

cometh, the further we are from thinking of it. For securitie is a great enemy to prevention; and upon thought that we shall not die yet, it comes to passe that we seldom prepare to die at all.

Make not therefore the last first, and first last; lest by being caught in thy finnes, neither first nor last thou come at heaven.

The Gorgon.

The *Gorgon* or *Catoblepas* is for the most part bred in *Lybia* and *Hesperia*. It is a fearfull and terrible beast to look upon, it hath eye-lids thick and high, eyes not very great, but fiery, and as it were of a bloudie colour. He never useth to look directly forward, nor upward, but alwayes down to the earth: and from his crown to his nose he hath a long hanging mane, by reason whereof his looks are fearfull. Moreover, his feet be cloven, and his body all over as if it were full of scales. As for his meat, it is deadly and poysonfull herbs; and if at any time this strange beast shall see a Bull or other creature whereof he is afraid, he presently causeth his mane to stand upright, and gaping wide he sendeth forth a horrible filthy breath, which infecteth and poysoneth the aire over his head and about him, in so much that such creatures as draw in the breath of that aire, are grievously afflicted, and losing both voice and sight, they fall into deadly convulsions. *Topfell*.

The Basilisk.

Next unto which I may mention the *Cockatrice* or *Basilisk*, and so come to serpents. Now this is the King of serpents; not for his magnitude or greatnesse, but for his stately pace and magnanimous minde: for the head and half part of his body he alwayes carries upright, and hath a kinde of crest like a crown upon his head. This creature is in thicknesse as big as a mans wrist, and of length proportionable to that thicknesse: his eyes are red in a kinde of cloudy blacknesse,

nesse, as if fire were mixt with smoke. His poyson is a very hot and venomous poyson, drying up and scorching the graffe as if it were burned, infecting the aire round about him, so as no other creature can live neare him: in which he is like to the *Gorgon*, whom last of all I mentioned.

And amongst all living creatures, there is none that perisheth sooner by the poyson of a Cockatrice, than man; for with his sight he killeth him: which is, because the beams of the Cockatrices eyes do corrupt the visible spirit of a man; as is affirmed: which being corrupted, all the other spirits of life coming from the heart and brain, are thereby corrupted also; and so the man dieth. His hissing likewise is said to be as bad, in regard that it blasteth trees, killeth birds, &c. by poysoning of the aire. If any thing be slain by it, the same also proveth venomous to such as touch it: onely a Weasell kills it; as in the description of that beast I have already shewed.

That they be bred out of an egge, laid by an old cock, is scarce credible: howbeit, some affirm with great confidence, that when the cock waxeth old, and ceaseth to tread his hens any longer, there groweth in him, of his corrupted seed, a little egge with a thin slime in the stead of a shell, and this being hatched by the Toad, or some such like creature, bringeth forth a venomous worm, although not this Basilisk, that King of serpents. *Plinio* describeth the Cockatrice not to be above twelve inches long, in which regard *Mr Topfell* thinketh this not to be the main and great Cockatrice, but rather that worm bred out of the former egge: wherein I wish every mans judgement to be his own.

Yet though this be a noxious creature, it much magnifieth the power of God, in being able to make such a one

in Top. Hist. of serpents, pag. 125

* Idem ibid.

A note concerning noxious creatures.

by

by the power of his word: and as for us, both concerning this and all other hurtfull things, to us (I say) is shewen the miserable condition which sinne hath made us subject to: for before they might have been Adams play-fellows, all at his beck, at his service and command, none having power to hurt him, because there was nothing in him then for harm to work upon. But to proceed.

The *Bow*.

The *Bow* is a serpent of an extraordinary bignesse; it can swallow down a little childe whole without breaking any bone: for as *Topfell* writeth out of *Solinus*, in the dayes of *Claudius* the Emperour, there was such a one taken at Rome with a childe in his belly.

The Latines call it *Boa* and *Bova*, from *Bos*, because it desireth (and so do all Snakes and Adders) to suck the milk of Cows, inso much that he will never kill them untill their milk be dried up: and then he will eat their flesh, as before he had sucked their milk.

The *Dragon*.

The *Dragon* is the greatest of all serpents, as some write; and hath sharp teeth set like a saw, but his strength resteth in his tail rather than in his teeth; and therefore when he fights with the Elephant, he claspeth close about his legs: and sometimes he killeth him, but most commonly both die together; the Elephant for want of bloud, and the Dragon through too great fill of bloud, or else by the weight of the Elephants body falling on him.

† *Monst. xlii. cv.*

He is sometimes in the † waters, and lieth often in his den; he sleepeth seldome, but watcheth almost continually; he devourerh beasts and fowls; and for his eye-sight, it is very sharp, so that in the mountains he seeth his prey afarre off. He is bred most commonly in India and Ethiopia, his greatest poyson being

being in his tongue and gall; wherefore the Ethiopians cut away the tongue and eat the flesh. *Monst. Cosm.*

Plinie saith that through the strength of poison in his tongue, it is alwayes lift up; and sometimes through the heat of the said poison lurking there, his breath is so hot as if he breathed fire, by which contagious blast he * sometimes so tainteth the aire, that the pestilence proceedeth thereof. His wings will carrie him to seek his prey, when and where occasion serveth.

* *Monst.*

The *Dipsas* is another kinde of serpent, and those whom he stingeth die with thirst.

But those whom the *Hypnale* stingeth, die with sleep. Such as are stung by the *Prestor*, die with swelling.

And the wounds of the *Hamorrhoids* procure unstaanchable bleeding.

The *Dart* taketh name from his swift darting or leaping upon a man to wound and kill him. His use and custome is to get up into trees and hedges, and suddenly to dart from thence.

The *Amphibena* or *Double-head*, goeth both wayes, or moveth circularly with crooked windings, because he hath two heads and no tail, having a head at both ends: which (saith * one) is a fit embleme of popular sedition; for where the people will rule their Prince, needs must their motion be crooked; and where there be two heads, it is as if there were no head at all, Africa aboundeth with these, and sundry the other serpents.

Cerastes is a serpent bred also in Africa, having two horns on his head, in manner of a snail; and from thence it is that he taketh his name, being called by the Grecians *κεραστος*, that is to say, *horned*. He is about a cubit in length, and of a fable colour. His biting, for the most part, is incurable: and with his horns he can fashion out (as it were) a little coronet, whereby he † allureth the birds unto him, and then (lying hidden in the sands, all

The *Dip-sas*.

Hypnale.

Prestor.

Hamorrhoids.

The *Dart*.

The *Amphibena*.

* *Parisi*. An embleme concerning government.

Cerastes.

† *Parisi*.

but the head) he cunningly devoureth them. *Solinus*, and some others say; he hath not onely two, but foure horns; as may be seen in *Plinie*, lib. 8. cap. 23.

The Viper.

The *Viper* hath a bodie long and slender, like an eele or snake; a broad head, red and flaming eyes: and as for his teeth, they be inclosed (as it were) in a little bladder, in which he carrieth his poison, from thence insinuating it into the wound which he hath bitten. * Some authours write, that when the *Vipers* engender, the male putteth his head into the females mouth, which he (being overcome, with the pleasure of copulation) biteth off; affirming moreover, that their young use to gnaw themselves out of their dammes bellies, there being thereby an end both of male and female, the one in the time of conception, the other in the time of birth, and are therefore called *Vipers*, viz. à vi pariendo: but others alledge the testimonie of one *James Grevin*, who, in the 7 chapter of his 1 book of venimes, produceth the witnesse of * *Aristotle*, saying that the *Viper* putteth forth her young ones, inclosed in a membrane, which breaketh about the third day; and also that sometimes those which are within the bellie issue forth, having gnawn asunder the foresaid membrane.

* *Plin. lib. 10. cap. 22.*

† *Hist. anim. lib. 9. cap. ult.*

The Slow-worm.

The *Slow-worm* hath dark eyes and dull eares, and can heare or see but little. His skinne is thick, his colour is of a pale blew, intermixed on the sides with some few blackish spots: he seldome hurteth, unlesse by chance he be provoked.

The Adder

As for the *Snake*, *Adder*, and such like, they be common amongst us; and so is that other already mentioned; viz. the *Slow-worm*. Howbeit we finde that the *Adder* is a craftie and a subtil creature, biting suddenly the passers by; whereupon *Jacob* said that his sonne *Dan* should be *Coluber in via*, Gen. 49.

This, and other serpents, who change their coats when

when they cast off their skinnnes, do first of all by fasting make their flesh low and abated, and then by sliding through a narrow passage, they slip them off. Which may be a fit embleme of those, who when they go about to cast off their old and former sinnes, know that an humbling of themselves before God, in abstinence and fasting, is very good, and a great help to fit them for repentance: for it is certain, that if our bellie be our god, then *gula* doth not onely make way for *Galen*, and *Bacchus* for *Esculapius*, but even for *Tophet* also. Whereupon we finde, that *Dives* in hell was not upbraided onely because he fared deliciously, but because it was every day. And how hard a thing it is for a man to serve any other god then his bellie, who is continually used to stuffe his paunch, the common practises of careless livers make apparent; for whilest they sleep, and eat, and play, they never think of heaven, nor can be fitted to slip off their old sinnes: but on the contrary, a retired humbleness will make them both fearfull, and carefull how they walk. Blame not Paul then if this be part of his casting, that he could out-fast, or out-watch the rest of the Apostles: for (saith S. *Hierome*) *ardentes diaboli sagittas, jejuniorum & vigiliarum frigore restringenda sunt.*

An Embleme from the Adder casting his skin, concerning the benefit of abstinence and fasting, it is be rightly used.

M^r *Purchas* writeth that they have *Snakes* and *Adders* in Africa, whereof some are called *Imbumas*, five and twentie spans long, living in land and water, not venomous but ravenous, whose custome is to lurk in trees, waiting there for their prey; and having taken it, they devoure horns, hoofs, and all, although it be a Hart: and then swollen with this so huge a meal, they be as it were drunk and sleepe, and altogether unweldie for the space of five or six dayes. Moreover he affirmeth that the *Pagan Negroes* roast and eat them as great dainties.

African Snakes and Adders.

* *Aulus Gellius* sheweth how *Atilius Regulus*, the *Romane Consul*, in the first *Punick warre*, encountered

A great Serpent.

* *Lib. 6. cap. 3.*

Q q q 2 with

with a huge serpent at the river *Bagrada*, being forced to plant his engines and artillerie against him; and killing him, his skinne was sent to Rome for a monument, being no lesse then 120 foot in length.

*Dragons
in Congo.*

In the kingdom of *Congo* be certain great Dragons with wings, in bignesse like to rammes, having long tails, and in their chaps divers jawes of teeth, of blew and green colour; they have two feet, and feed on flesh.

* *Ench.*

The Pagan Negroes * pray to them as gods, for which cause the great lords of the countrey keep them, that thereby they may make a gain of the peoples devotion when they offer their gifts and oblations.

*The Scor-
pion.*

The *Scorpion* is a venomous insect, somewhat fashioned like a crab, lobster, or creyfish; they have many legs, and carrie their stings in their tails: sometimes they eat their young ones and are of divers colours; the female is the biggest, and hath the sharpest sting. And note, that of the *Scorpion* is made an oyl which is good against the stinging of *Scorpions*: and so are love-sick youngsters cured; for when nothing will help them, they may again be healed by enjoying her who gave the wound.

The Asp.

The *Asp* is something like to a land-snake, but with a broader back; their eyes are red and flaming, and out of their foreheads grow two pieces of flesh like an hard skinne: and for their poison, it is in a manner incurable.

*Plin. lib. 8.
cap. 33.*

Plinie writeth that they go alwayes two and two together, and if one of them be slain, the other will follow eagerly, and seek up and down after him that slew his mate: but it is the * providence of God Almighty to give as many remedies against evil, as there be evils in the world. For the dulnesse of this serpents sight; and slownesse of her pace, doth keep her from many mischiefs which otherwise would be done. The best way to curre their stings, is presently to cut off the member bitten.

* *Topfell.*

There be † they who make three sorts of them; that is

to.

to say, the *Terrestrial* (five handfulls long) the *Hirudiner* (coloured like a Swallow, and is but a handfull long) and last of all the *Spitter*, greater then the other. Their biting causeth death within few houres: that of the *Hirudiner* is sudden, of the *Spitter* somewhat slower, beginning first with a dimnesse or trouble in the eyes, then with a swelling in the face, after that it proceedeth to a deafnesse, and last of all it bringeth death.

Calius Rhodiginus writeth that the Kings of Egypt did wear the pictures of Asps in their crowns, whereby they signified the invincible power of principallitie in this creature, whose wounds cannot easily be cured; making it thereby an embleme of the power and wrath of a King: and the priests of Egypt and those of Ethiopia did likewise wear very long caps, having towards their top a thing like a navel, about which were the forms of winding Asps; to signifie to the people, that those who resist God and the King, shall perish by unresistable vjolence. *Topfell.*

The *Chameleons* are admirable for their aerie sustentance, and for the changeablenesse of their colours; or (if you will) for their aerie sustentance, although they sometimes hunt and eat flies. He is of the form and greatnesse of a Lizzard, but hath higher legs: his ribs joyn in his bellie as in fishes, his muzzle is long, and his tail small towards the end, and turning inwards; his skinne is rough, his eyes hollow, and his nails crooked: and when he moves himself, he crawleth slowly like a Tortoise. See *Plin.* in his 8 book, chap. 33.

His tongue is almost half a foot long, which he can dart forth as swiftly as an arrow shot from a bow; it hath a big knot on the tip thereof, and is as catching and holding as glue; which when he darteth forth, he can fasten

Q 993

to

*The Cha-
meleon.*

† See the situation
of the Jew, Sidon
marit.

Why the Chameleon changed colour.

to the Grasse-hoppers, Caterpillers, and Flies, thereby drawing them down into his throat.

He changeth into all and every colour, excepting white and red; whereof there be divers opinions: some think that he changeth through fear; but this is not like, for though fear alter the colour, as we, when we are afraid, wax wan and pale, yet it will not change the bodie into every colour: others think that by reason of his transparencie he taketh colour from those things which are neare him, as the fish called *Polypus* taketh the similitude of the rocks & stones, where he lieth to deceive the fish: and some again joyn both together, for the Chameleon being in fear, swelleth by drawing in the aire, and then his skin being thereby pent, is the smoother, and the apter to receive the impression of the colours of things objected; agreeing in this to that of *Aristotle*, saying, that his colour is changed being puffed up with winde. But be the cause from whence it will, it affordeth a fit embleme or lively representation of flatterers, and time-servers, who fit themselves for all companies, times, & occasions, flattering any one, thereby to make fit use of every one.

The *Lizzard* is a little creature much like the Evert, but without poyson, breeding in Italy and in many other countreys; the dung of which beast cleareth the sight and taketh away spots in the eye: the head thereof being bruised and applied, will draw out a thorn or any other thing sticking in the flesh.

The *Salamander* is a small venomous beast with four feet, and a short tail; it doth somewhat resemble the shape of a Lizzard, according to *Plinie*, lib. 10. cap. 67. And as for his constitution, it is so cold, that (like ice) if he do but touch the fire, he puts it out. They be common in India, in the isle of *Madagascar*; as *M^r Purchas* alledgeth, where he treateth of the creatures, Planets, and fruits of India.

But

An embleme against flattery.

The Lizzard.

The Salamander.

The conclusion of the first section.

But stay; it is time to stop: I know not how to mention every thing; and yet there is nothing which is not worthy admiration. I made (I must confesse) as much haste as I could, and yet me thinks I see both these, and thousands more, runne from me flocking all together, as if they meant to dance attendance now on Mans creation; and not onely shew to him their due obedience and humble welcome into the world, his stately palace, but also wait to have their names according to their natures. For *whatsoever Adam called every living creature, that was* (saith *Moses*) *the name thereof*.

Let us now then come to him, for whose sake all things else were made: for God made the world for Man, and Man for himself. It was therefore a daintie fancie of * one, who brought in the World speaking to Man after this manner. *Vide homo, dicit Mundus, quomodo amavit te, qui propter te fecit me. Servio tibi, quia factus sum propter te, ut servias illi qui fecit & me & te; me propter te, & te propter se. See oh man (saith the World) how he hath loved thee, who made me for thee. I serve thee, because I am made for thee, that thou mayst serve him who made both me and thee; me for thee, and thee for himself.* This I will therefore adde:

*Herbs cure our flesh; for us the windes do blow,
The earth doth rest, heav'n move, and fountains flow:
United waters round the world about
Ship us, new treasures, kingdoms to finde out.
The lower give us drink; the higher meat,
By dropping on the ground, nigh parcht with heat.
Night curtains draw, the faires have us to bed
When Phoebus sets, and day doth hide his head.
One world is Man, another doth attend him;
He treads on that which oft times doth befriend him.
Grant therefore (Lord) that as the world serves me,
I may a servant to thy greatnesse be.*

SECT.

Gen. 2. 19.

* *Mag. in d. d. cap. lib. 2.*

Sect. 2.

The creation of Man, being created male and female, and made according to the image of God: together with the institution of Marriage, and blessing given to that estate.

THough Mankinde were the last, yet not the least. God onely spake his powerfull word, and then the other creatures were produced: but now he calls a counsell, and doth consult, not out of need, but rather to shew the excellencie of his work; or indeed, to shew himself: he speaks not therefore to the Angels but the Trinitie, saying, *Let us make man.* Wherein the Father, as the first in order, speaketh to the Sonne and holy Spirit: and the Sonne and Spirit, speak and decree it with the Father: and the Father, Sonne, and holy Ghost, all Three in One, and One in Three, create a creature to be the other creatures lord. He was therefore the last, as the end of all the rest; the last in execution, but first in intention; the Map, Epitome, and Compendium of what was made before him.

Three worlds there are, and Mankinde is the fourth: The first is Elementarie; the second a Celestiall world; the third Angelicall; and the fourth is Man, the little world. In the first is *ignis urens*, a burning fire: and this in the heavens, is *ignis fovens*, a nourishing and quickning fire: but in those creatures above, seated in the supercelestiall world, it is *ignis ardens*, & *amor Seraphicus*, an ardent, burning, and Seraphicall love: and in the fourth are all these found at once. For first, as mans bodie is compounded of the Elements, he hath his share of that warm fire in him. The influence of the Planets working on him, doth likewise shew the second. And for the third, their hearts who burn within them, do declare it.

Neither

Neither was he made like other creatures, with a groveling look, or downward countenance, but with an erected visage beholding the heavens, and with lordly looks well mixt with majestic.

He hath a bodie whose members are either *Principall* and *Radicall*, or else *Lesse principall* and *Officiall*.

His heart, liver, and brain, contain the vitall, naturall, and animall spirits; and these are carried by the arteries, veins, and nerves. The arteries carrie the vitall spirits from the heart. The veins carrie the naturall spirits from the liver, giving nourishment to every part. And the nerves carrie the animall spirits from the brain, being spirits for sense and motion, and therefore called *animall spirits*: howbeit, the motive nerves spring from the marrow in the back; and the sensitive come from the brain.

Also know, that under every vein is an arterie: for wheresoever there goeth a vein to give nutriment, there goeth an arterie to bring the spirit of life. Neither is it but that the arteries lie deeper in the flesh then the veins, because they carrie and keep in them more precious blood then the veins keep; and are therefore, not onely further from outward dangers, but clothed also in two coats, whereas the veins have but one. Whereupon it is no hard thing to distinguish between these two vessels of blood, if we can but remember that the arterie is a vessel of blood spirituall or vitall; and the vein, a vessel of blood nutrimentall: for (as I said before) the veins have their beginning from the liver, bringing from thence nutritive blood to nourish every member of the bodie.

Moreover, his heart is the seat of all the passions; as in one instance may suffice: for being transported with fear, we call back the blood to the heart, as to the place where fear prevaieth, the blood going thither (as it were) to comfort and cherish the heart. And whereas it

R r r may

The spirits,
heart, liver,
brain, arteries,
veins, and
nerves.

The veins and
the arteries go
together.

Passions have
their seat in the
heart.

Gen. 2. cap. 3.

himself, who brought her unto him, to shew (saith*one) the sacred authoritie of marriage, and of parents in marriage: a mutuall consent and gratulation followeth likewise between the parties, lest any one should tyrannically abuse his fatherly power, and force a marriage without either love or liking. And thus are two made one flesh; in regard of one originall, equall right, mutuall consent, and bodily conjunction.

Gen. 1. 11.

*Flesh of his flesh, and bone made of his bone
He framed woman, making two of one.
But broke in two, he did anew ordain
That these same two should be made one again:
Till singling death this sacred knot undoe,
And part this new-made one, once more in two.
Yea since of rib first framed was a wife,
Let ribs be His roglyphicks of their life.
Ribs coast the heart, and guard it round about,
And like a trustie watch keep danger out;
So tender wives should loyally impart
Their watchfull care to fence their spouses heart.
All members else from out their places rove,
But ribs are firmly fixt, and seldome move:
Women (like ribs) must keep their wonted home,
And not (like Dinah that was ravish't) rove.
If ribs be over-bent, or handled rough,
They break; if let alone, they bend enough:
Women must (unconstrain'd) be pliant still,
And gently bending to their husbands will.
The sacred Academy of mans life,
Is holy Wedlock in a happy wife.*

And last of all, being thus made and married, they are blessed with the benediction of increase, and multiplication in their own kinde. A glorious pair, and a goodly couple

couple sure they were, having neither fault to hide, nor shame: and yet not so much glorious in the ornaments of beautie (which made them each to other amiable) as in the majestic and soveraigne power ingrafted in them, to cause the creatures with an awfull fear and respective dread, come gently to them, submitting like subjects to their King. Or, as one speaketh,

Him he made

*The sov'raigne Lord of all; him all obey'd,
Yeelding their lives (as tribute) to their King;
Both fish, and bird, and beast, and every thing.*

Idea 1111.

Naked these couple were, but not ashamed: and yet not impudent or shamelesse creatures; for shame is the fruit of sinne: and therefore before sinne entred, this nakednesse of their bodies shewed the nakednesse and simplicitie of their mindes. All which continued, till the fly envies of subtill Sathan buzzed in their eares a cunningly deceiving note, and tainted their eyes with curiositie. For the fairnesse of the apple helpt to hatch the foulnesse of the fault, gave longing to the palate and action to the hand, to reach and convey it to the curious taste; and yet the taste could not then discern, how death and it went down together.

And (certainly) if this fell not out, or happened in the evening, end, or *cool of this day, it was soon after; as in the second chapter of this book I have declared. Wherefore I will now conclude, and concluding say,

God saw the works which he had made,
And good he found them all:
If therefore now they faint or fade,
'Tis 'cause Man caught a fall.*

** Gen. 1. 31*

** Gen. 1. 31*

For

† See Rom. 8.
19, 20, 21, 22, 23.

For ev'ry creature † groweth deep;
A change they wish to see:
They travail, seek, they want and weep
Till somes of God be free.

For then they likewise freedome have,
No longer kept in pain:
Come therefore quickly (Lord) we crave,
Renew this world again:
And in its kinde (it being free)
'Twill praise thy name as well as we.

FINIS.

SOLI DEO GLORIA.

