AN ANTIDOTE AGAINST

ATHEISM,

OR,

An Appeal to the Naturall Faculties of the Minde of Man, whether there be not a God.

By Henry More Fellow of Christ Colledge in Cambridge.

The second Edition corrected and enlarged:

WITH

AN APPENDIX thereunto annexed.

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TO
THE HONORABLE,
The Lady
Anne Conway.

MADAM,

The high opinion or rather certain knowledge I have of your singular Wit and Vertues, has emboldened, or to speak more properly, commanded me to make choice of none other then your self for a Patroness of this present Treatise. For besides that I do your Ladiship that Right, as also this present Age and succeeding Posterity, as to be a witness to the World of such eminent Accomplishments and transcendent Worth; so I do not a little please my self, while I find
finde my self assured in my own conceit, that Cebes his mysterious and judicious Piece of Morality hung up in the Temple of Saturn, which was done in way of Divine Honour to the Wisdome of the Deity, was not more safely and suitably placed, then this carefull Draught of Naturall Theology or Metaphysicks, which I have dedicated to so Noble, so Wise, and so Pious a Personage. And for my own part, it seems to me as real a point of Religious Worship to honour the Venerious, as to relieve the Necesititious, which Christianity terms no lesse then a Sacrifice. Nor is there any thing here of Hyperbolism or high-flown Language, it being agreed upon by all sides, by Prophets, Apostles, and ancient Philosophers, that holy and good Men are the Temples of the Living God. And verily the Residence of Divinity is so conspicuous in that Heroicall Pulchritude of your noble Person, that Plato if he were alive again might finde his timorous Supposition brought into absolute
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absolute Act, and to the enravishment of his amazed Soul might behold Vertue become visible to his outward sight. And truly Madame, I must confeffe that so Divine a Constitution as this, wants no Preservative, being both devoid and incapable of Infection; and that if the rest of the World had attain'd but to the least Degree of this sound Complexion and generous frame of Minde, nay if they were but brought to an equilibrious Indifference, and, as they say, stood bat Neutrals, that is, If as many as are supposed to have no love of God, nor any knowledge or experience of the Divine Life, did not out of a base ignorant fear irreconcilably hate him, assuredly this Antidote of mine would either prove needless and superfluous, or, if Occasion ever called for it, a most certain Cure. For this Truth of the Existence of God being as clearly demonstrable as any Theorem in Mathematicks, it would not fail of winning as firm and as universal Assent, did not the fear of a sad After-
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clap pervert mens Understandings, and Prejudice and Interest pretend uncertainty and obscurity in so plain a matter. But considering the state of things as they are, I cannot but pronounce, that there is more necessity of this my Antidote then I could wish there were. But if there were less or none at all, yet the pleasure that may be reaped in perusal of this Treatise (even by such as by an holy Faith and divine Sense are ever held fast in a full assent to the Conclusion I drive at,) will sufficiently compensate the pains in the penning thereof. For as the best Eyes and most able to behold the pure Light do not unwillingly turn their backs of the Sun to view his refracted Beauty in the delightful colours of the Rainbow, so the perfectest Mindes and the most lively possess of the Divine Image, cannot but take contentment and pleasure in observing the glorious Wisdom and Goodness of God, so fairly drawn out and skilfully variegated in the sundry Objects of external Nature. Which delight though
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it redound to all, yet not so much to any- as to those that are of a more Philosophical and Contemplative Constitution; and therefore Madam, most of all to Your self, whose Genius I know to be so speculative, and Wit so penetrant, that in the knowledge of things as well Natural as Divine, you have not onely out-gone all of your own Sex, but even of that other also, whose ages have not given them over-much the start of you. And assuredly your Ladiships Wisdom and Judgement can never be highly enough commended, that makes the best use that may be of those ample Fortunes that Divine Providence has bestow'd upon you. For the best result of Riches, I mean in reference to our selves, is, that finding our selves already well provided for, we may be fully Masters of our own time: and the best improvement of this time is the Contemplation of God and Nature; wherein if these present Labours of mine may prove so grateful unto you and serviceable, as I have been bold to presage, next to the winning of
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Souls from Atheism, it is the sweetest fruit they can ever yield to

Your Ladiships humbly devoted

Servant,

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

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

Nor do these two unruly Guests only
serve themselves by turns on the same
party, but also send mutual supplies one
to another, being lodg'd in several per-
sons. For the Atheists pretence to wit and
natural reason (though the foulness of
his mind makes him stumble very
dotingly in the use thereof) makes the
Enthusiast secure that reason is no guide
to God. And the Enthusiasts boldly dicta-
ting the careless ravings of his own tu-
multuous
multuous fancy for undeniable principles of divine knowledge, confirms the Atheists that the whole business of religion and notion of a God, is nothing but a troublesome fit of over-curious Melancholy. Therefore, I thought I should not be wanting to Religion and to the Publick, if I attempted, some way, to make this fanciful Theosophy or Theomancy, as it is very ridiculous in itself, so also to appear to the world; and if it were possible, to the very favourers of it; it being the most effectual means in my judgement, to remove this dangerous evil out of the minds of men, & to keep it off from theirs that are as yet untainted.

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

And I am very well aware that some passages cannot but seem harsh to sad and weakly spirits, as sick men love no noise nor din, and take offence at but the smell of such meats, as are the most pleasant and strengthening nourishment of those that are well. But as for my self, I can truly pronounce that what I did, I did in reason and judgement, not at all offending that Life that dwelleth in me. For there was that Tonical exertion and steady Tension of my spirits, that every chord went off with a clear and smart sound, as in a well-tuned instrument set at a high Pitch, and was good Musick to my self that thoroughly
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thoroughly understood the meaning of it. And my agile and swift motion from one thing to another, even of those that were of very different natures, was no harsh harmony at all to me, I having the art to stop the humming of the last stroke, as a skilful Harper on his Irish Harp, & so to render the following chord clean, without the mixing or interfering of any tremulous murmurs from the strings that were touch'd immediately before.

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

And as I thought to win upon the Libertine by my mirth and freeness, so I thought to gain ground upon the Enthusiast, by suffering my self to be carried into such high Triumphs and Exaltations of Spirit as I did. In all which (though the unskilful cannot distinguish betwixt vain-glory and Divine joy or Christian gloriation) I do really nothing but highly magnifie the simplicity of the life of Christ above all Magick, Miracles, Power of Nature, Opinions, Prophecies, & whatever else humane
humane nature is so giddily and furiously carried after, even to the neglecting of that which is the sublimest pitch of happiness that the soul of man can arrive to.

Wherefore many of those expressions in my Reply that seem so turgent, are to be interpreted with allusion to what this Divine life does deservedly triumph over, and particularly what Magicians boast they can do: As in that passage which seems most enormous page 49. I still the raging of the Sea, &c. Which is the very same that Medea vaunts of in Ovid,

——Concussaque siisto,
Stantia concutio cantu fieta, nubila pello.

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

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

And if the sense of this so plain a truth with all its power and loveliness did so vehemently possess my soul, that it caused for the present some sensible mutations and tumults in my very Animal spirits and my body, the matter being of so great Importance, it was but an obvious piece of prudence to record those.
those circumstances, that professing myself so very much moved, others might
be the more effectually moved thereby; according to that of the Poet,

---Si vis me flere, dolendum est

Primum ipsi tibi.

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

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

But as for this present Discourse against Atheism, as there is no humour at all in it, so I hope there is less hazzard of censure. For here is nothing to give offence, unless we be so weak sighted, that the pure light of Reason and Nature will offend us. Here's no lavish Mirth, no Satyrical Sharpness, no
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Writhing or Distorting the genuine frame and composure of mine own mind, to set out the deformity of another's, no Rapture, no Poetry, no Enthusiasm, no more then there is in Euclid's Elements, or Hippocrates his Aphorisms. But though I have been so bold as to recite what there is not in this present discourse, yet I had rather leave it to the quick-sightedness of the Reader to spy out what there is, then be put upon so much Immodesty my self, as to speak any thing that may seem to give it any precellency above what is already extant in the world about the same matter. Onely I may say thus much, that I did on purpose abstain from reading any Treatises concerning this subject, that I might the more undisturbedly write the easie Emanations of mine own mind, and not be carried off from what should naturally fall from my self, by prepossessing my thoughts by the inventions of others.

I have writ therefore after no Cop
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but the eternal Characters of the mind of man, and the known Phenomena of Nature. And all men consulting with these that indévor to write sense, though it be not done alike by all men, it could not happen but I should touch upon the same heads that others have, that have wrote before me. Who though they merit very high commendation for their learned achievements, yet I hope my indévors have been such, that though they may not deserve to be cor-

rivals or partners in their praise & cre-

dit, yet I do not distrust but they may do their share towards that publick good, that such performances usually pretend to aim at.

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

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

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

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

Wherefore I have endeavored to insist upon such alone, as are not only true in themselves, but are unavoidable to my Adversary, unless he will cast down his shield, for sake the free use of the natural faculties of his mind, and profess himself a meer puzzled Sceptick. But if he will with us but admit of this one Postulate
or Hypothesis, that Our Faculties are true, though I have spoke modestly in the Discourse it self, yet I think I may here without vanity or boasting, freely profess that I have no less then demonstrated that there is a God. And by how much more any man shall seriously and with all the strength of my arguments, by so much the more strong he shall find them; as he that presses his weak finger against a wall of Marble; and that they can appear slight to none but those that carelessly and lightly consider them. For I borrowed them not from books, but fetch'd them from the very nature of the thing itself and indelible Ideas of the Soul of Man.

And I found that keeping my self within so narrow a compass as not to affect any reasonings but such as had very clear affinity and close connexion with the subject in hand, that I naturally hit upon what ever was material to my purpose, and so contenting my self with my own, received nothing from
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the great store and riches of others. And what I might easily remember of others, I could not let pass if in my own judgement it was obnoxious to evaluation. For I intended not to impose upon the Atheist, but really to convince him. And therefore Des-Cartes, whose Mechanical wit I can never highly enough admire, might be no Master of Metaphysics to me. Whence it is that I make use but of his first Argument only, if I may not rather call it the Schools, or mine own. For I think I have manag'd it in such sort and every way so propt it, and strengthened it, that I may challenge in it as much interest as any.

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

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

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

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

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

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

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

And so in the consideration of Animals, I do not so much urge my Reasons from their diversity and subsistence, (though the framing of matter into the bare subsistence of an Animal is an effect of no less cause then what has some skill and counsel) But what I drive at, is the exquisite contrivance of their parts, and that their structure is far more perfect, then will meerly serve for their bare existence,&
continuance in the world, which is an undeniable demonstration that they are the effects of wisdom, not the results of Fortune or fermented Matter.

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

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

In this History of things Miraculous or Supernatural, I might have recited those notable Prodigies that happened, after the birth, in the life, and at the death of Christ; As the Star that led the Wise men to the young Infant; Voices from heaven testifying Christ to be the Son of God; and lastly that miraculous Eclipse of the Sun, made, not by interposition of the Moon, for she was then opposite to him, but by the interposition or totall involution, if you will, of those scummy spots that ever more or less are spread upon his face, but now overflowed him with such thickness, and so universally, that day-light was suddenly intercepted from the astonished eyes of the Inhabitants of the Earth. To which dire-

1 Symptomes though the Sun hath in some measure at several times.
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obnoxious, yet that those latent Causes should so suddenly step out and surprise him, and so enormously at the Passion of the Messiah, he whose minde is not more prodigiously darkned then the Sun was then Eclips'd, cannot but at first sight acknowledge it a special designment of Providence.

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

But that he might not be shie of me, I have conform'd my self as near his own Garb as I might, without partaking of his folly or wickedness; that is, I appear now in the plain shape of a meer Naturalist, that I might van-
quish Atheism; as I did heretofore affectedly symbolize in careless mirth and freedome with the Libertines, to circumvent Libertinism.

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

CHAP. I.

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

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

Wherefore for the reclaiming of these if it were possible, at least for the succouring and extricating of those in whom a greater measure of the love of God doth dwell, (who may probably by some darkening cloud of Melancholy, or some more then ordinary importunity of the Tempter be disfetled and intertangled in their thoughts concerning this weighty matter;) I held it fit to bestow mine devours upon this so useful & seasonable an enterprise, as to demonstrate that there is a God.

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

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

Wherefore when I say that I will demonstrate
that there is a God, I do not promise that I
will always produce such arguments, that the
Reader shall acknowledge so strong, as he shall
be forced to confesse that it is utterly unpossi-
ble that it should be otherwise. But they
shall be such as shall deserve full assent, and
win full assent from any unprejudic’d minde.

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

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

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

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

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

CHAP. 3.

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

And now having premised thus much, I shall come on nearer to my present designe. In prosecution whereof it will be requisite for me, first to define what God is, before
fore I proceed to demonstration that he is. For it is obvious for Man's reason to finde arguments for the impossibility, possibility, probability, or of necessity the existence of a thing, from the explication of the Essence thereof.

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

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

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

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

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

But now to lay out more particularly the perfections comprehended in this Notion of a Being absolutely and fully perfect, I think I may securely nominate these, Self subsistence, Immateriality, Infinity as well of Duration as Essence, Immensity of Goodness, Omniscience, Omnipotency, and Necessity of Existence. Let this therefore be the description of a being absolutely perfect, that it is a Spirit, Eternall, Infinite in Essence and Goodness, Omniscient, Omnipotent
against Atheisme.

All which attributes being attributes of the highest perfection that falls under the apprehension of man, and having no discoverable imperfection interwoven with them, must of necessity be attributed to that which we conceive absolutely and fully perfect. And if any one will say that this is but to dress up a Notion out of my own fancy, which I would afterwards flily insinuate to be the Notion of a God; I answer, that no man can discourse and reason of any thing without recourse to settled notions deciphered in his own mind. And that such an exception as this implies the most contradictious absurdities imaginable, to wit, as if a man should reason from something that never entered into his mind, or that is utterly out of the ken of his own faculties. But such groundless allegations as these, discover nothing but an unwillingness to find themselves able to entertain any conception of God, and a heavy propensity to sink down into an utter oblivion of him, and to become as stupid and senseless in divine things, as the very beasts.

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

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

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

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

Now that Goodnesse, Knowledge and Power, which are the three following attributes, are Attributes of perfection, if a man consult his own Faculties, it will be undoubtedly conclude.
And I know nothing else he can consult with. At least this will be returned as infallibly true, that a Being absolutely perfect has these, or what supereminently contains these. And that knowledge or something like it is in God, is manifest, because without animadversion in some sense or other, it is impossible to be happy. But that a Being should be absolutely perfect, and yet not happy, is as impossible. But knowledge without goodness is but dry subtlety, or mischievous craft; and goodness with knowledge devoid of power is but lame and ineffectual: Wherefore whatever is absolutely perfect, is infinitely both good, wise, and powerful.

And lastly it is more perfection that all this be stable, immutable and necessary, than contingents or but possible. Therefore the idea of a being absolutely perfect represents to our minds, that that of which it is the idea is necessarily to exist. And that which of its own nature doth necessarily exist, must never fail to be. And whether the atheist will call this absolute perfect being God or not, it is all one; I lift not to contend about words. But I think any man else at the first sight will say that we have found out the true idea of God.
That the soul of man is not Abrafa Tabula, and in what sense she might be said ever to have had the actual knowledge of eternall truths in her.

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

**CHAP. VI.**

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

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

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

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

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

Chap. VII.

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

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

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

Wherefore now to reassume what we have
for a while laid aside, the Idea of a Being abso-
lutely perfect above proposed, it being in such
forsyth forth, that a man cannot rid his mind
of it, but he must needs acknowledge it to be
indeed the Idea of such a Being; it will follow
that it is no arbitrarious nor fortuitous con-
ceipt.
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cept, but necessary, and therefore natural to the Soul at least, if not ever actually there.

Wherefore it is manifest, that we consulting with our own natural light concerning the Notion of a being absolutely perfect, that this Oracle tells us, that it is A spiritual Substance, Eternall, Infinite in Essence and Goodness, omnipotent, omniscient, & of itself necessarily existent.

For this answer is such, that if we understand the sense thereof, we cannot tell how to deny it, and therefore it is true according to the light of Nature. But it is manifest that that which is self-subsistent, infinitely Good, omnipotent and omnipotent, is the Root and Original of all things. For omnipotence signifies a power that can effect any thing that implies no contradiction to be effected; and Creation implies no contradiction: Therefore this perfect Being can create all things. But if it found the Matter or other Substances existing antecedently of themselves, this omnipotence and power of Creation will be in vain, which the free and unprejudiced Faculties of the mind of man do not admit of. Therefore the natural notion of a being absolutely perfect, implies that the same Being is Lord and maker of all things. And according to Natural light that which is thus is to be adored and worshipped of all that has the knowledge of it, with all humility and thankfulness; and what is this but to be acknowledged to be God?
Wherefore I conceive I have sufficiently demonstrated, that the Notion or Idea of God is as natural, necessary, and essential to the Soul of Man, as any other Notion or Idea whatsoever, and is no more arbitrary or fictitious than the Notion of a Cube or Tetrahedron, or any other of the Regular Bodies in Geometry: Which are not devised at our own pleasure (for such figments and Chimeras are infinite,) but for these it is demonstrable that there can be no more than five of them. Which shews that their Notion is necessary, not an arbitrary compitement of what we please.

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

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Chapter VIII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But if we cannot yet for all this give free assent to this Position, that God does Exist; let us at least have the Patience a while to suppose it. I demand therefore supposing God did Exist, What can the Mind of Man imagine that this God should do better or more effectually for the making himself known to such a Creature as Man, indued with such and such faculties, than we finde really already done? For God being a Spirit and Infinite, cannot ever make himself known Necessarily, and Adequately by any appearance to our outward Senses. For if he should manifest himself in any outward figures or shapes, portending either love or wrath, terror or protection,
our faculties could not assure us that this were

God, but some particular Genius good or bad: and besides, such dazing and affrightfull external forces are neither becoming the divine Nature, nor suteable with the Condition of the Soul of Man, whose better faculties and more free God meddles with, does not force nor amaze us by a more course and oppressing power upon our weak and brutish senses. What remains therefore but that he should maniſext himself to our Inward Man: And what way imaginable is more fit then the indeſible Impreſſion of the Idea of himſelf, which is (not divine life and ſenſe, for that's an higher priſe laid up for them that can win it, but) a natural representation of the God-head and a Notion of his Esſence, whereby the Soul of Man could no otherwise conceiue of him then an Eternall Spirit, Infinite in Goodneſſe, Omnipoſtent, Omnifcient, and Necessarily of himself Exiſteth. But this, as I have fully proved, we find de facto done in us, wherefore we being every way dealt with as if there were a God Exiſting, and no Faculty discovering any thing to the contrary, what should hinder us from the concluding that he does really Exiſt?
Hitherto we have argued for the Existency of the God-head from the natural Idea of God, inseparably and immutably residing in the soul of Man. There are also other arguments may be drawn from what we may observe to stick very close to man's nature, and such is Natural remorse of Conscience, and a fear and disturbance from the committing of such things as notwithstanding are not punishable by men: As also a natural hope of being prosperous and successfull in doing those things which are conceived by us to be good and righteous; And lastly Religious Veneration or Divine worship; All which are fruits unforc'dly and easily growing out of the nature of man; and if we rightly know the meaning of them, they all intimate that there is a God.

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

Nec fulminantis magna Fovis manus,

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

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

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

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

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

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

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

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

'Ἡλίος θ' ὃς ἀκούει ὄρθος ἐν ἡμείς. The Sun that hears and sees all things; and this is very near the true Notion of a God.

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

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

For as the plying of a dog's feet in his sleep, as if there were some game before him, and the butting of a yong lambe before he has yet either horns or enemies to encounter, would not be in nature, were there not such a thing as a hare to be coursed, or an horned enemy to be encountered with horns: So there would not be so universal an exercise of religious worship in the world, though it be done never so ineptly and foolishly, were there not really a due object of this worship, and a capacity in man for the right performance thereof, which could not be unless there were a God.

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

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

This therefore rather implies that these poor barbatous Souls had once the true knowledge of God, and of his worship; and by some hidden providence may be recover'd into it again; then that this propension to Religious Worship, that so conspicuously appears in them, should be utterly in vain: As it would be both in them and in all men else, if there were no od.
Of the Nature of the Soul of Man, whether she be a mere Modification of the Body, or a Substance really distinct, and then whether corporeal or incorporeal.

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

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

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

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

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

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

Moreover that the Brain has no Sense, and therefore cannot impress spontaneouly any motion on the Animal Spirits, it is no light Argument in that some being dissected have been found without Brains, and Fontanus tells us of a boy at Amsterdam that had nothing but limpid water in his head in stead of Brains; and the Brains generally are easily dissolvale into a watery consistence, which agrees with what I intimated before. Now I appeal to any free Judge how likely these liquid particles are to approve themselves of that nature and power as to be able by meeting and knitting themselves together for a moment of time, to beare themselves so as with one joynt contention of strength to cause an arbitrarious ablegation of the Spirits into this or that determinate part of the Body. But the absurdity of this I have sufficiently insinuated already.

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

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

Spectatum admisit risus cernaris amici?

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

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

It remains therefore that we conclude that that which impresses Spontaneous Motion upon the Body, or more immediately upon the Animal Spirits, that which imagines, remembers, and reasons, is an Immortal Substance distinct from the Body, which uses the Animal Spirits
Spirits and the Brains for Instruments in such and such Operations: and thus we have found a spirit in a proper Notion and signification that has apparently these faculties in it; it can both understand and move Corporeal Matter.

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

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

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

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

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

But here it will be reply'd, that mere Notion of the universal Matter will at last necessarily grinde it self into those more rude and general Delineations of Nature that are observed in the Circuits of the Sun, Moon, and Stars, and the general Consequences of them. But if the mind of man grow so bold as to conceive any such thing, let him examine his faculties what they naturally conceive of the Notion of Matter. And verily the great Master of this Mechanical Hypothesis does not suppose not admit of any Specifical difference in this Universal Matter, out of which this outward frame of the World should arise.

Neither
Neither do I think that any Man else will easily imagine but that all the Matter of the world is of one kind for its very Substance or Essence.

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

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

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

But to scuffle and combat with them in their own dark Caverns, let the universal Matter be a heterogeneall Chaos of confusion, variously moved and as it happens: I say there
against Atheisme.

is no likelihood that this mad motion would ever amount to so wise a contrivance, as is discernable even in the generall Delineations of Nature. Nay it will not amount to a natural appearance of what we see and what is conceived most easy thus to come to pass, to wit, a round Sun, Moon, and Earth. For it is shrewdly to be suspected that if there were no Superintendant over the Motions of those æthereall whirl-pools, which the French Philosophy supposes that the form of the Sun and the rest of the Stars would be oblong, not round, because the matter recedes all along the axis of a vortex, as well as from the Centre; and therefore naturally the Space that is left for the finest and subtilest Element of all of which the Sun and Stars are to consist, will be long, not round. Wherefore this round Figure we see them in, must proceed from some higher principle then the mere agitation of the matter: But whether simply spermatical, or sensitive also and intellectual, I'll leave to the discretion of others, who are more at leisure to meddle with such curiosities.

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

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

And verily it is far more suitable to reason, that God making the Matter of that nature, that it can by meer motion produce something, that it should go on so far, as that single advantage could naturally carry it, that so the wit of man, whom God hath made to contemplate the phenomena of Nature, may have a more fit object to exercise itself upon. For thus is the understanding of Man very highly gratifi’d, when the works of God and their manner of production are made intelligible unto him by a natural deduction of one thing
thing from another; which would not have been, if God had on purpose avoided what the Matter upon Motion naturally afforded, and cancelled the laws thereof in every thing. Besides, to have altered or added any thing further, where there was no need, had been to multiply Entities to no purpose.

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

That therefore that I contend for is this, that be the Matter moved how it will, the Appearances of things are such as do manifestly intimate that they are either appointed all of them; or at least, approved by an universal Principle of Wisdom and Counsel.
CHAP. II.

The perpetuall Parallelisisme of the Axis of the Earth and its due proportion of Inclination; as also the course of the Moon crossing the Ecliptick, evident arguments, that the fluid Matter is guided by a divine Providence. The Atheists Sophism of arguing from some petty inconsiderable Effects of the Motion of the Matter, that the said Motion is cause of all things, seasonably detected and deservedly disdained.

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

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

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

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

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

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

I will onely add a one or two observables
more, concerning the Axis of the Earth, and
the course of the Moon; and so I will pass to
other things.
 CHAPTER 2. against Atheism.

It cannot but be acknowledged, that if the Axis of the Earth were perpendicular to the Plane of the Sun's Ecliptick, that her motion would be more easie and natural, and yet for the conveniences aforesaid, we see it is made to stand in an inclining posture: So in all likelihood it would be more easie and natural for that Hand-maid of the Earth, the Moon, to finish her monethly courses in the Equinoctial Line: But we see, like the Sun, she crosses it, and expatiates some degrees further than the Sun himself, that her exalted light might be more comfortable to those that live very much north, in their long nights.

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

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

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

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

**CHAP. III.**

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

Let us therefore swiftly course over the Valleys and Mountains, sound the depth of the Sea, range the Woods and Forrester, dig into the Entrails of the Earth, and let the Atheist tell me, which of all these places are silent, and say nothing of a God. Those that are most dumb, will at least compromise with the rest, that all things are by the guidance and determination (let the Matter move as it will) or at least by the allowance and approbation of a Knowing Principle: As a Mason that makes a wall, sometimes meets with a stone that wants no cutting, and so only approving of it, he places it in his work. And a piece of Timber may happen to be crack'd in the very place where the Carpenter would cleave
Cleave it, and he need not close it first, that he may cleave it asunder afterwards; wherefore if the meet Motion of the Matter can do any rude general thing of good consequence, let it stand as allowable: But we shall find out also those things which do so manifestly favour of Design and Counsel, that we cannot naturally withhold our affire, but must say there is a God.

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

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

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

I therefore now demand, Man being of this nature that he is, whether these noble faculties of his would no be lost and frustrate, were there not Materials to exercise them on. And in the second place I desire to know, whether the rude confused Agitation of the particles of the Matter do certainly produce any such Materials fit for Man to exercise his skill on, or no; that is to say, whether there were any Necessity that could infallibly produce Quarries of Stone in the earth; which are the chief Materials of all the Magnificent Structures of building in the world; And the same of Iron and Steel, without which there had been no use of these stones; And then of Sea-Coal and other necessary Fuel, fit for the working or melting of these Metals; and also of Timber, for all might have been as well brush-wood and shrubs, and then assuredly there had been no such convenient shipping, whatever had become of other buildings; And so of the Lead-stone, that great help to Navigation, whether it might not have lain so low in the Earth, as never to have been reached by the industry of Man; and the same may be said also of other Stones and Metals, that they being heaviest, might have lain lowest.

Assuredly
Assuredly the Agitated Matter, unless there were some special over-powering guidance over it, might as well have over-flipped these necessary useful things, as hit upon them: But if there had not been such a Creature as Man, these very things themselves had been useless, for none of the brute Beasts make use of such commodities. Wherefore unless a man will do enormous violence to his faculties, he must conclude, that there is a contrivance of Providence and Counsel in all those things, which reacheth from the beginning to the end, and orders all things sweetly. And that Providence foreseeing what a kind of Creature she would make Man, provided him with materials, from whence he might be able to adorn his present Age, and furnish History with the Records of egregious exploits, both of Art and Valour. But without the provision of the forenamed Materials, the Glory and Pomp both of war and peace had been lost. For men in stead of those magnificent buildings, which are seen in the world, could have had no better kind of dwellings then a bigger sort of Bee-hives or Birds-nests, made of contemptible sticks, and straws, and durry mortar. And in stead of the usual pomp and bravery of war, wherein is heard the solemn sound of the hoarse Trumpet, the courageous beating of the Drum, the neighing and prancing of the Horses,
Horses, clattering of Armour, and the terrible thunder of Canons, to say nothing of the glittering of the Sword and Spear, the waving and fluttering of displayed Colours, the gallantry of Charges upon their well managed Steeds, and the like: I say, had it not been for the forenamed provision of Iron, Steel and Brass, and such like necessary Materials, instead of all this glory and solemnity, there had been nothing but howlings and showings of poor naked men, belabouring one another with Snag'd sticks, or dully falling together by the ears at Fist-cuffs. Besides this, Beasts being naturally armed, and men naturally unarmed with any thing save their reason, and reason being ineffectual, having no materials to work upon, it is plain, that that which made Men, Beasts and Metals, knew what it did, and did not forget itself in leaving Man destitute of natural Armature, having provided Materials, and giving him wit and abilities to arm himself, and so to be able to make his party good against the most fierce and stoutest of all living Creatures whatsoever; nay indeed; left him unarmed on purpose, that he might arm himself, and exercise his natural wit and industry.
Having thus passed over the Hills, and through the Woods and hollow Entrails of the Earth, let us now view the wide Sea also, and see whether that do not inform us that there is a God, that is, whether things be not there in such sort as a rational Principle would either order or approve, when as yet notwithstanding, they might have been otherwise. And now we are come to view those Campos naturales, as Lucretius calls them, that vast Champian of water, the Ocean; I demand first, Whether it might not have been wider than it is, even so large as to overspread the face of the whole Earth, and so to have taken away the habitation of Men and Beasts. For the wet particles might have easily ever mingled with the dry, and so all had either been Sea or Quag-mire. Secondly, though this distinction of Land and Sea be made, whether this watry Element might not have fallen out to be of so thin a consistency as that it would not bear Shipping; for it is so far from im-
And the waters of Bad Mater are so thin and light, that they are said to swim upon the top of the Stream of the River Hypanes. And we know there is some kind of wood so heavy that it will sink in any ordinary kind of water.

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

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

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

And if we have got so fast foot-hold already in this truth by the consideration of such Phenomena in the world that seem more rude and general, what will the contemplation of the more particular and more polished pieces of Nature afford in Vegetables, Animals, and the body of Man?
CHAPTER V.

Though the mere motion of the Matter may do something, yet it will not amount to the production of Plants and Animals. That it is no Botch in Nature that some Phenomena be the results of Motion, others of Substantial Forms. That Beauty is not a mere fancy; and that the Beauty of Plants is an argument that they are from an Intellectual Principle.

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

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

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

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

Nor is it any boitch or gap at all in the works of nature, that some particular phenomena be but the easie results of that general motion communicated unto the matter from God, others the effects of more curious contrivance, or of the divine art or reason (for such are the λογοι παραμεθύνοντος, the Rationes Seminales) incorporated in the matter, especially the matter it self being in some sort vital, else it would not continue the motion that it is put upon, when it is occasionally this or the other way moved; and besides, the nature of God being the most perfect fulness of life that is possibly conceivable, it is very congruous that this outmost and remotest shadow of himself be some way, though but obscurely vital. Wherefore things falling off by degrees from the
the highest perfection, it will be no uneven or unproportionable step, if descending from the Top of this outward Creation, Man, in whom there is a principle of more fine and reflexive Reason, which hangs on; though not in that manner in the more perfect kind of Brutes, as Sense also, loth to be curb'd within too narrow compass, lays hold upon some kinds of Plants, as in those sundry sorts of Zoophyta; but in the rest there are no further foot-steps discovered of an animadversive form abiding in them, yet there be the effects of an inadvertent form (λογία, Ἰννωλία) of materiated or incorporated Art or Seminal Reason: I say, it is no uneven lot, to pass from the more faint and obscure examples of Spermatical life, to the more considerable effects of general Motion, in Minerals, Metals, and sundry Meteors, whose easy and rude shapes have no need of any particular principle of Life, or Spermatical form distinct from the Rest or Motion of the particles of the Matter.

But there is that Curiosity of form and beauty in the more noble kind of Plants bearing such a suitableness and harmony with the more refined sense and sagacity of the Soul of Man, that he cannot choose (his Intellectual Touch being so sweetly gratified by what it apprehends in such like Objects, but acknowledge that some hidden Cause much akin to his own
nature, that is intellectual, is the contriver and perfecter of these so pleasant spectacles in the world.

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

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

If it were not needless, I might now instance in sundry kinds of flowers, herbs and trees: but these objects being so obvious, and every man's fancy being branched with the remembrance of Roses, Marigolds, Gilkyflowers, Pionses, Tulips, Pansies, Primroses, the leaves and clusters of the Vine, and a thousand such like, of all which they cannot but confess, that there is in them beauty and symmetry; and grateful proportion. I hold it superfluous to weary you with any longer induction, but shall pass on to the three considerations behind, of their Seed, Signatures, and Usefulness, and shall pass through them very briefly, the Observables being very ordinary and easily intelligible.
Say therefore, in that every Plant has its seed, it is an evident sign of divine Providence. For it being no necessary Result of the Motion of the Matter, as the whole contrivance of the Plant indeed is not, and it being of so great consequence that they have seed for the continuance and propagation of their own species, and for the gratifying of man's Art also, Industry and necessities (for much of husbandry and gardening lies in this) it cannot but be an Act of Counsel to furnish these several kinds of Plants with their seeds, especially the Earth being of such a nature, that though at first for a while, it might bring forth all manner of Plants, (as some will have it also to have brought forth all kinds of Animals) yet at last it would grow so sluggish, that without the advantage of those small compendious Principles of generation, the grains of seed, it would yield no such births; no more then a Pump grown dry will yield any water, unless you pour a little water into it first, and then for one Basin-ful you may fetch up so many Soe-fuls.

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

But secondly, who knows but it is so with poisonous Plants, as vulgarly is phantasied concerning Toads and other poisonous Serpents, that they link the venom from off the Earth: so poisonous plants may well draw to them all the malign juice and nourishment, that the other may be more pure and defac-cate, as there are Receptacles in the body of Man and Emunctories to drain them of superfluos Choler, Melancholy, and the like.

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

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

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

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

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

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

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

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

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

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

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

But if any here object, that some herbs have the resemblance of such things as cannot in any likelihood refer to Physick, as *Geranium*, *Cruciata*, *Bursa Pastoris*, and the like; I say, they answer themselves in the very proposal of their Objection: For this is a sign that they were intended onely for ludicrous ornaments of Nature, like the flourishes about a great letter, that signifies nothing, but are made onely to delight the Eye. And 'tis so far from being any inconvenience to our first Progeni-
tors; if this intimation of signatures did fail, that it cast them with more courage upon attempting the vertue of those that had no such signatures at all; it being obvious for them to reason thus, Why may not those herbs have medicinal vertue in them that have no signatures, as well as they that have signatures, have no vertue answerable to the signs they bear? which was a further confirmation to them of the former conclusion.

And it was sufficient that those that were of so present and great consequence as to be Antidotes against poiyson, that so quickly would have dispatch'd poor rude and naked Antiquity, or to help on the small beginnings of the world, by quickning and actuating their phlegmatick Natures to more frequent and effectual Venery (for their long lives shew they were not very fiery) I say it was sufficient that herbs of this kind were so legibly sign'd with characters that so plainly bewray'd their useful vertues, as is manifest in your Satyrions, Ophioglossum, and the like. But I have dwelt too long upon this Theory, we'll betake our selves to what follows.
Arguments of divine Providence, drawn from the Usefulness of Plants.

We are at length come to the fourth and last consideration of Plants; viz. their Use and Profitableness. And to say nothing now of those greater Trees that are fit for Timber, and are the requisite Materials for the building of ships and magnificent Houses, to adorn the Earth, and make the life of Man more splendid and delectable; as also for the erecting of those holy Structures consecrated to divine Worship, amongst which we are not to forget that famous Edifice, that glorious Temple at Jerusalem, consecrated to the great God of Heaven and Earth: As indeed it was most fit that he whose Guidance and Providence permitted not the strength of the Earth to spend itself in base gravel and pebbles in stead of Quarries of Stone, nor in bryars and brush-wood in stead of Pines, Cedars and Oaks, that he should at some time or other have the most stately magnificent Temple erected to him, that the wit and industry of Man, and the best of those materials could afford. It being the most suitable acknowledgement of
An Antidote

thanks for that piece of Providence that can be invented. And it is the very consideration that moved that pious King David to design the building of a Temple to the God of Israel: See now, says he, I dwell in a house of Cedar, but the Ark of God dwelleth within Curtains. But, as I said, I will add nothing concerning these things, being contented with what I have glanced upon herefore.

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

---non illa feris incognita Capris Gramina, cum tergo volucres haere sagitta.

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

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

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

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

Omnia sunt homini tenui pendentia filo;

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

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

But I thought fit not to insist upon these
things, but to contain my self within the
compaſs of such Objects as are familiarly and
ordinarily before our eyes, that we may the
better take occasion from thence to return
thanks to him who is the bountiful Author
of all the supports of life.
We are now come to take a view of the nature of Animals: In the contemplation whereof we shall use much what the same Method we did in that of Plants, for we shall consider in them also, their Beauty, their Birth, their Make and Fabric of body, and Usefulness to Mankind. And to dispatch this last first. It is wonderful easy and natural to conceive, that as almost all are made in some sort or other for humane uses, so some so notoriously and evidently, that without main violence done to our faculties, we can in no wise deny it. As to instance in those things that are most obvious and familiar; when we see in the solitary fields a Shepherd, his Flock, and his Dog, how well they are fitted together; when we knock at a Farmers door, and the first that answers shall be his vigilant Mastiff, whom from his use and office he ordinarily names Keeper; and I remember Theophrastus in his character θεοφραστος tells us, that his Master when he has let the stranger in, ἐμπλαβομενος τη φύσει, taking his Dog by the snout, will relate long stories of his usefulness and his
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his services he does to the house and them in it. This is he that keeps the yard, the house and them within. Lastly, when we view in the open Champian a brace of swift Grey-bounds coursiing a good Stout and well-breathed Hare, or a pack of well tuned Hounds, and Huntsmen on their horse-backs with pleasure and alacrity pursuing their game, or hear them winding their Horns near a wood side, so that the whole wood rings with the Echo of that Musick, and cheerful yelping of the eager Dogs: to say nothing of Duck-hunting, of Fox-hunting, of Otter-hunting, and a hundred more such like sports and pastimes, that are all performed by this one kind of Animal; I say, when we consider this so multisarious congruity and fitness of things in reference to our selves, how can we withhold from inferring, that that which made both Dogs and Ducks, and Hares and Sheep, made them with a reference to us, and knew what it did when it made them? And though it be possible to be otherwise, yet it is highly improbable that the flesh of Sheep should not be designed for food for men; and that Dogs that are such a familiar and domestick Creature to Man, amongst other pretty feats that they do for him, should not be intended to supply the place of a Servitor too, and to take away the bones and scaps, that nothing
nothing might be lost. And unless we should expect that Nature should make Jerkins and Stockings grow out of the ground, what could she do better than afford us so fit materials for clothing as the Wool of the Sheep, there being in Man Wit and Art to make use of it? To say nothing of the Silkworm, that seems to come into the world for no other purpose, then to furnish man with more costly clothing, and to spin away her very entrails to make him fine without.

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

And being furnish'd with fit Materials to make himself weapons, as well as with natural wit and valour, he did bid battle to the very fiercest of them, and either chased them away into solitudes and deserts, or else brought them under his subjection, and gave laws unto them, under which they live more peaceably, and are better provided for (or at least might be, if Men were good) then they could be when they were left to the mercy of the Lyon, Bear, or Tiger. And what if he do occasionally and orderly kill some of them for food? their dispatch is quick, and so less dolorous then the paw of the Bear, or the teeth of the Lyon, or tedious Melancholy and sadness of old Age, which would first torture them, and then kill them, and let them rot upon the ground stinking and useless.

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I cannot insist upon the whole result of this war, nor must forget how that generous Animal the Horse, had at last the wit to yield himself up, to his own great advantage and ours. And verily he is so fitly made for us, that we might justly claim a peculiar right in him above all other Creatures. When we observe his patient Service he does us at the Plough, Cart, or under the Pack-saddle, his Speed upon the high-way in Matters of Importance, his docilness and desire of glory and praise, and consequently his notable Achievements in Where he will snap the Spears apiece.
with his teeth, and pull his Riders Enemy out of the Saddle; and then that he might be able to perform all this labour with more ease, that his hoofs are made so fit for the Art of the Smith, and that round armature of Iron he puts upon them; it is a very hard thing not to acknowledge, that this so congruous contrivance of things was really from a Principle of Wisdom and Counsel. There is also another consideration of Animals and their usefulness, in removing those Evils we are pester'd with by reason of the abundance of some other hurtful Animals, such as are Mice and Rats, and the like; and to this end the Cat is very serviceable. And there is in the West-Indies a beast in the form of a Bear, which Cardan calls Ursus Formicarius, whose very business it is to eat up all the Ants, which some parts of that Quarter of the World are sometimes excessively plagued withal.

We might add also sundry Examples of living creatures, that not only bear a singular good affection to Mankind, but are also fierce Enemies to those that are very hurtful and cruel to Man; and such are the Lizard, an Enemy to the Serpent; the Dolphin to the Crocodile; the Horse to the Bear; the Elephant to the Dragon, &c. but I lift not to insist upon these things.
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Return now to what I proposed first, the Beauty of living Creatures; which though the coarse-spirited Atheist will not take notice of, as relishing nothing but what is subservient to his Tyranny or Lust; yet I think it undeniable, but that there is comely Symmetry and Beautifulness in sundry living Creatures, a tolerable useful Proportion of parts in all. For neither are all men and women exquisitely handsome, indeed very few, that they that are may raise the greater admiration in the minds of Men, and quicken their natural abilities to brave adventures either of Valor or Poetry: But as for the brute Creatures, though some of them be of an hateful aspect, as the Toad, the Swine and the Rat; yet these are but like discords in Musick, to make the succeeding chord go off more pleasantly, as indeed most of those momentany inconveniences that the life of Man ever and anon meets withal, they but put a greater edge and vigour upon his Enjoyments.

But it is not hard to find very many Creatures,
That which I drive at is this, there being that Goodliness in the bodies of Animals, as in the Ox, Grey-bound and Stag; or that Majesty and Stateliness, as in the Lyon, the Horse, the Eagle and Cock; or that grave Awfulness, as in your best breed of Mastives; or Elegancy and Prettiness, as in your lesser Dogs; and most sorts of Birds, all which are several Modes of Beauty, and Beauty being an intellectual Object, as Symmetry and Proportion is (which I proved
proved sufficiently in what I spake concerning the beauty of Plants, that which naturally follows from all this is, that the Author or original of these Creatures, which are deemed beautiful, must himself be intellectual, he having contrived so grateful objects to the Mind or Intellect of Man.

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

Nor was it the frequent attempts of the
moved Matter that first light on Animals,
which perpetually were suddenly extinct for
want of the difference of Sexes, but afterward by chance differenced their Sexes also,
from whence their kinds have continued. For
what is perpetual, is not by chance; and the
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For if it have not, there is good reason for it,
that creature arising out of such kind of Mat-
ter as will never fail generation. For there will
be such like mud as will serve this end so long;
as there be Rivers, and longer too, and Ri-
vers will not fail so long as there is a Sea.
Wherefore this rather makes for discriminative Providence that knew afore the nature
and course of all things, and made therefore

he,
We are now come to take a view of the nature of Animals: In the contemplation whereof we shall use much what the same Method we did in that of Plants, for we shall consider in them also, their Beauty, their Birth, their Make and Fabrick of body, and Usefulness to Mankind. And to dispatch this last first. It is wonderful easy and natural to conceive, that as almost all are made in some sort or other for humane uses, so some so notoriously and evidently, that without main violence done to our faculties, we can in no wise deny it. As to instance in those things that are most obvious and familiar; when we see in the solitary fields a Shepherd, his Flock, and his Dog, how well they are fitted together; when we knock at a Farmer's door, and the first that answers shall be his vigilant Mastiff, whom from his use and office he ordinarily names Keeper; and I remember Theophrastus in his character τη ἀγενίας tells us, that his Master when he has let the stranger in, ἀμαθήρων τῇ ἰόξυς taking his Dog by the snout, will relate long stories of his usefulness and
his services he does to the house, and them in
it. OVT0, ϕυλάσσω νη χαιρεών ἐν αἰωνίῳ τοῦ ἐνδορ.
This is he that keeps the yard, the house and then
within. Lastly, when we view in the open
Champian a brace of swift 'Grey-bounds cour-
sing a good Stout and well-breathed Hare, or
a pack of well tuned Hounds, and Huntsmen
on their horse-backs with pleasure and alacri-
ty pursuing their game, or hear them winding
their Horns near a wood side, so that the whole
wood rings with the Echo of that Musick, and
cheerful yelping of the eager Dogs: to say
nothing of Duck-hunting, of Fox-hunting, of
Otter-hunting, and a hundred more such like
sports and pastimes, that are all performed by
this one kind of Animal, I say, when we
consider this so multisarious congruity and
fitness of things in reference to our selves,
how can we withhold from inferring, that that
which made both Dogs and Ducks, and Hares
and Sheep, made them with a reference to us,
and knew what it did when it made them?
And though it be possible to be otherwise, yet
it is highly improbable that the flesh of Sheep
should not be designed for food for men; and
that Dogs that are such a familiar and dome-
stick Creature to Man, amongst other pretty
feats that they do for him, should not be in-
tended to supply the place of a Servitore too,
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But it is not hard to find very many Creatures,
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tures, that are either ἱερὰ κρήνα or ἀνέιν, as the Philosopher distinguishes, that are either very goodly things and beautiful, or at least elegant and pretty, as most of your Birds are. But for Stateliness and Majestie, what is comparable to a Horse? whether you look upon him single, with his Mane and his Tail waving in the wind, and hear him coursing and neighing in the pastures; or whether you see him with some gallant Heros on his back, performing gracefully his useful postures, and practicing his exploits of war; who can withhold from concluding, that a providence brought these two together, that are fitted so well to each other, that they seem but one compleat Spectacle of Nature: which imposed upon the rude people near Thessaly, and gave the occasion of the fabulous Centaurs, as if they had been one living Creature made up of Horse and Man.

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

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

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

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

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

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

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

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

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

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

But you'll object, that the Ostrich lays Eggs and hatches them nor, so that these things are rather by Chance then Providence. But this rather argues a more exquisite discerning Providence, then is any Argument against it. For the heat of the ground (like those Ovens in Egypt Diodorus speaks of) whereon she lays them, proves effectual for the production of her young. So Nature tyes not the Female to this tedious service where it is needless and useless, as in Fishes also, who when they have spawn'd are discharge'd of any further trouble; which is a most manifest discovery of a very curious, and watchful Eye of Providence, which suffers nothing to be done ineptly and in vain.

I will only make one advantage more of this Speculation of the Birth of Animals, and then pass on to what remains. It is observed by, those that are more attentive watchers of the works of Nature, that the Fetus is framed of some homogeneal liquor or moisture, which there is no variety of parts of Matter, but, as
an Egg for Example, about the third day, e Hen has sate on it, in that part where Nature begins to set upon her work of efformation, all is turned into a Crystalline liquid sub-stance about her, as also several Insects are ed of little drops of dew: So in all Genera-ns, besides it is supposed by them, that Na-re does as it were wipe clean the Table-book, and then pourtray upon it what she easeth. And if this be her course to corrupt the subject Matter into as perfect Privation of form as she may, that is, to make it as homoe-meal as she can, but liquid and plyable to her st and Skill; it is to me very highly proba-ble, if not necessary, that there should be some-thing besides this fluid Matter, that must change it, alter and guide it into that wise entrivance of parts that afterwards we find it. For how should the parts of this liquid Matter ever come into this exquisite tric of themselves? And this may convince any Atheist that there is a Sub stance be-sides corporeal Matter, which he is as loath to admit of as that there is a God.

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

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

For what life or phansie has the Earth, which as they say, gendred at first all Animals, some still, and what similitude is there betwixt a Bee and an Ox, or a Wasp and an Horse, that those Insects should arise out of the putrefied bodies of these Creatures? It is but some rude and general congruity of vital preparation that sets this Archews on work rather than another. As sheer Choler engages the Phansie to dream of hering of Guns, and fighting of Armies: Sanguine figures the imagination into the representation of fair Women, and Beautiful children: Phlegm transforms her into Water and Fishes; and the shadowy Melancoly intangles her in colludiation with old Hags and Hobgoblins, and frights her with dead mens faces in the dark. But I have dwelt on this subject longer then I intended.
Come now to the last consideration of Animals, the outward Shape and Fabric of their Bodies, which when I have shew'd you that they might have been otherwise, and yet are made according to the most exquisite pitch of Reason that the wit of Man can conceive of, it will naturally follow that they were really made by Wisdom & Providence, and consequently that there is a God. And I demand first in general concerning all those Creatures that have Eyes & Ears, whether they might not have had only one Eye & one Ear a piece, and to make the Supposition more tolerable, had the Eye on the one Side the head, & the Ear on the other, or the Ear on the Crown of the head, & the Eye in the Forehead, for they might have lived and subsisted though they had been no better provided for than thus. But it is evident that their having two Eyes and two Ears, so placed as they are, is more safe, more sightly, and more useful. Therefore that being made so constantly choice of, which our own Reason deemeth best, we are to infer, that that choice proceeded from Reason and Counsel.
Again, I desire to know why there be no three-footed Beasts; (when I speak thus, I do not mean Monsters, but a constant Species or kind of Animals) for such a Creature as that would make a limping shift to live as well as they that have four. Or why have not some beasts more then four feet, suppose six, and the two middlemost shorter then the rest, hanging like the two legs of a Man a horse-back by the horse-sides? For it is no harder a thing for Nature to make such frames of Bodies then others that are more elegant and useful. But the works of Nature being neither useless nor inept, she must either be wise her self, or be guided by some higher principle of knowledge. As that Man that does nothing foolishly all the days of his life, is either wise himself, or consults with them that are so.

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

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

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

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

Cardan is so much taken with this contemplation, that though I find him often staggering, yet here he does very fully and firmly profess, that the contrivance of all things is from Wisdom and Counsel: his words are so generous and significant, that I hold them worth the transcribing. *Palam est igitur, Naturam inspicis sollicitum mirum in modum fuisse, nec obiser sed ex sententia omnia praevidisse, hominumque quibus hoc beneficium Deus largitus est, ut Causam rerum primam inventi, participes esse illius prima Nature, neque alterius esse generis Naturam qua hac constituit, ab illo-rum mente, qui causam corum cur ita facta sint*.
plend asscq qu pòwerunt. Thus forcibly has the
due contemplation of Nature carried him be-
yond Nature and himself, and made him
write like a Man rap'd into a Divine Ex-
static.

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

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

There are other animals also whose particular fabric of body does manifestly appear the effect of Providence & Counsel, though Naturalists cannot agree whether it be in the behalf of the beast thus framed, or of man. And such is that creature, which though it be Exotick, yet is ordinarily known by the name of a Camel: for why are those bunches on his back, but that they may be in stead of a pack-saddle to receive the burthen? And why has he four knees and all his legs bending inwards, like the four feet of other beasts, and a protuberancy under his breast to lean on, but that being a tall creature he might with ease kneel down, and so might the more gainly be loaded?

But cardan will by no means have this the design of Nature, but that this frame of the Camel's body is abus made for his own convenience: for he being a creature that lives and seeks his food in waste and dry deserts, those bunches he would have receptacles of redundant moisture, from whence the rest of his body is to be supply'd in a hard and tedious time of drought, and that his legs being very long, he sought to have knees behind and a knot beneath, to Rest his weary limbs in.
the wilderness, by sitting or kneeling in that posture he does, for he could not so conveniently lie along, as the Horse, or Ass, or other creature. But I should not determine this to either alone, but take in both Causes, and acknowledge therein a richer design of Providence, that by this Frame and Artifice has gratified both the Camel and his Master.

CHAP. XI.

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

We pass now to the consideration of Fowls or Birds: where omitting the more general Properties of having two Ventricles, and picking up stones to convey them into their lateral Ventricle, the Gizzard, (which provision and instinct is a supply for the want of teeth;) as also their having no Paps as Beasts have, their young ones being nourished so long in the Shell, that they are presently fit to be fed by the mouthes of the old ones (which Observations plainly signify, that Nature does nothing ineptly and foolishly, and that therefore there is a Providence) I shall content
against Atheisme.

content my self in taking notice only of some few kinds of this Creature that familiarly come into our sight, such as the Cock, the Duck, the Swan, and the like. I demand therefore concerning the Cock, why he has Spurs at all, or having them, how they come to be so strangely placed. For he might have had none, or so misplaced that they had been utterly useless, and so his courage and pleasure in fighting had been to no purpose. Nor are his Comb and his Wattles in vain, for they are an Ornament becoming his Martial Spirit, yea an Armature too, for the tugging of those often excuses the more useful parts of his head from harm. Thus fittingly does Nature gratifie all Creatures with accommodations suitable to their temper, and nothing is in vain. Nor are we to cavil at the red pugger’d attire of the Turkey, and the long Excrecence that hangs down over his Bill, when it swells with pride and anger: for it may be a Receptacle for his heated blood, that has such free recourse to his head, or he may please himself in it as the rude Indians, whose Jewels hang dangling at their Nozes. And if the bird be pleasur’d, we are not to be displeased, being always mindful that Creatures are made to enjoy themselves, as well as to serve us, and it is a gross piece of Ignorance and Rusticity to think otherwise.
Now for Swans, and Ducks, and such like Birds of the Water, it is obvious to take notice how well they are fitted for that manner of life. For those that swim, their Feet are framed for it like a pair of Oars, their Claws being connected with a pretty broad Membrane, and their Necks are long, that they may dive deep enough into the water. As also the Neck of the Horn and such like Fowl who live of Fishes, and are fain to frequent their Element, who walk on long stilts also like the people that dwell in the Marshes, but their Claws have no such Membranes, for they had been but a hindrance to those kind of birds that only wade in the water and do not swim. It is also observable how Nature has fitted other Birds of Prey, who spy their booty from aloft in the Air, and see best at that distance, scarce see at all near at hand. So they are both the Archer and shaft, taking aim afar off, and then shooting themselves directly upon the desired Mark, they send upon the prey having hit it. The works of Providence are infinite, I will close all with the description of that strange bird of Paradise, for the strangeness has made it notorious.

There is a Bird that falls down out of the Air dead, and is found sometimes in the Molucco Islands, that has no Feet at all no more than an ordinary Fish. The bigness of her Body
Body and Bill, as likewise the form of them, is much what as a Swallows, but the spreading out of her Wings and Tail, has no less compass than an Eagles. She lives and breeds in the Air, comes not near the Earth but for her burial, for the largeness and lightness of her Wings and Tail sustain her without latitude. And the laying of her Eggs and brooding of her young is upon the back of the Male, which is made hollow, as in the breast of the Female for the more easy incubation.

Whether she live meerly of the dew of Heaven or of Flyes and such like Insects, I leave to others to dispute: but Cardan professes he saw the Bird no less then thrice, and describes it accordingly. Nor does Scaliger afig with anything but the bigness of the Wings and littleness of the Body, which he undertakes to correct from one of his own which was sent him by Oruesanes from Sessa. Now that such concinences as these should be without divine Providence is as improbable to me as that the Copper Ring with the Greek inscription upon it found about the Neck of his waxen Rose should be the effect of un-knowing Nature, not the Artifice and Skill of Man.
Unavoidable Arguments for divine Providence: taken from the accurate Structure of Mans Body, from the Passions of his Mind, and fitness of the whole Man to be an Inhabiter of the Universe.

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

Son in this Metropolis of Man's body the Head, and look'd that such laws should be duly ob-

served, as were most for his safety.

And now for the Use of the Eye, which is

right, it is evident that this Organ is so exqui-
sitely framed for that purpose, that not the

least curiosity can be added: For first the

Humour and Tunicles are purely Transparent,
to let in light and colours unsoiled and unso-

sophisticated by any inward tincurc. And then

again the parts of the Eye are made Convex,

that there might be a direction of many rays

coming from one point of the Object unto

one point answerable in the bottom of the

Eye, to which purpose the Crystalline Humour

is of great moment, and without which the

Light would be very obscure and weak. Third-

ly, the Tunica Uvea has a Muscular power,

and can dilate and contract, that round hole in it

which is called the Pupil of the Eye, for the

better moderating the transmission of light.

Fourthly the inside of the Uvea is black'd like

the walls of a Tennis court, that the rays fall-
ing upon the Retina, may not, by being re

trounded thence upon the Uvea, be returned

from the Uvea upon the Retina again, for such

a respiration would make the Light more con-

fused. Fifthly the Tunica Arachnoides, which

envelops the Crystalline Humour, by virtue of

its Pyrexial Cylindres can thrust forward or draw

back
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ack that precious useful part of the Eye, as the nearness or distance of the Object shall require. Sixthly and lastly the Tunica-Retina is white, for the better and more true reception of the species of things, (as they ordinarily call them) as a white paper is fittest to receive those images into a dark room. If the wit of Man had been to contrive this organ for himself, what could he have possibly excogitated more accurate? Therefore to think that mere Motion of the Matter, or any other blind Cause could have hit so punctually (for Creatures might have subsisted without this accurate provision) is to be either mad or foolish.

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

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

I might add to these, that Nature has made the bind-most parts of our body which we sit
upon most fleshy, as providing for our Ease and making us a natural Cushion, as well as for instruments of Motion for our Thighs and Legs. She has made the hinder-part of the Head more strong, as being otherwise unsenced against falls and other casualties. She has made the Back-bone of several Vertebrae, as being more fit to bend, more tough and less in danger of breaking then if they were all one intire bone without those gristly Juncatures. She has strengthned our Fingers and Toes with Nails, whereas she might have sent out that substance at the end of the first and second joynt, which had not been so handsome nor useful, nay rather somewhat troublesome and hurtful. And lastly she has made all the Bones devoid of sense, because they were to bear the weight of themselves and of the whole Body. And therefore if they had had sense, our life had been painful continually and dolorous.

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

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

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

And it is manifest that Anger does so actuate the Spirits and heightens the Courage of men and beasts, that it makes them with more ease break through the difficulties they encounter. Fear also is for the avoiding of danger, and Hope is a pleasant præmeditation of enjoyment, as when a Dog expects til his Master has done picking of the bone. But there is neither Hope, nor Fear, nor Hate, nor any peculiar Passion or Instinct in Brutes that is in vain; why should we then think that Nature should miscarry more in us then in any other Creature, or should be so careful in the Fabrick of our Body, and yet so forgetful or unlucky in...
in the framing of the faculties of our *Souls*; that that *Fear* that is so peculiarly natural to us, *viz. the fear of a Deity*, should be in vain, and that pleasant *Hope* and Heavenly Joys of the mind which man is naturally, capable of, with the earnest direction of his Spirit towards God, should have no real Object in the world? And so Religious affection which Nature has so plainly implanted in the Soul of Man should be to no use, but either to make him ridiculous or miserable: When as we find no *Passion* or *Affection* in Brutes either common or peculiar but what is for their good and welfare.

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

But it is without Controversie that these peculiar Passions of Animals many of them are useful to Men, (as that of the Lizards enmity against the Serpent) all of them highly gratifie his contemplative faculty, some seem on purpose contriv'd to make his Worship merry; For what could Nature intend else in that Antipathy betwixt the Ape and Snayl, that that Beast that seems so boldly to claim kindred of Man from the resemblance of his outward shape, should have so little Wit or Courage as to run away from a Snayl, and very ruefully and frightfully to look back, as being afraid she would follow him, as Erasmus more largely and pleasantly tells the whole story?

But that Nature should implant in Man such a strong propension to Religion, which
is the Reverence of a Deity, there being neither God nor Angel nor Spirit in the world, is such a Slur committed by her as there can be in no wise excogitated any Excuse. For if there were a higher Species of things to laugh at us as we do at the Ape, it might seem more tolerable. But there can be no end neither ludicrous nor serious of this Religious property in Man, unless there be something of an higher Nature then himself in the world. Wherefore Religion being convenient to no other Species of things besides Man, it ought to be convenient at least for himself: But supposing there were no God, there can be nothing worse for Man then Religion.

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

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

Wherefore this Religious Affection which
Nature has implanted, and as strongly root-
ed in Man as the fear of death or the love of
women, would be the most enormous slip or
bungle she could commit, so that she would
so shamefully fail in the last Act, in this con-
trivance of the nature of Man, that in stead of a
But she having done all things else so wise-ly, let us rather suspect our own ignorance then reproach her, and expect that which is allowed in well approved Comedies, θεος ἐν μνήματι, for nothing can unloose this knot but a Deity. And then we acknowledging Man to dwell as it were in the borders of the spiritual and material world (for he is utrius-que mundi nexus, as Scaliger truly calls him) we shall not wonder that there is such tugging and pulling this way and that way, upward and downward, and such broken disorder of things; those that dwell in the confines of two Kingdoms, being most subject to disquiet and confusion. And hitherto of the Passions of the mind of Man, as well as those that urge him down to the Body, as those that lift him up towards God. Now briefly of the whole Man as he is part of the Universe.

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

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

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

**Discite Jusitiam moniti & non temnere Divos.**

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

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

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

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

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

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

Wherefore I hold it more convenient to omit such Arguments as may intangle us in such endless Altercations, and to bring only those that cannot be resolved into any Natural causes, or be phamfied to come by Chance, but are so Miraculous, that they do imply the presence of some free subtile understanding essence distinct from the brute Matter, and ordinary power of Nature.
And these miraculous effects, as there is nothing more cogent if they could be believed; so there is nothing more hard to the Atheist to believe then they are. For Religionists having for pious purposes, as they pretend, forged so many false miracles to gull and spoil the credulous people, they have thereby with the Atheist taken away all belief of those which are true. And the childish and superstitious fear of Spirits in Melancholick persons, who create strange Monsters to themselves and terrible Apparitions in the dark, hath also helped them with a further evasions, and to impute all Spectres and strange Apparitions to meer Melancholy and disturbed Fansie. But that there should be so universal a fame, and fear of that, which never was, nor is, nor can be ever in the world, is to me the greatest Miracle of all.

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

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

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

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

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

Though I will not acknowledge that all those stories are false that want these conditions, yet I dare affirm that it is meer humour and fulleness in a man to reject the truth of those that have them: For it is to believe nothing but what he seeth himself: From whence it will follow that he is to read nothing of History, for there is neither pleasure nor any usefulness of it, if it deserve no belief.
The Moving of a Sieve by a Charm. Coskinomancy. A Magical cure of an Horse. The Charming of Serpents. A strange Example of one Death-strucken as he walked the Streets. A story of a sudden wind that had like to thrown down the Gallows at the hanging of two Witches.

And now that I have premised thus much I will briefly recite some few of those many miraculous passages we meet with in Writers, beginning first with the bare and simple effects of Spirits, as I will aforeshand adventure to pronounce them, and then afterwards we shall come to the Apparitions of Spirits themselves.

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

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

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

Charming also of Serpents is above the power of Nature. And Wierus tells us this story.
An Antidote

Story of a Charmer at Salzburg, that when in the sight of the people he had charmed all the Serpents into a ditch and killed them, at last there came one huge one far bigger than the rest, that leapt upon him; and winded about his waist like a girdle, and pulled him into the ditch, and so killed the Charmer himself in the conclusion.

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

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

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

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

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

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

This Cninus deposed upon Oath before the
Magistrate, and Margaret Warine acknowledged
the truth of it, without any force done
unto her, several times before her death, and
at her death. [See Remigius Damonolatr. lib.
1.c. 29.] Remigius conceives she was dischar-
ged upon the top of the Oak at that last Thun-
der clap, and there hung amongst the boughs;
which he is induced to believe from two Sto-
ries he tells afterwards. The one is of a Tem-
pest of Thunder and Lightning, that the Herd-
men tending their Cattel on the brow of the
Hill Alman in the field of Guicaria were fright-
ted with, who running into the Woods for
shelter suddenly, saw two countreymen on the
top of the Trees, which were next them, so
dirty, and in such a pickle, and so out of breath,
as if they had been dragg'd up and down
through thorns and miry places; but when
they had well eyed them, they were gone in a
moment out of their sight they knew not how
nor whither. These herdsmen talked of the
business, but the certainty of it came out not long after. For the free confessions of those two men they then saw, being so exactly agreeing with what the Herdsman had related, made the whole matter clear and undoubted.

The other Story is of the same persons, known afterward by their names, viz. Amanarius and his partner Rotarius, who having coursed it aloft again in the Aire, and being cast headlong out of a Cloud upon an house, the later of them being but a Novice and unexperienced in those supernatural exploits, was much astonish'd and afraid at the strangeness of the matter, but Amanarius being used to those feats from his youth, his Parents having devoted him from his childhood to the Devil, made but a sport of it, and laughing at his friend called him Fool for his fear, and bade him be of good courage; for their Master, in whose power they were, would safely carry them through greater dangers than those. And no sooner had he said these words, but a whirlwind took them, and set them both safe upon the ground: but the house they were carried from so shook, as if it would have been overturn'd from the very foundations. This, both those men examin'd apart, confessed in the same words, not varying their story at all; whose confessions exactly agreed in all circumstances.
Rances with what was observed by the Country people concerning the time and the manner of the Tempest and shaking of the house.

I will only add one Relation more of this nature, and that is of a Witch of Constance, who being vex'd that all her Neighbours in the Village where she lived were invited to the Wedding, and so were drinking and dancing and making merry, and she solitary and neglected, got the Devil to transport her through the Aire, in the middest of day, to a Hill hard by the Village: where she digging a hole and putting Urine into it, rais'd a great Tempest of Hail, and directed it so, that it fell onely upon the Village, and pelted them that were dancing with that violence, that they were forc'd to leave off their sport. When she had done her exploit she returned to the Village, and being spied was suspected to have rais'd the Tempest, which the Shepherds in the field that saw her riding in the Aire knew well before, who bringing in their witness against her, she confess'd the fact. I might be infinite in such Narrations, but I will moderate my self.
Supernatural Effects observed in them that are Bewitch'd and Possess'd. The famous Story of Magdalena Crucia.

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

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

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

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

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

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

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

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

Wierus tells also of one that was possessed, of which himself was an Eye-witness, that vomited up pieces of cloth with pins stuck in them,
...needles and such like stuff: which he conceives doth not come from the stomach, but by prestigious sleight of the Devil is only inserted into the mouth.

Cardan relates the like of a good simple country fellow and a friend of his, that had on a long time troubled with vomiting up glass, iron, nails and hair, and that at that time told Cardan of it, he was not so perfectly stored but that something yet crouched in his elly, as if there were a bag of glass in it.

I might add seasonably here unto what is credibly reported of Mr. Muschamp's child, that it was seen to vomit up pieces of wood with pins stuck in it.

But I will conclude all with that story of about thirty children that were so strangely handled at Amsterdam, 1566. of the truth whereof Wiener professed himself very well assured. They were tortured very much, and cast violently upon the ground, but when they arose out of their fit knew nothing but thought they had been only asleep. For the remedy of this mischief they got the help of physicians, wizards and exorcists, but without success. Only while the exorcists were reading, the children vomited up needles, thimbles, shreds of cloth, pieces of pots, glass, hair, and other things of the like nature.

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

All that can with any shew of reason be alleged is this, That such parties in their fits of distraction may devour such things as they vomit up, or at least put them into their mouthes. But they that are by, might easily see that, distracted people doing things carelessly and openly. And these things happen to those that are thus handled against their wills; and as they are not discovered to do any such things, of themselves, so neither do they confess afterwards that they did it; when they are come to their right senses; and ordinarily it is found out that some Woman or other by Sorcery or witchcraft was the Author of it.

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

There are also other miraculous and super-
natural effects, as in that maid of Saxony
peaking of Greek; and in another, whom Ca-
lius Rhodiginus profefl he saw, that spoke from
betwixt her legs: A third at Paris whom Dr.
Picard and other Divines would have dispo-
sed, whom one Hollerius a Physician deriding,
as if it had been nothing but Melancholy in the
Woman and Ignorance in those Divines, was
after convinced of the contrary, when he saw
her standing betwixt two other women, and
crying out of a sudden, discerning her hands
to be so fast bound that there was no loosing of
them without cutting the string. There was not
the appearance of any thing to any body but
to the possessed onely, who said she saw then a
white cloud come neer her when she was
bound.
Chap. VI.

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

But it is now high time to clear up this more dim and cloudy discovery of Spirits into more distinct and articulate Apparitions, according as I did at first propound. And these I shall cast into two ranks: Such as appear near to us on the Ground, or such as are seen afar off, above in the Air. And here again to begin with small things first. Near Elton a Village half a mile distant from Embrica in the Dukedom of Cleve, there was a thing had its haunt, they called it Eckerken; there appeared never more then the shape of an Hand, but it would beat travellers, pull them off from their horses, and overturn carriages. This could be no Phamse, there following so real Effects.

The story of the pyed Piper, that first by his pipe gathered together all the Rats and Mice
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... and drown'd them in the River, and afterward, being defrauded of his reward, which the Town promis'd him if he could deliver them from the plague of those Vermin, took his opportunity, and by the same pipe the Children of the town follow him, and leading them into a Hill that opened, buried them there all alive; hath so evident proof of it in the town of Hammel where it was done, that it ought not at all to be discredited. For the fact is very religiously kept amongst their ancient Records, painted out also in their Church-windows, and is an Epoche joyned with the year of our Lord in their Bills and indentures and other Law-Instruments.

That also seems to me beyond all exception and evasion which Suctonius relates of a Spectrum appearing on the banks of the River Rubicon: which was thus. Julius Caesar having marched with his Army to this River, which divides Gallia Citerior from Italy, and being very doubtful with himself whether he should pass over into Italy or not, there was seen on the River side a Man of a prodigious stature and form, playing on a Reed. The strangeness of his person as well as the pleasantness of his Musick had drawn several of the Shepherds unto him, as also many of the Soldiers, amongst whom were some Trumpeters, which this Triton (as Melanchthon ventures to call him)
him) or Sea-god, well observing nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River, and sounding a March with that strength and violence, that he seem'd to rend the Heavens, & made the air ring again with the mighty forcibleness of the Blast; in this manner he passed over to the other side of the River: whereupon Caesar taking the Omen, leaves off all further dispute with himself, carries over his Army, enters Italy, secure of success from so manifest tokens of the favour of the Gods.

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

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

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

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

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

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

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

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

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

Nor can it be imagined that Melancholy had so disturbed the minde of the Maid, that she told her own dreams or fancies for external sensible transactions. For she was implo...
ed by others in a real Negotiation betwixt them and the Witch, and ever brought back her answers to them, receiving also things from her, by the help of those ragged Boyes she raised up, as appears in a third Conjuration of hers, when the Maid was another time sent to procure some exemplary punishment upon Mr. Goddard's two Daughters, who yet were unjustly, as it seems, aspersed with the suspicion of endeavouring to poison their Mother in law. The Witch receiving the wench's errand, made a Circle as formerly, and set her Pan of Goals therein, and burnt somewhat that flank extremely, and took her book and glasse as before is related, and said, Belzebub, Tormenter, Lucifer and Satan appear; and then appeared five Spirits, as she conceived, in the shapes of little ragged Boyes, which the Witch commanded to appear, and go along with the Maid to a Meadow at Wilton, which the Witch shewed in a glasse; and there to gather Verions and Dills; and forthwith the ragged Boyes ran away before the Maid, and she followed them to the said Meadow; and when they came thicker, she ragged Boyes looked about for the herbs; and removed the snow in two or three places before they could find any, and at last they found some, and brought it away with them; and then the Maid and the Boyes returned again to the Witch, and found her in the Circle, paring her Nails; and then she took
took the said herbs, and dried the same, and made
powder of some, and dried the leaves of other, and
threw bread to the Boys, and they eat and danced
as formerly, and then the Witch reading in a book
they vanished away: And the Witch gave the
Maid in one paper the powder, in another the
leaves, and in the third the paring of the Nails,
all which the Maid was to give her Mistris: The
powder was to put in the young Gentlewomens,
Mistris Sarah and Mistris Anne Goddards
drink or broth, to rot their guts in their bellys; the
leaves to rub about the brims of the Pot, to make
their teeth fall out of their heads; and the paring
of the Nails to make them drunk and mad. And
when the Maid came home and delivered it to her
Mistris, and told her the effects of the powder, and
the other things, her Mistris laughed and said,
that is a very brave thing indeed. But yet she
had the discretion not to make use of it.

This powder was shewn at the Assizes (so
that it could be no fancy or dream) together
with a piece of Money that she received
of the Spirits, which one of them first
bit and gave it the Witch, and then the
Witch gave it to the Maid. The hole also in
her finger was then shown, out of which blood
was squeezed to subcribe a Covenant with
the Devil, as you may see in the fourth and
last bout of Conjuring the Witch performed
in the Maids presence. For the being advised
by
by Mr. Goddard's household to go to London, she went to the Witches first before she quit the Country, who being made acquainted with her journey, asked her whether she would go to London High or Low? To which she replied, what do you mean by that? She answered, If you will go on High, you shall be carried to London in the Air, and be there in two hours; but if you go a Low, you shall be taken at Sutton Tovys end and before, unless you have help. But before she departed, the Witch earnestly desired the Maid to live with her, and told her if she would do so, she would teach her to do as she did, and that she should never be taken: Then the Maid asked her, what she could do? She answered, You shall know presently, and forthwith she appeared in the shape of a great black Cat, and lay along by the Chimney; at which the Maid being very much affrighted, she came into her own shape again, and told her, I see you are afraid, and I see you are willing to be gone; and told her if she was, she should say so, and not speak against her conscience; and the Maid replied, she was willing to go, and not to dwell with the Witch; then the Witch said, She must feast unto her body and blood not to discover her; which she promising to do, she forthwith made a Circle as formerly she had done, and looking in her book, called Belzebub, Tormentor, Lucifer and Satan appeare. Then appeared two Spirits in the likeness of great Boyes, with long shaggy black
the witch, and stood by her looking over her head, and the witch took the Maid’s forefinger her right hand in her hand, and pricked it with a pin, and squeezed out the blood and put it in a Pen, and put the Pen in the Maid’s hand, I held her hand to write in a great book, and of the Spirits laid his hand or Claw upon the books whilst the Maid wrote; and when she done writing, whilst their hands were together, the Witch said Amen, and made the Maid Amen, and the Spirits said Amen, Amen; and the Spirits’ hand did feel cold to the Maid as she touched her hand, whilst the witches’ hands were together writing; and then the Spirit gave a piece of silver (which he first bit) to the Witch, who gave it to the Maid; and also stuck Pins in the Maid’s head-clothes and bid her keep them, and bid her be gone; and said also, I will vex the Gentlemen well enough, as I did the man in Clarington Park, which I made walk out with a bundle of Pales on his back all night in a pond of water, and could not lay them down till the next morning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Johannes Cuntius, a Citizen of Pentsch in Silesia, near sixty years of age, and one of the Aldermen of the Town, very fair in his carriage, and unblameable, to mens thinking, in the whole course of his life, having been sent for to the Maiors house (as being a very understanding man and dexterous at the dispatch of businesses) to end some controversies concerning certain Waggoners, and a Merchant of Pannonia, having made an end of those affairs, is invited by the Maior to supper, he gets leave first to go home to order Q 3 for:
some businesses, leaving this sentence behind him. It's good to be merry while we may, for mischiefs grow up fast enough daily.

This Cuntius kept five lusty Geldings in his Stable, one whereof he commanded to be brought out, and his shoe being loose, had him tied to the next post, his Master with a Servant busied themselves to take up his leg to look on his hoof, the horse being mad and metal him struck them both down, but Cuntius received the greatest share of the blow; one that stood next by, helped them both up again. Cuntius no sooner was up and came to himself, but cry'd out, WO IS ME, how do I burn and am all on a fire! Which he often repeated. But the parts he complained of most, the women being put out of the room, when they were searched, no appearance of any stroke or hurt was found upon them. To be short, he fell downright sick and grievously afflicted in mind, loudly complaining, that his sins were such that they were utterly unpardonable, and that the least part of them were bigger than all the sins of the world besides, but would have no Divine come to him, nor did particularly confess them to any. Several rumours indeed there were, that once he sold one of his sons, but when, and to whom, it was uncertain, and that he had made a Contract with the Devil, and the like. But it was observed and
and known for certain, that he had grown beyond all expectation rich, and that four days before this mischance, he being witness to a Child, said, that that was the last he should be ever witness to.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"My Countius thou seest how old, wrinkled, and
deformed I am, and how unfit for those kinds of

stories, he suddenly set up a loud laughter and

vanished.

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

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

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

To be short therefore, finding no rest nor
being able to excogitate any better remedy,
they dig up Campius his body with several oth-ers buried both before and after him. But
those both after & before were so putrid and
rotten, their sculls broken, and the Sutures of
them gaping, that they were not to be known
by their shape at all, having become in a man-
nier but a rude mass of earth and dirt; but it
was quite otherwise in Campius: His skin was
tender and florid, his joints not at all stiff; but
limber and moveable, and a staff being put
into his hand, he grasped it with his fingers
very fast. His eyes also of themselves would
be one time open and another time shut; they
opened a vein in his leg, and the blood sprang
out as fresh as in the living: His Nose was
entire and full, not sharp as in those that
are gasly sick or quite dead: And yet Cam-
pius his body had lien in the grave from Feb. 8.
to July 10. which is almost half a year.

It was easily discernible where the fault lay.
However, nothing was done rashly, but
judges being constituted, Sentence was pro-
ounced upon Campius his Carcasse, which (be-
ing animated thereto from success in the like
case some few years before in this very Pro-
vince of Silesia, I suppose he means at Breslaw where the Shoemaker's body was burnt) they adjudged to the fire.

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

His body, when it was brought to the fire, proved as unwilling to be burnt as before to be drawn; so that the Executioner was fain with hooks to pull him out, and cut him into pieces to make him burn. Which while he did, the blood was found so pure and spiritous, that it spurted into his face as he cut him; but at last, not without the expence of two hundred and sixteen great billers, all was turned into ashes. Which they carefully sweeping up together, as in the foregoing story, and casting them into the river, the spectre never more appeared.

I must
I must confess I am so slow-witted myself, that I cannot so much as imagine what the Atheist will excogitate for a subterfuge or hiding place from so plain and evident Convictions.

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

CHAP. X.

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

Paulus Grillandus reports of one not farre from Rome, who at the persuasifion of his wife unpointing himself, as she had done before him, was carried away in the aire to a great Assembly of Wizards and Witches, where they were feasting under a Nut-tree. But this
stranger not relishing his cheer without Salt, at last the Salt coming, and he blessing of God for it, at that Name the whole Assembly disappeared, and he poor man was left alone naked an hundred miles off from home; whether when he had got he accused his wife, she confess'd the fact, discovering also her companions, who were therefore burnt with her.

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

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

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

I will only add a story or two out of Remigius concerning these kindes of Convocat- cles, and then I will proceed to some other proofs.

John of Hembach was carried by his Mother being a Witch to one of these Meetings, and because he had learn’d to play on the Pipe, was commanded by her to exercise his faculty and to get up into a Tree, that they might the better hear his Musick. Which he doing, and looking upon the Dancers, how uncouth and ridiculous they were in their motions and gestures, being struck with admiration at the novelty of the matter, suddenly burst out into these words, Good God, what a mad company here we here? which was no sooner said, but down came John, Pipe and all, and hurt his shoulder with the tumbling cast, who when he called to the company to help him, found himself alone, for they had all vanished. John of Hembach told what had hapned, but people knew not what to make of it, till some of that mad Crew that dance’d to his Pipe, were apprehended upon other suspicions, as Catharina Pravatia, Kevers Orilla, and others, who made good every whit what John had before told (though they knew nothing of what he
the place where he pip’d to them was Maybuc.

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

This Peter (though at first he would have followed the Law on Nicolea for flandering him, yet) afterward freely confess’d and discovered others of his companions, as Barbelia wife of Ioannes Latomus, Mayetta the wife Jurentius, who confessed she danced with those
those cloven-footed Creatures at what time Peter was amongst them. And for further evidence of the business, John Michael, Herdsman did confess, that while they thus danced, he plaid upon his Crooked staff, and struck upon it with his fingers, as if it had been a Pipe, sitting upon an high bough of an Oak; and that so soon as Nicolea called upon the Name of Jesus, he tumbled down headlong to the ground, but was presently catch'd up again with a whirlwind, and carried to Weiller Meadows, where he had left his Herds a little before.

Adde unto all this, that there was found in the place where they danced a round Circle, wherein there was the manifest marks of the treading of cloven feet, which was seen from the day after Nicolea had discovered the business till the next Winter that the Plough cut them out. These things happened in the year 1590.
CHAP. XI.

Of Fairy Circles. A larger discribution of those Controversies betwixt Bodinus and Remigius, viz. Whether the Bodies of Witches are really transformed into the Shape of Wolves and other Creatures; Whether the Souls of Witches be not sometimes at those noEternal Convencicles, their bodies being left at home; as also, Whether they leave not their bodies in those Extasities they put themselves in, when they promise to fetch certain news from remote places in a very short time.

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

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

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

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

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

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

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

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

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

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

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

I will not take upon me to decide so nice a Controversie, onely I will make bold to intermeddle thus far, as to pronounce Bodinus his opinion not at all unworthy of a rational and sagacious man. And that though by his being much addicted to such like speculations, he might attribute some natural effects to the ministry of Spirits, when there was no need so to do, yet his judgement in other things of this
kinde is no more to be fleighted for that, 1 Cartesius that stupendious Mechanicall t, is to be disallowed in those excellent int- nations of the causes of those more general phenomena of Nature, because by his success those he was imboldened to enlarge his principles too far, and to assert that Animals themselves were meer Machina's: like Aristot- eus the Musician, that made the Soul no- thing else but an Harmony; of whom Tully pleasantly observes, Quod non necessit ab arte.

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

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

And indeed it stands to very good reason the bodies of Devils being nothing but unated Air should be cold, as well as coaguate Water, which is Snow or Ice, and that it could have a more keen and piercing cold, it lifting of more subtile particles, then those water, and therefore more fit to insinuate, more accurately and stinging to affect touch the nerves.

Wherefore witches confessing so frequent as they do, that the Devil lies with them, and that complaining of his tedious and offensive coldness; it is a shrewd presumption that he that lie with them indeed, and that it is not neer Dream, as their friend Wierus would be it.

Hence we may also discover the folly of that opinion that makes the very essence of Spirits be fire: for how unfit that would be to coagulate the air, is plain at first sight. It would ther melt and dissolve these consistences then stringe them and freeze them in a manner.

But it is rather manifest that the essence of spirits is a substance specifically distinct from all corporeal matter whatsoever. But my intent is not to Philosophize concerning the nature of Spirits, but onely to prove their existence. Which the Spectre at Ephesus may be
be a further argument of. For that old man which Apollonius told the Ephesians was the walking plague of the City, when they stoned him and uncovered the heap, appear'd in the shape of an huge black dog as big as the biggest lyon. This could be no imposture of Me. lancholy nor Fraud of any Priest. And the learned Grotius, a man far from all Levity and vain Credulity, is so secure of the truth of Tyaneus his Miracles, that he does not stick to term him impudent, that has the face to deny them.

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

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

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

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

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

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

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

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

Two days after when he entertain'd at Sup-
per a certain friend of his, Secretary to the
King, that this friend of his was much aba$h'd
while he heard the Spirit thumping on the
bench hard by him, and was strucken with fear,
but he bid him be of good courage, there was
no hurt towards; and the better to assure him
of it, told him the truth of the whole mat-
ter.

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

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

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

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

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

A great many other passages this Party told Bodinus, so many indeed, that he thought it an endless labour to recite them all. But what remains of those he has recited, I will
Bodinus asked him why he would not speak to the Spirit for the gaining of the more plain and familiar converse with it. He answered that he once attempted it, but the Spirit instantly struck the door with that vehemency, as if he had knock'd upon it with a hammer: whereby he gathered his dislike of the matter.

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

Bodinus further enquiring whether he ever see the Shape and Form of the Spirit; he told him that while he was awake, he never see any thing but a certain light, very bright and clear, and of a round Compass and Figure; But that once being in great jeopardy of his life, and having heartily pray'd to God that he would be pleased to provide for his safety, about
at break of day, amidst his flumberings
wakings, he esp'y'd on his bed where he
saw a young Boy clad in a white Garment, tinted
somewhat with a touch of purple, and of a vis-
ue admirably lovely and beautiful to behold.
As he confidently affirmed to Bodinus for a
\*tain truth.

CHAP. XIV.

CERTAIN ENQUIRIES UPON THE PRECEDING NARRATION; AS, WHAT THESE GUARDIAN GENIUS MAY BE. WHETHER ONE OR MORE OF THEM BE ALLOTTED TO EVERY MAN, OR TO SOME NONE. WHAT MAY BE THE REASON OF SPIRITS SO SEDOMES APPEARING; AND WHETHER THEY HAVE ANY SETTLED SHAPE OR NO. WHAT THEIR MANNER IS OF ASSISTING MEN IN EITHER DEVOTION OR PROPHECY. WHETHER EVERY MAN'S COMPLEXION IS CAPABLE OF THE SOCIETY OF A GOOD GENIUS. AND LASTLY, WHETHER IT BE LAWFUL TO PRAY TO GOD TO SEND SUCH A GENIUS OR ANGEL TO ONE, OR NO.

IT IS BEYOND MY PRESENT SCOPE, AS I HAVE ALREADY PROFESSION, TO ENTER INTO ANY MORE PARTICULAR AND MORE CURIOUS DISQUISTIONS CONCERNING THE NATURE OF SPIRITS, MY AIM BEING NOW ONELY TO DEMONSTRATE THEIR EXISTENCE BY THOSE STRANGE EFFECTS RECORDED EVERY WHERE IN HISTORY. BUT THIS LAST NARRATION IS SO EXTRA-
ORDINARILY REMARKABLE, THAT IT WERE A PIECE OF
disrespect done to it, to dismiss it without some Enquiries at least into such Problems as it naturally affords to our consideration, though it may well seem plainly beyond the power of humane Wit, or laws of Modesty to determine any thing therein.

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

Secondly, we are invited to enquire, Whether every man have his Guardian Genius or no. That Witches have many, such as they are, their own Confessions testify. The Pythagoreans
means were of opinion, that every man 
who Genii, a good one and a bad one. Whi
ch has taken into his Religion, adding 
that they sit on Mens shoulders with table-
ts in their hands, and that the one writes 
in all the good, the other all the evil a man 

But such expressions as those I look upon 
emblematical rather then natural. And I think 
more reasonable that a man changing the 
side of his minde, changes his Genius with-
Or rather, unless a man be very sincere 
single-hearted, that he is left to common 
vidence, as well as if he be not desperately 
ed or deplorably miserable, scarce any 
icular evil Spirit interposes or offers him 
a perpetual A'sistent in his affairs and for-
s. But extreme Poverty, irksome old 
want of Friends, the Contempt, Injury 
Hard-heartedness of evil Neighbours, 
king upon a Soul low sunk into the body; 
wholly devoid of the Divine life, does 
etimes kindle so sharp, so eager, and for 
ing a desire of Satisfaction and Revenge, 
the shrieks of men while they are a murr-
ing, the howling of a Wolf in the fields 
the night, or the squeaking and roaring of 
ured Beasts, do not so certainly call to 
those of their own kinde, as this power-
Magick of a pensive and complaining foul 
the bitterness of its affection, attracts the
aid of these over-officious spirits. So that it is most probable that they that are the forwardest to hang witches, are the first that made them, & have no more goodness nor true piety then these they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further then the Law will permit them, and therefore they securely starve the poor helpless man, though with a great deal of clamour of Justice they will revenge the death of their hog or cow.

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

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

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

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

And what I speak there of the condition of
the Soul out of the Body, I think is easily appl
icable to other Genii, or Spirits.

The fifth Enquiry may be, How these good
Genii become serviceable to men, for either
heightening their Devotions, or inabling them
to prophecy; whether it can be by any other
way then by descending into their bodies, and
possessing the heart and brain. For the Eu-
chites, who affected the gift of Prophecy by familiarity with evil Spirits, did utterly obliterate in their Souls the τηρημα συμβολα, the Principles of Goodness and Honesty (as you may see in Psellus οσιεργειας ζαμεων) that the evil Spirits might come into their bodies, whom those sparks of virtue, as they said, would drive away, but those being extinguished they could come in and possess them and enable them to Prophecy. And that the Imps of Witches do sometimes enter their own bodies as well as theirs to whom they send them, is plain in the story of the Witches of Warbois. It is also the opinion of Trismegist, that these Spirits get into the Veins and Arteries both of men and beasts.

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

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

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

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

These are the several Speculations that the foregoing Narration would naturally beget in the minde of the curious. But I think I hear the Atheist replying to all this, That I have run a long division upon uncertain grounds, and asking me, not without some scorn and anger, whether I believe that multifarious Fable I have rehearsed out of Hodiernus, and so much decanted upon. To which I answer, That I will not take my oath that the most likely passage in all Plutarch's Lives, or Livius History is assuredly true. But however that I am not ashamed to professe, that I am as well assured in my own judgement of the existence of Spirits, as that I have met with men in Westminster-Hall, or seen Beasts in Smithfield,
CHAP. XV.

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

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

But here I demand, whether there were ever
any Man that was not mortal, and whether
there be any mortal that had not a beginning,
and if he had, it must be either by Generation,
or Creation. If by Creation, there is a God.
If by equivocal Generation, as rising out of
Earth, our argument will hold good still not-
withstanding this evasion. But if you'll say
there was never any man in the world but was
born of a Woman, this must amount but to
thus much, that there hath been an infinite
number of successions of births. If there be
meant by it any thing more then thus, it will
not prove sense.

For though our Phaenix cannot run through
an infinite series of Effects, yet our Reason is
assured there is no Effect without a Cause, and
be the Progress of Causes and Effects as in-
finte as it will, at last we resolve it naturally in-
to some First; and he that denies this, seems
to me wilfully to wink against the light of Na-
ture, and do violence to the faculties of his
mind. And therefore of necessity there must
be at least one first Man and Woman which are
first
first order Nature, though infinity of time reckoning from the present causeth a confusion and obscurity in our apprehensions. And these which are thus first in order of Nature or Causality, must also exist first before there can be any other Men or Women in the World. And therefore concerning these first, it being manifest that they were born of no Parents, it follows they were Created or rose out of the Earth, and so the Evasion will be frustrated.

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

But that they should at once then have been perfect men, their substances being of alterable and passive matter, that is wrought diversly and by degrees into that frame it hath, is as rash, as if they should say that Boots, and Shoes, and Stockings, and Pyes, and Peels, and Ovens have been together with all Eternity; when as it is manifest there ought to be an order
derly intervall of time before these things can be, wherein must precede the killing of Oxen, and slaying of them, as also of Sheep, tanning, spinning, cutting, and many more such like circumstances. So that it is enormously ridiculous to say that Mankind might have been at once from all Eternity, unless the Omnipotency of a God, who can do whatsoever we can imagine and more, should by his irresistible Fiat cause such a thing in a moment so soon as himself was, which was ever, and he was never to seek for either power or skill.

But that the fluid Matter of itself should have been thus raised up from all Eternity into such compleat Species of things, is very groundless and irrational. I say, that there ever should be such a thing as this in the world, a man at once existing of himself in this corporeal frame that we see, who notwithstanding did afterwards dye like other mortals; is a fable above all Poetical Figments whatsoever, and more incredible then the hardest Article that any Religion ever offered to the Atheists belief.

Others therefore deserting this way of Evasion betake themselves to another, which, though it seem more plausible at first view, is fully as frivolous. They say that all the Species of things, Man himself not excepted,
But I answer, that these particles might commit infinite Tautologies in their strokes and motions, and that therefore there was no such necessity at all of falling into those forms and shapes that appear in the world.

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

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

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

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

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

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

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

Nor doth this consideration only take away this present Evasion, but doth more palpably and intelligibly enervation the former. For what boots it them to fly unto an infinite propagation of Individuals in the same eternal species, as they imagine, that they might be able always to assign a Cause answerable to the Effect; when as there are such Effects as these, and Products of Putrefaction, where Wisdom and Counsell are as truly conspicuous as in others? For thus are they nevertheless necessarily illaqueated in that inconvenience, which they thought to have escaped by so quaint a subtlety.
That the Evasions of Atheists against Apparitions are so weak and silly, that it is an evident Argument that they are convinced in their own Judgements of the truth of these kinds of Phenomena, which forces them to answer as well as they can, though they be so ill provided.

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

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

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

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

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

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

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

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

Or if we could imagine that there might be sometimes such an advantage in the figure of these Clouds as might in some sort remedy...
are so exceeding rudely polish'd, and reflection
which, as I said, is ever dim enough of itself,
is here so extraordinarily imperfect, that they
can never be able, according to the course of
Nature, to return the species of Terrestrial
Objects back again to our sight, it being so
evident that they are unfit for what is of fat
less difficulty. For we never finde them able
to reflect the image of a Star, when as not one-
ly glasse, but every troubled pool or dirty
plain of water in the high-way does usually
do it.

But that it is far easier for a Star, then for
any of these Objects here upon Earth to be re-
spected to our Eyes by those rude natural
Looking-glazes placed among the Clouds,
many reasons will sufficiently inform us.

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

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

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

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

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

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

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

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

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

But I dare assure any man, that if he do but search into the bottom of this enormous disease of the Soul, as Trismegist truly calls it, he will find nothing to be the cause thereof, but either vanity of mind or brutish sensuality, and an untamed desire of satisfying a mans own will in every thing, an obnoxious Conscience, & a base Fear of divine Vengeance, ignorance of the scantness and insufficiency of second causes, a jumbled feculency and incomposenedness of the spirits by reason of perpetual intemperance and luxury, or else a dark bedearing Melancholy.
that so starves and kills the apprehension of the Soul, in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold Earth, or dry Grave-moulds.

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

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

By HENRY MORE,
Fellow of Christ Colledge in Cambridge.

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AN APPENDIX
To the late
ANTIDOTE
AGAINST
ATHIEISM.

CHAP. I.

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

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

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

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

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

Fouthly,
Fourthly, That though *necessary existence* be included in the *idea* of God, yet our inferring from thence that he does *exist*, is but a *Sophism*; because a Being absolutely *evil* as well as absolutely *perfect*, includes *necessary existence* in the *idea* thereof.

Fifthly, That if there be any *necessary existence*, that it is plain that it is *matter*, which we *unadvisedly* call *space*, which we cannot imagine but did ever and will ever necessarily exist.

Sixthly, That God did not put this *idea* of himself into the mind of Man, but the *Subtiler sort of Politicians* that have always *used Religion as a meer Engine of State*.

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

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

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

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

Now the Idea of a Being absolutely perfect being such that it must needs be acknowledged according to the light of Nature to be indeed
indeed the true idea of such a Being, call it innate or not, it is all one, the demonstration will as inevitably follow as if it were acknowledged an innate idea, as we shall more plainly discern if we instance in other ideas; as for example in the idea of a Triangle of a regular geometrical body, and of a round solid. For the nature of these ideas is such, that the mind of man cannot possibly deny, but that they are such, and such distinct ideas; and that such and such affections belong unto them. As for example, that every Triangle is either isosceles, isosceles, or scalene, so that there are just three kinds of them in reference to their sides and no more. That there are five regular bodies in geometry, neither more nor less, viz. The Cube, the Tetrahedron, the Octahedron, the Dodecahedron and the Icosahedron: That there is one only kind of round solid; viz. The Sphere or Globe. And if contemplating the idea of a Being absolutely perfect (be the idea innate or not innate, it is all one) we cannot but conclude that there can be but one only such in number, and that that one also cannot fail to be, as we have demonstrated at large.

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

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

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

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

And whereas it is further objected, that these Logical and Mathematical Notions came in also at the senses because Brutes have the knowledge of them, upon whom we will not bestow so rich an inward furniture as these innate Ideas;
Ideas; I answer, that Brutes have not the knowledge of any such Notion, but what they act is from a mere Concatenation of sensible Phantasms representing things grateful or ungrateful to the sense; as to instance in those particulars that are objected, That a Dog will bark at one noise, suppose the knocking at the door; and not at another; as the falling of a stool or of a dish from off a shelf: that he will follow one scent, as that of the Hare, and neglect another and the like; these are all done, not that he has any notion of Effect and Cause; but by mere Concatenation of Phantasms representing things as grateful or ungrateful, or neither grateful nor ungrateful to his sense, in which case he is not mov'd at all. And if a Dog chop at the bigger morsel, it is not that he considers the notion of inequality, but because that sensible objects does more powerfully move his appetite. So if he take one single side of a Triangle to come to the corner of it, where a piece of bread may be placed, it is not because he considers that a straight line is the shortest betwixt the same terms, but he sensibly feels that going directly to it he shall be sooner at it then if he went about, as Zeno instances well in an Ass at one corner of a Pasture and the fodder in the other, that he would go directly to that corner the fodder lay in; which he thought was a marvellous witty jeer to
to Euclide his demonstration, that any two sides of a Triangle are bigger than the third, as being so plain a Truth that no Ass could miss of it.

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

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

CHA P. III.

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

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

But that the Notion of a Spirit which seems
So to obscure the clearness of the idea of God, is no such inconsistent and unconceiveable notion, as some would have it; I hope I shall sufficiently evince by answering the shrewdest objections that I think can be made against it.

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

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

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

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

Now there is no difficulty to imagine such an Orb as this a substance as well as a Quality. And indeed this Sphere of light it self, it not inhering in any subject in the space it occupies, looks far more like a substance then any accident. And what we phantasie unadvisedly to refer Light and Colours, that any point of them
them will thus ray orbicularly, is more rationally to be admitted in Spiritual substances whose central essence spreads out into a secondary substance, as the luminous rays are conceived to shoot out from a lucid point. From whence we are enabled to return an answer to the greatest difficulty in the foregoing objection, viz. That the conceived parts in a Spirit have an inseparable dependence upon the central Essence thereof, from which they flow, and in which they are radically contained, and therefore though there be an extension of this whole substantial power, yet one part is not separable or discernible from another, but the entire substance, as well secondary as primary or central, is indivisible.

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

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

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

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

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

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

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

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

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

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

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

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

And now let us appeal to Imagination herself, if Matter does not sit as close, nay closer to a Spirit, then any one part of Matter can do to another: For here union pervades through all, but there conjunction is onely in a common Superficies, as is usually fancied and acknowledged. And this Hypothecia which we thus suppose in a finite Spirit or Soul, I further adde may well answer in Analogy to that power of creating Matter which is necessarily included in the Idea of God.

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

And first I instance in what is more general and acknowledged by Des Cartes himself, who yet has entitled the Laws of Matter to the highest effects that ever any Man could rationally do: And 'tis this: That that Matter out of which all things are is of itself uniform, and of one kind; From whence I infer that of it self therefore it all either rests or moves; If it all rests, there is something besides Matter that moves it, which necessarily is a Spirit; If it all move, there could not be possibly the coalition of any thing but every imaginable particle would be actually loose from another: Wherefore there is required a Substance besides Matter that must bind what we finde fix'd and bound.
The second instance is in that admirable wisdom discoverable in all the works of Nature, which I have largely insisted on in my Second Book, which do manifestly evince that all things are contriv'd by a wise Principle: But who but a fool will say that the Matter is wise, and yet notwithstanding out of the putrified parts even of the Earth itself, as also out of the drops of dew, rotten pieces of wood, and such like gear, the bodies of Animals do arise so artificially and exquisitely well framed, that the Reason of Man cannot contemplate them but with the greatest pleasure and admiration.

Thirdly, Those many and undeniable stories of Apparitions do clearly evince, that an understanding lodges in sundry aerial bodies, when as it is utterly impossible that Aire should be so arbitrarily changed into shapes, and yet held together as an actuated vehicle of life, if there were not something besides the Air itself that did thus possess it and moderate it, and could dilate, contract, and guide it as it pleased; otherwise it would be no better figured nor more teddily kept together then the fume of Tobacco or the reek of Chimneys.

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

**CHAP. IV.**

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

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

But further, that we may not only apply
our selves to answer Objections, but abso-
lutely to ratifie the present Truth, That Ex-
istence is a perfection: First it is palpably plain,
according to that sensible Aphorism of Solo-
mon, Better is a living Dog then a dead Lyon.

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

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

But fourthly and lastly, Though it were
possible to cavil at the single Notion of Ex-
istence, that it neither argued perfection nor
imperfection, nor belonged to either; yet there
be no shew of exception against the high-
and most perfect manner of existing, but
that that is naturally and necessarily included
in the Idea of a Being absolutely perfect, and
that therefore, we do but rightly, consider
that necessary Existence is inseparably contained
in the notion of God.

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

CHAP. V.

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

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

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

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

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

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

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

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

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

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

Wherefore, as I intimated before, if any man pretend our Argument to be a Sophism, and in imitating it would discover the fallacy in some other Matter, he is exactly to observe the Laws thereof in his imitation, and constitute an Idea of Notions that agree with the same Title, as they exquisitely do in the Idea of a Being absolutely Perfect; for there is notion there but what sounds highest Per-
But in this idea of a Being absolutely mischievous there is nothing that of its own nature signifies mischief, but that wicked and malicious desire, which is a pitiful imperfect thing, and indeed cannot but arise out of ignorance and imperfection. But to be able accurately to destroy all good whatsoever, implies an Omnipotency in Power, and an Omiscience in all manner of good. So that this idea is not free from the intanglement of contradictions in the conception thereof.

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

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

And then what I contend for is this, That attending to this Natural *idea* of God, or a *Being absolutely perfect*, we unavoidably discover the necessity of actual existence, as inseparable from him, it being necessarily included in this *idea* of absolute Perfection: which is still more undeniably set on in the last path of my Argument, where I urge that either Impossibility, Contingency, or Necessity of actual Existence must needs belong to a *Being absolutely perfect*; but not Impossibility nor Contingency, therefore Necessity of actual Existence.
And therefore being so well secured of this Truth, I require the Objector to bring up his Argument to this last and clearest frame, and let him also urge that either Impossibility, Contingency, or Necessity of actual Existence belongs either to a Being absolutely miserable or absolutely mischievous; and I shall confidently answer, Impossibility of existence, and give him a further Reason, besides what I intimated before of the incongruity of the Notions themselves, that it is repugnant with the existence of God, whom, without any rub or scruple, attending to the natural and undistorted suggestions of our own faculties, we have already demonstrated to exist.

And still to make our answer more certain concerning a Being absolutely mischievous; It is most evident He is not, and therefore sith he must be of himself if he be at all, it is impossible he should be: And that he is not, is plain because things would then be infinitely worse they they are, when as I dare say they are now as well as it is fit or possible for them to be; if we had but the wisdome to conceive or comprehend the whole counsel and purpose of Providence, and knew clearly and particularly what is past, and what is to come.

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

A perpetual defence of our Argument through all the four postures thereof.

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

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

But I answer briefly to the Proposition thus, That it does not reach our Case, because we argue God does exist, not because the Idea of him is true, and if he did exist he would necessarily exist: For conditional necessary Existence, as being less perfect than absolute necessary Existence, cannot belong to a Being absolutely perfect. But because this true Idea, without any If or And, does suggest to our Natural Faculties, That, necessary Existence being involved in his Idea alone, the like not happening in any other Idea beside, without any more a do, he does of himself absolutely and really exist.

To the Assumption I answer, That the Manichees God, if he could exist at all, would do necessarily, and my reason is, because God would never create so foul a Monster.

But if you still urge that the Idea of the evil God of the Manichees includes necessary Existence in it, it being the Notion of a God, and yet he is not existent; and that therefore the true God cannot be proved to exist, because necessary Existence is involved in his Idea: I further answer, That the Notion of the Manichees God does not naturally include necessary
necessary Existence in it, because it is not the Notion of a Being absolutely perfect, and tha the Notion of an evil God is a meer forced or fortuitous sigment, and no better sense then a wooden God, whose idea implies not necessary Existence, but an impossibility thereof.

But the Objector proceeds, and we must attend his motions; onely before he comes to the second posture of our Argument, he takes notice of my charging of all those with self-contradiction, that acknowledge that necessary Existence is contained in the idea of God, and that thereby is signified that necessary Existence belongs unto him, and yet deny it again, by adding, if he do at all exist. But I answer, my charge is true: For necessary Existence to belong to that which we notwithstanding profess may not be for all that, is to admit a contradiction; for thus the same thing by our faculties is acknowledged both necessary and contingent, that is, that it cannot but be, and yet that it may not be, which if it be not a Contradiction, I know not what is.

But the Argument will appear more plain in the second posture. For if there be any fraud or fallacy, it lies in this term, Necessary, which I have truly explain'd (and it is not denied) to significie nothing else but an inseparable connexion betwixt the Subject and the Predicate.
Wherefore Existence having an inseparable connexion with God, it must needs follow, that this Axiom, God does Exist, is eternally and immutably true. But here to reply, if he did exist, is to insinuate that for all this he may not exist, which is to say, that what is immutably true is not immutably true, which is a probable contradiction.

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

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

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

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

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

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

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

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

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

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

But if they urge us further, That there will be a real distance even in Space devoid of matter: as if for Example, Three balls of brass
or steel were put together in this empty Space, it is utterly unimaginable, but that there should be a Triangular distance in the midst of them: it may be answered, That Distance is no real or Physical property of a thing, but onely notional; because more or less of it may accrue to a thing, when as yet there has bin nothing at all done to that to which it does accrue: As suppose one of these balls mentioned were first an inch distant from another; this distance betwixt them may be made many miles, and yet one of them not so much as touch'd or stirr'd, though it become as much distant as the other.

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

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

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

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

### Chap. VIII.

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

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

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

For the last alledged, That it is not so clear as two and two make four; suppose it were true, yet it does not invalid our position, That this Truth we contend for is natural and undeniable. For many Truths on this side of that easiness at least, if not clearness, cannot but be acknowledged naturally and undeniably true.

But
But now to come more near to the business and that grand suspicion of Atheists, that this notion of a God is only a crafty figment of Politicians whereby they would contain the People in obedience, and that it is they that by their cunning and power have impressed this character upon the minds of men; I answer that what is naturally in man already they cannot put there. They may, I confess, make a political use of it, as indeed it is not so true as dreadful and detestable, That men Statesmen make no conscience of prostituting the most sacred things that are, to their own base trivial designs. But to argue therefore that there is no such thing as religion, or a God, because they do so abominably abuse the acknowledgement of them to Political purposes, is as irrationally inferred as if we should contend that there is not naturally any self-love, love of wife and children, desire of Liberty, Riches, or Honour, but what Politicians and Statesmen have conveyed into the hearts of men; because by applying themselves skilfully to these affections, they carry and winde about the People as they please; and by the inflaming of their spirits by their plausible Orations, hurry them many times into an hazzard of losing the very capacity.
of the enjoyment of those hopes, that they so fairly and fully spread out before them.

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

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

And in the second place that it is inconvenience to us to acknowledge, that the idea of God is such that no intellectual Being can be conceived without it: That is, can be imagined of an intellectual nature, and yet not necessarily to acknowledge upon due proposal that this idea is undeniably true; for hereby it is more manifest how absurd and irrational they are that will pretend to reason and understanding and yet excuse themselves, from the knowledging of so plain a truth.
That the natural frame of Conscience is such that it suggests such fears & hopes that imply that there is a God. That the ridiculousness of sundry religions is not any proof that to be affected with Religion is no Innate faculty of the soul of man.

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

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

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

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

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

**CHAP. X.**

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

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

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

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

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

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

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

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

But fifthly and lastly, It is very hardly conceivable how the Conarion, if it were capable of sense and perception should, being thus but a mere pulpsous protuberant knob, by its nobs or joggs, drive the animal spirits so curiously, as not to miss the key that leads to the motion of the least joint of our body, or to drive them in so forcibly and smartly as to enable us to strike so fierce strokes as we see men do, especially these animal spirits being so very thin and fluid, and the Conarion so broad and blunt; for the one gives us to conceive, that the Spirits, especially being so faintly struck as they are likely to be by the Conarion, and certainly sometimes are, will gently wheel about all over the ventricles of the brain, and be determinated to no key thereof that leads to the muscle of this or that particular joint of the body. And the other, That if this impulse of the Conarion will forcibly enough drive forward the spirits in the ventricles of the brain, that that wind will fling open move doors then one, when as yet we see we can with a very considerable force move a finger or a toe, the rest of our body remaining unmoved.

We might addde also, that it is hard to conceive how
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How this Pineal Glandula can move itself thus spontaneously without muscles and spirits or some equivalent mechanical contrivance, and if it do, to what purpose is that great care in nature of muscles and animal spirits in the frame of animals: if it do not, we shall further inquire concerning the spring of Motion, and demand what moves the animal spirits that must be imagined to move the locomotion. So demonstrable is it every way that the first principle of our spontaneous motion is not, nor can be seated in any part of our body, but in a substance really distinct from it which men ordinarily call the Soul.

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

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

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

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

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

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

But there seems to be a worser Objection then this yet behinde, which is this, That though we have evidently proved the impossibility of there being either Sense, Understanding or Spontaneous Motion in Matter or a Body, yet we are never the nearer: for the like difficulties may be urged against there being any Sense or Understanding in a Spirit, for the Spirit cannot but be extended, nor extended but divisible, nor divisible but incapable of Sense or Understanding, as we have argued.
Chap. 10. To the late Antidote.

argued before against Matter.

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

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

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

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

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

That the manifold contradictions and repugnancies we finde in the nature of Matter to be able to either think or spontaneously to move itself, do well assure us that these operations belong not to it but to some other substance; wherefore we finding those operations in us, it is manifest that we have in us an Immateriel Being really distinct from the body, which we ordinarily call a Soul. The speculation of whose bare Essence though it may well puzzle us, yet those properties that we finde incompatible to a body, do sufficiently inform us of the different nature thereof; for it is plain she is a substance indued with the power of cogitation (that is, of perceiving and thinking of Objects) as also of penetrating and Spontaneously moving of a Body, which properties are as immediate
that the subordinate serviceableness of things in the world are in the things themselves, not meerly in our Fancy. That the difficulty of obtaining such serviceable commodities is rather an Argument for Providence then against it. That Beauty is an intellectual Object not taken notice of by Bruius, nor is any necessary Result from the meer motion of the Matter. That the preying of Animals one upon another is very well consistent with the goodness of the First Cause. That the immediate Matter of the Foetus is homogeneall. That the motion of the Archei or Seminall formes is no such intricate Speculation.

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

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

And the first is made against our reason-
ing for Providence from the excellent Ufe-
fulness of Stones, Timber, Metalls, the Magnet
&c. For those long and subordinate concaten-
tions of instrumentall serviceableness of such
things, say they, is but our fancy, no designe
of any First Cause. And how easy a thing
it for the wit of Man to bring things together that are of a distant nature in themselves, and to imagine many Series of means and ends in matters that have no dependence one of another but what himself makes? But I answer, that the severall Usefull dependences of sundry matters of this kind we only find them, not make them. For whether we thinke of it, or no, it is for example manifest that Fewell is good to continue fire, and Fire to melt Metals, and Metals to make instruments, to build ships or houses, and so on. Wherefore it being true that there is such a subordinate Usefulness in the things themselves that are made to our hand, it is but reason in us to impute it to such a Cause as was aware of the usefulness and serviceableness of its own works.

Nor are we to cavill because these usefull things such as Stones, Metals, Coles, and the like are to be had with so much labor, when as men were better released from all such drudgery that they may have the more time to contemplate the World and seek after God, and exercise those better Faculties of the humane Nature: For we see plainly that the lapsed condition of Man is such that Idleness is no spur to Vertue or Piety, but rather a Nurse to all beastliness and sensuality. Besides that few mens minds are of so Specu-
tative a temper that they can with any great pleasure attend such meditations as will prove worth their leaving of a more Practicall and laborious life, which does not exclude men from being pious and honest, as certainly no Calling at all does. Wherefore that to the generality of men all usefull things come hardly, is indeed rather an Argument of Providence, and that that Cause that framed the earth knew well aforehand what the disposition of the terrerstrial Man would be.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XII.

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

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

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

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

The third Objection is against the Mirth of some of the Stories recorded, as that of John of Hembach and John Michael the Pipers: But these Narrations are to seem never the more incredible for those passages of mirth, if we consider that those Apostate Spirits, that have their haunts near this lower Aire and Earth, are variously laps'd into the enormous love and liking of the Animal life, having utterly forsaken the Divine; and that there are such Passions and Affections in them as are in wicked Men and Beasts: And that some of them especially bear the same Analogy to an unfallen Angel, that an Ape or Monkey to a sober man: So that all their pleasure is in unlucky ridiculous tricks, and that even those at are more ferocious, if they ever relaxate into
into mirth, that it is foolishly antick and de-
formed, as is manifest in all those stories of
their dancings and nocturnal Revellings: for
they bear a secret hatred to what ever is come-
ly and decorous, and in a perpetual scorn to
it distort all their actions to the contrary
Mode, applauding themselves only in an un-
limited liberty, and of doing whatever either
their fond or foul Imagination suggest to
them; affecting nothing but the lust of their
own wills, and a power to make themselves
wondred at and terrible.

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

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

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

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

Thus I have, I hope, satisfied the difficulties concerning all the Historicall passages of this third book, that are still remaining in it. For I must confess that I have expunged some, that seemed not so accurately agreeable with those laws I set my self upon my closer view. Not that I know any thing of them whereby I can discover them to be false, but because wanting that conformity, they must be acknowledged by me not so convincingly true.
That the Transformation of an humane body into another shape may be done without pain. That there may be an actual separation of soul and body without death properly so called. That the Bodies of Spirits might be hot or cold or warm, and the manner how they become so. In what sense we may acknowledge a first in an infinite succession of generations. That the story of Tree-Geese in Gerard is certainly true. That the miraculous Operations and Apparitions of Spirits ordinarily so called are an undeniable Argument of the Existence of an Essence truly and properly Spiritual or Immortal.

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

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

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

But to answer more home to the purpose, I confess that the bodies of Devils may be not
not only warm, but findingly hot as it was in him that took one of Melantheson's relations by the hand, and so scorched her, that she bare the mark of it to her dying day. But the examples of cold are more frequent, as in that famous story of Cantius when he toucht the arm of a certain woman of Pentch as she lay in her bed; he felt as cold as ice, and so did the Spirits claw to Anne Styles: and many other stories there are of that nature. But I will not deny but their bodies may be also warm, else it is not intelligible, how those two execrable Magi should reap such unexpressible pleasure, the one from his Armellina, the other from his Florina, as they profess themselves to have done, in a certain Dialogue of Franciscus Picus his, which he has entituled Strix, or De Ludificatione Daemonum, and assures us in his Epistle before it, that it is a true history, and that he sets down but such things as he has either seen with his eyes, or else heard from the confession of Witches themselves.

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

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

But lastly, If a Spirit use his agitative power moderately and his constritive forcibly enough to feel solid or palpable to that man or woman he has to deal withal, he may not only feel warm but more pleasantly and gratefully warm, then any earthly or fleshly body that is; the subtilty of the Matter will more powerfully hit, and more powerfully reach the Or-
gans of Sense, and more exquisitely and enra-vishingly move the Nerves, then any terrestrial body can possibly. But in the mean time the Spirit himself is neither hot, nor warm, nor cold, nor any thing else that belongs to a body, but a substance specifically distinct from all corporeal Matter whatsoever, as I have already intimated in the place we now defend.

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

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

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

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

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

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

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

I might add a third kind described to me
by a Gentleman out of Ireland which he has
often observed upon those Coasts, but it is not
material to insist upon the description thereof.
All that I aim at is this, That this truth of
birds being bred of putrefaction is very cer-
tain, of which I am so well assured by this
Gentlemans information, as well as that narra-
tion of Gerard, that I must confess for my own
part I cannot doubt of it at all. And it might
countenance my credulity, if I could be here
justly suspected of that fault that the Obje-
tor himself upon further enquiry is at length
fully satisfied concerning the same truth.

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

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

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

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

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

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

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

Fourthly and lastly, The transportation of Cartel, and of Witches themselves to their Nocturnal Conventicles through the Air, if Spirits or Devils be but a meer congestion of subtile Atomes Aery or Fiery, without an inward immaterial Principle that has a power to hold fast the particles together, is a thing altogether impossible. For it is evident that the weight of a man or a beast will sink through the Air & never rest till they reach the earth, & so they would do through the vehicle of a Spirit that is as subtile, fluid, and yielding as the Air itself is, were there not an internal essence and principle that was able to constringe and hold together this fluid body or vehicle of the Spirit, and so make it to sustain the weight. For all bodies hard or fluid are equally impenetra-

able, and therefore if any power should hold the Air together so as to restrain it neer within
one compass or space, and yet not change the usual consistency of it, it would be as winde in a bladder; and a man might lie upon it as safely as upon a soft bed & never fear sinking through.

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

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

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