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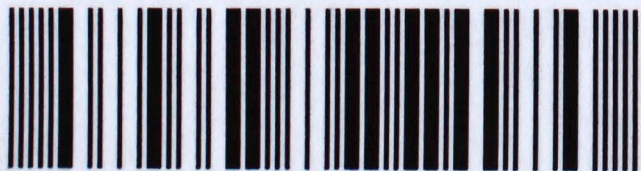
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16.2.12  
*LUSUS SERIVS:*

O R,  
Serious Passe-time.

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5680

A

Philosophicall Discourse  
concerning the Superiority of  
*Creatures* under *MAN*.

*Written*

By Michael Mayerus, *M. D.*



*L O N D O N,*

Printed for *Humphrey Moseley*, at the  
Prince's Arms in *S. Pauls Church-yard*,  
and *Tho: Heath* in *Covent-garden*,  
neere the *Piazza*. 1654.



*To the Honourable,*  
**CARY DILLON Esq.**  
**Son to ROBERT, late**  
**Earle of Roscommon.**

*S I R,*

**H**ave neither by  
the Nobility of  
your Birth, your  
great and generous servi-  
ces in *Freland* under Im-  
mortall *Jones* (that admi-  
rable Prodigy and prooffe  
of *English* valour) but by  
that greatnesse and good-  
nesse

A 2

ness of Nature which shines in your Conversation, been charmed into this Adresse; And I profess also to have ever since my first knowledge of you, to have plac'd you so much in my esteeme, that I now repent the boldness of so small an offer; and the rather, looking on you as one that were pleased to take me into your friendship before I could imagine you had reason to doe it; and

and that I found in you all those Morall vertues which the Schools so unnecessarily dispute about, I thought I could not put this little Forraigner into better hands than yours, and teach it to tell Posterity (for that is the Age of Books) that you have infinitely obliged a person that adores nothing more than those Heroical Vertues which are constellated in your Soul.

The Designe of the  
A 3 Dis-

Discourse (which I have libell'd from a learned pen) shall not be told you, saving in the generall, that it is Philosophicall and vertuous; And as in *Romances* and *Interludes*, the chief art and vertue is to conceale the Plot: So in hopes to betray you to a full perusall, I shall suffer the Scene to open, and the Actors to enter, & therefore in an humorous desire of entertaining you, will leave you in the embrace

brace of your fair and noble Lady, who may justly claime from me the same inclinations and devoir, as being both hers and

(S I R)

*Your most Affectionate*

*and most humble servant,*

J. de la Salle.



*Lusus* *SERIVS*:

*SERIOUS* *Passé-Time*.

*Wherein Hermes or Mer-  
cury is declared and  
established King of all  
Worldly things, &c.*



*After it had been very hotly  
debated in the great Am-  
phitheatre of this World,  
to whom of all those, that  
presented themselves as Competitors  
the Preheminence & Sovereignty were*  
*B* *most*

most due, and that by reason both of the number and variety both of the persons and things, the whole matter found so many severall, or rather innumerable Opinions, that there appeared not more Judges then differences of judgements; It was agreed by common consent, that out of the whole populace of Worldly things there should be elected a Representative, that is to say, from out the foure-footed, as being the largest, at the most two, and for Birds, Fishes, Insects, creeping things, Vegetables and Mineralls one a piece, these to be chosen by common consent, and to be sent to the next Parliament, where before Man, as the wisest and fittest judge, out of these eight a King should be chosen. For it was thought better and more agreeable with reason, that a few of the Nobles, chosen out of every Tribe or Nation, should be empowered by the consent of their whole people to elect one, then that so great a Rabble (which

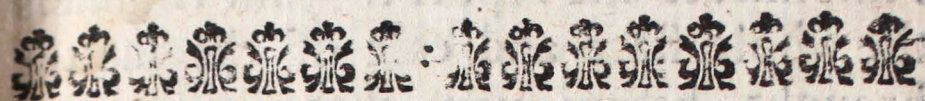
is

is the beast of many heads and damme of confusion) should be againe assembled, and it may be not onely fall into different debates, but dissent themselves into a Civill Warre. After great bandying in Elections privately carried in every County of this lower World, a Parliament of EIGHT was at last called, to wit, as it was set downe in the Instrument, out of the County of the first, that is the Foure-footed the C A L F E and the S H E E P, out of the second the G O O S E, of the third the O I S T E R, of the fourth the B E E, out of the fifth the S I L K - W O R M E, out of the sixth, F L A X, out of the seventh M E R C U R Y. All these meet together, and, as it became so great Heroes that were in emulation for Sovereignty, made their addresse to Man, whom by common consent they had agreed to be their Uo-pire. He was then very well apparell'd, his Doublet and Breeches were of the

B 2

richest

richest black Velvet, and very richly covered with Gold lace; his Gowne was of a fine Silke suitably trimm'd; His cap was of velvet too: bound about with a chaine of Pearle, which were very faire and of great value; his Band was very neat and of the purest Holland, and about his neck he had a Golden chaine of excellent workmanship; and to save me the labour of telling you the rest, he wanted nothing, which a Man would require to be splendid and magnificent, and to all this he had a minde polish'd and enrich'd, not onely with sweeter literature, but an insight of the severer Sciences, which indeed was very requisite in a Judge of so weighty a cause. To him sitting at that time in the Aire on a little tufted Hillock, which swell'd it selfe up in the midst of a flowery ground, the abovesaid Representatives made their addresse, and having chosen the CALFE for their Speaker, put in their Petition of Right in this manner. The



## The CALFE.

WE that are here assembled, most prudent Man, come hither with submission to thy judgement, therefore we beseech thee take it not amisse, if we bring our cause before thee at an unseasonable and busy time. Be pleased to heare the case, and I will briefly open it. There is lately a great contest happened among us the Inhabitants of the whole World, that is to say, the three degrees of *Animals*, *Vegetables* and *Mineralls*, unto which of us next unto Man, our Emperour, precedency is due: And therefore when the *Parliament* and *People* of the World were divided in their judgements, and rent into such severall factions as could not be compos'd without a purge, they chose us from all the rest, and having empowered us by their Instrument, have given us instructions that we should appeale to you, as not onely our *Lord Protector*, but rationall and fit for Government, and that we should fully

B. 3 re-

remonstrate and report to your Highness the whole state and case of the matter brought before you, that you may at length from this Councell here present, choose one, who by his worth and service to Mankinde you should thinke fit for to name your *Vice-Roy*. In which honest and humble proposition we hope we shall not receive a denyall, and that after you have heard us all speake for our severall Rights, we expect your judgement, unto which we all humbly submit.

*To this when MAN had consented, and in his countenance and behaviour had shewn as much civility as hee possibly could; Open severally unto me, sayes he, your severall cases, for you have taken me in a day, which I had designed for a period and intervall of serious businesses, which notwithstanding I will bestow upon you, if I can by hearing and stating of your differences be a meanes of your peace, reconciliation or advantage. Speak then in the same order in which you came hither, and first, you Calfe, when you have done I shall heare the Sheepe, then the Goose, then the Oyster, then the Bee, the Silkworme, and Flax, and then I shall call for Mercury, but one after another; with*

with this Rule, that you speake one after another, jarre not together, nor offer any disturbance or interruption, and especially, that you forbear any smart touches or abuses: which being a Law that I have at first made, I expect obedience unto till I have heard the whole matter. *This being assented unto, the judge prepared himselfe for Audience, and the CALFE began to speak thus.*

May it please thy Highnesse, *MAN*, Lord high Steward of all things, we present our selves here before thee, to know which of us thou wilt be pleas'd to assume into a part of thy Sovereignty, not for the largenesse of our stature, or for handsomenesse of shape, or agility of body, or readinesse in motion, but by such deserts and profits, as we shall be found most eminently to contribute unto Mankinde: which issue being once joyned, I shall not doubt but that you will be pleas'd to passe your judgement for the Family I here pleade for above all the rest. And the inducement which I shall offer to you shall be partly our labours, by which while we are so usefully assistant, partly from those things which even during life we contribute from our own  
B 4 bodies,

bodies, partly from the spoiles which are gathered from our Carkasses. On which three heads as so many settled arguments, I shall especiall insift, nor shall I one way or other vary from this method: *THE LABOURS*, O Man! which we endure for *you*, are extreemly great, and to any of our Competitors here present impossible and intolerable. For as to those that are absent I shall not much debate it, since the Election of *King* is limited to those here present, all the absent, be what they will, being in an incapacity. First of all then we are serviceable to Mankinde in tillage, which without us cannot at all or at the least so commodiously be perform'd. I must confesse that we are not otherwise much imploy'd, unlesse it be for drawing of the Plow and Cart, but these are services so necessary, that they are infinitely more usefull then any other. For if the fields were not turn'd over and torne with Ploughs, painfully haled along upon our necks, it were impossible to sow the seed with any hope of harvest, which not answering expectation, I would know where man should have his subsistence. I believe, Sir, you rationall Creatures would

not

not be very well content to returne to your diet of *Acornes*, or do you think you could be content for to live all your hungry dayes on such poore Ordinaries as Apples, Nutts and Hearbs? This I believe you would hardly be perswaded to, and since you have found by experience the necessity of bread, I necessarily inferre the use of Oxen. Suppose our species were lost, there is a stop upon all husbandry, and instead of rich harvests of Corne, you shall have your fields pestered with weeds, and withall you must consider, how these Northerne Countries are supply'd with drink, marry Oates and Barley, and these come out of the Fields plough'd by us, I shall say nothing to Pease, or other kinde of fruits, which without stirring or preparing of the Earth were not to be expected, as Wheat, Spelt, Oates, Rice, beanes, Pease, Vetches, Lintels, and others of that kind. All these are the fruits of *Agriculture*, and we next to man are the most effective in it. Besides, I need not tell you how great is the use of Wagons, which yet we draw in *Italy* (which if you will believe *Timæus* and *Varro*, had its name from an *O X E*, for in the ancients *Greek*

B 5.

I T A

*ITALOS* signified an *Oxe* in respect at that time both in number, shape, and greatnesse we excell'd there above all other Countries. And in many other places I cannot expresse how advantageous we are, in drawing of loads from the Country to the City and back againe. And yet all these important services we performe meerely out of duty to Mankind; services I repeat it againe such, as I challenge any Creature to performe the thirtieth part of : So usefull I am sure the old wise *Egyptians* found us, that they heap'd all possible honours upon an *Oxe*, and gave him adorations proper to deities; And the reason was that the life of Man could not but be unpleasant without his assistance : The *Oxe APIS* as sacred and priviledged had *Vulcan's* Temple for his stall, where instead of an ordinary manger he had one of Gold; and of furniture of straw, was provided for with fresh Tapestry, and when naturall death had taken him away, and he for addition of honour named *Serapis*, he was magnificently buried, and covered with a most stately Tombe, being from the time of his decease accounted a divinity of that Country. The *Oxe*, say even those men

that professedly write of Husbandry, of all cattell is the most considerable. He is companion and fellow labourer with man in all busineses in the Countrey, and chiefe servant of the Goddesse *Ceres*, for which reason it was of old enacted, that no man should kill an *Oxe*, and the wise *Romans* had us in so much esteeme, that it was banishment for any man to kill one of us, though it were but to feed upon : and the reason is apparent ; *Bos comes* *ἐπὶ τῆ βόσκῃ*, that is to say, to eat, because Men eat from our labours, of which no further.

I shall now passe to those things which we yeeld during life for your use. These are our Dung and our Milk. Our dung indeed may seeme but a poore businesse, yet it is the food of the Fields that feed you, 'tis their joy, their recreation, without which they are barren and melancholly. From this had *Saturne* (the great Grandfire as I may say of the Gods) his name of *Stercurius*, as a title of honour for his usefull invention of dunging the ground. That Arch-Heros *Hercules* was employ'd in carrying out *Oxe*-dung, and cleansing the stables of  *Augeas Phabuss* own Son, which thing certainly had it

not beene of very great moment might have been perform'd by other hands then those great and noble ones of immortall *Hercules* the Son of *Jupiter*. Neither is it onely that our dung fattens the fields, but it serves Man for medicine, and for fuell for fire instead of Wood or Coale. It is outwardly apply'd to a great many Maladies, as to the Gout in the hands and in the Feet, and indeed to any Gout whatsoever proceeding from a hot cause, and there is a Water distill'd from it in *May*, which is called the Water of all Flowers, which name is not given to any other Medicine whatsoever, be it never so precious, in the shop of any *Apothecary*. Not to tell you that *Oxe-dung* is most fortunately applyed to the resolving of all hard Tumours, and in Dropfies for drawing out of the restagnant Water. I need not to adde the benefits of it when taken into the body, as in the *Jaundies* and Diseases of that kinde, nor is it that you should be offended with the smell, for it is sufferable enough, and in Gardens doth both refresh and nurse the sweetest and pleasantest hearbs and flowers, whether they be cherish'd there for their beauty, or their medicinall use. Then  
for

for want of fuell, how much it furnishes the hearts of severall people, and suffers them not to eat their Victualls raw, let the people, who enjoy the use of it, experimentally confesse.

For Milke and all those severall dainties it is varied into, I am at a stand, in respect I cannot sufficiently declare the profits of it. What I beseech you is more profitable to House keeping? What more agreeable to the life of Man? What more pleasant and more healthfull, not onely to all in health, but to most of the diseased? Of Cowes-milke you make Butter, Cheese, and Whey, three divers substances educ'd out of one matter, and they are of such excellent use to Mankind, that that Table is indeed unfurnish'd which wants some of them. Nay even in the Scripture it selfe, that Land which was described to be greatly fruitfull, was said to overflow rather with Milke then Honey; For Honey may be found in Desarts, and places untill'd, where plenty of Milke cannot be expected. How many millions of men are there that live mostly of Cowes-milk? How many that live altogether on Cheese? What a vast income from hence is this to  
some

some Countries ! And indeed from what I have said will appeare, not onely bread, and Drinke, but also, Butter, Cheese and all things made of Milk, are the contributions of our species, the last immediately paid a Tax by us, the former obtained by the Meditation of our paines : so that you, O Man, when you come to cast up your accompts, will finde all your conveniencies and enjoyments a debt to the *Oxen*, which that I may more clearly manifest, I shall instance those things which we yeeld by our death, after we have wasted our Lives in your service.

What vast emolument do we afford by our *Flesh*, our *Entrayles*, *Fat*, *Bones*, *Hornes*, *Hides*, *Bladders*, *Haire*, and other things which I think not worth the mentioning ? For our flesh, 'tis not onely the dayly reliefe of the needy, but is the delicacy, and entertainment of the most sensuall. Let those people witnesse for me, that will acknowledge a piece of *Beefe* to be the bravest food, and eat as heartily for delight, as a hungry Man would do for necessity, thinking no means better to quiet and silence a barking and craving stomack. Nor doe our Guts

make

make worse fare; how many sorts of puddings and other Dishes are made out of them ? As for our Tallow, it not onely serves for the making up of many excellent services and Pies, but as I may say shares Empire with the Sunne, since it affords candles and light in his absence; which how inestimably it is to be valued I cannot say. For what benefits soever the Sun by his light scatters in the day, are generall and universall: now our Fat lighted, as it doth the same, so it doth more particularly, not refusing the obscurest places or Chambers where the Sun possibly hath no access in the day, and entertaining us in the night, when by the rules of nature he cannot be present with us. Our *Bones*, *Hornes*, *Bladders*, and *Haire*, want not likewise their profits: what a many instruments are made of them, which I shall not attempt to expresse (being willing to observe my time limited,) by reason of their variety and number. Bottles and Galley-pots, are clos'd with Bladders to prevent the ingression of Aire, or the evaporation of the things enclos'd. Nor is our *Haire* uselesse to the working of mortar and many other occasions. Now for our *Hides*

head

head off from our carcase and well tann'd, in respect of the great advantage they bring, I can so little passe them without mentioning, that I confidently affirme they are one of the principallest *utensills* in Mans *æconomy*, nay so principall, that were it out of no other reason, setting aside all that I have hitherto alledged, I would safely presume the diadem we contest for should be ours. Nor is it of one kinde onely, younger and elder are here serviceable, the one is stripp'd of his *Skin*, the other of his *Hide*, from whence else would you have your *Boots*, *Shoes* and *Bellows* swelling with a *Timpan* of wind? What would you doe for Trappings, and Harneſſe for Horses, and for Leather, for other innumerable occasions? I do not you will require demonstration of the necessity of *Shoes*, for there is none but a begger or a vagabond that is able to be without them. And for other things their use is so knowne and necessary, that as a thing of knowledge I shall not otherwise mention. Now as for *Calves-skins*, I shall quote unto you but these two considerable utilities, (for the petty ones I shall passe.) In regard they are universally serviceable to Mankind.

The first is their use in Warre, by being made into Drummes, without which Discipline could not be observed; the other is the subserviency to Arts, that is to say, that *Bookes*, *Patents*, *Letters*, or other *Writings* are made of them, and they are the Preservers, and Treasurers of Arts and Sciences faithfully conveying the memory of former times into the minds and instruction of posterity. Now if all the World be governed by such Arts as owe their very preservation and tradition to a *Calves-skin*, who sees not the empire of all Worldly things given and devis'd unto us, as it were by last will and testament, from all Antiquity? I shall onely aske whether this may not be said to be the common memory of Mankind, since it preserves things from age to age, when themselves cease to have a being, since it hands unto us all things necessary for knowledge, whether sacred or prophane, old or new, since in this wombe, as in a Treasury, are preserved all Lawes and Ordinances which are so essentially usefull to *Kings* and *States*, that without them the frame of Government is immediatly dissolv'd. This furnishes and directs the Clergy with *Hymnes* and *Ant*

*them*

*them* in the Church ; This is that which reares up all famous *Libraries*, those invaluable *Magazines* of time. In a word, all the crafts and subtilties of States-men, all the truth and fidelity of Records, all the wholesome Prescriptions of Physick must be here necessarily deposited and preserved, and those Bookes that are fill'd with them are call'd faithfull Counsellours and dumbe Teachers, for they cannot flatter men of Greatnesse, although they be silent they teach ; though they be lifelesse, yet they breath and inspire Learning; and though they are mute, they speake all eloquence. And this is all that I have to say concerning those my superiours that have sent me hither, not doubting, my Lord *Chancellour*, that when you have fully considered all that I have remonstrated unto you, you will, after hearing how little the rest will bring to weaken my claime, vote me into that dignity, for which before you I stand as Candidate.

The



## The SHEEP E.

THE SHEEP E *seeing the Eys and expectations of both Judge and Assembly fixt upon him ;* Now (*sayes he*) it is my turne to speake, who am the meekest and mildest Creature that ever nature made ; and if this vertue may not put in for the Crowne, 'tis vainly attempted by peremptorinesse, and impudence. 'Tis not without great reason that we call tyrants *Wolves*, and that with a generall consent, for they like so many savage beasts (which are the most hatefull to us that may be) exercise all the cruelty they can against those that are in any subjection to them ; Which if once granted, the contrary Doctrine must be the more certaine, *viz.* That a *Sheepe* would prove the most mercifull King, and such as should be wish'd and obeyed by all. But if the greatest Deserts from Mankinde be that which must determine the case, and conferre the Sovereignty, as appears

peares by what hath been before alledg'd, there is no Creature whatsoever, that while living is more liberall, nor when dead yeilds greater advantage to Man, then the *Sheepe*, to which two heads I shall confine my speech. The *Sheepe* supplies mans necessities with its *Wooll*, *Milke*, and *Dung*. The *Milke* is such an advantage that it hardly gives place to any other: We uncloath our selves to apparel Man, which is a Charity the greatest can be done to Mankind. What greater act of mercy can there be done, then for us to bestow what is truly our owne upon another? Then to cloath the naked? Then to lend defence against the injuries and assaults of Summer and Winter? Our *Wooll* is taken away from us without any violence or resistance, nay we willingly permit it to be done: which appears in that when we are shorne we do not so much as bleat against the wills of our shearers. It is not therefore a prey, taken from us, but a present given by us, the *Sheepes Wooll* is not the spoyle but the reward we owe to Man, who disposeth of it at his pleasure; Sometimes he caused it to be dyed in severall colours, sometimes he workes it up severall wayes in its

its native colour and fashion. View a man from the Crowne of his head to the sole of his foot, and thou wilt finde that whatever ornament he hath about him consists of our relicks. Looke but on his hat, that antient badge of Liberty, thou shalt finde it to be a circular texture of our *Wooll*: Look on his Coat, cloak or Cloaths, nay put in his very Stockins, they will prove so many *woolly-coverings* of his nakednesse. The whole man is covered and furnish'd with our presents, whence it should be inferr'd the greatest obligation he hath to any is to us, and consequently ought to passe his judgement for us: and as we have put him into possession of all that was ours, so is it but just he should give his verdict for us.

Is it possible he can be guilty of no returns of that affection which we beare him? Or hath he lost all memory of the benefits we heape upon him? We are indeed a sort of Creatures neither injure nor intrench upon any other whatsoever: Grasse and the poorest shrubbs, are our nourishment, yet the benefits we returne to our Shepherds are not a few. I might here take occasion to boast of our *Milke*, as being the fattest, the  
 sweetest

sweetest and most advantageous man is acquainted with : farre beyond that of divers other Creatures ; but my modesty obliges me to containe my selfe : This boyl'd with a little salt in it, thickens into an excellent and wholesome Sawce for divers meats. The *Cheese* that's made of it is extreame fat, and therefore becomes a great delicacy among many Nations. For the Dung, there is no man so much as doubts but that it is the welcomest to the ground of any, and that both Husbandmen and Shepheards have well observed, and that is the reason that our folds are so often removed, that by that meanes the whole Field may at length be sufficiently dunged. The ground of the Penns wherein we are shut up, when it comes to be digg'd up, confesse the advantage of our imprisonment, for its sufficiently Levened with *Salt-peter*, drain'd into it by the meanes of the Lie of our Urine, and by which that terrible receipt, by which *Gun-powder* is made, cannot be performed, that *Powder*, which being put in so Brasse Gunns, with Iron-bullets once set on fire, overthrowes the strongest *Walls* and *Castles*, and suffers not opposition. Besides our Dung and the

Salt

Salt lately mentioned drawne from it, is an excellent medicine in severall Diseases, as inwardly the *Jaundies* and the like obstruction, outwardly in *Scalds* and *Burnings*, mingled with other things, it makes an excellent Plaister, and thus much good we afford during our Life.

After death, behold our Lambs brought in their severall seasons, as matter of delight and rarity at the greatest Feasts, we our selves constantly making part also of the furniture. Though I could wish men would rather follow the saying of that noble Emperour, *That a good Shepheard ought to sheare and not to slay his Sheepe*, notwithstanding we are perpetually sacrific'd to the palate of man, and those, whom the *Scab* or diseases destroy not, are led to slaughter, and made the employment of Butchers. Our patience and serenity, even when death is before our eyes is singular, and exemplary : we make no resistance to the Executioner, but voluntarily offer our throats to his knife. Our flesh and fat helpe to make a share in the greatest Feasts, even where there is the most abundance of other dainties. Our Skinns employ the Skinners, who make of them not onely many usefull ornaments

naments for Women, but many severall distinctions of Habits and Gowns for Men. Now if the *Wool* were pull'd off them, as it serves for innumerable uses, so the bare pelt would be serviceable in an equall diversity, especially for Parchment, and Rolls for Records, in which benefit to Mankind I am in all Justice a rivall equall with the *Calf*, nay I stick not to affirme that for what praise he arrogates to himselfe is not onely due to me, but in a larger and more especial manner, for I afford no assistance to the tumults of Warre as he doth, since Drummes, that are commonly made of his skinne are not made of mine; but instead of that damnable subserviency to the rage and fury of Man, my bowels make strings for muscull Instruments, which charme his mind with a purer pleasure then the noise of *Alarmes*. Consider but the nature of Man, and see how it is fashioned and sympathiz'd to Harmony, since nature it seemes intended him not to be a *Military Creature*, since she did not assigne him any particular Armes to fight with, as shee hath done *Lyons*, whom shee hath made terrible by their teeth and clawes, *Wolves* and *Beares* formidable

with the thunder of their tuskes; *Horses* provok'd can revenge with their heeles, *Bulls* with their Hornes, but *Man* came naked and disarm'd into the World, in which he beares a great likeliness to us, and we to him. But above all other things, hee seemes by a speciall preheminance of nature to be particularly enclin'd to Musick, which made divine *Plato* say, *That he was not harmonically composed, that was not delighted with Harmony*. Now we give such particular and eminent assistance unto Musick, that we clearly outvie all other Creatures. Wee afford strings to the Lute and other instruments, which the finger of Man touches into so much harmony, and so entertaining with noble delight severall wayes, in the *Phrygian*, *Ionick*, *Dorick* and *Lyidian* moods; and according to the designe of Art raise and allay severall passions. We shall say nothing of the greater and thicker strings, which men so diversly abuse; yet it is we that furnish them with strings too for Bowes, and give fury and force to their Arrowes, which if singly without the assistance of other Weapons determined the controversy between divers nations, & have made lesser Nations bring greater

into obedience, meerly through their want of skill and dexterity in them. These are also mighty usefull in the performing of sundry Handicrafts, but I shall wave particulars, but one there is that I cannot omit, that one parcell of our body, destroys the greatest *Wolfe* of all Mankind, or to say better his Whelps, least the World by encrease of such *Wolves* might be destroy'd by them, which words, if you conceive to have too much of riddle in them, I thus explaine. What greater *Wolfe* than the *Turke*, he strangles his Brothers, and it may be his sonnes with a string made of our Guts: that he may tyrannise alone. Now if these things have any consideration with you, I may modestly say that I possesse those vertues, which carry the greatest conformity to man, as Meeknesse, Patience, Innocency of Life and Simplicity; and if you looke on my services to Mankind I know not who can compare with me, let them be of what ranke or species whatsoever.

The



## The GOOSE.

THE SHEEP had scarce made a close of his harangue, but a good fat GOOSE stood up and gaggl'd in this manner. We have with sufficient patience (most equall Judge!) heard all that the *Four-footed* Creatures can say for themselves, For my part as I shall lay little to their charge, so I conceive it not my duty to complement them with any excesse of praise; They are such, who as they want not due causes of comendation, so I believe may easily be brought to yeild preheminance to some more worthy. If you consider *Kind* in the Creation of a *King*, none I am sure can be equall with us, much more prefer'd; ours is sublime and aery, nay, we affirme that not onely the Aire is part of our dominion, but the Earth and Water, for in which of the three Elements we please to live we are able to subsist, a priviledge enjoy'd by no other *Animall*, that hee

C 2 should

should dwell and governe in three Elements, as three parts of the World. But if these things be not thought considerable, and that it is onely the services and profits yeilded to Man, that must cast the ballance in this dispute about Sovereignty, I shall no further presse them, but urge onely those things that may seeme more close and proper for the Question. For my course of Life I have not much to say in it, since I may be rather thought to live for my selfe than the use of others, yet neverthelesse in some places I yearly suffer my Wings to be plucked, and my quills to be rent from me for the service of Men, withall I am employ'd in Laying and Hatching of Eggs, which are no contemptible *Viands*. Some also make very good use of my dung in several Diseases. But when my fatall time comes, about *Michaelmas*, or at other times, then is it that Man reaps his greatest advantage by me: my flesh is put on the Spit and roasted, so that I may be now said to enjoy a fourth Element, my Guts and Gibblets well cook'd with my own blood are boyled and bak'd, and so I furnish the *Luxury* of Men with two excellent Dishes, which want not the esteeme

esteeme due unto them; my softer feathers serve to stufte beds, in which men may enjoy their repose, so that being well fed with my flesh and entrailes they may softly sleepe in my old cloaths, and by this meanes, Man spends halfe of his Life, which he commonly sleeps out among us, a priviledge no Creature else can lay claime to. What shall I say of these accidents when they are so knowne to be advantagiously helpfull to Mankind, since in them the species is propagated, and preserved from discontinuance? My *Quills* and *Feathers* are variously ordered and dy'd and apply'd to severall uses, some are fitted to Arrowes, who by our meanes receive that assistance which nature hath not provided for them, nor art cannot acquire. These serve for Warre, the rest of our *Quills* is most commodiously apply'd in writing, and consequently to the government of the World. 'Twas we that in the Capitoll long since gave the alarme, and preserv'd it, and for that cause were accounted sacred and kept at the publick charge, being for watchfullnesse and diligence accounted better, and certainer night sentinells than the *Doggs* themselves, so that we may

may without raillery aver that we saved the City of *Rome*, which is a very high commendation for us. But this much higher that by our *Quills*, we have propagated all Arts and Sciences, we have preserv'd them and protected against all injuries and violences of time? 'Tis in vaine to prepare a *Calfe* or a *Sheep-skinne* to write upon, unlesse our *Quills* be called to assistance, and be made dance, turne, and play upon them. Their Skinnes suffer onely and are the *patients*, our *Quills* the *Agents*, they are but the *subjects*, we the *efficient* causes, and of a much nobler nature; if the *Goose* and the *Sheepe* joyn in league together, the greatest Creatures are not able to resist, nay Man himselfe is proved to be taught by a *Goose*, when he reads the writings of the wisest Ancients. The *Sheepe* without the *Goose* is of no value at all, that is to say, no more than a blank parchment; but on the other side the *Goose* can joyne in confederacy with the *Calfe*, or *Flax* excluding the *Sheepe*, by which appears the superiority of our power, and the prehemience we hold above all the rest, and methinks the controversy of our kinde with the rest here present, might easily be decided, since that

that formerly our *Quills* have obtained the prize from all others, whether *Eagles* or other martiall Birds whatsoever. In witnesse of which victory, our *Quills* are worne in Caps, hence the Poet,

*Penna beat cælo, penna volare facit,  
The Pen gives Heaven, the Pen gives  
wings to fly.*

Why should not we therefore carry away the *Diadem*, and the Title Royall from those that are not for this to be compared with us? By us and by our *quills* the Emperour commands Kings and Princes, as it was very truly said by one, *That the imperiall Majesty ought not onely to be adorn'd with Armes, but arm'd with Lawes*, for Lawes once Enacted are by our meanes propagated and made usefull to their Legislators. By our *quills* Kings, Princes and Dukes govern their Dominions: suppose there never were, nor ever had been any bookes written, it would follow there should be no Letters, no Lawes, no Histories, no Physick, nor any other Arts or Sciences put upon the file of memory, and so the life of Man would nothing have differed from the life

life of brutes, mankind would have been as unacquainted with himselfe and things, as Children shut up in a Cave and there continued. Now all those that have gotten the reputation of wise, learned and experienc'd Men, and have arriv'd at the Arts and Sciences, have done it by the advantage of our *quills*. These are they that governe the World, with their learning policy and science, which have been only propagated by Pens, the use whereof whosoever know not are accounted of a contemptible condition and disesteem'd. Pens often rescue the most despicable poverty into vast wealth, Pens throw honour and lustre on wealth it selfe, nay there is no condition; which receives not ornament and advantage from them. Pens comprise and establish all humane Literature; what anciently was with difficulty put down with an Iron bodkin, is now more easily perform'd by Pens; what honour was ever given to learning by the greatest Princes, is now due to Pens, and to those to whom they are owing, *Geese*. Whence I infer that our esteem ought to be such, that it should be farre more considerable than to receive a denyall in this claime of Royalty. I will onely

add

add two advantages of *quills* more, though they be not so much important; The first is in hunting, for the frightening of Beasts by the sticking them up; the other in Musical instruments, besides their use in Arrows which we formerly mention'd. Let the *Sheep* brag the necessity of his strings, my *quills* can no more be spar'd in the *Sittarne* and *Virginalls*: Let him brag that his greater guts are usefull for Bow-strings, without my feathers I am sure no Arrow will fly. Let him and the *Calfe* prate of their *Parchments* as so needfull in writing, without my *quills* to write upon them, they will signify nothing, not to mention even the smallest uses of our *quills*; we shall omit to tell you how they helpe Anglers in fitting of their Hookes and Flies, and are employ'd in severall mechanicall workes; Let this, which for the time allotted us we have shortly but firmly and demonstratively argued, suffice, since I cannot but believe, that they will justly evict the Royalty to be granted me.

The



## The OYSTER.

**T**He OYSTER, who was in the fourth place as Burgesse for the Fishes suffered not another to assume the discourse, but hastily began to plead in this manner; If the Sovereignty over the Creature must be adjudged and conferr'd either upon largeness of body, Strength, Industry, Sagacity or Docility, I believe my pretension will be very weake, for I am little and without strength, nor can I lay claime to any of the other indowments, yet withall I am of opinion that none of these here present may justly hope that upon those grounds, the election will be carryed for them, since there are others in their severall kinds that farre excell us in all those qualities, as well as they. But if Nobility, Birth, Profit confer'd on Man, great value and price prevaile any thing with your judgement, I see no competitor here present, whose interest I thinke I shall have cause to feare,

For

For my Nobility I have this to affirm, that I am borne and bred in the waters, the noblest element, and have been ever accounted Prince of all the *Aquatiles*, which yet in variety and greatnesse farre exceede the *Terrestrialls*, the Waters are my Castle, and yet out of the waters (I vouch no worse authority than Scripture it selfe) God in the beginning created all things, nor am I confin'd to some little Brooke, or narrow River; The vast Ocean, where ever it spreads it selfe, the *Indian*, the *Westerne* Seas are but at the first our Cradles, after that our dwelling house and Demesne. Now if it be borne in a noble and a famous Country, adds no small Nobility to any person, I thinke I may safely presume to claime precedency, in this point. But this you will say may be as well claim'd by the rest of my neighbours of the waters, and therefore I shall not much presse it, but direct my discourse to that which most properly concernes me, that is my descent and manner of birth, far more illustrious than any creature whatsoever. Chastity is a peculiar property and endowment of our kind, as appears in that we doe not propagate in the common manner,

manner, but by a particular, to wit, by a secret and sweet distillation of the influences of the Starres shed into us, from whence we conceive. 'Tis true nature granted us not offensive, Armes, but shee gave us defensive, and these of the best prooffe. Hence is that we are neither offensive to one another, and are very well secured against the assaults of strangers. In those parts where Heaven by reason of the neereness of the Sunne operaes more purely and efficaciously, as in the crooked windings of the *Indian* Sea, we there, by the indulgence of its kinder heat, are impregnated with such seed as is indeed invaluable; we get up to the top of the water, and opening the Gates of our strong Castles, we ly gaping and yawning till we have suck'd in so much of the most precious morning dew, as, after being miraculously congeal'd within our *Testicles*, and tinctur'd with the pellucid liquor of our bodies, becomes albidified into an incomparable lustre, and make the noblest presents, that man can receive, whether you look towards medicine, or for delight and ornament. Some say they are called *Margarites*, because they are the daughters of the Sea, and *Unio's*, because

cause they are never found but single, or that *they* onely exceed in price and vawew. Now in medicine, thus they are advantageous; they are great strengtheners and comforters of the heart, whose spirits and radicall moysture they powerfully restore and cherish, and your greatest Physitians are of opinion, that nothing more soveraigne, nothing more gentle, than confections of *Mannus Christi* prepar'd with pearle. They have also severall kinds of *Diamargaritons* both hot and cold, which they very successfully use in diverse Diseases, where the patient needs reparation of strength. There want not also some of the curious that prepare them into *Milke*, *Oyle*, *Liquour*, *Water*, and *Salt*, and that to the same end. But what shall I say, do not *Margarites* themselves and their *Matrixes* exceedingly assist the wombes of Women, both in preventing sterility and furtherance of conception? Besides all this, we have perform'd three other notable services. First, all that little being of ours, which nature had so carefully fenc'd, and so strongly immur'd, becomes not onely the food of men, nor one of the choicest of his delicacies, but one of his most profitable sup-

supporters, both in respect, that we are extreamly gratefull to the palate, as also for that we do so greatly cherish and fill the *Spermatick* Vessells of either Sex, and there is no doubt but Man will be so gratefull as to acknowledge this truth, which once granted, it will follow, that we are powerfull assistants in the Generation of Men, since possibly many there are that owe their being, and procreation unto us, an obligation so high and so noble, that I see not how it cannot be equall'd by any. For so far as the life of man is worthier, and of more concernment than all the utilities that accrew unto us, even so is this utility given by us greater than life it selfe. Nor are the *Shells* of *Oysters* of contemptible use, in adorning the hilts and handles of severall Instruments, which are too numerous to relate in this place. Look into the *Cabinets* of the *Magnifico's*, look on their Tables and on their Furniture, you will see them all furnish'd with our *Shells*, and glittering onely with our spoyles. But I must be forc'd to say somewhat of *Margarites* themselves, and I am affraid I shall rather be struck with the deepest amazement and confusion, than be able to expresse

presse their unspeakable worth and preciousity. The proud *Egyptian Cleopatra* had among her other treasures some *Margarites*, which were valued at the rate of 2000 *Oxen*, or as many Acres of Land, nay it is thought they were richly worth a good large Island. These exceeded Gold in value a thousand times, nay a hundred thousand, nay more, if you would cast both into the scales and judge of the weight of either. Hence was it that the whole Earth could produce nothing of greater estimation, nothing of greater rarity or price, yet this *Luxurious Woman*, destroy'd one of them at one draught, when shee design'd to outvy *Marke-Antony* the *Roman* Generall, in the cost and magnificency of a collation. Whence *Pliny* said, *Margarites* have the principality, and are plac'd in the highest degree of grace above all other earthly things. Now if that which is conceiv'd and nurs'd in us be that which dazles the World with the extreamity of its value, why should not we be thought equally noble, and assum'd into that Royalty, which we have so well deserv'd. It were inhumane and irrationall for to conferre the highest advancements on any one's child

child or of-spring, and in the meane time let the miserable parents sordidly languish in poverty and contempt. Now if we had not been, men had not had that which they so eagerly desire and passionately covet. 'Tis we that prepare and present it to Man, whose acknowledgement we desire and precedency accordingly; 'Tis we that cover even Queenes themselves, and the wives of the greatest Princes and Nobles, and make them flame and sparkle like Starres in comparison of the other. 'Tis we that give ornament and Majesty to Kings and their Grandees, and we conceive it but equitable, that those, on whom we throw so much splendor and glory, should accordingly preferre and honour us. This is but what *Lex Talionis*, and the justice of reciprocall obligation doth require. 'Tis we that cast a greater lustre on the very Crowns of Princes, and make them flame and radiate like so many counterfeit Divinities. 'Tis we that make Scepters brighter, and more splendid by the light which we contribute. 'Tis we that make the royall Robes so stiffe, and therefore as we pay so high a tribute to the service of the Royall dignity, so we make our just and legall

legall claime to the same preheminance above all other, still remaining as Tributaries to man, and this we hope will not be deny'd us, unlesse those, whom we with so much care and diligence have alwayes oblig'd, be pleas'd either to forget, or not understand those great services we have perform'd unto them, and instead of acknowledging of curtesies, incurre the censure of the highest ingratitude; *having said thus much, he held his peace, and retiring within his Shell, inclosed himselfe.*

The



## The B E E.

**A**fter him stood up the BEE, a Creature extreamly little, and of the smallest making, but one that with his noyse and humming fill'd the Court with clamour enough; besides he was very formidable with his Sting, in case of provocation or affront. This magnanimous little one thundered it out thus. And I am also here before thee Man, O judge, to lay a claim unto the Kingdome, which I suppose you will easily admit me to, in regard nature hath already decided the controversie, and shap'd and fram'd me as it were purposely for that end. For what Creature acknowledges a King, but a Man and a Bee? What Creature excels us in politicall wisdom? None at all. Therefore as Man commands us, so we command all other Creatures and things. Indeed our Kingdome is held of Man, Man is Lord of the mannour of the Universe, we are his free-holders, what we enjoy we hold under him. He serves God, we him, all things.

things us. There is nothing that can destroy the Kingdome establish'd among our selves, and we may easily enlarge it to this, if Man would be pleas'd to invest it in us. No Creature comes neere us in Nobility of kinde and splendor of birth; none hath a motion comparable with ours, none so offensively arm'd, as we with our stings, none so gratefull to their benefactors, none approaches us in our art of Musick, none that contributes so liberally to the uses of Man, nay to the Gods, nay to all Estates and Degrees, as we shall easily manifest in our ensuing discourse.

For our Nobility and Generosity, none will doubt it, that knowes our family are not propagated by any nasty venereall coition, but by the peculiar indulgence and warmth of Heaven. For at first we are a sort of little *Wormes*, lurking in the combs, which our noble Ancestors had curiously built, but after a little time we are strangely enobl'd, and become *Bees*. Hence is it that in our very beginning we carry all the badges of honour about us, and are not made honourable but are *borne so*. They onely are properly said to be enobled that are advanced to a better

better or higher condition by a greater King or Prince, from whom they deserve it; but nature it selfe, who is the *Queen* of all things, enobles us in the highest manner, that is to say, naturally and immediately whilst we lie in our *Honey-combs*, which are our swathing-bands. And this she doth by a kind of re-making us, calling us as it were into the higher house of *Animals*. For a creeping *Worme* and a flying *Flie* differ very much both in kinde and shape, for the *aeriall* Creature is of quality farre greater than the reptile. And as our proportion is most chaste and innocent, so doth our kinde retaine a *Virginall* kind of pudicity, and modesty, a *maller* which addes no small commendation to any Prince. What made *Alexander* the Great, and that excellent Chieftaine *Scipio* so famous, so esteem'd of old, so cry'd up by all posterity, but their chastity? Tis not so much violence and force of Armes, which commend Man, and become him, as this onely vertue, by which even bruits may obtaine victory, but arrive at, or exercise chastity they cannot. Now if you will but put a just estimate upon celerity, as requisite in a King, whom it renders formidable

and victorious, there is no Creature swifter than we, even through the Aire it selfe. *Alexander*, whom I just now mentioned, and *Julius Caesar* used alwayes incredible celerity, and by this meanes victoriously over-ran the best part of the known World, which doubtlesse they had never done, had they ever admitted doubts into councell, or delays in execution. Hence *Alexander* being ask'd by what means he subdued so many Kingdomes in so short a time, answered *μηδὲν ἀναβαλλόμενος*, by *delaying nothing*. The other in a very short space fought over all *Pompey's* parties in three parts of the World, never failing of victory in respect his swiftnesse prevented all the *Councells* and *Designes* of the Enemy, even so we by their example very nimbly and quickly strike our enemies with our little *Javelins*, but 'tis onely when we are provok'd by an injury, our indulgent Mother nature having given us these weapons for the rooting out drones, hornets and other mischievous insects. For as the common proverb sayes very truly, *He that puts up one injury proffers himselfe to receive another*; Besides, *A generous minde most easily awakes*.

Tis true we are slow to anger, but if we be provok'd, much more furious than possibly could have been imagined such petit *Animals* could be.

*Magna etenim est nobis in parvo corpore  
virtus.*

*We in small Bodies make great virtues  
shine.*

It was said of *Tydeus* a very little man, but of a vast and *Gigantick* Spirit, For vertue inclos'd in a narrow roome becomes stronger by compression, and rushes out with a more vigorous violence upon its enemies. Notwithstanding all this, though we be so powerfull in armes, and enjoy so great a command, we do not offer injury to any, no, we offer no affront or injustice to our professed enemies, the sordid robbers of our Hives, those people who absolutely desertlesse, do not onely envy us the fruits of our owne labours, but in seeking them seek our lives also. Yet in the heat of our wrath and agitation, with a little tinckling of Musick we are presently pacifi'd, as great Warriours have been said to be charm'd out of their warlike  
humour

humour into softnesse and retirement. We are therefore a Musickall Creature, and in this not unlike to Man. Let no Creature brag here, that his garbage is fit for Musick and instruments, we our selves are living and moving instruments, perpetually cheering our selves, while we labour in our chymicall extractions, and upon the hearing of any other noyse easily appeas'd.

*Hic Rhodus, hic salta: nam quæ non  
fecimus ipsæ,*

*Vix ea nostra voco.—*

*Here's Rhodes! here Dance; what's by  
another done,*

*Belonging not to us we cannot owne.*

We during life sing, and not *jas* mutes after death are inspired by others, as the *Sheepe* and *Goose* ridiculously glory; we send forth a sound which is very pleasant, and all agreeable tunes are wellcome to us, of which we our selves are the fittest judges, none other. But as to the profits accrewing by us unto *Man*, I shall speake a little, and were there nothing else, certainly we ought not to be debarr'd this claime of Royalty. The benefits accrewing from our little Nation  
are

are large and vast, and they especially consist in two things. What have you sweeter, what pleasanter, what more healthfull than *Honey*? Hence an old man very fresh and lusty in his old Age being demanded by what means so many happy and healthy yeares had attended him, he replied, it was by using *Honey within his Body and Oyle without*. Honey therefore is an ingredient principally contributing both to length of Life and Preservation of sanity, tis most delightfull to children, acceptable to Women and *salubrious* to the aged. Of this many Nations make drinke as good as Wine, but much more convenient for many maladies. This is made use of in colder Diseases, to which the Northerne Nations are subject to, with very happy effect they call it *Hydromel*, or *Mead* or *Metheglin*, &c. because it is made of Water and Honey, as they do *ænomeli*, because it is made of Wine and Honey. From Honey and us the Mothers of it, that invincible *Heroe*, *Sampson* put a considerable riddle as we reade in Scripture. Of the making of Honey and the Government of *Bees*, *Virgill* and other excellent Writers, made it their businesse to write whole volumes, which

which with so much curiosity and diligence they had not performed had they not seriously considered our utility to Mankind. In medicine, *Honey* is of divers great uses, (besides the former drinks which we have mention'd) both in preserving and assisting the vertues of simples, as in *Roses* and innumerable others, and though to the Cholerick and splenetick it is not so convenient by reason of their incumbent distemper, yet to flegmatick and melancholy men, it is an excellent remedy joyn'd with other things. So much shall suffice as to *Honey*, whose excellencies to enumerate in particular, I might spend the whole day, but I must confine my selfe. We are now to speake of our *Wax*, from which Man reapes three extraordinary advantages. The first is that of *Wax-candles*, which are not onely exceedingly usefull in Churches and sacred places, but also in private Houses. In Churches it is apparent, in that we burne a perpetuall *Holocaust*, as it were unto the Almighty, prolonging our flame much more longer then any thing else, which is accensibile, which is knowne to the generality of Mankind, where we have been in use,

not onely *Christians* but *Heathens* themselves, for the one courts their Idols and Devils, the other their Saints & Confessors with waxe and ceremonies. 'Tis we that offer our first fruits to God, and our Tithes to the Church: We are the principall Architects that design our wax in our *Escurials*, in which all the wit of man hath not been to understand or follow us, nor the ingenuity of Artificers to counterfeit us. And in this consideration we must needs appeare to be not onely subservient to Religion, but very contributory to Man himselfe, in which double discharge of our duty, we farre out-strip all other. For private houses none will call it in question, that hath been in the Palaces and Hostel's of Kings and Princes, at whose tables in the night we diligently watch, consuming our selves to be serviceable to them, which istruly the character of a King, and therefore owing to us as the authors of so great a benefit.

Secondly, it must be remembred, that in all medicines outwardly, applyed to the body of man, as in plaisters, salves, and ointments; it is Wax that gives its assistance and that to all affections of parts and diseases; besides, the oyles that are drawn

from it, are of very great use. The last, but most considerable, is, that the Ancients had waxen Tables, and Bookes enriched and embellished with all kindes of Sciences, and at this day, as formerly men preserve Seales, those faithfull witnesses of all contracts impressed upon it, to the great profit of all Cōmon-wealths. As for Books and Tables, all agree, that are vers'd in Antiquity, how they were used, before searchfull and restlesse mankind had found out other things to write upon: For then, in tables covered with Wax, or else upon Linnen, temper'd with it, they engraved and writ all their businesse with a sharp Puncheon, and so conveyed them away by Courriers. Therefore Kings and Princes, and all others whatsoever, were enforced to make use of our help for the communicating of Counsell, and our spoyles were their Ambassadors. And not so onely, but volumes of Wax were the great conservators of all Arts and Sciences, especially Lawes; without which, the life of man is miserable and belluine. Now it is apparent, how much the impression of Wax, upon a Seale, hath force and authority; nothing is firme and constant in all com-

pacts, unlesse Wax, as Umpire, close up the league; unlesse Bees, with the ruine of part of their owne dwelling-houses, gavethem strength, force and vertue: Therefore as all humane things are governed by Wax, so are they preserved and confirmed, not by a waxen, but rather Adamantine Chaine. For it was truly said of the Poet,

*Pan primus calamus cerâ conjungere plures  
Instituit.*

*Pan was the first taught many reeds to  
joyne with Wax, &c.*

For all humane busineses, if we well minde it, are by this coagulated and cemented together: for what any man hath promised to another by his Seale impressed in Wax, whether it be for service, or debt, or mean promise, it is the ligament and the tie that *Pan*, that is to say, all businesse requires. Let my Competitors, the Calfe, Sheep, and Goose, flourish out their deserts in this kinde, this is a businesse proper onely to me. What are Letters without Seales? Marry what Bells are without Clappers. What are Men without Faith? Shades and Speeches,

ches, nay things civilly dead. Pray what are Calves or Sheep-skinnes made with a great deale of doe into Parchment, and scribled with Goose-quills, which have made such a noyse, to what end or purpose are they, unless we afford them Wax for their Labels? None at all; nay if the Wax be but taken off, or broken, or defaced, they are taken as invalid, and not writ. It is Wax therefore that gives them credit, & brings them into reputation, that they may be valid; take it once off, and they are imployed in the most sordid uses. Therefore no man is doubtfull of recovering any thing that is past, under another mans Seale, since by this meanes, the writing which in it selfe is dead and unactive, recovers life and strength. While we are speaking of seals, it must also be remembered, how much other Images and Plastics are concerned in it. In many Churches, we observe many Images meerly cast of Wax, as also in prophaner places, where they had the Statues of themselves and Ancestors religiously preserved in an orderly Series. Hence, even in *Rome* it self, they were called *fumosa cera*, that is, smokie wax-Images, and he was accounted of the most ancient and noble Family that could

could produce most of them, and on the contrary otherwise. Besides, there are often made Images to the life, coloured after severall manners; which, since they are as various as individualls themselves, I forbear to mention. From what I have said will be easily evinced, that the royall prehemidency is due to them for whom I plead, above all other, and no doubt but you will think fit that we, who so justly administer justice to our owne nation, may also be thought the fittest to exercise government over others. For in our Monarchy (I fear me I shall not have time enough to insist at large) there is so much Majesty, Prudence, and harmony of Order, that even Man himselfe may seeme from us to have learned the Arts and Secrets of Monarchical Government, rather than we from him, as many Writers have affirmed. Our King is borne with marks so visible, both by his beauty, bignesse, and singular wisdom, yet without sting or passion, that we all yeild an unanimous obedience, and never acknowledge any but himselfe: 'Tis on him we labour, as our Governour; 'tis for him doing justice, and disposing of affaires in his Palace-royall in the midst of his Hive, that

we

we attend; 'tis for him, when he makes his Cavalcade, that we joyne together to make a triumph; nor doe we ever break the order in which we are marshall'd, without his particular command; we wait on him out, we bring him back. This and other things of this nature, some speculative men have looked upon with so much admiration, that relinquishing all other businesse, they have spent all their dayes in this imployment, manifestly inferring the ineffable wisdom of the divine disposer of all things from this one demonstration. All which things, if you also, worthyest Chancelour, be pleased to weigh in your maturest judgement, I question not but you will award the Regality unto me, who by so many Endowments, Services, and Obligations to Man, conceive all other, be they of what bulk they will, are much inferiour; nor doubt I, that your judgement will either be so byassed, or misinformed, as that I may ever have occasion to complaine of your discretion or equity.

D 4

The



## The *SILK-WORM*.

*THE SILK-WORM* was for a long time desirous to speake, but the rule and order of the Court enjoyned him silence, but now strutting and swelling, and impatient, of further delay, he broke out thus :

Though these my Competitours have had priority of speech, yet I doubt not of obtaining so much, as the assignment of priority of reigne, if I may but be fairely heard, that is to say, if the praise of my nobility or birth, the artifice and skill of my work, the vast and severall profits which I liberally bring unto Man, can conferre upon me this high and royall dignity ; in all which, how gloriously and justly I triumph, I shal now shew you. For the first, though I shall not be very lavish, yet since others have insisted on it as an especial Character of their eminency, and worth ; I see not how I am in the least beneath any of them : For who was ever able by the subtilest enquiry, to search out my nature, which is admirable in so

many

many changes ? From a little seed warm'd by the heat of the Sun, or the breasts of Virgins, there are produced certain little Wormes, both living and active. These in the Spring-time, being laid open in the lesser leaves of Mulberry-trees, daily, like other worms, encrease and enlarge themselves every way, till at length they become very great wormes, and of divers colours. This is our rise, this the manner of our birth, which is therefore admirable, that an Insect with four wings sheds that feed, and a little Worme is produced by it. There is a very great difference between these two Animals, yet one is the Cause and Womb of the other ; But that is the excellent artifice which is woven out of the bowels of this Worm, while it lies glutted and surcharged with the juice of the leaves of Mulberries : For it begins to spin and winde up about it selfe certain silken threds, which no imitation of man can possibly follow. These threds are reeled by man, and gathered into divers skaines, which are imployed in severall uses, the utility whereof, how great it is I cannot so well demonstrate, it is so vast and large. The Raw-silk undied is pale and yellowish, but by dying is taught to

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lie an infinity of colours. Hence are there threds wound up to a thousand uses, and some woven into stuffs of different kinds: Hence see you so many different Silkes, differently made with great workmanship which employ the heads and hands of most Artificers, who severally, as their Genius and designe leads them, disguise us into things suitable to the pleasure or profit of Man. Consider, I pray you, onely this, how many men, women, and children, earn their bread by our service, that is to say, by unweaving what we weave to their hands: Hence the Diers and their great families live meerly by doing us service, that they may change and vary the Fruits of our Labours into divers colours. Next to these, the Weavers have a share, who with our skaines once died, make Stuffs, and Taffata's of different natures. Hence comes Velvet, and indeed all other kind of Silks whatsoever. These come to be bought by the Mercers, and make a great part of his stock, being afterwards dispersed into severall Nations and Cities, for the use of Man: And these foure sorts of people are so populous and excessive in number, that there is no Prince, be he never so potent, be his Dominions

minions never so wide, that dare vie with us to number so many Subjects: yet these vast multitudes acknowledge us, and confesse they recieve their Bread and Sustenance from us. But besides these, those who have their clothing from us, as being without number, cannot be reckoned; not to say any thing of Emperours and Kings, nor of lesser Princes, though they glitter in what they borrow from us, I will onely instance in private persons. Do but see how any inferiour fellow, when he hath once got upon his back a piece of Stuff, which our kinde had carefully provided for him, how he struts, looks big, and domineeres: There is nothing that more usually changes the mindes of men, than cloathes, which is a businesse owing unto us: Nay even some adorn'd with our excrements, think themselves safe and concealed from those vices which they carry in their bosoms. Have you not, I pray you, a good opinion and esteem of him, that being followed by a long traine of servants, is wrapt up and covered with our Webbs? Although, consider him in his inward man for his worth or honesty, he be the basest and wickedest creature living. On the other side, do

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you not take him to be a vile and an object creature, who appeares onely in bare and pittifull raggs, although, it may be the cover of never so honest, a great and candid soule? Thou thy selfe, O Man, very wel knowest, that even he that is arrived at the greatest pitch of Letters and Science, is either not at all, or very little esteemed, if he be not well clad, and appeare in a garb suitable to his quality; and yet you will not finde any man, be he never so inconsiderable and low of spirit, if he be but gaily clad in Silk, but he thinks he ought to be esteemed and take place before him: such a prerogative have our Webbs, which if you will deny, I am ready to justify it by a true story. *Philip, D. of Burgundy*, surnamed the *Good*, found one night in *Gaunt*, a fellow very drunk, and fast asleep: This fellow he made some of his followers take up and carry with him to the Palace, where they stript him of his nasty and dirty ragges, and putting him on a fair holland shirt, laid him in one of the Dukes beds; the next morning a company of Pages, who were very handsome youths, and well clad, attend him till he awak'd, which when they perceived, humbly addressing themselves to him,

him with the same speeches and gestures, with the same courtship and submission that they used toward the Duke himselfe; they asked him what clothes he would weare that day, and withall, shewed him severall rich suits, that he might make his choice. The fellow at the first was plunged in a million of doubts, whether this was a vision or no; he could not be satisfied within himselfe about the place, or whether he was the man they intended, or himself was changed from his former person into another; but when he saw that persons of honour attended him with precise obedience, and who with all respect, demanded of him, whether his Highness would be pleased to rise and return to his wonted excercises; He began to be really perswaded, that himself was the Duke they intended. Having therefore put on one of the Dukes suits, and finding it fit for him, he was confirmed in his belief, that he was the Master of so many Servants, and (wonder at that so-dain impression made upon his spirit) the most powerfull Prince of the whole Region, then with a great train following him, he is conducted to the Park adjoining to the Palace, then to the Fish-ponds, then to

to Breakfast, after that he spent his time in visiting other places, discoursing about severall matters, in which whole occurrence the slave as to shape and habit, counterfeited the Duke well enough; but his understanding and the rest of his deportment, spoke him (what really he was) a Cöbler. At length he is solemnly called on to dinner, where there bore him company the greatest Beauties of the Court, and men of the best Quality; thence is he brought abroad to hunt, attended by all the Court, furnished with the best Doggs, and mounted on the best Horses. At his return supper staid for him, where he was intertained with variety of choicest dishes, and while they about him very ceremoniously drunk his health in the strongest Wine, he very naturally (as loving it with all his heart) became as drunk as before, and fell into a sleep that approacht death as neare as possible, then D. Philip, (who all this while among the Courtiers, had attended the fellow in a disguise, whilest the other sustained the person of a Prince) commanded him to be clothed againe in his former vestments, and to be carried to the place from whence he was brought, and there left.

left. This late Duke measured out the night with a sound sleep, but when he awak'd and found his lodging changed, he began to be very doubtfull of his condition, enquiring of himselfe whether he were he that he now seemed, or rather that Duke which he lately thought himselfe: but when he could not otherwise perswade himselfe, there being present so many circumstances, especially his torne and old clothes to convict him, that he was a mean Cöbler, but more in regard there was nothing at all to witnesse he had been a Duke, he returned home and related unto his wife the adventure as a Dreame he had had the last night, that he had been in the Dukes Palace, how he had been treated, how he recreated himselfe with walking and hunting, how he had fared, and (in short) All. From all which it is apparent, that garments made of our silk, have a strange power of persuasion upon the mindes, not onely of them that weare them, but also upon the beholders of the quality and worth of the persons; For many when they see themselves laden with the spoils of Silk-worms, although they be men of the meanest rank, and of soules not tinctur'd with the least

least generosity or literature, begin to persuade themselves that they are really such as they are accounted (as the Cobler did) when they see every man humour, flatter, and fawne upon them: others when they see a man shining in Silk, never at all consider him as a Silk-worme, or for a Bird whose nest is onely made of skeines of Silk, but mistake him for such an one, as who being more powerful, we ought to obey, who being the more lovely we ought to court, who being more learned, we ought to assent unto, and who being superiour, we ought to give place unto; you see what strange charmes there are in our Webbs; the Load-stone does not more powerfully allure the Needle, than those attract the eyes of men to them, and bewitch them, Hence came these Verses.

*Hunc homines decorant quem vestimenta  
decorant,*

*In vili veste nemo tractatur honeste;  
Vir bene vestitus pro vestibus esse peritus  
Creditur a mille quamvis idiota sit ille;  
Si careas veste nec sis vestitur honeste  
Nullius es laudis quamvis sis omne  
quod audis.*

*Men:*

*Men honour him, to whom cloaths honour  
give,*

*None in Course cloaths does civil usage  
finde:*

*Men, a well-cloathed man, well learn'd,  
believe,*

*Be he a sot and ignorantly blinde.*

*If thou want cloaths, and if they be  
not neat,*

*They'l scorn thee, though thou knowst  
all they repeat.*

*Nam talis primà facie presumitur quis esse  
qualem vestes eum indicant, l. item apud  
15. sec. si quis virgines, F. de injur. &  
famos. Libel. A man at the first sight is  
to be judged according to his habit. I  
confesse indeed, some Barbarous Nations  
know not the use of our Webbs, going  
naked, mangled and tann'd, not being  
able to put a right estimate upon them.  
But then we are to consider, that as they  
know no shame, so they know no orna-  
ment; having no sober and rectified  
judgement, whereby to put a value upon  
our work: we, in some Forrests of Asia,  
voluntarily adorne the Trees with our  
Webbs, few or none there esteeming their  
price, which we perceiving, thought fit  
to*

to remove, but not unto the *Negro's* in *Africa*, a naked and unarmed people; but we choosed rather to pitch our tents in *Europe*, which hath treated us with so much tenderneſſe: But we cannot but expreſſe our piety and gratitude to ſo carefull a Foſter-mother. Here are we fed with the leſſer leaves of the Mulberry-tree, and we, by way of gratitude, for our nurſing leave them our Silks: Some have been ſaid to have bred us in the breſts of Virgins, we in requitall cover not onely their breſts, but adorn and faſhion their whole bodies by our labours, ſo that they ſeem to be rather made and brought up by us, than we by them; they indeed may give colour to our ſkeins, but we adde luſtre and ſplendour unto them. There is one thing which I am very much aſtoniſht at, and whoſe cauſe I cannot find out, after my moſt curious reſearch, from whence Man, cloath'd by us, growes proud, when we our ſelves are neither proud, nor are at all adorned by our Webbs: whence their ſpirits come to be ſo raiſed and blown up, while we quietly labour in all humilty: our diet's homely, and of a ſingle diſh, nay all our buſineſſe is ſtill one and the ſame: How comes it then that ſo many dif-

different paſſions ſhould attend ſilken garments? Indeed I ſee no other reaſon, but thoſe ſeverall accidents and uſages by which ſilk is varyed, by dying, by weaving, by ſewing. By dying, becauſe the colours with which we are imbued, are not onely divers, but of divers properties; ſome are made of Vegetables, ſome of Mineralls, nay indeed, ſome of animals themſelves, in all theſe, there is a ſeverall variety which differently touches and works upon the heart. The Red and Purple are belived to be very reſtorative unto it: ſo others alſo imprint their little influences upon it, though it be not ſo eaſie to aſſigne the Reaſon. And it is very poſſible, that by weaving ſuch an effect may likewise happen: but eſpecially by ſewing, we ſee the figure and new ſhape of any new matter, gives it a great deale of grace. Now by the ſhape of any thing, the heart is eaſily won to eſteem, or any other paſſion: Whatever is the cauſe, be it in the matter, be it in the form, be it in the ſubject it ſelf, that is to ſay, the body, or the minde of Man; 'tis the ſame thing, ſince we by our Threads contribute nothing to it, unleſſe there be ſome hidden cauſe in it which is too nice and ſubtill for my

my indagation. This I know, our diet  
 Mulberry-leaves, and methinkes the  
 should not nourish us with any pride.  
 But Man using our threads laboured and  
 spun out of the leaves of trees, not for  
 getting his ancient nakedness in Paradise  
 which he would have covered with Fig  
 leaves, seemes to be proud now that he  
 has found out so excellent a remedy, as  
 instead of them to be cloathed with the  
 leaves of Mulberry, lest he might appeare  
 naked, or, according to his old barbarity,  
 be glad of a Sheep-skin. For my part I  
 shall not much presse it home unto him,  
 that he uses onely the leaves of a Mulber-  
 ry tree, transformed and altered in the  
 maw of a Worm; and thus onely to hide  
 his nakednesse, to dis-esteem the simpli-  
 city of his first Fathers, or that it is but  
 justice that he should be covered with the  
 excrements of Worms, who is after to be-  
 come their nourishment: Man in this be-  
 ing very prudent to consider, first what  
 he was when he came into the world  
 naked, and what he shall be after death,  
 either putrefactive, or putrefaction: and  
 if we well consider it, I may well inferre,  
 that we are noble, and of a nature friend-  
 ly to man, when we prevent his unhappi-  
 nesse

ness by covering him with our labours,  
 and furnishing him with good instruction,  
 rather than offensive to him, in putting  
 him in minde of his fragility by our own.  
 What is more noble and generous than  
 Man? What more wise, more prudent?  
 Yet he himselfe acknowledges, that we  
 are not unworthy to provide him fleeces,  
 and furniture to cover and adorn himself,  
 whereby to heighten and manifest his re-  
 putation: Therefore I know none who  
 will deny us to be most noble creatures,  
 since we adde nobility unto the noblest:  
 'Tis nothing that the *Sheep* be the *English*  
 or *Spanish*, or of any other Country,  
 should bring his Wools in competition  
 with us, since we have had priority of  
 esteem, by prescription of long time, and  
 keep at the present possession: 'tis fit  
 therefore the *Sheep* do homage to the  
*Silk-worm*, and not the contrary: We,  
 as fed with the leaves of tall trees, whilst  
 they, content with roots, and a little  
 short grasse, are penn'd up in bare and  
 barren pastures; there we seated in an  
 higher fortune, derived by nobler birth,  
 and better nature, leave our rich fleeces  
 to serve the magnificence of Man; they  
 are of an inferiour condition to their  
 woolls,

wools unless admirable skill, dying, workmanship make it somewhat, is onely sought after and used by the meanest persons. From what I have said there evidently results thus much, What profit accrewes unto man by our Webs, and how great it is, that the Royalty can with no right, but rather all the injustice of the world be denyed me. The merits of the *CALF*, *SHEEP*, *GOOSE*, are very great; The *OYSTER*, and the *BEEES*, are indeed very considerable, yet the *SILK-WORMS*, are the most ample unto man, especially him who richly clothed in our Webbs, is master of higher and sharper reason, and for most part fits Chancellor in those weighty differences of this nature.

*FLAX.*



*FLAX.*

**H**itherto the *Animalls* of severall *Classes*, sought preheminence by declaring their severall worths. Liberty of Speech now devolv'd to the *Vegetables*, which as they want sense and motion, are accounted of an inferiour and meaner degree: *FLAX*, therefore, though it seem'd for this reason to be slighted by the others began to speak in this manner, I believe none of this assembly, much lesse yourself, most worthy Judge! will wonder why the orders which in this dispute you commanded us to observe, did assigne me this turn of speaking, because I may seeme the most inconsiderable among you: but since I am clearely of a far other opinion, and it is known by experience, that the youngest and most unworthy in all Councils, are first demanded their Opinion, and afterwards the Ancients and Sages, I take it not ill at all, but rather render my thanks to the L. President for being pleased to place me in the order wherein

I stand, you have heard Sir the animals and so many of them all this while pleading for themselves, and therefore I hope you will grant me who am chosen single to represent the whole vast number of *VEGETABLES* some little Time to remonstrate our Rights.

But if any one may speak of the advantages rendred unto Man, no doubt the præheminence of Flax will oretop all the rest. And although it be not easily accommodated to that end, But requires abundance of Labor in the preparation, yet once obtain'd, it is crown'd with the greatest advantages, nay so great that the life of Man would be much more sad and disadvantageous without it; and therefore they have thought it no matter of shame to imploy all their industry in their severall managements of it, in order to fit it to their own use, which doubtlesse they had never done, had they not been allured by great hopes, and confirmed by equall successe; for all things which in themselves are handsome and good, and least noxious, are scarce and rare, and seldome obtain'd by Man, but after the greatest difficulties, and hardest labours, as is witnessed by *Hesiod*, *That the Gods place Sweat before Glory,* and

and the old *Romans* permitting any man to set his foot into the temple of Honour, before they had past through the chapel of Vertue. Nay, even in common things, before we can eat the Nut, we must first crack it, and throw away the shells; So before man can use Flaxe to the best advantage, it must be so prepar'd, that first the seeds must be thrown into a ground excellently well manur'd, and when 'tis growne up so much as to carry the shape of a plant, it must be often freed from some other more unworthy weeds as may pester it. When tis ripe, then 'tis to be pluck'd up, then the seeds are to be separated by drawing them through combes or rakes; next, these being reserv'd, all the rest must be macerated in water, that it may putrifie for almost 12. dayes. Then it must be laid in some dry and windy place, that it may be dry'd either by the Sunne, Winde, or Ayr. After this drying of it, it must further endure the heate of a Furnace, till it become fragile and friable, then it must be broken and pounded, not all, but the grosser part of it, for there will remaine a rind, which cannot be broken, as being of too ductile and easie a substance. Then must it

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be separated by wooden Cleavers, as it were with Hatchets, or to say better, the hard substance made more soft, and separated from the thinner parts. Then is it fit that it be kem'd through with *Iron-Hatchels*, and next that, by finer than these, it be purg'd from his thicker and shorter threads, that so at length it may be fit to be spun: Then is it wound up into Hankes to be wash'd, both with Water and Lee, and when once dry'd, is brought together into bundles, which by the meanes of the Weaver are made Linnen, which having try'd both the Sunne, and Raine, and Water, is purg'd into a curious whitenesse; and lastly, it comes to be appropriated to the use of man, by cutting it, and stitching it together. The profit of this Linnen, which is so exceedingly various, is obtain'd through all this labour; and I beleieve nothing in all the world needs so much preparation, therefore it was very fit I should have mentioned it.

What the *Silkworme* hath said of her threds may be possibly true, but if they were to be made serviceable by so many tedious wayes, I cannot but imagine they would be of rarer use; yet all this hath so

little

little affrighted mankinde, that by how much their paines are greater, they have been so much the more pleasant in obtaining the use of *Flaxe*, of which I shall say little and briefly; The profits of it are so many, both in the seed, threads, or Linnen made of them, nay of Linnen it selfe after it hath been decay'd. In the Seed, either for it selfe, or for the Oyle drawne out of it: in it selfe, as in medicine, the seed is applyed for emolliency and inaturation; the Oyle extracted from it, is of so piercing a tenuity, that it can onely be preserv'd in Glasses or Bladders, not in any Earthen Vessells, be they never so well prepar'd, for it sweats and evaporates through them.

The use of this Oyle extends it selfe to the tempering of Colours, and severall other things, besides what it is in Physick, but all these I passe by. I proceed to threads, which are of various use both to tye and binde up any thing, or to stitch up any thing, whether it be for use or ornament. Nay, there are made from them severall Stuffs, though they be not called Linnen, such as are Linsley-wolfsyes, and Kerfies, and Silkes, and halfe-Silkes, which serve not onely for Cloaths, but other

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uses of Men. But Linnen above all the rest is the most desir'd and priz'd. Man might want the others, or supply himself with something in their stead, but if he wanted Linnen (as unexperienc'd Antiquity did before it knew how to use *Flaxe*) he would be oblig'd to a great deale of troublesome and vexatious labour.

For to instance in the first place, Shirts and Wascots, if he wanted them, we should be forced to use onely Woollen, from whence we should have a great putrefaction arise from the Wool taken from the Beasts, by the warmth of the skin into durt and foetor, from whence we should have Wormes plenty enough, or the Lousie disease, which once creeping upon him, would either engage him to change his Cloaths often, or every day be troubled with the voydance of so much nastinesse as we know by experience, for those that use Woollen next their skin, are the most subject to this disease, a thing not knowne where they weare good Linnen, and that often chang'd.

Hence in former times, when the use of Linnen was not so common, as it is in this age, they were forc'd in *Italy* (where the

the warmer aire did in Summer cause their bodies to transpire more) every day to wash themselves, which occasion'd so many magnificent Baths to be built in *Rome* and other places, in which the Emperours themselves often, and all people else wash'd themselves, and so spent their time in Frictions and unctions, as thought they had been borne for no other end. Nay many there were, who, content to abuse this matter of necessity, into an entertainment of pleasure, were so immoderate in it, that *Galen* the Emperour is said to wash foure or five times a day, which I would not have said as if I understood not but that the old *Romans* knew what *Linnen* was, but that I would intimate that it was in greater esteeme, and rarer use then it is at present. Thus we read that *Cesar* cover'd the whole *Roman Forum* with Linnen, *Virgil*. l. i. *Georg*.

*Urit enim campum Lini seges—*  
For Hemp-seed burns the field.

Plautus in *Moscel*.  
*Linteum cape tuque exterge tibi manus.*  
Take the Towel and wipe your hands.

Therefore the *Aegyptian* Priests in all Antiquity, used Linnen Surplices, witnesse even the Poets, *Ovid* 1. *Metam.*

*Nunc Dea Linigerâ colitur celeberrima turbâ.*

*Yet men in Linnen vestments still adore this famous Goddesse.*

And *Invenal*. Sat. 6.

*Qui grege linigero circumdatus & grege calvo*

*Plangentis populi currit derisor Ann-*  
*bis.*

*Followed by Linnen Priests, and a bald train,*

*Anubis runs and laughs, poor men complain.*

*Ilius Apolonius Thiganeus* the Philosopher, is reported to have the same habit, because this as is said, was accounted more pure and clean, than that which was torne and flaid off other animals. Besides, by reason of the scarcenesse or want of Linnen, the Antients used to annoint themselves with Oyle, and exercised themselves in publick places, even to swea-

sweating, after which they imployed themselves in swimming neer the *Campus Martius* and other places, which as they did not only very much conduce to cleanness, so did it very much further all Martiall exercises. Hither must we refer the Art of Wrastring, and Leaping, and Dauncing, which is onely a motion of the Body, directed according to Art, as also Frictions of the Limbs, so often repeated every day, of all which Physicians have thought themselves concerned to write, as of matters belonging to Health: But of them which look thoroughly into the Matter, the chiefe end of all the paines, and hardy exercise, was only the preservation of cleanness of Body. But afterward custome and habit of these things, turn'd it into another nature, and made it be believ'd as necessary for Health, which may hence appear, that without Lotions and clearing the Body of its frequent superfluities, they were so pestered, that they contracted the diseases I have mentioned, and by this meanes the whole day was unprofitably spent in Bathings, Frictions, Unctions, sweating exercises, Wrastring, and Dauncings, especially by those great ones that seem'd

to live for no other end but to please themselves, when all others of a meaner rank, they were forc't by the sweat of their brows to earne their bread, seldome or never cleansing themselves by such chargeable wayes, were vext with an hundred diseases, which may well make appeare, that the life of man is very miserable and uncomfortable without the use of Linnen, which we finde to have been not onely the experience of former Ages, but the misery of some Nations at present, which I conceive I have demonstrated enough to the ignorant themselves. For in purging of Linnen, they are of so different a Nature from the Body of Man, that filth is not so easily contracted and putrified into Wormes, whereas it is otherwise in Silke and Cloath: The cleanlinesse of Man is therefore chiefly to be attributed to Linnen, to which that must be solely attributed, and is withall that which defends him from those humours, which in it self it drys up. And consequently we are to infer all that time, which men of all Ages and Qualities wast in Bathings and idle care of their bodies, whilst their greater businesse, graver Studies, Employments or Devotions, are

are neglected, is now meerly owing to us, as a benefit so mainly conducive to the commodious Conduct of life. But if Princes were to Bathe foure or five times a day, and so often to be rubb'd or exercis'd in so many manners, allowing them their times of eating, I should aske of you when they should be at leisure to assist in the weightiest Counsells for the welfare of their Subjects? When shall they heare the Petitions and the cryes of the oppressed poor? When shall they judge them? When shall they relieve them? Not to speak of the lesser points of their duties. The use of Linnen therefore is absolutely as necessary as bread, nay, I say, more profitable, the want of bread may be endured, Nay, recompenc'd with other delicacies, but the want of Linnen cannot possibly. In Tables and Beds they yeild the same cleanlinesse, as also in Towels, Shirts, and Hankerchiefs: and thus much for their necessity.

But if we will consider the habit of women, and the pride they solely derive from hence, we shall finde that by severall kindes of Linnen, they appeare not onely so acceptable and gracefull, but they appeare as ugly and contemptible

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without it, but I rather choose to wave this Topick, in respect I am afraid I am not able to enlarge it according to the merits of its cause. To all this we shall adde, (though very briefly) two other uses of Linnen, whereof no Antiquity hath been ignorant, to wit, that all Navigation, which stretches as far as the world it selfe, hath been perform'd by Linnen and Canvas sailes. *Virg. 3. Æneid.*

—, *Certum est dare Lintea retro.*  
*Let's draw our Canvas back;*

that is to say our Sailes. Which gift how great it is, a small space of Time suffers me not to declare; above all this, that bookes antiently were made of Linnen, as those of the *Sybill*s which *Livy* mentions in his 4th. Book. So *Pliny*, Lib. 13. Chap. 13. tells us, that all used to be written in Leaden and Linnen volumes. Nay, and in our age, we many times finde somewhat either to be written or painted, or printed upon the purest Holland. What we have for the present said, for the use of Linnen, while it is whole, though we have in a manner but touch'd at it, and cursorily argued, may I thinke suffice: but when Linnen hath been

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so oft foul'd and apply'd to so many uses, and that so long, till it fall in pieces, behold a new production. For the raggs both of Linnen and cloth, be they never so much sullied, or torne, are gathered together to be carryed to the Paper-mill, where they make their choice and wash them, and then steep them in water till they be in a manner putrified, then they beat them into a kinde of poultice, which being made very thin, and besprinkled with water, or laid upon little nets of Wire, is made Paper, whether it be course and fit to wrap Wares in, or Writing Paper, or Royall Paper; which being once dry'd, smooth'd, spread, and done with Allome water, brings innumerable helps to the conversation of man. I beseech you now let Calves-skins, Sheeps-skins, the waxen table, which the *Calfe*, *Sheep*, and *Bee* have passionately pleaded for desist any farther competition, since that from *Flaxe* and Linnen there arises a new thing, that like the *Phœnix* out of her owne ashes, shades and darkens all their utilities, and renders them inconsiderable. I shall not quote to you the severall uses of Merchant-paper fitted not onely for the wrapping up of things,

but

but I shall say there is no man that can be ignorant, that Books and Letters are written in Paper, and printed in such abundance, that the Skins of any other Animals, nor waxe would be able to supply so great a defect. By the use of Paper, the world hath enlarg'd the use of Learning, Arts, and Sciences, and indeed all other excellencies. Now though we should grant that the Antients writ in plates of Mettalls or Waxe, or in the barks of Trees, or in leaves of the Paper of *Nilus*, or indeed upon the Skins of Creatures, yet scarce any man could possibly atchieve the use of so many books, without the greatest toyle, irksomnesse and cost; or carry them with him from place to place, although he were a Man of a most plentiful estate. From whence we must necessarily inferre, that in that time men of lower Fortunes were withdrawn and deterr'd from their Study, by those two great difficulties, the matter upon which they should write, and the dearness of Bookes. To instance, *Geometricians* were then forc'd to make their figures upon the Sand, that was therefore called the wisest part of the Earth, as appears in *Archimedes* (who also while he

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was in the Bath, drew Figures in Oyle upon his owne body) who whilst he was in contemplation of some Diagramm's drawn in Sand, was slaine at the taking of *Syracuse* by the Soldiers of *Marcellus*. Others that were very poore, have made use of severall things, whereupon they might write the Lectures of their Masters, as *Cleanthes* did the hooves of Mules and divers other things. But at the present, we have such abundance of what may serve them in this kinde, that meerly by the Courtesie of *Flaxe*, the poorest man may have enough wherewithall to read, whereby to learne, and wherein he may dispose all things he hath either read, or hath been taught.

And hence it comes, that so many Arts and Sciences have ascended into their Meridian, not by the use of Parchment or Waxe, but of Paper onely. To Paper I say you must ascribe it, you, whoever are embellish'd with pure literature or sober Science, if your many and noble Books reach all Posterity, and oblige unto your selves an eternall memory which will preserve both your names and works. For I must tell you, the use of Paper hath as much distinguish'd that of Pelts and

Wax,

Wax, as the invention of Bread did that of Acornes. All Princes and Noble men study only Paper, to which they trust their most dark Counsells, never considering that they are made of the most dirty rags of Linnen. For as a Potter once, came to be a King, and his golden Close-stool became an Idoll to the people, so the most shatter'd raggs of Linnen are made Paper, which Princes are proud to guild and receive for addresses. The businesse of the greatest Councillours of Kings, lyes only in poring upon Papers, and by this means they talk with dumb Teachers. What needs many words? Empires, Kingdomes, Principalities are govern'd by Papers, all businesses entrusted unto them, and by that meanes preserv'd from Oblivion. The trust of the Chancery is to preserve these, out of which Papers once being let fly like Doves out of the Ark, they command, prohibit, perfect and enioyne all that Law and Equity requires. Papers therefore are the Messengers of Law, and Equity, which though silent speak, and though innocent betray all deceits. In Papers the Physitians make their prescriptions, and therefore we may well call them the Causewayes to health. In Papers the Phi-

Philosophers write their Theorems, and bring them home to the eyes of their Schollars; so that we need not Sand or any other matter to blot and scratch upon, and therefore may conclude Paper to be the wisest of any thing. To Paper Lovers trust all their blandishments, and all their Courtships, and how oft do they receive the happinesse of a Kisse, which it may be the sencer onely lives in hope for?

By Paper, one friend whispers himselfe in the eare, and enjoyes his distant Soule at distance. And indeed if Man first trusted his Body to Linnen before ever he knew that Paper was thought upon, now since it is found out, he findes it the onely fit messenger to which he thinkes fit to trust his minde, and of this must *Flaxe* onely glory; this is one of the most faithfull of Man's life-guard, to which as the most faithfull Scout, he hath entrusted and resigned himselfe like some antient Princes, or else some moderne, to a *German* cohort.

*Flax* needs not the help of any, all of it; no garment can be stitched together without *Flaxe*, or its daughter, *Thread*; but all Linnen garments consist of themselves by

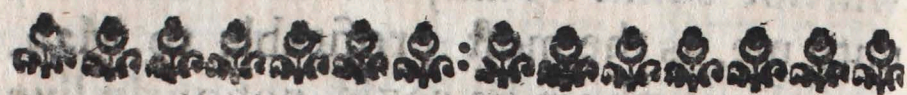
by their owne Threads and parts, without the helpe of any other. Pray look upon printed books, of what consist they? marry *Flaxe*, and for the Letters the greatest part of them is Oyle of Linseed thickned, unto which I adde, some Paper burn'd till it be black, (as it well may be) or any other smoak made of Linseed, you have an Inke fit to print any Book. Therefore a whole printed book consists onely of *Flaxe*. Nor can any other claime a share in it, whether you will consider the Threads, or any thing else by which it is bound.

*Flaxe* carryes all things within it selfe, all that it hath need of is its owne dowry, The Oyle, which is extracted from its seed, is in the plant it selfe, nay, 'tis in Linnen and in Paper, which being fashioned into a pyramidall shape, and the Base set upon a broad piece of plaine Copper, there will appeare an Oyle, not without singular admiration, that through so many washes and vexations, it should be still stedfast to its old matter, to wit, Paper or *Flaxe*.

Now to summe up all these together, and to collect them into the nicest consideration, they are such and so great, as will

will not admit of any rivall. Therefore unto me, as the most profitable to Man, as without whom he could not onely live well, but must live very miserably, to me, without whom, neither Arts nor Sciences, nor affaires of Man in any condition, could either be delivered or received, I affirme this Diadem we now strive for, to be due above all the rest. And this I believe none will deny me, but such sottish Beasts, as never had the happinesse to be acquainted with Letters, and therefore you, most Learned Arbiter, end this strife, and give your verdict for me who have the most right to it, nor envy me so great an honour, unlesse you have the minde to incur the reputation of injustice, by giving Sentence otherwise than you ought in equity.

MER.



# MERCURY.

**I**T remained onely, that he who was to speak last, *MERCURY*, should take his turne, a thing which being gathered out of the Mines by the Industry of Man, and accounted the meanest of all the rest, wanting Sence and Motion which the Animals possesse, and the vegetative of Flax, some of the company fear'd to be entertain'd with a long Harangue, and therefore they desir'd him to dispatch with all brevity, that the Judge might at length satisfie their Expectations, by giving Sentence; But Mercury who very well knew their mindes, did desire of the Judge liberty to speak at large in this manner. Hitherto, most prudent Judge, you have most attentively and patiently listned, to the Remonstrances of all the rest, and no doubt doe perfectly remember how much strength and weight there is in each of them, and therefore I humbly move that you will be pleased to heare me, in all that I shall offer to bring before you. I shall not

not study to gratifie my Competitors by contracting or cutting off any thing that conduces to my purpose, but rather shall be engaged in necessity copiously, (with your permission) to discourse of all such things, as I may conceive essentiall & materiall to insist upon, which when the Judge had granted, now I shall very easily (says Mercury) save the rest a Labour of ever (for the future) disputing the prerogative either with me, or among themselves; For my nobility of Birth I shall not say much, though I finde some that have spoke before have very much pleased themselves in this Topick, I shall content my selfe to insist onely upon the utility which I bring to Man, which is the rule of speaking prescribed. But this is so immense and so rich, that like the Prince of Rivers, the Nile (which dischargeth it selfe by a seven-fold streame unto the Mediterranean Sea) spreads and divides it self into so many branches, according to the number of Metallick formes, which meere-ly draw their rise and being from me. That I may therefore speak for my selfe, I shall first mention these halfe Metalls produc'd by my means; Secondly of Lead, thirdly, of Tinne, fourthly of Copper, fifthly of Iron,

Iron, sixthly of Silver, seventhly of Gold. For what concernes my selfe, I will justify I am in the greatest capacity to serve Man. Not to lose time in representing unto you the vaine and unprofitable workes of common Chymists, whilst they labour about me, being but rude and volatile. I must confesse all this toyl is deplorable, and neither Laudable nor Profitable, yet notwithstanding out of all this erroneous practice, there results an Ingenuity of considerable advantages, foure whereof I shall chiefly select, First, That I am imployed in separation of Gold and Silver; Secondly, For Gilding and Silvering; Thirdly, In other Mechanicall Workes, and lastly, in Physick. Now by my meanes is that Gold brought into a body, which lyes scatteredly dispersed in the Mudd or sediment of Rivers or Pools, and there is a Masse of People, that by this meanes hunt Gold, as one would say out of the Waters, wherein their subtile and curious particles are strangely mixt, and upon tryall subside all below in the manner of dregs. And by this meanes in Hungary, Slavonia, and other Nations, where Rivers steere their course from mountaines impregnate with Gold, as al-

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so in Germany and Silesia they are gathered into a body meerly by the help of Mercury, that is to say, those small Particles of Gold, which are washt and gnaw'd away from the main substance, by the violence of the waters, and by their motion dispersed, are by this meanes gathered, united and bodyed, which were impossible without Mercury. For he, like an indulgent Mother of Gold, when ever she findes her Son gadding through other Elements or Waters, carefully takes it into his lappe, untill he restore it unto it selfe, and either direct it what to doe, or what to declare, no otherwise than Virgil. *Aeneid* 1. feigns Venus to appeare before her Sonne Aeneas wandring in the woods neare Carthage, and bring him into the right way.

Gold being therefore gathered into a deductible substance, Mercury is percolated through Leather, and made serviceable to the same end againe. Now is Gold melted in the Fire, and so reduc't to its fresh continuity, that Gold so collected and gathered together in so great quantities, is to be ascribed to Mercury, that is to say, my selfe; otherwise it had perisht or been neglected or lost, and con-

consequently never have been serviceable unto Man; and in this point, I appeale only to Experience. Thus onely profit surmounts all other considerations, in the like manner the Silver that is gathered out of the Mines of *Pern*, beaten and mingled with Quick-silver, returns it self in incredible plenty, as may appeare by the reports of those that have seen and manag'd it, and indeed the increase is so great, that it infinitely exceeds any Treasure. In the same manner Gold, though it be mouldred and brought into the most insensible particles by any Mill or Engine, is by this meanes brought together in case any remaine, and this by the intercourse of *Mercury*, as the Reconciler and Peace-maker. Any man may from hence thinke, that the defect of *Mercury* may be supplied with a violent heat, which might cause liquefaction, but in this they are deceived, for by reason of the Earthy and Clammy substance, in which the purer Allomes are immixt and buried, it were impossible to make a right separation with the single use of Fire.

Now for Gilding and Silvering, I my selfe, *Mercury* am the sole Agent, for without me all endeavours of Artists are fruit-

fruitlesse, and the reason is, the likenesse of my substance with that of Gold and Silver; And this is not the least of my profits, that although Men by way of ostentation, may make use of Silver, or other kinde of Plate, yet they enforce me to serve either their use or Magnificence: I am also imployed in abundance of Mechanicall operations, some use me in Fishing, for the light and splendor I throw about me; some use me for the fourbishing of Armes; some for the better moving and poizing of Engines, which particularly to insift on, I thinke not necessary in this place: But in Medicine I contribute such admirable advantage unto Man. When I am pulveriz'd either with Gold or any other Body (so it be not corrosive or noxious) that I am the best Purgative Nature hath given us. This dust, although it be but meanly prepar'd, as it hath the name and attribute of *Aurelian* is a *Panchymagôgon* [a Generall Medicine] which I cannot aver to purpose without a particular discourse of all particular Physick; yet see here, most sage Judge, to make good this point, I shall deliver some things that may very much conduce to the service of your selfe and

and the rest of your Brethren, and my method shall be this; First, I will tell you the vertue of this Aurelian powder, then of the use and way of Administration, and lastly, I shall mention its admirable operation and effects. For the first, as to its vertues it is highly Sovereigne for all these diseases and affections, which proceed from any humours, whether antecedent or restaynant. With time, they are immunerable, I shall not bring them hither upon a precise account, but onely in generall, that it roots out and chases away all putrid Feavours, Gouts, Swellings and Obstructions of any part, as also the great Pox, Palsies, lesser Apoplexies, Hypochondriack, Melancholy, palenesse and faundise in Women, the faundise, Chachexys, and growing Dropsies, for drawing out and evacuating any humours descending unto, and fermenting in the Bladder; which it does most powerfully, whether it be Wind, Phlegme, Choler or Melancholy, as any matter Joyntly Coagulated by them: In the Gout, it is the surest remedy which may well suffice, since under that name there are almost an hundred diseases compriz'd, though frequently lurking under more Common or different shapes: In Fluxes, inflammations and the like,

like affections, the dissolution of continuity, it may be very advantageously used, and upon experience hath done a great deal of good, but never any hurt, but rather (as in the maladies before mentioned) hath ever afforded present reliefe with Gods assistance. Secondly, For the Dose, it is one two or three grains, to sixe or more, commonly three in children of three yeares old, two to them of two, in other that are stronger foure or six; for the encrease of the Dose is not dangerous, and the reason is, because it gently draws the Humours into the Stomach, as the Magnet does Iron to it, workes not violently at all; it is taken most commonly in Fountaine water, or some Hot-water, as Spirit of Wine, Cinnamon water, Aniseed water, Agnus Castus, spirits, or any other, especially in diseases not extremely hot in themselves, as Burning Feavers, hot distempers or inflammation of the Liver, in which cases it is better taken in cold water, Carduus Benedictus, Endive or Rhenish Wine, or any other liquor, or in Diet or Meales, in which it is most proper. Thus used, put one Dose into a spoonfull of liquor, and stirring it well up with your finger, drinke it off hastily, that so it may descend into the Stomach, if there stay

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any thing either in the Spoon or the Throat, wash it so often with the same liquor, till you have drunke it all, and are sure to have taken the full Dose: But this must be done in the morning, keeping your selfe warme in Bed, neither sleeping, eating, nor drinking upon it. But in case of necessity it may be taken out of Bed, and businesse may be dispatch'd, some, as melancholy persons may stirre abroad (if the skie be clear) and persons in health. It is given without any danger to all ages, as to children of two or three years old; nay to old Men, in whom you must consider abundance of Humours, lest they be too much stirred, but in children there needs not so much Caution: Thirdly, for the Operation it is thus, if the Ayre be warme, or the Patient keep himself so, and drinke warme broths, if he have a full body the humours work well and Plentifully; otherwise, if the Ayre be cold, and he keep not himselfe warm, nor make use of an hot Vehicle, and his body be thin and extenuated, this Medicine will work much lesse, or not at all: if any should suddenly sleep, drink, or eat upon it, or casually take it in Pills, he would not want acquaintance of the effects of it.

But this is constantly true, whether it work

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violently, moderately, or not at all; it never does any harme, for it hath not the Nature of other violent Purgatives, to doe mischief, in case it faile of Operation: But commonly this is the effect of it, after you have taken it in a fitting liquor, if the disease be Phlegme or any crude matter, this, though it be thick, tough, and clammy, is drawn out of the Mesariack veines, and the parts adjacent into the bottom of the Stomack, where the Medicine seats it self, where if any considerable quantity be gathered, there arises a little loathing, which if it encrease, it causes a desire of vomiting, which provoking and causing frequent spitting, throws out and egests all, but more easily by putting the finger in the throat: and by this means the ventricle being eas'd and evacuated, and freed from all that filthy matter that clog'd it, which being preserv'd in a Bason, till there be no further Spitting or Vomiting, you will finde that sometimes one, two or three pound of ugly matter, is gently drawne out without much straining, and that with immediate ease, and reliefe of the Patient: And when all trouble of Spuing or Spitting ceases, let him take warme broth or meat. If the humour be plentifull and thick, macerate or boyle

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some Ginger in Wine or Beer, if the disease be hot and proceeding from a bilious matter, the Operation will be somewhat different; the like it is if Melancholy predominate. These humors for the most part work upward, the rest conveigh away themselves both upwards and downwards: Where, by the way, take these Cautions, that in Women or cachectick old Men, or any infected with the Pox, that you onely give it once, and in warme drinckes, as I said, and then stay till you see the effect of its working, after this it may be given againe, (unlesse the disease be overcome) lest the Humour being plentiful should ascend to the upper parts, and the Patient falling asleep might finde some vexation in his Jawes, occasioned by such putrid vapours, which yet with any abstergent Gargarisme, as of Wine, Bole Almoxiack, Hony, or Allum, boyl'd either with themselves, or with Betony, Mint, Plantain, &c. are washt away and Educt; In Melancholy diseases it draws away and cleanses all Humours like Pitch.

This one Medicine being so gentle, so harmlesse, yet so effectually, is imployed as the noblest Panchymagogon, both for the preservation of the Healthy, and may also

also be made use of in the cure of most of the maladies which I have mentioned, and in this particular you will acknowledge your selfe not to be a little obliged to me, after you have made experience. Now although by sublimation with severall kinde or Salts, I am changed into a poyson, which most properly is called Sublimate; or else by Abstraction, or re-infusion of strong or separating waters, upon the same Mercury. I am transformed into a ruddy substance, impregnant by the dregs of those dangerous waters, with a fiery poysonous quality, which is commonly called *Præcipitate*, yet must not this be attributed to any Pravity inhaerent in me, but the mixture of such hurtfull Salts, and the abuse of Mankind. For Mercury is of it selfe an Antidote, not onely against the Plague, but many other diseases, which is apparent from hence, that where it is most commonly found and managed, the Plague is most unknowne, as in *Istria*: It is put also into plaisters for Ulcers, and the lousie disease, and that without any danger. Nay to some it is given inwardly, mixt with conserve of Roses, as to children against the Worms; from whence you may observe its harmlesse

lesse and Innocent Nature. But I hasten unto other things, what I have said relates onely to me in the state of my Fluor and Crudity. But when Nature hath once advanc't me unto *Semi-metalls*, as *Bismuthum*, *Antimony*, *Zinkium*, I am extremely commodious unto Man, and what is received from them, must be acknowledged also from me, as being their Crearix and Mother.

The excellency of *Tutia* lies in curing the Eyes, in Cankerous Ulcers, and making Laten of Copper; the rest mingled either with other things, or singly prepar'd, produce an infinite variety of Medicinall preparations, and those of as different formes and Colours, which since they are so innumerable, neither ought nor can be reckoned here; and for this reason also, impossible to put an estimate of the vast gaines that Artifts make by them: How Many Artificers, Merchants, Chymists and Physitians have huge incomes hereby, is above all account, and so I passe unto the second part of the progeny derived from me. To wit, *Lead*, adding onely this to what I have formerly said; that the use of Antimony is so great, both in Physick and Chymistry, that it is scarcely

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ly to be demonstrated in a great volume, and therefore since others have written whole Tractates of the same subject, I shall rather acquiesce in them, than trouble you with repetition, or hazard my eloquence upon so Noble a Theame; and besides this, my time is very narrow. But Lead is of principall use in all Metall-shops, where Silver, Gold, Copper, and other mixtures, without the use of Lead could not be purified or separated. For melted Lead puts on the nature of *Mercury*, which gathers all fluxible matters unto it selfe, and among the rest Silver and Gold, from whence it is after separated by the Coppell, and drawes away the other Metalls that are nearer a kin to it, as Copper and others, the Gold or silver remaining untoucht upon the shell or Coppell of burnt Lead, is made Lythargury, which is most fortunately us'd in Plaisters and Oyntments. Nay, even Lead it selfe, either in powder, or the substance of a Leaden mortar bruiz'd small, or else outwardly applyed in plates, which are found to doe a great deale of good in many diseases: In plates it is applyed to wrested Sinews, swolne Lipps, inflam'd Reines, and the like, in the

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substance bruiz'd, to Cancerous Ulcers, and all *Fistulaes*: Besides this, the uses of Lead are divers, Hence is coverings for Houses, Cisterns, Conduit-Pipes, and weights: Among the rest, what effect Leaden Bullets have in Warre, is a thing so known, that it needs not mentioning. But you will aske whether this be for advantage or detriment? sleight, or strength? I stick not to confesse it to be an abuse, but yet such an one, as men cannot well want, both for defence and convenience, therefore that they are able to make War, & destroy their Enemies, is all my gift, that is to say I my self changed into Lead. That severall Medicines are applyed, both inwardly, and outwardly, to severall diseases, otherwise incurable; as the French Pox, Pthyriasis, vermiculation of Ulcers, inflammations of the Eyes and Reines, Cankers, Fistula's, and innumerable others, is meerly the liberality of *Mercury*, and his children Tutie, Lythargury, Lead, and none other: Neither is it a wonder that *Mercury* should be both Souldier and Physitian, since *Apollo* himselfe ownes both qualities, and *Pallas* was ever equally addicted to Study and Warre; you know what the Poets have

have told us, that the Caduceus of *Mercury*, was endowed with two severall Powers, that it could discharge the Souls of men out of their Bodies, and againe remand them; send them to Hell, and afterward release them; which is most apparent in this, I sometimes heale the diseases of Men, & being transform'd by Arts into good Medicines, free from death: I am at other times poyson & destruction unto him, as in the Wars or otherwise. But if any hurt arise from me, it must be imputed to the preposterous endeavours and designs of Men, which can turn the greatest Cordials into the most violent Poysons. I come now to the third branch of my offspring, which is *Tinne*, this appears in more beauty and lustre than Lead, and therefore is imployed in more noble and splendid uses, of this are all kinde of Vessels, Dishes and Platters made, which Man makes use of, either in his Diet, or Physick. Many Nations eate and drinke out of it, and they hold it in great estimation, as very harmlesse, extreamely bright and handsome. But of all kindes the *Englisb* is clearly the best, as coming neereft Silver, and therefore it is most priz'd, it changes or infects nothing with its Sulphurous

phurous fume and contagion, but faithfully preserves all that is shut up and trusted to it. Therefore as Lead covers the outside of houses, so Tinne adorns the insides & the Kitchin. Of the one are greater Vessels or Instruments made, of the other the Lesser and Finer. So both of them, though of a weake and ductile bulke and substance, serve and attend the uses of Man, as much as possibly lyes in them.

I shall say nothing of the profitable use of Tinne in Medicine, and in the colourings of Potters, which is very considerable. But to avoid prolixity, I shall step unto the next Branch, to wit, *Copper*, a substance of hotter Nature, and greater strength; of this there is much use in severall instruments necessary for Man, especially those that require Firmenesse, Capacity, and withall, Beauty; such are all those Brasse-pots, that must endure the hardship of the fire, Caldrons and Kettles, as bigge as Tonnes, which are us'd in the boyling of many things, (as Cloath, Beere, and many others) of which it is impossible to give an account: The Utensills of Householdstufte made either of Copper or Laten are so many, that

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we shall passe them by, as being continually in the eye, and generally knowne. Two things I must needs admire, and they are instruments made of Copper, which much exceed and excell all the rest, and these are *Bells* and *Canons*: By Bells we account the time of the day and night, and whether you will reckon at the rate of 12. hours, or 24. every houre is declar'd and proclaim'd so well, that we need not the voice of *Stentor* or any other meanes to assemble the people, because the Bells doe this, both by their high ringing and sound, and by a noyse that the neereft approaches to Thunder.

What profit ariseth from Clocks through the whole Christian world (for I speak not of the Turkish Barbarity, which is afraid lest their Tyranny might be suppress'd by the people gather'd by this meanes) is indeed inestimable. We need not now a *Cynsophalon* as they did in *Egypt*, to calculate either by her pissing or shiting, to distribute the day and night into 12. equall spaces, when by the noyse of Bells all this is not onely heard and computed, but it is the same in night as in the day. 'Tis also needlesse that we should measure

time.

time by an houre-glasse, or water-glasse, as the *Romans* did, because Bells give a writ of ease and silence to all these Instruments, and they onely tell us the time of the day. Not to mention the crowing of Cocks, the measuring of shadowes, whilst the Sunne is in the Meridian, and the like observations of Day and Night, which it may be may serve, where Bells are not in use, otherwise not at all. Besides, Bells call the people to Sermons, meetings, assemblies, funeralls, and what not. To Sermons, that every man by his devotion may approach to God and come neerer him; to Meetings, that they may either commonly joyne together, against an Enemy or wilde Beasts, or Theeves, or Fire, or Water, or whatever prejudices else they are like to receive, without the remedy and assistance of common hands and common help. We declare Fire an Enemy by Bells, as is believ'd, that Thunder is dispers'd by the commotion of the Aire (caus'd by Bells.) The office assign'd to Bells is express'd in great Letters in a Sapphick verse, and that in one of the greatest in all *Germany*, and (for ought I know) in the Christian world, as the inscription witnesses. For  
it

it weighs two hundred seventy five hundred weight, that is, 27500. pound weight.

*Laude Patronos cæno Gloriosâ,  
Fulgur arcens & Dæmones malignos,  
Sacra Templis à populo sonanda,  
Carminè pulso.*

*I ring my Founders praise with joy,  
Preserve from Thunder, feinds annoy,  
And by my noise tell people where  
To Holy duties to repaire.*

*Mercury* therefore that in the founding of Bells, gives both sound and matter, doth all those duties, that is to say, calls people to their Devotions, and Summons them to whatever else they are to performe, and therefore in this point, may very well claim the greatest part of the prerogative. The things that have been said before, may be accounted common & easily imitated and supplied by others, but these that I now insist on, must be solely attributed to *Mercury*.

No Man can of Wood, Stones or Glasse make a Bell, unlesse for deafe men or paralyticks, which either cannot hear it, or stirre upon it. 'Tis *Mercury*, who though  
he

he be mute, yet by the least impulse hath a voice; 'Tis he who makes others leap and gather together; 'Tis he that is the Sexton to the Church, and Clerk to the Market, a faithfull Scout, and Informer of all Dangers, that any may incurre or avoid them. 'Tis he that calls the hungry and the barking stomack to its diet, that awakes the sleepey and the sloathfull to industry, and gaining their bread. 'Tis he that commends dead men to buriall, and declares their last farewell to the world. But lest I may chime too long in this tune, I shall passe to Artillery; And here what shall I say, or what shall I not say? Shall I tell you of the profits accrewing to Mankind? Shall I suggest it as an invention sent up from the Devill into the Earth, or found out by the inquisition of Man? Whatsoever it is, if any evill happen upon it, it must not be imputed to *Mercury* or the matter, but the way and invention or rather the mis-use. For in all these Treasons to Man, *Mercury*, is not in the least accessory, but still continues faithfull to himselfe, to hurt no body and profit all men. If it hurt, blame others, that either employ it to so dangerous uses, or have brought it into such a form, or

or made use of such meanes as they thinke may contribute to satisfie their owne wills and Lusts. Hence come so many Thunders and dreadfull noises, and great breaches in Walls, made onely by Canon; for if *Mercury* or Metallick substance be founded in a long and a hollow fashion, clos'd in the britch, and open in the bore, it then becomes an engine of mischief, otherwise not. But let it be so, it is altogether innoxious unlesse that cursed Gunpowder be employed in it, which being ramm'd in, and set on fire, see how by the violence of Man, breaking out of it, it does the highest mischief; yet not singly by it selfe, but by a Bullet made of Mettall or Stone, which may restraine the egression of the fire, and force it like Thunder to break out and destroy all that's neere it, and that to the greatest damage and ruine.

If Mettall therefore stay in its own first forme, it is harmelesse, nay suppose it be chang'd, it is the same; but if you bring the third and the fourth, that is to say Powder and Bullet, and put fire to it, then indeed it becomes mischievous; nay that all the harme is in powder onely, may

may appeare from hence, that being laid in mines, sprung under Castles or Towns, and blown up, it overthrowes all above it with incredible celerity, noise and violence.

This is the onely thing which the *Monk* found out, which hath dispatch'd away 10000. more lives, than all your other ancient Machines, whether Slings, Catapults, Onager's, Rammes, Bowes, Darts or Arrows, which were but boyish trifles in respect of the moderne Artillery. What ever therefore hath been famously done against the Enemies of Christianity, is meerly perform'd by these Gunnes. 'Twas meerly done by the hand and mouth of *Mercury*. It was I that took into my mouth Iron and Leaden bullets, but I was heightned by Gunpowder, and that in such a degree, as I have laid many Enemies flat before me; the blast of my mouth is very pernicious, nay, it is Thunder. I break down Walls, Forts, Castles, Townes, and all fortresses whatsoever. There are severall sorts of Guns made of me, some of Laton and Copper, some of Lead, some of Iron, some whereof are great and busky, some of them middle siz'd, some little, some long, some thick,

thick, some short, and some thin, and from hence, according to their severall formes, they have arriv'd at severall names; as Cannons, Mortar-pieces, Drakes, Muquets, &c. for they are too many to particularize. All these are ayding to the death of Man, but by the designe of Man, not the will of *Mercury*, for it were better for me that things fitter for the health of Man were bray'd in morters, than that bullets of great weight should be shot through me, to the destruction of Man. It were better for me that you made Engines and Pumps to quench Fires in great Cities, (if they would but make them of Mettall) than on the contrary employ me to bring fire and destruction. But because Man hurry'd by his passions, rushes upon mutuall slaughters and Massacres, I whether I will or no, am forc'd to doe the office of a Hang-man; For them let them discharge their owne consciences if they can, I as their servant doe but my duty.

My fifth child is, *Iron*, which as Chymists call it *Mars*, so it yeilds all assistance to that God of Warre, that by Swords, Fauchions, Tucks, Rapiers, Hatchets, Muskets, &c. *Iron* though it may be accounted

counted the basest of Mettalls, does the greatest services to Mankind; Generalls and Warriors use it not onely for to invade others, but oppress'd men, and people enforc'd to a necessary defence, make use of it themselves. The Robber will be arm'd, and the Travellor must, that Iron may meet Iron, and one strength may re- presse or overcome the other. This is that which Tyrants make use of against all disobedience and non-compliance.

This is that which Kings and Princes employ against Enemies and Traytors, by this the Judges punish the offences of the bad, for the safety of the good. Of Iron you make Bolts, Chains, and Shackles, and that for so many uses, that I cannot count them. 'Tis Iron makes all Scales and Weights, and firmly and strongly joynes together, all Coaches, Ships and Houses. 'Tis Iron that makes the greatest and strongest Instruments for the life Man, without which he could not subsist any time. Of Iron is made Nayles, Hammers, Axes, and Anvils, and what not from the Instruments that are made of these instruments. Iron well purified is *Steel*, which rightly manag'd, is such, that it cuts and severs the hardest things,

as

as Wood, Iron it selfe, Hornes, Stones, and whatever. Of Iron is made Saws, and the Locks of all Doores and Treasuries, what you will not trust to any body else, is intrusted to this onely. This keeps away Theeves and Filchers, this preserves things ready stolne and made a prey, nay, this is that which makes Fetters for Theeves. By Iron chaines the wayes are rendred safe, both against Force and Inundation. By Iron, Bridges, Towers, nay Pyramids, are enabled to endure. What more necessary to a Man than a Knife? What fitter than a Needle to sew his cloaths together? What more convenient for Man, than Tongs, Fire-shovels and Grates; yet all this Iron does, and Iron does it by the meanes of *Mercury*. All these things therefore are made of coagulated *Mercury*, and by it they are all strengthened. But withall there are made so many Medicines of it, that it may be rationally called in question, whether it have more or more royall uses in Physick or in Policy. Nothing doubtlesse is more advantagious, than to give present reliefe to a sick body, and that to be taken inward, which is a cleare prooffe that it is of an inoffensive nature. For Iron severall

verall.

verall times is taken in Electuaries, Con- serves, Syrrups, Decoctions, and other wayes of prescript, and to that inwardly, not onely without any danger, but a great deale of benefit, though I must confesse if it be ill prepar'd, and if the managing of Man be ill, it gnaws, corrodes, and pierces through; but if it be made a Medicine, it opens obstructions both of the Veins and Bowells, both by its penetrative and attenuating faculty. Hence it often heales Cachexys and the Green sicknesse, and restores them to their former Vigour, Colour, and Beauty, so that they said not amiss, who said that *Mars* was the most welbeloved of *Venus*. But I am willing to wave any further speech of Iron, 'tis so much in sight and use, that any man may from hence draw other things, and from what I have said speak much more.

I come now to my fairer progeny, and 'tis my sixth child, to wit, *Silver*, a Mettall most precious and most valuable. What love, what admiration, what esteem all people put upon it, is not worth my businesse, since 'tis a thing so commonly knowne: With what labour, danger, care, it is drawne out of the deepest recesses

cesses of the earth, nay in a manner the suburbs of Hell, they know that have been upon the places, of which I shall not trouble you in saying much, but this is the great Magnet of mankind, that more allures and entices them and their understandings than the Loadstone does Iron. This is that *Proteus* that turnes himselfe into all shapes, and therefore is accounted the price and measure of all the rest. This is that *Cornu-copia*, whence fruits of all kindes all wealth plentifully proceeds. *Money* though it be dumb of of it selfe, speaks for all, and makes the speechlesse talkative; Though it be immoveable in its owne Nature, yet it gives motion to all things, animate or inanimate, and though it be dead in it selfe, and a thing not enjoying life, yet to Man civilly dead among the living, I meane a poore man, it yeilds life, and more than that, joy, cheerfulness, credit, vertue, reputation, and all other things which we account most desirable. There is no more present *Nepenthe* in the world than *Silver*, which of a sad Melancholy man, engag'd in Toiles and sorrows, makes him joyfull and complacent, and puts him into quiet. How men may obtaine such a re-

recipe, how they toyle themselves about it, how they anxiously spend away their best dayes, nay their life, how they employ all their estates and interest, is a businesse which the time allotted me will not suffer me to make out, some saile to the *East*, some to the *West-Indies*, nay to our *Antipodes* with indefatigable industry they endeavour to finde out new Lands, new Islands, to furnish them with money or commodities that may bring it. Some people have adventured so far, as to trust themselves under the Northerne pole, that being engag'd in Ice, they could never have hope to returne to their owne Countrey, or at best became a prey to Bears and other wilde Beasts. Some like swift Courriers have by their sayles as with wings, surrounded the world, that *Jupiter* cannot onely be said to have sent Eagles out of the *Delphos*, to fly about the World, and returne to the same place, when three Ships in stead of his Eagles in the latter times, and among men have done the same performance, and to this end onely, that they might know that famous *Silver* River neer the Straits of *Magellan*, and from thence bring great profits, which how happily it hath succeeded

ceedeth every man knowes. *Silver* it is, I affirme it, that is sought and gathered out of another world into this, and from this the great Queen money raises, which gives not onely Nobility and Birth, but Power, Favour, Love, Wisdome and Learning to the World, whether it be by ordinary Right or Attribution.

For the first, Kings, Princes, and other Magistrates reigne lawfully by it, not in order to Gaine, but in governing their People. For attribution, it gives many power who were unfit for it, it gives to Men, which the Law would not, it makes men reverenc'd, that were more worthy of hatred, it gives Wisdome to fools and Learning to the illiterate. 'Tis *Mercury*, who cloath'd in Silver, and eminent in his witnes, splendour, and other properties commands all this. Grant me, there was never *Mercury*, and the consequence will be, there was neither Silver nor Gold, nor any other Mettall. *Mercury* is an Hermaphrodite, he is Father and Mother to other Mettalls, though in making of imperfect Mettalls he admits an extraneous Sulphur different from his owne Nature. For what you say of *Mercury* in perfect Mettalls, is nothing else but

but a maturer part of *Mercury*, and better concocted, and it hath nothing common with the common sulphur, but the name. But I come to my seventh Sonne, which indeed is my first borne, because it is every way more perfect than the other. *Gold* is of the Masculine sex, *Silver* of the feminine. Now the right of primogeniture falls ever upon the Males, the females by a *Salick* Law of nature being excluded. If you looke but on the brightness and the splendor of this my sonne *Gold*, you will find nothing to be more gallant, nothing more amiable if you consider his durability, and faithfull tenacity, nothing so strong in fire, nothing lesse yeilding, of its price nothing worthier or of greater value; if the weight, colour, expansion, tenuity of substance, in all these, you will easily grant that he exceed all others. And if I should enlarge my selfe in his praises as next unto man the epitome of the terrestriall world, none would be justly angry with me, but I must also be angry with him, for wanting common sense. The Beauty of *Gold* is such that will not undeservedly say it is an ectype of the sunne it selfe, which is the noblest and fairest of all creatures, and the most

most profitable to Mankinde. For without him we should live in continuall darkness, we should not discern common businesses and affaires, nor distinguish one man from another. In like manner, unlesse *Gold* dissipated the clouds of humane things by its owne light, we should be absolutely confounded, and not able to make distinction of any thing. Hence hath the Altar of *Gold* so many unanimously sacrificing to this Idoll, as faire and precious. For what is faire, is lovely, and on the contrary, as *Theognis* witnesses, for the Muses sung this Epitaphium at the Marriage of *Cadmus*,

"Οτι καλὸν φίλον ὄντι,  
Τὸ δ' ἔ καλὸν, ἔ φίλον ὄντι.

What's faire is lovely, what's not so's  
not faire.

Nay, Beauty is accounted a Kingdome without an Army, a conquest without opposition, and a Monster without irregularity of nature, which since it is so eminently seated in *Gold*, it presently possesses it selfe of Dominion over all those that addict themselves, and sue to it.

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Therefore no man seems to contemne it, but will value it at the highest rate; no mans humour can so much vilifie it, but he must be forc'd to obey it. For its fixednesse and enduring of the fire and other qualities it may especially boast, like some invincible *Hero* or *Hercules Alexicacus*. It valiantly sustaines all the buffets of *Anteus*, all the sleights of *Achelous*, let them turne themselves into Fire, Water, or any forme whatsoever.

——— *Uni siquidem nil deperit auro  
Ignibus.* ———

*Gold onely looses nothing by the fire.*

As the Poet sayes. And therefore out of excellent reason, Gold, which is in it self incorruptible, is on earth accounted the Symbol, the marke and the shadow of that eternity, which we shall enjoy above. For other bodies made of the foure Elements are of a weak nature, and corruptible; this is that hundred handed Gyant, the Sonne of the Earth, who as often as he touches his Mother, recovers his lost strength, and gathers new; This is that

in-

invulnerable *Cycnus*, that yeilds neither to *Hercules* nor *Mars*, arm'd by his owne nature with a shield of prooffe. 'Tis *Apollo* the Archer, the destroyer of Diseases, the Souldier, the Knight of the Golden Fleece, the Inventor of Physick, whom no Disease or Monster can resist, to whom nothing in the Earth is like or equall, excepting onely the Soule of Man: In Gold all things are most temperate, nay, contraries of the highest degree, so that Heat doth not prevaile over Cold, nor Drought over Moisture, but they are reciprocally restrain'd, and temper one another, and conforme themselves to an anatick equality, which is the greatest temper imaginable. What is said of that most temperate Region, which is beyond the tropick of *Cancer*, in the Westerne part of the World, where there is neither Frost, Heats, Raines, immoderate Droughts, nor any Disease to assault man, nor any infectious or venomous Creatures, by which meanes the Inhabitants live to a great age, as though they were seated in Paradice or the *Elizian* Fields, may be more truly said of the Temperature of Gold, which is impassible of any corruption or ill digestion. In it all the

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Ele.

Elements remaine unchang'd, firme, and lusty in their pristine vigour and temper, and in which no rotnenness or putrefaction can assault them. Whether one or the other may exceed in power, is a businesse that never comes into contest, none of them complains that he is undervalued. What they say of a certaine bone in the Thumbe of Man (the *Hebrews* call it *Luz*) some stick not to affirme that it can neither spoyle nor be consum'd, that it may remaine as a kinde of seed for the Resurrection, and the ground and materiall of the future superstructure; but if it be so, what affinity and hidden correspondence it holds with Gold that is incorruptible, it may appeare, since *Albertus Magnus* hath recorded that Gold hath been found in Sculs of dead men, between their *Sutors* and in their Teeth. Hence questionlesse men desire so much to finger Gold, as a hint and document of their Resurrection, & the Eternity they shall enjoy after this life, and therefore they look after it, not only with greedy eyes, but possess'd mindes and utmost intentions, desirous, if it were but digestible, to make it their food and repast, and by a pleasing artifice, to guild their cowne

Bowells

Bowells, as is told of *Arthemisia* Queen of *Caria*, that she had her selfe rather be the Sepulchre and the *Mausoleum* of her *Mansolus*, than he should putrifie any where but within her selfe. By this means the vertue of Gold begets affection, and its beauty continues it, for it is most durable.

What vertue there is in Gold (besides its contempt of fire) is well enough understood by Physicians, who give it to their Patients either in Lease, Filings or powder, with Electuaries, Conserves, or Syrups, as a singular restorative of the heart, and in this they are not deceiv'd, for 'tis dictated by reason, and confirm'd by experience. For why should there not in that little Cittadell, which is so strongly fenc'd and fortifi'd, that scarce any endeavour of Man (unlesse very rare y it meets successe) can finde entrance, containe within it, all the Magnalities and Mysteries of Nature? We see that our Creatour hath shrouded the Corne under Eares and Chaffe, hath given the Nut a Shell, the Chestnut a thick and rugged one, and hath fenc'd the Almond with a kinde of Stone, yet all these are most profitable for Man. He had in vaine there-

fore given Gold such a strength and guard, unlesse there had been a more considerable thing contain'd in it, than in these Nuts, *Tὰ καλά δύσκαλα* fine things, handsome and rare, passe ever at a great Rate. In Man, there is a most lively and true Image of all things spirituall and corporeall, and Gold represents the same of Man. Gold cheers and refreshes his heart, which as it receives a generall vertue, infus'd by the heart of the World, the Sun, so it very gratefully repayes what is receiv'd from the celestiaall Sunne to the heart of Man, who is the lesser world. Hence comes the generall consent of all Nations, in Gold as the measure of all things measurable, and the rate of all things marchantable, and these excellent qualities, all people, though they differ in Tongues, very well understand, as though they read it in an open book, which doubtlesse ought to give it precedence above any thing else. This golden Book study all Chymists, Physitians, Politicians, all Men of Traffique and Mechanics, but I must impeach the first, as knowing but the first Letter of it, the second scarcely understand the next Letter, but few are able to dive into the My-

steries

steries of all five. Merchants and Usurers, that so much adore it and abound with it, stay onely as its surface, as boyes do if they finde any thing rare, or of an odde colour in Beanes. And this they know themselves, they know it is necessary for Traffick, Diet, or delight, but nothing else, and in this very little differ from Beasts, which very well know the use of Hay, but are absolutely ignorant what it is, or from whence it comes.

I shall adde nothing of the weight and other accidents of Gold, because they are in another place more copiously related; All these scatter'd things, which I have rather glean'd up, than made a harvest of by a remonstrance fitting for the subject, will easily give the prerogative unto Gold above all other things, though they be most precious (since some of them are very deare in point of scarcenesse, but not their medicinall faculty, since some of them are poyson taken into the body of Man, (as the Load stone it selfe) and will make the others disclaime, and so assigne and confirme the Kingdome of all worldly things under the power of Man unto my selfe, who only gives Gold all the power and operation it hath.

G 4

There

There is another Benefit by which I *Mercury* have blest Mankinde in this last age, and made it most happy, and 'tis so great, that Men had better want the services of all that have spoke before me, than this one convenience, and this is the Art of *Printing*, by Letters made of Metall, founded and shap'd of *Lead*, *Tinne*, and *Antimony*. The profit is so great, that all Praises, and all Memory comes short of it. *Germany* no lesse than old *Aegypt*, the Mother and Nurse of the refinedst Sciences, may rightly glory in the first invention of that, and the communication to other parts, Hence *Philippus Beroaldus* in a certaine Hendecascillable,

*O Germania muneris repertrix,  
Quo nil utilius dedit vetustas,  
Libros scribere qui doces premendo.*

The same *Germany* found out the terrible thunder of *Guns* and *Gunpowder*, which I have spoke of before; she found them out, propagated them; to passe by abundance of Mechannicall inventions which I shall mention no otherwise, which may stop the mouths of those envious and unjust censurers, I will not say Liars, that say these

these things are to be attributed onely as to the matter, to us *Germans*, but as to the forme and perfection, would ascribe it to some other, I know not what Nation. As though these pittifull triflers, could by their poor suggestions render a thing undone, or make black white. These two contributions which I have paid, both to Arts and Armes, are so great, that all others, though they be prepar'd of Mettalls, must needs yeild unto them. For the former, take two instructed in it, they will in one day dispose of more Letters, than two thousand others can write, which indeed is a matter worthy of admiration and astonishment. There is no need therefore that the *Goose* should brag of her quills, the *Calse* of their hides or pelts, I have rendred all these things contemptible by the invention of this one Artifice, and therefore as inconsiderable leave them. For if I Metallick Mercury be in good Matrices made into Letters, or Figures, I am able to peforme all that they bragge of, provided that *Flax*, with the Paper made of it, with Printing Ink, come as drudges to my assistance. I am Mercury the Father of Metals, under me they are all in pay, by my command!

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they doe their duty according to their stations and functions; some of them adorn the Palaces of Kings and Princes, and there watch and keep guard, some are commanded to other employments, as to Souldiery and Mechanicall workes, as being things of the hottest and strongest nature; some I commanded to serve in Kitchens, and in Apothecaries Shops; some there are whom I place as Sentinels under Earth, and these attend the health and use of Man, all this is meerly from my indulgence, which yet I proportionably distribute. *Gold* my eldest Sonne hath my first care, next *Silver*, next *Tinne*, then *Copper*, then *Lead*, then *Iron*, according to their severall endowments and ingenuities, I favour or cherish them, according as they neereft comply with my owne nature. For the three last are clogg'd with much sulphurous matter, which they derive not from me at all. The fourth, to wit, *Tinne* hath lesse, *Silver* lesse than that, but *Gold* nothing at all. What *Scyleurus*, the King of *Scythia*, that had eighty children begot upon severall venters, left as his last direction unto them, that they should keep peace among themselves, and that by a

bun-

bundle of of Arrowes, which taken a'together could not be broken, but might easily, taken severally, the same is the case of six, Legitimate children of mine; besides Semi-metalls, who are very strong in themselves if they assist one another, and indeed very invincible, otherwise they are easily overcome, and this I would not onely say, but desire to presse home.

Let *Gold* enjoy the preheminance, let him have his right of primogeniture and maintaine it, after him let *Silver* take place, and so the rest, but let *Mars* or *Iron* be a servant to them all, he is of a stiffe body and great strength. Let not strong things oppresse the weaker, and force them to obedience. But of them all, you will finde the noblest temperament, if you can make somewhat that is not too hard, nor too soft, nor too hot, nor too cold, but moderate, and enclining to warmth and moisture; in which temper, not onely the life of Man consists, but my Primogeniall Forme and Spirit, which if any man can extract out of such things as I plentifully reside in, but in *Abuscado*, and either joyne me with my other Sons, or re-unite me to my selfe, the

same

same right I now claime will become his. Of all my children you will finde none but is of my humor, but it may be chang'd by a little breeding; for that hard substance [*Mars*] is begotten by me in too hot, and too dry places, and in which sulphurous fumes were very plentiful. Hence he is adust and swarthy, little resembling me in his Countenance, but in his bowels, hath as lively and naturall Lineaments of me, as any of the rest. Despise not therefore this *Negro*, because he is black, and is very feculent, for if the other five should chance to be lost or extinguished, the Kingdome would fall to him. *Saturn* is very like him in a colour, for he is Tawney and blewish, but he is of a soft nature and easily guided, but of a very ill memory. He is conceiv'd in clayish and dirty parts, I meane in a wombe stuff'd with Fleagme and Melancholy; hence his spirit sends forth a very ill savour, especially if it be warm'd. No small share of this Empire would fall to him, if his foure other Brothers would assent, but they have greater Interest, yet notwithstanding he is the Tryer and Searcher of them all, because he approaches my nature neereſt in softnesse, which  
is

is not so much as mine, because he is tainted with abundance of sulphurous dregs.

The Birth of my third Sonne promiseth more, for he appeares ruddy, and of a stronger constitution, and full of blood, and is very able to endure all the assaults of Summer weather, yet notwithstanding he brings from his wombe an adust Melancholy of a greenish red, and therefore is not fit to performe the most duties. He is vext commonly with the Scab like a Leaper, especially if any violent fire externally annoy him, for it puts him into extreame thirst, and inflames his Bowels. After these three, another must be my successor, who though he be elder than two of them, yet they much exceed him in finenesse, equality and temper. *Jupiter* is the most choice of all, of a most royall ingenuity and complexion, which wants nothing but a redder face, and an ability to endure the Sun. He may be heire to a great deale of wealth, if he made a legal agreement with some of his Brothers, so that from them both, there may arise an Hermaphroditick substance. This is he that may profit many, if he be rightly understood, and the Father may be taken  
for

for the Son, and the Son for the Father. In some cases his Father and his Son may doe more than he himselfe, yet such he is, as his Grandchild may command the Empire from his Grandfather, though it be a wickednesse to doe it without the consent of the Father, if he be then living. These foure, according to their orders, must follow us, if ever there were occasion to conferre the Government upon others. From all which, most just Judge, you will very well understand; as well in candor and equity, as necessity of Judgement, by what right I lay claime to that Government, for which we debate, and that, not onely from my particular deserts, but my great advantages to mankind, which if it will prevaile me nothing, and you will give your verdict for any other, from the meaner of my Posterity, will arise a powerfull revenger of my quarrell and injury. It shall accuse thee of a Bribery, it shall bring a Bill of review for my right, and inforce restauration. If the businesse be to be done either by Iron or Gold; I believe we shall not want Parti'ans; if it be to be done by Cannon, or any warlike Engines, whatever you deny us of right, we will enforce you to, and

and doe not think we can want followers. Consider you onely unto whom you will give your judgement & determination of this Realm, which all here so passionately strive for, that at length you may make an end of a long suite, and satisfie the impatient expectations of so many concerned in it, that so a firme peace and quiet may be established in the Common wealth of the world. For my part, if you will never suffer your selfe to be carryed away from Truth and Justice, I shall professe my selfe bound to doe homage to you in all kindes of services, and the most zealous of your honour of any other.

*Thus ended Mercury, whose speech was attended by a deep and a long silence. Then the Judge, who with the greatest attention and caution had heard them all, began to speak thus—*

*The*



## The F U D G E.

**H**AVING considered all things, and call'd them into the most strict and impartiall scrutiny of my Judgement, which you have severally said before me, and put in plea, I doe thinke there remaines no farther question to whom I should assigne this royall Title. For indeed your deserts and services are so great unto Man, that all of you deserve to be remembred unto Posterity with the greatest Praise and longest Memory; yet as the severall Planets have their severall Influences, yet one of them moves above another, so I conceive one of you ought more especially to enjoy this Royal Crown. You *Calf*, in the beginning of this dispute.

dispute told us, great and high services you did to mankinde; and you *Sheep* no lesse; you also *Goose* must be listed among these Heroes, for you endeavour by all meanes to profit Man: You *Oyster* are Mistresse of a great many rarities, as praiseworthy as any of the rest; None will despise thee, *Bee*, though thou be small; as thou art a fruitfull Mother of sweetnesse, so thou carryest within thee a Dart which occasions much paine and trouble. And my tender *Silkworme*, who would not admire thee for thy deserts, that being so little, payest so great a tribute to Mankinde. And thou *Flaxe*, hast fill'd the world by thy benevolences, and maist justly claime a praise that shall last to all ages; But thou *MERCURY*, thou art he, whom of all the rest I most admire, whom I reverence, whom I pronounce the worthiest; Thy deserts, I say, are so knowne, so necessary to Mankinde, that

that I cannot, as convinc'd both by Necessity and Reason, but appoint & establish thee *King*. Thy worth so much exceeds thy Competitors, thy Preheminence, thy Honour, as the light of the Sun out-shines the other Planets. Thou ballancest all the deserts of the other, all their duties end and acquies in Thee. Those gifts, which are severally dispers'd among them, are united and gathered in thee. *Thou art the miracle, splendor and light of the world. Thou art the glory, ornament, and supporter of the Earth. Thou art Asyle, Anchor, and eye of the Universe. Next to the minde of Man, God Created nothing more Noble, more Glorious, or more Profitable. What therefore thy Vertue endow'd thee with, what thy services have deserved see here, and take thy recompence, the ROYAL CROWN that henceforth thou maist be proclaim'd and declar'd, whether the other will or no, THE KING OF ALL*

ALL WORLDLY THINGS BEING UNDER THE COMMAND OF MAN, which said, he took out a Crowne of Gold, which he had hid under his Cloak, and causing *Mercury* to kneele, set it on his head.

And thus, though all the Assembly were mad with anger and envy, to see him whom they accounted the meanest, declar'd their King & Lord; yet since the Decree of the Judge could not be revers'd, each return'd to his owne home, every where proclaiming *Mercury* their King. The Judge having dismissed the Assembly, retir'd home. To God the giver of all good things be all glory for ever. *Amen.*

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