with that Eternal Goodness that we profess to have created and ordered all things. To which I answer, that it is not at all inconsistent: For the nature of that Absolute Universal and Eternal Goodness...
ness is not to dote upon any one particular, as we do (whose complexions happily may make us more then ordinarily compassionate though most men have too little of that natural Benignity) and whose short sight plungeth us too much into the sense of what is present) but taking a full and free view of the capacities of happiness in such kinde of Creatures, contriv'd their condition to be such, as was best for the generality of them, though the necessity and incompossibility of things would be sure to load some particular Creatures with greater inconveniency then the rest.

And therefore that several kindes of terrestrial Creatures, more exactly might be happy in their animal nature, this Soveraign Goodness was content to let it be so, that ever and anon something, that by the animal sense would be necessarily accounted Tragical and miserable, should light upon some few; The species of things in the mean time being still copiously enough preserved, and marching on safely, in this Theatre of the World, in their several successions.

Now it is evident that the main powers of the Animal life, are natural craft, strength and activity of body, and that any purchase by these is far more pleasant to a living Creature, then what easily comes without them. Wherefore what can be more grateful to a terrestrial Animal,
Animal, then to hunt his prey and to obtain it? But all kinds of Creatures are not capable of this special happiness. Some therefore are made to feed on the fruits of the Earth, that they may thus not only enjoy themselves, but occasionally afford game and food to other Creatures. In which notwithstanding the wisdom of God as well as his goodness is manifest, in that, while they are thus a sport and prey to others, yet they are abundantly preserved in their several generations. But I have so fully and methodically treated of all such scruples against Providence, in my Enquiry into the Causes and Occasions of Atheism, that we will content ourselves with this short intimation of an answer in this place.

Onely we will adde, that if the Souls of Brutes prove immortal (which the best of Philosophers have not been averse from) the Tragedy is still lesse horrid; but yet that ought not to animate us caufefully and petulantly to dilodge them, because we know not how long it will be till they have an opportunity to frame to themselves other bodies: and the interval of time betwixt is as to them a perfect death, wherein they have not the least nor injoyment of any thing. And for my own part I think, that he that flights the life or welfare of a brute Creature, is naturally so unjust, that if outward Laws did not re
train him, he would be as cruel to man.

The fourth Objection is against our Argument for Divine Providence, drawn from the consideration of that happy Mitigation of the trouble and offensiveness of some Animals by others that bear an enmity to them, and feed upon them as their prey, as the Cat for example does on the Mouse. Now say they, it were a more exact sign of Providence if there were no such offensive Creatures in the world to trouble us, then to bring on the trouble by making these Animals, and then to take it off again by making others to correct the mischief that would follow.

But no man would argue thus if it were not that he had over carelessly taken up this Principle, That the world was made for man alone, when as assuredly the Blessed and Benigne Maker of all things, intended that other living Creatures should enjoy themselves as well as Men, which they could not if they had no existence: Therefore Providence is more exact, in that she can thus spread out her goodness further, even to the enjoyments of the more inferior ranks of Creatures, without any considerable inconvenience to the more noble and superior.

Besides, all these Creatures that are thus a prey to others, are their sport and sustenance, and so pleasure others by their death, as well
as enjoy themselves while they are yet in life and free from their enemy. To say nothing how they are both in some sort or other useful to man himself, and therefore sometimes would be missed if they were wanting.

The fifth and last Objection is against our concluding a Substance distinct from Body, from the Homogeneity of that immediate Crystalline Matter out of which the Fœtus is efformed, suppose in an Egg, the same being also observable in other generations. To avoid the force of which Argument, it is denied, that there is any such homogeneity of parts, but that there are several heterogeneity particles, though to us invisible, which being put upon Motion by the heat of the Hen or some equivalent warmth, like particles will be driven to their like, and so the Chicken will be efformed: But that to acknowledge any other Archens, brings inextricable difficulties along with it. For where, say they, were at the Archæi which shap’d the Wasps out of a Horses Carcase? Are they parts of the Horse Soul, or new intruding guests upon the old ones being ejected? If the former, then the Soul of an Horse is divisible, and consequently material; or if you will, truly Matter. If the latter, where were those little Intruders before? Or be they so many sprigs or branches of the common Soul of the world?
But if so, why have they not one common sense of pain and pleasure amongst them all? But to all these I answer in order.

And to the first part of this Objection I say, That it cannot but be a very strong presumption, that Nature intends an utter homogeneity of Matter, before she fall upon her work of efformation; she so constantly bringing it to as perfect homogeneity as we can possibly discern with our senses. And there being no conceivable convenience at all in the heterogeneity of parts, I think the conclusion is not rash if we averre that the immediate matter of efformation of the Foetus is either accurately homogeneal; or if there be any heterogeneity of parts in it, that it is onely by accident; and that it makes no more to the first work of efformation, or organization of the matter, then those Atomes of dust that light on the limners colours make to the better drawing of the picture. For to say that those sundry sorts of particles put upon motion by external warmth do gather together, by vertue of similitude one with another, is to avouch a thing without any ground at all, against all grounds of Reason.

For what can this similitude of Parts consist in, if not either in the likenes of figure, or in the equality of agitation or magnitude? Now bodies of the like figure being put upon motion,
motion, will not direct their courses one towards another any thing the more for being alike in shape. Indeed bodies of like figure of equal agitation & magnitude in a confused agitation may very likely go together as we see done (where yet we cannot promise our selves to exact similitude of the particles in their figure) in the thinner Spirits of distilled liquors that all mount upward in the Tartarous parts of wine, that are driven outward to the sides of the vessel, in the seculency of urine that sinks to the bottom of the glass; in the subsidency of this dreggish part of the world, the Earth, if it may so properly be said to subside and be at the bottom, as in the midst of the more refined & subtile Elements. And so in like manner the Fermentation of the matter which precedes the efformation of Creatures, may happily arrive to some such rude effect as is seen in the forenamed instances: But it can never amount to such an artificial contrivance of Organs as are in living Creatures.

But if by likeness of Parts they mean onely fitness of Parts for figure and motion, they both being so framed and moderated, that upon external warmth their agitation will necessarily cast them to lock one with another, and to be linked into this admirable and useful frame of the body of an Animal; that Artific would
would be so particularly nice and curious, that it is utterly unconceivable but that it must imply either the attendance, or at least first contrivance of a Knowing Principle, that put the matter into so wonderful an order, as to be able by such precise laws of Figure and Motion to exhibite so noble Objects to our sense and understandings: And thus our Adversaries will gain nothing by this supposal.

But though this may seem barely possible, yet I conceive it is very improbable that such an infinite number of particles that must concur to make up a Factus, should have such a particular figuring & law of Motion impress'd upon each of them, as to enable it to take its right station or posture in the structure of a living Creature. For me thinks this is going about the bush, when as the more compendious way would be to make some immaterial Substance, such as are conceived to be the seminal forms of Plants and Animals, or the Archei as others call them. For this Form or Archeus is a thing more simple and plain, and requires a more simple and plain qualification of the subject it works upon, to wit, that it be solely homogéneal, and ductile or yielding to the tender assaults of that Substantial power of life that resides in it.

Nor is this opinion of the Archei or seminal Forms intangled in any such difficulties,
ties, but may be easily answered.

For as for those many pretended intricacies in the instance of the efformation of Wasps out of the Carcase of a Horse, I say the Archet that framed them are no parts of the Horse's Soul that is dead, but several distinct Archet that do as naturally joyn with the matter of his body so putrified and prepared, as the Crows come to eat his flesh.

But you demand where these Archet were before. To which I answer, Can there want room for so small pieces of spirituality in so vast a compass as the comprehension of the Universe? I shall rather reply, Where were they not? the world of life being excluded out of no place, and the sundry sorts of Souls being as plentiful and as obvious there, as those Magnetick particles are in this corporeal world: and you can scarce place your Loadstone and Iron any where, but you will finde their presence by the sensible effects of them: Or if you will have a grosier comparison, they are as cheap and common as dust flying in the Aire in a dry and windy Summer.

To the last puzzle propounded, whether these Archet be so many sprigs of the common Soul of the world, or particular subsistencies of themselves; there is no great inconvenience in acknowledging that it may be either way. For it does not follow that if they b
so many branches or distinct rays of the great Soul of the world, that therefore they are that very Soul itself; and if they be not, they may have their pleasures and pains apart distinct from one another: And what is pleasure and pain to them, may happily be neither to their Original, moving her no more then the chirping of a Cricket does those that are attentive to a full Confort of loud Musick, or the biting of a Flea does a man tortured on a Rack.

But suppose we say, they are so many Substances as independent on the Soul of the world, as the Matter it self is (though all depend on God) there is no difficulty at all, nor inconvenience in that position, nor need we robb'd our selves where they are, or what becomes on them then, either before they actuate this or that part of the Matter, or after they have done actuating the same, no more then of the parts of the Matter actuated by them. For as every particle of the Matter is safely kept within the compass of the corporeall world, whether it be acted upon by any Soul or Archeus, or not, so every Archeus or Soul is as safe in the world of life, and as secure from being exterminated out of the comprehension of immaterial Beings, whether it act upon any part of the material world or no. For instance, be it of what nature it will, it can-
not perish without a Miracle. And why God should annihilate that which in succession of Time may again have opportunity to act its part, and prove serviceable to the world, no man I think can excogitate any Reason.

**Chap. XII.**

Objections against the Story of the Charmer of Saltzburg, and the betwitched children at Amsterdam, with some others of that kinde; as also that of John of Hembach and John Michael the Pipers. The disappearing of the Conventicle of Witches at the naming of God, as also against a passage of that Story of the Guardian Genius which Bodinus relates.

The Passages excepted against in my third Book, are either Historical or Philosophical. The Historical are chiefly these: First against the Narration concerning the Charmer of Saltzburg, it is objected, That that last and greatest Serpent might not be the Devil but a meer Serpent. To which I answer, That it is very probable that that Serpent (he reserving himself so for the last, and bringing so sad a fate upon the Charmer, as if he would either imitate a revenge of the death of so many of his own kinde, or spitefully flurre the glory and...
and victory of their now almost triumphant enemy) had more in it than an ordinary natural Serpent; that is, that it was either the Devil so transformed, or a Serpent actuated and guided by him; which we shall the easilier believe, if we consider, that the whole business of Chariming is of no natural efficacy but supernatural, if it take any effect at all.

The second Objection is against those Stories of several possessed parties that have seemed to have vomited strange stuff out of their stomachs, as if it might be done by some sleight and cunning, only to get money. In answer whereeto I must needs confess, that there are no real strange effects or events in the world, but some or other, if it be possible, either out of design of gain or in waggery, may attempt the imitating of them. But this fraud might easily be discovered by prudent spectators, such as I suppose these two Physicians were, Cardan and Wierus, who, if there had been nothing in the business but the sleight of a Jugler, could not have been deceived by that Imposture.

And as for the Children at Amsterdam, the spectacle was so miserable, and their torture by report so great, and then the parties so many, and all attempts of Art or Religion so frustraneous, that it seems very incredible that there should be either fraud or foolery in the matter.
matter. As for the Maid of Saxony, her speaking Greek, it were a ridiculous thing indeed to look upon it as supernatural, unless it were known that no body taught her that language, and therefore in such cases the judgement and sagacity of the first Relators is to be supposed, as in that Story that Fernelius tells us of a Demoniac in his time that spake Greek, and discovering the secrets of the Physicians, deriding their ignorance in that they had half kill'd a man, by administering Physick upon a false supposal of a natural disease. See Fernel. de Abd. rerum caus. lib. 2. cap. 16.

The third Objection is against the Mirth of some of the Stories recorded, as that of John of Embach and John Michael the Pipers: But these Narrations are to seem never the more incredible for those passages of mirth, if we consider that those Apostate Spirits, that have their haunts near this lower Aire and Earth, are variously laps'd into the enormous love and liking of the Animal life, having utterly forsaken the Divine; and that there are such Passions and Affections in them as are in wicked Men and Beasts: And that some of them especially bear the same Analogy to an un-fallen Angel, that an Ape or Monkey to a sober man; so that all their pleasure is in unlucky ridiculous tricks, and that even those that are more ferocient, if they ever relaxate into
Hap. 12. to the late Antidote.

Chapter 12.

Mirth, that it is foolishly antick and deformed, as is manifest in all those stories of their dancings and nocturnal Revellings: for they bear a secret hatred to what ever is comely and decorous, and in a perpetual scorn to distort all their actions to the contrary mode, applauding themselves onely in an unlimited liberty, and of doing whatever either their fond or foul Imagination suggest to them, affecting nothing but the lust of their own wills, and a power to make themselves wondered at and terrible.

The fourth Objection is against those Passages of the Nocturnall Conventicles of Witches, disappearing at the naming of God or Jesus. For the Devils (say they) are not at all afraid of these Names, but can name them by way of scorn or abuse themselves, and apply them to their own persons. But the exception is easily satisfied, if we do but distinguish betwixt the mindes of the speakers of these words. Therefore I say it does not follow, because they can stand the pronouncing of these words amongst themselves, that they can also when they are named with an honest heart and due devotion.

Besides it is not irrational (though they should withstand the power of these Names, and the devotion of them that use them) that it may be an indispensible ceremony amongst them
them not to continue their Conventicles if any be near or present that make an open and serious profession of the fear of God. And it is also evident how burthensome the presence of a truly religious person is to wicked men, especially at that time they have a minde more freely to indulge to their own wickedness.

The fifth and last Objection is against a Vision or Dream, wherein he that had for so many years the society of a Guardian Genius or Good Angel, seem'd to hear these words, will save thy Soul, I am he that before appeared unto thee, as if this Genius or Angel had been himself the Eternal God. But this need breed no scruple: For first, there being no shape of any person represented to him in this Vision, it may go onely for a Divine suggestion of the Spirit of God assuring him of his love and providence over him now, as heretofore he had done in like Visions or Dreams.

And then secondly, if we should admit that the Angel should speak so unto him, the Angel in this case is not properly said to speak as a Person, but as an Instrument, so as mans tongue speaks, whereas yet a man's Soul or himself more properly speaks then the Tongue. Wherefore if God take so full possession of all the powers and faculties of an Angel, that for a time he loses the sens.
of his own personality, and becomes a mere passive Instrument of the Deity, being as it were the Eye or Mouth of God; what in his case he speaks, is to be understood of God, and not of himself.

Thus I have, I hope, satisfied the difficulties concerning all the Historicall passages of this third book, that are still remaining in it. For I must confess that I have enlarged some, that seemed not so accurately agreeable with those laws I set my self upon my closer view. Not that I know any thing of them whereby I can discover them to be false, but because wanting that conformity, they must be acknowledged by me not so convincingly true.
CHA P. XIII.

That the Transformation of an humane body into another shape may be done without pain. That there may be an actual separation of soul and body without death properly so called. That the Bodyes of Spirits might be hot or cold or warm and the manner how they become so. In what sense we may acknowledge a first in an infinite succession of generations. That the story of Tree-Geese in Gerard is certainly true. That the miraculous Operations and Apparitions of Spirits ordinarily so called are an undeniable Argument of the Existence of an Essence truly and properly Spiritual or Immaterial.

The first Philosophical Objection is again the Transformation of an humane body into the shape suppose of a Wolf or any such like creature. For it is conceived that it cannot be done without a great deal of pain to the transformed. To which I answer, That though this Transformation be made in a very short time, yet it may be performed without any pain at all. For that part in the head which the seat of Common sense I conceive is very small (suppose it to be the Conarion, it is not very big) wherefore the Devil getting into the body of a man and possessing that part with...
the rest, can intercept or keep off all the transmissions of motion from other parts of the body, that, let him do what he will with them, the Party shall feel no pain at all; So that he may soften all the parts of the body besides into what consistency he please, and work it into any form he can his own Vehicle or Air, and the Party not be sensible thereof all the time. And there is the same reason of reducing the body into its own shape again, which is as painless to the Party that suffers it. Nor is there any fear that the body once loosed thus will ever after be in this loose melting condition: for it is acknowledged even by them that oppose Bodinus, whose cause I undertake, that a Spirit can as well stop and fix a body as move it. Wherefore I say when the Devil has fixed again the body in its pristine shape, it will according to the undeniable laws of Nature remain in that state he left it, till something more powerful dissettle and change : and every body is overpowered at last and we must all yield to death.

The second Objection is against our acknowledging an actual separation of soul and body without death, death being properly, as we define it, a disjunction of the soul from the body by reason of the body's unfitness any longer to entertain the soul, which may be caused by extremity of diseases,
diseases, by outward violence or old age. Now say they, What is violence if this be not, for the Devil to take the Soul out of the body? But the answer is easie, That any separation by violence is not death, but such a violence in separation as makes the body unfit to entertain the Soul again, as it is in letting the blood run out by wounding the body, and in hindering the course of the spirits by strangling it, or drowning, it or the like. For to revive such body as this, would be a miracle indeed, in such cases as these, death having seized upon the body in a true and proper sense, and none but God himself can thus kill and make alive.

The third Object is against the notable coldness of the bodies of Devils. For at the great tryal of Witches at S. Edmonds-Burh Assises in August 1645, I heard some of them openly confess at the Bar, says the Objector, that when the Devil lay with them, he was warm. To which I might answer, if I had minde rather to shuffle then precisely to satisfy the exceptions made against what we have wrote, that it may be some yong man had got into the place of the col Devil: for who knowes what juggles there might be in these things?

But to answer more home to the purpose I confess that the bodies of Devils may be no
not only warm, but findingly hot as it was in him that took one of Melancthon's relations by the hand, and so scorched her, that she bare the mark of it to her dying day. But the examples of cold are more frequent, as in that famous story of Cuntius when he toucht the arm of a certain woman of Pentch as she lay in her bed, he felt as cold as ice, and so did the spirits claw to Anne Styles: and many other stories there are of that nature. But I will not eny but their bodies may be also warm, else his not intelligible, how those two execrable Sages should reap such unexpressible pleasure, the one from his Armellina, the other from his Doria, as they profess themselves to have one, in a certain Dialogue of Francis Picus, which he has entituled Strix, or De Ludificione Daemonum, and assures us in his Epistle before it, that it is a true history, and that he has down but such things as he has either seen with his eyes, or else heard from the confession of Witches themselves.

The force therefore of the Objection is leveled against what we do not assert, that the bodies of Devils are found only cold: but what we would intimate is only this, that their bodies being nothing but coagulated or condensed Air, when they put them in such a posture as to constringe their vehicles in a greater masure by far then agitate the single particles to it, that it will then seem not only cold as
congealed water does, but more piercingly and stingingly cold, by reason of the subtilty of the parts.

But when they not only strongly confine their vehicle in the whole, but also fiercely agitate the single particles thereof, their body will become findingly hot, & imitate in some measure heated brass or iron wherein the particles keep close together, and yet every one smartly moved in it self. As is plain to us we spit upon those metals so heated; for the will make the spittle hizze and bubble, the particles of the metals communicating the motion to the spittle that lies upon them; and will turn all liquor into vapours, as we ordinarily see in the burning of Vinegar and Rose-water in a chamber to perfume the room. For what is this perfuming but the setting of the aqueous separable parts of the liquor on motion so strongly as to the mounting of them into the Aire and dispersing of them into fume by the fierce and strong agitation of the inseparable parts of the heated fire-shovel?

But lastly, If a Spirit use his Agitative power moderately and his constritive forcibly nough to feel solid or palpable to that man or woman he has to deal withal, he may not feel warm but more pleasantly and gratefully warm, then any earthly or fleshly body that for the subtilty of the Matter will more practically hit, and more powerfully reach the gas...
The late Antidote,

The fourth Objection is against our asserting, That it is an incongruous, and self contradicting position to hold, That there never was a man but was born of a woman, though we should admit the successions of mankind finite. For, say they, in infinite succession there can be no first in no sense at all, for if a first, then a second, and so on to our own times, and thus the Series would be numerable and consequently finite, which is a contradiction, if then the succession would be both finite and infinite.

But I answer, First, that I can demonstrate, that there is a first in infinite succession out of such principles as the Atheist does or is necessi-
tory to grant, and that is, that Matter is ab æterno, and that some part thereof at least moved ab æterno. Now it is plain that this Matter, that moved ab æterno, either moved of it self or was moved by another. If the latter, then we have a first in an infinite succession of motions : for that which moved this Matter, moved ab æterno, is first in order of causality,

D d 2

as is undeniably plain to any one that understands sense.

But you'll say that this Matter that moved ab æterno was moved of itself. Be it so, yet no part of it can move in this full Ocean of Matter that is excluded out of no space, but it must hit some other part of Matter, so soon as it moves, and that another and so on. And thus there might be a Succession of Motions ab æterno or infinite, and yet a first in order of causality. For that primordial Motion of the Matter is plainly first & the cause of all the rest. And our understanding can never be quiet till it has penetrated to some such first in the order of causes.

And then Secondly, to that subtle Argumentation that would prove that this infinite succession would be both finite and infinite; answer, That it is a meere Sophism, from the ambiguity of the term first, which signifies either Priority of Succession or Priority of Causality. In the first sense if we admit a first, the succession will be finite according to our own faculties, for we cannot but run beyond, finding the succession bounded in that first. But in the other sense, first sets no bounds to succession, but leaves it free and infinite.

Or we may answer thus, That beginning from this moment and going on to the first primordial Motion, and calling this present moment first, and the next before it the second, the
that it will amount to a number truly infinite, and that our understanding can never go through it; but, though God's understanding can, that it does not follow that the number is therefore finite. For an infinite minde may well comprehend an infinite number. But for us whose capacities are finite, if we would venture to name a first in infinite succession, we should call it ἀρχαίον ἀκάκον, the first infinitesimal, and acknowledge our selves unable to go through, our understandings being finite.

The fifth and last Objection, is against that story out of Gerard of the Tree-geese in the island of the Pile of Foulders. For it is objected by one that inquired of some that lived near the place, that it was not confirmed to him, but that they told him only that at the time of the year it was a notable place for birds nests, & that one can scarce walk in the Island but he will read on a nest of Eggs. But to this may be answered, either that those Parties that were consulted were men that looked not after such curiosities as these, or that the rotten pieces of ships or trunks of trees that were washed up thither by the sea, have been a long time ago washed away again, and so the examples of this rarity being not freshly renewed, that the memory of may be lost with many of those Parts: For is nigh three score years since Gerard wrote, at while he was living, he offered to make his narration good by sufficient witnesses: and he
proffesses he declares but what his eyes had seen and his hands had touched.

And he also adds a story of another sort of Tree-geese which he gathered in their shells from an old rotten tree upon the shore of our English Coast betwixt Dover and Rumney; He brought a many of them with him to London and opening the shells which were something like Muscles, he found these birds in severa degrees of maturation; in some shapeless lumps only, in others the form of birds bare, in others the same form and shape, and with down also upon them, their shells gaping and they ready to fall out.

I might adde a third kinde described to me by a Gentleman out of Ireland which he has often observed upon those Coasts, but it is no material to insist upon the description thereof. All that I aim at is this, That this truth of birds being bred of putrefaction is very certain, of which I am so well assured by the Gentlemans information, as well as that narration of Gerard, that I must confess for my owne part I cannot doubt of it at all. And it might countenance my credulity, if I could be justly suspected of that fault that the Objector himself upon further enquiry is at length fully satisfied concerning the same truth.

We have now answered all the Objectior, as well Philosophical as Historical made again: those particular passages in my Third Book.
There remains only one of a more universal nature, and indeed of such importance, that if I do not satisfy it, it does utterly subvert the main design of our whole Third book against Atheism, wherein we would fetch off men to an easier belief of a God, from the History of Spirits. For admitting all those stories to be true, yet, say they, it does not at all follow, that there are Spirits in that sense that I define Spirits, and in such a notion as is understood in my explication of the Idea of God, viz. That there should be an immaterial or incorporeal Substance that can penetrate and actuate the Matter; or they themselves are but a thinner kind of body, such as Air or Fire or some such like Subtile Element, and not pure Spirit according to our definition thereof.

If this were true I must confess, that our last book against Atheism is of no efficacy at all, and can do nothing towards the end it was intended for. For if there be a God, of necessity he must be a Spirit properly so called; otherwise he cannot be infinite. Nor can he this Universal Matter in the world, though we suppose it boundless; because he could not then be perfect. But he must be an Essence of which this matter depends, and in which he, penetrating and possessing all things. Which one will easily believe, if he were assured that there are particular Spirits that penetrate and actuate this or that part of the matter,
which I contend that those stories which I have related do evidently evince.

For I appeal to any one that knows what Fire and Air is, whether they be not as truly a mere aggregation of loose particles of the Matter, as an heap of sand; only they are so little, that they are invisible and insensible in their distinct particularities, but as truly dis-joyned Atomes (if I may so call what is still divisible) as the grains of sand we speak of.

Now this being supposed, which nothing but ignorance can deny, we shall plainly discover that such things are done by Spirits, as we usually call them, as are altogether incompotent to any compages of these small grains, or Atomes of Matter, of which Air and Fire do consist; For first, either all these Grains or Atomes have Sense, Imagination and Understanding in them, or but some few, or but one only. If all or some few, it is plain that they are so many distinct intelligent Beings, and a distinct intelligent Being is a Person; so that this one person is many persons, which is plainly contradictory, at least foolishly ridiculous. But if the residence of Sense, Imagination and Understanding be plac'd in one, how is it possible that that one Atome should be able spontaneously to move all the rest? And the same reason would be if we should seat Sense and Reason in some few inward Atomes. For how could they bring away those behind them?
hem, or carry on those on the side of them, or drive them before them, so as that they would not divide and be left behind? And yet it is a shrewd presumption that the seat of Sense is confined to some small compass in the vehicle of a Spirit, it being so in the body of a man. For if it were not, but that every part of the vehicle had Sense in itself, the external Object would seem, in God knowes how many places at once, and the Images of things would be either utterly confounded, or the Atomes, when they put themselves upon their march, would mistake their mark, and following directly their sense would of necessity break one from another and destroy the whole.

Again it is manifest that that which has the power of Sensation in a Spirit, has also the power of Memory, else they could not remember the Objects of Sense, if it were not one and the same thing in them that had both Sense and Memory: and that which remembers does also imagine, and that which imagines by the power of imagination transforms the vehicle into various shapes and figures, and holds it there in that shape so long as it thinks good.

Now I demand how this possibly can be done by either one or a few Particles or Atomes residing in any part of the vehicle, How can they either hold together the other, or lay hold upon them, to restrain them and constrainge them into this or that form, suppose
of a Dog, Colt or Man? But to say that imagination is in every part of the vehicle, and to admit those particles to imagine that have not so much as Sense, is altogether unreasonable.

Thirdly, That which Lucretius allidges against the immortality of the Soul, supposing it such a congeries of little Atomes as here Spirits are supposed, is as strong an Argument against the existence of such kinde of Spirits. For they would be blown out like a candle, or torn in pieces with the windes, and be dissipated like smoke or clouds.

Fourthly and lastly, The transportation of Cartel, and of Witches themselves to their Nocturnal Conventicles through the Air, if Spirits or Devils be but a meer congestion of subtile Atomes Aery or Fiery, without an inward immaterial Principle that has a power to hold fast the particles together, is a thing altogether impossible. For it is evident that the weight of a man or a beast will sink through the Air & never rest till they reach the earth, & so they would do through the vehicle of a Spirit that is as subtile, fluid, and yielding as the Air it self is, were there not an internal essence and principle that was able to constringe and hold together this fluid body or vehicle of the Spirit, and so make it to sustaine the weight. For all bodies hard or fluid are equally impenetrable, and therefore if any power should hold the Air together so as to restrain it neer within
one compass or space, and yet not change the usual consistency of it, it would be as winde in a bladder; and a man might lie upon it as safely as upon a soft bed & never fear sinking through.

But in this loose composure of Atoms which they say is all that is in a spirit (though we should admit of that ridiculous supposition that every Atome can imagine and apply it self to one joynt designe of holding all close together) yet it is hard to conceive, that this actual division of the whole into so many subtle exile invisible particles does not so enseeble the spontaneous offers towards the sustaining and carrying away of the burden, that their endeavours would ever prove frustaneous.

But I need not insist upon that, which, it may be, may seem a point something more lubricous, when as we have what is more palpably incongruous presenting it self to our view. For this compropment of Aery or Fiery particles being the only substance acknowledged in a Spirit, every Atome having Imagination and Reason in it to apply it self to one joynt designe, they must be, as I have intimated heretofore, as properly so many distinct person, as the grains of sand are so many distinct individuals of Matter, and therefore every one Devil is indeed 5 000 millions of Devils & more, a thing that a man would little dream of, or admit to be any more then a dream, if he thinks of it waking. But if such things as these will not be
acknowledged as absurd, but shamefully admitted and swallowed down for true; I must confess that there is no demonstration against impudence and pertinacity, and that I am not able to prove to such, that either Brutes have life, or that the moats that play in the beams of the Sun are devoid of Sense and Reason.

The substance of these Arguments, as the Reader may remember, I have made use of elsewhere for the proving of an Incorporeal Principle residing and acting in the body of man; But the frame and management of them in this place is not a little different, and their force far more conspicuous and apparent, the strict consistency and Mechanical fabric of an humane body being able to perform many things that the fluid and unorganized vehicle of Fire and Aire cannot possibly doe, unless we admit an immaterial essence to be in it, and so thoroughly to possess it all over, as to have the power to conftringe it and transform it into those various shapes it does appear in. And therefore though our Argumentations for an immaterial soul in the body of man be solid and irrefutable, yet because the truth is more palpably and undeniably demonstrable in the Fiery or Aery Vehicles of what we ordinarily call Spirits, I conceive, that our Third book against Atheism is very convenient, if not necessary, not at all needless nor unprofitable.

A TABLE
A Table of the Chapters of the Appendix.

I. The Authors reason of adding this Appendix to his Antidote. An enumeration of the chief Objections made against the first book thereof.

II. That the Ground of our Demonstration of the Existence of God from his Idea is not, that there are innate Idea's in the minde of Man, and yet that there are such innate Idea's, though we do not suppose it as the ground of our Demonstration.

III. That the Idea of a Being absolutely perfect which we have described, be it innate or acquiescent, is true; notwithstanding the pretended unconceivableness of the Notion of a Spirit included therein.

IV. That Existence is a Term of Perfection, and therefore necessarily included in the Idea of a Being absolutely Perfect, or of God.

V. That the Idea of a Being absolutely Evil is in no sense a warrantable Idea, or if it be, that there is included no necessary Existence therein.

VI. That the frame of our Argument for the Existence of God from his Idea, will not serve to prove the God of the Manichees to exist. A perpetual defence of our Argument through all the four postures thereof.

VII. That
**A Table.**

**VII.** That necessary Existence is not included in the Idea of Matter. And that if we cannot but imagine Space to be a real thing and necessarily existing, that it is nothing else but a rude and confused representation of that true necessarily Existent which is God. 334

**VIII.** That the Idea of God or of a Being absolutely perfect, is a natural Notion to the Soul of man, and not conveyed thither by any politick juggle whatsoever. 339

**IX.** That the natural frame of Conscience is such that it suggests such fears and hopes that imply that there is a God. That the ridiculousness of sundry Religions is not any proof that to be affected with Religion is no Innate faculty of the Soul of man. 343

**X.** That those intellectual or cognoscente operations we finde in our selves are not performed by the Conarion. That the Arguments whereby we prove the incorporeity of the Soul of Man do not so certainly prove the Incorporeity of any Principle in Beasts. That the ineptness of the Body for such functions as we ordinarily attribute unto the soul, is a sufficient Argument that there is in us a Soul or Spirit distinct from the body, though we are puzzled in the speculation of the bare Essence thereof. 346

**XI.** That the subordinate serviceablenesse of things in the world are in the things themselves, not meerly in our Fancy. That the difficulty of obtaining such serviceable commodities is rather
A Table.

an Argument for Providence then against it. That Beauty is an intellectual Object not taken notice of by Brutes, nor is any necessary Result from the meere motion of the Matter. That the preying of Animals one upon another is very well consistent with the goodness of the First Cause. That the immediate Matter of the Foetus is homogeneall. That the notion of the Archei or Seminall forms is no such intricate Speculation,

XII. Objections against the Story of the Charmer of Saltzburg, and the betwitched children at Amsterdam, with some others of that kinde; as also that of John of Hembach and John Michael the Pipers. The disappearing of the Conventicle of Witches at the naming of God, as also against a passage of that Story of the Guardian Genius which Bodinus relates,

XIII. That the Transformation of an humane body into another shape may be done without pain. That there may be an actual separation of soul and body without death properly so called. That the Bodies of Spirits might be hot or cold or warm, and the manner how they become so. In what sense we may acknowledge a first in an infinite succession of generations. That the story of Tree Goese in Gerard is certainly true. That the miraculous Operations and Apparitions of Spirits ordinarily so called are an undeniable Argument of the Existence of an Essence truly and properly Spirituall or Immateriall.

FINIS.
ERRATA:

Pag. 9. lin. 4. read or necessity of. p. 50. l. 19. r. Ηέλιος θ'
p. 55. l. 1. r. is as impossible. l. 23. r. those operations and
powers are. p. 56. l. 5. r. more gross Juice. p. 60. l. 5. r. attributed,
p. 67. l. 11. r. supposes, that. p. 79. l. 3. r. meer. p. 97. l. 17. r. lick,
circumstances. p. 133. l. 26. r. by chance. p. 137. l. 15. r. foresee.
p. 145. l. 7. r. in a dark. p. 154. l. 29. r. fail. p. 155. l. 18. r. well
l. 23. r. suddenly saw. p. 300. l. 19. r. Object. p. 315. l. 17. r. Ex-
istence. p. 320. l. 18. r. reasonable. p. 325. l. 23. r. then they. p. 327.
l. 20. r. existence being. l. 21. r. Notion, is. p. 330. l. 8. r. palpable
contradiction. p. 342. l. 20. r. it is not any. p. 349. l. 3. r. true site
and form. p. 352. l. 26. r. more doors. p. 354. l. 29. r. moment,
being. p. 355. l. 6. r. we may. p. 359. l. 5. r. dull indivisible. p. 367.
l. 6. r. requisite in it. which. p. 377. l. 18. r. of them. p. 383.
l. 11. r. self. upon. p. 386. l. 10. r. drowning it, or. p. 214. r. His
concealment.
Conjectura Cabbalistica.

OR,

A CONJECTURAL ESSAY

OF

Interpreting the minde of Moses, according to a Threefold CABBALA:

{Literal,

Viz. {Philosophical,

{Mystical, or, Divinely Moral.

By Henry More Fellow of Christ's College in Cambridge.

EXOD. 34.

And when Aaron and all the people of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

Therefore Moses, when he spake unto them, put a veil on his face.

MATTH. 10.

There is nothing covered, that shall not be revealed; and hid, that shall not be known.

That I tell you in darkness, speak you in light; and what you hear in the ear, that preach you on the housetops.

LONDON,

Printed by James Flesher, and are to be sold by William Morden Bookseller in Cambridge, 1653.
TO HIS
EMINENTLY LEARNED,
and truly religious friend,
Dr Cudworth, Master of Clare Hall,
and Hebrew Professor in the
University of Cambridge.

SIR,

Concerning the choice of the subj-
ject matter of my present pains,
I have, I think, spoke enough
in the ensuing Preface. Concerning the
choice of my Patron, I shall say no more,
then that the sole inducement thereto, was
his singular Learning and Piety. The
former of which, is so conspicuous to the
world, that it is universally acknowledg-
d of all; and for the latter, there is none
hat can be ignorant thereof, who has e-
ver had the happiness, though but in a
smaller measure, of his more free and in-
timate
The Epistle Dedicatory.

As for my own part, I cannot but publickly profess, I never met with any yet so truly and becomingly religious, where the right knowledge of God and Christ bears the inlightened minde so even, that it is as far removed from Superstition as Irreligion itself. And my present Labours cannot finde better welcome or more judicious acceptance with any, then with such as these. For such free and unprejudiced spirits will neither antiquate Truth for the oldness of the Notion, nor slight her for looking young, or bearing the face of Novelty. Besides, there are none that can be better assured of the sincerity and efficacy of my present Designe. For as many as are born of the Spirit, and are not meer for of the Letter, know very well how much the more inward and mysterious meaning of the Text makes for the reverence of the holy Scripture, and advantage of Godlinesse, when as the urging of the bare literal sense, has either made or co-
I

The Epistle Dedicatory.

firmed many an Atheist. And assuredly those men see very little in the affairs of Religion, that do not plainly discover, that it is the Atheists highest interest, to have it taken for granted, that there is no spiritual meaning, either in Scripture or Sacrament, that extends further then the mere Grammatical sense in the one, or the sensible, grosse, external performance in the other. As for example, That to be regenerated, and become a true and real Christian, is nothing else, but to receive the outward Baptisme of visible water: And, that the Mosaical Philosophy concerning God, and the nature of things, is none other, then that which most obviously offers itself in the mere letter of Moses. Which if the Atheist could have fully granted to him on all sides, and get but this in also to the bargain, That there is no knowledge of God, but what Moses his Text set on foot in the world, or what is Traditional, he cannot but think, that Religion in this rese, is so empty, exceptionable, and
The Epistle Dedicatory.

contemptible, that it is but just with as many as are not meer fools, to look upon it as some melancholick conceit, or cunning fiction brought into the world, to awe the simpler sort, but behind the hangings to be freely laughed at, and derided by those that are more wise; And that it were an easie thing in a short time to raze the memory of it out of the mindes of men, it having so little root in the humane faculties. Which for my own part I think as hopeful, as that posterity will be born without eyes and ears, and lose the use of speech. For I think the knowledge of God, and a sense of Religion is as natural and essentiel to mankinde, as any other property in them whatsoever: And that the generations of men shall as soon become utterly irrational, as plainly irreligious. Which, I think, my late Treatise against Atheisme will make good to any one, that with care and judgement will peruse it.

Nor does it at all follow, because a truth
truth is delivered by way of Tradition, that it is unconcludable by Reason. For I do not know any one Theorem in all Natural Philosophy, that has more sufficient reasons for it, then the motion of the Earth, which notwithstanding is part of the Philosophick Cabbala or Tradition of Moses, as I shall plainly shew in its due place. So likewise for the praë-existency of the Soul, which seems to have been part of the same Tradition, it is abundantly consentaneous to Reason: And as we can give a genuine account of all those seeming irregularities of motion in the Planets, supposing, they & the Earth move round about the Sun: So we may open the causes of all those astonishing Paradoxes of Providence, from his other Hypothesis, and show that there is nothing here unsuitable to the precious Attributes of God, if we could place the eye of our understanding in that Center of all free motions, that steady eternal Good, & were not our selves carried aloof off from him, amongst other wandring Planets,
(as S. Jude calls them) that at several distances play about him, & yet all of them in some measure or other, not only pretending to him, but whether they pretend or not, really receiving something from him. For of this First, is all, both Wisdome, Pleasure, and Power. But it is enough to have but hinted these things briefly and enigmatically, the wrath and ignorance of all Ages receiving the most generous Truths, with the greatest offence.

But for my own part, I know no reason but that all wel-willers to Truth & Godliness, should heartily thank me for my present Cabbalistical Enterprise, I having so plainly therein vindicated the holy Mystery of the Trinity from being (as a very bold Sect would have it) a meer Pagan invention. For it is plainly shown here, that it is from Moses originally, not from Pythagoras or Plato. And seeing that Christ is nothing but Moses unveiled, I think it was a special act of Providence that this hidden Cabbala came so reasonably to the know.
knowledge of the Gentiles, that it might afore-hand fit them for the easier entertain-
ment of the whole Mystery of Christianity, when in the fulness of time it should be more clearly revealed unto the world.

Besides this, we have also shown, That according to Moses his Philosophy, the soul is secure both from death, and from sleep after death, which those drowsie Nodders over the letter of the Scripture have very olsicitantly collected, and yet as boldly afterwards maintained, pretending that the contrary, is more Platonical, then Christian, or Scriptural.

Wherefore my designe being so pious as it proves, I could do nothing more fit then to make choice of so true a lover of Piety as your self for a Patron of my present Labours. Especially you being so well able to do the most proper office of a Patron; to defend the truth that is presented to you in them, & to make up out of your rich Treasury of Learning, what our Penury could not reach to, or Inad-
vertency
The Epistle Dedicatory.

Virtency may have omitted. And truly, if I may not hope this from you, I know not whence to expect it. For I do not know where to meet with any so universally and fully accomplished in all parts of Learning as your self, as well in the Oriental Tongues and History, as in all the choicest kindes of Philosophy; Any one of which Acquisitions is enough to fill, if not swell, an ordinary man with great conceit and pride, when as it is your sole privilege, to have them all, and yet not to take upon you, nor to be any thing more imperious or censorious of others, then they ought to be that know the least.

These were the true considerations that directed me in the Dedication of this Book; Which if you accordingly please to take into your favourable Patronage, and accept as a Monument or Remembrance of our mutual friendship, you shall much oblige.

Your affectionate friend and servant

H. More.
THE PREFACE
to the Reader.

What is meant by the term Cabbala, and how warrantably the literal Exposition of the Text may be so called. That dispensable speculations are best propagated in a Sceptical manner. A clear description of the nature and dignity of Reason, and what the divine Logos is. The general probabilities of the truth of this present Cabbala. The design of the Author in publishing of it.

Reader,

Present thee here with a triple Interpretation of the three first Chapters of Genesis, which in my Title Page I have termed a threefold Cabbala; concerning which, for thy better direction and satisfaction, I hold it not amiss to speak some things by way of Preface, such as thou thyself in all likelihood wouldst be forward to ask of me. As, why, for example, I call this Interpretation of mine
The Preface to the Reader.

A Cabbala, and from whom I received it; what may be the probabilities of the truth of it; and what my purpose is in publishing of it.

To the first I answer; That the Jewish Cabbala is conceived to be a Traditional Doctrine or Exposition of the Pentateuch, which Moses received from the mouth of God, while he was on the Mount with him. And this sense or interpretation of the Law or Pentateuch, as it is a doctrine received by Moses first, and then from him by Joshua, and from Joshua by the seventy Elders, and soon, it was called Cabbala from הנה kibbel to receive: But as it was delivered as well as received, it was also called Masora, which signifies a Tradition; though this latter more properly respects that Critical and Grammatical skill of the Learned among the Jews, and therefore was profitable for the explaining the literal sense as well as that more mysterious meaning of the Text where it was intended. Whence without any boldness or abuse of the word I may call the Literal interpretation which I have light upon Cabbala, as well as the Philosophical or Moral; the literal sense itself being not so plain and determinate, but that it may seem to require some Traditional Doctrine or Exposition to settle it, as well as those other senses that are more mystical.

And therefore I thought fit to call this threefold interpretation that I have hit upon, Cabbala's, as if I had indeed light upon the true Cabbala of Moses in all the three senses of the Text, such as might have become his own mouth to have uttered for the instruction...
The Preface to the Reader.

Edition of a willing and well-prepared Disciple. And therefore for the greater comeliness and solemnity of the matter, I bring in Moses speaking his own mind in all the three several Expositions.

And yet I call the whole Interpretation but a Conjecture, having no desire to seem more definitively wise than others can bear or approve of. For though in such things as are necessary and essential to the happiness of a man, as the belief that there is a God, and the like, it is not sufficient for a man only to bring undeniable reasons for what he would prove, but also to profess plainly and dogmatically, that himself gives full assent to the conclusion he hath demonstrated: So that those that do not so well understand the power of reason, may notwithstanding thereby be encouraged to be of the same faith with them that do, it being of so great consequence to them to believe the thing propounded: Yet I conceive that Speculative and Dispensable Truths a man not only may, but ought rather to propound them Sceptically to the world, there being more prudence and modesty in offering the strongest arguments he can without dogmatizing at all, or seeming to dote upon the conclusion, or more earnestly to affect the winning of Pro-selytes to his own opinion. For where the force of the arguments is perceived, assent will naturally follow according to the proportion of the discovery of the force of the arguments. And an assent to opinions meerly Speculative, without the reasons of them, is neither any pleasure nor accomplishment of a rational creature.
The Preface to the Reader.

To your second demand, I answer; That though I call this Interpretation of mine Cabbala, yet I must confess I received it neither from Man nor Angel. Nor came it to me by divine Inspiration, unless you will be so wise as to call the reasonable suggestions of that divine Life and Sense that vigorously resides in the Rational Spirit of free and well meaning Christians, by the name of Inspiration. But such Inspiration as this is no distracter from, but an accomplisher and an enlarger of humane faculties. And I may add, that this is the great mystery of Christianity, that we are called to partake of, viz. The perfecting of the humane nature by participation of the divine. Which cannot be understood so properly of this grosse flesh and external Senses, as of the inward humanity, viz. our Intellect, Reason and Fancie. But to exclude the use of Reason in the search of divine truth, is no dictate of the Spirit, but of headstrong Melancholy and blinde Enthusiasme, that religious frensie men run into, by lying passive for the reception of such impresses as have no proportion with their faculties. Which mistake and irregularity, if they can once away with, they put themselves in a posture of promiscuously admitting anything, and so in due time of growing either moped or mad, and under pretence of being highly Christians, (the right mystery whereof they understand not) of working themselves lower then the lowest of men.

But for mine own part, Reason seems to me to be so far from being any contemptible Principle in man, that it must be acknowledged in some sort to be in God himself.
The Preface to the Reader.

For what is the divine wisdom, but that steady comprehension of the Ideas of all things, with their mutual respects one to another, congruities and incongruities, dependences and independences, which respects do necessarily arise from the natures of the Ideas themselves, both which the divine Intellect looks through at once, discerning thus the order and coherence of all things. And what is this but Ratio stabulis, a kind of steady and immovable reason discovering the connexion of all things at once? But that in us is Ratio mobilis, or reason in evolution, we being able to apprehend things only in a successive manner one after another. But so many as we can comprehend at a time, while we plainly perceive and carefully view their Ideas, we know how well they fit, or how much they disagree one with another, and so prove or disprove one thing by another, which is really a participation of that divine reason in God, and is a true and faithful principle in man, when it is perfected and polished by the holy Spirit. But before, very earthly and obscure, especially in spiritual things.

But now seeing the Logos or steady comprehensive wisdom of God, in which all Ideas and their respects are contained, is but universal stable reason, how can there be any pretence of being so highly inspired as to be blown above reason itself, unless men will fancy themselves wiser than God, or their understandings above the natures and reasons of things themselves.

Wherefore to frame a brief answer to your second demand; I say, this threefold Cabbala you enquire after,
The Preface to the Reader.

after is the dictate of the free reason of my minde; heedfully considering the written Text of Moses, and carefully canvasing the Expositions of such Interpreters as are ordinarily to be had upon him. And I know nothing to the contrary, but that I have been so successful as to have light upon the old true Cabbala indeed.

Of which in the third place I will set down some general probabilities, referring you for the rest to the Defence of the Cabbala's themselves, and the Introduction thereunto.

And first that the Literal Cabbala is true, it is no contemptible argument, in that it is carried on so evenly and consistently one part with another, every thing also being represented so accommodatingly to the capacity of the people, and so advantageously for the keeping of their mindes in the fear of God, and obedience to his law, as shall be particularly shown in the Defence of that Cabbala. So that according to the sense of this Literal Cabbala, Moses is discovered to be a man of the highest Political accomplishments, and true and warrantable prudence that may be.

Nor is he to fall short in Philosophy; And therefore the Philosophical Cabbala contains the noblest Truths, as well Theological as Natural; that the minde of man can entertain her self with; Insomuch that Moses seems to have been aforesaid, and prevented the subtilest and abstrusest inventions of the choicest Philosophers that ever appeared after him to this very day. And further presumption of the truth
The Preface to the Reader.

The truth of this Philosophical Cabbala is; that the grand mysteries therein contained are most what the same that those two eximious Philosophers Pythagoras and Plato brought out of Egypt, and the parts of Asia into Europe. And it is generally acknowledged by Christians, that they both had their Philosophy from Moses. And Numenius the Platonist speaks out plainly concerning his Master; What is Plato but Moses Atticus? And for Pythagoras it is a thing incredible that he and his followers should make such a deal of doo with the mystery of Numbers, had he not been favoured with a sight of Moses his Creation of the world in six days, and had the Philosophick Cabbala thereof communicated to him, which mainly consists in Numbers, as I shall in the Defence of this Cabbala more particularly declare.

And the Pythagoreans, oaths swearing by him that taught them the mystery of the Tetractys, or the number Four, what a ridiculous thing had it been if it had been in reference meerly to dry Numbers? But it is exceeding probable that under that mystery of Four, Pythagoras was first himself taught the meaning of the fourth day’s work in Creation, and after delivered it to his disciples. In which Cabbala of the fourth day Pythagoras was instructed, amongst other things, that the Earth was a Planet, and moved about the Sun; and it is notoriously well known, that this was ever the opinion of the Pythagoreans; and so in all
The Preface to the Reader.
likelihood a part of the Philosophick Cabbala of Moses. Which you will more fully understand in my Defence thereof.

In brief, all those conclusions, that are comprised in the Philosophick Cabbala, they being such as may best become that sublime and comprehensive understanding of Moses, and being also so plainly answerable to the Phænomena of Nature and Attributes of God, as well as continually agreeable without any force or distortion to the Historical Text, this I conceive is no small probability that the Cabbala is true: For what can be the properties of the true Philosophick Cabbala of Moses, if these be not which I have named?

Now for the Moral Cabbala it bears its own evidence with it all the way, representing Moses as well experienced in all Godliness and Honesty, as he was skilful in Politicks and Philosophy.

And the edifying usefulness of this Mystical Moral Cabbala, to answer to your last demand was no small invitation amongst the rest to publish this present Exposition. For Moral and Spiritual Truth that so nearly concerns us being strangely and unexpectedly, and yet so fitly and appositely represented in this History of Moses, will in all likelihood make the more forcible impression upon the minde, and more powerfully carry away our affections toward what is good and warrantable, pre-instructing us with delight concep-
The Preface to the Reader.

Nor are the Philosophick nor Literal Cabbala's destitute of their honest uses. For in the former to the amazement of the mere Naturalist (who commonly conceits that pious men and Patrons of Religion have no ornaments of minde but scrupulosities about virtue, and melancholy fancies concerning a Deity) Moses is found to have been master of the most sublime and generous speculations that are in all Natural Philosophy: besides that he places the soul of man many degrees out of the reach of fate and mortality. And by the latter there is a very charitable provision made for them that are so prone to expect rigid precepts of Philosophy in Moses his outward Text. For this Literal Cabbala will steer them off from that toil of endeavoring to make the bare letter speak consonantly to the true frame of nature: Which while they attempt with more zeal then knowledge, they both disgrace themselves and wrong Moses. For there are unalterable and indeleble Idea's and Notions in the minde of man, into which when we are awakened and apply to the known course and order of nature, we can no more forsake the use of them then we can the use of our own eyes, nor misbelieve their dictates no more, nor so much, as we may those of our outward senses. Wherefore to men recovered into due command of their reason, and well-skill'd in the contemplation and experience of the nature of things, to propound to them such kinde of Mo-

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The Preface to the Reader.

Sylicol Philosophy, as the boldness and superstition of some has adventured to do for want of a right Literal Cabbala to guide them, is as much as in them lies, to hazard the making not only of Moses, but of Religion itself contemptible and ridiculous.

Whence it is apparent enough, I think, to what good purpose it is thus carefully to distinguish between the Literal and Philosophick Cabbala, and so plainly and fully to set out the sense of either, apart by themselves, that there may hereafter be no confusion or mistake. For beside that the discovering of these weighty Truths, and high, but irrefutable Paradoxes, in Moses his Text, does assert Religion, and vindicate her from that vile imputation of ignorance in Philosophy and the knowledge of things, so does it also justify those more noble results of free Reason and Philosophy from that vulgar suspicion of Impiety and Irreligion.
THE LITERAL CABBALA

CHAP. I.
The Earth at first a deep miry abyss, covered over with waters, over which was a fierce wind, and through all darkness. 3 Day made at first without a Sun. 6 The Earth a floor, the Heavens a transparent Canopy, or strong Tent over it, to keep off the upper waters or blew conspicuous Sea from drowning the world. 8 Why this Tent or Canopy was not said to be good. 9 The lower waters commanded into one place. 11 Herbs, flowers, and fruits of Trees, before either Sun or Seasons of the year to ripen them. 14 The Sun created and added to the day, as a peculiar ornament thereof, as the Moon and Stars to the night. 20 The Creation of fish and fowl. 24 The Creation of beasts & creeping things. 27 Man created in the very shape and figure of God, but yet so, that there were made females as well as males. 28 How man came to be Lord over the rest of living creatures. 30 How it came to passe that man feeds on the better sort of the fruits of the Earth, and the beasts on the worse.

We are to recount to you in this Book the Generations and Genealogies of the Patriarchs from Adam to Noah, from Noah to Abraham, from Abraham to Joseph, and to continue the History
The Literal Cabbala.

History to our own times. But it will not be amiss first to inform you concerning the Creation of the world, and the original and beginning of things; How God made Heaven and Earth, and all the garnishings of them, before he made Man.

2 But the Earth at first was but a rude and desolate heap, devoid of herbs, flowers, and trees, and all living creatures, being nothing but a deep miry abyss, covered all over with waters, and there was a very fierce and strong wind that blew upon the waters; and what made it still more horrid and comfortless, there was as yet no light, but all was enveloped with thick darkness, and bore the face of a pitchy black and wet tempestuous night.

3 But God let not his work lie long in this sad condition, but commanded Light to appear, and the morning brake out upon the face of the abyss, and wheel'd about from East to West, being clearest in the middle of its course about noon, and then abating of its brightness towards the West, at last quite disappear'd, after such sort as you may often observe the day-light to break forth in the East, and riper to greater clearness, but at last to leave the skie in the West, no Sun appearing all the while.

4. And God saw the Light, (for it is a thing very visible) that it was good, and so separa
The Literal Cabbala.

led the darkness from the light, that they could not both of them be upon the face of the earth together, but had their vicissitudes, and took their turns one after another.

5 And he called the return of the light Day, and the return of darkness he called Night; and the evening and the morning made up he first natural day.

6. Now after God had made this Basis or floor of this greater edifice of the world, he Earth, he sets upon the higher parts of the abrick. He commands therefore that there should be a hollow expansion, firm and transparent, which by its strength should bear up against the waters which are above, and keep them from falling upon the earth in excess.

7. And so it became a partition betwixt the upper & the lower waters; so that by virtue of his hollow Firmament, man might live safe from the violence of such destructive inundations, as one sheltered in a well-pitch'd tent from storm of rain: For the danger of these waters is apparent to the eye, this ceruleous or blew-coloured Sea, that overspreads the diaphanous Firmament, being easily discern'd through the body thereof; and there are very frequent and copious showers of rain descend from above, when as there is no water espied ascending up hither; wherefore it must all come from that upper Sea, if we do but appeal to our outward sense.

8. Now
8 Now therefore this diaphanous Canopy or firmly stretched Tent over the whole pavement of the earth, though I cannot say properly that God saw it was good, it being indeed of a nature invisible, yet the use of it shows it to be exceeding good and necessary. And God called the whole capacity of this hollow Firmament, Heaven. And the evening and the morning made up the second natural day.

9 And now so sure a Defence being made against the inundation of the upper waters that they might not fall upon the earth, God betook himself the next day to order the lower waters, that as yet were spread over the whole face thereof; at his command therefore the waters fled into one place, and the dry land did appear.

10 And God called the dry land Earth; and the gathering together of the waters he called Sea: and I may now properly say, that God saw that it was good, for the Sea and the Land are things visible enough, and fit object of our sight.

11 And forthwith before he made either Sun, Moon, or Stars, did God command the earth to bring forth grass, herbs and flowers in their full beauty, and fruit-trees, yeilding delicious fruit, though there had as yet been no vicissitude of Spring, Summer, or Autumn.
nor any approach of the Sun to ripen and con-
coct the fruit of those trees. Whence you may
asly discern the foolishnesse of the idolatrous
ations, that dote so much on second causes,
s that they forget the first, ascribing that to
he Sun and Moon, that was caus'd at first by
the immediate command of God.

12 For at his command it was, before there
was either Sun or Moon in the Firmament,
hat the earth brought forth grasse, and herb
yielding seed after his kind, and the tree yeild-
ing fruit, whose feed was in it self, after his
kinde, so that the several sorts of plants might
by this means be conserv'd upon the earth.
And God saw that it was good.

13 And the evening and the morning made
up the third natural day.

14 There have three days past without a
sun, as well as three nights without either
Moon or Stars, as you your selves may hap-
pily have observ'd some number of Moonlefs
and Starleffe nights, as well as of Sunleffe days,
so have succeeded one another: and so it might
have been always, had not God said, Let there
be Lights within the Firmament of heaven, to
make a difference betwixt day and night, and
to be peculiar garnishings of either. Let them be also for signes of weather, for seasons
of the year, and also for periods of days,
months, and years.
Moreover, let them be as lights hung up within the hollow roof or Firmanent of heaven, to give light to men walking upon the pavement of the earth: and it was so.

And God made two great lights; the greater one, the most glorious & Princely object we can see by day, to be as it were the Governor and Monarch of the day; the lesser, the most resplendent and illustrious light we can cast our eyes on by night, to be Governor and Queen of the night. And he made, though for their smallness they be not so considerable, the Stars also.

And he placed them all in the Firmanent of heaven, to give light upon the earth.

And to shew their preheminence for external lustre, above what ever else appears by either day or night, and to be peculiar garnishings or ornaments to make a notable difference betwixt the light and the darkness, the superaddition of the Sun to adorn the day, and to invigorate the light thereof, the Moon and the Stars to garnish the night, and to mitigate the dulness and darkness thereof. And God saw that it was good.

And the evening and the morning was the fourth natural day.

After this, God commanded the waters to bring forth fish and fowl, which they did in abundance, and the fowl flew above the earth.
forth in the open Firmament of heaven.

21 And God created great whales also as well as other fishes; that move in the waters; and God saw that it was good.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply on the earth.

23 And the evening and the morning made the fifth natural day.

24 Then God commanded the earth to bring forth all creeping things, and four footed beasts, as before he commanded the waters send forth fish and fowl; and it was so.

25 And when God had made the beast of the earth after his kind, and cattel; and every creeping thing after his kind, he saw that it was good.

26 And coming at last to his highest Master-piece, Man, he encouraged himself, saying, so to, let us now make man, and I will make him after the same image and shape that I bear myself; and he shall have dominion over the fish of the Sea, and over the fowls of the Air, and over the cattel, and over all the earth, and over every creeping thing, that creepeth upon the earth.

27 So God created man in his own shape and figure, with an upright stature, with legs, ands, arms, with a face and mouth, to speak, and command, as God himself hath: I say, in the
the image of God did he thus create him. But mistake me not, whereas you conceive of God as masculine, and more perfect, yet you must not understand me, as if God made mankind so exactly after his own image, that he made none but males; for I tell you, he made females as well as males, as you shall hear more particularly hereafter.

28 And having made them thus male and female, he had them make use of the distinction of sexes that he had given them; and blessing them, God said unto them, Be fruitful and multiply, and fill the earth with your offspring, and be lords thereof, and have dominion also over the fish of the sea, and over the fowls of the air, as well as over beasts and cattel, and every creeping thing that moves upon the earth.

29 And God said, Behold, I give you every frugiferous herb which is upon the face of the earth, such as the Straw-berry, the several sorts of Corn, as Rye, Wheat, and Rice, as also the delicious fruits of Trees, to you they shall be for meat.

30 But for the beasts of the earth, and the fowls of the air, and for every living thing that creepeth upon the earth, the worser kind of herbs, and ordinary grasse, I have assign'd for them: and so it came to passe that mankind are made lords and possessors of the choicest fruits.
ruits of the earth, and the beasts of the field were to be contented with baser herbage, and the common graffe.

31 And God viewed all the works that he had made, and behold, they were exceeding good; and the evening and the morning was the sixth natural day.

CHAP. II.

The Original of the Jewish Sabbaths, from God resting himself from his six days labours. 5 Herbs and Plants before either Rain, Gardning or Husbandry, and the reason why it was so. 7 Adam made of the dust of the ground, and his soul breathed in at his nostrils. 8 The Planting of Paradise. 9 A wonderful Tree there, that would continue youth, and make a man immortal upon earth: Another strange Tree, viz. the Tree of knowledge of good and evil. 11 The Rivers of Paradise, Phasis, Gihon, Tigris, Euphrates. 18 The high commendation of Matrimony. 19 Adam gives names to all kinde of creatures, except fishes. 21 Woman is made of a rib of Adam, a deep sleep falling upon him, his minde then also being in a trance. 24 The first Institution of Marriage.

Thus the Heavens and the Earth were finished, and all the creatures, wherewith they were garnisht and replenisht.

2 And God having within six days perfected all his work, on the seventh day he rested himself.
3 And so made the seventh day an holy day, a festival of rest, because himself the first rested from his works. Whence you plainly see the reason and original of your Sabbath.

4 These are the generations of the heaven and of the earth, which I have so compendiously recounted to you, as they were created in the days that the Lord made heaven and earth, and the several garnishings of them.

5 But there are some things that I would little more fully touch upon, and give you notice of, to the praise of God, and the manifesting of his power unto you. As that the herbs and plants of the field did not come up of their own accord out of the earth, but God made them, but that God created them before there were any seeds of any such thing in the earth, and before there was any rain, men to use gardening or husbandry, for the procuring their growth: So that henceforth you may have the more firm faith in God, for the blessings and fruits of the earth, when the ordinary course of nature shall threaten dearth and scarcity for want of rain and seasonable showers.

6 For there had been no showers when God caused the plants, and herbs of the field to spring up out of the earth; only as I told you at the first of all, there was a mighty torrent of water
water, that rose every where above the earth, and cover'd the universal face of the ground, which yet, God afterward by his almighty power, commanded so into certain bounds, that the residue of the earth was meer dry

7 And that you farther may understand how the power of God is exalted above the course of natural causes; God taking of the dust of his dry ground, wrought it with his hands into such a temper, that it was matter fit to make the body of a Man: which when he first had fram'd, was as yet but like a fenslesse statue, till coming near unto it with his mouth, he breath'd into the nostrils thereof the breath of life; as you may observe to this day, that men breath through their nostrils, though their mouths be clos'd. And thus man became a living creature, and his name was called Adam, because he was made of the earth.

8 But I should have told you first more at large, how the Lord God planted a Garden Eastward of Fudæa in the Countrey of Eden, about Mesopotamia, where afterwards he put the man Adam, whom he after this wise had form'd.

9 And the description of this Garden is this: Out of the ground made the Lord God to grow every Tree that is pleasant to the sight, and good for food. But amongst these several
several sorts of Trees, there were two of singular notice, that stood planted in the midst of the Garden; the one of which had fruit of that wonderful virtue, as to continue young and strength, and to make a man immortal upon earth, wherefore it was call'd the Tree of Life. There was also another Tree planted there, of whose fruit if a man ate, it had this strange effect, that it would make a man know the difference betwixt good and evil; for the Lord God had so ordain'd, that if Adam touched the forbidden fruit thereof, he should by his disobedience feel the sense of evil as well as good; wherefore by way of Anticipation it was called the Tree of knowledge of good and evil.

10 And there was a River went out of Eden to water the Garden, and from thence it was parted, and became into four heads.

11 The name of the first was Phasis, or Phasi-Tigris, which compasses the whole Land of the Chaluateans, where there is Gold.

12 And the Gold of that Land is excellent; there is also found Bdelium and the Onyx-stone.

13 And the name of the second River is Gibbon, the same is it that compasseth the whole Land of the Arabian-Athiopia.

14 And the name of the third River is Tigris, that is that which goeth towards the East.
of Assyria, and the fourth River is Euphrates.

15 And the Lord God took the man Adam by the hand, and led him into the Garden of Eden, and laid commands upon him to dress it, and look to it, and to keep things handsome and in order in it, and that it should not be any wise spoil’d or misus’d by incursions or careless amblings of the heedlesse beasts.

16 And the Lord God recommended unto Adam all the Trees of the Garden for very wholesome and delightful food, bidding him freely eat thereof.

17 Only he excepted the Tree of Knowledge Good and Evil, which he strictly charg’d him to forbear, for if he ever tasted thereof, he should assuredly die.

18 But to the high commendation of Matrimony be it spoken, though God had placed Adam in so delightful a Paradise, yet his happiness was but maimed and imperfect, till he had the society of a woman: For the Lord God said, It is not good that man should be one, I will make him an help meet for him.

19 Now out of the ground the Lord God had form’d every beast of the field, and every owl of the air, and these brought he unto Adam, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattel, and
to the fowls of the air, and to every beast of the field, but he could not so kindly take acquaintance with any of these, or so fully enjoy their society, but there was still some considerable matter wanting to make up Adam's full felicity, and there was a meet help to be found out for him.

21 Wherefore the Lord God caus'd a deep sleep to fall upon Adam; & lo, as he slept upon the ground, he fell into a dream, how God had put his hand into his side, and pulled out one of his ribs, closing up the flesh in stead thereof.

22 And how the rib, which the Lord God had taken from him, was made into a woman and how God when he had thus made her, took her by the hand, and brought her unto him. And he had no sooner awakened, but he found his dream to be true, for God stood by him with the woman in his hand which he had brought.

23 Wherefore Adam being pre-advertised by the vision, was presently able to pronounce This is now bone of my bone, and flesh of my flesh: What are the rest of the creatures this? And he bestowed upon her also a fittin name, calling her Woman, because she was taken out of Man.

24 And the Lord God said, Thou hast spoken well, Adam: And for this cause shalt man leave his father and mother, and that clear
The Literal Cabbala.

leave unto his wife, and they two shall be one

And they were both naked, Adam and

I shall declare unto you hereafter.

CHAP. III.

A subtile Serpent in Paradise, indued with both

25 And they were both naked, Adam and

reason, and the power of speech, deceives the wo-

woman. 2 The Dialogue betwixt the woman and

man. 2 The Dialogue betwixt the woman and

the Serpent. 7 How the shame of nakednesse came

the Serpent. 7 How the shame of nakednesse came

into the world. 8 God walks in the Garden, and

calls to Adam. 10 The Dialogue betwixt Adam

calls to Adam. 10 The Dialogue betwixt Adam

and God. 14 The reasons why Serpents want

and God. 14 The reasons why Serpents want

feet, and creep upon the ground. 15 The reason

feet, and creep upon the ground. 15 The reason

of the antipathy betwixt Men and Serpents. 16 As

of the antipathy betwixt Men and Serpents. 16 As

also of womens pangs in child-bearing, and of their

also of womens pangs in child-bearing, and of their

being bound in subjection to their husbands. 18 Al-

being bound in subjection to their husbands. 18 Al-

so of the barrennesse of the earth, and of mans toil

so of the barrennesse of the earth, and of mans toil

and drudgery. 21 God teacheth Adam and Eve

and drudgery. 21 God teacheth Adam and Eve

the use of leathern clothing. 24 Paradise haunt-

the use of leathern clothing. 24 Paradise haunt-
ted with apparitions: Adam frighted from daring
ted with apparitions: Adam frighted from daring
to taste of the Tree of Life, whence his posterity be-
to taste of the Tree of Life, whence his posterity be-
came mortal to this very day.

came
came into the world, but the toil and drudgery of Tillage and Husbandry; the grievous pangs of Childe-bearing; and lastly, what is most terrible of all, Death itself: Of all which, as of some other things also, I shall give you such plain and intelligible reasons, that your own hearts could not wish more plain and more intelligible. To what an happy condition Adam was created, you have already heard: How he was placed by God in a Garden of delight, where all his senses were gratified with the most pleasing objects imaginable: his eyes with the beauties of trees and flowers and various delightful forms of living creatures, his ears with the sweet musical accents of the canorous birds, his smell with the fragrant odours of Aromatick herbs, his taste with variety of delicious fruit, and his touch with the soft breathings of the air in the flowery alleys of this ever-springing Paradise. Add to all this, that pleasure of pleasures, the delightful conversation of his beautiful Bride, the enjoyments of whose love neither created care to himself, nor pangs of childe-bearing: for all the functions of life were performed with ease and delight; and there had been no need for man to sweat for the provision of his family, for in this Garden of Eden there was a perpetual Spring, and the vigour of the soil prevented man's industry; and youth and jollity
illity had never left the bodies of Adam and his posterity, because old age and death were perpetually to be kept off by that sovereign virtue of the Tree of Life. And I know, as you heartily could wish, this state might have ever continued to Adam and his seed, so you eagerly expect to hear the reason why he was privy'd of it; and in short it is this, *His disobedience to a commandement which God had given him*; the circumstances whereof I shall declare unto you, as followeth.

Amongst those several living creatures which were in Paradise, there was the Serpent to, whom you know to this very day to be full of subtilty, & therefore you will lesse wonder, if when he was in his perfection, he had not onely the use of Reason, but the power of bleech. It was therefore this Serpent that was the first occasion of all this mischief to Adam and his posterity; for he cunningly came unto the woman, and said unto her, Is it so indeed, that God has commanded you that you shall not eat of any of the trees of the Garden?

2. And the woman answered unto the Serpent, You are mistaken, God hath not forbid to eat of all the fruit of the trees of the Garden.

3. But indeed of the fruit of the Tree in the midst of the Garden, God hath strictly charg'd us, Ye shall not eat of it, neither shall ye touch it, lest ye die. **C 3 4**
4 But the Serpent said unto the woman, 

Tush, I warrant you, this is only but to terrify you, and abridge you of that liberty and happiness you are capable of, you shall no so certainly die.

5 But God knows the virtue of that tree full well, that so soon as you eat thereof, your eye shall be opened, and you shall become as God knowing good and evil.

6 And when the woman saw, that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit and did eat, and gave also to her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew they were naked, and were ashamed, and therefore they sewed fig-leaves together, and made themselves aprons to cover their parts of shame.

8 And the Lord God came into the Garden toward the cool of the evening, and walking in the Garden, call'd for Adam; But Adam had no sooner heard his voice, but he and his wife ran away into the thickest of the trees of the Garden, to hide themselves from his presence.

9 But the Lord God called unto Adam the second time, and said unto him, Adam what art thou?
Then Adam was forc'd to make answer, and said, I heard thy voice in the Garden, and was afraid, because I was naked, and so I hid myself.

Then God said unto him, Who hast made thee so wise, that thou shouldst know that thou art naked, or wastest any covering? Hast thou eaten of the forbidden fruit?

And Adam excus'd himself, saying, The woman whom thou recommendedst to me for meet help, she gave me of the fruit, and I did at.

And the Lord God said unto the woman, What is this that thou hast done? And the woman excus'd her self, saying, The Serpent beguiled me, and I did eat.

Then the Lord God gave sentence upon all three; and to the Serpent he said, Because thou hast done this, thou art cursed above all fettle, and above every beast of the field; and whereas hitherto thou hast been able to bear thy body aloft, and go upright, thou shalt henceforth creep upon thy belly, like a worm, and shalt eat all the days of thy life.

And there shall be a perpetual antipathy betwixt not only the woman and thee, but betwixt her seed and thy seed: For universal mankind shall abhorre thee, and hate all the cursed generations that come of thee. They indeed shall busily lie in wait to sting mens feet,
feet, which their skill in herbs however shall be able to cure, but they shall knock all Serpent on the head, and kill them without pity or remorse, deservedly using thy seed as their deadly enemy.

16 And the doom of the woman was, Her sorrow and pangs in childbearing, and her subjection to her husband. Which law of subjection is generally observed in the Nations of the world unto this very day.

17 And the doom of Adam was, The toil of Husbandry upon barren ground.

18 For the earth was cursed for his sake which is the reason that it brings forth thorns and thistles, and other weeds, that Husbandmen could wish would notumber the ground upon which they bestow their toilsome labor.

19 Thus in the sweat of his face was Adam to eat his bread, till he return to the dust out of which he was taken.

20 And Adam called his wife Eve, because she was the mother of all men that ever were born into the world, and lived upon the face of the earth.

21 And the generations of men were clothed at first with the skins of wildbeasts, the use of which God taught Adam and Eve in Paradise.

22 And when they were thus accoutred for their journey, and armed for greater hardship
God turns them both out: and the Lord God said concerning Adam, deriding him for his disobedience. Behold, Adam is become as one of us, to know good and evil: Let us look to him now, lest he put his hand to the Tree of Life, and so make himself immortal.

23 Therefore the Lord God sent him forth from the Garden of Eden, to till the ground, from whence he was taken.

24 So he drove out Adam, and his wife was forced to follow him: For there was no longer staying in Paradise, because the place was terribly haunted with spirits, and fearful apparitions appeared at the entrance thereof, winged men with fiery flaming swords in their hands, brandished every way, so that Adam durst never adventure to go back to taste of the fruit of the Tree of Life: whence it is that mankinde hath continued mortal to this very day.
THE PHILOSOPHICK CABBALA

CHAP. I.

1. The world of Life or Forms, and the Potentiality of the visible Universe created by the Tri-une God, and refer"d to a Monad or Unite. 6. The Universal immense matter of the visible world created out of nothing, and refer"d to the number Two. 7. Why it was not said of this matter that it was good. 9. The ordering of an Earth or Planet for making it conveniently habitable, refer"d to the number Three. 14. The immense Æthereal matter, or Heaven, contriv"d into Suns or Planets, as well Primary as Secondary, viz. as well Earths as Moons, and refer"d to the number Four. 20. The replenishing of an Earth with Fish and Fowl, refer"d to the number Five. 24. The Creation of Beasts and Cattel, but more chiefly of Man himself, refer"d to the number Six.

Our designe being to set out the more conspicuous parts of the external Creation, before we descend to the Genealogies and Successions of mankind;
there are two notable objects present themselves to our understanding, which we must first take notice of, as having an universal influence upon all that follows: and these I do Symbolically decypher, the one by the name of Heaven and Light; for I mean the same thing by both these terms; the other by the name of Earth. By Heaven or Light, you are to understand The whole comprehension of Intellectual Spirits, souls of men and beasts, and the seminal forms of all things which you may call, if you please, The world of Life. By Earth, you are to understand the Potentiality, or Capability of the Existence of the outward Creation: This Possibility being exhibited to our minds as the result of the Omnipotence of God, without whom nothing would be, and is indeed the utmost shadow and darkest projection thereof.

The Tri-une God therefore by his eternall Wisdome first created th's Symbolical Heaven and Earth.

And this Earth was nothing but Solitude and Emptinesse, and it was a deep bottomless capacity of being what ever God thought good to make out of it, that implied no contradiction to be made. And there being a possibility of creating things after sundry and manifold manners, nothing was yet determined, but this vast Capability of things was unsett-
unsettled, fluid, and of it self undeterminable as water: But the Spirit of God, who was the Vehicle of the Eternal Wisdom, and of the Super-essential Goodness, by a swift forecast of Counsel and Discourse of Reason truly divine, such as at once strikes through all things, and discerns what is best to be done, having hover'd a while over all the capacities of this fluid Possibilitie, forthwith settled upon what was the most perfect and exact.

3 Wherefore the intire Deity by an inward word, which is nothing but Wisdom and Power, edg'd with actual Will, with more ease then we can present any Notion or Idea to our own mindes, exhibited really to their own view the whole Creation of spiritual Substances, such as Angels are in their inward natures, the Souls of men, and other Animals, and the Seminal Forms of all things, so that all those, as many as ever were to be of them, did really and actually exist without any dependency on corporeal matter.

4 And God approved of, and pleased himself in all this as good; but yet though in designe there was a settlement of the fluid darkness or obscure Possibility of the outward Creation, yet it remained as yet but a dark Possibility: And a notorious distinction indeed there was betwixt this Actual Spiritual Creation,
Creation, and the dimme possibility of the material or outward world.

5. Insomuch that the one might very well be called Day, and the other Night: because the night does deface and obliterate all the distinct figures and colours of things; but the day exhibits them all orderly and clearly to our sight. Thus therefore was the immaterial Creature perfectly finisht, being an inexhaustible Treasury of Light and Form, for the garnishing and consummating the material world, to afford a Morning or Active principle to every Passive one, in the future parts of the corporeal Creation. But in this first days work, as we will call it, the Morning and Evening are purely Metaphysical; for the active and passive principles here are not two distinct substances, the one material, the other spiritual. But the passive principle is matter meerly Metaphysical, and indeed no real or actual entity; and, as hath been already said, is quite divided from the light or spiritual substance, not belonging to it, but to the outward world, whose shadowy possibility it is. But be they how they will, this passive and active principle are the First days work: A Monad or Unite being so fit a Symbole of the immaterial nature.
6 And God thought again, and invigorating his thought with his Will and Power, created an immense deal of real and corporeal matter, a substance which you must conceive to lie betwixt the foresaid fluid Possibility of Natural things, and the Region of Seminall Forms, not that these things are distinguished Locally, but according to a more intellectual Order.

7 And the thought of God arm'd with his Omnipotent will took effect, and this immensely diffused matter was made. But he was not very forward to say it was good, or to please himself much in it, because he foresaw what mischief straying souls, if they were not very cautious, might bring to themselves, by sinking themselves too deep therein. Besides it was little worth, till greater polishings were bestowed upon it, and his Wisdome had contrived it to fitting uses, being nothing as yet, but a boundlesse Ocean of rude invisible Matter.

8 Wherefore this Matter was actuated and agitated forthwith by some Universal Spirit, yet part of the World of Life, whence it became very subtile and Ethereal; so that this Matter was rightly called Heaven, and the Union of the Passive and Active Principle in the Creation of this Material Heaven, is the second days work, and the Binarie denotes the nature thereof.
I shall also declare unto you, how God orders a real material Earth, when once it is made, to make it pleasant and delightful for both man and beast. But for the very making of the Earth, it is to be referred to the following day. For the Stars and Planets belong to that number; and as a primary Planet in respect of its reflection of light is rightly called a Planet, so in respect of its habitableness, it is rightly termed an Earth. These Earths therefore God orders in such sort, that they neither want water to lie upon them, nor be covered over with water, though they be environed round with the fluid air.

But he makes it partly dry Land, and partly Sea, Rivers, and Springs, whose convenience is obvious for every one to conceive.

He adorns the ground also with grass, herbs, and flowers, and hath made a wise provision of seed, that they bring forth, for the perpetuation of such useful commodities upon the face of the earth.

For indeed these things are very good and necessary both for man and beast.

Therefore God prepared the matter of the Earth so, as that there was a vital congruity of the parts thereof, with sundry sorts of several forms of trees, herbs, and choicest kinds of flowers; and so the Body of the Earth drew in sundry principles of Plantall Life, from the world.
The Philosophick Cabbala:

World of Life, that is at hand every where; an
the Passive and Active Principle thus put togeth
ther, made up the Third Days work, and th
Ternary denotes the nature thereof.

The Ternary had allotted to it, the garni
nishing of an Earth with trees, flowers, an
herbs, after the distinction of Land and Sea
as the Quinary hath allotted to it, the repleni
shing of an Earth with fish and fowl; the Ste
nary with man and beast. But this Fourth Da
comprehends the garnishing of the body of th
whole world, viz. That vast and immense
Ethereal matter, which is called the fluid Hea
ven, with infinite numbers of sundry sorts o
lights, which Gods Wisdom and Power, by
union of fit and active principles drawn from
the world of life, made of this Ethereal mat
ter, whose usefulness is plain in nature, that
they are for Prognostick signes, and seasons
and days, and years.

As also for administering of light to the
inhabitants of the world; That the Planet
may receive light from their fountains of light
and reflect light one to another.

And there are two sorts of these Light
that all the inhabitants of the world must ac
knowledge great every where, consulting
with the outward light, from their proper sta
tions. And the dominion of the greater o
these kinde of lights is conspicuous by day; th
ominion of the lesser by night: the former we
ordinarily call a Sun, the other a Moon; which
moon is truly a Planet and opake, but reflecting
ight very plentifully to the beholders sight,
yet is but a secondary or lesser kind of Plan-
et; but he made the Primary and more emi-
ent Planets also, and such an one is this
Earth we live upon.

17 And God placed all these sorts of lights
of the thin and liquid Heaven, that they might
reflect their rays one upon another, and shine
upon the inhabitants of the world.

18 And that their beauty and resplendency
ight be conspicuous to the beholders of
em, whether by day or by night, which is
mainly to be understood of the Suns, that sup-
ply also the place of Stars at a far distance, but
whose chiefie office it is to make vicissitudes of
day and night: And the Universal dark Ether
thing thus adorn'd with the goodly and glori-
es furniture of those several kindes of lights;
god approved of it as good.

19 And the union of the Passive and Active
principle was the Fourth days work, and the
umber denotes the nature thereof.

20 And now you have heard of a verdant
arth, and a bounded Sea, and Lights to shine
ough the air and water, and to gratifie the
ces of all living creatures, whereby they may
be one another, and be able to seek their
D foods
food, you may reasonably expect the mention of sundry animals proper to their elements. Wherefore God by his inward Word and Power, prepared the matter in the waters, and near the waters with several vital congruities, so that it drew in sundry souls from the world of Life, which actuating the parts of the matter, caus'd great plenty of fish to swim in the waters, and fowls to flye above the earth in the open air.

21 And after this manner he created great Whales also, as well as the lesser kindes of fishes, and he approved of them all as good.

22 And the blessing of his inward Word of Wisdom was upon them for their multiplication; for according to the preparation of the matter, the Plastical Power of the souls that descend from the world of Life, did faithfull and effectually work those wise contrivance of male and female, they being once right united with the matter, so that by this mean the fish filled the waters in the seas, and the fowls multiplyed upon the earth.

23 And the union of the Passive and Active principle was the Fift days work, and the Quinary denotes the nature thereof.

24 And God persisted farther in the Creation of living creatures, and by espousing new souls from the world of Life to the more Mediterranean parts of the matter, created land serpents,
The Philosophick Cabbala.

25 And when he had thus made them, he proved of them for good.

26 Then God reflecting upon his own Nature, and viewing himself, consulting with the super-essential Goodness, the Eternal Intellect, and unextinguishable Love-flame of his Omnipo
ten Spirit, concluded to make a far higher kind of living creature, then was as yet brought into the world; He made therefore Man in his own Image, after his own Likeness. For after he had prepared the matter for so noble a guest as an humane Soul, the world of Life was forced to let go what the lightly prepared matter so justly called for. And Man appeared upon the stage of the earthly order of all living creatures. For it was just that he that bears the Image of the invisible God, should be Supreme Monarch of this visible world. And what can be more like God than the soul of man, that is so free, so rational, and so intellectual as it is? And he is not the like him now he is united to the terrestrial body, his soul or spirit possessing and striking through a compendious collection of all kind of corporeal matter, and managing it, with his understanding free to think of other things, even as God vivificates and actuates the whole world, being yet wholly free to contemplate himself. Wherefore God gave Man...
dominion over the fowls of the air, the fish of the sea, and the beasts of the earth: for it is reasonable the worser should be in subserviency to the better.

27 Thus God created Man in his own Image, he consisting of an intellectual Soul, & a terrestrial Body actuated thereby. Wherefore mankinde became male and female, as other terrestrial animals are.

28 And the benediction of the Divine Wisdom for the propagation of their kinde, was manifest in the contrivance of the parts that were framed for that purpose: And as they grew in multitudes, they lorded it over the earth, and over-mastered by their power and policy the beasts of the field; and fed themselves with fisch and fowl, and what else pleased them, and made for their content, for all was given to them by right of their Creation.

29 And that nothing might be wanting to their delight, behold also divine Providence hath prepared for their palate all precious and pleasant herbs for ballads, and made them banquets of the most delicate fruit of the fruit-bearing trees.

30 But for the courser grass, and worser kinde of herbs, they are intended for the worser and baser kinde of creatures: Wherefore it is free for man to seek out his own, and make use of it.
And God considering every-thing that he had made, approved of it as very good; and the union of the Passive and Active principle as the Sixt days work: and the Senary denotes the nature thereof.

CHAP. [II.

Gods full and absolute rest from creating any thing of anew, adumbrated by the number Seven. 4 Suns and Planets not only the furniture, but effects of the Ethereal Matter or Heaven. 6 The manner of Man and other Animals rising out of the earth by the power of God in nature. 8 How it was with Adam before he descended into flesh, and became a terrestrial Animal. 10 That the four Cardinal virtues were in Adam in his Ethereal or Paradisical condition. 17 Adam in Paradise forbidden to taste or relish his own will, under pain of descending into the Region of Death. 18 The Masculine and Feminine faculties in Adam. 20 The great Pleasure and Solace of the Feminine faculties. 21 The Masculine faculties laid asleep, the Feminine appear and act, viz. The grateful sense of the life of the Vehicle. 25 That this sense and joy of the life of the Vehicle is in itself without either blame or shame.

Thus the Heavens and the Earth were finisht, and all the garnishings of them, such as are Trees, Flowers, and Herbs; Sun, Moons,
Moons, and Stars; Fishes, Fowls, and Beasts of the field, and the chiefest of all, Man himself.

2 Wherfore God having thus compleated his work in the Senary, comprehending the whole Creation in six orders of things, he ceased from ever creating any thing more, either in this outward Material world, or in the world of Life: But his Creative Power retiring into himself, he enjoyed his own eternal Rest, which is his immutable and indefatigable Nature, that with ease oversees all the whole Compass of Beings, and continues Essence, Life, and Activity to them; and the better rectifies the worse and all are guided by his Eternal Word and Spirit; but no new Substance hath been ever created since the six days production of things nor shall ever be hereafter.

3 For this Seventh day God hath made an Eternal Holy day, or Festival of Rest to himself, wherein he will only please himself, to behold the exquisite Order, and Motion, and right Nature of things, his wisdom, Justice and Mercy unavoidably insinuating themselves according to the set frame of the world, into all the parts of the Creation, he having Ministers of his Goodness and Wrath prepared everywhere: So that himself need but to look on and see the effects of that Nemesis that is necessarily interwoven in the nature of the thing.
The Philosphick Cabbala.

hemselves which he hath made. This therefore is that Sabbath or Festival of Rest which God himself is said to celebrate in the Seventh day, and indeed the number declares the nature hereof.

4 And now to open my minde more fully and plainly unto you, I must tell you that those things which before I term'd the Garnishings of the Heaven and of the Earth, they're not only so, but the Generations of them: say, Plants and Animals were the generations, effects, and productions of the Earth, the seminal Forms and Souls of Animals insinuating themselves into the prepared matter hereof, and Suns, Planets, or Earths were the generations or productions of the Heavens, virtue and motion being imparted from the world of Life to the immense body of the Universe, so that what I before called meer Garnishings, are indeed the productions or generations of the Heavens and of the Earth so soon as they were made; Though I do not take upon me to define the time wherein God made the Heavens and the Earth: For he might do it at once by his absolute Omnipotence, or he might, when he had created all substance as well material as immaterial, let them act one upon the other, so, and in such periods of time, as the nature of the production of the things themselves requir'd.
But it was for pious purposes that I called the Creation into that order of six days and for the more firmly rooting in the hearts of the people this grand and useful Truth, That the Omnipotency of God is such, that he can act above and contrary to natural causes, that I mention'd herbs and plants of the field before I take notice of either rain or man to exercise Gardning and Husbandry: For in deed according to my former narration there had been no such kind of rain, as ordinarily nowadays waters the labours of the Husband man.

But yet there went up a moist vapour from the earth, which being matur'd and concocted by the Spirit of the world, which is very active in the heavens or air, became precious balmy liquor, and fit vehicle of Life, which descending down in some sort like dew showers upon the face of the earth, moistens the ground, so that the warmth of the Sun gently playing upon the surface thereof, prepared matter variously for sundry sorts, not only of Seminal forms of Plants, but Souls of Animals also.

And Man himself rose out of the earth after this manner; the dust thereof being rightly prepar'd and attemp'rd by these unctuous showers and balmy droppings of Heaven. For God had so contriv'd by his infinite Wisdom.
that matter thus or thus prepar'd, should by a vital congruity attract proportional forms from the world of Life, which is every where nigh at hand, and does very strongly inequitate the moist and unctuous air. Wherefore after this manner was the Aereal or Ethereal Adam conveyed into an earthly body, having his most conspicuous residence in the head or brain: and thus Adam became the Soul of a Terrestrial living Creature.

But how it is with Adam before he descends into this lower condition of life, I shall declare unto you in the Ænigmatical narration that follows, which is this: That the Lord God planted a Garden Eastward in Eden, where he had put the Man, with afterward he formed into Terrestrial Animal: For Adam was first wholly Ethereal, and placed in Paradise, that is, in a happy and joyful condition of the Spirit; for he was placed under the invigorating beams of the divine Intellect, and the Sun of Righteousness then shone fairly upon him.

And his Soul was as the ground which God hath blest, and brought forth every pleasant Tree, and every goodly Plant of her heavenly Fathers own planting; for the holy Spirit of Life had inriched the foil, that it brought forth all manner of pleasant and profitable fruits: And the Tree of Life was in the midst of this Garden of mans soul, to wit, the Essential Will.
Will of God, which is the true root of Regeneration; but to so high a pitch Adam as yet had not reacht unto, and the fruit of this Tree in this Ethereal state of the Soul, had been Immortality or Life everlasting: And the Tree of the Knowledge of good and evil was there also, viz. His own will.

10 And there was a very pleasant River that water'd this Garden, distinguishable into four streams, which are the four Cardinal Virtues, which are in several degrees in the Soul according to the several degrees of the purity of her Vehicle.

11 And the name of the first is Pison, which is Prudence and Experience in things that are comely to be done: For the soul of man is never idle, neither in this world, nor in an estate else, but hath some Province to make good, and is to promote his interest whose is: For what greater gratification can there be of a good soul, then to be a dispenser of some portion of that Universal good, that God lets out upon the world? And there can be no external conversation nor society of persons, be they Terrestrial, Aereal, or Ethereal, but forthwith it implies an Use of Prudence Wherefore Prudence is an inseparable Accomplishment of the soul: So that Pison is rightly deemed one of the Rivers even of that Celestial Paradise. And this is that wisdom which...
od himself doth shew to the soul by communication of the divine Light; for it is said to compass the Land of Havilah.

12. Where also idle and useless speculations are not regarded, as is plainly declared by pure and approved Gold, Bdellium, and Ox, the commodities thereof.

13. And the name of the second River is Hon, which is Justice, as is intimated from the fame of the Ethiopians, whose Land it is said to compass, as also from the notation of the name thereof.

14. And the name of the third River is Hidekel, which is Fortitude, that like a rapid stream bears all down before it, and stoutly resists all the powers of darkness, running forcibly against Assyria, which is situated Westward of it. And the fourth River is Perath, which is Temperance, the nourisher and cherisher of all the plants of Paradise; whereas Intemperance, too much adding the minde to the pleasure of the Vehicle, or Life of the matter, be it what state soever, drowns and choaks those sacred Vegetables. As the earth you know, was not at all fruitfull till the waters were removed into one place, and the dry land appeared, when as before it was drowned and drenched with overmuch moisture.

15. In this Paradise thus described, had the Lord God placed Man to dress it, and to keep
keep it in such good order as he found it.

16 And the divine Word or Light in man charged him, saying, Of every tree of Paradise thou mayest freely eat. For all things here are wholesome as well as pleasant, if thou hast a right care of thy self, and beest obedient to my commands.

17 But of the luscious and poisonous fruit of the Tree of Knowledge of good and evil that is, of thine own will, thou shalt not by any means eat: For at what time thou eatest thereof, thy soul shall contract that languor, debility, and unsettledness, that in process of time thou shalt slide into the earth, and be buried in humane flesh, and become an inhabitant of the Region of mortality and death.

18 Hitherto I have not taken much notice in the Ethereal Adam of any other Faculties, but such as carried him upwards towards virtu and the holy Intellect; And indeed this is the more perfect and masculine Adam, which consists in pure subtile intellectual Knowledge. But we will now inform you of another Faculty of the soul of man, which though it seem inferior, yet is far from being contemptible, it being both good for himself, and convenient for the terrestrial world; For this makes him in a capacity of being the head of all the living creatures in the earth, as that Faculty indeed is the mother of all mankind.
Those higher and more Intellectual accomplishments I must confess, made Adam very wise, and of a quick perception. For he knew very well the natures of the beasts of the field, and fowls of the air: I mean not only of the visible and terrestrial creatures, but also of the fallen and un Fallen Angels, or good and bad Genii, and was able to judge aright of them, according to the principles they consisted of, and the properties they had.

And his Reason and Understanding was not mistaken, but he pronounced aright in all. Yet however, he could take no such pleasure in the external Creation of God, and his various works, without having some Principle of life, congruously joyning with, and joyfully uniting the like matter themselves consisted of: Wherefore God indued the soul of man with a faculty of being united with vital joy and complacency to the matter, as well as of aspiring to an union with God himself, whose divine Essence is too highly disproportioned to our poor substances. But the divine Life is communicable in some sort to both soul and body, whether it be Ethereal, or of grosser consistence: and those wonderful grateful pleasures that we feel, are nothing but the kindely notions of the souls Vehicle; from whence divine joys themselves are by a kinde of reflection strengthened and advanced. Of so great confe-
consequence is that vital principle that joy the soul to the matter of the Universe.

Therefore God to gratifie Adam, made him not indefatigable in his asprings toward Intellectual things, but Lassitude of Contemplation, & of Affectation of Immateriality, (being not able to receive those things as they are, but according to his poor capacity, which is very small in respect of the object it is exercis'd about) brought upon himself remissnesse and drowsinesse to such like exercises, till he degrees he fell into a more profound sleep; at what time divine Providence having laid the plot aforeshand, that lower vivificative principle of his soul did grow so strong, and did vigorously and with such exultant sympath and joy actuate his Vehicle, that in virtue of his integrity which he yet retain'd, this became more dear to him, and of greater contentment then any thing he yet had experience of.

I say, when divine Providence had lively and warmly stirr'd up this new sense in his Vehicle in him,

He straightway acknowledg'd that the sense and knowledge of any thing he hitherto, was more lifeless and evanid, and seemed less congruous and grateful unto him, and more estranged from his nature: but this was so agreeable & consentaneous to his soul that he looked upon it as a necessary part of himself;
himself, and called it after his own name.

24 And he thought thus within himself, For his cause will any one leave his over-tedious desires to unite with the Eternal Intellect, and Universal Soul of the world, the immenseness of whose excellencies are too highly rais’d for to continue long in their embracements, and all cleave to the joyous and cheerful life of its Vehicle, and account this living Vehicle and its Soul one Person.

25 Thus Adam with his new-wedded joy bold naked before God, but was not as yet at all ashamed, by reason of his Innocency and simplicity; for Adam neither in his reason nor affection as yet had transgressed in any thing.
Satan tempts Adam, taking advantage upon the invigoration of the life of his Vehicle. 2 The Dialogue betwixt Adam and Satan. 6 The Masculine faculties in Adam, swayed by the Feminine assent to sin against God. 7 Adam excuses the use of that wilde Liberty he gave himself, discerning the Plastick Power somewhat awakened in him. 8 A dispute betwixt Adam and the divine Light arraigning him at the Tribunal of his own Conscience. 14 Satan strucken down into the lowest Regions of the Air. 15 A Prophecy of the Incarnation of the Soul of the Messias, and of his Triumph over the head and highest Powers of the rebellious Angels. 16 A decree of God to sow and disturb all the pleasures and contentments of the Terrestrial Life. 20 Adam again excuses his fall, from the usefulness of his Presence and Government upon Earth. 21 Adam is fully incorporated into Flesh, and appears in the true shape of a Terrestrial Animal. 24 That Immortality is incompossible to the Earthly Adam, nor can his Soul reach it, till she return into her Ethereal Vehicle.

Now the life of the Vehicle being so highly invigorated in Adam, by the remission of exercise in his more subtile and immaterial faculties, he was fit with all alacrity and cheerfulness to pursue any game set before him; and wanted nothing but fair external opportunity to call him out into action.
Which one of the evil Genii or fain Angels observing, which had no small skill in doing mischief, having in all likelihood practised the same villany upon some of his own Orders, and was the very Ring-leader of rebellion against God, and the divine Light; For he was more everversely subtile then all the rest of the evil Genii or beasts of the field, with God had made Angels; but their beastiality they contracted by their own rebellion. For every thing that hath sense and understanding, and wants the divine Life in it, in the judgement of all wise and good men is truly a Beast. This old Serpent therefore the subtilest of all the beasts of the field, cunningly assaulted Adam with such conference as would surely please his Feminine part, which was now so invigorated with life, that the best news to her would be the tidings of a Commission to do any thing: Wherefore the Serpent said to the feminized Adam, Why are you so demure, and what makes you bound up in spirit? Is it so indeed that God has confined you, taken away your Liberty, and forbidden you all things that you may take pleasure in?

2 And Adam answered him, saying, No; we are not forbidden any thing that the divine Life in us approves as good and pleasant.

3 We are only forbidden to feed on our own Will, and to seek pleasures apart and with-
The Philosophick Cabbala.

out the approbation of the will of God. For if our own will get head in us, we shall assuredly descend into the Region of Mortality, and be cast into a state of Death.

4. But the Serpent said unto Adam, This is but a Panick fear in you, Adam, you shall not so surely die as you conceit.

5. The only matter is this; God indeed loves to keep his creatures in awe, and to hold them in from ranging too farre, and reaching too high; but he knows very well, that if you take but your liberty with us, and satiate yourselves freely with your own will, your eyes will be wonderfully opened, and you will meet with a world of variety of experiments in things, so that you will grow abundantly well and like Gods know all things whatsoever good or evil.

6. Now the Feminine part in Adam was tickled with this Doctrine of the old Deceit that the Concupiscible began to be so immoderate, as to resolve to do any thing that may promote pleasure and experience in things, & snatch it away with it Adams Will and Reason by his heedlessnesse and inadvertency. So that Adam was wholly set upon doing things at randome, according as the various toyings and titillations of the lascivious Life of the Vehicle suggested to him, no longer consulting with the voice of God, or taking any farther
him by the Inlet of the divine Light.

7 And when he had tired himself with a tangle of toys, and unfruitful or unsatisfactory devices, rising from the multifarious workings of the *Particles* of his *Vehicle*, at last the eyes of his faculties were opened, and they perceived how naked they were; he having as yet neither the covering of the Heavenly Nature, nor the Terrestrial Body. Only they sewed fig-leaves together, and made some pretences of excuse, from the vigour of the *Plantal Life* that now in a thinner manner might manifest itself in *Adam*, and predispose him for a more perfect exercise of his *Plastic Power*, when the prepared matter of the Earth shall drink him in.

8 In the mean time the voice of God, or the divine Wisdom spake to them in the cool of the day, when the hurry of this mad Career had well flaked. But *Adam* now with his wife was grown so out of order, and so much estranged from the *Life of God*, that they hid themselves at the sensible approach thereof, as wilde beasts run away into the Wood at the sight of a man.

9 But the *divine Light* in the Conscience of *Adam* pursued him, and upbraided unto him the case he was in.

10 And *Adam* acknowledged within himself how naked he was, having no power, nor ornamen
nments, nor abilities of his own, and yet that he had left his obedience and dependence upon God: Wherefore he was ashamed, and hid him self at the approach of the divine Light manifesting it self unto him to the reprehension and rebuke of him.

11 And the divine Light charg'd all the misery and confusion that had thus overtaken him, upon the eating of the forbidden fruit, the luscious Dictates of his own Will.

12 But Adam again excus'd himself within himself, that it was the vigour and impetuosity of that Life in the Vehicle which God himself implanted in it, whereby he miscarried: The woman that God had given him.

13 And the divine Light spake in Adam concerning the woman: What work hath she made here? But the woman in Adam excus'd her self; for she was beguiled by that grand Deceiver the Serpent. In this confusion of mind was Adam by forsaking the divine Light and letting his own will get head against it, so changed the nature of his Vehicle, that (whereas he might have continued in an Angelical and Ethereal condition, and his feminine part been brought into perfect obedience to the divine Light, and had joyes multiplied upon the whole man beyond all expression and imagination for ever) he now sunk more and more towards a mortal and terrestrial estate, himself.
Things therefore having been carried in this wise, the Eternal Lord God decreed us with himself concerning the Serpent and Adam: That this old Serpent, the Prince of rebellious Angels, should be more accursed than all the rest; and, (whereas he lorded it oft in the higher parts of the Air, and could glide in the very Ethereal Region, amongst the innocent and unsalned souls of men, and the god Angels before) that he should now sweep the dust with his belly, being cast lower towards the surface of the Earth.

And that there should be a general enmity and abhorrence betwixt this old Serpent, and all of his fellow-rebels, and betwixt Mankinde. And that in process of time the faithful and obedient Soul of the Messiah should take a Body, and should trample over the power of the Devil, very notoriously here upon Earth, and after his death should be constituted Prince of all the Angelical Orders whatever in Heaven.

And concerning Adam, the Eternal Lord God decreed that he should descend down to be an Inhabitant of the Earth, and that he should not there indulge to himself the pleasures
pleasures of the body, without the concommitants of pain and sorrow, and that his Feminine part, his Affections should be under the chastisement and correction of his Reason.

17 That he should have a wearisome and toilsome travail in this world,

18 The Earth bringing forth thorns and thistles, though he must subsist by the Cor of the field.

19 Wherefore in the sweat of his browe he should eat his bread, till he returned unto the ground, of which his terrestrial body was made. This was the Counsel of God concerning Adam and the Serpent.

20 Now, as I was a telling you, Adam though he was sinking apace into those lower functions of life, yet his minde was not as yet grown so fully stupid, but he had the knowledge of his own condition, and added to his former Apologies, that the Feminine part in him, though it had seduced him, yet the was some use of this miscarriage, for the Earth would hence be inhabited by Intellectual Animals: wherefore he call'd the Life of his Vehicle EVE, because she is indeed the Mother of all the generations of men that live upon the Earth.

21 At last the Plastick Power being fully awakened, Adams Soul descended into the prepared matter of the Earth, and in due process of time Adam appear'd cloth'd in the sk
of beasts; that is, he became a down-right terrestrial Animal, and a mortal creature upon earth.

22 For the Eternal God had so decreed, and His Wisdome, Mercy, and Justice did but, if I may so speak, play and sport together in the fineness. And the rather, because Adam had precipitated himself into that condition, which in due time might have fallen to his share by course; for it is fitting there should be some head among the living creatures of the earth, as a terrestrial Adam, but to live always here were his disadvantage.

23 Wherefore when God remov'd him from that higher condition,

24 He made sure he should not be Immortal, nor is he in any capacity of reaching unto the tree of Life, without passing through his fiery vehicle, and becoming a pure and defecate Eternal Spirit: Then he may be admitted to taste the fruit of the Tree of Life and Immortality, and so live for ever.
WE shall set before you in the History of Genesis, several eminent examples of good and perfect
The Moral Cabbala. 53

perfect men, such as Abel, Seth, Enoch, Abraham, and the like: Wherefore we thought, though ΑΕηgmentically; and in a dark Pable, to shadow out in general the manner of progress to this divine Perfection; Looking upon Man as a Microcosm or a Little World, who the hold out the whole progress of the Spiritual Creation, the process thereof will be figuratively understood as follows. Wherefore first of all, I say, that by the will of God every living on the face of the Earth hath these Principles in him, Heaven and Earth, Divinity and Animality, Spirit and Flesh.

2 But that which is Animal or Natural operates first, the Spiritual or heavenly Life lying for a while closed up at rest in its own Principle. During which time, and indeed some while afterwards too, the Animal or Fleshly Life omineers in darkness and deformity; the mighty tempestuous Passions of the flesh contending and struggling over that Abyss of unsauble Desire which has no bottome, and which in this case carries the minde to nothing but emptiness and unprofitableness.

3 But by the will of God it is, that afterwards the Day-light appears, though not in rigorous measure, out of the Heavenly or Spiritual Principle.

4 And Conscience being thus enlightened, offers her self a guide to a better condition; and
and God has fram'd the nature of man so, that he cannot but say, that this Light is good, and distinguish betwixt the dark tumultuous motions of the Flesh and it:

5 And say, that there is as true a difference as betwixt the natural Day and Night. And thus Ignorance and Enquiry was the first day of progresse.

6 But though there be this principle of Light set up in the Conscience of Man, and he cannot say any thing against it, but that it is good and true, yet has he not presently a lively and favoury a relish in his distinction betwixt the evil and the good: For the evil as yet wholly holds his Affections, though his Fancy and Reason be toucht a little with the Theoretical apprehensions of what is good; wherefore by the will of God the heavenly Principle in due time becomes a Spirit of favoury and affectionate discernment betwixt the evil and the good; betwixt the pure waters that flow from the holy Spirit, and the muddy and tumultuous suggestions of the Flesh.

7 And thus is Man enabled in a living manner to distinguish betwixt the earthly and heavenly life.

8 For the heavenly Principle is now made to him a Spirit of favoury discernment, and being taught by God after this manner, he will not fail to pronounce, that this Principle...
whereby he has so quick and lively a sense of that is good and evil, is heavenly indeed: And thus Ignorance and Enquiry is made the second day's progress.

9 Now the sweetes of the upper waters being so well relished by man, he has a great desire against the lower feculent waters of the unbounded desires of the flesh; So that God adding power to his will, the inordinate desires of the flesh are driven within set limits, and he has a command over himself to become more stayed and steady.

10 And this steadiness and command he sets over himself, he is taught by the divine principle in him to compare to the Earth or land for safe and stability; but the desires of the flesh, he looks upon as a dangerous and turbulent Sea: Wherefore the bounding of them thus, and arriving to a state of command over a man's self, and freedome from such collustations and collisions as are found in the working Seas, the divine Nature in him could not but approve as good.

11 For so it comes to passe by the will of God, and according to the nature of things, that this state of soberity in man, (he being in good a measure rid of the boisterousness of evil Concupiscence) gives him leisure so to cultivate his minde with principles of Virtue and Honesty, that he is as a fruitful field whom the Lord hath blessed.

12 Sending
12 Sending forth out of himself sundry sorts of fruit-bearing trees, herbs, and flowers; that is, various kindes of good works, to the praise of God, and the help of his neighbour; and God and his own Conscience witness to him, that this is good.

13 And thus Ignorance and Inquiry is made the third days progress.

14 Now when God has proceeded so far in the Spiritual Creation, as to raise the heavenly Principle in man to that power and efficacy that it takes hold on his affections, and brings forth laudable works of Righteousnesse he thereupon adds a very eminent accession of Light and Strength, setting before his eyes sundry sorts of Luminaries in the heavenly or intellectual Nature, whereby he may be able more notoriously to distinguish betwixt the Day and the Night; that is, betwixt the condition of a truly illuminated soul, and one that is as yet much benighted in ignorance, and estranged from the true knowledge of God. For according to the difference of these Lights it is signified to a man in what condition himself or others are in, whether it be indeed Day or Night with them, Summer or Winter, Spring time or Harvest, or what period or progress they have made in the divine Life.

15 And though there be so great a difference betwixt these Lights, yet the meanest
The Moral Cabbala.

The better then meer darknesse, and serve in some measure or other to give light to the earthly man.

16 But among these many Lights which God makes to appear to man, there are two more eminent by far then the rest. The greater of which two has his dominion by day, and is a faithful guide to those which walk in the day; that is, that work the works of righteousness. And this greater Light is but one, but does being added, mightily invigorate the former day-light man walked by, and is a more full appearance of the Sun of Righteousness, which is an hearty and sincere Love of God, and a man's neighbour. The lesser of these two great Lights has dominion by night, and is a rule to those whose inward mindes are held as yet too strongly in the works of darkness; and it is a Principle weak, and variable as the Moon, and is called Inconstancy of Life and Knowledge. There are also an abundance of other little Lights thickly dispersed over the whole Understanding of man, as the Stars in the Firmament, which you may call Notionality or Multiplicity of ineffectual Opinions.

17 But the worst of all these are better then own-right Sensuality and Brutishnesse, and therefore God may well be said to set them up in the heavenly part of man, his Understanding, to give what light they are able to his earthly.
earthly parts, his corrupt and inordinate Affections.

18 And as the Sun of Righteousnesse, that, the hearty and sincere Love of God, and a man's neighbour, by his single light and warmth with cheerfulness and safety guides them that are in the day: so that more uneven and changeable Principle, and the numerous Light of Notionality, may conduct them, as well as they are able, that are benighted in darkness: And what is most of all considerable, a man by the wide difference of these latter Lights from that of the Day, may discern, when himself or another is benighted in the state of unrighteousnesse. For multifarious Notionality and constancy of life and knowledge, are certain signs that a man is in the night: But the sticking in this one, single, but vigorous and effectual Light, of the hearty and sincere Love of God and a man's neighbour, is a signe that a man walks in the day. And he that is arrived to this condition, plainly discerns in the Light of God, that all this is very good.

19 And thus Ignorance and Inquiry is made the fourth days progress.
in the Seas themselves are dried up with the lat thereof, that is, that the *Concupiscible* in man is quite destroyed: But God doth appoint far otherwise, for the waters bring forth abundance of Fish as well as Fowl innumerable.

21 Thoughts therefore of natural delights to swim to and fro in the *Concupiscible* of man, and the fervent love he bears to God causes not a many faint ineffectual notions, but an abundance of holy affectionate meditations, and *Anged Ejaculations* that fly up heaven-ward, which returning back again, and falling upon the numerous fry of natural *Concupiscence*, help to lessen their numbers, as those fowls that frequent the waters devour the fish thereof. And God and good men do see nothing but good in all this.

22 Wherefore God multiplies the thoughts of natural delight in the lower *Concupiscible*, as well as he does those heavenly thoughts and holy meditations, that the entire Humanity might be filled with all the degrees of good it is capable of; and that the *divine Life* might have something to order and overcome.

23 And thus *Ignorance* and *Inquiry* made the first days progress.

24 Nor does God only cause the Waters to bring forth, but the dry Land also, several living creatures after their kinde, and makes the
the Irascible fruitful, as well as the Concupiscible.

25 For God saw that they were both good, and that they were a fit subject for the heaven Man to exercise his Rule and Dominion over.

26 For God multiplies strength as well occasions to employ it upon. And the divine Life that hath been under the several degrees of the advancement thereof, so variously represented in the five foregoing progress of God last works up to the height, and being complete in all things, styles it by the name of his own Image; the divine Life arrived to its pitch being the right Image of him indeed. Thus it is therefore, that at last God in our nature fully manifests the true and perfect Man whereby we ourselves become good and perfect, who does not only see and affect what is good, but has full power to effect it in things: For he has full dominion over the fish of the sea, can rule and guide the fowls of the air, and with ease command the beasts of the field, and what ever moveth upon the earth.

27 Thus God creates Man in his own image, making him as powerful a Command in his little World, over all the thoughts and motions of the Concupiscible and Irascible, himself is over the Natural frame of the Universe or greater World. And this Image;
The Moral Cabbala.

28 For God blesses them and makes them fruitful, and multiplies their noble off-spring to such great and wonderful a measure, that they plenish the cultivated nature of man with such an abundance of real Truth and Equity, that there is no living Figure, Imagination, or notion of the irascible or Concupiscible, no extravagant or ignorant irregularity in religious meditations and devotions, but they are present-
tly moderated and rectified. For the whole territories of the Humane Nature is everywhere so well peopled with the several beautiful shapes or Idea's of Truth and Goodness, the glorious off-spring of the heavenly Adam, Christ, that no Animal figure can offer to move the wagge amiss, but it meets with a proper corrector and Re-composer of its motions.

29 And the divine Life in man being thus affected, he is therewith instructed by God, that is his food, as divine, and what is the food of the Animal Life in him, viz. the most virtuous, most truly pious, and divine Actions he has been given to the heavenly Adam to feed upon, fulfilling the Will of God in all things, which is more pleasant then the choicest ballads, or
most delicate fruit the taste can relish.

30 Nor is the Animal Life quite to be starved and pin'd, but regulated and kept in subjection, and therefore they are to have the worse sort of herbs to feed on; that is, Nature. Actions consentaneous to the Principle from whence they flow; that that Principle may also enjoy itself in the liberty of prosecuting what its nature prompts it unto. And thus the sundry Modifications of the Irascible and Covetous, as also the various Figurations of Religious Melancholy, and Natural Devotion (which are the Fishes, Beasts, and Fowls in the Animal Nature of Man) are permitted to feed and refresh themselves in those lower kindes of Operations they incline us to; provided all be approved and rightly regulated by the heavenly Adam.

31 For the Divine Wisdome in Man sees and approves all things which God hath created in us, to be very good in their kinde. And thus Ignorance and Inquiry was the Sixt day of progresse.
The Moral Cabbala.

CHAP. II.

The true Sabbatification of the Sons of God. 5 A Description of men taught by God. 7 The mysterie of that Adam that comes by Water and the Spirit. 9 Obedience the Tree of Life: Disobedience the Tree of the Knowledge of good & evil. 10 The Rivers of Paradise; the four Cardinal Virtues in the Soul of man. 17 The Life of Righteousness lost by Disobedience. 19 The meer Contemplative and Spiritual Man sees the motions of the Animal Life, and rigidly enough censures them. 21 That it is incompossible to Man perpetually to dwell in Spiritual Contemplations. 22 That upon the sla-king of those, the kindly Joy of the Life of the Body springs out, which is our Eve. 23 That this kind-ly Joy of the body is more grateful to Man in Innocency, then any thing else whatsoever. 25 Nor is man mistaken in his judgement thereof.

Thus the Heavenly and Earthly Nature in Man were finisht, and fully re-enisht with all the garnishings belonging to them.

2 So the Divine Wisdom in the Humane Nature celebrated her Sabbath, having now wrought through the toil of all the six days travel.

3 And the Divine Wisdom looked upon his Seventh day as blessed and sacred; a day of Righteousnesse, Rest and Joy in the holy host.
4 These were the Generations or Pullulations of the Heavenly and Earthly Nature, of the Divine and Animal Life in Man, when God created them.

5 I mean those fruitful Plants, and plesarlar and useful Herbs which he himself planted. For I have describ'd unto you the condition of a Man taught of God, and instructed and cherish'd up by his inward Light, where there is no external Doctrine to distil as the rain, nor outward Gardener to intermeddle in Gods Handry.

6 Only there is a Fountain of Water, which is Repentance from dead works, and bubbles up in the earthly Adam, so as universally to wash all the ground.

7 And thus the nature of Man being prepar'd for further Accomplishments, God shapes him into his own Image, which is Righteousness and true Holiness, and breathes into him the Spirit of Life: And this is that Adam which is born of water and the Spirit.

8 Hitherto I have shewed unto you how mankinde is raised up from one degree of Spiritual Light and Righteousness unto another, till we come at last to that full Command and Perfection in the divine Life, that a man may be laid in some sort thus to have attain'd to the Kingdom of Heaven, or found a Paradise upon Earth. The Narration that follows
all instruct you and forewarn you of those evil courses, whereby man loses that measure of Paradisiacal happiness God estats him in, ten while he is in this world. I say therefore, that the Lord God planted a Garden afterward in *Eden*, and there he put the Man whom he had made; that is, Man living under the Intellectual rayses of the Spirit, and being guided by the morning Light of the Sun of righteousness, is led into a very pleasant and sweet Contentment of minde, and the testimony of a good Conscience is his great delight.

9 And that the sundry Germinations and pringings up of the works of Righteousnesse him is a delectable Paradise to him, pleasing both the sight and taste of that measure of divine Life that is manifested in him: But all the Plants that grow in him, there is none so soveraign virtue, as that in the midst of his Garden; to wit, the *Tree of Life*, which is, *Sincere Obedience to the Will of God*: Nor any that bears so lethiferous and poisonous fruit, as the *Tree of the Knowledge of good and evil*, which, *Disobedience to the Will of God*, as it is manifested in Man. For the pleasure of the Soul consists in conforming her self faithfully to what she is persuaded in her own Conscience; the Will of God, whatever others would asinate to the contrary.

10 And all the fruit-bearing Trees of Righ-
The Moral Cabbala.

The foolishness are watered by these four rivers which wind along this Garden of Pleasure which indeed are the four Cardinal Virtues.

11 The name of the first is Pison, which Prudence, not the suggestions of fleshly carnal and over-reaching subtlety, but the Indication of the Spirit or divine Intellect, what is fit and profitable and decorous to be done.

12 Here is well tried and certain approved Experience, healthful Industry, and Alacrity to honest Labour.

13 And the name of the second River is Gihon, which is Justice.

14 And the name of the third River is Hiddekel, which is Fortitude, and the fourth River is Euphrates, which is Temperance.

15 This is the Paradise where the Lord God had placed the Man, that he might further cultivate it and improve it.

16 And the divine Light manifested in the Man, encourage'd the Man to eat of the fruit of Paradise freely, and to delight himself in all manner of holy Understanding and Righteousness.

17 But withall he bade him have a special care how he relish his own Will or Power in any thing, but that he should be obedient to the manifest Will of God in things great and small, or else assuredly he would lose the life he now lived, and become dead to all Righteousness.
The Moral Cabbala.

So the man had a special care, and his soul wrought wholly towards heavenly and divine things, and heeded nothing but these, his more noble and masculine faculties being after a manner solely set on work, but the natural Life (in which notwithstanding, if it were rightly guided, there is no being almost quite forgot and dis-regarded.

18 But the Wisdom of God saw that it was not good for the soul of man, that the masculine Powers thereof should thus operate one, but that all the Faculties of Life should be set a float, that the whole humane Nature might be accomplisht with the divine.

19 Now the powers of the soul working so holly upwards towards divine things, the several Modifications or Figurations of the Animal Life (which God acting in the frame of the humane Nature, represented to the Man, hence he had occasion to view them and judge of them) by the quick Understanding of Man was indeed easily discern'd what they were, and he had a determinate apprehension of every particular Figuration of the Animal life.

20 And did censurc them, or pronounce of them, though truly, yet rigidly enough and verely; but as yet was not in a capacity of taking any delight in them, there was not any
of them fit for his turn to please himself in.

21 Wherefore divine Providence broug
it so to passe, for the good of the Man, at
that he might more vigorously and ful
be enrich'd with delight, that the operations
the Masculine Faculties of the Soul were , for
while well flaked and confopited; during
which time the Faculties themselves we
something lessened or weakened, yet in such
due measure and proportion, that considering
the future advantage that was expected, this
was not miss'd that was taken away, but all
handsome and compleat as before.

22 For what was thus abated in the Mas
cine Faculties, was compensated abundantly
exhibiting to the Man the grateful sense of th
Feminine; for there was no way but this
Create the Woman, which is to elicit that kind
flowing joy or harmlesse delight of the Natural
Life, and health of the Body; which once exhi
bited and joyned with Simplicity and Inn-
cency of Spirit, it is the greatest part of th
Paradise a man is capable of upon Earth.

23 And the actuating of the matter being
the most proper and essential operation of the
soul, man presently acknowledg'd this kind
flowing joy of the Body, of nearer cognation an
affinity with himself then any thing else he
ver had yet experience of, and he loved it in
his own life.
24 And the Man was so mightily taken with a new Spoufe, which is, The kindly Joy of the Life of the Body, that he concluded with him- Val, that any one may with a safe Conscience goe those more earnest attempts towards the knowledge of the Eternal God that created him, as also the performance of those more.ipulous injunctious of his Mother, the Church, fo far forth as they are incompatible with the Health and Joy of the Life of his Natural Body, and might in such a case rather cleeve this Spoufe, and become one with her; proved he still lived in obedience to the indispensible Precepts of that Superior Light and Power that begot him.

25 Nor had Adam's Reason or Affection insgressed at all in this; concluding nothing but what the divine Wisdom and Equity would approve as true. Wherefore Adam and his wife as yet fought no corners, nor covering pieces to shelter them from the divine Light; but having done nothing amiss, appeared naked in the presence of it without any shame or blushing.
Adam is tempted by inordinate Pleasure from the Joy of the invigorated Light of his Body. 2 A dialogue or dispute between the inordinate Desire of Pleasure, and the natural Joy of the body. 6 The Body of Adam is drawn away to assent to inordinate Pleasure. 8 Adam having transgressed, is intent of the Presence of the divine Light. 10 long conflict of Conscience, or dispute between Adam's earthly minde, and the divine Light, examining him, and setting before him both his present and future condition, if he persisted in rebellion. 12 He adheres to the Joy of his body, without reason or measure, notwithstanding all the castigations and monitions of the divine Light. 12 The divine Light takes leave of Adam therefore for the present, with deserved scorn and reproach. 22 doom of the Eternal God concerning laps'd A that will not suffer them to settle in wickedness according to their own depraved wills and desires.

BUT so it came to pass that the Life of the Body being thus invigorated in
directly the flyest and subtlest of all Animal Figurations, the Serpent, which is the inordinate Desire of Pleasure, craftily insinuated itself into the Feminine part of Adam, v. The kindely Joy of the body; and thus afflicting Man, whisper'd such suggestions as the unto him. What a rigid and severe thing...
The Moral Cabbala.

business of Religion, and the Law of
as they call it, that deprives a man of all
ner of Pleasure, and cuts him short of all
contentments of Life?

But the Womanish part in Adam; to wit, 
natural and kindly Joy of the body, could
ness against this, and answered, We may
ght our selves with the operations of all
Faculties both of soul and body, which
and Nature hath bestow'd upon us.

Only we are to take heed of Disobedi-
e, and of promiscuously following our
will, but we are ever to consult with
Will of God, and the divine Light mani-
ed in our Understandings, and so doe all
ings orderly and measurably: For if we
gresse against this, we shall die the death,
lose the Life of Virtue and Righteousness,
ich now is awake in us.

But the Serpent, which is the inordinate
e of Pleasure, befooled Adam, through the
ity of his Womanish Faculties, and made
believe he should not die; but with safe-
y might serve the free dictates of Pleasure
his own Will and the Will of God, that
b and Spirit might both rule in him, and be
uch prejudice the one to the other:

But that his skill and experience in things
l be more enlarg'd, and so come nearer to
de Perfection indeed, and imitate that ful-
nesse
Moral Cabbala.

neffe of Wisdome which is in God, which knows all things whatsoever, whether good or evil.

6 This crafty suggestion so insinuated itself into Adams Feminine Faculties, that fleshly Concupiscence began to be so strong, it carried the assent of his Will away with and the whole Man became a lawless and ruly Creature: For it seem'd a very pleasant thing at first sight to put in execution whatever our own Lusts suggest unto us, with control; and very desirable to try all Conclusions to gain experience and knowledge of things. But this brought in nothing but wisdome of the flesh, and made Adam ear-minded.

7 But he had not rambled very far in the dissolute courses, but his eyes were open and he saw the difference, how naked now was, and bare of all strength and power to vine and holy things, and began to meditate with himself some slight pretences for his notorious folly and disobedience.

8 For the Voice of the divine Light came unto him in the cool of the day, with the fury and heat of his inordinate passions as something naked: But Adam could not endure the presence of it, but hid himself from meditating what he should answer by way of Apology or Excuse.
But the divine Light persisted, and came
closer to him, and upbraided unto him, that
was grown so wilde and estranged from her
demanding of him in what condition he,
and wherefore he fled.

Then Adam ingenuously confessed that
found himself in such a pitiful poor na-
condition, that he was ashamed to appear
the Presence of the divine Light; and that
the reason he hid himself from it, because
would so manifestly upbraid to him his Na-
teness and Deformity.

And the divine Light farther examined
how he fell into this sensible beggarly
redness he was in, charging the sad event
in his Disobedience, that he had fed upon,
taken a surfeit of the fruit of his own Will.

But Adam excused his rational faculties,
said, They did but follow the natural Di-
te of the Joy of the Body, the Woman that
God himself bestowed upon him for an help
in delight.

But the divine Light again blamed A-
dam, that he kept his Feminine faculties in no
other order nor subjection, that they should so
destingly and overcomingly distate to him such
hugs as are not fit. To which he had nothing
to say, but that the subtile Serpent, the inordi-
ne Desire of Pleasure, had beguiled both his
faulties, as well Masculine as Feminine, his
Will
Will and Affection was quite carried therewith.

14 Then the divine Light began to change the Serpent, in the hearing of Adam, pronouncing of it, that it was more accursed, than all Animal Figurations beside ; and that it came basely upon the belly, tempting to Riot, Venery, and relishing nothing but earthly dirt. This will always be the guise of it, long as it lives in a man.

15 But might I once descend so far into Man, as to take possession of his Feminine culties, I would set the Natural Joy of the Earth at defiance with the Serpent ; and though subtlety of the Serpent may a little wound and disorder the Woman for a while, yet her wanton and free operations, she being actuated by divine vigour, should afterward quite destroy and extinguish the Seed of the Serpent to wit, the Operations of the inordinate desire of Pleasure.

16 And she added farther in the hearing of Adam concerning the Woman, as she thus stood disjoyn'd from the heavenly Life, and was obedient to right Reason, that by a divine mession, she should conceive with sorrow, and bring forth Vanity; And that her husband, the Earthly minded Adam, should tyrannize over her, and weary her out, and foil her, so that the kindly Joy of the Health and Life of
should be much depraved, or made faint and languid, by the unbridled humours, and petuous Luxury and Intemperance of the earthly minded Adam.

17 And to Adam he said, who had become earthly minded, by listening to the Voice of the deceived Woman, and so acting disobedient to the Will of God; That his Flesh or Body was accursed for his sake, with labour and toil should he reap the fruits thereof all the while he continued in this earthly mindednesse.

18 Cares also and Anxieties shall it bring unto him, and his thoughts shall be as those of the beasts in the field; he shall miniate of nothing but what is Earthly and Inual.

19 With sweat and anguish should he labour to satisfy his hunger and insatiableness, if he returned to the Principle out of which he was taken; for the earthly mindednesse came in this animated Earth, the Body; and is to linke up againe into its owne Principle, and perish.

20 After all these Castigations and Premotions of the divine Light, Adam was not sufficiently awakened to the sense of what was good, but his minde was straightway taken up with the delights of the flesh, and dearly embracing the Joy of his body, for all she was grown so inordinate, called her My Life, professing
fessing she was the nourishing Mother and chief comfort of all men living, and none could in- sist without her.

21 Then the divine Wisdom put hay-coates made of the skins of wilde beasts upon Adam and his Wife, and deservedly reproached them, saying, Now get you gone for a couse of brutes. And Adam would have very gladly escaped so, if he might, and set up his rest ever in the beastiall Nature.

22 But the Eternall God of heaven, whose Providence reaches to all things, and whose Mercy is over all his workes, looking up Adam, perceived in what a pitifull ridiculou case he was; who seeking to be like unto God for knowledge and freedome, made himself no better then a Beast, and could willingly have lived for ever in that bafer kinde of nature; Wherefore the Eternall Lord God, in compas- sion to Adam, designed the contrary, and de- ciding his boldnesse and curiosity that made him transgresse, Behold, sayes he, Adam is become like one of us, knowing Good and Evill: and can of himselfe enlarge his pleasure, and create new Paradises of his owne, which forsooth must have also their Tree of Life or Immortality: and Adam would for ever live in this foolish firste he hath plac'd himselfe in.

23 But the Eternall Lord God would not suffer Adam to take up his rest in the Beast.
The Moral Cabbala.

dight, which he had chosen, but drove him et of this false Paradise, which he would have ride to himself, and set him to cultivate his ally members, out of which his Earthly mind-

24. I say, he forcibly drove out Adam from is Paradise of Luxury; nor could he settle perpetually in the brutish Life, because the Seruim with the flaming sword that turned ery way, beat him off; that is, the Manly Bulties of Reason and Conscience met him ever anon in his brutish purposes, and convine him so of his folly, that he could not set this rest for ever in this bestial condition.
That is, the whole Law of Moses is like to a living creature, whose Body is the literal sense; but the Soul the more inward and hidden meaning, covered under the sense of the letter.

R. Moses Ægypt.

THE PREFACE to the Reader.

Reader,

The Cabbala's thou hast read being in all likelihood so strange and unexpected, especially the Philos- ould, that the Defence itself, which should ould cease thy amazement, may not occa- any passage thereof, any further scruple sence, I thought fit a while to interrupt that whatever I conjecture may lesse sa- may afore-hand be strengthened by this Preface.

And for my own part I cannot presage what the in any shew of Reason alleged by any unlesse it be, The unusual mysterie of bers; The using of the authority of the hen in Explication of Scripture; The ad- also of Miracles done by them for the for- confirning their authority; and lastly, the
The Preface to the Reader.

Now for the Mysterie of Numbers, this ancient Philosophy of Moses should wrapped up in it, will not seem improbable, if you consider that the Cabbala of the Creation was conserved in the hands of Abraham, and his family, who was famous for Mathematicks (of which Arithmetick is a necessary part) first amongst the Chaldeans, and that after it taught the Egyptians the same arts, as the historians write. Besides Prophetical and nigmatical writings, that it is usual with them to hide their secrets, as under the allusion of Names and Etymologies, so also under the emblems of Numbers, it is so notorious and known, that in the very Scriptures themselves, that it needs no proof; I will instruct you that in that one eminent example of the number of the Beast 666.

As for citing the Heathen Writers so frequently, you are to consider that they are the wisest and the most virtuous of them, and that such as the Fathers say, had their Philosophy...
The Preface to the Reader. 83

Phy from Moses and the Prophets, as Py-
goras and Plato, or else the Disciples or
Fends of these Philosophers. And therefore
ought it very proper to use their Testimony
thing that they seem’d to be so fit witnesses
for the main, as having receiv’d the Cab-
ba from the ancient Prophets; Though I
not deny, but they have mingled their own
eries with it, either out of the wantonesse
their Fancy, or mistake of Judgement;
ash are the Transmigration of Humane
als into Brutes; An utter abstinence from
b; Too severe reproaches against the Plea-
s of the Body; Vilification of Marriage, and
like; which is no more Argument against
main drift of the Cabbala, then unwar-
able superstitious Opinions, and Practises
ome deceived Churches are against the solid
unds of Christianity.

Again, I do not allledge Philosophers alone,
as occasion requires, Fathers, and which
ceive as valid in this case, the Jew-
Rabbins, who in things where prejudice
el not blinde them, I should think as fit as

any,
any, to confirm a Caballistical sense, especially if there be a general consent of them, that they do not write their private fancy, but the minde of their whole Church.

Now if any shall take offence at Pythagoras his Scholars, swearing as is conceived their Master that taught them the mystery of the Tetractys, (as you shall understand more at large in the Explication of the fourth and work) I must profess that I myself am a little offended with it. But that high verence they bore to Pythagoras, as it was a sign of Vanity, and some kind of Superstition in them; so is it also no lesse an Argument of a stupendious measure of knowledge and Santity in Pythagoras himself, that he should extort from them so great honour, and that Memory should be so sacred to them. Whereby profound knowledge and sanctity he had got by conversing with the Jewish Prophets, it ultimately tends to the renown of that Church, and consequently to the Christian, which inherits those holy Oracles which were first peculiar to the Jews.
But what the followers of Pythagoras transgress'd in, is no more to be imputed to him, then the Superstitions exhibited to the Virgin Mary can be laid to her charge. Besides it may be a question whether in that Pythagorick Oath, Οὐ μὴ τὰ τον, &c. they did not fear by God the first Author of the Cabbi-
ad, and that mysterious Explication of the Te-

nt'ys, that is indeed, of all knowledge Di-

vine and Natural, who first gave it to A-

am, and then revived or confirmed it again

Moses. Or if it must be understood of

Pythagoras, why may it not be look'd upon as

civil Oath, or Assayeration, such as Joseph's

fearing by the life of Pharaoh, and Noble-

man by their Honours? neither of which not-

withstanding for my own part I can allow or as-

sume my self that they are meerly Civil, but

each upon Religion, or rather Idolatrous Su-

p'ension.

As for the Miracles Pythagoras did, though

I do not believe all that are recorded of him are the, yet those that I have recited I hold pro-

eble enough, they being not unbecoming the

worth
The Preface to the Reader.

worth of the Person: but those that suppose the transmigration of Humane Souls into Bodies of Beasts, I look upon as Fables, as his whispering into the ear of an Oxe to forbe to eat Beans, as a loud ly. But it seems very consonant unto Divine Providence, that Pythagoras having got the knowledge of the hight Cabbala, which God imparted to Adam and Moses, that he should countenance it before the Nations by enabling him to do Miracle. For so those noble and ancient Truths were more firmly radicated amongst the Philosophers of Greece, and happily preserved to the very day.

Nor can his being carried in the Air make him suspected to be a meer Magician or Conjurer, with the holy Prophets and Apostles themselves have been transported after the manner, as Habakkuk from Jewry to Babylon, and Philip after he had baptized the Eunuch to Azotus. But for my own part, I think working of Miracles is one of the least perfections of a Man, and is nothing at all to the happiness of him that does them, or rather seems
do them: For if they be Miracles, he does them at, but some other power or person distinct from him. And yet here Magicians and Witches are greatly delighted in that this power is in some sort attributed to themselves, and that they are admired of the people, as is manifest in Simon Magus. But thus to lord it and domineer in the Attribute of Power with the Prince of the Air, what is it but mere Pride, the most irrational and provoking vice that is? And with what grosse folly is it here conjoin'd, they priding and pleasing themselves in that they sometimes do that, or rather suffer that, which Herne's and wilde Geese, and every ordinary Fowl can do of itself; that is, mount, loft and glide through the fleeting Air? But holy and good men know that the greatest sweet and perfection of a virtuous Soul, is the kindly accomplishment of her own Nature in true Wisdom and divine Love. And if any thing miraculous happen to them, or be done by them, it is, that that worth or knowledge that is in them may be taken notice of, and that God thereby may be glorified, whose witnesses they are. But
But no other accession of happiness accrues to them from this, but that hereby they may be in a better capacity of making others happy, which I confess I conceive here Pythagoras his case.

And that men may not indulge too much in their own Melancholy and Fancy, which they ordinarily call Inspiration, if they be of great Lights to the world as they pretend, and so high that they will not condescend to the examination of humane Reason, it were desirable that such persons would keep in their heat to concoct the crudities of their own Conceptions till the warrant of a Miracle call them out; and so they might more rightfully challenge an attention from the people, as being authorized from above to tell us something we knew not before, nor can so well know, as believe, the main Argument being not Reason but Miracle.

Lastly, for the strangeness of the Philosophical Conclusions themselves, It were the strangest thing of all, if at first sight they did not seem very Paradoxical and strange; Else why should they
The Preface to the Reader.

...they be hid and conceal'd from the Vulgar, but that they did transcend their capacity, and were overmuch disproportioned to their belief? But in the behalf of these Cabbalistical conclusions, I will only note thus much, that they are such that supposing them true (which I shall no longer assert, then till such time as some able Philosopher or Theologer shall convince one of their falsity) there is nothing of any grand consideration in Theology or Nature, that will not easily be extricated by this Hypothesis, an eminent part whereof is the Motion of the Earth, and the Præ-existency of Souls. The evidence of the former of which Truths is such, that it has wonne the assent of the most famous Mathematicians of our later Ages; and the reasonableness of the latter is no lesse: There having never been any Philosopher that held the Soul of Man immortal, but he held that it did also præ-exist.

But Religion not being curious to expose the full view of Truth to the people, but only what was most necessary to keep them in the fear of a Deity and obedience to the Law, contended...
tented her self with what meerly concerned the state of the Soul after the dissolution of the Body, concealing what ever was conceivable concerning her condition before. Now I say, it is a pretty priviledge of fallshood, (if this Hypothesis be false) and very remarkable; that it should better suite with the Attributes of God, the visible events of Providence, the Phænomena of Nature, the Reason of Man, and the holy Text it self, when men acknowledge a mysterious Cabbala, that which by all means must be accounte true, viz. That there is no such Motion of the Earth about the Sun, nor any Præ-existence of humane Souls.

Reader, I have done what lies on my part; that thou maist peruse this Defence of mine without any rub or stumbling; let me now request but one thing which thou art bound to grant, which is, that thou read my Defence without Prejudice, and that all along as thou goest, thou make not thy recourse to the customary conceits of thy Fancy, but consult with thy free Reason, τὸ γὰρ συμφερέσσεται νωρίτερον, as Aristotle
The Preface to the Reader.

Aristotle somewhere speaks in his Metaphysics. For Custome is another Nature; and therefore those conceits that are accustomed and familiar, we unawares appeal to, as if they were indeed the natural light of the Minde, and her first common Notions. And he gives an instance not altogether unsuitable to our present purpose. Ηλίκην δὲ ιοχεῖν ἔχει το σώματος αὐτῶν ἐνσώματος, οὐ δὲ τα μαθήματα χεὶ παιδείασαν ἵνα ἰσχύῃ τὸ λόγον ἐν αὐτῷ ἄγαθον. The Philosopher may be as bold as he pases with the Ritual laws and religious stories of the Heathens, but I do not know that I ever was acquainted with the Law of Moses. But I think I may speak it not without Reverence, that there is something of Aristotle saying Analogically true in the very history of the Creation, and that the first impressions of the Literal Text, which is so plainly accommodated to the capacity of meer children and Idiots, by reason of custome have so strongly rooted themselves in the minds of some, that they take that sense to be more true, then
The Preface to the Reader.

then the true meaning of the text indeed. Which is plain in no meaner a person then one of the others; namely, Laetantius, who looking up the world as a Tent according to the description in the Literal Cabbala, did very stoutly and confidently deny Antipodes; So much did customary fancy prevail over the free use of Reason.

Thus much for better caution I thought it to preface. The rest the Introduction of the Defence, and the very frame and nature of the Defence itself, I hope will make glad to the judicious and ingenious Reader.
THE INTRODUCTION TO THE DEFENCE.

Iodorus his mistake concerning Moses, and other Law-givers that have professed themselves to have received their Laws from either God or some good Angel. Reasons why Moses began his History with the Creation of the world. The Sun and Moon the same with the Egyptians Osiris and Isis, and how they came to be worshipped for Gods. The Apotheosis of mortal men, such as Bacchus and Ceres, how it first came into the world. That the letter of the Scripture speaks ordinarily in Philosophical things according to the sense and imagination of the Vulgar. That there is a Philosophical sense that lies hid in the letter of the three first Chapters of Genesis. That there is a Moral or Mystical sense not only in these three Chapters, but in several other places of the Scripture.

Not to stay you with too tedious a Prologue to the matter in hand concerning the Author of this book of Genesis, to wit, Moses; I shall look upon him mainly
mainly in reference to that publick indu-
ment, in which at the very first sight he will
appear admirable, viz. As a Politician or a La-
giver. In which his skill was so great, that even
in the judgement of Heathen Writers he has
the preheminence above all the rest. Diodor
has placed him in the head of his Catalogue
of Muses, if Justin Martin be not mistaken,
if he be, at least he bears them company
are reputed the best, reserv’d for the last a
most notable instance of those that entitul
their Laws divine, and made themselves spokes-
men betwixt God and the People. To
Mnevæs is said to receive his Laws from Mo-
cury, as Minos from Jupiter, Lycurgus from
pollo, Zathraustes from his a{xa}s ἄιμων,
good Genius, Zamolxis from Vesta, and Λ
ses from Iao; that is, Jehovah. وَٰجِتْزِي ُّلُطِسْحَمْرْعمُوتُسْحَمُ أُحْمِر. B
he speaks like a meer Historian in the busine.
Περισσωσάμενος is the word which he boldly
buses to the diminution of all their Authorit
promiscuously. For he says they feigned the
received Laws from these Deities; and adds
the reason of it too, but like an errant State-
man, or an incredulous Philosopher, εις ὀπ
στιν ἦσαν ὅλως ἐννοιαν εἶναιν τὰ ἐμὲ
ὕψωσεν ἀνθρώπων πλῆθος, εἰτε ἦσαν ἔνα
ὑπὲρ ὃς ἦσαν ἐναντίων τῶν ἀνθρώπων οὐκ ἂν
καλύπτοντο.
The Introduction to the Defence.

Whether it be, saies he, that they judged it an admirable and plainly divine profit that redounded unto the profit of a multitude, whether they conceived that hereby the people looking upon the greatnesse, and supereminence of our Law-givers, would be more obedient to their laws. That saying in the Schools is not so trivial as true. 

Quisquid recipitur, recipitur ad radum recipientis, Every thing is as it is taken, at least appears to be so. The tincture of our own Natures stains the appearance of all projects. So that I wonder not that Diodorus Salus, a man of a meer Political Spirit, (as it is very plain how neer History and Policy are on) should count the receiving of Laws from the Deity rather a piece of prudential fraud, political forgery, then reality and truth.

But to leave Diodorus to his Ethnicisme and credulity; as for us that ought to believe Scripture, if we will not gainsay the autho- rity of the Greek Text, we shall not only be thereby perswaded of Moses his receiving of Laws in Gods own mouth, but have some hints to believe that something Analogical to it have come to passe in other Law-givers,

When the most High divided the Nations, then he separated the sons of Adam, he set the bounds of the Nations according to the number of the
The Introduction to the Defence.

The Angels of God, but Jacob was the portion, Jehovah, that is, lao, &c. So that it is not improbable but that as the great Angel of the Covenant, (he whom Philo calls Τὸν α'γ'γ'έλιον, ἡμέρον, ἀ'ρχὴν, ὁ'λην, ὁ'λισμὸν, ἡμέρον, ἀ'ρχὴν, ὁ'λισμὸν, ἡμέρον), That is, the eldest of the Angels, the Archangel, the word, the beginning, the Name of God, which is Jehovah) I say, that as he gave Laws to his charge, so the Tutelar Angels of other nations might be the Instructors of the that they rais’d up to be Law-givers to the charge; Though in process of time the Nations that were at first under the Government of good Angels, by their lewdness and disobedience might make themselves obnoxious to the power and delusion of those απανταραγμενοι, as they are called, deceitful and tyrannical devils. But this is but a digression; To which I would briefly have intimated is the: That Moses the great Law-giver of the Jews was a man instructed of God himself to P erience and true Policy. And therefore I may account if we will but with diligence sear, we may surely finde the foot-steps of un phisticate Policy in all the passages of the whole Pentateuch.

And here in the very entrance it will offer itself unto our view: Where Moses shews himself such as that noble Spirit of Plato desired; Governors of Commonwealths should be, wo
In his Epistle to **Dion** and his friends foretold, that mankinde will never ceas to be miserable, till such time as either true and right Philosophers rule in the Commonwealth, or those that do rule, apply themselves to true and sound Philosophy. And what is **Moses** his prophecies, but a fair invitation thereto, it comprehending at least the whole fabric of Nature and conspicuous furniture of the visible world? As if he dare appeal unto the whole Assembly of Gods Creation, to the voice of the great Universe, if what he propounds to a people over whom God hath set him, be righteous and true; And that by acting according to his Precepts, they would but approve themselves Cosmopolitas, true Citizens of the world, and Loyal Subjects to God and Nature.

His Philo's interpretation upon the place, which how true it is in **Moses** vailed, I will not dispute: that it is most true in **Moses** unveiled, Christ our Lord, is true without all dispute and controversy. And whosoever follows him, follows a Law justified by God and the whole Creature, they speaking in several dialects the minde of their Maker. It is a truth and life that is the safety of all Nations, all the earnest expectation of the ends of the Earth; Christ the same yesterday, to day, and for ever, whose dominion and Law neither time nor place doth exclude. But to return to **Moses**.
Another reason no lesse considerable, was that holy and wise Law-giver Moses, should begin with the Creation of the world, is that the Laws and Ordinances which he gave the Israelites, were given by him as Statutes received from God. And therefore the great argument and inciteme to Obedience should lie in this first and high Law-giver, God himself, the great Jehovah whose Wildome, Power, and Goodness could not better be set out then by assigning to Creation of the whole visible world unto him. So that for his Power he might be feared, admired for his Wildome, and finally, for his Goodness be loved, adored, and Deified: Thus as he was truly in himself the most high God, so he should be acknowledged of the people to be so.

For certainly there is nothing that doth win away, nay, ravish or carry captive minde of poor mankinde, as Bounty and Minificence. All men loving themselves affectionately, and most of all the meanest and basest spirits, whose souls are so far from being a little rais'd and releas'd from themselves, that they do impotently and impetuously clese and cling to their dear carcases. Hence he they out of the strong relish, and favour of the pleasures and conveniencies thereof make no scruple of honouring them for gods, which
five by their industry, or by good luck produced anything that might conduce for the improvement of the happiness and comfort of the body.

From hence it is that the Sun and Moon have been accounted for the two prime Deities by Idolatrous Antiquity, viz. from that invisible good they conferred upon hungry mankind. The one watering as it were the earth by her humid influence; the other ripening the fruit of the ground by his warm rayes, and opening dayly all the hid treasures of the visible world by his glorious approach, pleasing the sight with the variety of Natures objects; chearing the whole body by his comfortable heat. To these as to the most conspicuous Benefactors to mankind, was the name Ἐθελος given, Ἐθελος Ἡθελος, because they observed that these conceived Deities were in perpetual motion.

These two are the Egyptians Osiris and Isis, and five more are added to them as very sensible Benefactors, but subordinate to these two, and Dependents of them. And in plain speech they are these. Fire, Spirit, Humidity, Siccity, ad Air, but in their divine Titles Vulcan, Jupiter, Oceanus, Ceres, and Minerva. These are τε οἱ ἄθινοι γενεσιν ἐκορίς Ἑθελος, as Diodorus speaks. But after these mortal men were canonized for immortal Deities ἔκτε σώσειν ἰτο προτον Ἐρμησιον, for their prudence.
The Introduction to the Defence.

and benefaction; as you may see at large in "odorus Siculus. I will name but two for instance, Bacchus and Ceres, the one the Inventor of Corn, the other of Wine and Beer: that all may be resolved into that brutish phorism,

Τὸ γὰρ ἄρεσκεν με ἐν τῷ ἐγὼ οἴμαι Θεόν.

That which could please or pleasure degenerall mankinde in the Body, (they having lost the Image of God in their Souls, and become meer brutes after a manner) that must be the God.

Wherefore it was necessary for Moses having to deal with such Terrestrial Spirits, Sons Sense and Corporeity, to propose to them Jehovah as Maker of this Sensible and Corporeal world, that whatever sweet they lick out of the varieties thereof, they may attribute to him, as the first Fountain and Author, with whom neither they nor any thing else has been, that thereby they might be stirred up to praise his Name, and accomplish his Will revealed by his servant Moses unto them. At this was true and found Prudence, aiming nothing but the glory of God, and the good of the poor ignorant people.

And from the same Head springs the manner of his delivering of the Creation; that accommodately to the apprehension of the meanest; not speaking of things according to
The Introduction to the Defence.

The very Essence and real Nature, but according to their appearances to us. Not starting very high and intricate Questions, and concluding them by subtile Arguments, but familiarly and condescendingly setting out the Creation, according to the most easie and obvious receits they themselves had of those things they saw in the world; omitting even those surfer things that lay hid in the bowels of the earth, as Metals, and Minerals, and the like, as well as those things that fall not at all under Sense, as those immaterial Substances, Angels, and intelligences. Thus fitly has the Wisdome or Goodness of God accommodated the outward Cortex of the Scripture, to the most low and flow apprehension of the Vulgar.

Nor doth it therefore follow that the Narrative must not be true, because it is according to the appearance of things to Sense and fabulous Fancie; for there is also a Truth of Appearance, according to which Scripture speaks what speaks in Philosophical matters.

And this Position is the main key, as I conceive, and I hope shall hereafter plainly prove, whereby Moses his Bereishith may according to the outward and literal sense be understood without any difficulty or clashing one part against another. And my task at this time will be very easie, for it is but transcribing what I have already elsewhere occasionally published, and
and recovering of it into its proper place.

First therefore I say, that it is a thing confessed by the Learned Hebrews, who make it Rule for the understanding of many places in Scripture, *Loquitur lex juxta linguam humana*. That the Law speaks according to the language the sons of men.

And secondly, which will come more homely to the purpose, I shall instance in some places that of necessity are to be thus understood.

**Gen. 19. 23.** The Sun was risen upon the Earth when *Lot* entred into Zoar; which implies that it was before under the Earth, which is true onely according to sense and vulgarity.

**Deuteronom. 30. v. 4.** ἡ γῆ τὸν οὐρανὸν ὁμοιοῖον, implies that the Earth is bounded in certain places, as if there were truly an *Heracles* Pillar, or *Non plus ultra*: As it is manifest to them that understand but the natural signification of נ裱 and ἀὑρων; For the words plainly import the Earth bounded by the blew Heavens, and the Heavens bounded by the Horizon of the Earth, they touching one another mutually; which is true only to sense and in appearance, as any man that is not meer Idiot, will confesse.

**Ecclesiastic. 27. v. 12.** *The discourse of a godly man is always with wisdome, but a fool changeth as the Moon.* That is to be understood accordingly.
The Introduction to the Defence.

According to Sense and Appearance: For if all changeth no more then the Moon doth naturally, he is a wise and excellently accomplishing man; semper idem, though to the sight of the Vulgar different. For at least an Hemisphere of the Moon is always enlightened, and then most when she least appears unto

Hitherto may be referred also that, 2 Chron.

Also he made a molten Sea ten cubits from brim to brim, round in compass, and five cubits from the height thereof, and a line of thirty cubits did pass it round about. A thing plainly impossible that the Diameter should be ten cubits, and the Circumference but thirty. But the leasteth the Spirit of God here to speak according to the common use and opinion of men, and not according to the subtilty of Arsinines his demonstration.

Again Psalm 19. In them hath he set a Temple for the Sunne, which as a Bridegroom goeth out of his chamber, and rejoiceth as a strong man to run his race. This, as Mr. John in some observes, is spoken according to the apprehension of the Vulgar, whom David is fuld in vain have endeavoured to teach the mysteries of Astronomy. And therefore he omits no mention of the course of the Sunne in the nocturnal Hemisphere. I'le adde but one instance more, Joshua 10. v. 12. Sunne stand
stand thou still upon Gibeon, and thou Moon, the Valley of Ajalon; where it is manifest that Joshua speaks not according to the Astronomical truth of the thing, but according to sense and appearance. For suppose the Sun, placed and the Moon, at the best advantage you can, so that they leave not their natural course, they were so far from being one over Ajalon, as the other over Gibeon, that they were in very truth many hundreds of miles distant from them. And if the Sun and Moon were on the other side of the Equator, the distance might amount to thousands.

I might adjoin to these proofs the suffrages of many Fathers, and Modern Divines, Chrysostome, Ambrose, Augustine, Bernard, Aquinas, and the rest. But it is already manifest enough that the Scripture speaks not according to the exact curiosity of Truth, describing things οὐθ' ὑπόσωσιν, according to the very Nature and Essence of them; but κατ' ἐμφάς, according to their appearance in sense and the vulgar opinion.

The second Rule that I would set down is this: That there is a various Intertexture of Theosophical and Philosophical Truths, many Physical and Metaphysical Theorems hinting to us ever and anon, through those words that first sight seem to bear but an ordinary grosse sense, I mean especially in these th
The Introduction to the Defence. 105

At Chapters of Genesis. And a man will be
better assured of the truth of this Position,
but consider, That the Literal Text of Moses' that sets out the Creation of the
world, and offers reasons of sundry notable
Phenomena of Nature, bears altogether a most
appable compliance with the mere rude and
ignorant conceits of the Vulgar. Wherefore
Argument of these three Chapters being
Philosophical as it is, it seems unworthy of
knowing Spirit of Moses, or of Religion
itself, that he should not contrive under the
internal contexture of this Narration, some
very singular and choice Theorems of Natu-
ral Philosophy and Metaphysicks; which his
bous and learned successors should be able by
the secret Traditionary Doctrine or Cabbala
carry to his outward Text.

For what an excellent provision is this, for
the people whose pregnancy of parts
and wit might make them rest unsatisfied, as
in the Moral Allegory (into which they
first to be initiated) as in the outward let-
ting forth, by removing aside of the vail,
might
might strike the soul of the honest Jew with unexpressible pleasure and amazement, and his heart with joy and thankfulness to God for the good tidings therein contained, to conciliate greater reverence then ever to Moses and to Religion.

Wherefore such a Philosophick Cabbalah this being so convenient and desirable, all men in all Ages having professed their expectation of solid and severe Philosophy in the story of the Creation by their several attempts thereupon, it seems to me abundantly probable that Moses and his successors were furnish'd with some such like Cabbala; which am still the more easily induced to believe from that credible fame that Pythagoras and Plato had their Philosophy from Moses's Text, which it would not so easily have suggested unto them, had they had no assistance from either Jewish or Egyptian Prophet or Priest to expound it.

The third and last Rule that I would lay down is this: That Natural Things, Persons, Motions, and Actions, declared or spoken in Scripture, admit of also many times a Mystical, Moral, or Allegorical sense. This worth the proving it concerning our Son more nearly then the other. I know this Spiritual sense is as great a fear to some faint unbelieving hearts, as a Spectre or Night-spir.
By it is a thing acknowledged by the most wise, most pious, and most rational of the Jewish Doctors; I will instance in one who is named Omnia, Moses Egyptiarius, who compares the divine Oracles to Apples of Gold in Pictures of Silver: For that the outward Nature is very comely as Silver curiously cut through and wrought, but the inward Spiritual or Mystical sense is the Gold more precious and more beautiful, that glisters through the Cuttings and Artificial Carvings in the latter.

I will endeavour to prove this point by several passages in Scripture, Psalm 25. דוד קוק עכש וענש וענש וענש וענש והנה ויהי ויהי ויהי ויהי ויהי. The easy and genuine sense of these words is, The secret of the Lord for them that fear him, and his Covenant is to make them know it, viz. his Secret, which reveals that the Mysteries of God lies not bare false and adulterous eyes, but is hid and veiled up in decent coverings from the sight of Vulgar and Carnal men. That his Secrets are, as Aristotle answered to Alexander concerning his ἔωδινος περίπατος, or Acronymical Writings, that they were ἐνδεδομένα, published and not published. And Saviour himself, though all Goodness was so prodigal of his Pearls as to cast them to the Sun. To them that were without he spoke Parables. And upon the same Principles certainly
tainly it is not a whit unreasonable, to conceive Moses to write Types and Allegories. And we have sufficient ground to think so from the words of the Apostle 1 Cor. ch. 10, where where he hath in short reckoned up some of the most notable passages that befell the Israelites in their journey from Egypt to Canaan, (which yet no man can deny, that hath any faith or the fear of God before his eyes,) will deny to be a reall History; but it closes with this expression, All these things befell Types befell them, but were written for our instruction, on whom the ends of the world are come. Galat. ch. 4. The History of Abrahams having two sons Ishmael and Isack, the one of the bondwoman, the other of the free, viz. Agar and Sara, the same Apostle there speaks out, that they are an Allegory, v. 24.

I might adde many other passages to this purpose, but I will only raise one consideration concerning many Histories of the Old Testament, and then conclude. If so be the Spirit of God meant not something more by them than the meer History, I mean some useful and Spiritual Truth involved in them, they will be far from stirring us up to Piety, that they may prove ill Precedents for falseness and injurious dealings.

For what an easie thing is it for a man to fancy himself an Israelite, and then to circumvent his honest neighbours under the notion of Egyptia?
The Introduction to the Defence.

Egyptians? But we will not confine our selves to this one solitary instance. What is Jacob but a deplanner, a deceiver, and that of his own brother? For taking advantage of his present necessity, he forced him to sell his birth-right for an ass of pottage. What a notorious piece of fraud is that of Rebecca, that while industriously Esau is ranging the Woods and Mountains to fulfill his fathers command, and please his red appetite, she should substitute Jacob with both counterfeit hands and Venison, to carry away the blessing intended by the good old man for his officious elder son Esau? Jacobs rods of Poplar, an ill example to servants to defraud their masters; and Rachels stealing Labans T𝐞튤

might be infinite in this point; I will only one example of Womans perfidious cruel- as it will seem at first sight, and so conclude. A Captain of Jabin host being worsted by Sela, fled on his feet to the Tent of Jael, the of Heber the Kenite, who was in league and of federacy with Jabin: This Jael was in shew courteous as to meet Sisera, and invite him to her Tent, saying, Turn in my Lord, turn to me, Fear not. And when he had turned into her into the Tent, she covered him with

I
with a mantle: And he said unto her, Give me a little water to drink; And she opened a bottle of Milk, and gave him drink and covered him. In short, he trusted his life, and gave himself to her protection, and she suddenly as soon as he fell after drove a nail with an hammer into his temple, and betrayed his Corps to the will of his enemies. An act certainly that the Spirit of God would not have approved, much less have applauded so much, but in reference to the Mystery that lies under it.

My three Rules for the interpreting Scripture, I have I hope by this time sufficiently established, by way of a more general preparation to the Defence of my threefold Cabala. I shall now apply myself to a more particular clearing and confirming the several passages therein.
THE DEFENCE OF THE LITERAL CABBALA.

CHAPTER I.
The genuine sense of In the beginning. The difference of נָקָה, יִשָּׂעַ, רָב, neglected by the Seventy, who translate רָב only now. 2 The ground of their mistake discovered, who conceive Moses to intimate that the Matter is uncreated. That רָב אֲלֵהִים is no more than ventus magnus. 4 That the first darkness was not properly Night. 5 Why the Seventy translate רְקֵן Firmamentum, and that it is in allusion to a firmly pitched Tent. 11 That the sensible effects of the Sun invited the Heathen to Idolatry, and that their Oracles taught them to call him by the name of Jao. 14 That the Prophet Jeremy divides the day from the Sun, beaking according to the vulgar capacity. 15 The reason why the Stars appear on this side the upper æcruleous Sea. 27 The Opinion of the Anthropomorphites, and of what great consequence it is for the Vulgar to imagine God in the shape of Man. Aristophanes his story in Plato of Men and Women growing together at first, as if they made both but one Animal.

THE first Rule that I laid down in my Introduction to the Defence of my Threefold Cabbala, I need not here again repeat, but desire the Reader only to carry it in minde, and
it will warrant the easy and familiar sense that I sh"t settle upon Moses his Text in the Literal meaning thereof. Unto which, if I add also reasons from the pious prudence of this holy Law-giver, shewing how every passage makes for greater faith in God, a more affectionate obedience to his Law, there will nothing wanting I think (though I shall sometimes cast in some notable advantages, also from Critical Learning) that may gain belief to the truth of Interpretation.

Verf. 1. In this first verse I put no other sense than that it denotes to us the or of the History. Which is also the opinion of Memnonides, who deriving רוח from ש"ט signifies the head, rightly observes the Analogy; that as the head is the forepart of a living creature, so רוח signifies that which is placed first in any thing else. And that thus the Creation of the world is the head or forepart of the History that Moses intends to set down.

Wherefore Moses having in his minde (as is plain from the Title of this book, Genesis, as well as the matter therein contained) to write an History and Genealogy from the beginning of the world to his own time, it is very easie and obvious to conceive, that reference to what he should after add, he said, In the beginning: As if the whole frame of his thoughts thus. First of all, God made the Heavens, and Earth, with all that they contain, the Sun, Moon, Stars, the Day and Night, the Plants, and living creatures that were in the Air, Water, and on the Earth, and after all these he made Adam, and Adam begat Cain and Abel, and so on in the full continuance of the History and Genealogies.

And this sense I conceive is more easie and natural than that of Austin, Ambrose, and Basel, who all
In the Beginning, to signify In the Beginning of Time, or In the Beginning of the world. And yet thought it not amiss to name also these, that the Reader may take his choice.

God made Heaven and Earth. Maimonides and Saadiah Ben Israel observe these three words in Scripture, when Creation of the world is attributed to God, viz. ןַּאֲרַב הַשָּׁבָּה; and thatArs חֶסֶנ signifies the production of things out of nothing, which are the Schools Notion of Creation; רֵאֶשֶׁ is the making of a thing perfect and compleat, according to its own kind and properties; חֶסֶנ intimates the dominion and the possession that God has of all things thus created and made. But thoughArs according to the mind of Learned Jews, signifies Creation properly so called, yet the Seventy observe no such Criticism, but translate it עֹזֶק, which is no more then made. And we men are not at leisure to distinguish so subtilly. Therefore this latter sense I receive as the vulgar Literal Sense, the other as Philosophical. And where I take the word Creation in this Literal Cabbala, I understand but that common and general Notion of Making a thing, be it with what circumstances it will.

Neither do I translate נֵבֶר in the plural number the Trinity; Because, as Vatablus observes out of the Hebrew Doctors, that when the inferior speaks of the superiour, he speaks of him in the Plural Number. So Esay 19.4. Tradam Ägyptum in manum minorum dux. And Exod. 22.10. Ex accipiet dominus ejus, for dominus. The Text therefore necessarly requiring no such sense, and the mysterie being so brute, it is rightly left out in this Literal Cabbala.

In the first verse there was a summary Pposal of the whole Creation in those two main Parts of it, Heaven and Earth. Now he begins the
particular prosecution of each days work. But it
not needful for him here again to inculcate the m-
king of the Earth: For it is the last word he spa-
in his general Proposal, and therefore it had been har-
or needless to have repeated it presently again. A-
that's the reason why before the making of the Ear-
there is not prefixed, And the Lord said, Let there
an Earth. Which I conceive has imposed upon t
ignorance and inconsiderateness of some, so as to
make them believe that this confused muddy he-
which is called the Earth, was an Eternal First Ma-
ter, independent of God, and never created by him.
Which if a man appeal to his own Faculties, is im-
possible, as I shall again intimate when I come to
the Philosophick Cabbala.

The sense therefore is, That the Earth was made
first, which was covered with water, and on the wa-
ter was the wind, and in all this a thick darknes.
And God was in this dark, windy and wet Night.
So that this Globe of Earth, and Water, and Wind
was but one dark Tempest and Sea-storm, a Nigh-
confusion and tumultuous Agitation. For it is not in
the Letter, any thing more than Venus gens, A great and mighty wind. As the Cedar
God, and Mountains of God, are tall Cedars, great
Mountains, and so in Analogy, the Wind of God
is a great Wind.

Vers. 3. But in the midst of this tempestuous dan-
ness, God intending to fall to his work, doth at
were light his Lamp, or set up himself a Candle
this dark Shop. And what ever hitherto hath been
mentioned, are words that strike the Fancy and Se-
strongly, and are of easie perception to the rude pe-
pel, whom every dark and stormy Night may ill
reminde of the sad face of things till God commi
the comfortable Day to spring forth, the sole author of Light, that so pleases the eyes, and cheers the spirits of Man.

And that Day-light is a thing independent of the Sun, as well as the Night of the Stars, is a conceitondrous suitable to the imaginations of the Vulgar, and I have myself found out by conversing with them, they are also prone to think, unless there be a sensible and stirring, that there is nothing betwixt the Earth and the Clouds, but that it is a mere vacuity. Wherefore I have not translated the Air, as Raimonides somewhere does, but a mighty mind; for that the rude people are sensible of, and making the first deformed face of things so dismal and tempestous, it will cause them to remember the first morning light with more thankfulness and devotion.

Verf. 4. For it is a thing very visible. See what I said upon the eighth verse.

Verf. 5. By Evening and Morning, is meant the Artificial Day, and the Artificial Night, by a Synecdoche, as Castellio in his Notes tells us. Therefore this Artificial Day and Night put together, make one ξονυθενον, or Natural Day. And the Evening is not before the Morning, Night before Day, because darkness is before Light. But that Primitive darkness was not properly Night: For Night is πυξ πυξατος, as Aristotle describes it, one great Shaddow cast from the Earth, which implies Light of one kind thereof. And therefore Night properly so called could not be before Light. But the illiterate people trouble themselves with no such curiosity, nor can I conceive any such difference betwixt that determinate Conical shaddow of the Earth, which is Light, and that infinite primitive Darkness, that had bounds before there was any Light. And therefore
fore that same Darkness prefixed to an Artificial Day makes up one Natural Day to them. Which He
also swallows down without chewing, whether fol-
lowing his own fancy, or this Text of Moses, I know not.

Nuxiis d' aut' aiicp 57 uiperx 7epvouvo.

That is,
But of the Night both Day and Skie were bor

Verf. 6. This Basis or Floor. That the Ear
seems like a round Floor, plain and running out in
very way, as to join with the bottome of the Hea-
vens, I have in my Introduction hinted to you alre-
dy, and that it is look'd upon as such in the phrase
Scripture, accommodating it self to our outward sen-
tes and vulgar conceit. Upon this Floor stands the
hollow Firmament, as a Tent pitched upon the
ground, which is the very expression of the Proph
Esay, describing the Power of God; That stretch-
eth out the Heavens like a Curtain, and spread
them out as a Tent to dwell in. And the word 7p'
which is usually rendred Firmament, signifies didn-
on, expansion, or spreading out. But how the Seven
come to interpret it 7ploua Firmamentum, Fuller
his Miscellanies gives a very ingenious reason, at
such as makes very much to our purpose. Nam co-
lum seu 7pi faith he, quandoquidem Tentorio fo
pissime in sacris literis assimilatur, &iune dicitu
quatenus expanditur. Sic enim expandi solum Ten-
tria, quum alligatis ad parillos in terram depa-
funibus distenduntur, atque hoc etiam paulo firman-
tur. Itaque ypfr immensum quoddam ut ita dica
mum, ideoque & 7peoua non incipe appelleur. Th
sense of which in brief is nothing but this: That 7p
Seventy translate ypfr, 7peoua, that is, Firmamen


because the Heavens are spread out like a well-headed and firmly pitched Ten. And I add also, that they are so stiffly stretched, that they will strongly be against the weight of the upper waters; so that we are not able to break them down, and therewith to own the world. Which conceit as it is easy and agreeable with the fancy of the people, so it is so far from doing them any hurt, that it will make them sensible of the divine Power and Providence, and thus by main force keeps off a Sea of water that rages over their heads, which they discern through the transparent Firmament, (for it looks blew as other Seas do) and would rush at once upon them and drown them, did not the Power of God, and the strength of the Firmament hold it off.

verse 7. See what hath been already said upon the opposite. I will only here add, That the nearness of these upper waters makes them still the more formidable, and so are greater spurts to devotion: For as they brought so near as to touch the Earth at the bottom, so outward sense still being Judge, they are to be within a small distance of the Clouds at the top. Since that these upper waters are no higher then so, it is manifest from other passages in Scripture, that place of habitation of God but amongst the Clouds, who is called the most High. Psalm 104. 3. Deut. 32. 6. Nahum 1. 3. Psalm 68. 4. But of this I have treated so fully elsewhere, that I hold it needless to hold any thing more.

verse 8. I cannot say properly that God saw it was so. In the whole story of the three first Chapters, evident, that God is represented in the person of man, speaking with a mouth, and seeing with eyes. Here it is that the Firmament being of it self invisible, that Moses omits the saying, that God saw it was
The Defence of

was good: For the nature of the eye is onely to see things visible.

Some say, God made Hell the second day, and that is the reason it was not recorded, that he last was good. But if he did not approve of it as good, why did he make it? However that can be none of Literal sense, and so impertinent to this present Cæcuba.

Ver. 10. And I may now properly say, &c. what hath been said already upon verse the eight.

Ver. 11. Whence you may easily discern, &c. This Observation is Philo the Jew's, which you may read at large in his *kosmologias*. And it was very for Moses who in his Law, which he received from God, does so much insist upon temporal blessings, eating of the good things of the Land, as a reward of their obedience, to lay down such principles as she beget a firm belief of the absolute power of God over Nature. That he could give them rain, and fruit, seasons, and a plentiful year when he pleased; what as he could cause the Earth to bring forth with rain, or any thing else to further her births, as he did at the first Creation. The Meditation whereof will well cause such an holy resolution as that in the Prophet Habakkuk: Although the fig-tree shall blossom, neither fruit be in the Vines, the labour the Olive fail, and the fields yeeld no meat; yet I will rejoice in the Lord, I will joy in the God of my salvation. But that prudent and pious caution of Moses against Idolatry, how requisite it was, is plain, we consider that the power of the Sun is so manifest, and his operation so sensible upon the Earth for the production of things below, especially of Plants, that he hath generally drawn aside the rude and simple Heathen to idolize him for a God: And their mind O.
Deuses have snatched away the sacred Name of God of Israel, the true God, to bestow upon him,ing him Jao, which is Jehovah, as is plain from
Clarian Oracle in Macrobius:

Vch I have translated thus in my Poems:
that Heavenly Power which Jao hight,
the highest of all the Gods thou maist declare
Spring nam'd Zeus, in Summer Helios bright,
Autumnne called Jao, Aides in brumal night.

These names do plainly denotate the Sunne
Spring call'd Zeus from life or kindly heat;
Winter, cause the day's so quickly done,
Aides hight, he is not long in sight;
Summer, cause he strongly doth us smite
With his hot darts, then Helios we him name
from Eloim or Eloah so hight;
Autumn Jao, Jehovah is the same;
is the word deprav'd by an uncertain name.

This Oracle Cornelius Labeo interprets of Bacchus,
which is the same with the Sun, who is the God of Vintage, and is here described according to the
Quartets of the year.

And so Virgil, Heathen-like attributes to the Sun
and Moon under the name of Bacchus and Ceres, that
that blessing of Corn and Grain.

---Vestro se numine Tellus
Chaonian pingui glandem mutavit arista.
If by your providence the Earth has born
For course Chaonian Acorns, full-car'd Corn.

But
But of this I have said so much in my Introduction, that I need add nothing more.

Ver. 12. See ver. 11.

Ver. 14. See ver. 3. I have there shown how silly the fancie of the rude people admit of days without a Sun. To whose capacities the Prophet Jerry accommodating his speech, Her Sun, sayes he, is gone down while it was yet day. How can it be day when the Sun is down, unless the day be Independent of the Sun, according to the fancie of the rude and interate? Which is wonderfully consonant to the eastward letter of Moses, that speaks not of the Sun's the cause of the Day, but as a badge of distinction in the Night, though he does admit that it does increase the light thereof.

Ver. 15. In the hollow Roof &c. Though the ruleous upper Sea seems so near us, as I have already signified, yet the Lights of Heaven seem something this side it, as white will stand off drawn upon darker colour, as you may see in the describing Figure on a blew slate, they will more easily rise your eye than black upon white: so that the people may very well consulting with their sight, imagine the Firmament to be betwixt the Lights of Heaven and the upper Waters; or that blew Sea they lay upon, not on this side, nor properly betwixt the Lights or Stars.

Ver. 16. Two great Lights, &c. This is in counter-distinction to the Stars, which indeed seem much less to our sight then the Sun or Moon, when as notwithstanding many Stars according to Astronomical computation, are bigger then the Sun; all far bigger then the Moon: So that it is plain the Script speaks sometimes according to the appearance of thin to our sight, not according to their absolute effect.
the Literal Cabbala.

For their smallness, &c. The Stars indeed seem very small to our sight, and therefore Moses seems to esteem them in but by the by, complying therein with ignorance of the unlearned. But Astronomers who have made it their business to understand their magnitudes, they that make the most frugal computation concerning the bigger Stars, pronounce them no less than sixty eight times bigger than the Earth, others much more.

Ver. 18. To be peculiar garnishings. See verse 1.

Ver. 20. Fish and Fowl. I suppose the mention of the Fowl is made here with the Fish by reason that the greatest and more eminent sorts of that kind of creature, most of all frequent the waters, as Swannes, Cœ, Ducks, Herons, and the like.

Ver. 27. In his own shape. It was the opinion of Anthropomorphites, that God had all the parts of man, and that we are in this sense made according to his Image: Which though it be an opinion in it self, not rightly understood, vain and ridiculous; yet they seem little better to me, that imagine God a finite Being, and take care to place him out of the ark of this terrestrial Globe, that he may sit αδιάφαστος και απάθος, and so confine him to Heaven, as Aristotle seems to do, if he be the Author of that book De Mundo: For it is a contradiction to the very Idea of God to be finite, and consequently to have Figure or Parts. But it is so difficulty a thing for the rude multitude to venture at a Notion of a Being Ἰμ-man-ual and Infinite, that it seems their advantage to conceive
conceive of God as of some all-powerful Person, that can do what ever he pleaseth, can make Heavens and Earths, and bestow his blessings in what manner he lifts, and what is chief of all, if he be, can personally appear to them, can chide them and rebuke them, and, if they be obstinate, doth horrible vengeance upon them. This I say, will more strongly strike the inward Sense and Imagination of the gar, then Omnipotency placed in a Thin, Subtyle, visible, Immaterial Being, of which they can have no perception at all, nor any tolerable conceit.

Wherefore it being requisite for the ignorant, to be permitted to have some finite and figurate apprehension of God, what can be more fit then the shape of Man in the highest excellencies that it is capable for Beauty, Strength, and Bignesse. And the prophet Esay seems to speak of God after this notion. God sits upon the circle of the Earth, and the inhabitants thereof are as Grasshoppers; intimating that to God bear as little proportion, as Grasshoppers are to man when he sits on the grass amongst them. And now there being this necessity of permitting the people some such like apprehensions as this, concerning God, (and it is true Prudence, and pious Policy to comply with their weakness for their good) there was the most strict injunctions laid upon them against Idolatry and worshipping of Images that might be.

But if any one will say this was the next way to beguile them into Idolatry, to let them entertain a conceit of God as in humane shape; I say it is not any more, than by acknowledging Man to be God, as our Religion does, in Christ. Nay, I add moreover, that Christ is the true Deus Figuratus: And for his sake wait the more easily permitted unto the Jews to think of God in the shape of a Man.
And that there ought to be such a thing as Christ, he is, God in Humane Shape, I think it most real, that he may apparently visit the Earth, and to the very outward senses confound the Atheist and unbeliever at the last day. As he witnesseth of himself, The Father judges none, but he hath given Judgement unto the Son. And, that no man can see the Father, but as he is united unto the Son. For the internal God is Immaterial and Invisible to our outward senses: But he hath thought good to treat with us both in mercy and judgement, by a Mediator and Bngent, that partakes of our nature as well as his. Wherefore it is not at all absurd for Moses to make the Jews to conceive of God as in a corporeal humane shape, since all men shall be judged by God in that shape at the last day.

I made Females as well as Males. That story in Plato his Symposium, how men and women went together at first till God cut them asunder, is very probable argument that the Philosopher had or heard something of this Mosical History. But it was his opinion it was so, I see no probability in it: For the story is told by that ridiculous Comelian Aristophanes, with whom I conceive he is in the fort quit, for abusing his good old Friend and for Socrates, whom he brought in upon the stage of Bαλεντη, treading the Air in a basket, to make a laughing-stock to all Athens.

The Text is indeed capable of such a sense, but the being no reason to put that sense upon it, neither being a thing so accommodate to the capacity and deceit of the vulgar, I thought it not fit to admit, so not so much as into this Literal Cabbala.

Ver. 29. Frugiferous. Castellio translates it so, Erbas frugiferas, which must be such like herbs as
The Defence of as I have named, Strawberries, Wheat, Rice, and the like.

CHAP. II.

7 The notation of Luke answerable to the breathing of Adams soul into his nostrils. 8 The extirpation of Paradise. That Gihon is part of Euphrates; Pison, Phasis, or Phasis-tigris. That the Madianites are called E-hiopians. That Paradise was seated about Mesopotamia, argued by Reasons. That it was more particularly seen where now Apamia stands in Ptolemees Map. 18 The Prudence of Moses in the commendation of Matrimony. 19 Why Adam is not record to have given names to the Fishes. 24 Abram Ben Ezra's conceit of the names of Adam and Eve as they are called ūn and ūn. 25 Neh his wife Anthypophora concerning the natural shame of nakedness.

In the four first verses all is so clear and plain, as there is no need of any further Explication or defence, saying that you may take notice that in the second verse where I write Within six days, the Sevenes Translation will warrant it, who render it ἤδυ ἐξήλθεν the sixt day.

Ver. 5. See what hath been said on the eleventh verse of the first Chapter.

Ver. 7. The dust. The Hebrew word signifies, and I make no mention of any moistening of it with water. For God is here set out acting according to his absolute power and Omnipotency. And it is easy to make men of dry dust, as hard stones. And God is able even of stones to raise up children unto Abraham.
Blew into the nostrils. Breathing is so palpable an effect of life, that the ancient rude Greeks also gave the Soul its name from that operation, calling it ψύξ from Ψύξ. χω to breathe or to blow.


To prevent any further trouble in making good the like I have put upon the following verses concerning Paradise, I shall here at once set down what I finde most probable concerning the situation thereof, out of Vatablus and Cornelius à Lapide, adding also some what out of Dionysius the Geographical Poet. In general therefore we are led by the four Rivers to the remote situation of Paradise. And Gihon, saith Vatablus, is tractus inferior Euphratis illabens in finum Piscum; is a lower tract or stream of Euphrates that falls into the Persian Gulph. Pison is Phasis or Phasis, that runs through Havilah, a region near Phis; so that Pison is a branch of Tigris, as Gihon is of Euphrates. Thus Vatablus. And that Gihon may have his Æthiopia, Cornelius à Lapide observes, that the Madianites and others near the Persian Gulph, are called Æthiopians; and therefore he includes first at large, that Paradise was seated about Mesopotamia and Armenia, from these reasons following.

First, because these Regions are called Eastern in Scripture, (which as I have said is to be understood always in reference to Judea,) according to the rule of Interpreters. And the Lord is said to have planted this Garden of Paradise Eastward.

Secondly, because Man being cast out of Paradise, these Regions were inhabited first, both before the Flood, (for Cain is said to inhabit Eden, Gen. 4.16.)
and also after the Flood, as being nearer Paradise, and more fertile, 

Thirdly, Paradise was in Eden, but Eden was not Haran; Ezek. 27. 23. Haran, and Caunuch, are Eden: but Haran was about Mesopotamia, being City of Parthia where Grassus was slain; Authority call it Charra.

Fourthly, Paradise is where Euphrates and Tigris are. And these are in Mesopotamia and Armenia. They denominate Mesopotamia, it lying betwixt the

"Osen ἢ Eυφράτης Κ' Τίγρις ἐνοθι γαῖας.
Τωδὲ Πεσσουναν μέσων ποταμῶν ἐνέστησιν.

That is,
The land twixt Tigris and Euphrates streame,
All this Mesopotamia they name.

Fiftly, because these Regions are most fruitful and pleasant. And that Adam was made not far thence, is not improbable from the excellency of the place, as well for the goodliness of the men that breeds, as the fertility of the soil.

Toίν τοῖς καινοῖς ἐγερές πόλεις, ἐν μὲ δίδεις
Πολλοῦ, ἐν ὧ νοῦς ἐυανάησας, ἐν ὧ κύ ἄνθρωπον
Φύταν, καλῶς τη ᾧ ἀνάπνοιαν ὀμοίως.

That is,
So excellent is that Soil for Herbage green,
For flowry Meads, and such fair godly Men,
As if the off-spring of the Gods th' had been.
As the same Geographer writes.

Sixtily, and lastly, there is yet a further probably alleged, that Paradise was about Mesopotamia, at County
the Literal Cabbala. 127

Ditrey being not far distant from Judea. For it is a tradition of the Fathers, that Adam when he was cast out of Paradise, having travelled over some parts of the world, that he came at last to Judea, and he died, and was buried in a Mount, which his posterity, because the head of the first Man was laid there, called Mount Calvary, where Christ was crucified for the expiation of the sin of Adam, the first transgressor. If the story be not true, it is pity but it could be, it hath so venerable assent, as Cyprian, Anasius, Basil, Origen, and others of the Fathers, Stornelius affirms.

But now for the more exact situation of Paradise, the same Author ventures to place it at the very meet of Tigris and Euphrates, where the City of Apan, now stands in Ptolemees Maps, eighty degrees latitude, and some thirty four degrees and thirty sixes Latitude.

Thus have we according to the Letter found Paradise, which Adam lost, but if we finde no better one in the Philosphick and Moral Cabbala, we shall but our labour for our travel.

ver. 9. That stood planted in the midst of the Gar- For in this verse the Tree of Life is planted in midst of the Garden, and in the third Chapter the third verse, the Tree of the knowledge of good and evil was there also.

or the Lord God had so ordained. Expositors seem to suspect any hurt in the Tree itself, but that the thereof was naturally good, only God interdicted to try the goodnes of Adam. So that this law prohibited Adam the eating of the fruit, was truly Thetical, or Positive, not Indispensable and Natural.

ver. 10. From thence it was parted. This is the
cause that Paradise is conceived to have been situated where Apamia stands, as I have above intimated.

Ver. 11. Phasis. See verse 8.

Chaulateans. The affinity of Name is apparent between Havilah and Chaulateans, whom Strabo places in Arabia near Mesopotamia.


Ver. 17. See verse 9.

Ver. 18. High commendations of Matrimony. Moses plainly recommends to the Jews the use of Matrimony, & does after a manner encourage them to that condition: which he does like a right Law-giver and Father of the people. For in the multitude of people is the King's honour, but in the want of people is the destruction of the Prince, as Solomon speaks; Prov. 14. Besides, there was no small policy in religiously commending that to them, that most would carried fast enough too on their own accord. Those Laws are best liked that suit with the plea of the people, and they will have a better conceit of the Law-giver for it.

Ver. 19. These brought he unto Adam. viz. Beasts and Fowls; but there is no mention of Fishes, they being not fitted to journey in the first Element. It had been over harsh and affected to be either brought the Fishes from the Sea, or to have rid Adam to the Shore, to appoint names to all the Fishes flocking thither to him. But after he must have opportunity to give them names, as they chance occasionally to his view.

Ver. 20. See verse 18.

Ver. 21. Fell into a dream. For the Seventy have translated it, ἀνάπλησα Θεός ἐκείνου ὡς ἀνάπηλτον, God cast Adam into an extase; and in that extase he might well see what God did all the while he slept.

Ver. 24. So strict and sacred a Tye, &c. That's the scope of the story. To beget a very fast and indelible affection betwixt man and wife, that they hold look upon one another as one and the same son. And in this has Moses wisely provided for unhappiness of his people in instilling such a Principle in them, as is the root of all Oeconomical order, design, and contentment: while the husband looks on his wife as on himself in the Feminine gender, and on her husband as on her self in the Masculine. Grammarians can discern no other difference then betwixt ဗ and ဗ Vir and Virissa. But R. Abraham Ben Ezra has found a mysterie in these cases more then Grammatical. For in ဗ and ဗ says he, is the contracted name of Jehovah primed, viz. ဗ, for there is ဗ and ဗ. So long as the married couple live in Gods fear and mutual love, God is with them as well as in their faces. But if they cast God off by disobedience, and it not good what they owe one to the other, then their condition what their names denotate to them, name of God being taken out, viz. ဗ and ဗ. Fire of discord and contention here, and the eternitie of Hell hereafter. This is the conceit of that wise and witty Rabbi.

Ver. 25. And were not ashamed. Matrimony and knowledge of women being so effectually recommended unto the Jewes in the fore-going story, the Jome of Moses did foresee that it would be obnoxious for the people to think with themselves, how so base and difdicable a thing should have so much fame and diffidency hovering about it. For there is general bashfulness in men and women in these matters, and they ever desire to transact these affairs

K 3

129
in secret out of the sight of others. Wherefore to satisfy their curiosity, continues his History further, and gives the reason of this shame in the following Chapter.

CHAP. III.

How much it saves the credit of our first Part, that the Serpent was found the prime Author of Transgression. That according to S. Basil all living creatures of Paradise could speak: unanswerable reasons that the Serpent could, according to the Literal Cabbala. 9 The opinion of the anthropomorphites true, according to the Literal Cabbala. 14 That the Serpent went up before the fall, was the opinion of S. Basil. 15 A story of the easy delivery of a certain poor man of Liguria. 19 That the general calamities at hand, came by the transgression positive Law, how well accommodate it is the scope of Moises. 23 That Paradise was not the whole Earth. 24 The Apparitions in Paris, called by Theodoret Μοιραλούκα.

In this third Chapter, there are causes laid down of some of the most notable, and most concerning accidents in Nature. As of the hard travail and cruel incumbrance of the ground with troublesome wild beasts, Of the Antipathy betwixt Men and Serpents. Of the shame of Venery. Of the pangs of child bearing; and of Death it self. Of all these and his wisdom held fit to give an account accommodately to the capacity of the people. For these fall into that grand Question in Philosophy,
hence sprung up Evil? which has exercised the wits of all Ages to this very day. And every fool is able to make the Question, but few men so wise, as to be ther able to give, or for to receive a sufficient answer to it, according to the depth of the matter it self.

But it was very necessary for Moses to hold on in History, and to communicate to them those plain and intelligible Causes of the Evils that ever lay before their eyes; he having so fully asserted God the Creator of Heaven and Earth, and Contriver of all things that we see: Adding also that the Laws that he propounded to them were delivered to him from God, and that all prosperity and happiness would accompany them, if they observed the same, That they should eat the good things of the Land, and live a long and healthful age.

Now it was easie for the people, though they were but rude, and newly taken from making Bricks for Pharaoh in Egypt, to think thus with themselves; God made all things, how is it that they are no better then they are? Why do our wives bring forth their children with pain? Why are we obnoxious to being with Serpents? Why may not God give us an idle life, as well as a long life? and the like. To which Moses in general answers, (to the great advantage of the people, and for the safer binding them to the Laws he delivered them from God.) That it was disobedience to his will, that brought all this mischief into the world; which is most certainly true.

But by what particular circumstances it is set out, you may here read in this third Chapter.

Ver. 1. The Serpent also. It had been too harsh and boisterous, and too grossly redounding to the dis

honour of our first Parents Adam and Eve, if they had immediately done violence to so express a com-

mand
mand of God, and shown themselves professed reb
against him. And their posterity would have been
scarcely able to have remembered them without cursed
and bitter ness, for being so bold and apart. Authors
of so much misery to them. But so it came to pafs, that
it was not of themselves, but by the subtilty of the
Serpent that they were deceived into disobedience,
being overshott by his false suggestions. So that this
mistake may be looked upon with pardon and piety;
and our selves are fairly admonished to take heed
that we forfeit not the rest.

But the power of Speech. I cannot be so large
my belief, as S. Basil, who affirms, That all living
creatures in Paradise could speak, and understand oth
another. But according to the Literal Cabbala,
think it is manifest that the Serpent could; and that
it was not the Devil in the Serpent, as some Interpre
ters would have it. For, why should the Serpent be
cursed for the Devils sake? And beside, the whole
business is attributed to the cunning and subtilty of
the Serpent, as doing it by the power of his own na
ture. Therefore this were to confound two Cabbala
into one, to talk thus of the Serpent and the Devil
once.

Not eat of any of the Trees. So Chrysostome, Re
penticus, and S. Augustine; as if the cunning Serpent
had made use of that damnable Maxime, Calumniat
fortiter, aliquid adhæret: So at first he layes his
charge high against God, as if he would debarr them
of necessary food, and starve them, that at last he might
gain so much, at least that he did unnecessarily abridge
them of what made mightily for their pleasure and
perfection.

Ver. 4. See verse 1.

Ver. 7. And the eyes of them both were opened.
the Literal Cabbala.

Gather from hence, that Adam and Eve were idle till they tasted of the forbidden fruit. Which foolish a gloss, that none but a blinde man could have stumbled upon it. For the greatest pleasure Paradise had been lost, if they had wanted their

Therefore as grosse as it is, that can be no part

As the Literal Cabbala, it having nothing at all of

It is not 

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fresh leaves and grasse, and came immediately to her task, and would not have desisted from work, but that he that hired her, in commiseration to the infant paid her the whole days wages the shite of her. As if Providence had absolved her from the curse of Eve, she voluntarily undergoing for such of Adams, which was sweating in the field.

Ver. 18. See verse 1.

Ver. 19. Observe the great wisdom of the Statutes and Ordinances which he delivered to the people, they being most of them not obvious, but natural and intrinsically good, but positive and dispensable in themselves; here according to History, all those grand evils of toil and labour on a barren ground, of pains in child-bed, and of death itself, are imputed to the transgression of a Law which was but meekly Positive; whereby the In-giver does handsomely engage the people with care and diligence to observe all the ceremonies and ordinances he gave them from God; the wholeness of Adam finding the mischief of the breach, but that one Positive Law in Paradise, the eating the fruit of that a tree that was forbidden. Whereas otherwise Positive Laws of themselves would have been very subject to be slighted and neglected.

Ver. 20. Called his wife Eve. signifies life

Ver. 21. The use of which God taught. The great comforts and necessaries of life, are Food and Clothing. Wherefore it was fit to record this page also to indue the peoples minde to God, and incite their devotion and thanksfulness to him, who was particularly and circumstantially the Author of the great supports of life.

Ver. 23. Forth from the Garden of Eden. That shews plainly that Paradise was not the whole Earth.
some would have it! For he was brought into Paradise by God, and now he is driven out again; if he was not driven out of the world.

Ver. 24. Haunted with Spirits. This phrase is very significant of the nature of the thing it is to express, and fitly sets out the condition of Paradise, when Adam was driven out of it, and could no more return thither by reason of those Spirits that had visibly taken possession of the way thereunto, and of all its place. Nor am I alone in this Exposition, Theodorus and Procopius bearing me company, who call the Apparitions at the entrance of Paradise μομοποιήσα, and Spectra terribili forma. And I think that it may very well go for the literal sense of this verse, the existence of Spirits and Apparitions being acknowledged in all Nations, be they never so rude or few-witted.

THE DEFENCE
Of the PHILOSOPHICK
CABBALA

CHAP. I.

Why Heaven and Light are both made Symbols of the same thing, viz. The World of Life. That is a title of the Eternal Wisdom the Son of God, who is called also , and , as well in Philo as the New Testament. That is the holy Ghost. 2 The fit
agreement of Plato's Triad with the Trinity of present Cabbala. 5 The Pythagorick names nature of a Monad or Unite applied to the firstd work. 6 What are the upper waters; and the Souls that descend eis γινεσται, are the Naides water Nymphes in Porphyrius. 8 That Mat of it self is unmoveable. R. Bechai his notation very happily explained out of Des Car his Philosophy. That Universal Matter is the cond days Creation, fully made good by the na and property of the number Two. 13 The nature of the third days work set off by the num Three. 16 That the most learned do agree, in the Creation was perfect at once. The notat of strangely agreeing with the most notorious conclusions of the Cartesian Philosophy. 19 The corporeal world was universally erected in Form and Motion on the fourth day, is most tably confirmed by the titles and propertie of number Four. The true meaning of the Pythagor oath, wherein they swore by him that taught the mysterie of the Tetraflys. That the Tetract was a Symbole of the whole Philosophick Cabbala that lay couched under the Text of Moses. 20 Fi and Fowl created in the same day. 23 living creatures were said to be made in the F and Sixt days. 31 And why the whole Creat was comprehended within the number Six.

I Have plainly and faithfully set forth the mean of Moses his Text, according to the Literal Ca bala, and made his incomparable Policy, and pic Prudence manifest to all the world. For whether had this History of Adam and Eve, and of the Cre tion immediately from God on the Mount, or wheth
the Philosophick Cabbala. 137

was a very ancient tradition long before in the East parts, as some Rabbines will have it, but approved of by God in the Mount; Moses certainly did not have begun his Pentateuch with any thing more proper and more material to his scope and purpose than this. And it is nothing but the ignorance of the Atheist that can make him look upon it as contemptible, it being in itself as highly removed above attempt, as true Prudence and Staidness is above Madness and Folly.

And yet I confess, I think there is still a greater depth and richness of wisdom in it, then has been hitherto opened in this Literal Cabbala, and such as shall represent Moses as profoundly seen in Philosophy, and divine Morality, as he is in Politics. And against which the Atheist shall have nothing at all to allege, unless ignorance and confidence furnish a brain with impertinent arguments.

Nor shall he not hear Moses in this Philosophick Cabbala either tasking God to his six days labour, orounding the world at the Clouds, or making the Moon bigger than the Stars, or numbring days without Sun, or bringing in a Serpent talking with a man, or any such like passages, which the Atheists understanding and perverseness makes them take once at; But they shall finde him more large and free then any, and laying down such conclusions as the wisest Naturalists, and Theosophers in all Ages have looked upon as the choicest and most precious. Such, I say, are those in the Philosophick Cabbala you have read, and I am now come to defend it, and make it good, that it is indeed the meaning of Moses his Text. And one great Key for the understanding of it in this first Chapter, will be those Phagogical Mysteries of Numbers, as I have intimated already in my Preface.
Ver. 1. I mean the same thing by both. And there is good reason there should be meant the same thing by both. For, besides that those actually conspicuous Lights are in Heaven, viz. the Sun, and Stars, Heaven or the Etherial Matter has in it all over the Principles of Light; which are the round Particles, and that very fine and subtile Matter that lies in the intervals of the round Particles. He that is but a little acquainted with the French Philosophy, understands the business plainly. And in the expounding of Moses, I think I may lay down this for a Principle, that there is no considerable truth in Nature or Divinity, that Moses was ignorant of, and so if it be found agreeable to his Text, I may well attribute it to him. At least the Divine Wisdom, wherewith Moses was inspired, prevents all the Inventions of Men.

But now that I understand this Heaven and Earth in the first verse, as things distinct from Heaven and Earth afterwards mentioned, the very Text of Moses favours it, emphatically calling this Heaven and Earth רָעָם and שֶׁמֶיהָ, when as the Heaven and Earth in the second and third days Creation he calls but plain שֶׁמֶיהָ and רָעָם.

I may add also the authority of Philo, who compounds not this Heaven and Earth of the visible and tangible Heaven and Earth which are mentioned in the second and third day, but of an Heaven and Earth quite different from them: As also the suffrages of S. Augustine, who understands likewise by Heaven and Light, one and the same thing, to wit, the Angels; and by Earth the first Matter: which something like the sense of this present Cabbala, or for his Physical Matter, we set down a Metaphysic one, that other belonging most properly to the secular days;
the Philosphick Cabbala.

And for Angels we have the World of Life, which comprehends not Angels only, but all substantiments and Spirits whatever.

And that Heaven or Light should be Symboles of the World of Life or Form, it is no wonder: For one may finde a sufficient reason in the Cabbala it self, which you may further adde, that as the Earth was laid upon as the Basis of the world, so the Possibility of the outward Creation is in some sense the Basis of the world, and lately, in the second verse of this same Chapter, and Plotinus identifies Form to Light, ο ζαγας ζονός, for Form is Light.

And lastly, in the second verse of this same Chapter, there be plain reasons also laid down, why the Possibility of the outward Creation is called the Basis, according to the description of the Earth in the second verse of the first Chapter of Moses his Text: And which you may further adde, that as the Earth was laid upon as the Basis of the world, so the Possibility of the outward Creation is in some sense the Basis thereof.

The Tri-une Godhead. The Hebrew words אבות do handomely intimate a plurality, and singularity, the Noun being in the Plural, the Verb in the Singular Number. Whence I conceive there be very well here included the Mysterie of the Unity and Unity of the Godhead, or το οόνον. And Ambrofius himself, though he shuffles with his Grammatical Notions here, yet he does apertly acknowledge Persons in one God, at the twenty sixt verse of this Chapter. And that this was the Philosophick Cabbala of Moses and the Learned and Pious of the Jews, it is no small argument, because the Notion of the Trinity is so much insisted upon by the Platonists and Pythagoreans, whom all acknowledge (and I think I shall make it more plain then ever) to have got their Philosophy from Moses.

by his Eternal Wisdom. Ambrose, Basil, and O-
rigen interpret *In Principio* to be as much as *In Flia*; and Colossians the first, there the Apostle speaking of the Son of God, he faith, that he is the First-born of every creature, and that by him were all things created that are in Heaven, and that are in Earth; and that he is before all things, and by him all things subsist. This is the Wisdom of God, or the Idea according to which he framed all things. And therefore must be before all things the Beginning of the creatures of God. And very answerable to this one Apostle are those two attributes Philo gives to the same subject, calling him πρωτόγονον και πρωτός, the First-born Word of God, or the First-born Word of God; and ἀρχή the Beginning. He calls him simply λόγον, which is, the Word, Form, Reason: Wisdom. And one of the Chaldee Paraphrasts interprets *In Principio*, *In Sapientia*. And this agrees exceedingly well with that of Solomon κύριος ὁ θεὸς ημῶν. The Lord possessed me, *Principium vie sœ*, that is, operum suorum, **fac et. tableau expounds it, and the Text makes it good κύριος εκ τῆς σκηνῆς μου, Orients operum suorum ab itiu quo, The Sun-rise of his works of old. For the no necessity of making of τὴν ἀρχήν and κύριος verbs, they are Substantives. And here Wisdom is called τὴν ἀρχήν and κύριος the Principle and Morning of the Works of God, not by way of diminution, but as supposing the East and the Morning the womb of light, from whence springs all Life and Form, and Form is Light, as I told you before out of Plotinus.

And this Notion of κύριος suits well with that phrase in Trismegist, where Hermes speaks thus: ἓτε ἀνατολής γενομένη, τοῖς πάντα βλέπων ἀφθαρσίας τὰ τὰ ἀνατολῆς σαράγχως, &c. where ἀνατολή with
the Philosopherick Cabbala.

The same with חַכָּם must signify the divine Intellect, bright Morning Star, the Wisdome of God: To which Wisdome called in the eight of the Proverbs וְהָעִשֵּׁי and חַכָּם the Beginning and Morning of Works, is ascribed the Creation of the world by Saron, as you may there see at large. I will only note, that what the Hebrew Text here in Genesis calls חַכָּם, the Chaldee calls חַכָּם, which is all one with חַכָּם. Wherefore חַכָּם is the Essential Wisdome of God, not an habit or property, but a Subsance that is Wisdome. For true wisdome is substance. "οἱ ἀλήθειας ὁδικίας, καὶ ἀληθινῆς ἡσαΐα σοφία, it is the same thing Plotinus speaks. Whence he is called in the Apocalypse, ὁ ἄνω ἐκ τοῦ θεοῦ ἐστιν, which is but paraphrasing Jehovah, Essence, or ζωή, which contains the future, present, and time past, "οἱ ἐν τοῖς δόγμασιν, as Zanchius observes: This is the same Hypostasis in the holy Trinity, the Logos, which was in the beginning of the world with God. Things were made by him, and without him was nothing made that was made, John 1.

First created this. I cannot impute it to any reason but to theflownesse of Fancie, and heavy undulnesse of Melancholy, or the load of Bloud and with, that makes men imagine, that Creation is im-possible even to God himself; when as I think, I have no lesse then demonstrated in my Antidote against Atheism, that it is impossible but God should be the power of Creation, or else he would not be God. But because our Will and Minde can create a Subsance distinct from our selves, we foolishly believe, measuring the Power of God by our own, he cannot create any Subsance distinct from himself. Which is but a weak conclusion fallen from our undulnesse and inadvertency.
The Defence of

Ver. 2. Solitude and Emptiness. The very word signifies so in the Original, as Vatablus will tell you. Which being abstract tears (as the Schools call them) do very fittingly agree with the Notion I have put upon this Symbolical Earth, affirming it as a real actual subject, either spiritual or corporeal; that may be said to be void and empty; but to be Vacuity and Emptiness itself, only joined with a capacity of being something. It is as I have often intimated the Ens Potentiale of the whole outward Creation.

But the Spirit of God. Not a great Wind, but holy Ghost. This is the Interpretation general of the Fathers. And it is a sign that it is according to the true Mosaical Cabbala, it being so consonant to Ptolemy's School, which School I suspect now has more that Cabbala, than the Jews themselves have at this day.

Having hovered a while. The word in the Original is ἀνατομος, which signifies a hovering or brooding over a thing as a Bird does over her nest, or on young ones. Hence it is not unlikely is Aristophanes's Egge.

\[\text{To this sense,}\]

Under the wind below in dark some shade,
There the black-winged Night her first Egg laid.

And this manner of brooding thus is an Emblem of dearest affection; and who knows but that from this Text the Poets took occasion of feigning that ancient Cupid the Father of all the Gods, the Creator of all things, and Maker of Mankind? For so he is desribed by Hesiod and Orphens, and here in this ple
Aristophanes, from whence I took the forecited

immias Rhodius describes this ancient Love in
res which represent a pair of wings. I will not
according to this conceit of Aristophanes his Egge,
ich they should brood and hatch. But the longest
II of one of them writes thus:

To this sense:

*I am the King of the deep-bosom'd Earth,
My strength gave to the Sea both bounds and
birth.*

his Spirit of God then, or the divine Love which
from everlasting, will prove the third divine Hypo-

The first was דוד, which signifies strength,
and word rather common to the whole Trinity. But

vah, as the Rabbines observe, is a name of God

is merciful and gracious, which may be an-
able to Plato his ῥαβατε, but that name is also

communicated to Christ, as we have already ac-

nowledged. The second is נושאר, which is Wil-

be, as has been prov'd out of the Proverbs

answers to the Platonical נס. The third we

now light upon, which must be Love, and it has

coincidence also with the third Hypostasis in

latonick Triad ὑμῶν, whom Plotinus calls ψευν-

posis, the Celestial Venus. And to this after

immediate manner is the Creation of the world

bed by that Philosopher, as also by Plato; as

in Moses the Spirit of God is said to lie close

ording upon the humid Matter for the actual Pro-

duction of this outward world.
Ver. 3. Exist independently of Corporeal Matter. That which exists first it is plain is independent what follows, and Philo makes all Immateriate Beings to be created in this first day: Whence the Sons of Men are removed far from all fear of fate and mortality, which is the grand Tenet of Plato's School.

Ver. 5. Matter merely Metaphysical. See H in my Interpretation general at the end of my Poem, where you shall find that I have settled the same Nation I make use of here, though I had no design th of expounding Moses.

Monad or Unite. The fitness of the number the nature of every days work, you shall observe be wonderful. Whence we may well conclude, it was ordered so on purpose, and that in all probability Pythagoras was acquainted with this Cabbal; And that that was the reason the Pythagoreans made such a deal of doe with numbers, putting other objects upon them, then any other Arithmeticians; and that therefore if such Theorems as the Pythagoreans held, be found suitable and compliable with Moses his Text, it is a shrewd presumption that this right Philosophick Cabbala thereof.

Philo makes this first day spent in the Creation of Immateral and Spiritual Beings, of the Intellectual world, taking it in a large sense, or the Mundus vitæ, as Ficinus calls it, The World of Life and Forms. The Pythagoreans call an Unite eis Θέος, Form, and 2 Life. They call it also Ζωός πνεύμα, or the Temple of Jupiter, giving also the same name to a Point Center, by which they understand the vital formative Center of things, the Rationes Seminales, and they call an Unite also λόγος oμεμαντος, which is Seminal Form. But a very short and sufficient account of Philo's pronouncing that Spiritual Substances.
first days work, is, That as an Unite is indivisible in Numbers, so is the nature of Spirits indivisible; you cannot make two of one of them, as you may make one piece of Corporeal Matter two, by actual division or severing them one piece from another. Therefore what was truly and properly created the first day, was Immaterial, Indivisible, and Independent of the Matter, from the highest Angel, to the meanest Seminal Form.

And for the Potentiality of the outward Creation, it is not so properly any real Being, it can breed no difficulty, but whatever it is, it is referable fitly enough to Incorporeal things, it being no object of Sight, but of Intellect, and being also impassible and diminishable, and so in a sort indivisible. For the Power of God being undiminishable, the Possibility of the Creature must be also undiminishable, it being an adequate consequence of his Power. Wherefore this Potentiality being ever one, it is rightly referred to the first day. And in respect of this the Pythagoreans call an Unite \( \Sigma \), as well as the Binary, also \( \alpha \lambda \mu \nu \alpha \), and \( \alpha \\omicron \nu \omicron \alpha \omicron \nu \) \( \alpha \omicron \omicron \) \( \lambda \omicron \nu \alpha \omicron \nu \), which names plainly giue at the dark Potentiality of things, set out by Moses in the first days Creation.

Ver. 6. Created an immense deal, &c. He creates no Corporeal Matter, (as before the World of Life) of nothing. Which universal Matter may well be called \( \varphi \pi \) \( \omicron \). For extension is very proper to Corporeal Matter. Castello translates it Liquidum, and its universal Matter is most what fluid still, all over the world, but at first it was fluid universally.

Betwixt the aforesaid fluid Possibility, &c. But be it may be you'll enquire, how this Corporeal Matter shall be conceived to be betwixt the waters above, and these underneath. For what can be the
The Defence of waters above, Maimonides requires no such continu

Analogy in the hidden sense of Scripture, as you may see in his Preface to his Moreh Nevuchim &c. But need not fly to that general refuge. For me thinks the Seminal Forms that descend through the Mat, and so reach the Possibility of the parts of the outward Creation, and make them spring up into act, not unlike the drops of rain that descend through Heaven or Air, and make the Earth fruitful. Beside, the Seminal Forms of things lie round, as I may speak, and contracted at first, but spread when they bring any part of the Possibility of the outward Creation into act, as drops of rain spread when they forever fallen to the ground. So that the Analogy is palatable enough, though it may seem too elaborate curious.

We may adde to all this concerning Naides or Water Nymphs, that the Ancients under-flood by them τῆς εἰς γέφυράν ματίσσων ᾲγὼν κατά \νιθος, All manner of Souls that descend into Matter and Generation. Wherefore the martyr Peers (as Porphyrius also calls these Nymphs) it is at all harsh to conceive, that they may be here ingitated by the name of the Upper waters. See Porphyrius in his De Antro Nympharum.

Ver. 7. What mischief straying Souls. Their frequent complaints that that noble Spirit in Pythagorians and Platonists makes against the incumbrances and disadvantages of the Body, makes this Cable very probable. And it is something like our Dives fancying Hell to be created this day.

Ver. 8. Actuated and agitated. This is conforme to Plato's School, who makes the Matter unmovable of it self, which is most reasonable. For if it were of its own nature movable, nothing for a moment would hold together, but dissolve it self into infinitely small Pal-
the Philosophick Cabbala.

Irtides; whence it is manifest, that there must be something besides the Matter, either to bind e or to move it; So that the Creation of Immortal Beings, is in that respect also necessary.

Rightly called Heaven. I mean ייִּש. For this atation of the Matter brought it to Des Cartes his Second Principle, which is the true Ether, or rather ייִּש. For it is liquid as water, and yet has in it a fierce Principle of Fire, which is the first Element and most subtile of all. The thing is at first int.understood by Cartesians, who will easily admit that Notation of the Rabbines in the word ייִּש, being from ﬂ Fire, and ﬂ Water. For so in Bechai, The Heavens, says he, were created from the beginning, and are called ייִּש; because they are ﬂ and ﬂ Fire and Water; which no Philosophy makes good so well as the Cartesian. For the round particles, like water,(though they be not of the same pure) flake the fierceness of the first Principle, which is the purest Fire. And yet this Fire in some measure away lies within the Triangular Intervals of the round Particles, as that Philosophy declares at large.

And the Binary. How fitly again doth the number Two suit Matter. Simplicius upon Aristotles Physicks, speaking of the Pythagoreans Eικόνες εὐ μὲν τὸ στὸν Ηλίον ἔλεγεν, ὅσι δὲ ἦν ἐκ τῶν ἀπὸ τὴν ηλιακὴν ἕτερην, τῶν ὧν τὸ ὕλην, ὡς ἀκροτερίου καθεῖλεν τὴν αἰσθήσεως αἰσθήσεως. They might well, says he, call One, Form, as defining and terminating to certain shape and property whatever it takes holds of. And two they might well call Matter, it being undetermined, and the cause of Bigness and Divisibility. And they have very copiously heaped upon the number Two.
The Defence of

Two, such appellations as are most proper to Corporal Matter. As Ἀνυδάς, Ἀδεσ, Ἀστέρεια, Unfigured, Undetermined, Unlimited. For it is Matter of itself till Form take hold of it. It is called also Ῥέα from the fluidity of the Matter, Ἀστέρεια, because it affords substance to the Heads and Stars. Nέκτο, Mόθος, Κατασκηνή, Content, Fate, and Death, for these are the consequences of Souls being joined with corporal Matter. Kim Tivinc, Immortale, Motion, Generation, and Division, which are Properties plainly appertaining to Body. They call this number also Χωμον, because it is ἑκατέμερον, the Subject that endures and undergoes the changes and alterations, the active Forms put on it. Wherefore it is plain that the Pythagorean understood Corporal Matter by the number 10, which no man can deny but that it is a very fit Symbol of Division, that eminent Property of Matter.

But we might cast in a further reason of the being created the second day: for the Celestial Matter does consist of two plainly distinguishable parts to wit, the first Element, and the second: or the Subtilissima and the round Particles, as I have already intimated out of Des Cartes his Philosophick Cabbala.

Ver. 9. It is referred to the following day. You are to understand that these Six numbers, or days, not signify any order of time, but the nature of things that were said to be made in them. But for thing in Moses his Philosophick Cabbala, all must be made at once, or in such periods of time, as is suitable to the nature of the things themselves. We is said upon this ninth verse, will be better understood, and with more full satisfaction, when we come to the fourth days work.

Ver. 13. And the Ternary denotes. In this the
was the waters commanded into one place, the
had all manner of Plants; Paradise,
the pleasure and plenty of it created, wherein
serpent beguiled Eve, and so forth. What can
before be more likely, then that the Pythagoreans
their numbers as certain remembrancers of the
particular passages of this History of the Creation;
so as they call the number Three, Τρίτην and Σα-
χρόν, i.e. Triton and Lord of the Sea; which is
reference to Gods commanding the water into one
place, and making thereof a Sea. They call also
Ternary κές κμαλεσις and φίλων: The former
mates the plenty of Paradise, the latter relates to
Serpent there. But now besides this we shall find
Ternary very significant of the nature of this day's
work. For first, the Earth consists of the third Ele-
ment in the Cartesian Philosophy, (for the truth of
Philosophy will force itself in whether I will or
not); and then again there are three grand parts of this
and Element necessary to make an Earth habitable,
Dry Land, the Sea, (whence are Springs and Ri-
ters and the Air; and lastly there are in Vegetables,
which is the main work of this day, three eminent
properties, according to Aristotle, viz. Nutrition,
Reproduction, Generation; and also, if you consider their
inflation, there be these three Cardinal points of it,
Dun, Acme, Interitus. You may cast in also that
minerals which belong to this day as well as Plants,
the both Plants and they, and in general, all Terre-
real Bodies have the three Chymical Principles in
them, Sal, Sulphur, and Mercury.

Ver. 16. Such as is the Earth we live upon. As the
Matter of the Universe came out in the second day, so
the contriving of this Matter into Sunnes and Planets,
contained in this fourth day, the Earth herself not
excepted,
excepted, though according to the Letter she is me in the first day, and as she is the Nurse of Plants, to be uncovered in the third, yet as she is a recept of Light, and shines with borrowed raies like the Moon and other Plants, she may well be referred this fourth days Creation.

Nor will this at all seem bold or harsh, if we consider that the most learned have already agreed all the whole Creation was made at once. As for example, The most rational of all the Jewish Stoars, R. Moses Egyptim, Philo Judens, Prosopon Gazen, Cardinal Cajetane, S. Augustine, and the Schools of Hillel and Samai, as Manasfeh Ben Israel writes. So that that leisurely order of days is quite taken away, and all the scruples that may from that Hypothesis.

Wherefore I say, the Earth as one of the Primary Planets was created this fourth day. And I translate Primary Planets. Primary, because of Emphatical, and Planets, because the very notion of their name implies their nature; for שמות is plain from ש"ט וסונ, or burning, and ב"מ extinction, נור made from הנ"ח ול and פד and פד from הנ"ח, according to unexceptionable Analogy. As the Earth, as also the rest of the Planets, their name is such, as if they had once been burning and thing Suns, but their light and heat being extinguished, they afterwards became opake Planets. This conclusion seems here plainly to be contained in Moys, but is at large demonstrated in Des Cartes his Philosophy. Nor is this Notation of שמות enervated by alluding that the word is ordinarily used to signify the fixed Stars, as well as the Planets. For I do deny but that in a vulgar Notion it may be comp
imagination of the rude people, may be said to be stirred up, and extinguished, so often as they appear and disappear; for they measure all by obvious sense, and may well look upon them as so many delusions set up by divine Providence in the Night, but by Day frugally put out, for wasting. And I remember Theodoret in his αἱ ἀφοιναί, has so glibly allowed down the Notion, that he uses it as a speculative argument of Providence, that they can burn thus in their heads downwards, and not presently swell and be extinguished, as our ordinary Candles are. Therefore the word ὑπὲρ, may very well be attributed to all the Stars as well Fixed, as Planets, but to Fixed only upon vulgar seeming grounds, to the Planets upon true and natural. And we may be that that is that which Moses would aim at, and contrast upon in his Philosophick Cabbala. Wherein brief, ἢ Emphatical in ἡ ἡμέρα ὑπὲρ contains a noble Emphasis, intimating those true ὑπὲρ or Planets, and then the most eminent amongst those true-tenanted. Nor is it at all strange, that so abstruse abstractions of Philosophy should be lodged in this Sacral Text. For, as I have elsewhere intimated, Moses has been aforeshand with Cartesius. The ancient patriarchs having had wit, and by reason of their lives leisure enough, to invent as curious and sub- Theorems in Philosophy, as ever any of their poetry could hit upon, besides what they might have by tradition from Adam. And if we finde the Earth a Planet, it must be acknowledged forthwith it runs about the Sun, which is pure Pythagorean again, and a shrewd presumption that he was taught that mystery by this Mosaical Cabbala. But the the Earth is a Planet, besides the Notation we have already insisted upon, the necessity of being
ing created in this fourth day amongst the other Planets, is a further Argument. For there is no mention of its Creation in any day else, according to this Philosophick Cabbala.

Ver. 17. Inhabitants of the world. The Hebrew דאֵר נַעְרָי is שֵׁל הַנַּעֲרָי. And I have made bold to interpret שֵׁל הַנַּעֲרָי, not of this one Individual Earth, but of the whole Species; and therefore I render it the World at large. As דאֵר נַעְרָי in the twenty seventh of its Chapter, is not an Individual Man, but Mankind general. And so ver. 16. viz. דאֵר נַעֲרָי, and דאֵר נַעֲרָי, are interpreted after the Hebrew manner, rendering them the greater sort of Lights, to the lesser sort of Lights. So that no Grammatical violence is done to the Text of Moses all this trans.

Ver. 19. And the number denotes. This four days Creation is the contrivance of Matter into the Aethereal Fortices were then set a going, the Corporeal world had got into an useful order and shape. And the ordering and framing of the Corporeal world, may very well be said to be transferred in the number Four; Four being the first body in numbers an Equilateral Pyramid, which Figure is a right Symbole of Light, the rays entering there in a Pyramidal form. And Lights now are let into all the vast Region of the Aethereal Matter, which is Heaven. The Pythagoreans also call this number שְׁוָא, & וָשְׁוָא, Body, and the world, intimating Creation of the Corporeal world therein. And theretofér,signifying in what excellent proportion and Harmony the world was made, they call this number Four: אָניֶוֹת and יָמִיָי, and בְּרֶחְשָׁמוֹנִי אֶדֶּרֶךְ, Harmony, Urania, and the Stirrer up of divini	
ty and Extase;Insinuating that all things are so swi-
And fittingly ordered in the world, that the several moons thereof are as a comely Dance, or ravishing Mick, and are able to carry away a contemplative soul into Rapture and Extasie upon a clear view, and native Animadversion of the Order and Oeconomy of the Universe. And Philo, who does much Nagorize in his Exposition of Moses, observes, that this number Four contains the most perfect proportions in Musical Symphonies, viz. Diatessaron, Diapente, Diapason, and Disdiapason, Tis, &c. For the proportion of Diatessaron is as Four to Three, of Diapente as Three to Two, of Diapason as Two to One, or Four to Four, of Disdiapason as Four to One. We might gain also the consideration of that divine Nemesis, which God has placed in the frame and nature of the Universal Creation, as he is a Distributer to every according to his works. From whence himself is called Nemesis, by Aristotle, and this εκάσων, Because he every where distributes what is unto every one. This is in ordinary languageJust, and both Philo and Plotinus out of the Pythagians, affirms, that the number Four is a Symbole of Justice. All which, makes towards what I drive that the whole Creation is concerned in this number Four, which is called the Fourth day. And for further eviunction, we may yet add, that as all numbers contained in Four virtually, (by all numbers is meant Ten, for when we come to Ten, we go back again) so the root and foundation of all the Corporal Creation is laid in this fourth days work, wherein Stars, Earths, and Moons are made, and the ever whirling Vetices. For as Philo observes, Pythagoreans, Ten (which they call also ηλιος, &c., and ξεία, the World, Heaven, and All-perfectnesse)
is made by the scattering of the parts of Four: the 1, 2, 3, 4. Put these together now and they are The Universe. And this was a secret amongst Pythagoras his disciples, that it a solemn oath with them to swear by him that deliv red to them the mysterie of the Tetrads, Tetrads number Four.

Thus they swore by Pythagoras as is conceiv who taught them this mysterious tradition. And if it not been a right worshipful mysterie think you deed, and worthy of the solemnity of Religion and an Oath, to understand that 1, 2, 3, 4. make The Tetrads mysterie; Where Natures Fount that ever flowes, And hidden root doth lie.

There is no likelihood that so wise a man as Pythe ras was, should lay any stress upon such trifles, or his Scholars should be such fools as to be taken with them. But it is well known that the Pythagoreans had the Motion of the Earth about the Sun, which is play implied according to the Philosophick Cabbala of its Fourth days work. So much of his secrets got to common knowledge and fame. But it is very high probable, that he had the whole Philosophick Cabbala of the Creation opened to him by some knowing Phil or Philosopher (as we now call them) in the Ori en parts, that under this mysterie of numbers let ou
in the choicest and most precious conclusions in Natural Philosophy, interpreting as I conceive, the Text of Moses in some such way as I have light upon, and being all those generous and ample conclusions added by Demonstration and Reason. And so Pythagoras being well-furnished with the knowledge of things, was willing to impart them to those whose taste and capacity was fit to receive them; Not laying aside that outward form of numbers, which they at first conveyed to himself in. But such Arithmetical nugacities as are ordinarily recorded for his, by numbers, to have been the riches of the Wisdom of so famous a Philosopher, is a thing beyond all credit or probability.

Therefore I conceive, that the choicest and most precious treasures of knowledge, being laid open in the Philosopher Cabbala of the Fourth day; from thence it was so much Solemnity and Religion was put upon number, which he called his Tetradectys, which was to have been of two kinds; the one, the single number Four, the other Thirty six, made of the first Masculine numbers, and the four first Feminine, viz. of 1, 3, 5, 7 and of 2, 4, 6, 8. where you see that the former and more simple Tetradectys all included and made use of; for Four here takes the again in the Assignment of the Masculine and Feminine Numbers. Whence I further conceive, that after the number of this more complex Tetrad, which contains also the other in it, he taught his disciples the mystery of the whole Creation, opening to them the nature of all things as well Spiritual as Corporeal.
The Defence of

ty, and passibility. But an odd Number, indi-
sibility, impassibility, and activity, wherefore they
called Feminine, this Masculine.

Wherefore the putting together of the four first
Masculine Numbers to the four first Feminine, is the
joining of the active and passive Principles together,
matching the parts of the Matter, with congruous
Forms from the World of life. So that I conceive
the Tetraets was a a Symboole of the whole Syll
of Pythagoras his Philosophy, which we may justly suspect to be the same with the Mosaical Can-
la. And the root of this Tetraetys is Six, which
again hits upon Moses, and reminds us of the Sixys
work of the Creation.

Ver. 20. Fift and Fowl are made in the same
And here Moses does plainly play the Philosophia
joining them together; for there is more affinity be-
twixt them then is easily discerned by the heedle
vulgar: for besides that Fowls frequent the wers
very much, many kindes of them I mean, these ele-
ments themselves of Air and Water, for their inclu
nelle and liquidity, are very like one another. Be-
sides, the finnes of fishes and the wings of birds,
feathers of one and the scales of the other, are
Analogical. They are both also deffitute of tre-
ters, Dugges, and Milk, and are Oviparous.
ther, their motions are mainly alike, the fishes
were flying in the water, and the fowls swimmi
the Air, according to that of the Poet concerning
Dedalus, when he had made himself wings;

Infuetum per iter gelidas enavit ad Artbos.

Cast in this also, that as some fowls dive and swim
under water, so some fishes fly above the water in
the air, for a considerable space till their finnes
be something stiffe and dry.
Ver. 23. And the Quinary denotes. Philo does
here omit that, obvious consideration of the Five
in Animals. But it is a strange coincidence, if
was not intended, that living creatures should be
also be made in the Fift and Sixt day, those Num-
be according to the Pythagorical mysterie being so
significant of the nature of them. For Five is
acknowledged by them to be Male and Female, con-
bing of Three and Two, the two first Masculine
Feminine numbers. It is also an Emblem of Gene-
, for the number Five drawn into Five brings
not Five again, as you see in Five times Five, which
is twenty Five. So an Eagle ingending with an
Eagle, brings forth an Eagle; and a Dolphin ingen-
d with a Dolphin, a Dolphin; and so in the rest.
ence the Pythagoreans call this number Five Cy-
dela, that is, Venus, and "Marriage; and in-
sus it is evident, that they choose their mates. Con-
ting the number Six, I shall speak in its proper

Char. 26. That it is so free, so rational. That the

ce of God consists in this rather then in the do-
on over the creature, I take to be the right sense,
omer Philosophical, the other more Political,
Philo interprets it after that manner we have made
of, which is also more suitable to Platonisme,
Pythagorisme, the best Cabbala that I know of
his Text.

Char. 27. Male and Female. It is a wonder says
ous, to see how the Explications of the Rabbines
this place, and those passages in Plato's Sympo-
gree one with another, which notwithstanding,
whatsoever they proceeded, I make no questi-
yes he; but they are false and vain. And I
confesse I am fully of the same opinion. But this
The Defence of

Strange agreement betwixt Aristophanes his Narration, in the forenamed Symposium, and the comment of the Rabbines upon this Text, is no small argument that Plato had some knowledge of Moses, which may well add the greater authority and credit this our Cabbala. But it was the wildome of Plato to own the true Cabbala himself, but such unwarrantable Fancies as might rise from the Text, to own such a ridiculous shallow companion as Aristophanes, it was good enough for him to utter in the Clubbe of Wits, that Philosophick Symposium Plato.

Ver. 28. They Lorded it. The Seventy have it τους ἐξήνδυσαν, which is to dominenter with an high hand, Matth. 20.

Ver. 31. And the Senary denotes. The Senary, or the number Six, has a double reference, the one to this particular days work, the other to the whole Creation. For the particular days work, it is the Creation of sundry sorts of Land Animals, divided to Male and Female. And the number Six is made of Male and Female. For Two into Three is Six. The conceit is Philo's; and hence the Pythagorean called this Number, τὴν Ματριγομοσθήσθαι, Matrimony, as Clericus also observes, adding moreover that they did it in reference to the Creation of the world, set down by Moses. This number also in the same sort that the number Five, is a fit Embleme of Procreation. 

Six drawn into Six, makes Thirty Six. The conceit is Plutarch's in his De Episapud Delphos, though he have it of an inferior kind of Generation: But me thinks it is most proper to Animals. Here is something so that respects Man, particularly the choicest part of this Sixt days labour. The number of the breath of Nature was Five, according to Philo; but here...
In Man, Reason reaching out to the knowledge of a God. And this Unite added to the
Quint, Five, makes Six.

But now for the reference that Six bears to the whole Creation, that the Pythagoreans did conceive was significant thereof, appears by the titles they were given it. For they call it Αςηθεμος σε πάντος, Κους, Κοπτ. The articulate and compleat effor-
mination of the Universe, the Anvil, and the World.

I propose they call it the Anvil from that indefatigable shaping out of new Forms and Figures upon the Matter of the Universe, by virtue of the Active Principle that ever busies itself everywhere. But how

So, the Senary should Emblematis the World, you shall understand thus: The world is self-complete, filled imperfectly by its own parts; so is the Senarius, which has no denominated part but a Sixth, Third,

Second, viz. 1, 2, 3. which put together make 6, and Euclide defines a perfect Number from this manner, Τελειη εκθεμος ζην ο τις εαυτη μερον ιον εκ

A perfect Number is that which is equal to its fives. Wherefore this number sets out the perfection of the world, and you know God in the close of all, that all that he made was very good. Then as the world is Ἀρπηγχα Θείπον Μας & Φαμών, it consists of an active and passive Principle, borne down into the other from the World

ς; And the Senary is made by the drawing of first Masculine Number into the first Feminine,

three into Two is Six.

Thus you see continually, that the property of the number sets off the nature of the work of every number, according to those mysteries that the Pythagoreans have observed in them; and besides this, that the Numbers have ordinarily got Names answerable to

M 2 each
The Defence of each days work; which, as I have often intimated a very high probability, that the Pythagoreans have in their Cabbala referring to Moses his Text, and the History of the Creation. And Philo, though not in so particular a way, has offered at the opening of the mind the genuine way of interpreting the Philo phick meaning of the Mosaiical Text in this fi
Chapter of Genesis.

C H A P. II.

3 The number Seven a fit Symbole of the Sabbath Rest of God. 7 Of Adams rising out of ground, as other creatures did. 11 That Pil is from נון or צא, and denotes Prudence. 2 mystical meaning of Havilah. 13 That Gihon is the same that Nilus, Sihor, or Siris, and the Pison is Ganges. The Justice of the Æthiopians. That Gihon is from נון, and denotes that virtue. 14 As Hiddekel, Fortitude. 17 That the expressions of the Souls sleep, and death in the body, so frequent amongst the Platonists, were borrowed from the Mosaiical Cabbala. 19 Fa...
principles in Man, according to Plato's School; ὡς, ὣχ, ἔλοιον Ψυχῆς, and that this last is Eve.

In this second Chapter Moses having spoke of the Sabbath, returns to a more particular Declaration the Creation of Adam, which is referrable to the six days work. Then he falls upon that mysterious try of Paradise, which runs out into the next Chapter.

Ver. 3. And the number declares the nature. The Dodecad or Septenary is a fit Symbole of God, as he considered having finished these six days Creation. For then, as this Cabbala intimates, he creates no more. And therefore his condition is then fitly set out by the number Seven. All numbers within the Decad, are cast into three ranks, as he observes. Οἱ μὲν κενῆσιν ἐκ κενῶν ἄνδροι, οἱ δὲ κεν- μὲν, ἐκ κενῶσι δὲ. οἱ δὲ διαφόρες, κύκλωσιν ὑπὸ κενω- 
Some beget, but are not begotten; others are begoten, but do not beget; the last both beget, and are begoten. The number Seven is only excepted, that neither begotten, nor begets any number, which is perfect Emblem of God celebrating this Sabbath. Now he now creates nothing of anew, as himself is unable. So that the creating and infusing of souls occasion should offer, is quite contrary to this Moral Cabbala. But the Cabbala is very consonant to itself, which declares that all souls were created once in the first day, and will in these following Chapters declare also the manner of their falling into the body.

Ver. 4. Productions of the Heavens. The Original is שֵׁלַי, רָתָל. Here the Suns and Stars are plainly said to be generated by the Heavens,
The Defence of

vens, or Æthereal Matter, which is again wonderfully consonant to the Cartesian Philosophy, but what manner Planets and Stars are thus generated you may see there at large. It cannot but be acknowledged, that there was a faddome-lesse depth Wildome in Moses, whose skill in Philosophy plainly prevents the subtlest and most capacious riches of all the wits of the world that ever wrote after him.

Take upon me to define. That no set time is understood by the six days Creation, hath been witness already out of approved Authors, and the prelate Cabbala plainly confirms it, shewing that the mystic of numbers is meant, not the order or succession of days.

Ver. 6. Like dewy showers of Rain. Vatallius plainly interprets the place of Rain. But I conceive better interpreted of something Analogical to common Rain, that now descends upon the Earth which is lesse oily a great deal, and not so full of tall vigour and principles of life.

Ver. 7. And Man himself rose out of the Earth. That God should shape earth with his own hands like a Statuary, into the figure of a Man, and blow breath into the nostrils of it, and so make it come alive, is not likely to be the Philosphick Carta La, it being more palpably accommodated to vast conception. But mention of Rain immediately before making of Man, may very well insinuate such preparations of the ground, to have some causal concours to his production. And if it be at all credible, that living creatures rose out of the Earth in this manner, it is as likely that man did so likewise; for the words are used concerning them both: for the words of Moses, ver. 19. says, That out of the ground
the Philosphick Cabbala. 163

...every Beast of the Field, and every Fowl of the Air, as it saith in the seventh verse, that be for-...Man of the dust of the ground. Whence Euripides the Tragedian (one that Socrates lov'd and respected much for his great knowledge and virtue, and would of his own accord be a Spectator of his Tragedies, when as they scarce force him to see more Plays, as Αelian writes) this Euripides...}{\textit{Philosophick Cabbala of Moses that is}...}{\textit{Wholly Aethereal. For that's the pure Heavenly Vehicle of the soul, according to Pla-...}{\textit{Beams of the divine Intellect. I have already shewn how the Son of God or the divine Intellect is set out by the similitude of the Sun-rising, or East, which I may...}
of the divine Intelligif, which she is most capable in her Aethereal Vehicle. But that the souls of men were from the beginning of the world, is the general opinion of the Learned Jews, as well as of the Stoagoreans and Platonists, and therefore a very warrantable Hypothesis in the Philosophick Cabbala.

Ver. 9. The Essential Will of God. By the Essential Will of God, is understood the Will of God, coming Life and Essence to the Soul of Man; whereby is signified a more thorough union betwixt the divine and humane nature, such as is in them that firmly regenerated and radicated in what is good. Philo makes the Tree of Life to be ἐν ζήσεώ, that Piety or Religion, but the best Religion and Piety, to be of one will with God: see John i. 12.

Ver. 10. The Four Cardinal Virtues. It is Philo's Exposition upon the place; and then the River it is to be θυμίας ἐξαίτια, That general goodness distinguishable into these four heads of virtue.

Ver. 11. Is Pison. From ἡσσός or ὁσσό to spread, diffuse itself, to multiply and abound. This Wisdom or Prudence, called Pison, partly because it diffuses itself into all our actions, and regulates the exercise of the other Three virtues, and partly because Wisdom and Truth, fills and increases, and spreads out every day more then other. For Truth is very fruitful, and there are ever new occasions that add experience of things.

According to our English Proverb, The older wiser.

In the Land of Havilah. From הָוִא and הָנָא, Deus indicavit, God hath shown it.

Experience, the mother of true Wildome and Princes. And the virtue of *Bdellium* is not unprovided diseases that arise from Phlegmatick lazinesse; the very name and nature of the *Onyx* stone also puts out the signification of it, though there be no necessity, as I have told you already out of Maiuides, to give an account in this manner of every particular passage in an Allegory or Parable. Whereif any man think me too curious, they may omit the expositions, and let them go for nought.

Ver. 13. *River is Gihon.* According to the Histor or Letter we have made *Pison, Phasis,* and *Gihon,* branch of *Euphrates.* But the ancient Fathers, Ephansius, Augustine, Ambrose, Hieronymus, Thevet, Damascen, and several others make *Pison, Phasis,* and *Gihon, Nilus.* And they have no competable arguments for it. For first, *Jerem. 2. 18.* ur, is a River of *Egypt,* which is not questioned any other then Nilus, and its Etymon seems to stay the truth of it, from *Naw* denigrari, from muddy blacknesse of the River. And *Nilus* is curious for this quality, and therefore has its denomination thence in the Greek, *qua* *v* *a* *ilus,* acon to which is that of *Dionysius.*

That is,

For there's no River can compare with Nile,
For casting mud, and fattenning the soile.

But now to recite the very words of the Prophet;

*bibas* thou to do with the way of Egypt, to drink the waters of *Sibor*? the Latine has it, *ut bibas a-*

*utterbidam.* This is *Nilus.* But the Seventy translate
translate it μείν ὁμορ γνών, To drink the water of Gibon; which is the name of this very River of Paradise: And the Abyssines also even to this day call Nilus by the name of Guion. Add one more, that Gibon runs in Ethiopia, so does Nilus, as is Siris, as it runs through Ethiopia, which is from thence in the north it is likely, and then the Greek termination makes it Sioris, after by contraction Siris.

That is,

The Ethiopian him Siris calls, Syene, Nilus, when by her he crawls.

As the same Author writes in his Geographical Poems. And that Pison is Ganges, has also its probabilities. Ganges being in India a Countre famous for Gold and precious Stones. Besides the notation of the name agrees with the nature of the river. Pison being from ἄνω multiplicare. And is no less a number then Ten, and those great Rivers that exonerate themselves into Ganges: as there be a conflux of multifarious experience to fill up compleat that virtue of Wisdom or Prudence, that we shall see that the four Rivers of Paradise got such names, as are most advantageous and favorable to the mysterious sense of the Story. Wherefore regardlesse here of all Geographical scrupulosities, we will say that Gibon is Nilus oSioris, the River of the Ethiopians, that is, the Juff, and the virtue is here determinately set off on the subject wherein it doth reside: For by the face of the Justice and Innocency of the Ethiopians we are assured which of the Cardinal Virtues is
And the ancient fame of their honesty and lightness was such, that Homer has made it their proper, calling them ἀμύμωνας Ἀθηναῖας. The celestial Ethiopians; adding further, that Jupiter is so much taken with the integrity of their conversation. And Dionysius calls them Ὑσσοδές Ἀθηναῖας. The divine, or divine Ethiopians: and they were so styled not medinobs, by reason of their justice, as Eustathius remarks upon the place. Herodotus also speaking of them, says, they are very goodly men, and much valued, and of a very long life, which is the reward of righteousness. So that by the place where Gibon is, it is plainly signified to us, what Cardinal Hiddekel is to be understood thereby.

Notation of the name thereof. The name Gibon, you have seen, fairly incites us to acknowledge it riber of Ethiopia. The notation thereof does suitably agree with the nature of justice, for it is ἀλλοτροποῦ ἀλλο- Bonum alienum, as the Philosopher notes, not joined within a man's self, but breaks out rather in others, bestowing upon every one what is their due.

Ver. 14. Is Hiddekel. The word is compounded, Vatablus, from two words that signify velox & praeidum, and this virtue like a swift and rapid stream, bears down all before it, as you have it in the Cabala.

And stoutly resists. Philo uses here the word ἀντεῖν, to resist, which he takes occasion from the Stenites ἀντεῖναν Ἀσσυρίων, which he interprets against the Assyrians. The Hebrew has it, Eastward of Assyria, and therefore Assyria is situated Westward cit. Now the West is that quarter of the world where
where the Sun bidding us adieu, leaves us to darks, whence Ζευς, the West wind, in Eustathius, as its name from Ζυς and Ζες, the wind that blows from the dark Quarter. Assyria therefore is a false state of seeming happiness, and power of we edness, which is called the kingdom of darkness. And this is the most noble object of Fortitude, to destroy the power of this kingdom within ourselves.

Persia. From Ἀρκτικήνια ἀνεστίκεσαί.

Ver. 17. In process of time, &c. This is according to the minde of the Pythagoreans and Origen. And that Pythagoras had the favour of having the Mosaicall Cabala communicated to him by the knowing Priest of the Jewes, or some holy man other, I think I have continually in the former chapter made it exceeding probable.

The Region of mortality and death. Nothing is more frequent with the Platonists, than the calling of the body a Sepulchre, and this life we live upon Earth, either sleep or death. Which expressions are suitable with this Cabala, and the Cabala with the Text of Moses, that mentions the death of sleep of Adam, that it is a shrewd presumption that these Phrases and Notions came first from then. And Philo acknowledges that Heraclitus, that riperious and abstruse Philosopher, (whom Porphyrius also has cited to the same purpose, in his De anima Nymphaeum) has even hit upon the very meaning that Moses intends in this death of Adam, in his famous saying of his, Ζωναί ανεικαν Σάτανον, τι νικαμεν ανεικαν εις. We live their death, (to wit of the souls out of the body) but we are dead to the life. And Euripides that friend of Socrates, and low-traveller of Plato's, in his Tragedies speaks much to the same purpose.
knows whether to live, be not to die, and to live? So that the Philosophick sense concern- 
Adams death, must be this, that he shall be dead the Æthereal life he lived before, while he is re-
rated to the Terrestrial, and that when as he might 
shorter time assuredly die to the Terrestrial: That 
ions of men cannot escape either the certainty or 

er. 18. Both good for himself, &c. For the words 
the Text do not confine it to Adams conveniency. 
but speaks at large without any restraint, in 
present verse. Wherefore there being a double 
enience, it was more explicite to mention both 

Cabbala.

er. 19. Fallen and unfallen Angels. The fallen 
Angels are here assimilated to the Beasts of the Field; 
unfallen to the Fowls of the Air. How fitly the 
ll Spirits are reckoned amongst the Beasts of the 
ul, you shall understand more fully in the follow-
chapter. In the mean time you may take no-
that the Platonists, indeed Plato himself, in his 
thesis, makes the Soul of Man before it falls into 
Terrestrial Region, a winged Creature. And that 
phrases as these, πλησθονείν, and στεφανείν, ἵ 
τον ἀποθολή, and τὸ τ ἰχθὺς πτέρωμα, and the 
are proper expressions of that School. And Pla-
aces very plainly define what he means by these 
s of the Soul, (and there is the same reason of 
lther Spirits whatsoever) after this manner, Πεπλη 
πλησθον, ἵνα καὶ ὑμεῖς ἐγείρεσθε ὑπό τούτον, μετά 
τοῦ κλάτων, ἵνα περιτετάθητε ὑπὸ ὅλον. That the nature of the wing
The Defence of

of the soul is such, as to be able to carry upward, which otherwise would flinge downwards, and to
it aloft and place it there, where we may have the
sensible communion with God, and his holy Ang.

For so  in the plural number, is most sutable trans-
lated in such passages as these, and most congruous
to the thing itself, and the truth of Christianity.

it may well seem the lesse strange, that  the
designe Angels in the Greek Philosophers, especial-
such as have been acquainted with Moses, when
with him  signifies so too, viz. Angels as
well as God. Wherefore to conclude, the loss of
that Principle that keeps us in this divine condition
is the losing of our wings, which fallen Angels have
done, and therefore they may be very well affini-
ted to Terrestrial Beasts.

Ver. 20. A faculty of being united, &c. The vital aptitude in the soul of being united with corp-
real Matter, being so essential to her and proper, to
invigorating the exercise of that faculty, cannot be
very grateful and acceptable to her, and a very
considerable share of her happiness. Else vouch
t would mean the Resurrection of the dead, or Bodies in
other world? which yet is an Article of the Christian
Faith.

Ver. 23. This new sense of his Vehicle. There
be three Principles in Man according to the Platonist,
νήσ, Ψυχη, οἰδαλόν Ἰνχης. The first is Intellect,
Spirit, or divine Light; the second the Soul
self, which is Adam the Man, Animus cujusque
est quisque, the Soul of every man that is the Name
the third is the image of the Soul, which is her vital
Energie upon the Body, wherewith she does enrich
it, and if that life be in good tune, and due vigor,
it is a very grateful sense to the soul, whether
Body, or in a more thin Vehicle. This Ficinus as our Eve. This is the Feminine Faculty in the Vehicle of Man, which awakes then easliest into act, the Soul to Intellectuals falls asleep.

Mr. 24. Over-tedious aspires. Τὰ ἀπώπταμα γενέθχοι ζῶντον ὅπλα, is a solemn monition of Aristotlem where in his Ethicks. And it is a great point of some indeed, and mainly necessary, to know the laws and bounds of humane happiness, that the ills of melancholy drive not men up beyond what is capable to humane nature, and the reach of all faculties thereof: Nor the too savoury relish of pleasures of the flesh, or Animal Life, keep them in many thousand degrees below what they are capable of. But the man that truly fears God, will be delivered from them both. What I have spoken rested more properly to the soul in the flesh, but Analogically be understood of a soul in any Vehicle, for they are peccable in them all.

Ver. 25. Stood naked before God. Adam was as clothed in Corporeity now as ever after; for Ether is as true a body as the Earth: But the being is, Adam had a sense of the divine Presence, feelingly assured in his own minde, that his whole being lay naked and bare before God, and that nothing could be hid from his sight, which pierced also to every thoughts, and inward frame of his spirit. But though Adam stood thus naked before him, notwithstanding he found no want of any covering to hide himself from that presentisick sense of him, nor need felt himself as naked in that notion of nakedness. For that sense of nakedness, and want of hinder covering and sheltring from the divine Presence, arose from his disobedience and rebellion against the commands of God, which as yet he had not fallen in.
Not at all ashamed. Shame is, as Gellius out of the Philosophers defines it. But Adam having not ed any thing yet at randome, after the swing of his own will, he had done nothing that the divine Law would reprehend him for. He had not yet become noxious to any sentence from his own condemning Conscience; for he kept himself hitherto within the bounds of that divine Law written in his soul, and attempted nothing against the Will of God. So there being no sin, there could not as yet be any shame in Adam.

Chap. III.
The Serpent τοιονεύος in Pherecydes Syrus. νεύηνταίomen, and ἄνευ ὀνόματος names of Spirits hunting Fields and desolate places. The right pronunciation of ὀνόματος. 13 That Satan upon his tempting Adam, was cast down lower towards the Earth, with all his Accomplices. 15 Prophecy of Christ. The reasonableness of divine Providence in exalting Christ above the highest Angels. 20 That Adams descent into the Terrestrial Body was a kind of death. 22 in congruous is it to the divine Goodness, Sartorially to insult over frail Man fallen into Tragic misery. 24 That it is a great mercy of God that we are not immortal upon Earth. That Ἀδαμ, Ἰουχανίανδαγγελοῦ are all one. A Summary representation of the strength of the whole Philo phick Cabbala. Pythagoras deemed the son of Apollo, That he was acquainted with the Cabbala of Moses: That he did miracles; as also Absas.
Empedocles, and Epimenides, being instructed by him. Plato also deemed the son of Apollo. Socrates' dream concerning him. That he was learned in the Mosaical Cabala. The miraculous power of Plotinus his soul. Cartesius compared with Bezalel and Aholiab, and whether he was inspired or no. The Cabbalists Apology.

THE first verse. This old Serpent therefore. In Pherecydes Syrus, Pythagoras his Master, there is mention of one Ὀψευς, Princeps mali, as Grotius has him on this place, which is a further argument Pythagoras his being acquainted with this Mosaical Philosophy. And that according to the Philosophick Cabala, it was an evil spirit, not a natural beast, that supplanted Adam, and brought such a thief upon mankind.

The Beasts of the Field. But now that these evil beasts should be reckoned as beasts of the field, because what reason is given in the Cabala it self, we adde further, that the haunt of these unclean spirits is in solitudes, and waste fields, and desolate places, as is evident in the Prophet Esay his description of the desolation of Babylon, where he saith it must be a place for the שְׂנִי, and שַׁלִּֽא, the Fauni and Sylvani, as Castellio translates it, or ὑποκλαυσθείς, ἄμαξα χειρὶς, as the Seventy: And these Onocentauri indesychius are δαμόνον τι γάρ καθιλόν κυ σκότες χάλκωσαν. A kinde of spirit that frequents heathen woods, and is of a dark colour. There is mentioned also by the Prophet (in the same description) the שֵׁש and שְׁלֵה and of שָׁלְיָל, all which translators interpret of Spirits. For שָׁלְיָל are interpreted by the Seventy דאֵמִית, by Castellio Saul. קַשְׁרוֹנ Castellio renders Fauni, the Seventy סָלִים

N Clamo-
The Defence of Clamores, Streptius, Grotius suspect they wrote in. Out of both you may guess, that they were such kind of spirit, as causes a noise and a stir in those solate places, according to that of Lucretius:

Hac loca capripedes Satyros, Nymphasque tenet
Finitimis siringunt, & Fannos esse logunntur;
Quorum noctivago streptu ludoque jocami
Affirmant vulgo taciturna silentia rumpi.

To this sense:

These are the places where the Nymphs do wound
The Fawns and Satyres with their cloven feet,
Whose noise, and shouts, and laughers loud do move
Through the still Air, and make the silent Night

But the Poet puts it off with this conceit, that is only the Shepheard that are merry with their Lamb. But no man can gloss upon this Text after that manner: For the Prophet says, No shepheard shall pitch his fold there, nor shall any man passe through it for ever. The last strange creature in these dim solitudes, is רִלִּית, which Interpreters ordinarily translate Lamia, a witch; and for mine own part, I give so much credit to sundry stories, that I have heard, that I should rather interpret those sentences in the Night, which Lucretius speaks of, the Conventicles of Witches and Devils, the merriment of Shepheard and their Shepheardesses in the femes understand by רִלִּית a she devil, and my to women in childe-bed; whence it is, that they write on the walls of the room where the woman lies in, רִלִּית חַיָּה אַלְמָה Adam, Eve, out of kor Lilitth.

And what I have allledged already, I concei
authority enough to countenance the sense of the Cabbala, that supposes evil spirits to be reckoned among, or to be Analogical to the beasts of the field. Something may be added yet further, Mat. x2.

4. There our Saviour Christ plainly allows of this Divine, that evil spirits have their haunts in the vile fields and deserts, which Grotius observes to be the opinion of the Jews, and that ד゚ inverse, Dam., have their name for that reason, from רָשׁ, Ager, Field; for if it were from רָשׁ, it would be rather ד゚ then ד゚, Shiddim, then Shedhim, as Gimmatical Analogy requires.

Ver. 2. And Adam answered him. Though the spent here be look'd upon as a distant person from him, and externally accosting him, yet it is not at all incongruous to make Eve meerly an Internal Faculty of him. For as she is said to proceed from him, she is said still to be one with him, which is wonderfully agreeable with the faculties of the soul; for though they be from the soul, yet they are really one with her, as they that understand any thing in Philosophy will easily admit.

Ver. 5. Know all things. Πάντας ἐνέγους τὰ σιδερέντας λόγος. All men have a natural desire of knowledge. It is an Aphorisme in Aristotle; and that desire is most strong in those, whose spirits are most thin and subtile. And therefore this bait could not but be much taking with Adam in his thinner Ve

Ver. 7. Neither the covering of the heavenly nature. For Adam by the indulging to every careless suggestion, at last destroyed and spoiled the pure frame.
The Defence of

of his Æthereal or Heavenly Vehicle, and wrote himself into a dislike of the fordid ruines and tempered relics of it, and in some measure awaking that lower Plantal life, which yet had not been near enough the Terrestrial matter, and with which he was as yet uncloathed, found himself naked what he presaged would very fitly cure with him, ease the trouble of his present condition: See 2 ch. 5. v. 1, 2, 3, 4.

Ver. 8. That they hid themselves. They hate Light, because their deeds are evil. This is true of all rebellious spirits, be they in what Vehicle will.

Ver. 9. Pursued him. Prestantiorem Ar facultatem esse ducem hominis atque Daemonem is Ficinus his out of Timæus, viz. That the faculty that the soul is anything awaked to, is guide and good Genius. But if we be rebellious it, it is our Daemon in the worse sense, and we afraid of it, and cannot endure the sight of it.

Ver. 10. No power nor ornaments. For he feared that though he could spoil and disordor his Vehicle it was not in his power so easily to bring it in order again.

Ver. 12. It was the vigour and impetuosity. There is some kind of cloud towards a real excuse in Adam, but it is manifest that he cannot clear himself from because it was in his power to have regulated the actions of the Life of his Vehicle, according to the decision of the divine Light in him.

Ver. 13. What work has he made here. Adam touched in some sort with the conviction of the divine Light, moans that sad Catastrophe, which the vigorous life of the Vehicle had occasioned; But then he again exculpates himself from the deceivable esse of that facultie,
the Philosophick Cabbala.

The Eternal God. It being a thing acknowledging that God both speaks in a man, as in other intellectual creatures, by his divine Light residing there, that he also speaks in himself, concerning things persons; which speeches are nothing else but his sees: It is not at all harsh, in the reading of yes, to understand the speakings of God, according as the circumstances of the Matter naturally minor to bring God in as a third Person, in corporeal and visible shape, unless there were an exigency did extort it from us. For his inward word, whereby he either creates or decrees any thing that come to pass, as also that divine Light wherein he does instruct those souls that receive him, Philosophy will easilier admit of these for the speakings of God, then any audible articulate voice pronounced in humane shape, unless it were by Christ himself, for otherwise in all likelihood it is but a cage by some Angel.

The Prince of the rebellious Angels. For mighty shall be mightily tormented; and the nature of the thing also implies it, because disgrace, dignity, and being trampled on, is far more painful and serious to those that have been in great place, than those of a more inferior rank. From whence notably this Chieftain of the Devils, as Mr. Mede calls him, will be struck more deeply with the curse, then any of the rest of his Accomplices.

In the higher parts of the Air, &c. This is very consonant to the opinion of the ancient Fathers, whether

N 3
ther you understand it of Satan himself, or of whole kingdom of those rebellious spirits. And is no more absurd, that for a time the bad went mongst the good in the Ethereal Region, then it now that there are good spirits amongst the bad in the lower Air. But after that villany Satan committed upon Adam, he was commanded down lower, at the fear of the Lord of Hosts so changed his Vehil, and flaked his fire, that he sunk towards the East, and at last was fain to lick the dust of the ground; Mr. Mede in his Discourse upon 2 Pet. 2.4.

Ver. 15. Messiah should take a Body. That Soul of the Messiah, and all souls else did pre-exists the opinion of the Jews, and that admitted, there is no difficulty in the Cabbala. Plato, whether from this passage alone, or whether it was that he was struck out of other places also of the holy Writ (what Ficinus writes is true) seems to have had knowledge and presage of the coming of Christ; in being asked, how long men should attend to his writings; he answered, till some more holy and divine Person appear in the world, whom all should follow.

Notoriously here upon Earth. As it came to pass in his casting out Devils, and silencing Oracles, making them cry out

"Ωσμοί Ζ τεινόςων"

Christ bruises the head of Satan by destroying his kingdom and sovereignty, and by being so highlyalted above all Powers whatsoever. And it is a very great and precious mysterie; That dear Company of our fellow-creatures, and faithful and fast Obedience to the will of God, (which were so eminently and transcendently in Christ) should be lifted abe
Power and Knowledge whatsoever, in those high orders of Angels. For none of them that were, as they should be, would take offence at it, but be glad of it. But those that were proud, or valued Power before Goodness and Obedience, it was a just affront to them, and a fit rebuke of Pride.

But now how does Satan bruise the heel of Christ? This: He falls upon the rear, the lowest part of those who profess Christianity, Hypocrites, and ignorant ones, such as he often makes witches of; but the Church Triumphant is secure, and the sincere part of the Church Militant. So Mr. Mede upon the place.

Ver. 16. The Concomitance of Pain and Sorrows. And it is the common complaint of all Morts, that they that speed the best, have the experience of a vicissitude of sorrow as well as joy. And every frame of our bodies as well as the accidents of fortune, are such, that to indulge to pleasure, is but the seed of sorrow or sadness by Diseases, Satiety, or Melancholy. Besides many spinosities and pungent passages that often happen unawares in the wearing of those from whom we expect the greatest solace and contents. To say nothing of the affairs of a man's own mind, and pricking of Consciences, which ordinarily disturb those that follow after pleasures of the body. Lucretius, though an Atheist, will fully witness to the truth of all this in his tenth book, De rerum Naturâ, where you may read upon this subject at large.

Ver. 18. Thorns and Thistles. Moses instances in no kind of life, Husbandry, but there is the same on in all.

---Nil sine magno
Vita laboris dedit mortalibus---

N 4

Life
Life nothing gratis unto men doth give; 
But with great labour and sad toil we live.

Ver. 20. Euripides the friend of Socrates, and 

favourer of the Pythagorean Philosophy, wishes 

somewhere in his Tragedies, as I have already 
you, to this sense; who knows, says he, whether 
live, be to die; and whether again, to die, be no 
live? Which question is very agreeable to the 
present Cabbala: for Adam is here as it were dying 
to that better world and condition of life he was 
and like as one here upon Earth on his death-bed, 
prophecies many times, and professes what he prays 
concerning his own state to come, that he shall 
be with God, that he shall be in Heaven amongst 
holy Angels, and the Saints departed, and the like. 
So Adam here utters his Apologetical Prophecy, to 
this change of his, and departure from this present 
state, though it may prove ill enough for himself, it 
has its use and convenience, and that it is better 
the Universe; for he shall live upon Earth, to 
be a Ruler there amongst the Terrestrial creatures, 
and help to order and govern that part of the world.

The Life of his Vehicle Eve. For Eve signifies 

Life, that life which the soul derives to what Vehicle 
or Body for ever she actuates and possesses.

Ver. 21. Skin of Beasts. This Origen understands 
of Adams being incorporated and clothed with 
made flesh and skin. Ridiculum enim est dicere, sae 
he, quod Deus fuerit Adami corarius & pellis 
sutor. And no man will much wonder at the con 
dence of this Pious and Learned Father, if he doth 
consider, that the pre-existency of souls before they 
come into the body, is generally held by all the Le 
ned of the Jews, and lo in all likelihood was a p
the Philosophick Cabbala. And how fitly things
in together, and agree with the very Text of Mo-
set any man judge.

Ver. 22. But play and sport. This I conceive a
better Decorum, then to make God farcistically
peer at Adam, and triumph over him in so great
universal a mischief, as some make it; and de-
vote of any concomitant convenience; Especially
the being a Principle in Adam, that was so easily
believable, which surely has something of the nature
in excuse in it. But to jeer at a man that through
own weaknesses, & the over-reaching subtilty of his
larity, has fallen into some dreadful and tragical
and misery, is a thing so far from becoming God,
it utterly misbeseems any good man.

Ver. 24. He made sure he should not be immortal.

it is our advantage, as Rupertus upon the place
observed out of Plotinus. Misericordiae Dei
ile, quod hominem ficerit mortalem, ne perpetuis
miaretur hujus vitae arumnis. That it is the
erey of God that he made man mortal, that he might
always be tormented with the miseries and sorrows
this present life.

Passing through his fiery Vehicle. The following
s explain the meaning of the Cabbala; it is ac-
ning to the sense of that Plato amongst the Poets,
Severus called him) Virgil, in the sixt Book of
Eneids:

Donec longa dies perfecta temporis orbe
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem:

To this sense:
Till that long day at last be come about,
That wasted has all filth and foul desire;

And
And leaves the Soul Ethereal throughout,
Bathing her Senses in pure liquid Fire.

Which we shall yet back very fittingly with the last Golden Verles, as they are called of the Pythagoreans, who addc immortality to this Ethereal condition:

"Hv ἀπολεῖται σώμα τε αἰώνες, ἐπειδὴ ἐλευθερῶν ἐστὶν ἄνωθεν"—
"Existit ad infinitum et deus et Ἐθανήν ἀνήκειν εὐφρατεῖν τοῖς."—

Rid of this body, if the Ether free
You reach, henceforth immortal you shall be.

The Greek has it, you shall be an Immortal God which Hierocles interprets, you shall imitate the Lord in this, in becoming immortal. And Plutarch in the Defence of Oracles, drives on this Apotheosis, according to the order of the Elements, Earth refined to Water, Water to Air, Air to Fire: So man to be of a Terrestrial Animal one of the Heroes, of Heros a Daemon, or good Genius, of a Genius God, which he calls μεταχεῖν σέβητος, to partake Divinity, which is no more then to become on the Ωνα, or Immortal Angels, who are in flame, as Maimonides writes, they are according to their Vehicles, a versatile fire, turning themselves Proteus-like into any shape. They are the very words of the forenamed Rabbi upon the place.

And Philo Judaeus, pag.234. Ἄρα γὰρ ὡς ἀναμάθησιν ἵστατος χωρίς. For there is, saith he, in the Air, a most holy company of unbodied Souls: and presently he adjoins, Ἄρα γάρ ὡς ἰστατος ἵστατος ἓως τινὲς καλεῖν ἄνωθεν θεός ὁ Θεὸς λόγος, and these Souls the holy Writ uses to call Angels. And in another place, pag. 398, he speaking of the more pure Souls, as them, Ἔκ πάρχει σε πανθρεμόν Ὀμοίως μεσιλε βασιλέα ὑπέρ.
the Philosopherick Cabbala. 183

...the first of the Generalissimo of the World, that are as
yes and Ears of the great King, seeing and hear-
till things; and then he adds, ταύτας, σαίμωνας

Here, other Philosophers call the Genii, but the

future Angels. And in another place he says, That

... there are three words that signifie both one and the

other. As Xenocrates also made ὑχὶ and Δαῦ-

ill one, adding that he was εὐδαίμων, happy, that

... a virtuous Soul. Wherefore

we weary my Reader, nor my self with over-

Philology, we conclude, that the meaning of

... in this last verse, is this: That Adam is here

knowned to a mortal, flitting, and impermanent

till he reach his Αθερεαλ or pure fiery Vehicle,

become, as our Saviour Christ speaks, Ἰησοῦς

Christ, of the Angels. This, I say, is the condition

of my kinde, according to the Philosopherick Cabbala

loses.

It us now take a general view of this whole Cab-

brella; and more summarily consider the strength

of the Truths herein contained, and the

nature of those persons that have owned them in fore-

ages. And as for the Truths themselves, first,

are such as may well become so holy and wor-

sly person as Moses, if he would Philosophize; they

are very precious and choice Truths, and very high-

moved above the conceit of the vulgar, and so

more likely to have been delivered to him, or to

dam first by God for a special mysterie.

Secondly, they are such, that the more they are ex-

amed, the more irrefutable they will be found, no

Hypothesis
Hypothesis that was ever yet propounded to men, exquisitely well agreeing with the Phenomena of Nature, the Attributes of God, the Passages of Providence, and the rational Faculties of our own minds.

Thirdly, there is a continued suitableness and plicability to the Text of Moses all along, with any force or violence done to Grammar or Cرصمه.

Fourthly and lastly, there is a great usefulness, not necessity, at least of some of them, they being substantial Props of Religion, and so great encouragements to a sedulous purification of our minds, and study of true piety.

Now for the dignity of the persons, such as we Pythagoras, Plato, and Plotinus, it will be argued from the constant fame of that high degree of virtue and righteousness, and devout love of the Deity that is everywhere acknowledged in them, besides whatever miraculous has happened to them, or been performed by them.

And as for Pythagoras, if you consult his life Iamblichus, he was held in so great admiration those in his time, that he was thought by some to the son of Apollo, whom he begot of Parthenis, known mother; and of this opinion was Epimenides, Eudoxus, and Xenocrates, which conceit Iamblichus does soberly and earnestly reject, but afterwards acknowledges, that his looks and speeches so wonderfully carry away the minds of all that conversed with him, that they could not withhold from affirming, that he was the offspring of God, which is not to be taken in our strict Theologic sense, but according to the mode of the ancient Greeks, who looked upon men heroically, and essentially good and virtuous, to be divine souls, and
celestial extract. And Aristotle takes notice particularly of the Lacedemonians, that they tearmed as were σόφες ἄρσι, very good, σέις ἄνδρας, σέις ἄνδρες, divine men. According to which, he interprets that verse in Homer concerning

Aρεστάρτη πατὸς ἐμεναί ἀκλὸς στόρο.

But to return to him of whom we were speaking below. This eminency of his acknowledged amongst Heathen, will seem more credible, if we but consider the advantage of his conversation with the wisest men then upon Earth; to wit, the Jewish Priests and Prophets, who had their knowledge from God, as Pythagoras had from them. From whence I conceive that of Iamblichus to be true, which he writes concerning Pythagoras his Philosophy: That it is ὄνομα ἐν θεῶ Ἰδιοφυεῖον τὸν ἄρχας. That it is a philosophy that at first was delivered by God, or his Angels.

But that Pythagoras was acquainted with the Moral or Jewish Philosophy, there is ample testimony of it in Writers; as of Aristobulus an Egyptian Jew, in Clemens Alexandrinus, and Josephus against Appian. S. Ambrose adds, that he was a Jew himself. Clemens calls him ΨΕΛΤΗΡΙΟΝ ΦΙΛΟΣΟΦΟΥ, a Hebrew Philosopher. I might cast this hither the usages of Justinus, Johannes Philoponus, Theodoret, Ermippus in Origen against Celsus, Porphyrius, in Clemens again, who writes, that it was a common fame that Pythagoras was a disciple of the Prophet Ezekiel. And though he gives no belief to the report, yet that Learned Antiquary Mr. Selden seems unwise enough to think it true, in his first Book.
De jure Naturali juxta Hebraos, where you may peruse more fully the citations of the forenamed authors. Besides all these, Iamblichus also affirms, that he lived at Sidon, his Native Countrey, where he fell acquainted with the Prophets, and Successors one Mochnus, the Physiologer, or Natural Philosopher. ἐμφάλε τοῖς Μωσί τῇ ψυσλήνῳ αἰεφώταις αὐξον. Which, as Mr. Selden judiciously conjectures, is to be read, τοῖς Μωσίων τῇ ψυσλήνῳ αἰεφώταις αὐξον, with the Prophets that succeeded Moses the Philosopher.

Wherefore it is very plain, that Pythagoras had Philosophy from Moses. And that Philosophy which to this very day is acknowledged to be his, was so fittedly applicable to the Text all way, what greater argument can there be desired to prove that it is the true Philosophick Cabbala that

But there is yet another argument to prove further the likelihood of his conversing with the Prophets, which will also further set out the dignity of his son; and that is the Miracles that are recorded of him. For it should seem Pythagoras was not initiated into the Mosaical Theory, but had access also to the power of working Miracles, as Moses and the succeeding Prophets did, and very strange Facts are recorded both in Porphyrius and Iamblichus that Pythagoras when he was going over a Rock with several of his companions, (Iamblichus calls the River Nessus, Porphyrius Caucasus) that he speaking to the River, the River answered him again with an audible and clear voice, μητε παρατεν, S. with Pythagora. That he shewed his Thigh to Abius the Priest, and that he affirmed that it glistered as Gold, and thence pronounced that he was Ἀπόκριχ. That he was known to converse with his friend,
Antapontium, and Tauromenium (the one a Town in Illy, the other in Sicily, and many days journey distant) in one and the same day. To those and many others which I willingly omit, I shall only add his descriptions of Earthquakes, or rather, because they seem more natural, his present skilful stilling of tempests in Cities, his silencing of violent winds, and raging seas; his calming the rage of Seas, and Rivers, and the like. Which skill Empedocles, Epimenides, Abaris having got from him, they grew so famous, that Empedocles was surnamed Alexanemus, Epimenides, Cathartes, and Abaris, Ethrobates, in the power they had in suppressing of storms and winds, in freeing of cities from the plague, and in making aloft in the Air: Which skill enabled Pythagoras to visit his friends after that manner at Metonium, and Tauromenium in one and the same day.

And now I have said thus much of Pythagoras, (and might say a great deal more) there will be less need to insist upon Plato and Plotinus, their Philosophy being the same that Pythagoras his was, and so applicable to Moses his Text. Plato’s excellence of life and virtue, together with his high knowledge in the more sacred mysteries of God, and state of the soul of man in this world, and that other, deservedly got to himself the title of Divine, Ἄρα Πλατων.

But as for Miracles, I know none he did, though nothing highly miraculous happened, if that fame Athens was true, that Spenisipus, Clearchus, and Maxilides report to have been, concerning his birth, which is, that Aristotle his reputed father, when he would forcibly have had to do with Periptione, the king indeed exceeding fair and beautiful, fell short of
of his purpose, and surceasing from his attempt, they saw Apollo in a vision, and so abstained from medling with his wife till she brought forth her son Aristotle, who after was called Plato. But that is far more credible which is reported, concerning the commending him to his Tutor Socrates, who the day before he came, dreamed that he had a young Swan in his hand, which putting forth feathers apace, of a sudden up into the Air, and sung very sweetly. Wherefore the next day when Plato was brought to him by his father, ὥς ἀποκρινόμενον, εἰς τὸν ὀποίον, he presently said, this is the bird, and so willingly received him as his Pupil.

But for his acquaintance with the Mosaical Learning, as it is more credible in itself, so I have also better proof; as Aristobulus the Jew in Clemens Alexandrinus; S. Ambrose, Hermippus in Josephus against Appion; and lastly, Numenius the Plato, who ingenuously confesses, Τι ξίνὼ ἐπὶ Πλάτων ἢ Μωυσῆς ἀνθρώπου; what is Plato, but Moses in Greek? have elsewhere alleged.

As for Plotinus, that which Porphyrius records of him, falls little short of a Miracle, as being by the Majesty of his own Mind, as his enemy Olympius confessed, to return that Magick upon man which he practised against Plotinus, and that he sitting amongst his friends, he would tell them; as Olympius his body is gathered like a purse, his limbs beat one against another. And though he was not instructed by the Jewish Priests and Prophets, yet he was a familiar friend of that hearty devout Christian, and Learned Father of the Church of Origen; whose authority I would also cast in, together with the whole consent of the Learned amongs the Jews. For there is nothing strange in the S.
the Philosopphick Cabbala. 189

Physical part of this Cabbala, but what they have constantly affirmed to be true. But the unmannishly
superstitious of many is such, that they will give more
than accustomed opinion, which they have either ta-
ked up of themselves, or has been conveyed unto them
by the confidence of some private Theologer, then to
Authority of either Fathers, Churches, Workers
Miracles, or what is best of all, the most solid
Theories that can be propounded; which if they were
able of, they could not take any offence at my ad-
stance of the Cartesian Philosophy into this present
Cabbala. The Principles, and the more notorious con-
ditions thereof, offering themselves so freely, and
affectedly, and so aptly, and fittingly taking their
place in the Text, that I knew not how with judgement
Conscience to keep them out.

For I cannot but furnish, that he has happily and
expectedly light upon that, which will prove a true
authentication of that part of the Mofaicall Philosophy,
which is ordinarily called Natural, and in which
Phageias may be justly deemed to have had no
ill insight. And that Des Cartes may bear up in
the likely Equipage with the forenamed noble and
fine Spirits, though the unskilfulness in men com-
only acknowledge more of Supernatural assistance
not unsettled fancies, and perplexed Melancholy;
but in the calm and distinct use of Reason; yet for
the own part, (but not without submission to better
judgements) I should look upon Des Cartes as a man
more truly inspired in the knowledge of Nature, then
that have professed themselves to this sixteen hun-
dred years; and being even ravished with admir-
ae of his transcendant Mechanical inventions, for
fulfilling the Phænomena in the world, I should not
ask to compare him with Bezaliel and Aboliab.
those skilful and cunning workers of the Taberna, who, as Moses testifies, were filled with the Spirit of God, and they were of an excellent understanding to finde out all manner of curious works.

Nor is it any more argument, that Des Cartes was not inspired, because he did not say he was, then that others are inspired, because they say they are; what to me is no argument at all. But the suppression of what so happened, would argue much more sober and modesty, when as the profession of it with men would be suspected of some spice of melancholy and distraction, especially in Natural Philosophy, where the grand pleasure is the evidence and exercise of Reason, not a bare belief, or an ineffable sense of life, in respect whereof there is no true Christian, but he is inspired.

THUS much in Defence of my Philosophy, Cabbala. It will not be unseasonable to subjoin something by way of Apology for the Cabbalist: For I finde myself liable to no lesse then three several imputations, viz. of trifling Curiosity, of Rashnesse, of Inconstancy of Judgement.

And as for the first, I know that men that are more severely Philosophical and rational, will condemn of too much curious pains in applying Natural and Metaphysical Truths to an uncertain and luscious Text or Letter, when as they are better known, more fitly conveyed by their proper proofs and arguments, then by fancying they are aimed at in such secure and Enigmatical Writings.

But I anfwer, there is that fit and full congruity of the Cabbala with the Text, besides the backing it with advantages from the History of the first rise of the Pythagorical or Platonical Philosophy, that
ought not to be deemed a fancie, but a very high probability, that there is such a Cabbala as this belonging to the Mosaical Letter, especially if you call but to minde how luckily the nature of Numbers sets off the work of every day, according to the sense of the Cabbala.

And then again, for mine own part, I account no pains either curious or tedious, that tend to a common good: and I conceive no smaller a part of mankind, concerned in my labours, then the whole Nation of the Jews, and Christendome; to say nothing of the ingenious Persian, nor to despair of the Turk though be for the present no friend to Allegories.

Wherefore we have not placed our pains inconsiderately, having recommended so weighty and useful Truths into religious a manner to so great a part of the world.

But for the imputation of Rashness, in making it my business to divulge those secrets or mysteries that Moses had so sedulously covered in his obscure Text: say, it is the privilege of Christianity, the times how more then ever requiring it, to pull off the vail from Moses his face: And that though they be sad truths that I have discovered, yet they are as useful as sublime, and cannot but highly gratifie every good and holy man that can competently judge of them.

Lastly, for Inconstancy of Judgement, which men may suspect me of, having heretofore declared the scripture does not teach men Philosophy: I say the range of a mans judgement for the letter, is no part of inconstancy, but a virtue, when as to persist in that we finde false, is nothing but perverse, and false and ride. And it will prove no small argument for the truth of this present Cabbala, in that the evidence
The Defence of

thereof has fetched me out of my former opinion, wherein I seemed engaged.

But to say the truth, I am not at all inconsistent with myself, for I am still of opinion, that the Letter of the Scripture teaches not any precept of Philosophy, concerning which there can be any controversy amongst men. And when you venture beyond the Literal sense, you are not taught by the Scripture but what you have learned some other way, you apply thereto. And they ought to be no trash, nor trivial Notions, nor confutable by Reason, or more solid Principles of Philosophy, that a man should cast upon so sacred a Text, but such as one is assured, will bear the strictest examination, and that lead to the more full knowledge of God, and do more clearly fit the Phenomena of Nature, & external Providence to his most precious Attributes, and tend to the furthering of the holy Life, which I did again profess is the sole end of the Scripture. And he that ventures beyond the Letter without the guide, will soon be bewilder'd, and lose himself in his own fancies. Wherefore if this Philosophick Cabbala of mine, amongst those many other advantages have recited, had not this also added unto it, the aim of advancing the divine Life in the world, I should look upon it as both false and unprofitable, and should have rested satisfied with the Moral Cabbala. For the divine Life is above all Natural and Metaphysical knowledge whatsoever. And that man is a perfect man that is truly righteous and prudent, whom I know I cannot but gratifie with my Moral Cabbala that follows. But if any more zealous pretender to prudence and righteousness, wanting either leisure or ability to examine my Philosophick Cabbala to the bottom, shall notwithstanding either condemn
or admire it, he has unbecomingly and indiscreetly ventured out of his own sphere, and I cannot acquit him of Injustice, or Folly.

Nor did I place my Cabbala's in this order, out of more affection and esteem of Philosophy, then of true holiness, but have ranked them thus according to the order of Nature: the holy and divine Life being not at all, or else being easily lost in man, if it be not produc'd and conserv'd by a radicated acknowledgment of those grand truths in the Philosophick Cabbala, viz. The existence of the Eternal God, and a certain expectation of more consummate holiness upon the dissolution of this mortal body: for to pretend to virtue and holiness, without reference to God, and a life to come, is but to fall into a more dull and flat kind of Stoicisme, or to be content to feed our Cattel on this side of Jordan in a more discreet and religious way of Epicurisme, or at least of degenerate Familisme.
THE DEFENCE
OF THE MORAL
CABBALA.

CHAP. I.

What is meant by Moral, explained out of Philo
3 That the Light in the first day improved to the
height, is Adam, in the sixth, Christ, according to
the Spirit. 4 In what sense we our selves may
be said to doe what God does in us. 5 Wh
and Πον, are rendered Ignorance and Inquiry.
18 Plato's τὸ ἀκριβὲς ἐν βρακχίῳ καθέναι. The Py-
thagoreans ἀπλωσον σημαίναν, applied to the Four
days progresse. 22 That Virtue is not an extin-
pation, but regulation of the Passions, according to
the minde of the Pythagoreans. 24 Plotinus hi-
tὸ μεγαλὸν τοὺς ἀνθρώπους, applied to the Sixt day
progresse. 26 What the Image of God is, plain-
ly set down out of S. Paul and Plato. The divin
Principle in us, ὁ ἀληθινὸς ἀνθρώπων, out of Plot-
inus. 28 The distinction of the Heavenly and
Earthly Man, out of Philo. 31 The Imposture
of still and fixed Melancholy, and that it is no th
We are now come to the **Moral Cabbala**, which I do not call Moral in that low sense the generality of men understand Morality. For the process and growth, as Iewise the failing and decay of the divine Life, is very intelligibly set forth in this present Cabbala. But till it Moral, in counter-distinction to Philosophical Physical; as Philo also uses this term Moral, in divine matters. As when he speaks of Gods breathing into Adam the breath of Life, εἰς τὸ ἐνέπνευμ, with he, ἐμπνεῖνος εἰς ἐνέπνευς, God breathes into Mans face Physically and Morally. Physically, by inspiring there the Senses, viz. in the head. Morally, inspiring his Intellect with divine knowledge, which is the highest Faculty of the Soul, as the Head the chief part of the Body. Wherefore by Morality, I understand here divine Morality, such as is intended in the Soul by the operations of the holy Spirit, that inward living Principle of all godliness and honesty. I shall be the more brief in the Defence of this Cabbala, it being of itself so plain and sensible to any that has the experience of the life I de
dicate; but to them that have it not, nothing will make it plain, or any thing at all probable.

Ver. 1. *A Microcosme or little World.* Nothing is more ordinary or trivial, then to compare man to the Universe, and make him a little compendious World of himself. Wherefore it was not hard to premise that, which may be so easily understood. And the Apostle supposes it, when he applies the Creation of Light here in this Chapter, to the illumination.
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Ver.

2. But that which is animal or natural, as

verse first. According to that of the Apostle,

Ver. 3. The day-light appears. To this all

read in the following verse.

advised by us, he faid, Let there be Light, a
der may be discovered, and fo quelled in us, a
cause in this evil condition; but that all this 
created to the Elements. But God leaves not
Passion and Diwemt is in Fallen Man, it may be
Creation and Diwemt is in Fallen Man, it may be
here, fool-hardy Confidence, and Indifcrine-
there is spontaneous Wrath, and Honning Revenge;
neady is reade before, and Sensuality; and abo
Recommendations of the Consolable, whereas much of
which is Spiritual is not first, but that which is

2. But that which is animal or natural, as

ion of the Soul, as you shall hear hereafter.
Shine out of darkness, shine in our hearts to give light of the knowledge of the glory of God in the face of Jesus Christ. Where the Apostle seems to have struck through the whole six days of this spiritual creation at once. The highest manifestation of Light created in the first day, being the face of Jesus Christ, the Heavenly Adam, fully compleat in the sixth day. Wherefore when it is said, Let there be Light, that Light is understood that enlightens every man that comes into the world, which is the divine intellect as it is communicable to humane souls. And the first day is the first appearance thereof, as weaker and too much disjoin'd from our affections, but at last it amounts to the true and plain image and character of the Lord from Heaven, Christ according to the Spirit.

Ver. 4. And God hath framed the nature of man so, that he cannot but say, &c. God working his second causes, there is nothing more ordinary in to attribute that to him that is done by men, even when the actions seem less compatible to the nature of God. Wherefore it cannot seem harsh, in this Moral Cabbala we admit that man does not by the power of God working in the soul, but the Text says God does; as the approving of Light as good, and the distinguishing between Light and Darkness, and the like; which things in the mystical sense are compatible both to God and man. And we speaking in a Moral or Mystical sense, of God acting in us, the nature of the thing requires that what he is said to do there, we should be understood also to do the same through his assistance.

For the soul of man is not merely passive as a piece of wood or stone, but is forthwith made active by being acted upon; and therefore if God in us
us rules, we rule with him; if he contenf against
in us, we also content together with him against
fame; if he fee in us what is good or evil, we,
facto, fee by him; In his light we fee light: and
in the rest. Wherefore the fupposition is very
in this Moral Cablala, to take the liberty, where-
ther the fene or more compendious expression
quires it, to attribute that to man, though not
man alone, which God alone does, when we re-
to the Literal meaning of the Text. And this is i
confonant to the Apostle, I live, and yet not I. If
the life of God or Chrifl was in him, surely
did live, or else what did that life there? Only
did not proudly attribute that life to himself, as
own, but acknowledged it to be from God.

Ver. 5. As betwixt the Natural Day and Nig-
It is very frequent with the Apostles to set out
Day and Night, the Spiritual and Natural con-
dition of man. As in fuch phrases as these; The night
far spent, the day is at hand. Walk as children
the Light. And elsewhere, Let us who are of
day; and in the same place, You are, all the fons
light, and fons of the day. We are not of the nig-
nor of darkness. But this is too obvious to inf
upon.

And thus Ignorance and Inquiry. The foul of m
is never quiet, but in perpetual fearch till she has fou-
out her own happineffe, which is the heavenly Ada
Chrift, the Image of God, into which Image a
likeneffe when we are throughly awakened, we a
fully satisfied therewith; till then we are in Ignor-
ance and Confufion, as the Hebrew word יד do
fitly signifie. This Ignorance, Confufion, and Di-
satisfaction, puts us upon fearching, according to th
measure of the Morning light that hath already vi
And is from to seek, to consider, enquire. This is the Generation of those that seek, that is, the face of Christ, the Saviour and affectionate discernment. before he will not attend to Solomon's where, who Stoln water is sweet; but will rather use the Samaritane woman to Christ, when he told her of those waters of the Spirit, though she might perfectly reach his meaning; Sir, give me water, that I thirst not, neither come hither to For who would seek to satisfy himself with some pleasures of the world, when he may his desires with the delicious draughts of that and yet ease-flowing Nectar of the Spirit of? To compare to the Earth. Origen com- this condition to the Earth for fruitfulness; but light it not impertinent to take notice of the ftreas of the Earth also. But the condition of the un- is like the raging waves of the Sea; or as the art speaks, The wicked are as the troubled Sea cannot rest, whose waters cast up mire and dirt.

He is a fruitful field. This Interpretation gens, as I intimated before.

According to the difference of these lights. this difference is, you will understand out of the tenth and eighteenth verses.

To this one single, be vigorous and ef- Light. For indeed, a true and sincere sense of the, comprehends all. For all the Law is fulfill- in one word; to wit, in this, Thou shalt love the thy God with all thy heart, and all thy soul, and thy
The Defence of thy neighbour as thy self; and, to do so to other as we our selves would be done to. Wherefore for to make nothing of this Royal Law of Christ, as yet to pretend to be more accurate Indagators into matters of Religion, and more affectionate Lovers of then ordinary, is either to be abominably hypocritical, or grossly ignorant in the most precious necessary parts of Christianity; and they walk by light, and Moon-light, not under the clear warm enlivening raies of the Sunne of Righteous

It is an excellent saying of Plato's, in an Epif to Dionysius, To αὐθείς ἐν βραχεί κεῖτι, Truth lies in a little room: and assuredly that is best and most precious does; when as the fol every man notwithstanding so mis-guides him his toil and study is but to adorn himself after mode of the most ridiculous fellow in all the cian Army, Therites, of whom the Poet gives testimony, that he was

That he had a rabble of disordered Notions, and lesse Observations; but that neither he, nor any else could make either head or foot of them, nor self became either more wise or more honest b ving them.

That Precept of the Pythagoreans, ἅμαρτων ὑσ, Simplifie your self, Reduce your self to How wise, how holy, how true is it? What a foundation is it of life, liberty, and easie sagaci things belonging to Virtue, Religion, and Juf I think no man is born naturally so stupid, but if he will keep close to this single Light of dim Love, in due time, nay, in a short time, he will not
The Moral Cabbala.

201

...to seek what is to be done in the carriage of his God or man, then an unblemished eye will be abreast to distinguish colours. But if he forsake One Light, he will necessarily be benighted, and his mind distracted with a multitude of needless uncomfortable scrupuloses, and faint and ineffectual Notions; and every body will be ready to bid him up for a night-wanderer, and to chastise for being out of his way; and after, it may be, enkindly offer himself a guide to another path, that prove as little to the purpose, unless he bring into this Via Regia, or Non Omnis Sapiens, as Saint JOHN calls it, This Royal Law of the sincere love of and a man's neighbour.

Ver. 20. That is, that the Concupiscible in man:

: the waters are an Emblem of this Concupiscible Venus her being born of the Sea does intimate; which were not so much to the purpose, did not NATURAL PHILOSOPHY and Experience certifie, that Concurrence is lodg'd in moisture. Whence is that of Hesiod Ζηνης ἄνω τοῦ σωφτειν (in Porphyrius his miro Nympharum) i.e. Anima siccà sapientis.

And without all question the inordinate use of the Concupiscible, does mightily befet the soul, makes her very incapable of divine Sense and knowledge. And yet to endeavour after an utter inability of the pleasures of the body, is as groundless and unwarrantable. But concerning this I shall speak more fully on the 22. and 31. verses of Chapter.

Ver. 21. Winged Ejaculations. Whether men are vocal, they are not unuitly resembled to Fowls, answering to that of Homer.

— ἐπέστειλεν ἀλοίπωνα. And
And if vocal words have wings, the inward des of the soul may well be said to have wings also; by being the words of the minde, as the other are of the mouth, and fly further for the most part, and get nearer to Heaven then the other.

Note also, that Origen likewise makes a difference here betwixt the Fish and the Fowl, and makes the Fowl to be good cogitations, the Fish evil. He account them rather both indifferent, and to be regulated, not extirpated by the Mystical Adam, Ch. 21, the Image of God in Man. And these strong burst and Ejaculations are the effects of Melancholy, when in the divine Principle in man, when it actuates works very fiercely and sharply, and is a great effect of the delightful moisture of the Concupiscible and weakens much the pleasures of the body; the great advantage of the minde, if it be done with discretion and due moderation, otherways if this motion be over-much indulged to, it may lead to Heils, Phrenzies and Distractations.

The contrivance of the Text mentioning only Fowls as frequent in the waters, naturally points to the sense we have given it; but if our imagination fly out further to other winged creatures, as the Fowl of the Mountains, and sundry sorts of Birds, may also have their proper meanings, and are all of those Animal Figurations, that are to be sub and regulated by the Mystical Adam, the Spirit Christ in us.

Ver. 21. Might have something to order. If you take away all the Passions from the Soul, Minde of man will be as a General without an Army, or an Army without an Enemy. The Thagoreans define Righteousness, εἰσενα τὸς διαλυμένος χάσ μελ' εὐθυμίας. The peace of the whole Soul...
the Moral Cabbala. 203

parts thereof being in good tune or harmony; according to that other definition of theirs, describing Righteousness to be 

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\text{ē}μιονικά τῶν ἀλόγων μέσες τὰς τυ-\]

χειρί τῶν ἀλόγων ἐχόν, That it is the Harmony or Agreement of the Irrational Parts of the Soul with the Rational. But quite to take away all the Passions of the Minde in stead of composing them to the right of Reason and the divine Light, is as if a man should cut away all the strings of an Instrument, in stead of tuning it.

Ver. 24. And makes the Irascible fruitful. Religious devotions help'd on by Melancholy, dry the holy very much, and heat it, and make it very subject to wrath; which if it be placed upon holy matters, men call Zeal; but if it be inordinate and by-critical, the Apostle will teach us to call it bitter. This more fierce and fiery affection in man is lutinus his τὰς πρεσβυδῖς τῆς λεοντοῦς, The Lion-like air in us, which if Adam keep in subjection, there is no hurt in it, but good. And it is evident in the Gospel, that our Saviour Christ was one while strongly impassionated with Sorrow, another while strongly carried away with Zeal and Anger, as we may observe in the stories of his raising up Lazarus, and whipping the Money-changers out of the Temple. And this is no imperfection, but rather a perfection; the divine Life, when it has reached the Passions and Body of a man, becoming thereby more capable, full and sensible. But all the danger is of being impotently passionate, and when as the body is carried away by its own disposition, or by the hypocrisie of the minde, notwithstanding to imagine or pretend, that it is the impulse of the divine Spirit. This is too frequent a mistake God knows; but such a was impossible to happen in our Saviour; and therefore
therefore the Passions of his Minde were rather Perfections then Imperfections, as they are to all whom they are close and sincere followers of him, especially when they have reach’d the Sixt days progresse.

Ver. 26. By the name of his own Image. Whichever this Image of God is, Plato who was acquaint with these Mosaical Writings, as the holy Father of the Church do generally have told us, plainly expresseth in these words, ὁμοίωσις ἡ ἑξων καὶ δύναμις γενήσαι μὴ φειδίας. To be like unto God, is to be Just, Holy, and Wise. Like that of the Apostle the Colossians, And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him: And that more full passage in the fourth of the Ephesians; And that you put on the new Man, which after God is created in Righteousness and true Holiness. There are all the Three members of that divine Image, Knowledge, Righteousness and Holiness, which are mentioned in that foregoing description of Plato’s, as if Plato had been pre-instructed by men of the same Spirit with the Apostle.

The true and perfect Man. Plotinus calls that Divine Principle in us ἄλλων ἀνάρρητον, the true Man. The rest is the brutifh nature, the τὸ καινοῦν tενδεῖν, as I said before.

But has full power. Wherefore if this definition of the Image or Likeness of God, which Plato has made, does not involve this power in it in the word Sinas, according to the description of Justice by the Pythagoreans, above recited, (which implies that the rational and divine part of the Soul has the Passions in its command) I should add to μὴ φειδίας, this word more, ἕπευγάσεως, that the description might thus; To be like unto God, is to be Holy.
p. 205

1st, together with Wisdom and Power. But I rather think that this Power is comprehended in Holiness and Justice: For unless we have arrived to this Power as to be able constantly to act according these Virtues, we are rather well-willers to Holiness and Righteousness, then properly and formally righteous and holy.

Ver. 27. In his little World. They are the words of Philo, Βεραχις μεν κοσμον και άνθρωπν, μεραν δε άνθρωπον και κοσμον ηδον. That Man is a little World, and that the World is one great Man; which Aristotle is supposed, as I said at first, in the Moral Cabala of this present Chapter, and Origen upon this Chapter calls Man Minorem Mundum, a Micro-

Ver. 28. The Heavenly Adam, Christ. Philo makes mention of the Heavenly and Earthly Man, these words; άνθρωπον γίνη, δ μεν δεύτερον άνθρωπον, δ η γίνεται. Man is of two sorts, the Heavenly, the other Earthly. And S. Paul calls the Heavenly Adam, and Philo's heavenly Adam is χιλί έκονα ζεύς θεονδς, Created after the Image of God, as Saint Paul in the forecited places the Colossians and Ephesians also speaks concerning Christ.

Ver. 29. The heavenly Adam to feed upon, fulfilling the will of God. As Christ professes of himself, It is my meat and drink, to do the will of him that me.

Ver. 30. Nor is the Animal Life quite to be fear

Ver. 31. Approves all things which God hath cre-

enim
For it is the Will of God, saith Origen, not only that we should be free from any soil of these, (which would be more certainly effected, if we were utterly rid of them, and quite extirpated out of our nature, but that we should rule over them without being sensible of any blemish, or discomposed by them. And for mine own part, I do not understand, how that Kingdom of Heaven which is to be within us, be any Kingdom at all, if there be no Subjects at all there to be ruled over, and to obey. Wherefore the Passions of the Body are not to be quite extinguished, but regulated, that there may be the greater plente of life in the whole man.

And those that endeavour after so still, so silent, so demure condition of mind, that they would be the sense of nothing there but peace and rest, striving to make their whole nature desolate of all Animal Figurations whatsoever, what do they effect but clear Day, shining upon a barren Heath, that neither Cow nor Horse, neither Sheep nor Shepherd is to be seen there, but only a waste silent Solitude of one uniform parchedness and vacuity. And yet when a man fancies himself thus wholly divine, he is not aware how he is even then held down by his Animal Nature; and that it is nothing but the stillness and fixedness of Melancholy, that thus abuses him, instead of the true divine Principle, would take the Government to itself, and in this usurped tyranny cruelly destroy all the rest of the Animal Figurations; But the true divine Life would destroy nothing that is in Nature, but only regulate things, and order them for the more full and sincere enjoyments of the reproaching nothing but sinfulness and enormity, un

The Defence of
the Moral Cabbala.

ruising Sanguine and Choler to as much Virtue and Religion as either Phlegme or Melancholy. For the wine Life as it is to take into it self the humane na-

ture in general, so it is not abhorrent from any of the complexes thereof. But the squabbles in the world ordinarily not about true Piety and Virtue, but which of the Complexions, or what Humour shall a-

find the Throne, and sit there in stead of Christ him-

self. But I will not expatiate too much upon one

Teme; I shall rather take a short view of the whole

legory of the Chapter.

In the first Day there is Earth, Water and Wind, or which, and through which, there is nothing but

consolating darkness, and tumultuous agitation; the Winds ruffling up the Waters into mighty waves,

waves washing up the mire and dirt into the wa-

ter; all becoming but a rude heap of confusion and

olation. This is the state of the νέα χαίδες, or

truly Adam, as Philo calls him, till God command Light to shine out of Darkness, offering him a

tide to a better condition.

In the second day, is the Firmament created, di-

ving the upper and the lower Waters, that it may feel

strong impulses, or taste the different relishes of

water. Thus is the will of man touch'd from above

beneath, and this is the day wherein is set before

Life and Death, Good and Evil, and he may put

his hand and take his choice.

In the third day, is the Earth uncovered of the Wa-

ter, for the planting of fruit-bearing trees; By their

fruits you shall know them, faith our Saviour, that is,

their works.

In the fourth day, there appears a more full access-

of divine Light, and the Sun of Righteousness

wms the soul with a sincere love both of God and


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The Defence of

In the first day, that this Light of Righteousness, and bright Eye of divine Reason may not brandish its rays in the empty field, where there is nothing either to subdue, or guide and order; God sends over the whole sholes of Fishes in the Waters, and numerous flights of Fowls in the Air, besides part of the first days work, wherein all kinde of Beasts are created.

In these are decyphered the sundry suggestions and cogitations of the minde, sprung from these low Elements of the humane nature; viz. Earth and Water, Flesh and Blood; all these man beholds in the Light of the Sun of Righteousness, discovers what they are, knows what to call them, can rule over them, and is not wrought to be over-ruled by them. This is Adam, the Master-piece of Gods Creation; Lord of all the creatures, framed after the Image of God, Christ according to the Spirit, under whose feet is subdued the whole Animal Life, with its sundry Motions, Forms and Shapes. He will call every thing by its proper name, and set every creature in its proper place; The vile person shall be no longer called liberal, nor the churl bountifull. Wo be to them that call evil good, and good evil, that call light darkness, and the darkness light. He will call bitter Passion, holy Zeal; nor plausible mercifull Courtesie, Friendship; nor a false soft Ablency from punishing the ill-deserving, Pity; nor Cruelty, Justice; nor Revenge, Magnanimity; nor Unfaithfulness, Policy; nor Verbosify, either Vindome or Piety. But I have run my self into the second Chapter before I am aware.

In this first Adam is said only to have dominion over all the living creatures, and to feed upon the foot of the Plants. And what is Pride, but a mighty Mountainous Whale; Lust, a Cat; the In
And Bear, wilful dominion; Craft, a Fox; and worldly toil, an Oxe? Over these and a thousand more is the rule of Man; I mean of Adam, the Image of God. But his meat and drink is to do the will of his Maker; this is the fruit he feeds upon. Behold therefore, O Man, what thou art, and whereunto thou art called, even to bee a mighty Prince amongst the creatures of God, and to bear rule in that Province he has assigned thee, to discern the Motions of thine own heart, and to be Lord over the suggestions of thine own natural spirit, not to listen to the counsel of the flesh, nor conspire with the Serpent against thy Creator. But to keep thy heart free and faithful to thy God; so maist thou with innocency and unblameableness see all the Motions of Life, and bear rule with God over the whole Creation committed to thee. This shall be thy Paradise and harmlesse sport on Earth, till God shall transplant thee to an higher condition of happinesse in Heaven.

CHAP. II.

The full sense of that Antithesis, that keeps men from entering into the true Sabbath. 4 The great necessity of distinguishing the innocent motions of Nature from the suggestions of Sin. 5 That the growth of a true Christian indeed doth not adequately depend upon the lips of the Priest. 7 The meaning of This is he that comes by Water and Blood. 8 The meaning of Repent, for the Kingdome of Heaven is at hand. The seventh thousand years, the great Sabbatism of the Church.
of God. That there will be then frequent converse betwixt Men and Angels. 9 The Tree of Life, how fitly in the Mystical sense, said to be the midst of the Garden. 17 A twofold death contracted by Adams disobedience. The Masculine and Feminine Faculties in Man what they are. Allating a Body, an Essential operation of the Soul, and the reason of that so joyful appearance of Life to the Humane Nature.

To the fifth verse there is nothing but a recapitulation of what went before in the first Chapter, and therefore wants no further proof then what already been alleged out of St Paul and Origen, and other Writers. Only there is mention of a Sabbath in the second verse of this Chapter, of which there was no words before. And this is that Sabbath or Rest, that the Author to the Hebrews exhorts them to strive to enter into, through faith and obedience. For those that were faint-hearted, and believing, and pretended that the children of Anak, the off-spring of the Giants, would be too hard for them; they could not enter into the promised Land, wherein they were to set up their rest under the conduct of Joshua, a Type of Jesus. And the same Author in the same place makes mention of this very Sabbath that ensued the accomplishment of the Creation, concluding thus: There remaineth there a Sabbath or Rest to the people of God. For he that has entered into his Rest, he also has ceased from his own works, as God did from his. Let us labor therefore to enter into that Rest, lest any man fall after that example of disobedience and unbelief. For the Greek word ἀνθεῖσθαι, may well include with Disobedience, viz. Disobedience, or the not doing the Will of God.
god, according to that measure of Power and Knowledge he has already given us; and Unbelief, that divine Life and Spirit in us, is not able to subdue the whole Creation of the little World under us, that in all the Animal Motions and Figurations, be they Lions, Bears, Goats, Whales, be they what they will, as well as to cast out the children of Anak before the Israelites, as it is in that other Type of Christ, and his Kingdom in the Souls of Men.

Ver. 4. The Generations of the Animal Life. Then God created them. For these are as truly the works of God, as the divine Life itself, though they are nothing comparable unto it. Nay, indeed they are an heap of confusion without it. Wherefore the great accomplishment is to have these in due order and subjection unto the Spirit or Heavenly Life in us, which is Christ; and that you may have a more particular apprehension of these generations of the Animal Life, I shall give you a Catalogue of some of them, though confusedly, so as they come first to memory.

Such therefore are Anger, Zeal, Indignation, Horror, Derision, Mirth, Gravity, Open-heartedness, Reverendness, Stoutness, Flexibility, Boldness, Fearfulness, Mildness, Tartness, Candour, Suspicion, Perceptorness, Despondency, Triumph or Gloriation. All the Propensions to the exercise of Strength, or Activity of Body; as Running, Leaping, Swimming, Wrestling, Fusting, Courting, or the like: Besides all the Courly Preambles, necessary Concomitants, and delightul Consequences of Marriage, which spring from the Love of Women, and the Pleasure of Children. To say nothing of those enjoyments that arise from correspondent affections and more natural friendship betwixt man and man, or fuller companies.
The Defence of
of acquaintance; their Friendly Feastings, Sporting
Musick and Dancings. All these and many more
that I am not at leisure to reckon up, be but the genu
ine pullulations of the Animal Life, and in them
selves they have neither good nor hurt in them. Not
indeed to speak more truly and impartially, they are
good, according to the Approbation of him they
made them; but they become bad only to them that
are bad, and act either without measure, or for un
warrantable ends, or with undue circumstances;
therewise they are very good in their kind, they be
regulated and moderated by the divine Principle
us.

And I think it is of great moment for men to take
notice of this truth for these three reasons: Fir
because the bounds of sin, and of the innocent Mor
tons of Nature, being not plainly and aptly set
and defined, men counting the several Animal ag
urations and natural Motions for sins, they heap
themselves such a task, to wit, the quite extirpat
that, which it were neither good, nor it may be po
sible utterly to extirpate, that they seem in itself
thereby to insinuate that it is impossible to enter in
that Rest or Sabbath of the people of God. We
fore promiscuously sheltering themselves under this con
fused cloud of sins, and infirmities, where they ag
vate all, so as if every thing were in the same me
sure sinful; if they be but zealous and punctual
some, they account it passing well, and an high te
mony of their sanctimony. And their hypocrisy will
be sure to pitch upon that which is least of all to
purpose; that is, a man will spend his zeal in the h
half of some natural temper he himself is of, and
gainst the opposite complexion. But for the indis
sable dictates of the divine Light, he will be sure
Moral Cabbala.

Neglect them, as being more hard to perform, though more concernment both for himself and the common good. But if it were more plainly defined what sin, and what is not Sin, a man might with more heart and courage fight against his enemy, he appear-not so numerous and formidable, and he would have the lesse opportunity for perverse excuses, and hypcritical tergiversations.

The second reason is, That men may not think better of themselves then they are, for their abhorrensy from those things that have no hurt in them, nor think worser of others then they deserve, when they do but fën things as are approvable by God, and the divine light. And this is of very great moment for the minitaining of Christian Love, and Union amongst them.

The third and laft is; That they may obserue the madness and hypocrisie of the world, whose religious contestations or secret censures are commonly but to conflict and antipathy of the opposite Figurations of the Animal Life, who like the wilde beasts, without a Master to keep good quarter amongst them, are very eagerly set to devour one another. But by us shall every man know, whether it be Complexion of Religion that reigns in him, if he love God with a his heart, and all his soul, and his neighbour as himself: And can give a sufficient reason for all his actions and opinions from that Eternal Light, the love of God shed abroad in his heart; if not, it is but a faction of the Animal Life, fed up and foste-red by either natural Temper or Custom; and he is from being arrived to the Kingdome of Christ, ad entering into that true Rest of the people of God.

Ver. 5. where there is no external doctrine. Pulpits, and Preachings, and external Ordinances, there is
is no such noise of them amongst the holy Patriarchs whose lives Moses describes; and therefore I conceive this sense I have here given the Text more genuine and warrantable. But besides Moses unvaried, being Christianity it self, the manner of the growth of the true Christian is here prefigured. That he is ther taught of God, then of Men, he having the Spirit of Life in him, and needs no man to teach him. For he has the Unitation in himself, which will teach him all things necessary to Life and Godliness.

Ver. 6. Which is repentance from dead works. This verse is in the Philosophick Cabbala, signifies Vapour, but here I translate it a Fountain of Water, which I am warranted to do by the Seventy, who render it רענ; but that Water is an Embleme of Repentance, it is so obvious that I need say nothing of John's baptizing with Water to Repentance, is frequently repeated in the Gospels.

Ver. 7. And breathes into him the Spirit of Life. In allusion to this passage of Moses in all likeliness is that of the Psalmist; Thy hands have made and fashioned me, O give me understanding and shall live; as if like Adam, he were but a statue till God breathed into him the Spirit of Life and Holiness.

Of the Water and of the Spirit. The Water and the Spirit are the two extremes; the first and last that makes up the Creation of the Spiritual Adam, or Christ, completed in us, and includes the middle which is Blood. First therefore is Repentance from what we delighted in before. Then the killing of that evil and corrupt life in us, which is resisting blood, as the Apostle speaks. And the 1 Epistle John ch. 5. v. 4. What ever is born of God, overcomes the world; who is he that overcomes the world, b
that believes that Jesus Christ (the divine Light and Life in us) is the Son of God? and therefore indeed with power from on high to overcome all sin and wickedness in us. This is he that comes by Water and Blood, by repentance and perseverance till the death of the body of sin, not by repentance only, and like of our former life, but by the mortification all of it. Then the Spirit of Truth is awakened in us and will bear witness of whatever is right and true. And according to this manner of testimony is to be understood especially, That no man can say that Jesus Christ is the Son of God, but by the Spirit of God, as the Apostle elsewhere affirms. This is the heavenly Adam, which is true Light and Glory to them that have attained to the resurrection of the dead, and into whom God hath breathed the breath of Life, without which, we have no right knowledge of God at all, Ἐάν ἐνίσχυσεν ἡ ἐνυψώσει Ἰησοῦς τῷ θεῷ, ἐνίσχυσεν καὶ ἐνυψώσει Ἰησοῦς τῷ θεῷ. They are words of Philo upon the place. For how should the soul of man, says he, know God, if he did not invent her, and take hold of her by his power? Ver. 8. To the Kingdom of Heaven. And the end of the doctrine of John, which was Repentance, was for this purpose, that men might arrive to that comfortable condition here described; and therefore it was a motive for them to repent. For though for no endure for a night, yet joy will come in the morning. For the new Jerusalem is to be built, and God to pitch his Tabernacle amongst men, and to rule his Spirit here upon Earth; which, if I would venture upon an Historical Cabbala of Moses, I should allege would happen in the seventh thousand years, according to the Chronology of Scripture; when the world shall be so spiritualized, that the work of Salvation
vation shall be finished, and the great Sabbath Festival shall be then celebrated in the height: thousand years are but as one day, saith the Apostle Peter; And therefore the seventh thousand years may well be the seventh day: Wherefore in the sixth thousand years, the Kingdoms of the Earth will be the second Adams, the Lord Christ: Adam in the Sixth day was created the Lord of the world, and all the creatures therein; and this conquest of his will bring in the Seventh day of rest, peace, and joy, upon the face of the whole Earth. Which presage will seem more credible, when I have unfolded unto you out of Philo Judaeus the mysterie of the number Seven; but before I fall upon that, let me a little prepare your belief, by shewing the truth of the same thing in another Figure.

Adam, Seth, Enos, Cainan, Mahalaleel: They died, not enjoying the richness of God's goodness in their bodies. But Enoch who was the seventh from Adam, he was taken up alive into Heaven, and seems to enjoy that great bliss in the bosom of God in that eternal state. The world then in the Seventh Chiliad, will be armed up into God, snatch'd up by his Spirit, inad的年轻人. The Jerusalem that comes down from Heaven, will then in a most glorious and eminent manner flourish upon Earth. God will, as I say, pitch his Tabernacle amongst men. And for God to be in us, and with us, is as much as for us to be taken up into God.

But to come now to the mysterie of the Seventh, or number Seven, it is of two kindes, the one is \( a\upsilon\delta\digamma \rho\epsilon\alpha\iota\sigma\upsilon\sigma\varsigma \). The other is \( \epsilon\upsilon\lambda\omicron\upsilon\delta\sigma\varsigma \). The Seventy within the Decade is meerly seven unites; the other is a Seventh Number, beginning at an Unit and holding on in a continued Geometrical Progression.
you have gone through Seven Proportional Terms.

For the Seventh Term there is this Septenary of the fond kinde, whose nature Philo fully expresses in the words: Αἰεὶ ὅταν ἀπὸ μονάς συνεξεργαζόμεθα εἰς πλασίον ἡ τεταγμένοις ἡ συνόλως ἁναλογίας, ἐβδομὸς κύβος τε, καὶ τετεράγωνος δένι ἀμφότερα εἰς ἡ τετέλεσθαι τὰς ἀσωματικὰς ἐσίσις. Τὰς μὲν ἀσωματικὰς καὶ ἐγκέφαλον, ἵνα ἀποδείξῃ τετεράγωνοι, τὰς σωματικὰς καὶ τὸ ἐτέραν, ἵνα ἀποδείξῃ κύβοι. To this end: For always beginning from an Unite, and going on in double, or triple, or what Proportion we will, the seventh Number of this rank is both Square and Cube, comprehending both kinds as well as Corporeal as Incorporeal Substance; the Incorporeal, according to the Superficies which the Squares exhibit; but the Corporeal, according to the solid dimensions which are set out by the Cubes.

As for example; 64. or 729. these are Numbers that arise after this manner; each of them are a Seventh from an Unite, the one arising from double Proportion, the other from triple; and if the Proportion were Quadruple, Quintuple, or any else, there is the same reason, some other Seventh Number would arise, which would prove of the same nature with thee, they would prove both Cubes and Squares, that is, Corporeal and Incorporeal: For such is sixty four, either made by multiplying eight into eight, and it is a Square, or else by multiplying four Cubical.

For four times four times four is again sixty four, or if then it is a Cube. And so seven hundred twenty nine, is made either by Squaring of twenty seven, or cubically multiplying of Nine, for either way will seven hundred twenty nine be made; and so is both Cube and Square, Corporeal and Incorporeal. Where-
in the **Seventh day** to a meer **Spiritual consistency**, an **Incorporeal condition**, but that there **shall be co-habitation of the Spirit with Flesh**, in a **Mystic** or **Moral sense**, and that God will pitch his **Tent among us**. **Then shall be settled everlasting righteousnesse**, and rooted in the **Earth**, so long as **mankind** shall inhabit upon the **face thereof**.

And this truth of the **Reign of Righteousness this Seventh thousand years**, is still more clearly **out to us in the Septenary within Ten**: τῆς ἑβδόμης ἡ εἰκόσιος, καθὼς Philo calls it, the **naked numb Seven**: For the parts it consists of are 3 and 4, which put together make 7. And these parts be the **sid of the first Orthogonion in Numbers**, the very **sid that include the right angle thereof**. And the **Orthogonion what a foundation it is of Trigonometry, and of measuring the altitudes, latitudes, and longitudes** of things, every body knows that knows anything at all in **Mathematicks**. And this prefigur **the uprightness of that holy Generation, who will stand and walk ὡστ' ὅσπα, inclining neither this way nor that way, but they will approve themselves an upright and sincere heart**. And by this **Spirit Righteousness will these Saints be enabled to find out the depth, and breadth, and height of the Wills and goodness of God**, as somewhere the **Apostle phraiseth it**.

But then again in the second place, this three and four comprehend also the **conjunction of the Corporeal and Incorporeal nature**; **Three being the first Superficies, and Four the first Body**: and in the **Seventh thousand years I do verily conceive, that they will be so great union betwixt God and Man, that they shall not only partake of his Spirit, but that the Inhabitants of the **Æthereal Region will open convey...**
convolve with those of the Terrestrial; and such frequent conversation and ordinary visits of our cordial friends of that other world, will take away all the toil of life, and the fear of death amongst men, they being very cheerful and pleasant here in the body, and being well assured they shall be better when they are out of it: For Heaven and Earth shall then shake hands together, or become as one house, and to die, shall be accounted but to ascend into an higher room. And though this dispensation for the present be but very sparingly set a foot, yet I suppose there may some few have a glimpse of it, concerning whom accomplish’d posterity may happily utter something answerable to that of our Saviours concerning Abraham, who told of Christianity before Christ himself was come in the Flesh; Abraham saw my day, and rejoiced at it. And without all question, that plenitude of happiness that has been reserved for future times, the presence and prestation of it, has in all ages been a very great Joy and Triumph to all holy men and Prophets.

The Morning Light of the Sun of Righteousness. This is very suitable to the Text, Paradise being said to be placed Eastward in Eden, and our Saviour Christ the bright Morning Starre, and the Light that enlightens every one that comes into the world, though to many are disobedient to the dictates of this Light, yet so early visits them in their minds and consciences, but they that follow it, it is their peace and happiness in the conclusion.

Ver. 9. Which is a sincere obedience to the Will of God.
The Tree of Life is very rightly said to be in the midst of the Garden, that is, in the midst of the soul of man, and this is the will or desire of man, which is the most inward of all the faculties of his soul, and is as it were
were the λόγος ζωής, or vital Center of the re from whence they stream or grow. That there is the Tree of Life if it be touch'd truly with the divine Life, and a man be heartily obedient to the will of God. For the whole Image of divine Perfection will grow from hence, and receives nourishment, strength, and continuance from it. But if this and desire be broke off from God, and become actuated by the creature, or be a self-will, and a spirit of disobedience, it breeds most deadly fruit, which kills the divine Life in us, and puts man into a necessity of dying to that disorder and corruption he thus contracted.

Whatever others would insinuate to the contrary, For there is nothing so safe, if a man be heartily sincere, as not to be led by the nose by others; For see the sad event of it, in Eves listening to the outward suggestions of the Serpent.

Ver. 10. The four Cardinal Virtues. It is the disposition of Philo. Till verse 17, there is no need of adding any thing more then what has already been said in the Defence of the Philosophick Cabbala.

Ver. 17. Dead to all Righteousnesse and Truth. The mortality that Adam contracted by his disobedience in the Moral or Mystical sense is twofold; The one death to righteousness, and it is the sense of Philo upon the place, τό ὁ λόγος ζωής ἐώς, ἐπειδὴ μὴ φαρμάκη, ναῦς ἐπείνασε. The death of the soul is the extinction of Virtue in her, and the resurrection of Vice; and he adds, that this must be the death he meant, it being a real punishment indeed to forfeit the life of Virtue. The other mortality is a necessity of dying to unrighteousness, if he ever would be happy. Both those notions of Death, are more frequent in S. Pauls Epistles, then that I need to give any instance.
His more noble and Masculine Faculties. What e Masculine part in man is, Philo plainly declares these words, 'Εν τούτῳ διὰ τοῦ ἀνθρώπου εκεῖ εἰς νῦν, τοῖς νῦν αἰῶνας. In us, faith he, the Man is the intellect, the Woman the Sense of the Body. Whence you will easily understand, that the Masculine Faculties are those that are more Spiritual and Intellectual.

Ver. 18. That the whole Humane Nature may be accomplished with the Divine. Which is agreeable to the pious ejaculation of the Apostle, 1 Thess. 5. And God of Peace sanctifie you wholly, or thoroughly; ad I pray God your whole Spirit, Soul and Body, may be kept blameless, ἐν τῷ πάντω, ἐν τῷ παράδεισον, by the presence of Jesus Christ, the divine Life or heavenly abode in you. This is the most easy and natural life of that place of Scripture, as it will appear to any man, whose minde is as much set on holiness, as on Theories. And it is very agreeable to the Mystical sense of the second Psalm, where the Kingdom of Christ reaches to the utmost ends of the Earth; that is, as far as Soul and Life can animate, that our very flesh and body is brought under the scepter of Christ's Kingdom.

Ver. 19. The Figurations of the Animal Life. That the motions of the Minde as they are suggested by the Animal Life of the Body, are set forth by Bees, Beasts and Birds, I have already made good in the authority of Origen.

Ver. 20. In a capacity of taking delight in them. For melancholy had so depraved the complexion of body, that there was no grateful sense of anything that belong'd to nature and the life of the Vegetable.

Ver. 22. The greatest part of that Paradise a man
The Defence of

is capable of upon Earth. This is a Truth of Ser and Experience, and is no more to be proved by Re son, then that White is White, or Black is Black.

Ver. 23. Essential operation of the Soul. The very nature of the Soul, as it is a Soul, is an aptitude of informing or actuating a Body; but that it should be always an organized Body, it is but Aristotle saying of it, he does not prove it. But for mine own part, I am very prone to think, that the Soul is new destitute of some Vehicle or other, though Plotin be of another minde, and conceives that the Soul the height is joined with God and nothing else, rkedly lodged in his arms. And I am the more bold to dissent from him in this exaltation of the Soul, being so secure in my own conceit of that other sufted extravagancy of his, in the debasement of the that at last they become so drowsie and senseless, th they grow up out of the ground in that dull fundi of life, the efformation of Trees and Plants. And am not alone in this liberty of dissenting from Plotinus: For besides my own conceit this way, (for I confess I have no demonstrative reasons against his pinion) I am emboldened by the example of Ficin, who is no small admirer of the forenamed Author.

That which I was about to say, is this; The informing or actuating of a body being so Indispensable and Essential an act of the Soul, the temper condition of the body that it thus actuates, cannot be of mighty consequence unto the Soul that is conscious of the plight thereof, and reaps the joy of its sorrow, by an universal touch and inward sense, springing up into her cognoscence and animadversion. And we may easily imagine of what moment the heart and good plight of the body is to the minde the lodges there, if we do but consider the condition
Plants, whose bodies we cannot but conceive in a more grateful temper, while they flourish and are sweet and pleasing to the eye, then when they are withered by ge or drought, or born down to the Earth by immoderate storms of rain. And so it is with the body of man, (where there is a Soul to take notice of its condition) far better when it is in health by discretion and moderation in diet, and exercise, then when it is ther parched up by superstitious melancholy, or ocken and drowned in sensuality and intemperance; or they are both abaters of the joyes of life, and lessen that plentitude of happiness that man is capable of by s Mystical Eve, the woman that God has given every one to delight himself with.

Ver. 24. So far forth as they are incompatible with the health of the body. This is an undeniable truth; the how could that hold good that the Apostle speaks, that Godliness is profitable for all things, having the converse of this world, and that which is to come; when without the health of the body, there is nothing at all to be enjoyed in this present world? And certain God doth not tie us to the Law of Angels, or Superior Creatures, but to precepts suitable to the nature of man.

Obedience to the precepts of that Superior Light. If the life of the body grow upon us so, as to extinguish or hinder the sense of divine things, our dependence of God, and joyful hope of the life to come; its then become disorderly, and is to be castigated and kept down, that it pull not us down into an aversion from all Piety, and sink us into an utter oblivion of God and the divine Life.

Ver. 25. Without any shame or blushing. See what has been said upon the Philosophick Cabbala.
A story of a dispute betwixt a Prelate and a Black-Smith, concerning Adams eating of the Apple.

1 What is meant by the subtilty or deceit of the Serpent. That Religion wrought to its due height is a very cheerfull state; And it is only the halting and hypocrisie of men that generally have professure and sad a vizard upon it. 5, 6 That worldly Wisdom, not Philosophy, is perstringed in the Mysterie of the Tree of Knowledge of good and evil. 10 The meaning of Adams flying after he had found himself naked. 20 Adam, the Earthly-minded Man, according to Philo. 21 What is meant by Gods clothing Adam and Eve with hairy Coats in the Mystical sense. 23 Παραδοτικός τρυφούς, or the Paradise of Luxury. That History in Scripture is wrote very concisely, and therefore admits of modest and judicious Supplement for clearing the sense. 24 What is meant by the Cherubim and flaming Sword. Plato's definition of Philosophy, Μελετῆσαι. A more large description of dying to Sinne, and of the Life Righteousness. That Christian Religion even as referres to the external Person of Christ, is upon no pretence to be annul'd till the Conflagration of the world.

In this third Chapter is the sad Catastrophe of the story, the Fall of Adam, and the Original of all the misery and calamity that hath befallen mankind since the Beginning of the World. Of so horrid consequence was it, that our Mother Eve could no longer suppress her longing, but upon the easie persuasion...
he Serpent, ate the forbidden Fruit; as a famous Preacher in France, once very tragically insisted upon the point to his attentive Auditory. But it should seem, a certain Smith in the Church, as Bodinus relates, when he had heard from this venerable Preacher, that Universal Mankind, having a small handful of Christians, were irrevocably laps’d into eternal damnation by Adams eating of an Apple; and he having the olddes to argue the matter with the Prelate, and receiving no satisfaction from him in his managing the literal sense of the Text, (and his skill it should seem went no further) the Smith at last broke out into these words, *Tam multis rixas pro re tantilla inepte recitavi*; as if he should have said in plain English, "That a deal of doe has there here been about the eating of an Apple? Which blasphemous saying, as Bodinus writes, had no sooner come to the ears of the Court of France, but it became a Proverb amongst the Courtiers. So dangerous a thing is an ignorant and indiscreet Preacher, and a bold, immodest And- sur. Bodinus in the same place does profess it is Judgement, that the unskilful insisting of our Divines upon the literal sense of Moses, has bred any hundred thousands of Atheists. For which aiso, I hope that men that are not very ignorant and humorous, but sincere lovers of God and the divine truth, will receive these my Cabbala’s with more favour and acceptance, especially this Moral one, it being not of too big a sense to stop the mouth of any lict, free, inquisitive Christian. But whatever it is we shall further endeavour to make it good in the literal passages thereof.

Ver. 1. Inordinate desire of pleasure. It is Phi-

\[\text{the Moral Cabbala. 225}\]

\[\text{That the Serpent is Symbole or representation of Pleasure; which he compares}\]
The Defence of

compares to that creature for three reasons:

First, because a Serpent is an Animal without feet, and crawls along on the Earth upon his belly.

Secondly, because it is said to feed upon the dust of the Earth.

Thirdly, because it has poisonous teeth that kill those that it bites. And so he assimilates pleasure to it, being a base affection, and bearing it self upon the belly, the seat of lust and intemperance, feeding on earthly things, never nourishing her self with that heavenly food, which wisdom offers to the Contemplative, by her precepts and discourses.

It is much that Philo should take no notice of that which is so particularly set down in the Text, the futility of the Serpent, which me thinks is notorious in pleasure, it looking so smoothly and innocently on and insinuating itself very easily into the minds of men upon that consideration, and to deceiving them when as other passions cannot so flily surprise us, the bidding more open warre to the quiet and happiness of mans life, as that judicious Poet Spencer has well observed in his Legend of Sir Guyon or Temperance, Cant. 6.

A harder lesson to learn continence
In joyous pleasure, then in grievous pain:
For sweetness doth allure the weaker sense,
So strongly that unethes it can refrain
From that which feeble Nature covets fair.
But grief and wrath that be our enemies,
And foes of life, the better can restrain:
Yet Virtue vaunts in both her Victories,
And Guyon in them all she enshrined Matures.
What a rigid and severe thing, &c. This is the conduct of such, as are either utter strangers to Religion, or have not yet arrived to that comfortable result of it, that may be expected. For God takes no delight in the perpetual rack of those souls he came to redeem, he came to redeem us from that pain and torture which the love of our selves, and our untamed lusts, ad pride of spirit, makes us obnoxious to; which in being loth to part with, and not having the heart to let them be struck to the very quick, and pulled up by the roots, the work not accomplished according to the full minde and purpose of God, there are still the seeds of perpetual anxiety, sadness, and inevitable pain. To be dead, is easement, but to be still dying, is pain; and it is most ordinarily but the due punishment of halting and hypocrisy. And mens spirits being long frownd thus, and made sad, their profession and behaviour is such, that they fright all inexperienced young men from any tolerable compliance in matters of Religion, thinking that when they are once enraged there, they are condemned ad Fodinas for ever, and that they can never emerge out of this work and drudgery in those dark Caverns, till they die like the poor Americans, inflaved and over-wrought by the merciless Spaniard.

But verily if we have but the patience to be laid enough, the same hand that depressed us, will exaltus above all hope and expectation. For if we be sufficiently baptized into the Death of Christ, we shall already be made partakers of his Resurrection to life, and that glorious liberty of the Sons of God, according as it is written, If the Son make you free, then are you free indeed; free from Sin, and secure in the power of any Temptation. But if Mortification has not had its perfect work, too mature a return
turn of the sweetness of the Animal Life, may pro-
like the Countrysmans cherishing the Snake by t
fire side, which he had as he thought taken up de:
in the Snow, it will move and hisse, and bite, and fling.
The strong presages of the manifold corporeal del
lights, and satisfactions of the flesh, may grow sob
and boisterous in the minde, that the soul may dee
her self too straitly girt up, and begin to listen to the
whispers of the Serpent as this: What a rigid a
severe thing is this business of Religion? &c. an
account her self if she be not free to every thing, th
she is as good as free to nothing.

Ver. 2, 3. But the womanish part in Adam.
but one and the same soul in man entertaining a
dialogue with her self that is set out by these three par
The Serpent, Adam, and the Woman. And here
soul recollecting her self, cannot but confess, that Re
ligion denies her no honest, nor fitting pleasure th
is not hazardous to her greater happiness, and th
thinks her self in what peril she is of losing the div
Life, and due sense of God, if she venture thus p
misciously to follow her own will, and not mea
all her actions and purposes by the divine Light th
for the present is at hand to direct her.

Ver. 4. But the Serpent, &c. The sense of th
verse is, that the eager desire of pleasure had wron
t it self so far into the sweetness of the Animal Li
that it clouded the mans judgement, and made m
fondly hope that the being so freely alive to his on
will was no prejudice to the will of the Spirit, and he
life of God with was in him, when as yet not with
ning the Apostle expressly writes, What fellowsh
there betwixt righteousness & unrighteousness? Wh
communion betwixt light and darkness? What ag
ment betwixt Christ and Belial? And he elsewher
That Christ gave himself for his Church, that he might so thoroughly purge it and sanctify it, that it should have neither spot nor wrinkle: but that it should be holy and unblameable, a true Virgin Bride wretched with his divine Life and Glory. And those men that are so willing to halt betwixt two, the Flesh and the Spirit, and have house-room enough to entertain them both, (as if there could be any friendship and communion betwixt them) let them seriously consider whether this opinion be not the same. For deceived Adam was of, and let them suspect the same sad event, and acknowledge it to arise from the same Principle, the inordinate desire of pleasing their own wills, without the allowance of the divine light, and consulting with the will of God.

Ver. 5. Skill and Experience in things. And some make it no sin, but warrantable knowledge to know the world, and account others fools that are ignorant of that wicked mystery. For man would be a Slave or Idiot, but know his own liberty, and in experience, as he pretends, by the making use of it. But that the accurate exercise of Reason in the knowledge of God's marvellous works in Nature, or those innocent delightful conclusions in Geometry, and Arithmetic, and the like; that these parts of knowledge should be perverted by Moses in this History, seems to me not to have the least probability in it; for there are so very few in the world, whose minds have carried any thing seriously to such objects, that it had not been worth the taking notice of. And then again it is plain that the miscarriage is from the affection of such kinds of knowledge, as the Woman, the flowing life of the body, occasioned Adam to transgress in. Wherefore it is the fulfilling of the various desires of the flesh, not an high aspire after Intel-
The Defence of Intellectual Contemplations; for they respect the Masculine Faculties, not the Feminine, that mad way to the transgression.

Wherefore I say, the wisdom that the Serpent had promised, was not Natural Philosophy, or Mathematicks, or any of those innocuous and noble accomphishments of the understanding of man, but was the knowledge of the world, and the wisdom of the flesh. For the life of the body is full of desire and prelages of satisfaction in the obtaining of this or the other external thing, whether it be in Honour, Riches, or Pleasure; and if they shake off the divine Guide within them, they will have it by hook or by crook. And this worldly wisdom is so plausible in the world, and so sweetly relished by the meer natural man, that it were temptation enough for a Novice, if it were but to be esteemed wise, to adventure upon such things as would initiate him therein.

Ver. 6. But the wisdom of the flesh. The Apostle calls it ζεστία καιρής. Which wisdom of the flesh, I faith, is enmity with God. But the free and caution use of Reason, the knowledge of the fabrick of the world, and the course of natural causes, to understand the Rudiments of Geometry, and the Principles of Mechanicks, and the like; what man that is not a Fool or a Fanatick, will ever assert that God bears an enmity to these things? For again, these kind of Contemplations are not so properly the knowledge of God and Evil, as of Truth and Falsehood, the knowledge of Good and Evil referring to that experience we gather up in Moral or Political encounters.

But those men that from this Text of Scripture would perstringe Philosophy, and an honest and generous enquiry into the true knowledge of God in Nature, I suspect them partly of ignorance, and part
The Moral Cabbala.

If by and partial kinde of countenancing of those pleasures that beasts have as well as men, and I think in such high a degree, especially Baboons and Satyres, such like lecherous Animals. And I fear there are no men so subject to such mis-interpretations of Scripture, as the boldest Religionists, and Mock-Phers, who are very full of heat and spirits, and the ir imagination too often infected with the lusts of those lower parts, the full sense and pleasure of which they prefer before all the subtile delights of Solon and generous Contemplation.

But leaving these Sanguine-inspired Seers, to the last deception and gullery of their own corrupted day, let us listen and keep close to him that can neither deceive nor be deceived, I mean Christ, and his Apostles; and now in particular, let us consider in grave and pious Monition of S. Peter, Beloved, I teach you, as Strangers and Pilgrims, abstain from holy lusts that warre against the soul. Wherein a holy man instructed of God, plainly intimates that the soul in this world is as a traveller in a strange Countrey, and that she is journeying on to a condition more lutable to her, than this in the body. Whence it follows, that the tender patronizing of those pleasures that are mortal and die with the body, is a badge of poor, base, degenerate minde, and unacquainted with her own nature and dignity.

ver. 7. How naked now he was, and bare of all length and power to divine and holy things. This Adams mistake, that he thought he could serve Masters, The will of God, and the dictates of the flesh. But thus he became estranged to the divine Life and Power, which will not dwell in a body subject unto sin; For the holy Spirit of discipline will fly deceit, and remove from thoughts that are
are without understanding, (viz. such as are suggested and pursued at randome) and will not abide where unrighteousnesse cometh in.

Ver. 8. Could not endure the presence of it. For the divine Light now was only a convincer of his unmeet carriages, but administered nothing of the divine Love and Power, as it does to them that are obedient and sincere followers of its precepts, and therefore Adam could no more endure the presence of it, than the Sun or Candle-light.

Ver. 9. Persisted and came up closer to him. The divine Light is God, as he is manifested in the Conscience of man, but his Love and Power are not fit to be communicated to Adam in this diffolute and disobedient condition he is in, but merely conviction, to bring him to repentance. And after the hurry of his inordinate pleasures and passions, when he was for time left in the floods, as they call it, this light of Conscience did more strictly, and particularly search and examine him, and he might well wonder with himself that he found himself so much afraid to commune with his own heart.

Ver. 10. Ingeniously confessed. For he presently found out the reason why he was thus estranged from the divine Light; because he found himself naked of that power and good affection he had in divine things before, having lost those by promiscuous following the wild suggestions of his own inordinate will, as you see in the following verse. Wherefore he had no minde to be convinced of any obligation to such things as he felt in himself, no power left to perform, nor any inclination unto.

Ver. 11. The sad event upon his disobedience. Adam's Conscience resolved all this confusion of mind into his disobedience and following his own will with
I the Moral Cabbala.

Ver. 12. His rational Faculties, and said. Like that in the Comedian.

Homo sum, humani nihil á me alienum puto.

And so commonly men reason themselves into an allowance of sin, by pretending humane infirmities or natural frailties.

Ver. 13. That he kept his Feminine faculties in no better order. That's the foolish and mischievous Sojournry amongst men, whereby they impose upon themselves, that because such and such things may be done, and that they are but the suggestions of nature, which is the work of God in the world, that therefore they may do them, how, and in what measure they please; But here the divine Light does not chase Adam for the exercise of his Feminine faculties, but that in the exercise of them they were not regulated by an higher and more holy rule, and that he kept them in no more subjection unto the Masculine.

To which he had nothing to say, but, &c. The meaning is, that Adams temptations were very strong, and to accommodate to the vigorous life of the body, that, as he thought, he could not resist. But the will of man assisted by God, as Adam's was, if it be sincere, what can it not do?

Ver. 14. Then the divine Light began to chastise the Serpent. From this 14 verse to the 20, there seems to be a description of the conscience of a man, mainly convincing him of all the ugliness and inconveniencies of those sinful courses he is engaged in, with some hints also of the advantages of the better life, if he converted to it, which is like a present flame kindled in his minde for a time, but the true love of the divine Life, and the power of grace being not also commu-
communicated unto his soul; and his body being purg'd of the filth it has contracted by former courtes, this flame is presently extinct, and all the monitions and representations of what so nearly concerned him are drowned in oblivion, and he presently settles to his old ill ways again.

That it crept basely upon the belly. See what has been said out of Philo upon ver. 1.

Ver. 15. But might I once descend so far. To the divine Light might be very well said to speak Adam. For his conscience might well re-minde him, how grateful a sense of the harmless joys of the body he had in his state of obedience and sincerity; and the divine Light had wrought it self into a more and universal possession of all his faculties, the regu-
ted joys of the body, which had been the offspring of the woman, had so far exceeded the tumultuous pleasures of inordinate desires, that they would be the Sun-beams playing upon a fire, extinguish the heat thereof, as is already laid in this fifteenth verse.

Ver. 16. So that the kindly Joy of the health of the body shall be much depraved. The divine Light in the Conscience of Adam might very well say of this, he having had already a good taste of it in likelihood, having found himself after inordinately terminating his furious desires of pleasure in a dull, languid, nauseating condition, though new recruits spurned him up to new follies. For the Moral Cabbala does not suppose it was one single mistaken act that brought Adam to this confusion of minde, but disobedience large, and leading a life unguided by the Light and Law of God.

Earthly minded Adam. Philo calls him ἄνθρωπόν, the earthly minde, pag. 332.

Ver. 17, 18, 19. Adams Conscience was fo
awakened by the divine Light and Reason, and Experience so instructed him for the present, that he could easily read his own doom, if he persisted in these courses of disobedience, that he should be prick’d and ex’d in his wilde rangings after inordinate pleasure all the while the Earthly mind was his light & guide.

But after all this conviction, what way Adam would settle in, did not God visit him with an higher pitch of superadvenient grace that would convey Faith, Power, and Affection unto him, you see in the verse immediately following.

Ver. 20. Adam was not sufficiently. For more conviction of Light disjoin’d from Faith, Power, and Affection, may indeed disturb the minde and confound, but is not able of itself to compose it and settle it good, in men that have contracted a custom of evil.

Called her, My life. So soon as this reproof and instruction of the divine Light manifested in Adam’s conscience was over, he forthwith falls into the same sense of things, and pursues the same resolutions that he had in designe before, and very feelingly concludes with himself, that be that as true as it will, that his conscience dictated unto him, yet nothing can be more true than this; That the joy of his body was necessary solace of life, and therefore he would set up his happiness in the improvement thereof. And so therings in his affection to it, counted it his very life, and that there was no living at all without it. They are almost the words of Philo, speaking of the sense of the body, in which was this corporeal Joy, εἷς τοῦ ἐνόμος τοῦ ἀναμαγκηθεῖν, τοῦ εὐαγγελίζειν, τοῦ εὐαγγελίζειν, τοῦ ἐνέκνισθαι, τοῦ ἐνέκινωσθαι, i. e. which corporeal sense is earthly mind in man, properly therefore called Adam, when he saw efformed, though it was really the
236 The Defence of

the death of the man, yet he called it his life. This is Philo's Exposition of this present verse.

Ver. 21. Put hairy Coats. The Philosophic Exposition of this present verse. And this Moral sense will not seem hard, if you consider such phrases as these in Scripture; But as for his enemies let them be clothed with shame; and elsewhere, Let them be clothed with rebuke and dishonour; besides other places to that purpose. And to clothe men according to their conditions and quality, what is more ordinary or more fit and natural? As those that are fools the ordinarily clothe them in a fools coat. And so Adam will and affection being carried so resolutely to the brutish life, it is not incongruous to conceive that the divine Light judging them very Brutes, the approach she gives them is set out in this passage of clothing them with the skins of beasts. The meaning therefore of this verse is, that the divine Light in the Conscience of Adam had another bout with him, and the Adam was convinced that he should grow a kinde of a Brute, by the courses he meant to follow. And indeed he was content so to be, as a man may well conceive, the pleasure of sin having so weakened the powers of that higher life in him, that there was little or nothing, especially for the present, able to carry him at all upwards towards Heaven and holiness.

And of a truth, vile Epicurisme, and Sensual will make the soul of man so degenerate and blin that he will not only be content to slide into brut immorality, but please himself in this very opinion that he is a real Brute already, an Ape, Satyre, or Baboon, and that the best of men are no better, saving that civilizing of them and industrious education is
Moral Cabbala.

237

made them appear in a more refined shape, and long
inculcate Precepts have been mistaken for connate
principles of Honesty and Natural Knowledge; o-
terwise there be no indispensable grounds of Religion
and Virtue; but what has hapned to be taken up by
per-ruling Custom. Which things, I dare say, are as
easily confutable, as any conclusion in Mathematicks
and demonstrable. But as many as are thus fottish, let
them enjoy their own wildenes and ignorance, it is
efficient for a good man that he is conscious unto him-
self that he is more nobly descended, better bred and
him, and more skilfully taught, by the purged facul-
ties of his own minde.

Ver. 22. Design'd the contrary. The mercy of the
Almighty is such to poor man, that his weak and
dark Spirit cannot be always so resolvedly wicked as
is contented to be; wherefore it is a fond surmise
of desperate men, that do all the violence they can to
the remainders of that Light and Principle of Religi-
and honesty left in them, hoping thereby to come
reft and tranquility of minde, by laying dead, or
mite obliterating all the rules of godliness & morality
out of their souls. For it is not in their power so to
or have they any reason to promise themselves
they are hereby secure from the pangs of Conscience;
or some passages of Providence, or other may so a-
taken them, that they shall be forced to acknowledg
their error and rebellion with unexpresible bitterness
and confusion of spirit. And the longer they have
in wrong, the more tedious journey they have to
turn back.

Wherefore it is more safe to close with that life be-
me, that when it is attained to, neither deserves nor
obnoxious to any change or death; I mean when
we have arrived to the due measure of it. For this is

R
the natural accomplishment of the soul, all else but rust and dirt that lies upon it.

Ver. 23. Out of this Paradise of Luxury. The English Translation takes no notice of any more Paradises then one, calling it always the Garden of Eden. But the Seventy more favourablie to our Moral Cabbala, that which they call a Garden in Eden: first, they after name πατέρας τρυφίων, which may signify the Garden of Luxury. But whether the be any force at all in this or no, that Supplement have made in the foregoing verse will make good the sense of our Cabbala. And in the very Letter an History of the Scripture, if a man take notice, he must of necessity make a supply of something or another pass to what follows with due cohesion and cleare of sense.

So in the very next Chapter, where God doon Cain to be a Vagabond, and he cryes out that ever man that meets him will kill him, according to the concise story of the Text; there was none but Ada and Eve in the world to meet him, and yet there is mark set upon him by God as if there had been the several people in the world, into whose hands he might fall, and lose his life by them. And then again ver. 17. Cain had no sooner got into the Land Nod, but he has a wife and a childe by her, and is forthwith said to build a City, when as there is mention of any but himself, his wife, and his childe to be the Artificers; but any ingenious Reader will easily make to himself fitting supplements, ever supposing due distances of time and right preparations, all that is said to be acted. And so in the story Samson, where he is said to take three hundred Fowles, it may be rationally supposed, that Countrey was full of such creatures, that he had a competency
time, a sufficient number to help him, and the like. That the History of Scripture is very concise, nobody can deny; and therefore where easy, natural, and agreeable supplements will clear the sense, I conceive it is very warrantable to suppose some such supplies, and for a Paraphrast, judiciously to interweave them.

But now that Paradise at first should signify a state of divine pleasure, and afterward of sensual voluptuousness, it is no more harsh than that Adam one while the Spiritual or Intellectual Man, another while the Earthly and Carnal. For one and the same natural thing may be a Symbole of contrary Spiritual Mysteries. So a Lion and a Serpent are figures of Christ, as well as of the Devil; and therefore it is not so hard to admit that this Garden of Eden may emblematize, while Adam is discourse’d of as innocent and obedient to God, the delights of the Spirit; but after his forsaking God, the pleasures of the Flesh; and consequently, that the fruit of the Tree of Life in one, may be perseverance and establishment in the divine Life; in the other, a settlement and fixedness in the brutish and sensual.

Ver. 24. The manly faculties of Reason and Conscience. These I conceive may be understood by the Cherubim and flaming Sword. For the Cherubim bear the Image of a man, and Reason is a cutting, dividing thing like a Sword, the Stoicks call it θυτησαν ομοιον, dividing and distinguishing Reason. For Reason is nothing but a distinct discernment of the Idea’s of things, whereby the mind is able to sever that will not suit, and lay together what will. But any body will like better of Philo’s interpretation here of the Cherubim and flaming Sword, who makes the Cherubim to signify the goodness and power of God; the flaming Sword, ου σιω άμνον, the effectual.
and operative wisdom or word of God; it does not at all clash with what we have already set down. For my self also suppose, that God by his Son the Eternal Word works upon the Reason and Conscience of man: For that Word is living and powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is the discernor of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do, Heb. 4.

That he could not set up his rest for ever. Assuredly a mans heart is not so in his own hand, that he can do himself all the mischief he is contented to do. For we are more gods than our own, and his Goodness and Power has dominion over us. And therefore let not a man vainly fancy, that by violently running into all enormity of life, and extinguishing all the Principles of Piety and Virtue in him, that he shall be able thus to hide himself from God, and never be re-minded of him again for ever. For though man may happen thus to forget God for a time, yet he can never forget us, for all things lie open to his sight. And the power of his ever-living Word will easily cut through all that thickness and darkness, which we throwd our selves in, and wound us so, as to make us look back with shame and sorrow at a time that was least thought of.

But that our pain may be the leffe, and our happiness commence the sooner, it will be our wisdome to comply with the divine Light betimes; for the sooner we begin, the work is the easier, and will be the more timely dispatch’d through the power of God working in us. But this I must confess (and I think,
my self bound, to bear witness to so true and useful a mysterie wrapt up in this *Mosaical covering*) that there is no other passage nor return into happiness then by death. Whence Plato also that had been acquainted with these holy writings, has defined Philosophy *Macedan savata*, *The meditation of death*, viz. the dying to the lust of the flesh and inordinate desires of the body; which Purgatory if we had once passed through, there would soon spring up, that *Morning Joy*, the resurrection from the dead, and our arrival to everlasting life and glory. And there is no other way then this that is manifestable either by Scripture, Reason, or Experience.

But those that through the grace of God and a vehement thirst after the divine Righteousness, have born the Cross till the perfect death of the body of sin, and make it their business to have no more sense nor relish of themselves, or their own particular persons, then if they were not at all, they being thus demolished as to themselves, and turned into a Chaos or dark Nothingness, as I may so speak, they become thereby fitted for the *new Creation*.

And this personal life being thus destroyed, God calls unto them in the dead of the Night, when all things are silent about them, awakes them and raises them up, and breathes into them the breath of everlasting life, and ever after actuates them by his own Spirit, and takes all the humane faculties unto himself, guiding or allowing all their operations, always holding up the Spirit of man so, that he will never sink into sin; and from henceforth death and sorrow is swallowed up for ever, for the sting of Death is Sin.

But whatever liberty and joy men take to themselves that is not founded in this new life, is false and frivolous, and will end but in sadness, bitterness, and
intolerable thraldome. For the Corporeal life and sense will so deeply have sunk into the soul, that it will be beyond all measure hard and painful to dis-intangle her.

But as many as have passed the Death, have arrived to that Life that abides for ever and ever.

And this Life is pure and immaculate Love, and this Love is God, as he is communicable unto man and is the sole Life and Essence of Virtue truly so called; or rather, as all colours are but the reflexion of the Rayes of the Sun, so all Virtue is but this One variously coloured and figured from the diversity of Objects and Circumstances. But when she playes with ease within her own pure and undisturbed Light, she is most lovely and amiable; and if she step out into zeal, Satyrical rebuke, and contestation, it is a condescendent and debasement for the present, but the design is, a more enlarged exaltation of her own nature, and the getting more universal foot-hold in other persons, by dislodging her deformed enemy.

For the divine Love is the love of the divine Beauty, and that Beauty is the divine Life which would gladly insinuate it self, and become one with that particular Principle of Natural life, the Soul of man. And whatever man she has taken hold upon, and won him to her self, she does so actuate and guide, as that whatever he has, she gets the use of, and improves it to her own interest, that is, the advancement of her self.

But she observing that her progress and speed is not so fast as she could wish, (that is, that mankind is not made so fully and so generally happy by her, as she could desire, and as they are capable of) she raises in a man his Anger & Indignation against those things that are obstacles and impediments in her way,
beating down by solid Reason such things as pretend to Reason, and such things as are neither the genuine offspring of the humane faculties, nor the effects of her own union with them, discountenancing them, and deriding them as Monsters and Mongrel things, they being no accomplishment of the humane nature, nor any gift of the divine. She observing also that mankind is very giddily busie to improve their natural faculties without her, and promise themselves very rare effects of their art and industry, which if they could bring to passe, would be in the end but a scourge and plague to them, and make them more desperately bold, envious, Atheistical, and wicked; (for no fire but that of God's Spirit in a man can clear up the true knowledge of himself unto us) she therefore taketh courage (though she see her self slighted, or unknown) and defervely magnifies her self above all the effects of Art and humane industry, and boldly tells the world, what petty and poor things they are if compared unto her.

Nor doth she at all think to pour out her scorn and erision unto the full upon those garish effects of fantastical Fancy, where Melancholy dictates strange and uncouth dreams, out of a dark hole, like the whispers of the Heathen Oracles. For it is not only an injury to her self, that such Antick Phantasmes are referred before the pure simplicity of her own beauty, but a great mischief to her darling the Soul of man, that he should forsake those faculties she has a mind to satisfie and take into her self, and should give himself up to meer inconsiderate imaginations, and casual impressions, chusing them for his guide, because they are strongest, not truest, and he will not so much examine them.

Such like as these and several other occasions there
ate, that oftentimes figure the divine Life in godly men, and sharpen it into an high degree of zeal and anger. But whom in wrath the then wounds, shapen into such devils, as being an affectionate Lover of universal mankind, though an unreconcileable disliker of their vices.

I HAVE now gone through my Threefold Callus, which I hope all sincere and judicious Christians will entertain with unprejudiced candour and kind acceptance. For as I have lively set out the mysteries of the holy and precious life of a Christian even in the Mosaic Letter, so I have carefully and on purpose cleared and asserted the grand essential Principles of Christianity itself, as it is a particular Religion, avoiding that rock of scandal, that some who are taken for no small Lights in the Christian world have cast before men, who attenuate all into Allegories, that they leave the very Fundamentals of Religion suspected, especially themselves, not vouchsafing to take notice, that there is any such thing as the Person of Christ now existent, much less that he is a Mediator with God for us, or that he was a sacrifice for sin, when he hung at Jerusalem upon the Cross, or that there shall be again any appearance of him in the Heavens, as it was promised by the two Angels to his Apostles that law him ascend; or that there is any life to come, after the dissolution of the natural body, though our Saviour Christ says expressly, that after the Resurrection the neither marry, nor are given in marriage, but as like the Angels of God. But to be so spiritual as to interpret this of a mysterious resurrection of a man in this life, is in effect to be so truly carnal, as to intimate there is no such thing at all as the Life
...and to add to Sadducisme, Epicurisme also or worse, that is, a religious liberty of filling one ano-
other's houses with brats of the adulterous bed, under
pretence that they are now risen to that state that
they may without blame commit that, which in other
mortals is down-right adultery. Such unlawful sport-
ing with the Letter as this, is to me no sign of a Spirit-
ual man, but of one at least indiscreet and light min-
ded, more grosse in my conceit than Hymeneus and
Philetas, who yet affirmed that the resurrection
was past, and so allegorized away the faith of the
people.

For mine own part I cannot admire any man's fan-
cies, but only his Reason, Modesty, Discretion and
Miracles, the main thing being presupposed (which
yet is the birth-right of the meanest Christian) to be
truly and sincerely Pious. But if his imagination
grow rampant, and he aspire to appear some strange
thing in the world, such as was never yet heard of,
that man seems to me thereby plainly to bewray his
own Carnality and Ignorance. For there is no bet-
ter Truths than what are plainly set down in the Scrip-
ture already, and the best, the plainest of all. So
that if any one will step out to be so venerable an In-
struer of the world, that no man may appear to
have said any thing like unto him either in his own
age, or foregoing generations; verily I am so blunt
a Fool as to make bold to pronounce, that I suspect
the party not a little seazon'd with Spiritual Pride
and Melancholy: For God be thanked, the Gospel
is so plain a Rule of Life and Belief to the sincere and
obedient soul, that no man can adde any thing to it.

But then for comparison of persons, what dotage
is it for any man, because he can read the common Al-
phabet of Honesty and a Pious life, in the History of
The Defence of
the Old and New Testament, finely allegorizing, as is conceiv'd, those external Transactions to a mysterious application of what concerns the inward man, to either place himself, or for others to place him in the same level with Jesus Christ the Son of God, the Saviour of men, and Prince of the highest Angelical Orders, who rose out of the grave by the Omnipotent hand of his Father, and was seen to ascend into Heaven, by his Apostles that gazed upon him as he passed through the Clouds, and whom all true Christians expect visibly to appear there again and revisit the world according to the promise.

Now it seems to me a very unreasonable and rash thing, if not impious and blasphemous, to acknowledge any man whatsoever comparable to so sacred a Person as our Saviour Christ every way approved himself, and was approved by a voice from Heaven, saying: This is my beloved Son, hear him. If any man therefore having none of these testimonies from above, nor being able to do any thing more than other men, shall be so unmannerly as to place himself in the same order and rank with Christ the Son of God, because he has got some fine fancies and phrases, and special and peculiar interpretations of Scripture, which he will have immediately suggested from the Spirit; I cannot forbear again to pronounce, that this man is overtaken with an high degree of either pride or madness, and if he can persuade any others to look upon him as so sacred a Prophet, that it must be in them at least Inadvertency or Ignorance; Nay, I think I shall not say amiss if I attribute their mistake to a kinde of Pride also. For Pride affects nothing more then Singularity; and therefore undervaluing the plain simplicity of ordinary Christianity, such as at first sight is held forth in the Gospel of Christ, they think
think it no small privilege to have a Prophet of their own; especially they getting this advantage thereby, that they can very presently, as they fancy, censure and discern the truth or falsity of all that venture to speak out of the Rode of their own Sect; as if every body were bound to conne their lessons according to their Book. And it is a fine thing to become so accurately wise at so cheap a rate, and discover who is spiritual, or who is the Carnal, or meer Moral man. This is indeed the folly of all Sects, and there is no way better that I know, to be freed from such inveigments, than by earnestly endeavouring after that which they all pretend to, and to become truly more holy and sincere than other men; for the thoroughly purified man is certainly delivered from all these follies.

These things I could not forbear to speak in zeal to the honour of my Saviour, and the good and safety of my Church. For if men once get a trick to call the world Christian, where the death of Christ on the cross at Jerusalem is not acknowledged a sacrifice for sin, nor himself now in his humane Person a Mediator with God the Father, and the Head of his Church Militant and Triumphant; nor that there any Eternal Life nor Resurrection, but that in the Moral or Mystical sense: assuredly this will prove the most dangerous way imaginable, quite to take away that in time, which is most properly called Christian Religion, out of the world, and to leave meerly the name thereof behind.

But a Religion so manifestly established by God in a most miraculous manner, and being so perfect, that the wit of man cannot imagine any thing more compleat, and better fitted for winning souls to God: It can no nothing but giddiness or light-mindedness, to think
that this Religion can be ever superannuated in the world, but that it shall last till Christ's Corporeal appearance in the Clouds. For there is no reason, all that the holy Ghost should be thought to come, the flesh of some particular man, no more then God the Father did under the Law. For what can he tell us more or better, then Christ already has told us or what himself may tell us without any person shape? And there is no Prophecy of any such thing but onely of that which is better, that Christ will procure for all those that are his faithful and obedient followers, the Spirit of Truth and Righteousness, and induce them with the divine Life, and that it shall at length come to pass, that Justice, Peace, and Equity shall more universally and fully flourish in the world, then ever yet they have done. And that faith in God, and of the Life to come shall be more vigorously sealed upon the hearts of men; and that the shall be a nearer union and conjunction betwixt the humane and divine nature in us, then ever, and no frequent and sensible commerce betwixt the Inhabitants of the Aethereal and Terrestrial Region, according as I have already declared concerning the Seventh day in this Defence of the Moral Cabbala.

But in the mean time though that full Sabbatism be so far off, yet I doubt not but there have been and are very sweet and joyful Prelubations of it, in such dry persons, which quickens their hopes and desires of the compleatment thereof, and divine Providence not idle, all things working towards this last Catastraphe; and the heads of Sects themselves, though I never saw any yet that my light and judgement could pronounce infallible and perfect, (as I thin there never will be any till Christ himself come again who will appear in no Sectarian way, for himse
They oral Cabbala, 249

Give us an intimation, that if anyone say, Lozere is Christ, or there is Christ, believe it not: yet which is the grosse ignorance or hypocrisy of ordinary external Churches (as they call them) that some heads of Sects, I say, have spoken very true and weighty things against them, very lively setting them out & denoting them in their own colors, intomuch that they will be able, not only to turn from them the affections of all plain-hearted men, that are fast friends to the internal Righteousness of God, and prefer that before the most specious devices of arbitrary Superstition, but also to raise their anger and indignation against them. But it does not presently follow, that because a man can truly discover the gross faults & falsities that are in another, that therefore he is utterly blameless himself, and not at all imposed upon by his natural complexion, nor speaks any thing that is false, nor omits any thing that is both true and necessary. But be these Sects what they will be, the grand Churches themselves are so naked and obnoxious, that unless they cast away from them their hypocrisy, pride, and covetousness, they will in all likelihood raise such storms in all Christendome, that in process of time, not only Ecclesiastical but Civil power itself will be involved in those ruines, and Christ alone will be exalted in that day. For before he deliver up the Kingdome to his Father, he is to put down all Rule, and all Authority and Power; For he must reign till he have put all his enemies under his feet; The last enemy that shall be destroyed is Death: which as I have already signified unto you, though he be now the King of Terours, will in that great Festival and Sabbatisme, by reason of so sensible and palpable union betwixt the Heavenly and Earthly nature, be but a pleasant passage into an higher room, or to use that
that more mysterious expression of the Rabbins concerning Moses, in whose writings this Sabbatisme adumbrated, God will draw up a mans soul to him self by an Amarous kiffe; For such was the death that holy man Moses, who is said to have died Moab יי ו ו, in the kisses and embracements of God.

This shall be the condition of the Church Christ for many hundred years; Till the Wheel Providence driving on further, and the Stage of thin drawing on to their last Period, men shall not one be freed from the fear and pain of death, but the shall be no capacity of dying at all. For then the day of the Lord come, wherein the Heavens shall passe away with a noise, and the Elements melt with fervent heat, and the Earth with all the things in shall be burnt up. Thus Christ having done vengeance upon the obstinately wicked and disobedient and fully triumphed over all his enemies, he will give up his Kingdom to his Father, whose Vic gerent hitherto he hath been in the affairs of bot Men and Angels. But till then whosoever by prettending to be more Spiritual and Mystical then other men, would smother those essential Principles of the Christian Religion, that have reference to the external Person of Christ, let him phrase it as well as he will, or speak as magnificently of himself as he can; we are never to let go the plain and warrantable Faith of the Word, for ungrounded fancies and fin sayings.

Wherefore let every man seek God apart, an search out the Truth in the holy Scripture, preparing himself for a right understanding thereof, by steadfastly and sincerely practising such things as are plain and uncontrovertedly contained therein, and expect
illumination according to the best communication hereof, that is, answerably to our own faculties, otherwise if we bid all Reason, and History, and Humane helps, and Acquisitions quite adieu, the world will never be rid of Religious Lunacies and Fan- 

E I N I S.
AN ACCOUNT
of what is contained in the Prefaces
and Chapters of this Book.

In the Preface to the Reader.

What is meant by the term Cabbala, and how warranted the literal Exposition of the Text may be so called. That dispensable speculations are best professed in a Sceptical manner. A clear description of the nature and dignity of Reason, and what the divine Logos is. The general probabilities of the truth of this present Cabbala. The designe of the Author in publishing of it.

THE LITERAL CABBALA.

CHAP. I.

2 The Earth at first a deep miry abyss, covered over with waters, over which was a fierce wind, and brought all darkness. 3 Day made at first without Sun. 6 The Earth a floor, the Heavens a transparent Canopy, or strong Tent over it, to keep off the upper waters or blew conspicuous Sea from drowning the world. 8 Why this Tent or Canopy was not said to be good. 9 The lower waters commanded into one place. 11 Herbs, flowers, and fruits of Trees, before either Sun or seasons of the year to ripen them.
The Contents.

14 The Sun created to and added the day, as a peculiar ornament thereof, as the Moon and Stars to the night. 20 The Creation of Fishe and Fowl. 24 The Creation of beasts and creeping things. 27 Man created in the very shape and figure of God, but yet so, that there were made females as well as males. 28 How man came to be Lord over the rest of living creatures. 30 How it came to pass that man feeds on the better sort of the fruits of the Earth, and the beasts on the worse.

Chap. II.

3 The Original of the Jewish Sabbaths, from God resting himself from his six days labours. 5 Herb and Plants before either Rain, Gardning, or Husbandry, and the reason why it was so. 7 Adam made the dust of the ground, and his soul breathed in at his nostrils. 8 The Planting of Paradise. 9 A wonderful Tree there, that would continue youth, and make a man immortal upon earth: Another strange Tree, viz. the Tree of knowledge of good and evil. 11 The Rivers of Paradise, Phasis, Gihon, Tigris, Euphrates. 18 The high commendation of Marriage. 19 Adam gives names to all kinds of creatures, except fishes. 21 Woman is made of a rib of Adam, a deep sleep falling upon him, his mind being also being in a trance. 24 The first Institution of Marriage.

Chap. III.

1 A subtle Serpent in Paradise, endued with bod, reason, and the power of speech, deceives the woman. 2 The Dialogue betwixt the woman and the Serpent. 7 How the shame of nakedness came into the world. 8 God walks in the Garden, and calls to Adam.
The Contents.
10 The Dialogue betwixt Adam and God. 14 The reasons why Serpents want feet, and creep upon the ground. 15 The reason of the antipathy betwixt Men and Serpents. 16 As also of womens pangs in childe-bearing, and of their being bound in subjection to their husbands. 18 Also of the barrenness of the earth, and of mans toil and drudgery. 21 God teacheth Adam and Eve the use of leathern clothing. 24 Paradise haunted with apparitions: Adam frightened from daring to taste of the Tree of Life, whence his posterity became mortal to this very day.

The Philosophick Cabala.

Chap. I.
1 The world of Life or Forms, and the Potentiality of the visible Universe created by the Tri-une God, and referred to a Monad or Unite. 6 The Universal immense matter of the visible world created out of nothing, and referred to the number Two. 7 Why it was not said of this matter that it was good. 9 The ordering of an Earth or Planet for making it conveniently habitable, referred to the number Three. 4 The immense Ethereal Matter, or Heaven, contrived into Suns or Planets, as well Primary as Secondary, viz. as well Earths as Moons, and referred to the number Four. 20 The replenishing of an Earth with Fish and Fowl, referred to the number Five. 24 The Creation of Beasts and Cattel, but more chiefly of Man himself, referred to the number six.
The Contents.

Chap. II.

2 Gods full and absolute rest from creating any thing of anew, adumbrated by the number Seven. 4 Suns and Planets not only the furniture, but effects of the Ethereal Matter or Heaven. 6 The manner of Man and other Animals rising out of the earth by the power of God in nature. 8 How it was with Adam before he descended into flesh, and became a Terrestrial Animal. 10 That the four Cardinal virtues were in Adam in his Ethereal or Paradisiacal condition. 17 Adam in Paradise forbidden to taste or relish his own will, under pain of descending into the Region of Death. 18 The Masculine and Feminine faculties in Adam. 20 The great Pleasure and Solace of the Feminine faculties. 21 The Masculine faculties laid asleep, the Feminine appear and act, viz. The grateful sense of the life of the Vehicle. 25 That this sense and joy of the life of the Vehicle is in itself without either blame or shame.

Chap. III.

1 Satan tempts Adam, taking advantage upon the Invigoration of the life of his Vehicle. 2 The Dialogue betwixt Adam and Satan. 6 The Masculine faculties in Adam, swayed by the Feminine; assent to sin against God. 7 Adam excuses the use of that wide Liberty he gave himself, discerning the Plastick Power somewhat awakened in him. 8 A dispute betwixt Adam and the divine Light, arraigning him at the Tribunal of his own Conscience. 14 Satan stricken down into the lower Regions of the Air. 15 A Prophecy of the Incarnation of the Soul of the Messias, and of his Triumph over the head and highest Powers of the rebellious Angels. 16 A decree of God to commune and disturb all the pleasures and
The Contents.

contentments of the Terrestrial Life. 20 Adam again excuses his fall, from the usefulness of his Presence and Government upon Earth. 21 Adam is fully incorporated into Flesh, and appears in the true shape of a Terrestrial Animal. 24 That Immortality is incompatible to the Earthly Adam, nor can his Soul reach it, till she return into her Ethereal Vehicle.

THE MORAL CABBALA.

CHAP. I.

1 Man a Microcosme or Little World, in whom there are two Principles, Spirit and Flesh. 2 The Earthly or Fleshly Nature appears first. 4 The Light of Conscience unlistened to. 6 The Spirit of Savory and Affectionate discernment betwixt good and evil. 10 The inordinate desires of the flesh driven aside and limited. 11 Hereupon the plants of Righteousness bear fruit and flourish. 16 The hearty and sincere Love of God, and a mans neighbor, is as the Sun in the Soul of man. Notionality and Opinions the weak and faint Light of the dispersed Stars. 18 Those that walk in sincere Love, walk in the Day: They that are guided by Notionality, travel in the Night. 22 The Natural Concupiscible brings forth by the command of God, and is corrected by devotion. 24 The Irascible also brings forth. 26 Christ the Image of God is created, being a perfect Ruler over all the motions of the Irascible and Concupiscible. 29 The food of the divine Life. 30 The food of the Animal Life. 31 The divine Wisdome approves of whatsoever is simply natural, as good.

52
The CONTENTS.

CHAP. II.

3 The true Sabbathime of the Sons of God.  5 A Description of men taught by God.  7 The mysterie of that Adam that comes by Water and the Spirit.  9 Obedience the Tree of Life: Disobedience the Tree of the Knowledge of good and evil. 10 The Rivers of Paradise; the four Cardinal Virtues in the Soul of man. 17 The Life of Righteousnesse lost by Disobedience. 19 The meer Contemplative and Spiritual Man sees the motions of the Animal Life, and rigidly enough censures them. 21 That it is incompatabile to Man perpetually to dwell in Spiritual Contemplations. 22 That upon the flaking of those, the kindly Joy of the Life of the Body springs out, which is our Eve. 23 That this kindly Joy of the Body is more grateful to Man in Innocency, then any thing else whatsoever. 25 Nor is man mistaken in his judgement thereof.

CHAP. III.

1 Adam is tempt by inordinate Pleasure from the springing up of the Joy of the Invigorated Life of his Body. 2 A dialogue or dispute in the mind of Adam betwixt The inordinate Desire of Pleasure, and the natural Joy of the Body. 6 The will of Adam is drawn away to assent to inordinate Pleasure. 8 Adam having transgressed, is impatient of the Presence of the divine Light. 10 A long conflict of Conscience or dispute betwixt Adams earthly minde, and the divine Light, examining him, and setting before him both his present and future condition, if he persisted in rebellion. 20 He adheres to the Joy of his body, without reason or measure, notwithstanding all the castigations and monitions of the divine Light. 21 The di...
The Contents.

The light takes leave of Adam therefore for the present, with deserved scorn and reproach. 22 The doom of the Eternal God concerning laps'd Man, that will not suffer them to settle in wickednesse, according to their own depraved wills and desires.

The Contents of

THE DEFENCE
OF THE THREEFOLD
CABBALA.

In the Introduction to the DEFENCE.

Diodorus his mistake concerning Moses, and other Law-givers, that have professed themselves to have received their Laws from either God or some good Angel. Reasons why Moses began his History with the Creation of the world. The Sun and Moon the same with the Egyptians Osiris and Isis, and how they came to be worshipped for Gods. The Apotheosis of mortal men, such as Bucechus and Ceres, how it first came into the world. That the letter of the Scripture speaks ordinarily in Philosophical things according to the sense and imagination of the Vulgar. That there is a Philosophical sense that lies hid in the letter of the three first Chapters of Genesis. That there is a Moral or Mystical sense, not only in these three Chapters, but in several other places of the Scripture.
The Contents of The Defence of the Literal Cabbala.

CHAP. I.

1 The genuine sense of In the beginning. The difference of קְנֵה בַּרָא neglect of the Seventy, who translate only ἑπόλυσσων. 2 The grounds of their mistake discovered, who conceive Moses to intimate that the Matter is uncreated. That אלוהי is no more than ventus magnus. 4 That the first darkness was not properly Night. 6 Why the Seventy translate פִּנַח Firmamentum, and that it is in allusion to a firmly pitched Tent. 11 That the sensible effects of the Sun invited the Heathen to Idolatry, and that their Oracles taught them to call him by the name of Jao. 14 That the Prophet Jere- my divides the day from the Sun, speaking according to the vulgar capacity. 15 The reason why the Stars appear on this side the upper cæruleous Sea. 27 The Opinion of the Anthropomorphites, and of what great consequence it is for the Vulgar to imagine God in the shape of a Man. Aristophanes his story in Plato of Men and Women growing together at first, as if they made both but one Animal.
CHAP. II.

7 The notation of \( \text{L}x\text{n} \) answerable to the breathing of Adam's soul into his nostrils. 8 The exact situation of Paradise. That Gihon is part of Euphrates; Pi-on, Phasis, or Phasi-tigris. That the Madianites are called Ethiopians. That Paradise was seated about Mesopotamia, argued by six Reasons. That it was more particularly seated where now Apamia stands in Prolemeel's Maps. 18 The Prudence of Moses in the commendation of Matrimony. 19 Why Adam is not recorded to have given names to the Fishes. 24 Abraham Ben Ezra's conceit of the names of Adam and Eve, as they are called \( \text{Wn} \) and \( \text{Hn} \). 25 Moses his wife Anthypophora concerning the natural shame of nakedness.

CHAP. III.

1 How much it saves the credit of our first Parents, that the Serpent was found the prime Author of the Transgression. That according to S. Basil all the living creatures of Paradise could speak: undeniable reasons that the Serpent could, according to the Literal Cabbala. 9 The opinion of the Anthropomorphites true, according to the Literal Cabbala. 14 That the Serpent went upright before the fall, was the opinion of S. Basil. 16 A story of the ease delivery of a certain poor woman of Liguria. 19 That the general calamities that lie upon mankind, came by the transgression of a positive Law, how well accommodate it is to the scope of Moses. 23 That Paradise was not the whole Earth. 24 The Apparitions in Paradise called by Theodore Μορφολύκηα.

THE
THE DEFENCE
OF THE PHILOSOPHICK
CABBALA.

CHAP. I.

1 Why Heaven and Light are both made Symbols of the same thing, viz. The World of Life. That intimated a Trinity. That is a title of the Eternal Wisdom the Son of God, who is called also and . As and , and as well in Philo as the New Testament. That is the holy Ghost. 2 The first agreement of Plato's Triad with the Trinity of the present Cabbala. 5 The Pythagorick names or nature of a Monad or Unite applied to the first days work. 6 What are the upper waters: and that Souls that descend are , are the Naides or water Nymphes in Porphyrius. 8 That Matter of itself is unmoveable. R. Bechai his notation of very happily explained out of Des Cartes his Philosophy. That Universal Matter is the second days Creation, fully made good by the names and property of the number Two. 13 The nature of the third days work set off by the number Three. 16 That the most learned do agree that the Creation was perfected at once. The notation of strangely agreeing with the most notorious conclusions of the Cartesian Philosophy. 19 That the Corporeas.
The Contents.

world was universally created into Form and Motion in the fourth day, is most notably confirmed by the isles and propertie of the number Four. The true meaning of the Pythagorick oath, wherein they swore by him that taught them the mysterie of the Tetraëys. That the Tetraëys was a Symbole of the whole Philosophick Cabbala, that lay couched under the Text of Moles. 20 Why Fish and Fowl created in the same day. 23 Why living creatures were said to be made in the Fift and Sixt days. 31 And why the whole Creation was comprehended within the number Six.

CHAP. II.

3 The number Seven a fit Symbole of the Sabbath, or Rest of God. 7 Of Adams rising out of the ground, as other creatures did. 11 That Pison is from וו or ווע, and denotes Prudence. The mystical meaning of Havilah. 13 That Gihon is the same that Nilus, Sihor, or Siris, and that Pison is Ganges. The Justice of the Æthiopians. That Gihon is from ינו, and denotes that virtue. 14 As Hiddekel, Fortitude. 17 That those expressions of the Souls sleep, and death in the Body, so frequent among the Platonists, were borrowed from the Mossical Cabbala. 19 Fallen Angels assimilated to the beasts of the field. The meaning of those Platonical phrases ἢγερηδεῖν, ἅγεγουέτε, ὁ ἀπὸ τῶν κόσμον, ὡς ὁ χήριν ἀπορρίμα, and the like. That θεοί in Platonisme is the same that מַן in Moses, that signifies Angels as well as God. 22 That there are three principles in Man, according to Plato's School; Νες, ψυχή, εἰς ὅλον ψυχή, and that this last is Eve.

CHAP.
The Contents.

CHAP. III.

1 The Serpent 'Oψινέως in Pherecydes Syrus. and names of Spirits haunting Fields and and desolate places. The right Notation of ρημοι. 13 That Satan upon his tempting Adam, was cast down lower towards the Earth, with all his Accomplices. 15 Plato's Prophacie of Christ. The reasonableness of divine Providence in exalting Christ above the highest Angels. 20 That Adams descension into his Terrestrial Body, was a kind of death. 22 How incongruous it is to the divine Goodness, Sarcastically to insult over frail Man fallen into Tragical misery. 24 That it is a great mercy of God that we are not immortal upon Earth. That δαίμων, ὕπατος, and ἀγγελός are all one. A Summary representation of the strength of the whole Philosophick Cabbala. Pythagoras deemed the son of Apollo. That he was acquainted with the Cabbala of Moses: That he did miracles; As also Abaris, Empedocles, and Epimenides, being instructed by him. Plato also deemed the son of Apollo. Socrates his dream concerning him. That he was learned in the Mosaic Cabbala. The miraculous power of Plotinus his Soul. Cartesius compared with Bezaliel and Aholib, and whether he was inspired or no. The Cabbalists Apology.
CHAP. I.

What is meant by Moral, explained out of Philo.

3 That the Light in the first day improv'd to the height, is Adam, in the sixt, Christ, according to the Spirit. 4 In what sense we our selves may be said to do what God does in us. 5 Why and are rendred Ignorance and Inquiry. 18 Plato's το άλησις εν βεαχει μεθ. The Pythagoreans ἀλησιν σιαυτυ, applied to the Fourth days progress. 22 That Virtue is not an extirpation, but regulation of the Passions, according to the minde of the Pythagoreans. 24 Plotinus his το άλησιν εν βεαχει μεθ, applied to the Sixt days progress. 26 What the Image of God is, plainly set down out of S. Paul and Plato. The divine Principle in us, ὤν λαμανδος ἅντικωτο, out of Plotinus. 28 The distinction of the Heavenly and Earthly Man, out of Philo. 31 The Impositure of still and fixed Melancholy, and that it is not the true divine Rest, and precious Sabbath of the Soul. A compendious rehearsal of the whole Allegory of the Six days Creation.
CHAP. II.

The full sense of that \textit{Anti-Secular}, that keeps men from entering into the true Sabbath. 4 The great necessity of distinguishing the innocent motions of Nature from the suggestions of Sin. 5 That the growth of a true Christian indeed doth not adequately depend upon the lips of the Priest. 7 The meaning of This is he that comes by Water and Blood. 8 The meaning of Repent, for the Kingdom of Heaven is at hand. The seventh thousand years, the great Sabbatianism of the Church of God. That there will be then frequent converse betwixt Men and Angels. 9 The Tree of Life, how fitly in the Mystical sense, said to be in the midst of the Garden. 17 A twofold death contrasted by Adams disobedience. The Masculine and Feminine Faculties in Man what they are. Actuating a Body, an Essential operation of the Soul; and the reason of that so joyful appearance of Eve to the Humane Nature.

CHAP. III.

A story of a dispute betwixt a Prelate and a Black-Smith, concerning Adams eating of the Apple. 1 What is meant by the subtilty or deceit of the Serpent. That Religion wrought to its due height is a very cheerful state; And it is only the halting and hypocrisie of men that generally have put so sour and sad a vizard upon it. 5, 6 That worldly Wisdome, not Philosophy, is perstringed in the Mysterie of the Tree of Knowledge of good and evil. 10 The meaning of Adams flying after he had found himself naked. 20 Adam, the Earthly-minded Man, according to Philo. 21 What is meant by Gods clothing Adam and Eve with hairy Coats in the Mystical sense.
The Contents.

23 Πανθεόν τρυφών, or the Paradise of Luxury. That History in Scripture is wrote very concisely, and therefore admits of modest and judicious Supplements for clearing the sense. 24 What is meant by the Cherubim and flaming Sword. Plato's definition of Philosophy, Μελέτη Θεωρίας. A more large description of dying to Sinne, and of the life of righteousness. That Christian Religion even as it refers to the external Person of Christ, is upon no pretence to be annul'd till the Conflagration of the world.

Errata.


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